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"Seek out wisdom and the reason of things."—Ecc. 7: 25

 George Eldred Marsh 

No.

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Date



# 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.

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[No. 1.

## The Blessing of Abraham.

BY GEORGE DUKE OF MANCHESTER.

The points which I purpose taking up, are—

1. The promises to Abraham concerning the land.
2. The promises to David respecting his throne.
3. God's purpose to dwell and reign upon earth.

The promises to Abraham were either concerning the seed, or to him and his seed conjointly with him. These latter, of course, pre-suppose the former. I propose considering the promise to Abraham and his seed, which, it will be observed, constantly relates to the inheritance of the land: "And Jehovah appeared unto Abram, and said, Unto thy seed will I give this land." Gen. xii. 7. This is repeated in the following chapter: "All the land which thou seest, to thee will I give it, and to thy seed, for ever;" that is, he and his seed should together enjoy it for ever. Gen. xiii. 15.

Abraham appeared to know that the promise of permanent possession of the land was wrapped up in the promise of the seed. When he refused to accept anything from the king of Sodom, lest it should be said the Gentile monarch had enriched him who had the promises, the Lord immediately encouraged him with, "Fear not, I am thy shield and exceeding great reward."—Gen. xv. 1.—Abraham's responsive interrogation—shows that he hung the promises of the land upon the promise of the seed.—"Lord God, what wilt thou give me, seeing I go childless? Behold, thou hast given me no seed," referring to the

previous promise: "All the land which thou seest, to thee will I give it and to thy seed for ever."

The Lord, upon this occasion, confirms the same promise made by a covenant. "Jehovah made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." Gen. xv. 18. This is again reiterated, with the additional promise of being God to Abram's seed, both of which are confirmed by the covenant of circumcision, "I will give unto thee, and to thy seed after thee . . . all the land of Canaan, for an everlasting possession: and I will be their God . . . thou shalt keep my covenant therefore." Gen. xvii. 8-10. To this Stephen alludes, Acts vii. 8, saying, "He gave him the covenant of circumcision, and so," or, "and thus Abraham begat Isaac," Gen. xvii. 21; that is, in this covenant of circumcision he begat Isaac, through whose line the promise to the seed was limited, that promise which "He promised, that He would give the land to Abraham and his seed after him, when as yet he had no child."

The possession of the land was therefore the great promise to Abram and his seed: hence it is called by way of eminence "the blessing of Abraham." "God Almighty . . . give thee the blessing of Abraham, to thee and to thy seed with thee; that thou mayest inherit the land of thy sojourning, which God gave unto Abraham." Gen. xxviii. 4. Now no one can doubt that the land which Abraham saw—the land in which the patriarchs sojourned—was the very land of Canaan; therefore the identical

literal land of Canaan must have been the inheritance promised to Abraham.

But it may be objected that the promise was fulfilled in the possession of the land by the Israelites under Joshua, because the possession of the promise was undoubtedly proposed to those who came out of Egypt by the hand of Moses; and it is equally clear that the next generation did enter into the very Canaan of which the generation of the wilderness fell short. The wording of the promise moreover shows that Abraham was to enjoy it only during his lifetime, and that then his seed were to enjoy it after him.

I admit that the inheritance of the promised land was a contingency proposed to the faith of those who heard the report of the spies, and that in consequence of unbelief they did not enter therein. Still I maintain that the entrance into the land of Canaan by the next generation was not the inheritance of the promises; on the contrary, they are still to be enjoyed by Abraham and his seed. And as regards the second objection, I do not understand the language to imply that Abraham was first to enjoy the land, and that then his seed were to enjoy it in succession after him, but that Abraham and his seed which should come after him, his posterity, should together inherit the promises.

In sustaining my position I will attempt to show, That even in the original promises, we can trace a distinction between the temporary occupation of Canaan and the permanent inheritance of the promised land—That the character of this occupation was, or ought to have been, a sojourning in opposition to the rest which remaineth—next, That it is distinctly stated in subsequent parts of Scripture, that the promises are yet unappropriated—I will then show that the very objection here advanced is proposed and refuted in the epistle addressed to the Hebrews themselves—and, lastly,—That the promises therefore made to the fathers are yet to be fulfilled to the Church, whether composed of Jews or Gentiles.

That a distinction was preserved be-

tween the promised occupation and promised inheritance of Canaan seems probable, from the mention of both. Speaking of the occupation by the seed, he says, "In the fourth generation they shall come up hither again;" but in speaking of the inheritance, it is added, "In that same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." Gen. xv. 16, 18. So, therefore, when the time arrived for Israel's deliverance out of Egypt, the fulfillment of the promise to the patriarchs, in their own individual persons, is kept alive; which promise the occupation of the land by their seed did not neutralize. "I have also established my covenant with them [the patriarchs] to give them the land of Canaan, the land of their pilgrimage wherein they were strangers." Ex. vi. 4.

This passage also shows the character of the occupation by the patriarchs;—they were strangers and pilgrims in the land which God had covenanted to give them. So, in like manner, when the Lord gave the Israelites directions respecting the occupation of the land, he declares that they are to occupy as strangers and sojourners. "The land shall not be sold for ever, for the land is mine; for ye are strangers and sojourners with me." Lev. xxv. 23.

"The land is mine," saith the Lord; hence the prophets call it "the Lord's land." Hosea ix. 3. And we find, from the patriarch David, that he and all the prophets viewed it as the Lord's, and that they were sojourners with him. "I am a stranger with thee, and a sojourner, as all my fathers were." Ps. xxxix. 12. This preliminary frame of mind is equally necessary to be cultivated by those out of the land who are looking for the rest and the inheritance. Thus Peter addresses the "elect sojourners of the dispersion," exhorting them to "pass the time of their sojourning in fear."—1 Peter i. 1, 2, 17.

The reason why, hitherto, the land was not to be considered as the rest of the saints, is assigned by the prophet,

"This is not [your] rest; because it is polluted." Micah ii. 10.

It follows from what has been advanced, that the promises have not yet been appropriated by the patriarchs or their descendants. Hence the Apostle, when arguing upon their own acknowledged principles, with the Hebrews then in the land, urges the example of Abraham, who sojourned in the land of promise, together with Isaac and Jacob,—heirs with him of the same promise, who were therefore "strangers and pilgrims on the earth," or "land," that land of promise. Heb. xi. 9—13. And they died in faith, *not having received the promises*; therefore if they ever are to have the promises fulfilled to them, it must be in the resurrection.

One passage from the prophets will suffice to show that the promise to the patriarchs was not supposed to have been made good to them at any time before the advent of Christ: "Thou wilt perform the truth to Jacob, the mercy to Abraham, which thou hast sworn unto our fathers from the days of old."—Micah vii. 20. The fulfillment, then, was to be some time future to the prophecy of Micah.

When the advent of Christ drew near, Zecharias prophesied of the horn of salvation, which would "perform the mercy to the fathers;"\* Luke i. 72; not as our translation would imply, that the mercy promised to the fathers was to be fulfilled to the children, but accomplished to the patriarchs themselves, in their own person; and that he would also grant unto them, the children, deliverance from all their enemies.†

If Abraham has not yet enjoyed the promises, his seed has not yet inherited the promises after him. But, as I have already observed, I must not be understood to suppose the tenor of the promise to have been, that Abraham was first to enjoy the land, and that then his posterity was to enjoy it in succession. For upon that supposition how could the pro-

mise of inheriting the land have been wrapped up in, and dependent upon, the promise respecting the seed? Abraham and his posterity—his seed after him—shall together enjoy the land.

The argument in Heb. iii. and iv. seems intended to meet the very objection which I stated at the commencement; this makes it probable that the view of the promises which I have given is the same as that taken by the Apostle, inasmuch as that in each case the argument *appears* to be open to the same objection.

By the manner in which Paul handles his argument, not only does he remove the present difficulty, but I conceive that he unfolds a general doctrine with regard to lapsed promises, which is important towards the interpreting of some other dark passages of Scripture.

I apprehend we may maintain the following propositions:

1. The very land of Canaan which the spies examined is that very land of promise which was proposed to the generation of the wilderness.

2. That the promise of entering into Canaan was not appropriated by the generation of the wilderness:—"They could not enter in because of unbelief." "A promise being left of entering into his rest," &c. Heb. iii. 19; iv. 1.

3. That the very same promise of entering into Canaan which was proffered to the children of the wilderness, is now offered unto us; and that the land of Canaan is not a type of the heavenly inheritance, as many without warrant conclude, but is the very place itself of the heavenly inheritance: "Some must enter therein; and they to whom it was first preached entered not in, because of unbelief." Heb. iv. 6. "We, believing, enter into (or 'his') rest." Heb. iv. 3.—If "some must enter *therein*," "and they to whom it was first preached entered not in," it follows that the very place which was offered to them, is the place which some must enter.

4. That Joshua leading the next generation into the land of Canaan did not appropriate the promise of the rest of Canaan. To be in the place of rest is

\* Literally "to exercise mercy towards our fathers."—*Doddrige*.

† These blessings refer to the second advent. The difficulty of this and similar passages in the prophets, will afterwards be considered.

one ingredient, but not the sole and entire appropriation of the promise. "For if Joshua had given them rest, then would he not after have spoken of another day." Heb. iv. 8.

5. That the promise had never been appropriated before the time of David is evident, because the holy Spirit proposed the original promise again by the mouth of David many years after Joshua, "Saying in David" . . . after so long a time, namely, five hundred years after they were in the land,—to day, if ye will hear his voice," &c.—Heb. iv. 7.

6. That David did not promise it to the Church of his generation, but prophetically to us, because during the present dispensation is the day of hearing the promise. "Wherefore as the holy Ghost saith *to-day* if ye will hear his voice. . . . Exhort one another daily, while it is called *to-day*" Heb. iii. 7, 13.

7. That not until the gospel dispensation was the rest of Canaan again proposed to the Church. "They to whom it was first preached entered not in . . . he again determines a certain day," i. e. of hearing, "Saying in David to-day," &c. Heb. iv. 6, 7.

8. The promise is reiterated upon the new covenant ground of Jesus having entered into his rest from the work of redemption. "There remaineth therefore a rest for the people of God, for he hath entered into his rest; he also hath ceased from his own works as God [did] from his." Heb. iv. 10.

**CONCLUSION.**—The point of importance in the present argument is, that Canaan was the place originally promised to Abraham and his seed; and that this promise has not yet been fulfilled either to Abraham or his seed. Hence the apostle, when drawing to a close in the same epistle, and when urging upon the Hebrews the example of the fathers—which he cites from every period of the Church before the first advent, concludes, "And these all having obtained a good report through faith, carried not off the promises, God having provided some better thing for us, that they without us should not be made perfect." Heb. xi.

39. The promises, therefore, are still unappropriated.

#### Reply to Eld. J. B. Bezze.

DEAR BROTHER: It was with much pleasure that I read in the *Expositor* of April 15th, a review of some thoughts I had advanced on some of the Sabbath arguments, and I can heartily join with the editor in saying, your kind manner of reviewing my arguments is truly commendable, and worthy of the profession you bear; and I trust by the grace of God you will find in me that same characteristic of true charity—that same strong regard, to know, understand, and cherish the truth; for truth is immutable, precious, glorious, and sanctifying in its tendency. It is what the church and the world need. With it they are blessed, without it they will perish in the gloom of eternal night.

As Bro. Marsh has made some appropriate remarks agreeing perfectly with my own mind touching the Sabbath, I shall not of course be under the necessity of saying as much as I would providing none had been made. However, I shall refer to some points where I think you err. With your present faith you believe that the seventh day-Sabbath is now obligatory; with my present faith, I acknowledge no authority whatever,—for I see none. The first point in your argument is this: To seek a scriptural application of Isa. lvi. 1. In doing this you endeavor to locate this text at the second coming of Christ, by corresponding testimony. I unhesitatingly admit that some of your quotations refer directly to the judgment, but not all: for instance, the whole of the 98th Psalm. That the last verse in this Psalm refers to the judgment, I will admit; but all the rest to things long in the past. In the 95th Psalm Israel's deliverance, or salvation from Egyptian bondage and from the gods of the heathen are referred to.

In the 96th Psalm David calls upon Israel to "sing a new song unto the Lord"—"to bless his name—to show forth his *salvation from day to day*,"—

and to declare his glory and wonders among all people. Please read Ex. xiv. & xv. God's marvelous *goodness, salvation and righteousness* to Israel was wonderfully displayed in sight of the heathen, when Pharaoh and his mighty host was overthrown in the Red Sea.

Again, God's *righteousness* was manifested when the Jews, in consequence of their sins, were dispersed among the nations of the earth, but when they prayed, confessed, and forsook their abominations, God's *righteousness and salvation* were extended to them by *redeeming* them out from among the nations, bringing them into their own land, and building their city under Ezra's and Nehemiah's administration. See Ezra and Nehemiah.

Again, God's *righteousness and salvation* began to be gloriously displayed in the exhibition of his Son at the age of 12 years, when in the temple before doctors and great men of the nation. Luke ii. 46-48. Also at his baptism, when he was exalted to be a prince and a Savior by the anointing of the Holy Ghost sent down from heaven, accompanied by a voice saying, "This is my beloved Son in whom I am well pleased."

Also in his multitude of miracles which he performed among the populace, and at his crucifixion, death, burial, resurrection and ascension to heaven.—Also by the Apostles when they went everywhere, preaching the gospel, showing the way of *salvation*, with signs (or miracles) following. But the great, crowning and ultimate climax of *salvation and righteousness* will be perfectly revealed when Christ, robed in majesty and power, shall come down the burning pathway of heaven to our earth, to redeem the church, judge the world, reward the righteous with eternal glory, and destroy the disobedient; and to this agree a number of your quotations.

You see, my brother, from the foregoing, that God's *righteousness and salvation* have been manifested in all ages, and I think this idea will commend itself to your candid judgment, consequently I think I have given you the true Scripture application of the above terms.

I still think my application of Isa. lvi. 1-7 is true from the reasons already given. Burnt offerings, sacrifices, and Sabbath-keeping all belong to the same dispensation. If the Sabbath belongs here in this age, so must the others, but all belong to the Jewish age.

I see by your remarks, in answering the above objection, that you place the Sabbath in the Gospel age, but extend offerings and sacrifices into the millennial age. By what authority you do this, I know not. The terms "stranger" and "sons of strangers," refer to the Gentiles generally, and by referring to 2 Chron. ii. 17, you will find that at one time there were 153,600 strangers in the land of Canaan with Israel; in connection with this read Ex. xx. 10; Num. xv. 14-16. The above number, together with all the strangers (Gentiles) that ever joined themselves to the Lord in the land of Canaan, could no longer say, The Lord has utterly separated me from his people. Why not? Because they had become initiated into the family of circumcision, which Paul says there is much profit in every way.

Before the exode from Egypt the stranger was utterly forsaken; subsequently to the crucifixion of Christ none of the Gentiles can say The Lord hath utterly separated me from his people.—Why? Because the whole body of that people become a part of the *new man*, when this took place another dispensation opened, another law was given.

Another testimony you offer as a reason why you think this prophecy refers to this time, is this, "The Lord which gathereth the outcasts of Israel, saith, Yet will I gather others to him besides those that are gathered unto him."—When this language was uttered, Israel was settled in their own land after the Babylonian captivity, and the expression, "Yet will I gather others," &c.,—probably refers to the calling of the Gentiles by the preaching of the apostles. Christ says, John x. 16, And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd.



In your concluding remarks, you ask, "If in view of this prophecy applying to the last days of the Jewish dispensation, I can give any reason why God should bless the Gentiles for keeping the Sabbath, any more than for keeping it after his crucifixion." I answer, yes; previous to the crucifixion, the Sabbath, together with the entire law was obligatory, and all those Gentiles in the land of Canaan, who joined themselves to the Lord, and had the promise of being brought to his holy mountain. After the crucifixion, they had no such promise, with such conditions. In conclusion let me say, let us not remain in the suburbs of the Sabbath question, but let us grasp the *core* of the matter at once. So I ask, where is there any law or commandment enjoining seventh-day-Sabbath keeping upon either Jew or Gentile, previous to the exode from Egypt, or subsequent to the crucifixion of Christ? "Where there is no law, there is no transgression."

Your brother in Christ,

A. N. SEYMOUR.

Reading, Mich.

### **The Camel and the Needle's Eye.**

"It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven."—Matt. xiv. 24; Mark x. 25; Luke xviii. 25.

I can scarcely remember the time in my early youth, when this text did not excite my curiosity and wonder. In the days of the Evangelist as well as our own, needles were of various sizes.—There are the large needles, such as Paul used in making tents, and such also as we know are now employed in making the broad sails of some great admiral. There are the finest points of steel, used in ancient and modern times, in the most delicate kinds of needle work, fit to deck the person of a queen, at her coronation. The camel is a beast of burden, much used in Eastern countries. It is about the size of the largest ox,—with one or two bunches on its back, with long neck and legs, and with feet adapted to the hot and sandy desert.—

Such is the general understanding of the two more prominent terms of the passage of the Holy Writ, now under consideration.

Some have supposed that a slightly varied reading in the original word, which is translated "camel," might be adopted, by which the phrase would be made to mean, a "cable," such as is used in anchoring ships in the roadstead. Then the text would read, "It is easier for a cable to go through the eye of a needle," &c. But the former is probably the most correct reading, for the whole figure seems to have been a maxim quite prevalent in the East. Among the Babylonians, in whose country elephants were not uncommon, the phrase was, "an elephant passing through a needle's eye." But the elephant was a stranger in Judea, while the camel was well known;—and therefore the latter was used by the Jews, instead of the former, to give force to the maxim. Obviously the object of this form of speech was to express a thing absolutely impossible.

But I have met with another explanation of the striking figure, which to say the least, adds to its beauty and force. All the important cities of the East in ancient times, were surrounded by high and massive walls; and so they are, as the traveler informs us, to the present day. At certain points, these walls were perforated by large passage-ways, which were opened by day, but at night were closed by massive gates, capable of resisting any common assault. Now by the side of these large entrances were much smaller ones, used by foot passengers, and by those who had to go forth, or enter the city by night. They were called the "needle's eye." Lord Nugent, an English nobleman and traveler of modern times, when at Hebron, was directed to go out by the needle's eye, that is, by the small gate of the city. The camel can go through the needle's eye with difficulty, and hardly with a full load, nor without stooping.

I think this expresses the just idea of the passage, "It is easier for a camel to go through the needle's eye, than for a rich man to the kingdom of heaven."—

Just as the camel must be relieved of a part of his burthen, before he can pass the "needle's eye," so the rich man must divest himself of large portions of his wealth in the walks of benevolence, in order to enter the gates of glory. Our Savior seems to have reference to the same idea when he says, "Straight is the gate." And as the camel was compelled to stoop in order to enter by the low and narrow gate of the city, so must the rich man learn humility, if he would see the Lord in the fulness of joy.—*Christian Witness.*

### The Abrahamic Covenant.

THE covenant of Abraham contains the outlines of the christian system;—and in order to a just and proper understanding of that system, we should duly consider the important principles so clearly presented to our minds therein. Does the Gospel teach that we should believe the record which God hath given of his Son? We have it most beautifully illustrated in the case of Abraham, all that was stated to him in regard to the seed, which was *Christ*, and the numerous posterity, as well as the locality in which that posterity should ultimately be consolidated and made one.

Hence he is styled the head and father of all them that believe, in an eminent degree. The words of the covenant are as follows: "And Abram passed through the land unto the place Sichem, unto the plain of Moreh: and the Canaanite was then in the land."—Gen. xii. 6, 7.—"And the Lord appeared unto Abram, and said: Unto thy seed will I give this land." Then again, Gen. xiii. 14-17: "Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed, *forever.*"

We learn in the above declarations,—1st, that the inheritance was to be a literal one; and, 2d, that Abraham and his seed were to enjoy it *forever*. Again, it is called in Gen. xvii. 8, an *everlasting possession*. Therefore as the promise can only be fulfilled in an immortal or eternal state, the word *everlasting*

must be taken in its literal and grammatical sense. Nothing would be gained by saying, it is to be understood in an accommodating sense, and therefore extends to the end of the world or age.—For in that sense it is not true, neither Abraham nor his seed have possessed it, even up to the present time, and Abraham not at all! Yet he is to have it for an everlasting possession. Therefore we state again, it must be fulfilled in the immortal or *everlasting* age.

Thus we find, after the promise of God to Abraham, and his faith in that promise, was clearly manifested; he then attends to the offering of the sacrifice, as the Lord had directed him, and in the offering of that sacrifice the covenant was enlarged and made sure to him and his seed *forever*, "saying, unto thy seed have I given this land, from the river of Egypt to the great river Euphrates." Again, this is made more apparent to every candid mind, by the offering of Isaac, of whom it was said, "If Isaac shall thy seed be called;" accounting that God was able to raise him from the dead: from whence also he received him in a figure."—Heb. xi. 17, 18. It is not more than intimated in the above text, that it was only by a resurrection of the dead Abraham expected the covenant of God to be fulfilled to him and his seed.

Then also in the case of Paul before Agrippa, Acts xxvi. 7-8, "And now stand and am judged for the hope of the promise made of God unto our fathers unto which promise our twelve tribes instantly serving God day and night hope to come, for which hope's sake King Agrippa, I am accused of the Jews."

From this text also we learn that the promise of God to the fathers contains the hope of the resurrection from the dead; and that the twelve tribes so understood it, and served God with the hope of gaining that blessed state. On more, Abraham looked for "a city which hath foundations whose builder and maker is God."—Heb. xi. 10. The city St. John saw coming down from God out of heaven, prepared as a bri

dorned for her husband. "And I heard great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and be their God."—Rev. xxi. 2, 3. The apostle Peter, in his second epistle, (iii. 13.)—brings to view the same principles:—"Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." These declarations give us most clearly to understand the sense in which the apostles understood the original promise made to Abraham, that they can only be fulfilled in an eternal or immortal state. They will be fulfilled therefore, "when the kingdoms of this world shall become the kingdoms of our Lord and his Christ." Abraham and his seed, as joint rulers with Christ shall reign forever and ever." "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. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. iii. 29.

This gives us to understand why the Apostles and primitive christians dwell with such peculiar delight on the inheritance of the saints. They preached, you will perceive, a gospel having a kingdom, or inheritance, in which was vested the motive power to obedience and great self-denial; even to the sundering of the dearest relations of life: "So that an abundant entrance might be ministered unto them into the everlasting kingdom of our Lord Jesus Christ."—Rev. A. C. Barnes in *W. M. Protestant*.

Lieut. Maury, in a communication to the *Rural New Yorker*, maintains that the growing of sunflowers around a dwelling located near a fever and ague region, neutralizes the miasma in which that disease originates; and seems to support the theory by successful experiment.

"He that gathereth in summer is a wise son; but he that sleepeth in harvest is a son that causes shame."

"A man forewarned is forearmed."

(From the Western Methodist Protestant.)

Letters from Europe.

— You will have heard much of the strange scenes now passing in Europe, not the least important of which is the insolent attempt of the Pope to assume the right of ruling in this country by appointing Archbishops and Bishops under a Cardinal in London—dividing the land among them, and putting all the population into their hands. The same he is doing in all other countries, not excepting the United States.

In addition to this, he has consummated the apostate and blasphemous character, by more entirely setting aside the mediatorship of Jesus Christ, than any of his predecessors ever dared to do. He has declared it to be a truth, and an article of faith for the Church, "That the Virgin Mary was conceived immaculate, and without sin, and was in her very nature essentially holy." This monstrous invention makes the holiness of Jesus derived from his mother, therefore accidental, and not essentially his own! The consequence is, that the prayers of the Romanists are now offered to her, not as formerly to mediate with her Son, but her own mercy and power are appealed to, without any reference to Christ at all. The forms of prayer used by the Pope himself, are proof of this, and his Irish Bishops are doing the same.

I take this to be the crowning act of the apostacy: which, taken in connection with the daring insolence of the Jesuits and clergy, shows that the day of visitation is not far off.

The rage of the priests in this country against the Government is furious, in consequence of the resistance given to their proud pretensions; and, unless the Lord graciously preserve us, I fear that we shall have some trouble from them. We have this consolation with respect to Babylon, that its fall will be sudden, and quite unexpected, and we know not how soon! Read Rev. xviii. 1, 2, 7, 8. So that the higher she climbs, the nearer her fall—the more safe she thinks herself, the greater her danger!

Another fact convinces me that the

end is not far off. In the chapter just referred to, which described her downfall, you read in the 4th verse a call to God's hidden ones to "come out of her." Now, it is a remarkable fact that this call is going through all Popish countries,—and bringing many to turn from their superstitions and embrace Jesus alone, as their refuge and hope.

In Ireland the people are leaving their priests by hundreds, and receiving the Bible with joy. Multitudes have joined themselves to the Protestant churches, and churches are building for their accommodation in places, where a little while ago, a Protestant could hardly live in safety!

In France, the agents of the Bible Society spread the good seed, and God blesses it. Everywhere the people are moved by it, and very many have left the priests. In consequence, *they* move the Government to suppress the circulation of the Bible, which is done, and sellers of it cast into prison. This makes people more eager for it; and, in spite of priest and emperor, the people procure it.

In Italy, the Bible has had such an influence upon the people, that it is not only prohibited, but wherever it is found in a house, all the inmates are hurried off to jail, and shut up with the vilest company. *Sixty* Bible readers are now shut up in Rome. Notwithstanding this, more Bibles are smuggled into Italy than ever was known; and it is read and valued by thousands who feel its blessed truths. It is believed that if the people were free, at least half of them would throw off Popery at once.

The Pope seized a large lot of Bibles which belonged to our Bible Society;—but, being British property, our Government has interfered, and his Holiness has been glad to hush it up, by paying the full value, £925, which has been received by the Society. A good customer!

I might say a great deal more about Austria, Belgium, Germany, &c. It is everywhere the same. This is the peculiar character of the Lord's work in the present day, and manifestly all at once.

"Come out of her, my people." I therefore infer that the day is at hand.

On the other hand, many in Protestant countries who have been living on the very verge of Popish doctrines have thrown off the mask, and gone over altogether. The separation is taking place, and men are ranking themselves in their proper places, as friends or foes, before the final battle. These are awful times, but all things are subordinate to the purpose of the Father—the exaltation and glory of him whom man despiseth.

As to the work of the Lord in Europe, we have a strange and most perplexing scene before us. Popery is fighting and intriguing to regain her lost power, and that with great apparent success. Paris, and many other French towns, which were sunk in infidelity,—have, through the influence of the Jesuits, been brought back to the grossest superstition. At Paris, on All-Souls Day, no fewer than 400,000 people went to the burial ground, to pray at the graves of their friends, and to decorate their tombs with crowns and garlands of everlasting flowers, which had been blessed by the priests. At the gate of one burial ground, no less than the sum of £4,000 was received for these Popish mummeries.

This great increase of error and sin depresses those who have been flattering themselves that they were going to subdue the world to the dominion of truth by preaching the Gospel, but there is nothing in it to abate our confidence or hope. If evils abound—if the love of many waxes cold—if she who sits proudly on the seven hills of Babylon, says "I sit a queen, and am no widow, and shall never see sorrow," (Rev. xviii.)—what is all this the sign of? That her time of visitation is near, and the Lord is at hand, who will judge her.

You heard of the insolent attempts of the Pope and his agents, to set up his authority in this kingdom—how he sent us a Cardinal Archbishop, and divided the kingdom among his clergy. It is now confessed that it was a great blunder, and that Popery has been terribly damaged by it. They carried things

with such a high hand, and were so confident of success, that they laid aside that sly caution with which they usually act, and showed the cloven foot too soon. They made some barefaced attempts to get the property and estates of dying men, which occasioned law-suits. This brought to light things most ruinous to their cause, while it put weapons into the hands of the Protestants, which they made good use of.

The Papists now confess that they were never so far off their wishes as now; and, that notwithstanding their success in some quarters, they are without any hope of converting England to their superstitions. In consequence of this, the Pope has recalled his Cardinal, and Dr. Wiseman has gone back to Rome without any intention of returning to England. The old English Catholics are displeased with their friends for having made them more unpopular than before.

But we must not deceive ourselves, and think that this rejection of Popery arises from love of the truth! Alas, a great deal of it has been merely political, or from mere hatred of their gross and brutal superstitions. It is to be lamented that while we rejoice in the disapprobation of the "man of sin,"—yet we have not so much joy in the progress of the truth of Jesus. Darkness and prejudice obstruct its progress as much as ever; but, happily, that cause is in the hands of him who must prevail, for all enemies shall be put under his feet. What a blessing, what an honor, to belong to the ranks of the mighty Conqueror, and find our chosen place under the banner of him who hath loved us, called us, and prepared triumphs for us. The cause is safe, and we are safe, as long as we are identified with it.

It is not well to speak much of our attainments, for if we do so, we show that we have not yet attained to the modesty that makes a man truly great.

The silent tears of affection will often accomplish what the thunders of eloquence cannot.

E. B.

### A Correction

BRO. MARSH; In the *Expositor* of May 1st, I noticed a letter from Eld. Y. Higgins, in which he not only refers to me, but professes to give a synopsis of two discourses which I delivered recently at Kingsbury. Justice to myself requires me to notice this letter, "touching the things whereof I am accused."

He states, that I "endeavored in the first place to make it appear that the author of the pamphlet, entitled *The Age to Come*, had predicated his entire subject on Rev. xx." &c. This statement is incorrect, for I simply remarked that whatever passages might be brought from the Old Testament to sustain the doctrine of the age to come, one thing is certain, viz: the advocates of that theory resort to the 20th chapter of the Revelation, to prove, (1) That the millenium, as the word imports, is to continue 1000 years; and, (2) That it commences at the second coming of Christ.

Again: he says that I stated that the "thousand years reign of Jesus on earth," "was based on the traditions of ancient fathers, and was denounced by the church as heresy."

This is also incorrect. I remarked that the *faith* of the apostolic fathers was often referred to as an argument in favor of the pre-millenarian view, but the fact that many of the fathers fell into many gross errors, with regard to other points of faith, was a sufficient reason why we should waive all such testimony, until we can ascertain what is contained in the Scriptures.

Again: he states that in speaking of the first resurrection, Rev. xx., I remarked, that "we were not to understand two resurrections in point of time, but two in character, or classes, both to be raised in the same hour, in proof of which he quoted John v. 28," &c. This is untrue in two particulars. (1) I did not make the above statement with regard to Rev. xx., (2) though I said that the resurrections of John v. 28, evidently had reference to character, and not to time. I remarked particularly, that Rev. xx. 4, had reference to time and not to character—that the resurrections spoken of,

John v. 28, and Rev. xx. 4, were by no means synonymous; *that*, referring to the resuscitation of all mankind at the end of the world; *this* being symbolical, evidently refers to an event to be realized under this dispensation.

Again: he says he was "informed by brethren" who heard my second discourse on Rev. xx., that (1) I commenced the thousand years, A. D. 606. (2) That from this time the church was raised to political influence, and (3) that the resurrection was a political resurrection.

Each of these statements are erroneous. I never said that the thousand years commenced at any point within 300 years of A. D. 606, either before or after; nor that the church was raised to political influence. This could not, in truth, be said of the true church. I did not say that the resurrection, in my opinion, was a political resurrection. I used the terms civil and municipal; terms, which relate to the local rights of a corporate body, or any member of the same; in contradistinction to political, which relates more particularly to the rights of a nation.

Eld. Higgins complains that I attacked Bro. Marsh's views in his absence. Is Eld. Higgins to be informed that when a man publishes his faith and spreads it broadcast to the world, that then it becomes public property—that any and all have the privilege of reading, criticizing and replying to his arguments, whether he be present or absent?

Eld. H. says I made an unjustifiable attack on Bro. Marsh's views. This I did not do. My sole object in reading from the pamphlet, was that I might not misrepresent the views entertained by yourself and others, knowing that nothing is gained by such a course. I endeavored to treat the author of the pamphlet and the views therein contained with christian courtesy, as the church in this place can testify.

The church is ready to listen to both sides of any question which relates to matters of faith, providing it be presented by any responsible man. I will guarantee that if you or any other responsible person should come this way to

preach, though you may entertain different sentiments in part, the Church will give you a good hearing. The brethren here stand on independent ground, willing to think and let think. But they are tired of this *Ishmaelite disposition* manifested by some, who condemn every person who may be so unfortunate as to differ from them—adjudging everybody to perdition who entertains an idea which they may not relish, accusing others of preaching the doctrine of Hymenaeus and Philetus, or of adding to the word of God, because they chance to interpret a passage of Scripture a little differently from their conceptions of truth. Rather let us make christian character the test of christian fellowship. Let us regard men as Christians, not because they think as we do, but on account of resemblance to Christ. While we labor to convince men of the truth of our sentiments, let us not be drawn into the absorbing whirlpool of sectarianism.

Respectfully yours,

F. H. BERICK.

Union Mills, Ind., May 12, 1857.

### "SCHOOL OF CHRIST."

1. "Christ's school" is where God is the Teacher.
2. It is the company in the midst of which God's truth is taught.
3. That company is composed of those who intelligently confess God's truth—"the one hope of the calling,"—and,
4. The recognized scholars are they who lay hold of that Hope with confidence and rejoicing, and do not let go but "hold fast to the end."

The school of Antichrist is a rival establishment. It is divided into many classes, which are designated by diverse names and denominations. Its teaching is not uniform, as it contains many Rabbis pledged to heterogeneous systems and opinions. The spirit of the School is the spirit of "the flesh of sin" which inspires them with sentiments of harmony with its affections and desires. What they suppose, think, or imagine the Scriptures ought to signify, they affirm it teaches; and what

manifestly declare contradictory of the traditions of the Antichristian Rabbis, these pronounce to be heretical; and receiveable only in "a spiritual sense," that is, as importing the contrary, or something different to what is plainly expressed.

**Christ's Appearing.**

[TUNE—"Watchman tell me."]

Christian, lo, your Lord is coming,  
In a cloud of glory bright:  
Hark! his welcome voice is sounding,  
Filling saints with sweet delight:  
See the angels too descending,  
Clothed in robes of living light!  
Lo! they are the Lord attending,  
To the kingdom of His right.

See the sleeping saints arising,  
From the ground on ev'ry side—  
Prophets and Apostles waking,  
To adore the crucified:  
Hear a million martyrs shouting  
With the countless blood-washed throng;  
Though once dead, they now are living—  
Hear them sing redemption's song.

See them clothed in robes celestial,  
Like the angels of the Lord;  
Absent from bodies terrestrial,  
Present with their gracious Lord:  
While eternity is passing,  
They repose in Paradise,  
They are free from all harassing  
And beyond the reach of vice.

They are wearing crowns supernal,  
In the realms of endless day,  
They have gained that life eternal,  
For which pilgrims ever pray:  
With the angels they are chanting  
Sweetest lays of melody,  
And the music is unending,  
Through a vast eternity.

W. SHELTON.

Vermillion, Minn.

**Reflections on the Past, Present, and Future.**

This day my age is seventy-three—  
How short the years—how fast they flee!  
How many of my friends so dear,  
Have gone—and left me lonely here!  
My time is out—my years are gone—  
My glass of time is almost run!  
The number threescore years and ten,

Meted out to mortal men,  
Have past, and gone, and fled away,  
While I a little longer stay.  
Lord! make the path of duty plain,  
That I may not have run in vain—  
Lord! grant me grace to keep the way  
That leads to life and endless day—  
That I may all my burdens bear—  
In the first resurrection share.  
It fills my soul with joy and peace,  
To think our troubles soon will cease,—  
To find an end to doubt and fears,  
And reign with Christ a thousand years.  
When saints and angels loud will sing,  
Hosannah, to their heavenly King;  
And Jew and Gentile all be one,  
And join to say, "Thy will be done."  
May I enjoy this glorious rest!  
And be with Christ forever blest.  
O keep me from the snares of sin,  
And never let me fall therein!  
Be thou, dear Lord, my Guide and Friend,  
And guard me safe unto the end;  
That when our Savior shall appear,  
Our dust his mighty voice shall hear!

A. NORTON.

Richford, N. Y., Feb. 12, 1857.

**PRAYER IN SECRET.**

You can be free before God. You are not going to tell him any secret. You may be sure he will not betray your confidence. Whatever reasons there may be for any species of devotion,—there are more and stronger reasons for secret devotion. Nothing is more embarrassing and disturbing in secret prayer than unpropitious circumstances.—Great attention ought always to be paid to this point. "Enter into thy closet," says Christ. He says not *a* closet, nor *the* closet, but *thy* closet. This habit of secret communion is supposed to have a closet—some place to which he is accustomed to retire for prayer—some spot consecrated by many a meeting there with God—some place that has often been to him a Bethel. The Savior used the word to mean any place where, with no embarrassment, either from the fear of pride or observation, we can freely pour out our heart in prayer to God. No matter what are the dimensions of the place, what its flooring or canopy. Christ's closet was a moun-

tain; Isaac's, a field; Peter's, a house-top. It is in the closet, and not in the crowd, that men become acquainted with God. Oh, how it lightens the pressure of a calamity, relieves the loneliness of death, and breaks the shock of the entrance into eternity! To become remiss in secret devotion is to become tired of God.

### Spiritualism.

#### THE MASK THROWN OFF!

In our account of the meeting of the Spiritualists at American Hall, a week ago yesterday, we were compelled to rely entirely on the accuracy of our reporter. His statements have been challenged, but we are now able to vindicate them by the following quotation from the *Age of Progress*, a Spiritualist paper published in this city. The extract is taken from a long article written in reply to our remarks:

"Mr. Wright is a lecturer on all subjects of moral reform; and he uses the language of truth in plain simplicity.—*He says he would sooner hang the Bible than to hang man in obedience to the Bible. He says he regards the Bible as no more sacred than any other book. He loves the truths which it contains, and repudiates its falsehoods and errors. The God of Judaism and modern Christianity, which it [i. e. the Bible] presents for human adoration, he regards as a fabulous Deity, like unto those of all other idolatrous worshipers; and hence he speaks of that one as he does of all other idols.*

"He does not regard the God whom the devil outwitted, whom Moses taught better wisdom than he knew before, who destroyed the whole human race and all the animals, because a woman ate an apple, whose wrath was appeased by the smell of a roasted sheep or bullock, and who was driven by the cunning of a being whom he had created, to the commission of suicide [a reference to the crucifixion of our Savior!]*—such a God, we say, he does not regard worthy of*

adoration or even respectful mention and he says he *would sooner sell such God than he would sell a brother man or sister woman into slavery. Who but a stultified fanatic would not? And that it is which the dark soul of the writer alluded to, pretends to blubber over, atheism and blasphemy."*

What further defence of our report need we make? Is not this blasphemy? Does it not reveal the tendencies of this horrible doctrine in their true light? James C. Wright is sustained and endorsed by the *Age of Progress* in an open vindication of his character, and a bold acknowledgment of the truth of our report. This, then, is no peculiarity of Wright's, but we are to receive it as the doctrine of the sect.—*Buffalo Commercial Advertiser.*

**Now what saith "the Word" of the living God?**

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, BLASPHEMERS," &c.—2 Tim. iii. 1, 2.

"Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to SEDUCING SPIRITS, and doctrines of devils," &c.—1 Tim. iv. 1, 2.

"Knowing this first, that there shall come in the last days SCOFFERS,—walking after their own lusts."—2 Pet. iii. 3.

"But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be MOCKERS in the LAST TIME, who should walk after their own ungodly lusts."—Jude 17, 18.

A benevolent smile will often heal a breaking heart—it is a cheap and effectual medicine.

"Trust in God at all times."

"The Lord is high above all nations



EXPOSITOR AND ADVOCATE.

"THY WORD IS TRUTH."—JESUS.

ROCHESTER, N. Y., JUNE 1, 1857.

**The Prophetic Expositor.**

IN commencing the publication of the **WENTY-EIGHTH VOLUME** of the *Prophetic Expositor & Bible Advocate*,—some things pertaining to its past history and its future character and mission, naturally claim a few remarks. From the *past*, we have satisfactorily learned that in order to the attainment of a correct understanding of all the great doctrines of the Bible, we must be guided in our studies therein, by the **LITERAL PRINCIPLE** of exegesis: hence, in this respect, no change will be made,—the *Expositor* will continue to be guided in its expositions and interpretations by this well-grounded rule. In accordance with this determination, we may, in future, be more strict in testing contributions for its pages, by this principle, than we have heretofore.

Being guided by this principle in the exposition of the Scriptures, has brought us at times in direct contact with favorite and cherished doctrines of those, who are either wholly or in part, governed by the mystical or spiritual principle of interpretation in Biblical researches. The result has frequently been, that after showing these individuals their error,—their positions not being sustained by the plain word of God, they have taken *offence*, and turned their influence against the *Expositor*, instead of being convinced, frankly renouncing their error, and embracing the truth.

This has not only been extremely painful to us, but also in a pecuniary point of view, unprofitable to the paper: yet while thus discouraged by the alienation of some, together with their support,—on the other hand we have been comforted and aided by the accession of new, and we trust, substantial friends, who with other faithful friends of the cause, have enabled us by their contributions to continue the publication of the *Expositor*. The Lord reward them!

Never was the human family more bewildered in the thick fogs of exegetical mysticism than now. With few exceptions this darkness cannot be dispelled by the light of truth. It is true that many carry the Bible in their hands, but they are prevented from seeing its light, either by closing their eyes, or excluding it from their vision by the thick veil of mysticism. One important object of the publication of the *Expositor* is to penetrate this thick darkness, this valley and shadow of moral death—to tear away this mystical veil, to open the book of *light*, and induce as many as we possibly can, to behold its sacred pages, *read, believe and obey*, that they may be saved from darkness, sin and death, and have eternal life at the coming of the Lord.

How much good has been accomplished in this important work, we do not know: the future must decide this. One thing, however, we do know, viz.: though we are not discouraged in trying to do what we can, yet the prospect of effecting any general change in the religious world, by the humble agency of the *Expositor* or any other means, previous to the coming of the Lord, is not only forbidding, but morally impossible. The church, including the Hindoo, Mahometan, Greek, Catholic and Protestant delusions, though divided into names, doctrines and forms, is nevertheless a *unit* in reference to the principles of mystical exegesis. They are all based on this sandy foundation. *Mystery* is inscribed on their respective banners, under which they unitedly oppose their mighty strength against the *plain, literal* truths of the Bible. Their name is "legion,"—the feeble band opposed to them, are but a "little flock." They are the honorable and rich of this world, while those who hold to the literal principle of interpretation, with some few exceptions, are the poor of this world, but rich in faith, and we hope, heirs of the kingdom. The countless hosts of spiritualists, and those they blindly lead, have at their control, the thousands of popular and powerful presses, pulpits, and the moral, benevolent, scien-

tific and theological institutions of the entire world—while literalists are extremely limited in means for the propagation of literal truth. As to religious papers, we know not *one*, excepting our numble sheet, which strictly carries out the literal principle of interpretation in determining what truth is, in reference to all Bible doctrines.

There are, however, some men of giant minds and sterling worth, in the different churches, in America and England, who are called literalists, and who have done much towards the advancement of this great foundation-work of truth. But they are literalists only in part,—not enough so to cause the mystical or spiritualizing societies with which they are associated, to disfellowship them for adherence to the plain word of the Lord. They are literalists on the *prophecies*, while they spiritualize many of the fundamental doctrines of the Bible.

There are also several papers printed in this country, which we highly esteem in many respects, and from which we have derived special benefit. These, to a certain extent are conducted on the literal principle of interpretation. They have accomplished a good work in battling against the spiritualizing host, and they may contend successfully, provided they do not make a truce with the enemy, raise the standard of mysticism on some favorite dogma, and join the enemy in opposing the literal word of inspiration. This would be doing as all other professed defenders of "the Word—the Word," (as Luther said,) have done, from his day to the present time. Each reformer or founder of a new sect has cried, "the Word!—the Word!" and has been literal in his teaching just enough to cause a secession from the general body of mystifiers, and to gather a partizan church on a specific point or points of doctrine which he has made plain by presenting them in the light of the plain word of the Lord.

This is all that the boasted reformations of these last days, whether moral, scientific, religious, or otherwise, have amounted to in reference to disentangling the Word

of God from the fetters which mystic theology has thrown around it. It is true—the Scriptures are loudly extolled by these persons; but at the same time they treat them as a book of riddles, or dark enigmas, which, strange to say, has been given by inspiration, and then left for uninspired men to *guess* out its meaning! Hence such professed friends of the Bible unwittingly have become its worst enemies: they have brought it into disrepute by their folly, so that neither themselves nor others have any real faith in its literal import,

This is the dark aspect of the scene which lies before us, within Gentile times, beyond which in view of their speedy termination presents a future near at hand, bright, cheering and full of glory. Our work is in this dark scene. It is on this boisterous and mighty deep that our lone bark fairly launched, with sails set, and color flying, on which is inscribed,—"**THE WORD!—THE WORD!**" The Word, not according to the sense, or rather no sense, given to it by scholastic theologians,—but as it is given us by the inspired penmen. Not in part, or on a few of the doctrines and prophecies of the Bible, but in reference to them *all*. That which the Word plainly teaches—nothing *more*, *or less*—will we receive as the foundation *faith*—and that we intend to cordially believe, and teach to others, as essential salvation.

It is gratifying to know that the *Expositor* is being read with increased interest by the lovers of truth. Some, however, have made certain complaints in regard to it. One thinks we should be more liberal in publishing sentiments which we believe to be unscriptural; while others complain that we are too unguarded in this respect. Others take umbrage because their communications have been rejected, corrected, abridged, or reviewed, or as they think, their sentiments have been misrepresented in our columns. Others again have become our enemies because they could not have the gratification of severely chastizing their opponents through our columns.

in a word, the most virulent opposition we have met with, has come from opponents of the *literal principle of interpretation*. This is also true in reference to the doctrines of the age to come, the Sabbath, the Spirit, the Word, definite time, alid immersion, and other important questions which might be named. If these articles had desired nothing more than a fair and friendly discussion in the *Expositor*, these remarks would have been unnecessary,—but as their conduct in many instances has been of a different character.—for the truth's sake we make these allusions. The false reports which at different times have been put in circulation, detrimental to the paper, have originated in a hatred of the literal principle it advocates, and a dissatisfaction with us because we have exercised the right to decide what should be published in its pages. However, we are happy to know that brethren have no credence to these mischievous and slanderous reports. A large majority approve our course, as we infer by the gratifying fact that they continue to give the paper an active and increasing support—while a small minority only, demur. With view to the benefit of the latter, we will call their attention to the following considerations:—

Suppose we were to gratify the wishes of certain "liberal minds" by making the *Expositor* a medium through which they could publish their antagonistic views without restraint, what would be the result? A mixed medley of contradictory opinions, with an occasional sprinkling of truth could be continually presented to the consideration of brethren, until the lovers of truth would become discouraged, and give up the paper, the cause of truth would languish, and these very "liberal minds" themselves would be dissatisfied,—for, to be a figure, confusion would assuredly result in a "school," if all the pupils were to claim the privilege of being teachers, before they understood the first rudiments of knowledge. The same is true of religious meetings which are conducted on what is designated the free or liberal principle,

which grants to every person, indiscriminately the privilege, not only of speaking his own, but also of reviewing the sentiments of others, the result of which has ever been,—so far as our knowledge extends—to end in heated litigations and the disorganization of the meeting.

The editor of a religious paper occupies the important position of a *teacher of the word of God*: this Word he should fully understand, or abandon his station—for he should not presume to teach to others that which he himself does not understand. If he knows what truth is, he should publish it, and *nothing else*; or, if he any way be under the necessity of publishing what he believes to be error, the antidote should go with it. We see no better reason why an editor of a religious journal can be justified in being the agent in what he knows to be false, than a minister of the Gospel: neither should even yield their members as "instruments of unrighteousness unto sin."

But, it may be said, that the editor need not endorse all he publishes. Not so, however; for he necessarily does this to a certain extent, unless he specifies the particular errors in the article from which he dissents. The fact of his publishing it either shows that he endorses it, or has not moral courage or energy sufficient to reject it, or point out its errors. What would be thought of a minister who not only proclaimed his own, but also the various contradictory sentiments of others, by simply saying that he did not fully endorse the latter? Such an individual would be regarded as a pleaser of men, a corrupter of truth, and unworthy of his calling. The Prophets, Christ, nor the Apostles, made themselves the mediums of truth and error; neither should Gospel ministers and editors do it now. It is equally the duty of the one as it is of the other, to publish and proclaim the *truth*, and *nothing else*; the responsibility of the editor, however, is greatest, inasmuch as what he publishes is printed and read by thousands, while the minister orally addresses comparatively but few.

We have no desire to hold dominion over the faith of others, nor to dictate what they shall preach or publish: to their own Master they must give account. Neither do we intend to surrender our rights to others, for we too, must give an account of our stewardship. If individuals wish to publish what they deem to be truth, by their own, or the medium of others, they have a right to do so: we shall not complain. Neither should they be tried with us for doing the same thing, nor for declining to give publicity to what we deem honestly to be error.

Are we accused of taking the seat of judgment? We deny the charge, and say that those who prefer it, are the offenders, for they not only assume the right of deciding what they should do in reference to this matter, but us also: if they do not say this in words, they do in deeds, by taking offence if we do not comply with their wishes in publishing their communications in the *Expositor*. Neither party, but the Holy Scriptures alone are the infallible criterion by which it can be determined whether or not our sentiments are in harmony with the truth. If the plain, literal sense of the Bible justifies or condemns,—all should cheerfully acquiesce in the decision.

We sincerely desire that our correspondents may appreciate our intentions in this important matter, and lend their aid as far as possible in accomplishing the good work before us: in doing this they will avoid furnishing articles of a *doctrinal* character for publication in the *Expositor*, which are not *clearly sustained by the plain testimony of the Bible*. Test your communications carefully by the *literal* sense of the word of God, before you decide on laying them before the public. If they are sustained by such evidence, and are couched in a kind spirit, they will be welcome to the pages of our humble sheet, and will greatly assist us in publishing the word of truth, free from error, to the living of this degenerate and unbelieving age. Will you aid us in this important work? If not, do not throw obstacles in the way through

the instrumentality of unscriptural communications, which we shall be under the necessity of rejecting or reviewing.

### Have You Sent a Subscriber?

As is usual at the commencement of every volume, several old subscribers have discontinued the paper. We are happy however, in being able to state that thus far we have received 16 more new subscribers than the number of discontinuances. Still this good work should progress. Our list ought to be very much larger than it is.—The *Prophetic Expositor* is the only paper which stands by the pure *literal* principle of expounding the Scriptures, in existence its support should therefore be a generous one.

Will not every person who receives the present number, make an effort to send us forthwith, the name of at least one new paying subscriber? If all would only take an interest in the matter, how rapidly our list would increase, and how much more good we might thereby be enabled to do. Please be prompt, friends, as it is important that all should begin with the commencement of the volume.

### Light Increasing.

On the evening of April 7th, last we had the pleasure of listening to an interesting discourse by Mr. D. D. Buck, a talented and able minister of the Methodist Episcopal church in this city. His text was the parable of the importunate widow, recorded in Luke xviii. 1-8. The object of the speaker (which had been announced in the city papers,) was to lecture on the premillennial reign of Christ on the earth.—Passing over the introduction and several highly interesting parts of the lecture, we shall glance at several of the more prominent features.

Mr. Buck showed that God will "avengethis elect, who cry day and night unto him, the manner how, the time when, and the condition of the world when he avengethem." He argued that God will avengethem.

his elect, because he has promise to do it: He is just and good, and has an affection or love for them, which will move him to hear their supplications. In reference to the time when this prayer will be answered, it was shown to be yet in the future; for the elect are not yet avenged. Instead of it being at the destruction of Jerusalem, as some suppose, their afflictions were increased then. Christ did not come then to save his elect, as the facts in the case prove, and besides this, there is not a passage of Scripture which teaches that he would come then. He did not promise to come again until the time should come for Jerusalem to be no longer trodden down of the Gentiles, (Luke xxi. 24.)—it is still trodden down, Christ therefore has not come the second time, and consequently his elect are not yet avenged, for they are to be avenged by him at his second coming. His work now is that of a mediator, a physician, to mediate and to heal, and not to avenge. The work of vengeance belongs to his kingly office, which he does not fill now, but will assume when he shall come to earth. Then the times of restitution will begin.

In reference to the condition of the world when the prayer will be answered, the speaker made the inquiry, "Shall he find faith?"—the "original faith" once delivered to the saints, Abraham, Isaac, Jacob, Job, Daniel, the prophets, apostles, and the primitive christians—which faith Christ expounded to his disciples 40 days immediately after his resurrection. In a word, faith in the reign of Christ on the earth. And will the teachers of the day generally be teaching this faith? In answering these important questions, the lecturer showed that comparatively there would be but little of this faith in the world, at the coming of Christ to avenge his elect; and that at that time there will be a general misapprehension as to this great and important truth, as there was among the Jews touching the character of the first advent of Christ.

The Jewish church opposed the *first*,—and the Gentile church the *second* advent

of Christ. The one spiritualized the passages which prove the first coming to be real, and the other, does the same with those passages which prove that his second coming and reign on the earth will be literal. The Jews spiritualized what the Gentiles now literalize, and *vice versa*.

Origen was the great masterpiece in aiding to perfect this pernicious system of mystifying and spiritualizing away the true Abrahamic faith relative to the pre-millennial advent of Christ. In this allegorical corruption, the Catholic abominations, and all other kindred delusions pertaining to this matter, since that day, have originated. All the Reformers at first tried to restore the true faith to the church, until Daniel Whitby, less than 200 years ago, invented the theory of the millenium, as at present held by the Protestant churches, viz.: the universal prevalence of peace and righteousness, under the influence of the Gospel, 1,000 years prior to the second coming of Christ.

When the lecturer reached this important point in his discourse, he was justly severe in showing the pernicious tendency of this Whitby theory of the millenium.—It has been made an efficient agent in blinding the church and world to the important signs of these momentous times, which unmistakably indicate the coming of Christ to be near, and in preparing themselves not to have that day overtake them as a thief, or come upon them as a snare. This mystic Whitby theory was considered, and justly too, the great apostacy from the true faith. By its deadly influence the great truths of the Bible have been lost, and the influence of the true expounders of that book have been crippled. He further remarked, that by this false theory—"we have corrupted the word of truth"—"we have encouraged a general distrust in the Bible, and a disposition to explain away its literal import, and invent new theories"! and, said he, the whole work of error may be ranked with "mystical neology," and by justifying these principles of allegorical interpretation, we thereby show "that the

Bible is not suited to the common people, but belongs to Popes," &c.

This is the condition in which the lecturer thought the world will be in at the time the Lord comes to avenge his elect, and as this is its present character, the probability is *that the importunate widow's prayer will soon be answered.*

It was heartcheering to us to listen to this discourse, coming as it did from a man of Mr. Buck's high talent and standing in the community. He is preaching the same great truths to his Methodist brethren, as duty occasionally demands, and is disseminating the same through the press. May he do much good in this important field of labor, and may many more able and faithful laborers be induced to take part in this glorious work.

#### The Adventists.

It is well known to those who are familiar with the *Advent Herald*, the organ of American "Adventism," that the writings of different English millenarian christians have been largely copied into that paper in a garbled manner. The following extract from a letter recently published in the *Western Methodist Protestant*, and written by a learned dissenting millenarian Baptist minister in England, will show in what light "Adventists" are viewed in that country by millenarian christians. The writer says:—

"I differ much from the Adventists on some points, but if I was in America I would take them with all their faults, and rather worship with them, than with the slumberers and the dreamers, who mock and scoff at the Master's *advent*. In the *Advent Herald* you will often find some good articles copied from English writers, these you will find in general, much more in harmony with God's word than the American writers. The latter, too hastily committed themselves to a mixed, or bastard kind of interpretation, spiritual or literal, just as it suited them, and now they are so fixed in it, that they cannot back out. It has been a great drawback upon their usefulness: it

would have been better for them to have stopped short, and begun again at the beginning. I told them so at a conference I had with them at Birmingham."

This is a severe, but just rebuke to that sect, which originated on the literal principle of interpretation, viz.: that the *literal* coming of Christ, the resurrection of the dead, and the creation of the new heavens and earth, are clearly proved by the plain testimony of the Bible, which they contended should be *literally* understood.— But when the subjects of the sleep of the dead, destruction of the wicked, the age to come, &c., were called up for investigation, they applied the mystical, or "bastard" system of interpretation, and in their own and some other beclouded minds, did away with the great realities pertaining to these important matters. We sincerely desire that they may yet see and extricate themselves from the error herein, into which they have fallen.

Extract from a letter of Joseph Wolff, "To the Church of Christ in Great Britain and Ireland," dated Jerusalem,—April 20, 1839:—

"In short, I proclaimed for two months to the Jews, the great truth—first, that Jesus of Nazareth came the first time on earth despised and rejected of men to die for poor sinners; and secondly,—that he will come again with glory and majesty, and glorious in his apparel, and traveling in the greatness of his strength, he will come, the SON OF MAN, in the clouds of heaven, and gather all the tribes of Israel, and govern in person in the literal city of Jerusalem, with his saints, and be adored in the Temple,—which will be rebuilt, and thus he shall govern 1,000 years; and I, Joseph Wolff, shall see with my own eyes, Abraham, Isaac and Jacob, in their own bodies, in their glorified bodies; and I shall see thee, Elijah, and thee, Isaiah, and thee, Jeremiah, and thee, David, whose songs have guided me to JESUS OF NAZARETH. I shall see you all here at Jerusalem,—where I am now writing these lines! These were the topics upon which I

spoke, not only with Jews, but likewise with some Mussulmen. The Scriptures beside us could testify of all this truth, having been circulated publicly in the market-place of Jerusalem. We went to Bethlehem, and then in the open market-place I proclaimed the Gospel to the christians of that place, not far from that spot where that holy Child Jesus was born."—*Christian Watchman*.

Some unforeseen difficulties present themselves in the way of publishing a list of agents, as we had contemplated in this number. As a substitute, see notice on first page.

#### FROM BRO. W. ROUTLEY.

BRO. MARSH: This is the first time I have had the pleasure of corresponding with you since I returned from England whither I went last summer. I left Kingston, June 18th, and Quebec the 21st, and arrived in Liverpool in the short period of *ten days and three-quarters*. July 3d, I had the unspeakable pleasure of meeting an aged and beloved father, 82 years old, who has been for nearly half a century a member of the Baptist Church in Tiverton, Devonshire: I found him as clear in intellectual power as when I left, 15 years ago. I had written to him frequently on the subject of "*the blessed hope*"—so often brought out in your paper, but now had the unspeakable pleasure of speaking it to him, face to face. The face of my aged parent seemed to brighten when I told him, among other things,—that it was possible he would never die; as, according to Dr. Cumming, the resurrection may take place in 1866. Then a glorious change would be effected by our adorable Lord, and we all be caught up to meet him in the air. Two older sisters were present, and seemed to rejoice in the same thought.

Not many days after my arrival, I had a short interview with Mr. Webb, the pastor of the Baptist church, of which I was once a member. He is much beloved by his people, and is also an eloquent teacher. We seemed to hold fel-

lowship with each other, until I introduced the non-immortality of man, when all at once the conversation dropped, and he abruptly took leave. From the pulpit, laconically styled, "the coward's castle," he undertook, the Sunday after, to overthrow the doctrine. 2 Cor. v. 1, was his text.

I was asked by several what I thought of his discourse. I answered by briefly telling them that his exposition of the text was fatal to his whole discourse, or to Paul's wisdom. He said the earthly house was the body—the tabernacle was also the christian's body, thereby proving Paul to be anything but a wise man, instead of being an inspired apostle—for no wise man would use tautology. The interpretation therefore must be false.

At the end of the discourse they sung a hymn, in which occurred the following lines:

"Not death itself shall stop our song—  
But death may close our eyes."

I asked some of them how we could sing without lungs? And if we were to have our lungs perfected by death,—why not our eyes? And whether it was not as possible to see without eyes, as it was to sing without lungs? Will not Prov. i. 24–26 be literally fulfilled in reference to those who thus give up the guidance of reason and truth, to follow fables?

I left my Father's house, Aug. 26th, and went to see a sister at Davenport. Here I became acquainted with some of the Plymouth brethren, and found them split up by divisions. I had an interview with one of their principal men, a Mr. Rowe, whom I found to be a generous, hospitable christian. After several friendly talks, I remarked that I should like to break bread with them the next first day. At first he said he should like to introduce me as an American brother, but after he had examined me as to my faith, to see whether my hope was of *being saved by the merits of Christ*, and found by my answer that I did not respond to his doctrine on that subject, telling him I did not find such an expres-

sion as "*merits of Christ*" in the whole Bible, and desired him to put his question in a more scriptural form: he then asked, If I thought I should be saved by my own works? I answered, that no man could be saved without faith in Christ, and repentance towards God.—These I regarded as the *sinner's acts*, and not Christ's nor God's. He said faith was the gift of God! I told him that could not be, for faith comes by *hearing* the word of God.—Rom. x. 17. That it could not come both ways, viz.: by hearing, and by a miraculous gift from God. I suppose he judged me unsound, as I found next day at the meeting, I was passed by with the cup, although I was very kindly remembered, even by name, in their prayers.

Here I am deeply affected at the hardening, blinding influence of sectarianism. May the holy Lord preserve us from its dreadful influence, lest by our supposed possession of knowledge thro' this sectarian prejudice, we cause our weak brother to perish, for whom Christ died. 1 Cor. viii. 11.

I left Liverpool Sept. 10th, and in 13 days arrived at Quebec, after an absence of about 3 months, much better in health, and full of joyful remembrance of the visit.

Since my arrival in Kingston, I have had several encounters with brethren in battling for the truth. In one case the question was, "Does the Bible teach that man has an immortal soul?" The Methodist brother, Mr. C. Johnson,—took the affirmative. I showed that man is mortal by Job iv. 17; Ps. xxxvii. 20; xlix. 15; Ezek. xviii. 4; Mal. iv. 1. In giving an exposition of this last text, Mr. Johnson said that by *root* and *branch*, we were to understand the *feet* and *hands*—the feet were the root, and the hands were the branches! Mr. J., in order to prove the immortality of the soul, quoted the parable of the rich man and Lazarus. Also Rev. xiv. 10, 11; xxi. 8; 1 Cor. xv. 51, 52, and contended that the words we shall be all changed, meant the righteous and wicked. I proved from 1 Tim. vi., that God *only* has immortality, to which Mr. Johnson

gave a flat contradiction and began to try to prove that every man has it! What blindness!

Yours, in hope,

W. ROUTLEY.

Kingston, C. W., May 11, 1857.

FROM SR. A. A. PERRY.

BRO. MARSH: We are still looking and waiting for the fulfillment of the promise made to Abraham, Isaac and Jacob, and to their seed; for while we study the prophets, we find many promises which cannot have had a fulfillment, such as these, Ezek. xxxvii. 21–28. "Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen (or Gentile nations,) whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions;—but I will save them out of all their dwelling-places wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they shall all have one shepherd; they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein,—even they, and their children, and their children's children forever. 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 ever more. 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 the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore."

Jer. xxxii. 37–42: "Behold, I will



gather them (Israel) 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. And I will give them one heart, and one way, that they may fear me for ever, for the good of them and of their children after them: yea, I will rejoice over them to do them good, and I will plant them in this land, assuredly with my whole heart, and with my whole soul. For thus saith the Lord, Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them."

O! how I love to read these promises to Israel, and believe them with all my heart. Yes, and I believe that all who are of faith, or all who believe these promises will be blessed with faithful Abraham. I am glad there are a few who dare believe God, instead of man.

We rejoiced while reading Sr. Bullock's letter, that there is here and there one scattered up and down in the dark world of sorrow, pain, and death, who, by carefully searching the Scriptures,—have laid hold of those promises made to Abraham, Isaac and Jacob; and feel like "contending earnestly for the faith once delivered to the saints." I would say to Sr. Bullock that she is not alone, although there are but few, comparatively speaking, who believe what God has promised. That she is alone, in the faith, where she lives, I do not doubt. We are alone here. My mother and myself have tried to instruct our neighbors in the things pertaining to the kingdom,—but they scoff at the idea of the kingdom being on the earth. But their unbelief will not make the faith of God of none effect. Let us try to be faithful, and instead of limiting the Almighty, let us believe that what He has spoken, He will fulfill, in his own time, and in his own way.

Your sister, looking for the restitution of all things spoken of by all the holy prophets since the world began,

ABBY A. PERRY.

Scotland, Ct., May 18, 1857.

FROM BRO. W. FISH.

BRO. MARSH: I herewith send you for publication, 5 articles written by our good brother, A. C. Barns, of this city: four of them were published in the *Western Methodist Protestant*, but the fifth the editor refused to publish.—Thinking that it might be encouraging to the friends who read your valuable *Expositor*, to hear that there is a little band of Advent believers in this city, I will give you an outline of our rise here. The Rev. A. C. Barns, formerly an active itinerant minister of the Methodist Protestant Church, but for the last few years holding a local relation with the church here, was invited by the young men of the Sabbath School, to deliver a course of lectures on the subjects of the resurrection and the second coming of Christ. The trustees granted the use of the house, but after the first lecture they refused to let Bro. Barns proceed, under the pretence that they wanted the house themselves. One of the official brethren seeing that there was a determination on the part of the resident minister and others, to gag Bro. Barns, in a professedly democratic church, informed the congregation that they should have an opportunity of hearing brother Barns, although he himself was not identified with his views.

The Town Hall was rented, and the lecturer had a respectful hearing, and good was done. After the lecture had been given, the brother alluded to before, invited all who wished to investigate the subject further, to meet at his house every Sabbath, and for more than a year we have continued to do so.—Some of us commenced as children in the school of Christ, having to learn our alphabet over again. But being anxious to know the truth, we have learned much already. The writer will thank God as long as he lives, that the agitation of these glorious doctrines was ever commenced here, though it was by a few, unsuspecting Sabbath School scholars. The hand of God was evidently in it, to raise to himself a band of faithful witnesses, and advocates for his truth in this city.

We have not been idle, as you know we have ordered a number of books, and have given them away. We have also talked to our neighbors and friends, and from some we have received persecution; but there is the satisfaction left, us that we know that the heaven is working.

Although we are few, yet we know that the churches of this city fear us more, and look upon us in a worse light than they would an organization of a band of infidels! God being our helper, we shall give them more cause for trembling yet. The M. P. C. has lost its most valuable members, and is struggling for existence. I believe that the sifting time has come when God will bring out all that are his, from all the churches, whether Protestant or Catholic, and every one that remains with them, or gives them aid or comfort, must suffer loss. For when Christ comes, he will destroy all organizations not formed on his own plan.

We are contemplating having regular preaching here soon. Our intercourse with each other thus far, has been very agreeable,—friendship and love have been our bond of brotherhood.

Yours, in the hope of a soon-coming  
 Savior,  
 WM FISH.  
 Springfield, O., May 7, 1857.

### Lecture on Prophecy.\*

SUBJECT—THE JEW—HIS PAST AND FUTURE.

THE lecturer was averse to giving out a text, but read a verse from Isaiah,—which embraced the whole lecture,—“*This people (Israel) have I formed for myself; they shall show forth my praise.*” Isa. xviii. 21. God sends a message to Israel by the prophet, and after comforting the people by a variety of promises, he gives a general declaration addressed to all the world, declaring that whithersoever his people should be carried,—those reading their prophets should read also their positive declaration,—“this

people have I formed for myself; they shall show forth my praise.”

I. We shall look at one or two facts in the past history of Israel, showing how remarkably this declaration has been fulfilled even under most unlikely circumstances. Take the history of Israel during their Babylonish captivity. We find that after repeated messages sent to them they gave no heed. At length the appointed time came, and they were carried 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 that extent, that the idolatrous altars were broken down, the high places of Baal were demolished, and a glorious pass-over celebrated, the like of which had not been kept from the days of Samuel. 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 a failure. It had been the nursery of Daniel, Shadrach, and Abed-nego, and thus a number of earnest men who were fitted to be in captivity, and were fitted to bear witness for God while they were captives, were produced.

We find these captive Jews standing forth before the great and mighty monarch, with a dignity and authority far surpassing that of the “head of gold,” testifying that there was none other God but Jehovah. In that land the record had to be inscribed, and facts relating to 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 should be ultimately set up, though he himself should previously be cut off for the transgressions of the people. Thus

\* Substance of a Lecture delivered in Queen Street Hall, Edinburgh, in April last, by Mr. Ridley Horscholl, of London. Mr. H. is a son of Abraham, who ministers to a large congregation of converted Jews in London.

in the kingdom of Babylon this very captivity was far from frustrating God's purposes, for even there His declaration by Isaiah was true,—“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. This 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 3 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 told not only on the Jewish people; Roman soldiers, tax-gatherers, governors, &c., went to hear that extraordinary man, who was proclaiming that the kingdom of God was at hand. Then after this our Savior sends forth his twelve apostles endowed with miraculous powers; afterwards the seventy; this, with his own public ministry, produced a great effect.

The people received information, their minds were stirred up. After our Savior'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 were converted. This was only a preparatory work to the casting away 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 among the Gentiles fully and freely;—because the Jews who believed still clung to these rites. So the prediction, “Every battle of the warrior is with con-

fused 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 on his shoulder.”

Again, the casting away of Israel was necessary, in order that the predictions 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 an evidence of the truth of inspiration. There was not at that time so many Bibles as there are now, and wheresoever these 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 downfall, (Isa. vi.) the prophet knew it could not be final, and therefore asked, “Lord, how long?”—Certain signs were given connected with their own land, and its desolation, to which was added, “But yet in it shall be a tenth, and it shall return and shall be eaten: as a teil tree and as an oak whose substance is in them, when they shall cast their leaves; so the holy seed shall be the substance thereof.” When sent to go down to the conduit of the upper pool to meet Ahaz in view of the place where the people had offered sacrifices to Moloch, he was told to take with him his son Shoar-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. See Isa. vii. The same thing is intimated in chapter viii. The prophet stands forth representing the Messiah and his disciples—“Behold I and the children whom Jehovah has given me are for a sign and for wonders in Israel.” While the destruction of Israel's nationality is intimated, the Shear-jashub is introduced. In Micah v. we have the same thing—the casting away of the people in con-

nection 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 iii., it is predicted, "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, without idolatry, and without an ephod, and without teraphim. Afterward shall the children of Israel return, and seek the Lord their God, and David (*The Beloved*) their king, and shall fear the Lord and his goodness in the latter days." Living in countries called "Christian" that have become idolatrous, this people have testified against the idolatry. Thus the Government of Spain thought it worth their while 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 they have assumed a position 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 Revolution of 1848, the first thing that was manifested was to show favor to the Jews. Even in Italy and Austria this was the case. And why? This age is so peculiarly a metallic age that the worth of a man is estimated by the gold he possesses. In such an age nothing could so gain influence as the metallic condition of the Jews. Although few in number, they yet possess a power to govern the rulers of the earth by their loans and mercantile influence.

II. 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 4000 years—the announcement of the birth of the Savior. The angel Gabriel is sent to Nazareth, a town in Galilee, a degraded town that had sunk very low in

civilization and religion, to a poor young woman, no doubt a simple-minded 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"—2nd, "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 i. 32, 33. Notice then the child was *literally* born, so that the language, thus far, was not allegorical but literal. But who could have conceived when he 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 sorrow and suffering, who could have conceived that his greatness was to be such that the greatest potentates of the earth should call themselves by the name of this Jesus of Nazareth? Who could have supposed that he should be called the Son of the Highest? If we had stood in Jerusalem and had seen the Sanhedrim arrayed in all their glorious majesty, and heard them with all solemnity, condemn him as a blasphemer because he said, "I am the Son of God," could we have supposed that after 1800 years, education should so much progress that everywhere, though insincerely, friends and foes acknowledge him as a divine being? Even that Papist system that makes the Virgin immaculate has only power to do so from 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 3d 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, 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 said one thing and meant another. If an angel from heaven coming, not to a school of divinity students and philosophers, but to a simple Jewish maid, 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, has not Mary been 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 whom she was doubtless familiar?

Let us now look at some other passages, in which will be seen the effect of Israel's restoration upon the nations.

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 in this psalm, in the prediction of Israel's downfall, quoted by the apostle in Rom. xi.

Again, in Isa. lx. 1, "Arise, shine;—for thy light is come, and the glory of Jehovah is risen upon the . . . 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 was 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; their repair is hence mani-

festly yet future. The connection of this passage shows great blessing for the Gentiles.

Jer. 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 (Gentiles) of the earth, which shall hear all the good that I do unto them." See also Jer. xxxiii.; Isa. lxvi. 10; Ezek. xxxvi., xxxvii.;—Rom. xi.

I will now conclude with a brief statement as to the present position of Palestine and the Jews residing there. I was in Palestine in 1845, and again last year, and was *much struck with the change which had taken place in the interval*. On my first visit the difficulty of access to them 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; the very stones in the wall where they mourned were crying out, "Behold! this desolation is come upon you!"

They came not to live, but to die, thinking it a very great honor to be permitted to die in the city of their former solemnities. In these circumstances, the religion called Christian is presented to them as the grossest, vilest idolatry imaginable; the Greek Church, with all its pictures and devotes being rampant there. At the Easter period is enacted the strange lie of professing that fire comes down from heaven in the presence of the assembled pilgrims. Besides, a Jew in Jerusalem was not permitted to enter the church-yard for fear of being stoned to death. How could you 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 abhorrence? However, through the residence of Protestants, and the establishment of places of mercy—hospitals,

where they are received with kindness, and treated with consideration and tenderness. They understand this; it is a language everywhere understood.

In this way Christianity began to be expounded in the language of the heart, and 11 years after I found that I could speak to them; and they did not wonder when I told them of Christ and his religion. Another fact also struck me. The late war no doubt interests them. *They seem to feel that something is coming.* Mohammedans know nothing of the matter. The only people that really prayed for success were the Jews;—because they look upon the Russian Government as not only resembling the Egyptian tyranny, but surpassing it in cruelty to their own 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, *absolutely dried up and withering away.*

Then, as to the land. It was an interesting sight when I went to see a little farm established near Jerusalem by the British consul, Mr. Phin, for the purpose of teaching the Jews agriculture. 123 Jews were at work, some of them aged men; one, a very learned Jewish Rabbi who knew 6 or 7 languages, was employed with a little basket gathering a few stones. I look upon this farm as an interesting fact, not only because it showed their readiness to engage in agriculture in their own land, but also that the two overseers who superintended them in their work were both Protestant Jews, the Jews working under them with great submission. *There is great increase of agriculture in the neighborhood of Jerusalem; olive-yards, vine-yards, pomegranates, mulberry trees in great abundance.*—WHILE 11 YEARS AGO ALL LOOKED SO DESOLATE!

What is most remarkable all this was brought about by Russian money. The bishop of the Greek Church told me that for two or three years there was no gold

seen in Jerusalem except Russian gold;—so you see how much the Czar had his eye on the holy sepulcher. Russian influence was also manifest in the construction of a fine carriage-road leading to the Convent of the Holy Cross, about 4 or 5 miles off Jerusalem. This convent had been recently rebuilt in the style of a fortress,—The reason of its being called the convent of the Holy Cross may serve as an illustration of what people will do when they once depart from the truth. The priest took me down to the grotto and showed me a spot where he said the tree grew of which the cross was made. He then showed me a picture representing Lot carrying water from the Jordan to water the tree, and the devil who came to drink out the water.

As indicative of the great fertility of the soil, I may mention that Indian corn, in the course of 6 weeks after being sown,—produced 2400 fold. An experiment instituted by the American consul at Beyrout, demonstrated the peculiar fitness of the soil for producing a fine quality of cotton. He had some cotton seed brought from the United States, and the produce and quality was such that the crop when sold in Liverpool brought 1 shilling per pound, although the cost of raising it was only 3 1-2 pence per pound. Trade has also greatly increased recently, for while the annual exports from Jaffa a few years ago were only £20,000, the exports last year amounted to £1,500,000! Other signs of improvement might be noticed. I saw several hundred men employed in repairing the aqueducts in connection with Solomon's pools, the largest of the latter being from 400 to 500 feet in length, 300 in width and 100 in depth. Zion, which on my former visit, presented the appearance of a sepulcher, was now quite changed, shops and bazaars being numerous and busy.

**IS** All Gentile institutions are "sensual and corrupt," for they harmonize not with the things contained in God's law.

Be not wise in your own conceit."

**Bro. G. W. Benage**, Twine Grove, Wis., May 10, 1857, writes that the recent labors of Bro. H. Collings in that place have awakened quite an interest among the people touching the Gospel of the Kingdom, and Bro. B. thinks another course of lectures would result in much good there.

A brother wishes to know from whence the "great army" is to come at the end of "the thousand years," which will come upon the breadth of the earth, around "the beloved city," &c. We think a correct answer to this query is from the *deceived nations* who will then occupy the world. They will at that time be in a state of mortality—during the millennial reign of Christ—the immortal saints reigning over them. Yet, just as all previous generations have done before them, under other dispensations, these highly favored mortals will ultimately apostatize from the truth as taught in the age of restitution: the end of this apostacy will be the everlasting destruction of these sinners, at the opening of the eternal age of glory—after which there will be no more sin.

Bro. E. Burnham is requested by a worthy correspondeet, to answer the question,—"*What is sanctification?*"—through the *Expositor*.

The questions of "C. H." and "A. A. B." are deferred for the present: we may answer them anon.

"M. J.'s" "first attempt" at composition for the press, is very good, still we think he had better try again. By perseverance he may succeed, as we and many others have, by patient and persevering study and practice in committing our thoughts to writing.

Bro. J. Pettingill, Niles, Berrien co., Mich., May 13, 1857, expresses an ardent desire for ministers of the Gospel to call there and preach the same to the people.

Bro. W. MAIN, Scqtt, Ill., May 15, 1857, writes:

Elder H. Collings has delivered ten lectures here, on Bible doctrines, to attentive congregations, and truly the Gospel has proved the power of God unto salvation to some. 6 have put on Christ in baptism, and we expect more will go forward soon! There is a general and favorable impression on the minds of most of those who came out to hear. A great change has been produced in a short time in this place. 20 or more are interested in the glorious doctrines of life and immortality, and the restitution of all things spoken by the mouth of all the holy prophets since the world began. We expect that Bro. Collings will be here, May 24th, then we intend to come into gospel order.

Bro. H. COLLINGS, Mt. Carroll, Ill.,—May 9 1857, writes:

I have just returned from Rockford, 9 miles south, where I have been holding meetings. I had good congregations and good attention. 6 put on Christ by baptism, and others became interested believers of the gospel, and we hope soon that they will become obedient to the faith.

#### A GOOD ANSWER.

A minister once discoursing to a class of children on the omnipresence of the Deity, asked the question whether any of them could tell him where God was not. "Yes," said a little bright-eyed girl, "I can tell you." "Well, if you can," replied the minister, "you can tell me of a place that I never heard of." "The Bible says of the wicked," continued the little scholar, that "God is not in all their thoughts."

Rev. Mr Kinney, of the Roman Catholic Church at Martinsburg, Md., who was some time since arrested for robbing the church of which he was pastor, of a silver vase and other valuables, has been convicted and sentenced for 1 year to the penitentiary.

# 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.

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ROCHESTER, N. Y., JUNE 15, 1857.

[No. 2.]

## Opposing Texts.

OR

TEXTS FOR ENDLESS WOE EXAMINED.

HELL NOT A LOCAL PLACE TO CONTINUE ETERNALLY.

As the word *hell*, 54 times found in our English Bible, is prominently used as either direct or inferential proof of the *immortality* and *endless misery* of the wicked, I will endeavor to remove this proof, by devoting a short chapter to the meaning of the word. It will also aid much in removing the proof claimed to be found in other texts.

The following remarks on the term *hell* I published a few months since in a religious paper, and give them here nearly as they appeared then, with some additions.

The brief explanations will be made up in the following chapters.

The English word *hell*, as now generally understood, is a hindrance to those who are examining the doctrine of *destruction*; but if rightly understood, it would greatly aid in proving the doctrine. It now denotes a *place*, (no one dares say where,) as a *prison for the eternal misery of men and devils*. I deny this meaning, and say, that none of the four original words translated *hell* ever have this meaning, as used in the Bible. I will endeavor to prove this assertion, both from the Bible and the confessions of our best critics who hold to endless misery.

In the first place, let us hear what Dr. George Campbell, a Presbyterian commentator of Scotland, says on two words translated *hell*. "In my judgment," he says, "*hades* ought never, in

Scripture, to be rendered *hell*; at least, in the sense wherein that word is now universally understood by Christians.—In the Old Testament the corresponding word is *sheol*, which signifies *the state of the dead in general*, without regard to the goodness or badness of persons, their happiness or misery. *Hades* signifies obscure, hidden, invisible." See Diss., vol. i., pp. 180, 181. He elsewhere says, "The Saxon word *hell* originally meant only a pit, or covered place."

I. SHEOL.—I will next quote from Exegetical Essays, on several words relating to future punishment, by Moses Stuart, Professor in the Theological Seminary at Andover. On page 99, he says, "*Sheol* is used 63 times in the Old Testament, and translated *hell* 31 times, *grave* 30, and *pit* 3. It is pit in Num. xvi. 30–33; Job xvii. 16."

On page 112, he says, "The meaning of *sheol* which lies upon the face of the sacred record (if I may thus speak,) is indeed that of *grave, sepulcher, under world, or state of the dead*, as I have given in the recension of the passages."

On pages 116, 119, in giving a statement of what the Bible says of *sheol*, he says:

1. "*Sheol* is a place from which none ever return, e. g., Job vii. 9; 2 Sam. xii. 23.
2. "It consumes or devours the bodies laid in it. Job xxiv. 19; Ps. xlix. 14.
3. "*Sheol* is a place of inaction and silence, e. g., Ps. vi. 5; xxxi. 17; 1 Sam. ii. 9; Isa. xxxviii. 18; Eccl. ix. 10.
4. "*Sheol* extends deep into the recesses of the earth; yea, as deep as the heavens are high above it.—Job xi. 8;



Jonah ii. 1; Amos ix. 2; Deut. xxxii. 22.

5. "*Sheol* is a place of utter and perpetual darkness and gloom.—Job x. 21, 22.

6. "Here dwelt the *ghosts* or *manes* of deceased men." [This statement he gets from heathenism, as the texts he quotes do not sustain it; and besides he says, on page 121, "A deep region beneath, peopled with ghosts, is what we do not believe in." His texts are, Ps. lxxxviii. 10; Prov. ii. 18; ix. 18; Isa. xiv. 9; xxvi. 14. None prove his views.]

7. "*Sheol* is sometimes personified, and represented as an insatiable monster, always devouring without remorse or distinction, e. g., Isa. v. 14; Prov. xxvii. 20; i. 12.

8. "*Sheol*, in common and popular language is the world or region to which both the righteous and the wicked go after death, e. g., Gen. xxv. 8; Num. xx. 26; Deut. xxxii. 50."

On page 122 he says, "Where is the *specific* difference between the future state of the righteous and wicked, *fully* set forth in the Hebrew Scriptures?—Where are the separate abodes in *sheol*, for each, particularly described? I know not, nor do I believe any one can inform me."

Page 113 he says, "On the whole, it is to be regretted that our English translation has given occasion to the remarks, that those who made it, have intended to impose on their readers in any case, a sense different from that of the original Hebrew. \* \* \* I am inclined to believe, that in their day, the word *hell* had not acquired, so exclusively as at present, the meaning of a *world of future misery*."

Page 114, he adds, "It is *probable* that the Hebrews did sometimes so understand *sheol*," and he quotes 5 texts to make out this "*probability*," viz.:—Job xxi. 13; Ps. ix. 17; Prov. ix. 18; xxiii. 14. I ask the reader to look at these texts, and he will see no proof in them that *sheol* refers to a "world of misery." Ps. ix. 17, "the wicked shall be turned into *sheol* (hell) with all the nations that forget God," likely tells the

final doom of the sinner, and if so, it is *death*: and the dead cannot occupy a world of woe. Ps. xxxvii. 10, tells that "his place shall not be."

II. HADES.—The Greek word *hades* is translated *hell* 10 times in the New Testament, and *once* grave. It occurs Matt. xi. 23; xvi. 18; Luke x. 15; xvi. 23; 1 Cor. xv. 55; Acts ii. 27-31; Rev. i. 18; vi. 8; xx. 13, 14.

Mr. Stuart says:

1. "*Hades* designates the *under world*, subterranean *regions* simply, in opposition to the region above the earth," e. g., Matt. xi. 23; Luke x. 15. "Thou Capernaum, which art exalted to heaven, i. e., very highly (alluding probably to its site on a hill) shall be brought down to the *under world*, i. e., very low."—"This is the natural and primary explanation of the word *hades* here."

2. "*Hades* signifies the region of the *dead*, the domains of death, e. g., Matt. xvi. 18; Rev. i. 18; vi. 8; xx. 13, 14.

3. "*Hades* means grave, sepulcher, depository of the dead, e. g., 1 Cor. xv. 55; Acts ii. 27-31.

4. "*Hades* has the sense of *tartarus* in 1 passage, viz.: the region of woe or punishment. Luke xvi. 23, "In *hades* he lifted up his eyes being in torments."

*Hades* and *sheol* are used 75 times, and all are given up by Stuart and others as meaning a world of woe, except 1,—and that is an intricate parable. All good critics have admitted, and common sense teaches, that parables can settle no doctrine. This parable has no reference to a literal death or grave, as has often been admitted by critics who hold to endless misery. It is similar to the parable of the prodigal son, with additional circumstances, so I leave it as no proof that *hades* ever means a *place* of torment. If it could be shown that this parable proved a *place* of woe in *hades*, it would be no proof of a *place* for *endless* woe, as Rev. xx. 13, 14, tells us *hades* is to give up the dead, and be destroyed.

III. TARTARUS.—The Greek word *tartarus*, used but once, and translated

hell in 2 Peter ii. 4, is relied on to prove there is a world of misery. Here we need no authority, for the Bible forbids this idea. "God spared not the angels that sinned, but cast them down to *tartarus*, and delivered them into chains of darkness, to be reserved unto judgment." An imprisonment for a limited time is here spoken of, while no place is named, as *tartarus* here can only convey the idea of a prison, in the sense of John iii. 36, "He that believeth not the Son, shall not see life; but the wrath of God abideth on him;" and in verse 18, "He that believeth not is condemned already;" and in 2 Peter ii. 9, "The Lord knoweth how to reserve the unjust unto the day of judgment to be punished." This sense is seen in the parallel text in Jude 6, "He hath reserved in everlasting chains under darkness, unto the judgment of the great day."

If devils are confined to a local place, it is on earth. See Job i. 7; 1 Peter v. 8; 2 Cor. iv. 4; Eph. ii. 2: "He goeth to and fro," "is god of this world," "rules in the children of disobedience;" so we are all in the same *hell* the devil is. Heb. ii. 14, tells us he is to be "destroyed," and so his prison will end at the judgment. But further, devils are not punished yet, as they have not been judged, and are as criminals apprehended and waiting for judgment and punishment. They said to Christ, "Hast thou come to torment us before the time?" and again, "Hast thou come to destroy us?"

IV. GEHENNA.—But the Greek word *Gehenna*, twelve times translated "hell" in the New Testament is the main term used to prove a world of torment in a future state. It occurs in Matt. v. 22, 29, 30; x. 28; xviii. 9; xxiii. 15, 33; Mark ix. 43, 45, 47; Luke xii. 5, Jas. iii. 6.

Stuart says, "The word *Gehenna* is derived from the words *Gi Hinnom*, the valley of Hinnom." He adds, "It was a word used by the ancient Hebrews, and they are the only competent witnesses of its meaning." The Old Testament then, must be examined for this; for Dr. George Campbell says, "Our

Lord, we find from the evangelists, spoke to his countrymen in the dialect of their own Scriptures, and used those names to which the reading of the law and the prophets had familiarized them." Not observing this fact, has been one great cause of the woeful mistake about future punishment. I affirm, then, that *hinnom* (*gehenna*) is never used in the Old Testament to mean a place of infernal punishment or world of woe. It is used, first, as the name of a literal place; and second, as a symbol of destruction, slaughter, death. So the Savior used it. As this is among the most important points in examining the doctrine of future punishment, it demands full investigation, and I will therefore refer to all the places where *Hinnom* and *Tophet* (meaning the same as *gehenna*) are used in the Old Testament.

See Joshua xv. 8; xviii. 16; 2 Kings xxiii. 10; Neh. xi. 30; 2 Chron. xxviii. 3; xxxiii. 6; Jer. vii. 31, 32; xix. 2-6, 11-14; xxxii. 35; Isa. xxx. 33.

In these texts we find *gehenna* used to symbolize slaughter and death, in Jer. vii. 32; xix. 6-11; Isa. xxx. 33; also, to denote utter destruction, in Jer. xix. 11, 12; Isa. xxx. 33. In Jer. xix. 13, it symbolizes a polluted place.

Jer. vii. 32 reads, "Therefore, behold the days come, saith the Lord, that it shall no more be called *Tophet*, nor the valley of the son of *Hinnom*, but the valley of slaughter; for they shall bury in *Tophet* till there be no place;" see the same in chap. xix. 6. Jer. xix. 11-12, "I will break this people, and this city (Jerusalem,) as one breaketh a potter's vessel, that cannot be made whole again, and they shall bury them in *Tophet* till there shall be no place else to bury, . . . and even make this city as *Tophet*." Here, as in every place in the Old Testament, where it is used figuratively, it symbolizes death and utter destruction. Scott's Commentary says, "It became a place of execution of criminals for the Jews." The fact is plain that "God has sturnamed the place, the valley of slaughter, and to affirm that the wicked are to be kept alive there forever, is to charge him with naming it

inappropriately."—*Bible vs. Tradition*, p. 219.

Christ evidently used *gehenna* figuratively, in the same sense the prophets did: there is no proof to contradict this, but much to sustain it. Stuart, Barnes, and others, go to the heathen and to the superstitious Rabbinnical writers, and not to the Bible, to prove he meant a world of misery by *gehenna* and *hades*; and they do the same as to *sheol*. Out of much and full proof of this, I will quote a little from Stuart's work, named above.

Page 146: "That the word *gehenna* was common among the Jews, is evident from its frequency in the oldest Rabbinical writings. It was employed by them, as all confess, in order to designate *hell*, the infernal region, the world of woe. \* \* \* Indeed, it seems quite probable, as Gesenius suggests, that *Gehenna* came to be used as a designation of the infernal regions, because the Hebrews supposed that demons dwelt in this valley." Mark, it was the Rabbinical writers, he says, who used it in this sense, not the Bible.

I admit that Christ used *gehenna* to symbolize punishment at the judgment; but he used it as the prophets did, with the double meaning of punishment and the kind of punishment, namely, death. When he said to the Jews, "How can ye escape the condemnation (punishment) of *gehenna*" (*hell*)? he meant the same as if he had said, "How can ye escape the cross?" that is, a disgraceful and miserable death; or, the same as if we should say, "How can that murderer escape the punishment of the gallows or the stake?" *Gehenna* was a polluted place, as we see by 2 Kings xxiii. 10,—and so was the cross; "Cursed is every one that hangeth on a tree;" and it is just as absurd to say Christ meant the sinner would go to a world of woe and live forever there, by saying he would "be cast into *gehenna*," as it would be for us to say, the murderer will live forever in misery, because he is going to the gallows or the stake.

On examining all the texts in the Old and New Testaments, I am compelled

to fully believe that *gehenna* ought never to be translated, any more than Babylon, Sodom, Egypt and Jerusalem. They are all names of literal places, and all used figuratively in both Testaments. No one is misled by these other names not being translated, neither would they be by this being untranslated. The Seventy did not translate it from the Hebrew to the Greek.

I cannot think of any other literal place thus translated in the Bible. The precious book is darkened and corrupted by its translation. I am credibly informed that in versions in other languages it is seldom translated. ♦

Surely, the word *hell* is a wrong word to translate it into. Dr. Geo. Campbell says, "At first, *hell* denoted only what was secret or concealed." Parkhurst says, "Our English, or rather Saxon, word *hell*, in its original signification, exactly answers to the Greek word *hades*, and denotes a concealed or unseen place: and this sense of the word is still retained in the eastern, and especially in the western counties of England; to *helo* over a thing is to cover it." Mr. Sabine says, "It appears to me that in the time of this translation, *hell*, *pit*, and *grave* were synonymous."

Certainly this is not the sense of *gehenna* in a single place in the Bible;—though it answers to the sense of *sheol* and *hades*. The present conventional and perverted meaning of the word *hell*, is about as far from the sense of *gehenna*, as was its original meaning. I know it will be said, *Gehenna* symbolizes a place of punishment, where there will be "weeping and wailing;" yes, and so do the cross and the stake cause weeping.

All I have said of *gehenna* is confirmed by the concessions of Rev. A. Barnes, in his notes on Matt. v. 22, where it first occurs, as used by Christ—"Hell fire," the original of this is the '*gehenna of fire*.' It was made the place where to throw all the dead carcasses and filth of the city, and was not unfrequently the place of executions. It became, therefore, extremely offensive, and to preserve the pestilential air in any manner

pure, it was necessary to keep fires continually burning there. It was the image which our Savior so often employed to denote the future punishment of the wicked. \* \* \* But he who shall load his brother with odious appellations and abusive language, shall incur the severest degree of punishment, represented by being *burnt alive* in the horrid and awful *valley of Hinnom*. Among the Jews there were three degrees of condemnation: that by the judgment, the council, and the *fire of Hinnom*."

From this description, *gehenna* could symbolize nothing but a miserable and disgraceful loss of life. A Jew could understand Christ in no other sense, as they knew he understood the prophets, and was constantly calling their attention to them. It is unjustifiable to say Christ used *gehenna* in a different sense from what the prophets did, without a good warrant for doing so.

Paul preached 30 years, and wrote 14 epistles, and is it not passing strange that he never intimated a hell, if he knew there was one? He was explaining what Christ meant by being "cast into the *gehenna of fire*" in Heb. x. 26, 27. "If we sin wilfully \* \* \* there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall *devour* the adversaries." And Heb. vi. 8, "But that which beareth thorns and briars is rejected, and is nigh unto cursing: whose end is to be *burned*." And in Rom. ix. 22, where he says the wicked are "vessels of wrath, fitted to *destruction*," not to an endless hell, as we now hear in every sermon.

If the common theory of a local hell be correct, there must be 3 distinct *hells* taught in the Bible; two now in existence, and 1 to be built in future. (1.) *Hades*, for souls between death and the judgment. (2.) *Tartarus*, (the atmosphere,) for the present home of devils. And (3) *Gehenna*, to be provided somewhere, at the judgment.

But we learn from God's word, that *hades*, the first hell, is to be destroyed; Rev. xx. 14. The devil's *hell* must be ended when he is destroyed; or, when

"the new heavens and new earth are made," the "air" will be so purified,—that he will no longer be "*prince of it*."

And as to *gehenna*, hell, it only symbolizes the *punishment* to be inflicted at the judgment, which is death; but if we call it a *local place*, it is to be a slaughter-yard, "*the valley of slaughter* shall it be called," Jer. vii. 32; xix. 6; and when Christ says, "bring hither mine enemies, and *slay them* before me;" and "the last enemy is *destroyed*;" who can divine what will become of this third and last hell?—or what need there will be of its existence?

The common-sense answer to such a question, in worldly matters, would be when there is no more stock to butcher *slaughter-houses will be discontinued*.

I have quoted but a small part of the authority I have collected, both from the Bible and writers, to prove my assertion, *No Eternal Hell*. This is not saying there will be no future punishment. No; the sinner will see at the judgment, if not before, that to be "burned up with unquenchable fire" in *Gehenna*, to go to *Sheol*, "the place of the dead"—forever, is a sad punishment, and one that will cause "weeping and gnashing of teeth," till the "blackness of darkness" forever ends his being and his woe.

When I had pored over 77 pages of Stuart, in which he labors to make these 4 terms mean what *hell* now means; and witnessed his reliance on heathen and Rabbinic writers, his *probabilities* and *contradictions*, I unavoidably thought of the old proverb, "a mountain travailed and brought forth a mouse." But he had *immortal* and polluted souls on hand, and he *must* find a place for them somewhere. This *assumed* doctrine of immortality for the wicked, has produced sophistry enough to make any one ashamed of poor, erring human nature, and do what it has done—fill Christendom with skeptics, and the world with gloom. With *hell*, and *hell-fire*, thus wrongfully put in 53 texts, or these texts wrongly translated and explained, no wonder the common people think the Bible is full of endless misery.

The whole learned Christian minis-

try have sinned in permitting and aiding in the change of the English word *hell* from its original meaning; and they "handle the word of God deceitfully" when they use it in its present perverted sense. Let them not censure me for "rebuking sharply;" for the remembrance that I have been kept in darkness and gloom for forty years; and the sad fact that millions of God's dear people,—whom I love and wish to comfort, are still kept in the same darkness and gloom, by their covering up the truth in this matter, arouses the deep emotions of my soul, and I cannot believe I sin by giving them vent.

And besides, the time has come for the 100 or more ministers, in the United States, who have been hurled from the churches, and branded with *heresy*, for preaching the *Bible*, instead of the *creeds*, to *speak out* with boldness, and carry back the ponderous load of *heresy* to the doors where it belongs. War has been declared against us, and I am not content with *defensive* warfare, but judge it best to drive the battle into the enemies' camp, knowing they cannot defend it, as they have not "the sword of the spirit, which is the word of God;" that mighty weapon is in *our* camp, and we should use it, and let our deceived foes feel its *power*, to "pull down strongholds, and cast down imaginations."—2 Cor. x. 4.

I wish to act in the same spirit of love and boldness that Paul did, when he "withstood Peter to his face, and said he was to be *blamed* for dissembling." Gal. ii. 11-13.

True, I have sinned myself; for the English student of the Bible, by a long research, can find it teaches *no endless hell*, but simply a *second death* for the poor sinner. Thanks be to God, that thousands are thus learning at the present time. But the joy of this fact is chilled by hearing from the learned ministry, the cry, "*pernicious doctrine*,"—"*infidelity*," "*illiterate souls*," "cast them out of the synagogue!" Surely, mountain piles of "hay, wood, stubble," will have to be "burned up" at the judg-

ment, or many, whom we hope will have "eternal life," will be cast into *gehenna*.

J. BLAIN.

Buffalo, N. Y.

### The Law and Sabbath.

MUCH has been said and written upon this subject, for a few years past, and various views have been advocated by different writers, and indeed it is a theme with which we should all be acquainted in order to meet the many erroneous positions which are propagated with reference thereto, and be prepared to set forth the truth as it is brought to view in the sacred Scriptures.

In the forthcoming pages we shall strive to elicit the *truth* with regard to this theme, and refute what we conceive to be error. We may be somewhat lengthy, but we shall study brevity as much as possible, and hope the present effort may redound to the glory of our heavenly Father, and serve to advance his holy cause.

With these few prefatory remarks, we proceed to an examination of the subject.

1. *The Law—Its origin—unity—design and fulfillment.*

2. *The Sabbath—Its institution, design and abolition.*

3. *Objections answered.*

1. The Law.

From Adam to Moses there seemed to have been no definite law for the government of the world. The laws, it would seem, from examination, were general, and not confined to any definite number of commands. Man, however, was in possession of a knowledge of good and evil: according to the Scriptures man became as the gods, knowing good and evil. But we have no intimation of any definite law, at least the Scriptures do not develop the fact of the existence of any code during the interim from Adam to Moses.

But when we come to the introduction of the Mosaic dispensation, we find the introduction of a definite system of laws. The addition of this definite system of laws to the Abrahamic arrange-

ment, it would seem was designed for the government of the children of Israel, until the promised heir (Christ) should come. It was not designed to be perpetuated throughout all generations,—neither was this arrangement subservient to the national salvation of the Gentiles. It was limited to one nation, and designed for a certain period of time. This Mosaic constitution never was given to the Gentiles. It is what we may call an *Israelitish arrangement*. It originated with the children of Israel, and was to exist until the development of the seed promised in the covenant made with Abraham. The apostle Paul's reasoning on this point is very explicit. He says, (Gal. iii. 17,) "And this I say, that the covenant that was confirmed before of God in Christ, the law which was 430 years after, cannot disannul that it should make the promises of none effect," &c.

From this text it would seem that the law did not exist until 430 years subsequent to the formation of the Abrahamic constitution. We would here remark, that there seemed to have been a partial suspension (if I may be allowed the phrase) of the Abrahamic constitution, for the introduction of the law, and that this arrangement was to so remain till the covenant was confirmed by the death of Christ.

In verse 19 the apostle adds, "Wherefore then *serveth* the law? It was *added* because of transgressions till the seed should come to whom the promises were made," &c. Here the apostle confirms what he previously said in reference to the addition of the law. He declares that it "was added," consequently there must have been an arrangement which existed anterior to the addition of the law. We believe this arrangement was the one which God made Abraham, and which the church of God is under in this dispensation.

But why was the law added? The apostle answers, "Because of transgressions." When was it added? He says 430 years after God made the covenant with Abraham. We now inquire how long it was to remain? *Till the seed*

*should come* to whom the promises were made. Verse 19.

By turning to Rom. v. 12-14, 20, we learn that there was a definite time when the law was introduced. "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; *for until the law*, sin was in the world, but sin is not imputed where there is no law. Nevertheless death reigned from Adam to Moses," &c. It would seem from this testimony that the period from Adam to Moses was the time in which this law did not exist. The law was evidently introduced at the commencement of the Mosaic dispensation, for in John i. 17, it is said that the "law was given by Moses, but grace and truth came by Jesus Christ."

If the law had been the existing rule of action from Adam to Moses, and the people had a knowledge of its principles, &c., I can see no propriety in the above statement of the evangelist; hence we see that the law originated at the commencement of the Mosaic age. The view therefore which has been taken by our Sabbatarian brethren, cannot be true, from the fact that they hold that the law was in force during the interim from Adam to Moses, whereas the Scriptures show us that the law did not originate until 430 years after God made the covenant with Abraham; which was 2,500 years subsequent to the creation of the world.

Thus we see that the origin of the law is placed at the commencement of the Mosaic dispensation, and cannot probably be removed from that state without doing violence to the language of the Scriptures.

Having examined the time of the origin of their law, we will next present its *unity*, and endeavor to show that there is but *one law* recognized in the Mosaic dispensation. If it could be shown that there were 2 laws, one moral and the other ceremonial, then there might be some plausibility in the position of the Sabbatarians; but as there is no such evidence, we cannot see that the perpetuity of the law can be maintained. The

argument used by our Sabbatarian friends is, "that there are two distinct laws,—viz.: the law of God, and the law of Moses, and that these two phrases show that there are two laws," &c. That this position is groundless, we shall show from a comparison of the Scriptures.—

## LAW OF MOSES.

Neb. viii. 1. "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. 2 Kings ii. 3; 2 Chron. xxiii. 18; xxv. 4; Ezra iii. 2.

Luke ii. 22. "And when the days of her purification according to the law of Moses were accomplished," &c.

## LAW OF GOD.

Neb. viii. 8. "So they read in the book in the law of God, distinctly," &c. Vs. 18. "Also day by day from the first day unto the last day, he read in the book of the law of God." Neh. ix. 3; 2 Chron. xxxi. 3, 4; 1 Chron. xvi. 40; 2 Chron. xxxv. 26.

Luko ii. 23. "As it is written in the law of the Lord: Every male that openeth the womb shall be called holy to the Lord."—Verse 24. "And to offer sacrifice according to that which is said in the law of the Lord," &c. Verse 39.

From the foregoing collation of Scripture, it will be seen that the terms, "law of the Lord" and "law of Moses," are used interchangeably, and point out one and the same law: hence the position assumed by our opponents is incorrect, so far as this argument is concerned. A certain lawyer asked our Lord which was the "great commandment in the law"? "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul," &c. "And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. xxii. 35–40. Christ did not say that the *ten commandments* hang on these two principles, but *all the law*.

The law is treated as a unit in the testimony quoted above. "But," says the objector, "The ten commandments grow out of these two principles." We find that these two commandments are not in the ten; but are in what our brethren call "the ceremonial law." Deut. vi. 5; Lev. xix. 18. Hence the law referred to must be the one which embraces these two commandments.

Christ says, "The law and the prophets were until John."—Luke xvi. 16. He speaks of a different law, not of laws, but *the law*, as though it was understood that there was but one law.—If there were two separate laws, it would be difficult to ascertain which was meant by the statement of our Lord. But with the idea of a unit law, all is plain.

At this point the objector may say that "the ten commandments are separate from the law of Moses, and are a distinct law." In reply to this objection, we would remark, first, that this position is unsound, and is not sustained by the *word of truth*. In the second place we would say that the ten commandments originated (as a code) with the Mosaic dispensation. In proof of this, we offer the following evidence:—Deut. iv. 12: "And the Lord spake unto you out of the midst of the fire; ye heard the voice of the words, but saw no similitude, only ye heard a voice. And he declared unto you his covenant which he commanded you to perform, *even the ten commandments*," &c.

We wish the reader to notice carefully the fact that the *ten commandments* are here called a covenant. In verse 23 it is called the covenant of the Lord.—Now by turning to chapter 5, we shall learn that this covenant was made in *Horeb*. "And Moses called Israel and said unto them, Hear O Israel the statutes and judgments which I speak in your ears, that ye may learn them, and keep and do them. The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day."

These texts establish the following points:

1. That the ten commandments are called the covenant.
2. That they are styled the covenant of the Lord.
3. That this covenant was not made with their fathers,—but,
4. That it was made in Horeb with the children of Israel who were then alive.

These facts are plain and undisputable, hence the ten commandments are Israelitish in their origin as a code, and therefore the position assumed by our Sabbatarian brethren is incorrect, and is not sustained by the word of the Lord. But why, it will be asked, if the ten commandments are a part of the law of Moses,—were they spoken audibly, and the remaining part given through Moses? From Ex. xx., we learn that after God had spoken ten precepts, the people fled from the mount, because they could not endure the word which was spoken. Hence they entreated Moses to stand between them and God, and that all which the Lord should say they would perform. See Heb. xii. But every command which God gave through Moses, was a part of his, and just as binding as the ten. The idea that because God spoke a part audibly, and the remaining portion through Moses, constitutes them two laws, is a vain assumption.

Moses was simply the medium through which the law was given. Not that this constitutes it a separate law, for it was all the law of God from the fact that He gave it. And David, in speaking of this very law, said, "The law of the Lord is perfect." It was perfect in reference to its design. The apostle says it is "holy, just and good." It was not designed for all people, and all ages,—but for one people and one age, and was perfect in reference to the same. To say otherwise, would be to impeach the wisdom and goodness of God, and accuse him of not being able to give a law capable of governing his people.

Having examined the origin of the law, and having seen that it commenced with the Mosaic dispensation,—also its unity and perfection, we shall next proceed to notice its fulfillment or abolition.

(To be Continued.)

"If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: for thou shalt heap coals of fire upon his head, and the Lord shall reward thee."

"Delays are dangerous."

(From the Western Methodist Protestant.)

### Letters from Europe.

MY DEAR FRIEND: \* \* \* I will now send you some few facts about the completion of the Roman apostacy, to which I before adverted.

More than 300 years ago, some fanatics in the Popish Church started the notion that the Virgin Mary was born immaculate and sinless, being conceived of the Holy Ghost. That "in order to become the mother of God, she had to be raised to a sort of equality with the Divine nature and personalities, by an infinity of graces." Another says, "that there is something infinite in being the mother of one who is infinite."

Many, in the Church, however, opposed the absurdity, and division of opinion was winked at, until, on the 8th of December, 1854, the Pope gave it his solemn sanction as the faith of the Catholic Church, to be believed by all, and that all who reject it, shall be accounted heretics. Great rejoicings have taken place in some Popish countries, on account of this long unsettled question. The Pope has solemnly crowned an image of Mary with a most costly crown, and men are directed to go to her as having all power in heaven and earth. One of their priests says, "Our Lord has reserved the kingdom of justice to himself, but that of mercy he has committed to Mary." Another says,— "Even if thou hast committed all possible sins, go with confidence to this most glorious lady." There is a book published for the use of the faithful, entitled, "The glories of Mary," in which the Scriptures relating to her Son as Messiah, are blasphemously altered and applied to her worship. These are samples: "O come let us sing unto our lady, let us heartily rejoice in the virgin that brings us salvation."—Ps. xcv. "The Lord said unto my lady, sit thou at my right hand, until I make thine enemies thy footstool."—Ps. ox. "After, thy loving kindness, O lady, have mercy upon me, and, according to thy compassion, cleanse me from all my sins, for I will confess all my sins to thee."—Ps. li.



In a Litany to her, just published, we have, "Be merciful to us, and spare us, O lady." "In the ordeal of the day of judgment, and from the torments of the damned, deliver us, O lady."

I could add much more of this disgusting nonsense, but this is more than enough to show the utter and undisguised apostacy of Rome in these last days, so that nothing is wanting to fix the character of AntiChrist upon her—for now both the Father and the Son are quite put aside to make way for this idol god; and I think, that further than this, the apostacy cannot be carried. It is the crowning act—and, we may infer, that judgment cannot be very far off.—The breach now between that Church, and the Churches of Christ, is wider than ever, since it has become exclusively the Church of Mary.

Every student of prophecy will now stand on the tip-toe of expectation. The signs of the times are darkening; and, I am inclined to think, that the fearful time for the destruction of the nations, is not far off. Evils are coming to the full, and nothing but judgment will remove them. Dan. ii. 35, may be close at our doors. If so, may God hide us until the indignation be overpast, and hasten the glorious kingdom of the Stone which is to become a mountain, and fill the earth. "Thy kingdom come!"

**WEALTH OF THE JEWS.**—The French correspondent of the *New York Times* says some one has made a singular calculation in regard to the Jews in Paris. In sharing among the entire Hebrew population of the city the total fortune of all the bankers, capitalists, negotiants, merchants, &c., belonging to the Jew family, each of the children of Israel would have an annual income of about \$2,500. The same calculation was made from the Christian population, and it was found that in case of an equal distribution, the annual income of each individual would be but \$60.

"The labor of the righteous tendeth to life, the fruit of the wicked to sin."

### A Christian Brother's Farewell Address.

[The following touching lines were given by an excellent brother, both after the flesh and spirit, to one who was emigrating to this country. It makes no pretensions to literary merit, but there is something so sweet, so touching about it, that I thought it should be published for the comfort and benefit of those who are in similar circumstances: especially if holding the same precious faith. G. D. WILSON.]

Thou art leaving us, and we must part, dear brother,

Thou for the regions of the setting sun art bound;  
And perhaps no more together shall we see each other,

If some should meet, some may be resting in the ground.

Duty oft calls us thus to sunder friendship's ties,  
And bonds of brotherhood, alas! are often broken;  
The tendrils of affection long entwined are sever'd,  
And the sad words, "Farewell!" "God be with thee!" spoken.

If then, thy lot be cast of God in other lands than this,

Bear with thee our heartfelt wishes, and "God speed thee;"

Repine we will not at th' decree—for such transplanting is

One of Jehovah's laws—tho' sorely we shall need thee!

May He who Abram sent to seek another country,

And led his Tribes around far thro' the wilderness  
To plant them in the land of His delight—He go with thee,

Preserve thee on thy way—thine after labors bless.

He holds the waters in the hollow of his hand,  
The winds obey his mandate, and his messengers  
Keep constant guard o'er all salvation's heirs—we know

O'er life's road to a throne, thou'rt one of th' passangers.

Therefore we will not fear for thee, thou hast a powerful friend,  
The Father to us all, whose spirit fills all space;  
He'll hear alike the prayer from East or West presented,  
And bring us home at last, in heav'n\* to have a place.

\*That is, the Kingdom of heaven, not the sectarian one.

In this assurance, then, we will not faint in part-  
ing,  
But work the more because our spheres are al-  
tered;  
And though we may not keep the tear away from  
starting,  
And though our tongues in uttering "adieu"  
have faltered:  
And in the last clasp of our hands may long have  
fondly linger'd,—  
Our sorrow is not hopeless—in the *Blessed Land*  
We shall be all united—"farewell" no more be  
uttered,  
By those whose privilege 'twill be, before the  
throne to stand.

JOHN WILSON.

Halifax, England, Aug. 24, 1856.

*(Re-published by Special Request.)***The Jewish Pilgrim.**

Are these the ancient holy hills  
Where angels walked of old?  
Is this the land our story fills  
With glory and with gold?  
For I have passed by many a shrine,  
O'er many a land and sea,  
But still, O! promised Palestine,  
My dreams have been of thee.  
I see thy mountain cedars green,  
Thy valleys fresh and fair,  
With summers bright as they have been,  
When Israel's home was there;  
Tho' o'er the sword and time have past,  
And Cross and Crescent shone,  
And heavily the chain hath prest,  
But thou art still our own!

Thine are the wandering race that go  
Unblest through every land,  
Whose blood hath stained the polar snow  
And quenched the desert sand.  
And thine the homeless hearts that turn  
From all earth's shrines to thee,  
With their lone faith for ages borne  
In sleepless memory.

For thrones have fallen—nations gone,  
Before the march of time,  
And where the ocean rolled alone  
Grow forests in their prime.  
Since Gentile plowshares marred the brow  
Of Zion's holy hill.  
Who are the Roman eagles now?  
*Yet Judah wanders still!*

And hath she wandered thus in vain,  
A pilgrim of the past?  
No! long deferred her hope hath been,  
But it shall come at last; *—*

For in her wastes a voice I hear,  
As from some prophet's urn;  
It bids the nations build not there,  
*For Jacob shall return.*

O! lost and loved Jerusalem!  
Thy pilgrim may not stay  
To see the glad earth's harvest home  
In thy redeeming day,  
But now resigned in faith and trust,  
I seek a nameless tomb;  
At least beneath thy hallowed dust  
O! give the wanderer room!

*London Athenæum. The Asmonean.***Baptism.**

Convert, arise, and be baptized,  
For Christ has led the way.  
If by the world you are despised,  
Yet thy dear Lord obey.

Yes, pass into the wat'ry grave,  
Do "buried" with thy Lord;  
He from the pow'r of death can save,—  
The obedient he'll reward.

Here end thy former life of sin,  
And lay the old man by;  
Here rise a new life to begin,  
And carnal self deny.

Bid earthly pleasures disappear,  
Seek only joys divine;  
Then let the proud world scoff and sneer,  
True pleasures now are thine.

W. SHELDON.

Vermillion, Minn.

**PLENTY OF FUEL.**—In the geological survey of Missouri, it is set forth, that the State can furnish 100,000,000 tons of coal per annum for the next 1,300 years; and with regard to iron, that there is ore enough of the best quality, within a few miles of Pilot Knob and Iron Mountains, above the surface of the valley, to furnish 100,000,000 tons per annum, of manufactured iron, for the next 200 years.

"Indulge holy, chaste and pious thoughts, considering that God is ever present. Converse frequently with him in thy mind, and endeavor to preserve the memory of him in thy thoughts, that thou mayest never be absent from him."

### The Abrahamic Covenant.

The great and wise scheme of human redemption is laid in the *earth*. All the grand scenes which engaged the attention of the prophets, are also to transpire in the *moral, political and physical world*. The fall of man was here. The throne of David was here. The inheritance of Abraham, Isaac and Jacob are here. Therefore, whatever portion of the human family are elevated to a state of immortality, through faith and obedience to the Gospel, that exaltation must take place here, also, where man has suffered so much in consequence of the introduction of moral evil—such deep and lasting humiliation, because of sin.

Man was made for the earth, and the earth was made for man; and the time is fast approaching in the economy of God, when he shall be restored to a more enduring habitation—"one that shall not pass away, nor be left to other people." "And 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 I will make the place of my feet glorious."—Isa. lx. 13. "For as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands."—Isa. lxxv. 22.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." Rev. xxi. 2. This evidently refers to a state of blessedness in the *earth*, when sin shall be eradicated from the physical universe, through the instrumentality of fire, as is more than intimated by the apostle Peter, in his Second Epistle, 3d chapter, 7th verse: "But the heavens and the earth which are now, by the same Word, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

Again: In the memorable defence of Stephen, we have the position we have taken, strongly and forcibly illustrated. Let us attend carefully to his testimony on the subject. It is found in Acts vii.

5\*—"And he gave him none inheritance in it; no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when, as yet, he had no child." How, we ask, according to the divine testimony, as above, could Abraham enjoy that inheritance in person, except it be fulfilled in the immortal state? It would be morally impossible, in the very nature of things. Truly may we say, in view of the testimony before us, he was a pilgrim and a stranger in the land, that he should after enjoy in his glorified and incorruptible body. Though he was strong in the faith, giving glory to God, he was not then qualified for an everlasting inheritance, as that qualification could only be effected through the instrumentality of the resurrection to immortal life. Or, as the apostle has it, "who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. iii. 21. In the same chapter the Apostle illustrates this principle still further; his language is as follows: "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death, if by any means I might attain unto the resurrection of the dead—not as though I had already attained, neither were already perfect, but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus."—10-12. It is by a resurrection from the dead, that the apostle expects to be made per-

\* By a careful examination of Isa. lx. 13; lxxv. 22, and Acts vii. 5, it will be seen that things pertaining to Abraham and his natural descendants, Jerusalem and the Holy Land, in the age to come, under the millennial reign of Christ, are referred to,—and not the glorious economy of the age that succeeds the millennial reign of Christ and his saints over the nations of the earth. Rev. xxi. 2 and 2 Peter iii. 7. may have a different application, and perhaps relate to the eternal age, when there shall be "no more sin,"—EDITOR.

fect. That perfection I understand to be *immortality*.

In the above application of the apostle's meaning in the case, how perfectly the above passage is made to synchronize with that of the offering of Isaac, and his reception back from death to life, as in a figure, teaching us, in the most conclusive manner, that Abraham looked beyond the resurrection for the consummation of his hope.

Again: "And it came to pass, that as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes, and birds of the air have nests, but the Son of man hath not where to lay his head."—Luke ix. 57, 58. On the supposition that the inheritance was confined to time, and the natural posterity of Abraham, could he not have claimed a small portion of that inheritance by virtue of that covenant, enough at least on which to rest his head when weary with the toils of life? He was an Israelite, and of the house of David. Notwithstanding all this, he tells us plainly he had not where to lay his head. It is quite evident, therefore, that the time had not come for that covenant to be consummated. As a Prince and a Savior, he had a great work to accomplish before this could be brought about in the Divine Economy. He must spoil death of its sting, and the grave of its power to hold its victim, before this could be effected. Well may the apostle come to the conclusion, which is presented to us in Heb. xi. 39: "And these all having obtained a good report through faith, received not the promise, i. e. the fulfillment of the promise—God having provided some better thing for us, that they without us should not be made perfect." When the Divine Savior comes to be glorified in his saints, and to be admired in all them that believe,—Abraham will be there, and all those who have fulfilled all the good pleasure of his goodness, and the work of faith with power. To claim their portion in that inheritance which shall stand forever, the aspect of things, both in the moral and political world, strongly indicate that the

time is at hand for that great event.—May we also be ready. Amen.—A. C. Barnes in *W. M. Protestant*.

### The Holy Land.

We have received a letter from Rabbi Moses Sachs, at Jerusalem, in which he complains of the suffering to which the Israelites in the Holy Land are subject. He informs us that no money has for a long time been received from America for the relief of the poor. Scarcity of provisions threatens to expose many to die from starvation, and work remunerative enough to buy the necessary food is not to be had. Men carry stones on their backs for house-building, and receive 4 piasters, or about 20 cents per day, and this pittance does not suffice to procure dry bread for a family. Mr. Sachs says the people are eager for work, but they cannot find employment. They would gladly engage in agriculture, but the means fail them. The *law*, indeed, declares all the inhabitants as equals; but, nevertheless, there is no security for the non-Mussulman, as the ancient rulers still do as they please,—and there is no police to afford protection; and to this state of insecurity must be added the constantly increasing dearth of provision, notwithstanding *the abundant harvests*. It is to be hoped that Sir Moses Montefiore, on his present contemplated visit to Palestine, may effect some good; but people dread a failure even from his efforts, as they do not believe the plan proposed for their relief is the best that could have been devised. But we hope for a pleasant disappointment.—*The Occident*.

[Some allowance must be made on the above as coming from a *Rabbi*, which class as a general thing, in Palestine, are supposed to be somewhat jealous of outside effort in the great work of amelioration now going on there, hence they are disposed to look coldly on the efforts of Sir Moses Montefiore and others. From all the information we have been able to get on this subject, there appears to be no question that a great change for the better is going on in Palestine, which will shortly be

made more apparent. Even Rabbi Sachs admits there have been "*abundant harvests*," which of itself, viewed in a prophetic light, is a very remarkable event, and confirmatory of our remarks. We refer the reader to articles on this interesting subject, which appear in the *Expositor*.

S.]

### "The Land."

"I will remember the Land."—Lev. xxvi. 42.

The Ottoman Government has issued an important decree relative to the colonization of the waste lands in Turkey, by which decree foreigners are to be enabled to acquire property in those lands.

In reference to this the London *Leader* says, "To turn from the West to the Easternmost part of Europe, we have a very curious occurrence—the issue of a notification by the Turkish Government, of conditions on which European foreigners shall be allowed to colonize the provinces of the Ottoman empire, more especially Roumelia. The conditions are advantageous. The emigrant will require a capital of nearly £60; but with that he will have many of the advantages of a new country with the opportunity of an old. What a seed to sow in that Mussulman-Christian Empire!"

Indirectly, this decree invites the Jews to colonize the Holy Land; for multitudes of them are European; and Palestine is pre-eminently a Turkish province, abounding in waste lands. Will they not avail themselves of it; and settle themselves there to some extent, forming "unwalled villages," dwelling confidently, and abounding in cattle and goods in the midst of the land? We believe they will; and that this emigration-movement eastward is the inauguration of a prosperity which will be of rapid growth, but brief in its continuance.

We may now see why Turkey has been provisionally sustained by the Anglo-French alliance. Had Russia devoured her in the first stage of the Eastern Question, the country would have been closed against the commercial and agri-

cultural enterprise of the West; and the work of "bringing back the land from the sword, and gathering out of many people," (Ezek. xxxviii. 9,) would have been prevented. . . . Turkish policy, inspired by British enterprise, is working out the result demanded by prophecy too plainly to be mistaken by him who is observant of the times. Emigration to the waste lands of Turkey is restoration for Palestine. Is that no sign of the times, in view of Jehovah's declaration, "I will remember the land!" Let the reader "search and see."—*Herald of the Kingdom and Age to Come*.

### Jerusalem.

Herr Moses Sachs, of Jerusalem, informs us that M. Albert Cohn, of Paris, has, during his late stay in the holy city, given up the girls' school established by him 2 years ago, whereby the attendance at that founded by Sir Moses Montefiore has greatly increased, both Sephardim and Ashkenasim sending their daughters there. They are taught there Hebrew reading and all kinds of needlework.—The school building is described to us as very commodious. Her Sachs mentions a valuable acquisition to the teaching power of Jerusalem, made in the person of a young and highly educated Jewess, Miss Randegger, daughter of a German Rabbi of Trieste, who, being well versed in the French, German and Italian languages, a thorough Hebrew scholar, so as to be able even to speak it, and who, moreover, is furnished with a regular certificate as a teacher, having as such passed her examination, came to settle in the holy city, being impelled thereto by strongly religious feeling.—She did, however, not come for the purpose of leading an idle, contemplative life, but is about opening a school for 12 girls, whom she is anxious to instruct in all kinds of needlework. Our correspondent speaks in the highest terms of the learning and piety of one to whom her accomplishments might open a comfortable home in many a splendid mansion, but who chooses, poverty, toil and squalor, in obedience to the inward voice.—*Jewish Chron.*

## EXPOSITOR AND ADVOCATE.

"THY WORD IS TRUTH."—JESUS.

ROCHESTER, N. Y., JUNE 15, 1857.

**ES** The editor's contemplated visit to Delaware and Springfield, O., is necessarily indefinitely postponed.

**ES** We trust that the friends of the cause of truth in Western New York and Northern Pennsylvania and Canada West will be liberal in their contributions to sustain Bro. C. F. Sweet as an evangelist during the ensuing year. See his appointment on another page.

## Adventist's Catechism.

The *Boston Daily Evening Traveler* for May 30, among its notices of the anniversary meetings of some of the religious sects recently held in that city, in making mention of "Advent believers," says:

"A movement prevailed that the churches or their pastors, report the progress and success of the Catechism about to be published, at the next conference."

Whether this Catechism is intended for the benefit of Sabbath School children, or to fill the place in this "Adventist" body, which the Westminster Catechism does among its devotees, we are not informed: probably the latter, for the "Adventist's" remove from the corruptions of the great apostacy, has been *merely nominal*. All they lack in order to give them a cordial admission to the full fellowship of the popular, corrupt orthodox fraternity of the sects of the present day, is a Catechism, or human Creed,—age and numbers.

**ES** We not unfrequently see it announced in the public papers that a certain deceased person has left in his or her will, certain sums of money, for the benefit of a specified cause. Would it not be well for the rich and "well-to-do" who have embraced the cause of Bible truth, to remember its necessities in this way while they are able?

## Spiritualism.

We have said but little on this unprecedented delusion of the "last days," because it is an abomination which seems to stand beyond the reach of sound reason and Bible truth, its blind followers being deaf to both. That it is *infidel* in its fundamental elements, we have never doubted. This miserable delusion is spreading rapidly over the entire world, so that it is now believed in by many millions of our deceived race; and we look for a still greater increase in numbers among its deluded followers, for the religious soil in which this poisonous plant flourishes, is perfectly congenial to its nature, and this soil is *immortal-soulism*. Spiritualism, in its full development, is the legitimate fruit of this heathen dogma; for if the soul is a distinct entity from the body, and is immortal, it is no more unreasonable to suppose that it can hold intercourse with mortals here below, by rapping, table-tipping, or otherwise—than to suppose that it has a conscious, intelligent existence separate from the body. Our only safety against this and other abounding snares of these perilous times, is in *the truth*.

The infidel blasphemy to which spiritualism is rapidly tending, may be seen in the following speech delivered by Henry C. Wright of Boston, at a recent Sunday meeting held by the Spiritualists, in Buffalo, N. Y. In giving a report of this foolhardy and daring speech, the *Buffalo Commercial Advertiser* remarks:

**SPIRITUALISM AT AMERICAN HALL.**—The Spiritualists of this city use American Hall as their conventicle, every Sunday, and yesterday, Henry C. Wright of Boston, addressed them both morning and afternoon. We give a sketch of both discourses, occasionally using his precise language, in all its blasphemous deformity.

The morning address commenced by laying down the "one eternal truth the institutions were made for man, and not man for institutions." Man alone was sacred, and should never be sacrificed to the perpetuity of an institution. As a

instance, he mentioned the institution of slavery, and the Union of the States as its chief support. "If," said he, "the Union cannot exist without slavery, then down with it in the name of God!" (Cries of "Amen!") "I wish that all would shout, Glory to such a sentiment! (Cries of "Glory!")" The speaker continued, "I have no more reverence for the constitution than I have for this paper, no more reverence for the Bible than for any other book; I reverence man only."

Turning then to religious institutions, he spoke of Judaism, Mohammedanism, and Hindooism as marked by human bloodshed and the butchery of millions throughout their history. "As to Christianity, how many millions for 2,000 years have been butchered and murdered to sustain its institutions; wherever the Bible has gone, millions have been slaughtered to sustain its doctrines.—Man! man! vindicate your own nature, and cease this eternal talk about the Holy Book!"

The Sabbath was next considered. He said that his ears had often been boxed when a child for violating the Sabbath, "but my ears were as sacred as the day. People build meeting-houses and call them God's houses. I have as much reverence for the stable in which you keep your horses, as for a house of God. I wish to destroy all reverence for institutions as such; for Bibles, for governments, for constitutions: only consecrate yourselves to all that is good, and stop this talk of holy, holy!"

He then said that he was once at a water-cure in Austria. A priest there asked him if he would not hang a man if the Bible directed it. (The allusion was to capital punishment.) "I said no, I would hang the Bible and let the man live. If God commanded me, I would not hang a man. I would hang such a God first,—I would sell all such Gods at auction, and send them to the devil, where they belong." (Cries of Amen!)

"Oh! this system of God-worship!—how it has desolated the earth! The catechism asks what is the chief end of man, and answers, 'to glorify God and

enjoy him forever.' I answer, to glorify his own nature, and enjoy it to all eternity."

After a blasphemous comparison of Wm. Lloyd Garrison and the Deity, Mr. Wright closed his tirade by offering for sale two books, one his autobiography, the other a work on Marriage and Parentage, written by himself.

In the afternoon, the subject of comment was "The mission of man to woman and of woman to man." He began by an expression of a want of faith in all governments or churches. They had perhaps been useful, but as mere transient incidents of humanity they would all sooner or later be destroyed. He looked to the family circle alone as the means of elevating humanity. The mission of the Spiritualists of Buffalo was eventually to break down all churches. The seekers for truth met in public halls, while churches were devoted to the worship of a system—"town-hall humanity and meeting-house Gods!"

The bulk of the discourse was on the sexual relation. He spoke of free-love. The relation of friendship could not exist between the sexes under our present system of morals, without causing scandal and suggesting sensuality. "In this people look through the mirror of their own souls; man sees God through this medium, and he who has a smutty soul will have a smutty God." The speaker then proceeded to a defence of free-love, and of marriage in its true sense; not marriage by law but marriage by the union of souls. He called legal marriage sensualism and prostitution, unless it was a marriage of two souls as well as two bodies. He advocated the isolated home and family formed on the basis of free-love.

In closing he said, "To-day is Sunday, all Christendom in its churches has been pointing to the martyr-hero of Calvary as the way of salvation. My friends, I have done with all that, I point the world to another salvation, man to find his salvation in the God-woman, and woman to find hers in the God-man."

He then offered his books for sale again, a collection was taken up, a hymn

was sung, and the audience dispersed, so far as we could judge, satisfied with and relishing the blasphemies which we have reluctantly placed on record. For such comments as we deem proper we refer the reader to our second page.

### SPIRITUALISM.

In our local column to-day will be found a sketch of the remarks of Henry C. Wright, of Boston, before the congregation of Spiritualists which meet every Sunday at American Hall. This man Wright has filled the various functions of a preacher, a water-cure doctor, a writer of pestilent books on the marriage relation, an apostle of the doctrine of non-resistance, and finally turns up in that sink of all isms, a spiritualist conventicle; a place where he seems to be thoroughly at home, and where, we regret to say, his doctrines seem to meet a cordial reception.

We ask the careful attention of thinking men to our report of his blasphemies. In no other way can we direct so pointed an argument against spiritualism, as by publishing them in all their naked wickedness. We have not given the cunning sophistries by which these shocking heresies were introduced, and we cannot describe the soft and sanctimonious manner in which they were uttered. In many instances we quote him to the word and letter, and yet men—yes, and women—sat approvingly beneath his ministrations, laughed in glee at his irreverence, and shouted "Amen" and "Glory" when his language was most sacrilegious.

We have aimed to do justice to the spirit of these sermons, but we have not dared to soil our columns with all the foul ideas which young girls listened to in American Hall, yesterday, without a blush. This man, who assumes to be a public teacher, is the apostle of a new philosophy, which finds a ready welcome among spiritualists. It starts with the higher law of one's own conscience as its pivotal idea, and proposes to destroy all government and all religion; to build up a new worship in its stead, a worship of

the idol self; it ignores the Bible and scoffs at Christianity; it would overthrow the marriage relation, and set up in its stead a disguised sensualism, under the holy name of love.

Such were the doctrines boldly and distinctly announced in our hearing yesterday. They are the natural result of that strange mixture of fanaticism and credulity which a belief in spiritualism implies; a result which has been prophesied by sober men ever since this new doctrine became current among weak-minded people. We have said little about this subject heretofore.—When we have attended their meetings we have found nothing worthy of severe censure in the sentimental twaddle—diluted and harmless—of the ordinary mediums. But so important a revelation as that made yesterday should not be allowed to pass unnoticed.

### Railways in Russia.

The public are now so familiar with railway enterprise—destined, sooner or later, to spread its trunk lines and branches over the entire surface of the civilized world—that the introduction of the system into Russia on a very extended scale would not call for any special notice, were not the general policy of that empire altogether exceptional. The aggressive spirit of its Government, and the ambition of the Czars to exercise universal dominion, compel us to regard the proposed formation of iron roads as a military contrivance rather than a commercial necessity. Within the last 60 or 70 years the Russian frontier has been projected towards Berlin, Dresden, Munich and Paris, about 700 miles; towards Constantinople, 500; towards Stockholm, 630; and towards Teheran, about 1000 miles; and, by the Treaty of Goolistan, signed in 1814, with Persia, Russia obtained exclusive right of maintaining ships of war on the Caspian Sea, which annihilated one of the strongest defences of the Shah, who has also surrendered to the Muscovite an extent of territory equal to the whole area of England. Experience should



teach wisdom to Western Europe; and the capitalists of Europe, in the eager pursuit of gain, should pause before they strengthen the arm already too formidable to rational liberty and the progress of civilization.

It is known that the railway from St. Petersburg to Moscow leaves no profit on the capital invested, and yet its termini are the two capitals of the empire. It merely yielded 1 per cent beyond the outlay in the year of the coronation, when both the passenger and the goods traffic were unprecedented in amount.— Is it not fair, then, to presume that the gigantic scheme now matured has a military object in view, not a commercial one? Facilities of transit or locomotion do not call out trade, but it is trade that calls out those facilities. Russia is the land of serfdom, and whatever the capabilities of the country may be they can never be developed under slavery. Without liberty production withers; for all industrial processes, to be progressive and permanent, must be voluntary, not coerced. If, then, the railways were really of a commercial character the emancipation of the people ought to precede their construction.

The *Nord* of Brussels, the official organ of the Czars, published the Imperial statutes under which the Russian railway has been organized on the 19th inst. The contracting parties are among the most eminent bankers of St. Petersburg, Berlin, London, Paris, Amsterdam and Warsaw. To complete the works 275,000,000 of silver roubles will be required, equal in English money to £44,000,000 sterling. The concession is granted for 85 years, and the entire lines are to be completed within 10 years from the date of the concession; but the Russian Government reserves to itself the right of purchasing the whole of the lines at the expiration of 20 years from the date fixed for completing them; and no competing lines are to be permitted for 20 years. The sections are to be divided into the following lines:

1. St. Petersburg to Vilna or Kovno.
2. Kovno to Warsaw.
3. Moscow to Koursk.

4. Koursk to Theodosia.
5. Koursk to Oel or Dunaburg.
6. Dunaburg to Libau.
7. Moscow to Nijni-Novogorod.

The contracting parties have subscribed for the first series of 600,000 shares, of 125 roubles each, or £20, making the total £12,000,000 sterling out of £44,000,000. 5 per cent, or £600,000, is to be paid as caution money; 5 per cent on the capital of the remaining series actually paid up within a month of the calls being made is a further stipulation; and the sum of £480,000 is to remain with the Russian Government until the completion of the whole of the works.— The £12,000,000 sterling taken up in the first series is distributed among the following firms:—

Stieglitz & Co., of St. Petersburg, and S. A. Franckel, of Warsaw, 225,000 shares	£4,500,000
Baring (Brothers), London, 170,000 shares,	3,400,000
Ditto for Messrs. Hoop, of Amsterdam, 70,000 shares,	1,400,000
Mendleshon and Co., Berlin, 10,000 shares,	200,000
Hottinguer & Co., Paris, 25,000 shares,	500,000
Various Paris bankers, 100,000 shares,	2,000,000

Making the total 600,000 shares £12,000,000

It has been stated that the St. Petersburg and Moscow line does not pay;— how, then, can it be expected that the lines contemplated should prove remunerative? Of all the governments into which Russia is divided, that of Moscow is the most industrial and the most populous; nevertheless, it only contains 48 inhabitants to the square verst. It is the center of Russian power. By adding together the fourteen governments grouped round the old capital, it is ascertained that 17,000,000 souls are concentrated on a space of about 600,000 square versts, equal in area to France, Belgium, and the Netherlands; to that, compared with territory or the distances to be traversed, the population of those central governments may be deemed scanty in reference to the supply of passengers and products to railways. But when we pass into European Russia, where the area comprises 5,000,000 square versts, or eight times more territory than Russia Major, the population


is only about 50,000,000. Comparing then the inhabitants with the territory, considering how little of the surface is under culture, the fewness of the towns, and the rarity of villages, and that the lines will have mainly to run through immense solitudes, it appears certain that these railways cannot, for many years to come, defray even the working expenses. Therefore the capitalists can only receive interest on their loans through a Government tax, so that the entire speculation, instead of being a profit to Russia, must prove a burden. It is only justice to say that the Czars have always kept faith with their foreign creditors, and doubtless they will do so in reference to this loan of £44,000,000; *but the fact remains that this network of railways is not designed for commercial, but for military purposes.* Under this view it may be lamented that the capitalists of England, France and Holland have subscribed to the loan; and *it is noticeable that the name of Rothschild does not appear on the list.*

This statement, which we copy from the *Illustrated London News* for March last, may well arrest the attention of understanding European statesmen, for it has reference to a mighty work of preparation, in a military point of view, which when completed, will place Russia in a condition to accomplish her long-cherished and ambitious designs on Turkey, and other parts of the world, which she desires to absorb and control, and in this she will be successful, notwithstanding all the obstacles which contemporaneous Gentile powers may throw in the way. In contemplating this work of Russian preparation—in the construction of railroads, docks, fortresses, war vessels, &c.—in introducing into her vast and well-disciplined armies, and increasing navy, the most approved and efficient military tactics—we feel fully assured that “this is that which was spoken of” by Ezekiel the prophet, in reference to Gog,—or the Russian power—after having been turned back, as has recently been the case in the late Eastern war.

The prophecy to which we allude reads,

“Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them.” Ezek. xxxviii. 7. When this preparation shall have been fully completed, God will then bring forth the numerous hosts of Russia from her northern regions, together with her many European confederates from other quarters, to overrun the Turkish dominions, gain a signal victory over the Jewish people supported by British power on Israel’s mountains, and finally be destroyed by the King of Zion, at his second coming. See Ezek. xxxviii.; xxxix.; Dan. xi. 40–45.

But why is it that the “name of Rothschild” does not appear among the eminent “contracting parties” to this vast Russian railroad enterprise? Because, as we conceive, the Rothschilds are *Jews*, and consequently are not called in the fulfillment of prophecy to use their money in the service of the enemy of their race. Their efforts are most probably destined for the benefit of the land of their fathers, while other instrumentalities will furnish Gog (Russia,) with the necessary means to prepare for his invasion of “the land,” to take the silver and gold, and cattle of the people who will then dwell there in unwallied villages; the Rothschilds, Montefiore, and other wealthy Jews, and their friends, will at the same time appropriate their money to the internal improvement of Palestine,—the erection of unwallied villages, &c., preparatory to the invasion of their land by Gog “to take a spoil,” &c.—See Ezekiel xxxviii. We offer this as our opinion of the events now transpiring in the East,—without being positive. The nations have a work to perform preparatory to the last great conflict of this dark age. Let us be watchful, lest that day come upon us as a snare.

 Remember that we have just commenced the present volume of the *Expositor*, and that now is a favorable time to induce persons to subscribe for it. Will each interest himself in this matter?

### Ethiopia.

"Ethiopia shall soon stretch out her hands unto God."—Ps. lxxviii. 31. This heart-cheering prophecy is emphatically true now; for not only Ethiopia, but all the kingdoms of this world will soon become the kingdoms of our Lord and his Christ. The great work of preparation for this greatly-desired and long prayed for consummation, is now in progress in all parts of the world. God has taken the great work into his own hands, or rather has set the nations to work to accomplish his own great purposes in the preparation for the establishment of his kingdom on the earth. The missionaries vainly flatter themselves that through their agency the Ethiopians are to be brought to a saving knowledge of the truth. They may enlighten a few, but it is idle to suppose that the great mass will be saved from idolatry and moral pollution by their agency.

These missionaries are doing good in opening the way for Ethiopia to "stretch out her hands unto the Lord," when he shall come, and issue his laws from Mount Zion, and the word of the Lord from Jerusalem. In reference to this work of preparation, the *American Missionary* for the present month copies an article from the *Eng. Bapt. Miss. Herald*, which remarks as follows:

#### HOPE FOR AFRICA.

A variety of circumstances have recently transpired, which excite the liveliest hopes in regard to Africa. Public attention is turned toward that country in a manner not before known. From many quarters, and in many ways, without concert on the part of those taking the lead in the movements to which we refer, helping hands are stretched out towards the long-neglected and long-oppressed tribes of that unhappy country.

The discoveries of Dr. Livingstone and his visit to his native land, have brought matters as it were to a crisis. The attempts which have been made in former times to introduce commerce and civilization into the interior, have not wholly failed. Though expedition after expe-

dition seemed to have been baffled, yet they left traces on the banks of the great rivers of the efforts of philanthropic people in this country, and private enterprise, starting from these points, has carried light and knowledge far into the interior. Out of all these arose the contract for a monthly mail to the West Coast; and lately, a second company have started a line of steamers to trade regularly with that region, and with every prospect of success. English influence has penetrated far inland; hence when a large number of the Matabele, near Tete, who mistook him for a Portuguese, were closely scrutinizing Dr. Livingstone, they were at last satisfied, and expressed their satisfaction in language too honorable to us, and too touching in itself, to be soon forgotten—"You belong to the tribe that loves the black man!"

While this illustrious traveler was pursuing his way among regions hitherto unknown to Europeans, and among peoples of whose existence we had no knowledge, a new effort to carry intercourse up the Niger as far as its confluence with the Tchadda, was in contemplation. It has now been settled, with the concurrent aid of the Government, Mr. McGregor Laird, already one of the foremost in the endeavor to civilize Africa, has engaged to have a steamer passing regularly from Fernando Po to the confluence of the great rivers, and he also runs one on his own account besides.

Most of the missionaries stationed on the African coast have cherished a deep and anxious desire to carry their labors inland; and no one can examine any maps of these districts, and compare them with those of former days, without being struck with the obvious tendency of such agencies to penetrate into the country behind them. The few who have gone somewhat into the interior have found a comparatively healthy country, open and prairie-like, a people far superior in habits and knowledge to those who are on the coast, where the degrading influence of the slave traffic has been most felt, and practising many

of those curious customs, and maintaining those peculiar social laws which Dr. Livingston found in existence among the tribes whom he saw. Should God graciously vouchsafe his blessing, missions in Africa will assume a new character, and those already in operation there will receive a fresh impetus. These missions will soon be second to none in importance. The old civilization of Africa will be brought back, but happily this time not associated with heathenism and idolatry, but intimately blended with the Christian morals and faith. We bid these enterprises God speed. The great purpose for which so many have toiled in hope, and which has surmounted every opposing obstacle, will be no longer regarded as vain and fruitless, but one rich in the promise of a grand success. Surely light begins to dawn on Africa.

#### Conference at Dansville, N. Y.

We were happy to meet in our recent Conference at Dansville, a goodly number of ministers and brethren of "like precious faith," who had come from various sections of our country to take part in and enjoy the blessings of this harmonious and interesting meeting. They were steadfast in the truth, and advancing in the knowledge thereof, as appeared evident from their presence on the occasion, and their own testimony during the meeting. May their faith grow exceedingly, and they continue to be living witnesses for the truth wherever duty may call them.

Bro. C. F. Sweet was chosen by the unanimous request of the Conference, to devote his whole time during the ensuing year, to the work of an Evangelist, wherever he may see it to be his duty to labor. To meet the current expenses of himself and family during this time it was ordered by the Conference that an effort be made to raise the sum of \$500, including what Bro. Sweet might receive otherwise. Nearly \$100 of this amount was pledged by those in attendance at the meeting. Other brethren are requested to take part in this important matter. There should be an

evangelist kept constantly in the field in Western New York, and it remains for the friends of truth to say whether or not it shall be done. If they decide that it shall, they will manifest their wishes accordingly, by lending a helping hand to accomplish this desirable purpose. Such can send their free-will offerings to C. F. Sweet, Ulster, Bradford co., Pa., or to any other persons authorized to receive contributions for this purpose.

It was also determined to hold Quarterly Meetings, the ensuing year, in Western New York, the appointments of which will be duly announced.

In a word, all things considered, this was a very interesting and profitable meeting, which we trust will not only prove a blessing to the kind friends and citizens of the pleasant village of Dansville, but to the cause at large.

#### Sundry Thoughts.

Adam was created a *mortal* man, being made of the *dust of the ground*. To say that he was neither mortal nor immortal, is extremely absurd, for he must have been either one or the other: there is no intermediate nature between mortality and immortality. We can as easily conceive a *life or death* between natural life and death, as a nature between mortality and immortality.

Another equally absurd sentiment is entertained by some people, relative to the nature of the *tree of life*, who suppose that it possessed the *principle of immortality*, which principle would have been imparted to all who might have eaten, even but *once*, of its fruit. They think that Adam never eat of that fruit, and infer that if he had only partaken of the least possible quantity of it, he never could have died,—and consequently would have eternally continued an immortal sinner, whom God could not destroy. How absurd!

Adam was commanded to eat "Of every tree of the garden:" thus, "*eating thou shalt eat*," except "the tree of the knowl-

edge of good and evil."—(Gen. ii. 16, 17.) It follows then, as a matter of course, that he ate of the *tree of life*, for it was suited to his nature as a mortal man, and was calculated to impart food, health and life to Adam as long as he continued to partake of its healthful fruit. The *tree of life*, in common with other trees in the garden of Eden, the Lord caused to grow "out of the ground," (Gen. ii. 9.) hence it was no more immortal than Adam, or the beasts of the field, who were also made of the "dust of the ground."

God never intended to make any one immortal by *eating* of the tree of life, or any other fruit or food which is nourishing to the *flesh*. His gracious purpose of giving *life* and *immortality* to man is *eternal* and *unchangeable*. This purpose has not been frustrated by the serpent, Adam, nor any other agency, for it is immutable. God only has immortality inherent in himself, and this attribute of the Deity has been manifested or brought to light, not thro' a tree of the ground—but through His well-beloved Son; and the promise of the same is not to those who may eat of the tree of life, but to those "who by patient continuance in well-doing, seek" for it, in faith and obedience to his words of life.

"Behold the Lamb of God which taketh away (or *beareth*, margin,) the sin of the world." John i. 29. In the type, (Exodus xxix. 38, 39,) the lamb which was offered in *daily* or *continual sacrifice*, was for, or on account of—not the sin of the *world*, but of the *Jews*. But in the antitype,—Christ the antitypical Lamb, has been offered on account of the sin—not of Jews only—but of the world: not a specific sin, but *all* sin. As it was through the medium of the typical lamb that God met and forgave the sins of the Jews, and blessed them,—so through the medium of Christ, the antitypical Lamb, God meets all penitent sinners, whether Jew or Gentile, and forgives their transgressions: let all, therefore behold him.

Some persons talk about *different plans of salvation*, &c. It would be equally in harmony with reason to suppose that God

had different ways of creating the world. *Salvation* means *life*, and as a general rule should be so rendered in the Bible. "As Moses elevated the serpent in the wilderness, so must the Son of man be lifted up, that every one who believeth in him may not perish, but may have *life eternal*. For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have *life eternal*. For God sent not his Son into the world to condemn the world; but that the world might *live* by means of him." John iii. 14, 17, "I am not ashamed of the Gospel: for it is the power of God unto *life* to all who believe it."—Rom. i. 16.—*Murdock's Syriac N. T.*

Hence the promise of salvation is the promise—not of natural,—but of *eternal life*; for the one is obtained on natural principles, while the other is by promise to those who are in possession of natural life. God is the only being who has "life in himself," and this He has imparted to his Son, that *he* might have light in himself, that he might give it to whomsoever he will:" which will include all who believe and obey him. This salvation or life, is a matter of faith and hope, which is not to be imparted by eating any product of the ground, the tree of life not excepted,—but by Christ, the great Life-giver, at his second coming.

God has promised a restitution of "*all* things spoken of by the mouth of all the holy prophets since the world began." On this assurance some people conclude that many things not spoken of by the prophets will be restored, viz.: the Adamic kingdom, and the kind of probation which obtained before Adam sinned, &c. The prophets have made no such predictions; besides this the first Adam never was a *king*,—neither was there a kingdom in existence on this earth previous to the fall of Eve and her husband. If the Paradisiacal state of probation is to be restored, then in the restitution the probationers must be tested as Adam was. This will not do. Every probationary dispensation has had and will have their respective tests and rules of

moral action. When one has passed away another and a better one has succeeded,—but no restoration of any one has either been witnessed or predicted.

The restitution promised is the restoration of the "*kingdom to Israel*" under Christ their King, and the immortal saints his joint rulers. Strange as it may appear to some, and seditious as such an idea would seem in former times, if not at the present age,—ISRAEL ACCORDING TO THE FLESH, is destined, at no distant day, not only to become the most powerful kingdom which ever yet existed in the world—but all other nations will become subject to this exalted nation. "Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son lest he be angry, and ye perish from the way, when his wrath is kindled but little. Blessed are all they who put their trust in him." Ps. ii. This is, in part, the restitution promised, viz.: *the kingdom to Israel*. The restoration of the tree of life will not be to make men immortal, but for "*medicine*," or the "*healing of the nations*" in the flesh, the fruit thereof will be for their "*food*." *Immortality* will then be imparted through Christ, and not thro' a tree of the ground.

#### What Sanctification Is.

I propose to show the inquirer what *sanctification* is, in a Bible sense. Sanctification, in a Bible sense, is, *setting apart to a holy use or purpose*. I will present Bible proof.

##### Proof 1

"Sanctify the Lord of hosts himself;—and let him be your fear, and let him be your dread."—Isa. viii. 13. That is, set apart, in your purpose, for your object of worship and confidence, the Lord himself, fear none as you fear Him—dread the displeasure of none as you dread His.

##### Proof 2.

"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." John x. 36. That is, the Father set him apart to be the Savior of the world, and sent him into it.

##### Proof 3.

"Before I formed thee in the belly, I knew thee; and before thou camest forth out of the womb I sanctified thee."—Jer. i. 5. That is, I set thee apart, in my unchangeable purpose, to be my prophet.

##### Proof 4.

"And Moses said unto the Lord, The people cannot come up to Mount Sinai:—for thou chargest us, saying, Set bounds about the mount, and sanctify it." Ex. xix. 23. That is, bound the mount around, and go not up to it, but set it apart for my visitation, when my glory appears upon it.

##### Proof 5.

"Sanctify unto me all the first born." Ex. xiii. 2. That is, set apart for me, or for my purpose, all the first born.

##### Proof 6.

Aaron and his sons were sanctified. See the history. That is, set apart to be the Lord's priests.

##### Proof 7.

The Lord *sanctified* the Seventh day.—That is, set it apart for a holy day.

##### Proof 8.

Moses sanctified the Tabernacle and its furniture. That is, set it and its furniture apart to or for a holy purpose.

When a man, by believing the truth,—through the Spirit, is set apart to a holy life and to the work of God,—he is a **SANCTIFIED MAN**. Sanctification is not a spasm of the nerves, nor a convulsion of the muscles—but *being set apart for God in truth and holiness*. It is simple.

EDWIN BURNHAM:

Newburyport, Mass.

"Seeing [that] ye know [these things] before, beware lest ye also, being led away with the error of the wicked," who scoff at the idea of the advent, "fall from your own steadfastness."

### Foreign.

**RUSSIA.**—In the treaty concluded between Persia and Russia, the latter renounces all claims to the money which Persia owes, and in return receives two pieces of land, one on the Caspian Sea, and the other in the eastern part of Persia;—and both of them, for strategical reasons, are of the highest importance to Russia. The Emperor was highly satisfied with the general who made the treaty. This cession of land and other intrigues connected with it may account for the British proceedings against Persia.

The Governor of the Russian Siberian Provinces has, in accordance with instructions from St. Petersburg, ordered a large force to China, who are accompanied by a special minister to the Court of Peking.

**THE RUSSIAN GRAND DUKE.**—The Grand Duke Constantine of Russia, now on a visit to France, has accepted an invitation to visit England, and preparations are being made to receive him at Osborne. Whether he will confine his visit to the Court, or extend it to London, is not yet known. The Paris correspondent of the *New York Commercial* says of him:

“During his stay in Paris, the Duke has been as active in his search after the useful and practical as was his great ancestor, Peter the Great, when he visited Paris in the first part of the last century. The Grand Duke rose early in the morning, and when not engaged by the programme, which cramped his actions, rushed about among the government establishments, where great mechanical improvements were to be learned, and took notes with the assiduity of a first-year student. His suite assisted him in his useful labor, and with the wonderful powers of imitation and application of the Slavonic race, it would not be strange if this visit were turned to good account. The Grand Duke has forever dispelled the old prejudice that reigned in regard to his Muscovitism; he is in fact a progressist of the force race; and whatever reforms Russia makes for the next few years, a fair share of the honor

of these reforms will be due to Constantine.”

Letters from Germany state that the Emperors of France and Russia are to meet this summer at Berlin.

### The Decline of France.

The *London Times* has an article to show that France, although powerful and richer than she was, a capital which is the resort of the world, and a court which yields in magnificence to none, yet manifests *symptoms of decline*, and that of late years, and especially since the establishment of the Empire, “there has been a strange dejection among the educated classes, and all those who think or profess to think on political subjects.” Commercial prosperity and increased revenues have failed to restore the national cheerfulness which prevailed during the 60 years struggle for liberty; the hope of which is now well nigh extinct. According to the last census returns, the increase of population in France during the 5 years ending 1856, was only 356,000 souls, while the census of 1846, gave an increase of 1,170,000,—a discouraging sign certainly, when it is considered that the Frenchman is not an emigrant—not more than 10,000 Frenchmen, as estimated, emigrating yearly. But for more than half a century the French have not been a prolific people.

**FROM NEW YORK TO JERUSALEM.**—It may not be generally known that Jerusalem is less than 30 days from New York; such is the speed of modern travel. The most approved route, we believe, is by Liverpool, 11 days from New York; thence 4 days to Marseilles; thence 8 days to Alexandria; thence 2 days to Jaffa, and from Jaffa to the Holy City, 2 days on horseback.

“Thou art my hope, O Lord God: thou art my trust from my youth.”—*David*.

“As snow in summer, and as rain in harvest; so honor is not seemly for a fool.”

FROM BRO. R. V. LYON.

BRO. MARSH: I am still a pilgrim and stranger in this dark world of sorrow and affliction, and the only hope I have of a better state of things, is in the coming of Jesus to restore all things spoken by the mouth of all the holy prophets since the Jewish commonwealth began. To me, the *truth* is precious; and I have an ardent desire to proclaim it to my dying, fellow men, who are sporting upon the brink of ruin. For we are taught in the living oracles, that it is the *truth* which sanctifies man, and by it he is to be justified and brought into possession of the kingdom of God, which has for ages been in its overturned state, and I am watching with deep interest, the movements of Daniel's king of the North, or Ezekiel's Gog of the Latter Days, for when he shall have planted the tabernacle of his palaces upon Israel's mountains.

Then the trumpet will be blown in Zion, and an alarm sounded in God's holy mountain; and the inhabitants of the land will tremble: for the day of the Lord cometh, for it is nigh at hand: then the Lord's fury will come up in his face, and all nations shake at his presence—and brother's sword will be bathed in brother's blood.

Dear brother, we have testimony which bespeaks in tones of thunder that we are near the day when these awful scenes will take place. Beloved reader, are you and I in a state of preparation to put on immortality that we may go to make up the Bride, the Lamb's wife, the Queen of the coming age?

R. V. LYON.

Woodstock, Ct., May 18, 1857.

Will Henry Grew please give a Scriptural answer to the following:

"Is Infant baptism, a practice which renders inefficient the baptismal commands of the Gospel?"

And oblige an inquirer after *truth* and perhaps edify others. S.

"Allow freedom to think, and there will be truth," provided Revelation enlightens and guides the thinker.

The Sabbath.

BRO. WAGGONER: Your favor of April 27th, was duly received, since which it has pleased our heavenly Father to chasten me with severe cold and cough. Blessed be his holy Name, it is in loving kindness he tries our faith and patience, "that we may be partakers of his holiness," and have more of the blessed spirit of our Master, whose forbearing love towards his erring disciples we do not imitate as we ought. I am happy to find our general views of the holy truth harmonize. May the Lord grant us to see where is the error concerning the Sabbath.

You remark that you are now "a firm believer in the perpetuity of the whole decalogue."

In the name of the holy truth, and for its sake, I ask, how can my brother believe in the *perpetuity* of that which the Eternal Spirit by the apostle Paul, has declared is "*dead*." Rom. vii. 6. Dead *unto us*, and we dead *unto it*, verse 4—which we are "*not (now) under*;" Rom. vi. 14, 15; that which "*now we are delivered from*," (vii. 6,) that which "*was done away*" more than 1800 years since. 2 Cor. iii. 11.

Now brother, you cannot say that these declarations refer exclusively to the ceremonial law of sacrifices, &c., without contradicting the apostle writing by the holy spirit of God; for he quotes, (Rom. vii. 7,) the law, "*thou shalt not covet*," as part of the very law which he declares is *dead*, and to which Christians are become dead by the body of Christ"—4th verse.

Do you ask, May we then covet? The apostle anticipated such an objection, and met it fairly and annihilated it by replying, "What then? Shall we sin because we are not under the law, but under grace? God forbid."—Rom. vi. 15. "How shall we that are dead to sin live any longer therein?"—Rom. vi. 2. "Being not without law to God,—but under the law to Christ," not Moses.

The simple truth, brother, is, that moral law is eternally binding. It was so before the Sinai covenant, containing



the decalogue or ten commandments, was given to the Israelites after their exodus from Egypt. This covenant containing the Sabbath-law, *was not given to their fathers.* Deut. v. 3. In harmony with the fact that the sabbatical law is not a moral precept, but a positive institute, the ten commandments are never in the Bible denominated *the moral law.* The sabbatical law pertains to that law which was a "schoolmaster to bring us to Christ." Gal. iii. 24.

This "schoolmaster" we are "no longer under," Paul affirms, 25th verse. More than this, he positively commands the believers on the Son of God, the happy subjects of the new covenant, to "let no man judge you in meat, or in drink, or in respect to an holy day, or the new moon, or of the sabbath days, which are a shadow of things to come, but the body is of Christ." Col. ii. 16, 17. Here he, consistently with his other testimony on the subject, places the sabbatical law in the same category with other Jewish ordinances, which were never given to any other nation under heaven.

The believer in Jesus ought to understand this divine and precious testimony that Christ is the *body* or substance of the preceding *shadow.* The term *sabbath* signifies REST. "We which have believed do enter into rest." Heb. iv. 3. We now have an earnest of that eternal rest or sabbatism which remains for the people of God in the new earth.

In accordance with this truth, faith on the Son of God, and not keeping a sabbath day, is the great command of the new covenant. Neither Jesus Christ nor his apostles ever condemned men for not keeping the sabbath day, or commanded them to observe it. Please brother to compare the papers which advocate your views, and the apostolic letters to the churches relative to this subject.

You observe that "there are requirements and prohibitions in the Old Testament which we, in common with all professed Christians believe we ought to observe, which are not mentioned in New Testament writings." I ask, what are they, except moral precepts, which

are always binding? You add, "I know of no rule by which they may be admitted to a place in the list of New Testament duties that would not place the seventh-day-sabbath there also." I reply, the New Testament, in inculcating the law of love, requires all moral duties, and prohibits all immoralities. The Sabbath law being a positive institution, and not, in itself considered, a moral duty, does not come under the rule.—Moreover its introduction to "the list of New Testament duties" is plainly and positively prohibited by the inspired apostle. Col. ii. 16, 17. All the commandments of the decalogue which are of a moral nature, viz: all except the fourth, are contained in *the law of love to God and man of the new covenant.*

One "ground of obligation" to keep the sabbath day appears from Ex. xxxi. 13, 14, to have been the separation of the Israelites from all other nations, of which fact the sabbath was "a sign."

In the light of divine truth I now present to my brother's candid consideration,—permit me to ask, What is his present position?

Are you not confounding the two covenants, refusing to "cast out the bond-woman and her son"?—Gal. iv. 24-31. Are you not maintaining the *vitality* of that which the Spirit of truth declares is *dead*, and the authority of a law which we are no longer under? Why will you cleave to the old schoolmaster when you have a Teacher of such superior excellence? Why plead for the "*shadow*" when we have "*the body*" or *substance*? You may have a zeal for obedience to supposed divine law, but it is "not according to knowledge." You are like a woman looking to her dead husband for fruitfulness when she is married to another man. Rom. vii. I pray our Father to grant my dear brethren to see that they "also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." Rom. vii. 4. Union to Christ, the living vine, by a living faith, is the only and perfectly adequate cause of holy obedience.

To those who, by divine favor, have emerged from the shadows of Judaism, the word of the Lord is imperative,—“Stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.” “Let no man judge you—in respect of an holy day or the sabbath days which are a shadow of things to come, but the body is of Christ.”—Gal. v. 1; Col. ii. 16, 17. For those who are violating this command by judging and condemning us, let us pray that they may come to the knowledge of the truth.

As I wish to offer these suggestions to the brethren who accord with my brother Waggoner, I ask Bro. Marsh to favor me with the publication of this letter to you.

Yours for the truth,

HENRY GREW.

Philadelphia, Pa.

#### What will Ruin Children.

To have parents exercise *partiality*. This practice is lamentably prevalent. The first-born, the only son or daughter, the beauty or the wit of a household, is too commonly set apart—Joseph-like.

*To be frequently put out of temper.* A child ought always to be spared, as far as possible, all just cause of irritation; and never to be punished for wrong-doing by taunts, cuffs and ridicule.

*To be suffered to go uncorrected to-day, in the very thing for which chastisement was inflicted yesterday.* With as much reason, might a watch which should be wound backwards half the time, be expected to run well, as a child thus trained, become possessed of an estimable character.

*To be corrected for accidental faults with the same severity as if they were those of intention.* The child who does ill when he meant to do well, merits pity, not upbraiding. The disappointment to its young projector, attendant on the disastrous failure of any little enterprise, is of itself sufficient punishment, even were the result brought about by carelessness. To add more, is as cruel as it is hurtful.

*To be made to feel that they were only burdens.* Parents who give a child to understand that he is burdensome to them, need not be surprised, should they one day be given to understand that they are burdensome to him. They should bear with childhood, in view of their own second childhood.

EXPEDIENT FOR LOVING AND FORGIVING.—Man has an unfortunate readiness in the evil hour, after receiving an affront, to draw together all the moon-spots on the other person into an outline of shadow, and a night piece, and to transform a single deep into a whole life; and this only in order that he may thoroughly relish the pleasure of being angry. In love, he has fortunately the opposite faculty of crowding together all the light parts and rays of its object into one focus, by means of the burning glass of imagination, and letting its sun burn without its spots; but he too generally does this only when the beloved, and often censured, being is already [departed.] In order, however, that we should do this sooner and oftener, we ought to act like Winckleman, but only in another way. As he, namely, set aside a particular half hour of each day for the purpose of beholding and meditating on his too happy existence in Rome, so we ought daily or weekly to dedicate and sanctify a solitary hour for the purpose of summing up the virtues of our families,—our wives, our children, and our friends—and viewing them in this beautiful crowded assemblage of their good qualities. And, indeed, we should do so for this reason, that we may not forgive and love too late, when the beloved beings are already departed hence, and are beyond our reach.—*Jean Paul Richter.*

#### The Wicked shall be Destroyed.

Ps. ci. 8. I will early destroy all the wicked of the land, that I may cut off all wicked doers from the city of the Lord.

Ps. cxlv. 20. The Lord preserveth all them that love him; but all the wicked

will he destroy. Here the destruction of the wicked is the antithesis of the preservation of them that love Him. If them that love him are literally preserved, the wicked are literally destroyed, or there is no meaning in the text.

Isa. xiii. 6. Howl ye, for the day of the Lord is at hand; it shall come as a destruction from the Almighty.

9th verse. Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinner out of it. This is the sinner's recompense in the earth, spoken of in Prov. xi. 31.

Ps. xcii. 7. When the wicked spring as grass, and when all the workers of iniquity do flourish; it is then that they shall be destroyed forever. To destroy forever is not to burn forever.

Ps. xcvi. 1, 3. "The Lord reigneth, let the earth rejoice; let the multitude of the isles be glad. Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne. A fire goeth before him, and burneth up his enemies round about." To burn up, is not to burn forever.

Prov. xxi. 15, 16. It is joy to the just to do judgment; but destruction shall be to the workers of iniquity. The man that wandereth out of the way of understanding shall remain in the congregation of the dead. Then they cannot be among the living, even in hell, if such a place there is for living souls, but are forever dead, and not forever alive.

Prov. xxix. 1. He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy. But to live in hell *would be a sad remedy.*

Job xxi. 30. That the wicked are reserved to the day of destruction. xxxi. 3. Is not destruction to the wicked, and a strange punishment to the workers of iniquity.

Job vi. 18. The paths of their way are turned aside; they go to nothing and perish. If the wicked live in hell, they neither perish, nor go to nothing.

Ps. cxlvi. 4. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Query. How

can a thing be tormented that has no thoughts?

Ps. lxxiii. 27. They that are far from thee shall perish.

Prov. xix. 9. He that speaketh lies shall perish.

Prov. xxi. 23. A false witness shall perish.

Isa. xxxi. 11. They that strive with thee shall perish.

Luke xiii. 3. Except ye repent, ye shall all likewise perish.

Obd. i. 16. Of the heathen it is said, "they shall be as though they had not been."

Such are the terms used in Scripture to denote the punishment of the wicked; from such who can gather the awful idea of endless misery? But, says the opponent, destruction does not mean loss of being, or literal destruction. Stop, gentle reader: such views will help you out of the truth, and plunge you in error to your everlasting destruction.—How do you know that God means God, or that punishment means punishment? Or how are we to be the wiser for what we read?—*Age of Gospel Light.*

EDITORIAL SLAVERY.—It is not the writing of the leading article itself, but the obligation to write that article every day, whether inclined or not, in sickness and in health, in affliction, disease of mind, winter or summer, year after year, tied down to the task, remaining in one spot. It is something like the walking of 1000 miles in 1000 hours. I have a fellow feeling, for I know how a periodical will wear down one's existence. In itself, it appears nothing; the labor is not manifest; nor is it the labor, it is the continual attention which it requires. Your life becomes, as it were, the publication. One day's paper is no sooner corrected and printed, than on comes another. It is the stone of Sisyphus, an endless repetition of toil, constant weight upon the mind, a continual wearing upon the intellects and spirits, demanding all the exertion of your faculties, at the same time you are compelled to do the severest druggery.—*Captain Marryatt.*

# 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. 9.

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## The Last Times.

AN EARNEST DISCUSSION OF MOMENTOUS THEMES.

BY J. A. SEIER, A. M.

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### FIRST DISCOURSE.

THE SUBJECT PROPOUNDED—THE TWENTY-FOURTH CHAPTER OF MATTHEW APPLIED—CHRIST'S PERSONAL RETURN TO THE EARTH PROVEN—THE INTENSE IMPORTANCE OF THE THEME.

"And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, When shall these things be?—and what shall be the sign of thy coming, and of the end of the world?"—Matt. xxiv. 3.

• • • THAT the Lord Jesus, the Son of the virgin Mary, will certainly return again to this earth, is a doctrine written in all the creeds, and sung about by Christians every week. It is an event the sublimest in coming time, the most largely treated in the Scriptures, and the most deeply involving all that relates to the destiny of our world. As Christ is the center of history, his second coming is the center of prophecy, which is history written beforehand. I have accordingly fixed upon this final advent of the Lord as the central thought of these investigations, and as the point from which to survey the great scenes of the last times.

To attempt to prove to you that the Son of man will really and personally come again to this world, may seem quite superfluous. It is a doctrine which or-

thodox Christians universally admit.—And yet, perhaps, there is not another article of Christian faith so coldly and indefinitely apprehended. Few men embrace it as a reality. Few men lay hold of it as an efficacious truth. People deny it not, but neither do they feel it. They have so much pre-occupied their minds with imaginary figurative comings of the Savior, in providence, in his spirit, in his word, and in his church, that his only real coming has well-nigh become obsolete—a mere dead letter.—It no longer comes upon the heart and conscience with its proper awakening and commanding power. We recite it, and sing it; but we do not effectually receive it. It is in our creed, but it cannot be said to be our faith. If we entertain it at all, it is at a great distance off. It cannot therefore be a matter of small importance for us to review our position, and to endeavor to ascertain where we stand in regard to this great doctrine. If we have been unconsciously saying to ourselves, "the Lord delayeth his coming," it is time that we should wake up to the fact, lest that day should come upon us unawares. Christ bids us "Watch; for in such an hour as ye think not, the Son of man cometh."—"The day of the Lord so cometh as a thief in the night." "As a snare shall it come on all them that dwell on the face of the whole earth." And amid the tremendous heavings of society in our day, we are the most solemnly admonished to look well to our hearts, and to keep close to the directions of our Lord.

The great original prophecy concerning the second advent, the principal

storehouse from which the apostles and first Christians drew their faith and illustrations upon the subject,—is that glorious discourse of the Savior which he gave to Peter, James, John and Andrew, in answer to the questions propounded in the text. Next to the sermon on the mount, that discourse is the longest and the most momentous of all that has been preserved of the Savior's communications. And yet, there is,—perhaps, no part of Scripture which has been so much abused, confused, and obscured by professed interpreters. Though the Bible nowhere so pointedly, directly, literally, and plainly asserts and describes the final advent of the Lord, there is scarcely a commentary in existence which does not so *Jerusalemize*, spiritualize, and allegorize it, as to leave it the most indefinite and unmeaning of all the Savior's teachings.

The prevailing impression is, that the 24th chapter of Matthew is a mixed prophecy, referring primarily to the destruction of Jerusalem by the Romans, and, perhaps, by a sort of typical implication, remotely touching upon the scenes of Christ's final personal coming. But what relates to Jewish troubles and what relates to the transactions of the last times, no commentary in the hands of the people has told. Others, again, apply the whole to the taking of Jerusalem only, and consider the coming of the Son of man nothing but the coming of the Roman legions into Palestine,—and thus adopt principles of interpretation, which, if carried out, must inevitably and forever strike from the Bible every jot and tittle of evidence that Christ ever will return again in person to our world. And what is the more astonishing in all this is, that there is not the least necessity for any difficulty such as expositors have found with it. I propose, therefore, to take it up and read it from the beginning, in order to show you how plain and straightforward it is, disposing of one thing at a time, and leaving no room for any confusion, obscurity or mistake. Three Evangelists have severally given us a report of this prophecy, and each gives some par-

ticulars which are not found in the others. We must therefore keep them all before us in order to have the full record of what the Lord said. I will accordingly fill up the account which Matthew gives, with such additions as may be found in Mark and Luke.

“And Jesus went out, and departed from the temple; and his disciples came to him, for to show him the buildings of the Temple. And Jesus said unto them, See ye not all these things? Verily, I say unto you, [*Luke*: the days will come in the which,] there shall not be left here one stone upon another, that shall not be thrown down.”

This is too plain to be misunderstood. The Savior here predicted the utter ruin of Jerusalem and the Temple, and nothing else.

“And as he sat upon the mount of Olives, the disciples [Peter, and James, and John, and Andrew] came unto him privately, saying, Tell us, WHEN SHALL THESE THINGS BE?—AND WHAT SHALL BE THE SIGN OF THY COMING, AND OF THE END OF THE WORLD,” or AGE?

Now, observe these questions attentively, for upon them is founded all that follows in this chapter and that which succeeds it. Christ had spoken of nothing but the destruction of Jerusalem and the Temple. The disciples asked him *when* that destruction should take place. But that was not all they asked. With Jerusalem's overthrow they connected the appearance of the Messiah in his glorious kingdom, and also the consummation of all things. They, consequently, asked three distinct questions, though they were somewhat confused in their idea of the relations of the one to the other. If the Savior then would answer their inquiries, he must needs speak of these three particulars: *first*, the time of the destruction of Jerusalem; *second*, the signs of his own appearance in the glory of his kingdom; and, *third*, of the signs of the end of the world. These, therefore, are the subjects of his discourse, and he disposed of each in its proper order, at the same time so framing his words as to disabuse the minds of the disciples of their false

impressions concerning the connection of things which did not belong together. This is the key to the whole prophecy.

“And Jesus answered and said unto them, Take heed that no man deceive you.”

Here is the plain indication, in the very first words, that the disciples had somehow misapprehended these momentous matters. It is as though he had said, Your minds are now confused upon this subject; you are expecting my coming and kingdom in connection with the fall of the Temple; in such a view of things you are in great danger of being led astray; I, therefore, caution you to beware respecting your expectations of my coming at the fall of Jerusalem.

“For many shall come in my name, saying, I am Christ, and shall deceive many. [Luke: And THE TIME DRAWETH NEAR; go ye not therefore after them.]”

All this evidently refers exclusively to the period of the destruction of Jerusalem, when this prediction concerning false pretenders to the Messiahship was amply fulfilled. Josephus gives the names of many false Christs who arose at that time.

“And ye shall hear of wars, and rumors of wars; see that ye be not troubled; for all these things must come to pass; BUT THE END IS NOT YET. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and [great] earthquakes, in divers places. [Luke: And fearful sights, and great signs shall there be from heaven.] All these are the beginning of sorrows.”

These things were all literally and exactly fulfilled in the period of the fall of Jerusalem, as may be seen in Josephus, and the commentaries upon these verses.

“Luke: But before all these, they shall lay their hands on you, and persecute you.] Then shall they deliver you up [to councils, the synagogues, and into prisons] to be afflicted; and shall kill you. [Mark: And ye shall be brought before rulers and kings for my sake, for a testimony against them;] and ye shall

be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall arise, and deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved.”

All this related to the times of the Apostles themselves, and was literally and completely fulfilled in their day, as may be seen in the following passages: Acts iv. 1-3; v. 17, 18, 27, 40, 41; vii. 59; xii. 2-4; xvi. 19, 20; xvii. 6; xxvi. 10, 11; xxviii. 30, 31; xx. 29, 30; 2 Tim. i. 15; iv. 10, 14; 2 Peter ii. 1; Jude 4; 1 John iv. 1; ii. 18; 2 John 7.

“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.”

It is not a little surprising that some writers, who apply this chapter as a whole to the destruction of Jerusalem, yet except this verse, and apply it to the last times. When we press upon men the idea that the time of Christ's coming is near, they point to this passage and say, No, it cannot be; the gospel must first be preached to all nations, whereas multitudes have never yet heard it. But they are greatly mistaken.

The end here spoken of is not the termination of all mundane existence,—but the consummation of the *æon*—the age or dispensation which existed when the prophecy was uttered. And this universal proclamation of the Gospel was abundantly fulfilled in the apostolic age. Hear what Eusebius says of that period: “Under a celestial influence and co-operation, the doctrine of the Savior,—like the rays of the sun, quickly irradiated the whole world. Presently, in accordance with divine prophecy, the voice of his inspired evangelists and apostles had gone throughout all the earth, and their words to THE END OF THE WORLD.” And if Eusebius is not considered sufficient authority, then hear the testimony of the inspired apostles

themselves. Paul died years before Jerusalem was destroyed, and yet he says to the Colossians, (i. 6.) "The word of the truth of the gospel is come unto you, as it is IN ALL THE WORLD." "Be not moved away from the hope of the gospel, which ye have heard, and which was preached to EVERY CREATURE WHICH IS UNDER HEAVEN." (i. 23.) "Have they not heard? Yes, verily, their sound went into *all the earth*, and their words unto THE ENDS OF THE WORLD." (Rom. x. 18.) Such, then, is the divinely attested fact, that this gospel of the kingdom was preached *in all the world* for a witness unto all nations during apostolic times. The Savior was speaking of the end of Jerusalem, and said that the gospel should ere that be universally announced, and so it came to pass, as apostles testify. The passage, therefore, relates to apostolic, and not to the last times. The necessity for so understanding it is further evident from what follows.

"When ye therefore shall see," what? Luke tells us: "When ye therefore shall see [JERUSALEM COMPASSED ABOUT WITH ARMIES] the abomination of desolation spoken of by Daniel the prophet, in the holy place, [*Mark: standing where it ought not,*] [*Luke: then know that the desolation thereof is nigh.*] Then let them which be in Judca flee into the mountains. Let him which is on the housetop not come down to take anything out of the house. Neither let him which is in the field return back to take his clothes. [*Luke: For these be the days of vengeance, that all things which are written may be fulfilled.*] And woe unto them that are with child, and to them that give suck in those days!"

No one can mistake the application of this to the time of the siege of Jerusalem. The woe here predicted in the case of certain classes is the result of the unpreparedness of the parties to encounter the exposure and hardships of the precipitate flight. Hence, it is also added,—

"Pray ye that your flight be not in the winter; neither on the Sabbath-day. For then shall be great tribula-

tion [*Luke: in the land, and wrath upon this people,*] such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should be no flesh saved: but for the elect's sake, [whom he hath chosen,] those days shall be shortened."

All this is plain, and unquestionably refers to the siege of Jerusalem and the Jewish troubles. "The elect" spoken of are those Jews whom God chose out of the apostate race to survive the great tribulation for some ulterior purpose.—And when these troubles should come, Jesus said,—

"THEN, if any man shall say unto you, Lo, here is Christ, or there, believe it not. For there shall arise false Christs and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they should deceive the very elect. [But take ye heed:] behold, I have told you before, if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not."

You see how particularly urgent the Savior was to guard the disciples against being deluded by false Christs. This was their greatest danger. Everybody believed that that was the age for Messiah's coming. Everybody expected him as a great prince who should interpose for the deliverance of the Jewish people at a time of threatening danger. And when those great troubles began to spread destruction on every side, the most natural inference would be that his coming could be no longer delayed, and that temporal salvation would certainly come to them by his hand. He therefore cautions his disciples most specifically not to be deceived by such a hope; that the city would fall; that the Jewish system would end; that the Messiah would not then interpose for Israel's rescue; and that he would not then come as men would suppose. He insists, with the most earnest repetition, that if any man then set himself up as the promised Deliverer, they should not believe him; that they should credit no

reports of the Messiah's appearance,—either in the secret places of the temple or in the desert; that false Christs would arise and deceive many; and that all hopes of the real Savior's coming at that juncture would prove utterly fallacious. And to make his cautions still more impressive and effectual, he tells them that when the Messiah should come, it would be in a manner very different from the miserable demonstrations of those pretenders:

“FOR AS THE LIGHTNING COMETH OUT OF THE EAST, AND SHINETH EVEN UNTO THE WEST; SO SHALL ALSO THE COMING OF THE SON OF MAN BE.”

Here, then, is an allusion to Christ's own final coming. Look at its connection, and fix its meaning upon your minds. He here declares that he will come, but not at the period of which he was then speaking; and that when he does come, unlike those false Christs,—his appearance will be a *public* and open thing, which all may see and no one mistake. To say that the Savior is here speaking of the coming of the Roman armies, is to contradict the whole strain of the discourse, and a plain falsehood. He is speaking of his own real and personal coming at the end of time, by way of contrast to those false Messiahs who should arise in the time of Judah's troubles. To apply it to the coming of the Roman armies utterly destroys the contrast, and renders the passage meaningless. But with this allusion to his own real coming, the Savior still continues the prediction concerning Jerusalem:

“For wheresoever the carcass is, there will the eagles be gathered together.”

This is a sort of proverbial expression, indicating that the Jewish people were most offensively corrupt; that God's fierce judgments would certainly find out such flagrant sinners; and that it was utterly futile to hope that the Messiah would interpose for the rescue of such an iniquitous generation.

Here, now, comes in a most important and comprehensive remark, omitted by Matthew, but given by Luke, which,—when inserted, most clearly marks the

Savior's transition from the subject of Jerusalem's fall to the other subject of which the disciples inquired, viz: *his own personal coming in the last times*. That it is a part of the Lord's prophecy on this occasion is distinctly stated.—And that this is the place in which it belongs will be evident to all who will thoroughly examine the matter. It cannot be placed in along with what has thus far been said; neither can it be inserted with what follows, without interfering with the chronological order of the prophecy, disturbing its naturalness, and obscuring its meaning. But, placed here, it connects all together, and furnishes much light for the right interpretation of the Savior's words. Of these corrupt Jewish rebels, ready to be devoured by the Roman eagles, he says,

“And they shall fall by the edge of the sword, and shall be led away captive in all nations; and Jerusalem shall be trodden down of the Gentiles, UNTIL THE TIMES OF THE GENTILES BE FULFILLED.”

From this description of Jerusalem's fall, you perceive that the Savior passes along down the centuries of Jacob's trouble and depression unto the last times,—to the period when Jerusalem shall be no longer trodden down, and “the times of the Gentiles be fulfilled.” We thus behold what a range of years is embraced in the prediction. Beginning with the fall of the Jewish metropolis and state, and the deportation of the Jewish people, it reaches down thro' all the long ages of Jewish dispersion and desolation, to the consummation of all things, and the times and scenes of the Savior's own glorious coming. Now, then, we read,—

“IMMEDIATELY AFTER THE TRIBULATION OF THOSE DAYS,—”

The tribulation of what days? Why, the tribulation of all those days in which Jerusalem is trodden down of the Gentiles, and the Jews remain captive among the nations. The Jewish tribulation did not end with the ruin of Jerusalem. It has continued for 1800 years. It lasts to this very hour. The sons of Jacob are still scattered abroad, and to



this moment they sigh under God's scathing judgments, and weep in bitterness by the few relics of that dear Jerusalem that still languishes under the foul foot of Gentileism. But when this tribulation begins to pass away, immediately after Israel's national resurrection commences, then the momentous transactions of the last days begin.

"Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light,—and the stars shall fall from heaven; [Luke: 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."

It is now no longer Jerusalem of which the Savior is speaking. What he here foretells concerns all the families of man. The scenes which he now depicts are scenes which come *after* the long winter of Judah's sufferings. They are the judgment-scenes of the last times.

"AND THEN SHALL APPEAR THE SIGN OF THE SON OF MAN IN HEAVEN:—AND THEN SHALL ALL 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."

Oh, what a shame, that men should spend their pains and learning in attempts to tie down this language to the destruction of Jerusalem by the Roman armies! My brethren, if this passage does not primarily, directly and specifically refer to the final and personal advent of Jesus himself, it is useless to confide in the certainty of language, and there is no proof in the Bible that he ever will come.

I take it as an axiom—a settled variety which demonstrates itself—that two events separated in point of time cannot be the same event. But it would seem that some of our learned commentators are not prepared to admit it. Ask them what is meant by "the tribulation of those days," described in the 29th and preceding verses; and they will tell you it

means the calamities and sufferings of the Jews induced by the siege and overthrow of their city and state. Ask them, again, what is meant by the "distress of nations," and the mourning of the tribes of the earth, "*after* the tribulation of those days;" and Whitby, Newton, Lightfoot, Coke, Clarke, Burkitt, Scott, Watson, Barnes, and nearly every man of them, replies that *it means the same thing*—the calamities and sufferings of the Jews induced by the siege and overthrow of their city and state! Ask them what is meant by the coming of the Son of man as the lightning, in the clouds of heaven, with power and great glory; and, with a little wincing uncertainty, they all finally agree upon the answer, that it means the coming of the Roman armies to destroy Jerusalem!—and that, too, right in the face of the specific statement by the Son of God, that this glorious coming is not only subsequent to Jerusalem's overthrow,—but "*after*" the expiration of the whole consequent tribulation!

Can an effect go before its cause?—These men verily seem to think it can; for they make the coming of the Roman armies to destroy Jerusalem occur after that destruction has been consummated, and all its sad effects have passed away! Can that which follows after be identical with that which preceded it? Commentaries being judges, so it would seem; for with them the mourning and distress which comes "*after*" one tribulation has passed away, is that past tribulation! Can the annals of learning furnish a parallel to the absurdities which characterize nearly the whole round of our popular disquisitions upon this portion of the word of God? Is it any wonder that the doctrine of Christ's second coming has lost its weight and power, when its great foundation-text is thus explained away to suit a supercilious erudition?

One of the strangest things in the world is the manner in which some people read the Bible. It would almost seem as if they turned it up-side down, and read it backwards. "Eyes have they, but they see not." They praise it,

and hold it in holy regard, and insist that everybody ought to have it; yet they look into it only as some recondite volume, which is a good text-book for preachers, but which is quite beyond the reach of their understanding. They adore it more for the unknown mysteries which they attribute to it, than from their personal appreciation of what their own eyes have beheld upon its pages.

Many seem to view it as a sublime riddle-book, full of mystic poetry and unsearchable wisdom, rather than as a plain piece of information and advice given by a Father to his inexperienced and exposed children. And many who sit down to write commentaries upon it seem to be continually haunted with the idea that there is something recondite in every word, or that the real mind of the Spirit is not to be found in the plain import of the letter, but in some abstruse or mystic analogy which it is their business to dig after. I hold that the Bible is a book for everybody, in which God speaks for the purpose of being understood by everybody; that its language is conformed to the ordinary uses of speech; and that it is to be interpreted in the same common-sense way in which we would interpret the will of a deceased parent, or ascertain the meaning of a letter on business. It was not written to tax our ingenuity, or to test men's skill at learned exposition. Its design is to instruct, and in the most familiar way to express to men the mind and will of God. When Christ speaks of "the Son of man," he means the Son of man, and not the Roman armies. When he speaks of his "coming in the clouds of heaven," he means his coming in the clouds of heaven, and not the sailing of war-ships on the Mediterranean, or the march of soldiers over the fields of earth.

When he says "after" the Jewish tribulations are ended, he means "after" those tribulations, and not before they began, or while they were yet in their incipency. And when he says that all the tribes of the earth "shall see the Son of man coming in the clouds of heaven with power and great glory," expositors

might as well attempt to demonstrate to me that day is night, or that white is black, as to attempt to make me believe that he means the march of an army of boorish heathen soldiers. Christ knew what he wished to say, and how to say what he meant; and I feel myself bound to understand him to mean just what he says. And what he here predicts respecting his coming in the clouds at the close of Judah's troubles no more refers to the coming of the Roman armies into Palestine than to the flight of Mahomet, or the next eclipse of the moon. He is describing the scenes of the judgment-period, and nothing else.

"And then he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

"Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it [the kingdom of God] is near, even at the doors. Verily I say unto you, THIS GENERATION SHALL NOT PASS, TILL ALL THESE THINGS BE FULFILLED."

Some have groundlessly supposed that this last remark requires the application of this whole prophecy to the times of the Apostles, and consequently to Jerusalem's destruction. They take the word "generation" as meaning those who live in the same 30 years; 30 years being reckoned to a generation. But if this be the sense, then how shall we reconcile the prophecy with facts? Jerusalem was not destroyed until about 40 years after the Saviour uttered these words. And if he meant that a generation of 30 or even 33 years should not pass away till all these things should be fulfilled, his prediction cannot be verified. It is gratuitous, however, to insist upon that sense of the word generation. The original is *genca*,—a race, a class, a family of people; as where it is said, "the children of this world are wiser in their generation than the children of light," and where we read of "the generation of the righteous," "the genera-

tion of the upright," "the generation of God's children," "a generation that curseth their father," "the generation of God's wrath," and in other like instances. The plain meaning of the Savior is, that the family of Abraham, the Israelitish people, should not pass out of existence, as a distinct class or race, before all these predictions should be verified. So Clarke understood the matter, although he applies it to the destruction of Jerusalem. He thus paraphrases the passage:—"This generation—*this race*, i. e. *the Jews*—shall not cease from being a distinct people, till all the counsels of God relative to them and the Gentiles be fulfilled." Chrysostom, Flacius, Mede, Wolfius, Sykes, Towers and Buck, all take the word "*generation*" in this passage as meaning *the Jewish race*.—And what the Savior says is, that the Jewish people shall not lose their distinctness as a family before the Son of man shall come and this whole prophecy be fulfilled.

"Heaven and earth shall pass away, but my words shall not pass away."

It is therefore as plain as language can make it, that this prophecy of the Savior runs through all time, from its delivery down to the end of the world that now is. Men may try to believe that he spoke only of the fall of Jerusalem and the Jewish constitution,—but they deceive themselves; they distort, depreciate, and wrest the clear meaning of his words; and they bring endless confusion into one of the plainest, most literal, and most straightforward prophecies in God's word. The disciples asked him three distinct questions, and he answered them all that they inquired about. They wished to know when and how Jerusalem and the Temple should be brought to desolation, and he told them when and how these things should be, tracing down the consequences upon the Jewish race to his final coming and kingdom. They wished to know what should be the signs and form of his final coming in glory and triumph; and he explained to them the whole matter with a fullness of detail which constitutes the great fund from which his followers

ever afterward drew their information upon the subject.

They wished to know when, and amid what circumstances, the end should come; and he answered them on that point too, as far as it was for them to know the facts, telling what might be known and what has been wisely and mercifully concealed. They were confused in their apprehensions of the relations of these things to each other, and he put them upon their guard against deception, carefully separating events which did not belong together, dissuading them from false hopes, telling them first of Jerusalem's fall and the end of the Judaic age, and then passing down the long line of Jewish troubles to the last times,—and the winding up of the present administration by his own personal advent and kingdom.

CHRIST, THEREFORE, WILL COME AGAIN. He himself has taught the glorious truth in most impressive fullness. By this plain, common-sense, and self-demonstrating way of understanding this sublime prophecy, the doctrine of the second advent again takes prominence, certainty and nearness, such as it was originally designed to have upon the inspired record. We thus come into full possession of the fact that not only here and there, in passages of poetic fervor, and liable to have their force diminished by allowances for poetic licence, but in plain, familiar, solemn, didactic discourse, the church is taught by the Lord Jesus himself, to look for his triumphant coming again to this disordered world. This doctrine is therefore no poet's dream, no mere fabulous device, but solid matter of fact,—a most impressive reality.

We may think but little of it, and put it far, far away; but it is among the fixed verities of Almighty God. Yea, one of the last things that was said of the Savior as he left the world was, "THIS SAME JESUS *which is taken up in heaven*, SHALL SO COME, IN LIKE MANNER, as ye have seen him go into heaven." Henceforward the followers of the Savior could say, "THE LORD HIMSELF shall descend from heaven." "Our conversation is in heaven, from whence also we look

for the Savior, the Lord Jesus Christ." "Behold, HE COMETH WITH CLOUDS; and every eye shall see him, and they also which pierced him." Henceforward could the disciples go forth, "looking for that blessed hope, even the glorious appearing of the great God and our Savior Jesus Christ," and beseech men "by the coming of the Lord Jesus Christ and our gathering together unto him," and exhort their fellow-believers "to wait for his Son from heaven," and proclaim the glad "rest, when the Lord Jesus shall be revealed from heaven with his mighty angels," and encourage the fond hopes of the persecuted and desponding with the assurance that "when he shall appear we shall be like him, for we shall SEE HIM AS HE IS."

No, no; "We have not followed cunningly-devised fables, when we made known unto you the power and coming of our Lord Jesus Christ." As certainly as the words of Jesus are true, as surely as the pillars of the Eternal throne are steadfast, Jesus himself, in glorified humanity, shall return again to this very world of ours. All the prophets have predicted it. All the pious, from the foundation of the world, have in some shape expected it. Jesus declared it, both before his death and after his resurrection. And the very last words in the holy Testament which he left us are, "He that testifieth these things saith, SURELY I COME QUICKLY. AMEN."

Even apart from what the Scriptures contain upon the subject, with the account of his humiliation before us, reason itself might almost anticipate his return. We cannot suppose that such a glorious personage will always remain under the reproach and stigma of the cross. Natural justice seems to demand that he should come again, in the majesty that appertains to him, in order to sweep away the infamy which wicked men in every age have sought to heap upon him. As He whose right it is to reign, will reign; and as He whose "is the kingdom, the power, and the glory," will not forever leave his enemies to usurp his place; so we are driven to expect him yet to come, "glorious in his

apparel, and triumphing in the greatness of his strength."

### The Abrahamic Covenant.

#### THE THRONE OF DAVID.

In the course of our remarks on this subject, I shall notice, in the first place, the original promise made to David, in reference to his throne—secondly, that Christ is the heir to that throne—and, at his second coming, he will order it,—and establish it forever: and that therefore, the kingdom of Christ is still in the future.

The Heavens were never under the dominion of any other but God himself. Therefore, when the Scriptures speak of the kingdom of God, and of Christ, they have a specific reference to this earth in which we now live, for its locality and development. The dominion of this earth was lost to man by transgression, but Jesus Christ, by the price of his own most precious blood has regained it as the everlasting kingdom and dwelling-place of his saints. "These shall go into life eternal." He is the nobleman who has gone into a far country "to receive for himself a kingdom, and to return."—Luke xix. 11, 27. When he shall have been invested with that kingly authority, (as this is the sense in which we understand the case of the nobleman,) he will return in person to exercise that authority on the throne of David forever. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Dan. vii. 27.

The words of the promise made to David, are as follows: "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom for ever. I will be his Father, and he shall be my son. If he commit iniquity, I will chasten him with

the rod of men—but my mercy shall not depart away from him, as I took it from Saul whom I put away before thee.— And thine house, and thy kingdom shall be established forever before thee: thy throne shall be established for ever— According to all these words, and according to all this vision, so did Nathan speak unto David.”—2 Sam. vii. 12, 19.

Here we have spread out before us the words of the promise in strong language, in reference to the perpetuity of David's throne, and that it did not depend for its continuance upon the moral character of his posterity, but made sure to him, and his descendants, in the Divine purpose of God. If his children should commit iniquity, the result of the violation of moral principle in their case, was as certain as in the case of any other transgressor. They were to be visited with the rod of men—i. e. they were to receive their punishment thro' the instrumentality of the Governments of this world—and how wonderfully has the truth of the above declaration been verified in the history of that nation and people, to whom the fulfilment of the promise pertained. They have existed for 1800 years without a government and without power. Still, that existence has been separate and distinct from that of their enemies wherever they have been driven—while other nations have been fractured, and sifted through each other, and have lost their identity as a separate and distinct race.

As Bishop Newton has remarked,— “Who can distinguish between Spaniards, Goths, and Moors, in Spain, who possessed the country for ages? In England, who can say which families are derived from the ancient Britons,— and which from Romans, Saxons, Danes or Normans?” “Where can you find a people that has run a course of 3,000 years of such astounding vengeance,— and still subsisting in living death?”— The history of that nation and people is the strongest evidence possible, that God does not forget his word; and, as certain as it has come to pass in the one case, it will be fulfilled in the other.

Again: “But my faithfulness and my

mercy shall be with him; and in my name shall his horn be exalted. I will set his hand also in the sea, and his right hand in the rivers. He shall cry unto me, Thou art my Father, my God, and the Rock of my salvation. Also I will make him my first-born higher than the kings of the earth. My mercy will I keep for him forevermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven.— If his children forsake my law, and walk not in my judgments, then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless, my loving-kindness will I not entirely take from him, nor suffer my faithfulness to fail. 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.”— Ps. lxxxix. 24-37.

The Divine Father hath sworn by his holiness, that He will perform that which he hath promised to his servant David. As certain then as God is unchangeable in his nature, we may look for the certain fulfilment of that promise, in a way which will be made sensible to all men. Even his enemies will feel the strength of his administration, and the justness of his power; for he is to rule all nations “with a rod of iron.”

Once more: “And thou profane, wicked prince of Israel, whose day is come, whose iniquity shall have an end; thus saith 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 come whose right it is, and I will give it him.”— Ezek. xxi. 25, 27.

The above declaration of the prophet was fulfilled, in part, in the case of Zedekiah, who was the last prince who sat on the throne of Israel, of David's line. Jer. lii. 2. The full measure of that

prediction, however, will not take place until the Savior comes the second time. Then the *overturning* will come to a final end—and he whose right it is, will take the throne, and order it, and establish it forever. To say that the above prophecy had its fulfillment at the first advent of our Savior, in that he established a spiritual kingdom in the hearts of men, or in the church, or anywhere else, is to leave an important part of that prediction unfulfilled, as it is more than implied, when he comes, the overturning will cease. Again: To say that a literal government is to be overturned for a time, and after that time has elapsed that it is to be restored in a spiritual form, is to violate every common sense principle by which Scripture prophecy may be explained and understood. Therefore, the *it* which is to be restored in Christ, is the same as that which was overturned.—A. C. Barnes in *W. M. Protestant*.

(Original.)

“Return, O Lord.”

PSALM VI. 4; ZECHARIAH I, 16.

(AIR—Lenox.)

O hasten Lord, and bring  
The promised glory near,  
And send Messiah—King—  
That he may quick appear;  
And build thou up Jerusalem  
And gather all thine “outcasts” home.

O soon may Zion rise!  
And clad in beauty shine—  
Soon may she lift her eyes,  
And sing with joy divine.  
Her morning garments cast aside,  
Be clothed with royal robes—a bride!

Arm of the Lord awake!  
And make thy power known;  
Unto thyself now take  
The scepter and the throne!  
And let the reign of Right begin—  
Restore, and cleanse a world from sin!

Lo! see thy people here—  
They sorrow, groan, and sigh;  
“Return, O Lord, appear!”—  
Is their united cry:

“When wilt thou come?” O haste, return,  
And call thy wand’ring children home!

As pilgrims here we roam,  
“No certain dwelling-place,”  
Till thou “AGAIN” shall come  
And cause to shire thy face  
Upon “thy sanctuary” fair,  
And gather all thine Israel there.

Hail! happy morning, hail!  
We greet the herald voice;  
Thy word it cannot fail;  
In this we will rejoice,  
Believing thou wilt “COME AGAIN,”  
And soon begin thy glorious reign.

W. M. SHEPHERD.

Elizabeth City, N. J.

Signs and Promises.

Inspired men of God with prophetic eye,  
Saw signs on the earth, like stars in the sky:  
Like Bethlehem's star, the guide to the manger,  
Will lead us through without any danger.  
Let us take heed to the signs of the time,  
That flash upon us in splendor sublime.  
Ever looking to an unerring light,  
That Christ come not as a thief in the night.  
Inscribed on the Bible's unfailing page,  
Are signs that foretell the end of the age—  
Signs in the sun, in the moon, and the stars—  
Famine and trouble, and rumors of wars—  
Nation 'gainst nation, in battle array—  
Kingdom 'gainst kingdom, shall stand in that day:  
The powers that be, all in commotion,  
Loud roaring like the waves of the ocean—  
Sin shall increase, and false prophets arise,  
And deceive many with fables and lies.  
Iniquity abound, and love wax cold;  
Crime increasing in a measure untold.  
Clouds and thick darkness shall cover the land:  
Hark! the day of wrath!—and who shall then  
stand?

Tyrants shall shrink at their quick coming doom,  
And faces confused, and darken'd with gloom—  
Look, and behold the day-spring on high—  
Look up, for your redemption draweth nigh!  
To break the suspense of that awful hour—  
Christ comes in the glory of his power.  
The dust of the saints that humid and cold,  
The hand of the Lord shall gather as gold.  
Death over the good, no longer shall reign,  
The earth shall disclose the blood of the slain.  
Mortal shall in immortality bloom,  
When the dead in Christ awake from the tomb.  
The living caught up with them in the air,  
To be with Christ, and his kingdom to share.  
Let us stay our souls on God's holy Word,  
And be prepared in the day of the Lord;  
And at the cry, “Go ye out to meet him,”  
With gladness and joy arise to greet him.

JOHN L. WINCE.

Pontiac, Ill.

### The Scriptures and the Science of Geology.

Infidelity has given a severe blow to the onward progress of the science of Geology, in attempting to bring mistaken chimerical ideas of supposed evidences and testimonies in the volume of nature, as seen in the structure of the material world, to contradict the Mosaic account of the creation.

The writers on this subject, who undertake to deny the Scripture record, overlook that which is the basis of everything existing in the visible world.

The creation of our earth is not a question of time. The Almighty, the Infinite, the adorable Jehovah, who "in the beginning created the heaven and the earth," could accomplish the great work in a single moment, in the twinkling of an eye, as well as in ten thousand times ten thousand years. It is not a question of *time*, but of *power*; and the earth is in existence, evidencing the execution of that power.

I have spent years of my active life in geological researches, not in books, but in studying the volume of nature as written in the earth itself, in its rocks and sands, in its atmosphere, and in the waters that are upon and that rise above its surface; and I have made these researches with the Bible in my hand and in my mind. They each testify of the other, and the testimony of this union is truth in all its supremacy—in all its harmony.

The opposers of the truth of Scripture history attempt to pervert the plain language of the Bible, and insist that a *day*, as it existed at the time of the creative epoch, was another measure of time from that now used. There is no room for any argument for the rule of construction, for the measure is given in the very same book, and from the very same pen which made the record, in obedience to the word of Him whose word is power, infinite and unlimited.

A day of the series of days which embraced the creative epoch, is the same measure of time as a day at the time Noah entered the ark, and as the day of that period when God delivered the

commandments to Moses on Mt. Sinai. The day was a part of a week, a part of a month, and the month a part of a year, the Bible says this.

Geologists pretend to find in the progressive wear of the waters of Niagara, in forming its gigantic cataract, evidence that the Falls have been 10,000 years in reaching from Lake Ontario to their present locality. I have been frequently at the Falls, and made both minute and extensive geological researches there, and in all the country round about. I do not think that the Falls are much, if any over 1,000 years old. In 1855 the volcano of Mauna Loa, in the short space of 70 days sent out a river of molten lava 70 miles in length, 5 miles in breadth, and of unmeasured depth—twice the length of Niagara River and its mighty cataract, 20 times its width, and many times its depth, and all in 10 weeks.

Geologists talk about the crusts, the strata of the earth, and say these give evidence of slow and gradual formation. The crystals of Selenite formed in the Lockpit salt well, in pumping, resulted from the agitation of and in the commingling of two veins of water, and although the formation, or crystallization was *instantaneous*, still the stratification was complete, and the layers or strata vast in number. Had we not seen the instant formation we might have counted the strata by ages.

In our memoranda of earthquake phenomena, we have two recent cases in which during the earthquake shock there came from the earth, in a moment,—in the twinkling of an eye, a substance resembling human hair—on being burnt it had the same crisp and the same smell as human hair—and it had the same appearance. This hair came out of the ground in the highways, in the fields, in the market places, in fact everywhere—it was from 6 to 10 inches long, and erect and straight, and had its roots in the ground, the same as the human hair has on the head. It disappeared in 3 days—this was a shadowing forth of the resurrection.

I have materials on this subject be-

fore me, and gathered in my extensive researches sufficient to carry my pen through an entire ream of paper without stopping; but brevity is needed, that the subject matter presented may not crowd the store-house of the reading mind.

E. MERIAM.

Brooklyn Heights, N. Y.,

June 10, 1857.

[*Newburyport Herald.*]

(From the Western Methodist Protestant.)

#### Letters from Europe.

There is another subject of great interest to the student of prophecy, that is, the state and prospects of *Turkey*. It seemed generally expected that it would be destroyed by an outward enemy, and Constantinople be taken by another power. But it often happens that God brings his counsels to pass in his own way, and not in ours.

That the Turkish power is to pass away is most certain; and I do not think it will tread Jerusalem under foot much longer. Turkey seems to stand the head and embodiment of the Mahomedan apostacy predicted in Dan. viii. 23-25. The Sultan stands in the place of Mahomet, the "king of fierce countenance," and is acknowledged as such by all Mahomedans throughout the world. But that power is to "be broken without hand," verse 25.

The conflict with Russia has seemed to bring out a convulsive effort of strength, but it is only spasmodic, and cannot be lasting. Mahomedanism is receiving its deadliest blows from its friends, and the old bigoted Turks are aware of it, but cannot save themselves. The whole administration is so corrupt that nothing but a reform amounting to a change of religion can save the empire from utter extinction. The Turks are diminishing in numbers, in spirit and wealth, while the christian population of Turkey is rapidly increasing in power, and cannot be kept down much longer.

The English and French insist upon their being put upon an equal footing with the Turks, and this is in such violent opposition to the rigid rules of their

religion that to permit it is to abandon all that is sacred and dear to them. But they are forced to submit. The priests are mad at the thought of it, and the more thoughtful confess that their times are past, and that fate decrees their fall, and the rise of Christians on their ruin. The Sultan sees this as clearly as any one, and is compelled to allow of reforms which enrage the bigots, who say that they should not wonder if some morning it should be announced that the Sultan had turned christian. It is Mahomedanism which is thus being destroyed by the wasting influence of a thousand different forces operating to its destruction through the secret working of Divine power, and their allies are doing more in this direction than all their enemies, in their attempts to reform and restore them as a nation. But ultimately they may emerge from these changes, a powerful people. If christianized they would form a noble nation, though all that distinguishes them as followers of the False Prophet must rapidly pass away.

The extraordinary man at the head of the French nation will afford much matter for speculation as he proceeds on his wonderful career. God has raised him up for great and important purposes,—which will open more and more.

I feel tempted to begin on another theme, the present aspect of Popery. It is hastening the day of its visitation by the recent consummation of its apostacy. It is no longer a christian church. The last pompous decree of the Pope has separated it more openly from the church of Christ than ever. Mary is now its deity, to the putting aside of the Father and the Son, thereby assuming without disguise the character of anti-Christ.—The doctrine decreed of the immaculate conception of Mary, makes her the Savior of men, and the holiness of Jesus becomes an accident, being derived from his mother. This impudent lie is commanded to be believed, and all who refuse it are doomed heretics. It is considered an insatiation which will lead to the ruin of the church ere long.

Thus you see we live in eventful times.  
Happy the servants who stand not only



*watching, but longing for the coming of their Lord. The great events which may follow in rapid succession will not alarm such by their strangeness, for our Master doeth wonderful things, and nothing short of omnipotent power can reduce the confusions of the deranged world to order. The whole of its "foundations are out of course."*

L. J. A.

## EXPOSITOR AND ADVOCATE.

"THY WORD IS TRUTH."—JESUS.

ROCHESTER, N. Y., JULY 1, 1857.

### Signs of the Times.

WE present the following facts as conclusive evidence that the long-predicted day of Judah and Israel's national redemption is beginning to dawn. God is watching over them for their good.—See Jer. xxxi. 28. The work of their emancipation, though gradual in its progress, and unperceived by many who cannot discern the signs of these eventful times, is nevertheless sure of accomplishment in due time, and to the glory of God. Speaking of the change which has been wrought for this people since 1798, Edward Bickersteth, in his work on the Prophecies, remarks:—

"Not to speak of movements among the Jews themselves, and the assurance of the considerable increase of the number of the Jews in the Holy Land in the last 20 years, political events have tended very materially to direct the attention of all nations to the East, and to furnish it may be, vast facilities for this event. The public attention in this country was powerfully called to this by an able article in the *Quarterly Review*, on the present state of the Jews: and recent political events, (August, 1839,) speeches in the French Chambers, the death of the Sultan, the victory of Ibrahim Pacha, the defection of the Turkish admiral, rapidly followed each other, and have justly excited the attention of all Europe. It is a delightful fact that our government have appointed a British Vice Consul, W. T. Young, Esq., at Jerusalem, not only for

commercial purposes, but also for the protection of the Jews returning from our country to Judea. He entered Jerusalem on the 10th of April, 1839, and in a letter received from him by the author, he says, 'The Chief Rabbi came out to meet me about half a mile from the city gate. It certainly was a most interesting and affecting thought that our beloved country had been permitted to be the first publicly to show her consideration for the law of Israel. Much movement is going on among the Jews here. . . The Jews are here in the most interesting state, like some timid animal that has found its liberty, looking round to see which road to take. We must now soon be called upon to rejoice with Jerusalem and be glad; a nation is about to be born in a day. Everything here is evidently in a political way preparing for the great conflict and in the meanwhile Israel is making ready and gaining favor in the sight of the nations, that they may go forth as from Egypt with the spoil of the Gentiles.'

We extract the following highly interesting statement from the Report of a benevolent Society formed for the promotion of labor among the Jews in Palestine. The Report reads as follows:

"Some believe Palestine to be an accursed land, incapable of producing any crops, but stones, and salt, and sulphur. Let them come and see two crops a year produced by the poorest land we have. Let them behold Quince trees groaning under the burden of 400 quinces, each one larger than the largest apples of England: vines with 100 bunches of grapes, each bunch 3 feet long, each grape three and a quarter inches in circumference: a citron tree, bearing 510 pounds weight of fruit: half grown broad beans from Artas, the pod 13 inches long, and 6 clustering stems from each plant: Indian corn, 11 feet high, on ground from which, 4 weeks before, a similar crop had been taken: water-melons, 20 30, and 40 pounds weight.

"The unbelief, and apathy, and indolence of man—these are the curses on Palestine;

but the land itself is being healed before our eyes. Few persons are aware that the cultivation of land around Jerusalem has received much attention within the last 3 years from an Archimandrite of the Greek Convent. The large plantations around the convent of St. George, opposite the Jaffa gate of Jerusalem, at Mar Elias, half-way towards Bethlehem, and at the Convent of the Cross, &c., are the work of the Greeks, who have moreover purchased immense tracts in the neighborhood of Jerusalem and elsewhere, which have not yet been planted. The value of land is very much enhanced in consequence. During the month of February, 1852, the Greeks planted 23,000 young mulberry trees, close to the Jaffa gate of Jerusalem, those formerly planted having answered well. Olives are planted at intervals, and small crops with vines between. They have blown away the surface rocks with gunpowder, and exposed the rich clay beneath. The loose stones are gathered into terrace walls. The ancient rock-hewn cisterns existing in every field are repaired, and supply the trees with water during the first year, after which the rains are sufficient for them.—The supply of rain has steadily increased during the last 7 years. In 1848 the lower Kedron flowed, on account of the well En-rogel rising to a height not known for 8 or 9 years before. Every year since, En-rogel has overflowed, and a fine stream poured down the Kedron, between the months of January and March.

“This year we had delightful rains at the end of April and beginning of May, a thing unknown for years before. In the beginning of last year, 20 ships, of 100 tons each, were loaded at Jaffa with this article alone; and merchants of London and Glasgow are endeavoring this year to open a trade in oil with Jerusalem, which will ensure handsome profits. Olive trees of ten and twelve years old bear transplanting well, and begin to yield in three years.

“London, Aug. 25th, 1852.”

In harmony with this report, is the following testimony of Ridley Herschell, a

Jew, taken from a lecture delivered by him in London, April, 1857. He says:—

“Then, as to the land. It was an interesting sight when I went to see a little farm established near Jerusalem by the British consul, Mr. Phin, for the purpose of teaching the Jews agriculture. 123 Jews were at work, some of them aged men; one, a very learned Jewish Rabbi who knew 6 or 7 languages, was employed with a little basket gathering a few stones. I look upon this farm as an interesting fact not only because it showed their readiness to engage in agriculture in their own land, but also that the two overseers who superintended them in their work were both Protestant Jews, the Jews working under them with great submission. *There is great increase of agriculture in the neighborhood of Jerusalem; olive yards, vineyards, pomegranates, mulberry trees in great abundance.*—WHILE 11 YEARS AGO ALL LOOKED SO DESOLATE!

“As indicative of the great fertility of the soil, I may mention that Indian corn, in the course of 6 weeks after being sown, produced 2400 fold. An experiment instituted by the American consul at Beyrout, demonstrated the peculiar fitness of the soil for producing a fine quality of cotton. He had some cotton seed brought from the United States and the produce and quality was such that the crop when sold in Liverpool brought 1 shilling per pound, although the cost of raising it was only 3 1-2 pence per pound. Trade has also greatly increased recently, for while the annual exports from Jaffa a few years ago were only £20,000, the exports last year amounted to £1,500,000! Other signs of improvement might be noticed. I saw several hundred men employed in repairing the aqueducts in connection with Solomon's pools, the largest of the latter being from 400 to 500 feet in length, 300 in width, 100 in depth. Zion, which on my former visit presented the appearance of a sepulcher was now quite changed, shops and bazaars being numerous and busy.”

In view of these facts, may we not say

that God does now "remember the land," Lev. xxvi. 42.

Jerusalem has long been trodden down of the Gentiles, according to the prediction of the Savior more than 1800 years ago.— See Luke xxi. The sacred spot where the Temple once stood has been occupied by the Mosque of Omar, into which neither Jew nor Christian had ever been permitted to penetrate until 1854, as a letter from the Holy Land, published in the *Sabbath Recorder* for Nov. 1, 1855, shows. The writer says:—

"Aug. 8th.—Accepted an invitation to dine with Mr. Graham, Sec'y to the English Mission, at his residence on the Mount of Olives. Thence we had a fine view of Jerusalem. Mr. G. showed us some fine photographs of the Mosque of Omar,— which he had taken by permission of the Pasha, who seems very much inclined to favor the Franks and break down Mohammedan superstition. The Temple place has been shut for centuries against Christians and Jews. No one dares enter it on pain of death. This year the new Pasha has opened it to the Prince of Belgium, to Admiral —, brother of the Emperor of Austria, and to Sir Moses Montefiore, each one was accompanied by as many of his friends as he was pleased to invite, which was not a few. This is regarded as evidence of the decline of Moslem power before the rising light of the Sun of Righteousness."

In giving an account of this visit, the *New York Journal of Commerce* remarks:—

"Upon reaching the gate, the Duke was met by the Latin Patriarch, better fitted for Sevastopol than the altar, who had spread the street with carpets; and having bid the Duke welcome, united with his priests in offering prayer inside of the walls of Jerusalem, for a Christian prince bearing the title of one of the renowned crusaders! It seemed, indeed that the old sleepers had awakened after a dream of more than 4 centuries, and seizing upon an opportune moment, had retaken the city. When I saw the Duke and his young wife, he clothed in a military dress, and she

glittering with princely adorning, enter the old church of centuries, and side by side kneeling reverently before the holy sepulcher, while every nook and inch on the floors and in the galleries was crowded with anxious spectators, the illusion was complete; and as I gazed upon the scene, I could not but feel that time had strangely swept me backwards, or the old crusaders forwards. The most singular thing in this bizarre scene, was the leading of a procession of Christian priests by the Moslem Pasha, whose air and bearing were marked throughout by dignity, grace and good will.

"The Moslems saw nothing in the occurrence but an augury of evil; such a christian display had not been made in the memory of the living. The gates of the city had been closed at noon, the hour of prayer, from the time of the renowned Saladin, lest the Christians, taking advantage of the Moslem's devotion, should rush in, and take possession of the city. They were now thrown open of necessity, the Duke arriving at this very hour. In the crowds were heard low, murmured lamentations, while some openly said the last day of Islamism had come; and every brow lowered, and every face was covered with sadness.

"But this was not all, or the worst, for the poor Moslems. Who has not heard of the Mosque of Omar, occupying the very site of the ancient Temple, and in the eyes of Moslems as sacred as that? I cannot here describe it, and need not. It is enough to say that this 'Holy of Holies' has been so carefully guarded against profanation, that it was perilous to life and limb of the Christian to be caught within the vast area which surrounds it, or even looking in at the gates opening into it. If thus overtaken even when the thing was done unwittingly, the individuals were either insultingly driven away, or else beaten and stoned with a ferocious brutality. Only in 2 or 3 instances had individuals succeeded in entering the Mosque either by deceptively wearing the Turkish costume,— and speaking fluently the language of the

country, or else through special favoritism and connivance of the Pasha, in consideration of special personal favors he had received from the fortunate transgressors.—What then was the amazement in the Holy City, when it was announced that the Porte had directed the Pasha to open the gates of the Mosque to the Duke and his retinue, and show him all its sanctities!—Nor was the privilege, so unexpected, confined to them; all the Consuls in the city were invited by the generous-hearted Pacha to join his company, each one being also allowed to take 5 of his countrymen with him. Every one squeezed in as many as he was able; and as bodies were counted nothing, the 5 in some cases seemed swollen into hardly less than a baker's dozen.

"Saturday afternoon, April 7, all being furnished with yellow slippers according to the Pasha's request, the company assembled at the Pasha's palace, near the Mosque, and, after receiving tickets, proceeded to the gate which opened into the immense court surrounding the Mosque,—when all its concealed wonders burst upon the eye. Exchanging their common shoes for the yellow slippers, the party were introduced into the Mosque of Omar, where they walked and gazed, and tasked their memories to fix what they saw, not presuming to outrage civility by using pencil and paper. All saw the huge stone itself in the center, protected by a railing, and covered with a cloth, and some took from it all the sanctity they could carry away by touching it with their hands.

"Then they were permitted to descend into the sacred grotto, out of the rock,—where lamps are kept continually burning and miraculous cures are wrought by touching certain quarters. But this was too much for Moslem endurance, and one standing near me raised such a piercing exclamation of horror and despair as never fell upon my ears, declaring this was the end of their Prophet's religion. The cry echoed through all the arches, and filled the mighty dome,—causing a shudder throughout the assemblage, and instantly

all stood still in silence, as though transformed into statues. The Pasha ordered his soldiers to seize the fanatic, and in a moment he was carried away, his agonizing screeches dying upon the ear as he was borne off. The Pasha afterwards told me that was the feeling of all the Moslem priests, who live like monks in the buildings which surround the area of the Mosque, and whom he was obliged to confine or imprison beforehand to prevent an outbreak. Having spent two or three hours in the examination, the company retired; when, some Moslem remarking that the Duke did not take off his shoes, another replied that he wished he could take off not only his shoes, but his head also, and those of all others who had profaned the Mosque. This final act seems to satisfy the Mahomedans that a terrible doom impends over their state and religion.

"At the present time Sir Moses Montefiore, the rich London Jew, is in Palestine, if not in Jerusalem, where he has taken over \$700,000, to be expended in erecting a hospital for the Jews. Heretofore it would have been impossible to obtain land for the site, or licence to erect the structure. But in the change in the policy of the government, and in the spirit of the Moslem mind, both have been easily secured; and the foundation for the vast structure has been laid on the slope of the hill across the valley of Gihon, and opposite to Mount Zion on the south-west."

From a recent number of the *Occident*, a Jewish paper published in Philadelphia, Pa., we have the following intelligence on this highly interesting subject.

"We hear from various quarters that Sir Moses and Lady Montefiore, with their traveling companions, Dr. L. Lawe, Mr. G. Kursheedt, and Mr. and Mrs. Hyam Gedalla, lately established at Jerusalem, first a hospital, the corner-stone of which was laid on the 1st day of Elul (the 14th of August); secondly, a girl's school, opened on the same day, under 4 female teachers, 2 German, and 2 Portuguese, with the attendance of 82 scholars; thirdly, a society

for bestowing small loans, to be paid gradually without interest; fourthly, a weaving establishment; fifthly, a sewing and washing institution for the employment of poor women; and sixthly, a lying-in-society for the protection of indigent women and their children for a limited number of weeks.

"In addition to this, 40 Jews are to be employed in the erection of the hospital. We hear also that Sir Moses has purchased the farm of Rabbi Levy, of Jaffa, and employs Jewish laborers thereon; and we think that a number are also to be furnished with similar work about Jerusalem. By a firman from the Sultan, Jews are allowed to erect the hospital, and to hold real estate in Palestine.

"No official report has yet been published by the commissioners, and hence we do not deem it proper at this time to offer any opinion, or to copy non-reliable details;—but Israelites may rejoice in the meanwhile that brighter days are dawning for our brothers in the Holy Land, and that their days of compulsory indolence will soon be at an end.

"We learn farther from the Jewish Gazette, that Mrs. Herz, of Vienna, whose maiden name was Von Lœmel, has devoted the sum of 50,000 florins, or say \$25,000, in 4 1-2 per cent. Austrian State Loans, for the foundation of a Foster Home for Jewish children at Jerusalem, at the same time poor Christian and Mohammedan children are to be admitted. Dr. L. A. Frankl, the poet, has the merit of having counselled this benefaction. In case the plan should prove impracticable, the money is to be equally divided between the congregations of Vienna and Prague for objects of benevolence."

From the same paper the following facts bearing on this deeply interesting subject are obtained.

"Letters from Jerusalem state that the new Pasha of that province is animated with the most liberal sentiments, and is thoroughly carrying out the principles lately adopted at Constantinople of liberality toward all creeds and denominations of peo-

ple, and with a desire to ameliorate the condition of the inhabitants. The Pasha of Jerusalem and his suite attended divine service in the English Church on Epiphany Sunday, and visited the English hospital and the English school, leaving handsome donations for each.

"The Greeks are cultivating land to a great extent in and about Jerusalem planting olive and mulberry trees, and building silk mills. They have lately made a very good road to the Convent of the Cross, which has been almost rebuilt, and where they have a college.

"Almost all travelers now succeed in visiting the great Mosque of Omar, the site of the Temple, though they have to make large presents for the privilege. The Jews, however, are still unwilling to enter the Temple from fear of defiling it, because they believe that the Ark of the Covenant, containing the 2 Tables of Stone, was buried on the spot by Jeremiah, when Judah was carried away captive to Babylon."

But few seem to understand the great design of Jehovah in the recent Russian war, and the position of France and Great Britain prophetically considered in reference to the same. We believe the grand object of this war was to bring about a state of things among the nations, which will ultimately result in the emancipation of the Jews, and restoration to their own land. Confirmatory of this is the subsequent fact that the policy of England rules in the counsels of the Porte, to this very hour, which policy is pledged to protect the interests of Israel.—(See late foreign news.) Thus—

Aug. 1, 1856, "at the annual meeting of the London Society for Promoting Christianity among the Jews, the Earl of Shaftesbury stated that, being no longer under the seal of secrecy, he might declare, that as long as two years ago, a despatch from the Foreign Office, written with Lord Clarendon's own hand, had been sent to Constantinople, urging upon the representative of the British 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."

To show that the object of this war has actually been obtained, see the intelligence previously given from the *Occident*, which informs us that "by a firman from the Sultan, Jews are allowed to hold real estate in Palestine." Also the following facts of the official invitation of the Turkish Government to foreign emigrants to settle in the country, and corresponding efforts of Jews themselves in Jerusalem. Also the presentation to a meeting in London, by Mr. Isaac's, a Jew, of "*the title deeds of the land,*" in Palestine, purchased by himself for Jews. The last we quote from the *Sabbath Recorder*, June 18, 1857, which was probably copied from the London

*Leader* :—

The Ottoman Government has issued an important decree relative to the colonization of the waste lands in Turkey, by which decree foreigners are to be enabled to acquire property in those lands.

In reference to this the London *Leader* says, "To turn from the West to the Easternmost part of Europe, we have a very curious occurrence—the issue of a notification by the Turkish Government, of conditions on which European foreigners shall be allowed to colonize the provinces of the Ottoman empire, more especially Roumelia. The conditions are advantageous. The emigrant will require a capital of nearly £60; but with that he will have many of the advantages of a new country with the opportunity of an old. What a seed to sow in that Mussulman-Christian Empire!"

Indirectly, this decree invites the Jews to colonize the Holy Land; for multitudes of them are European; and Palestine is pre-eminently a Turkish province, abounding in waste lands. Will they not avail themselves of it; and settle themselves there to some extent, forming "unwalled villages," dwelling confidently, and abounding in cattle and goods in the midst of the land? We believe they will; and that this emigra-

tion-movement eastward is the inauguration of a prosperity which will be of rapid growth, but brief in its continuance.

We may now see why Turkey has been providentially sustained by the Anglo-French alliance. Had Russia devoured her in the first stage of the Eastern Question, the country would have been closed against the commercial and agricultural enterprise of the West; and the work of "bringing back the land from the sword, and gathering out of many people," (Ezek. xxxviii. 9,) would have been prevented. . . . Turkish policy, inspired by British enterprise, is working out the result demanded by prophecy too plainly to be mistaken by him who is observant of the times. Emigration to the waste lands of Turkey is restoration for Palestine. Is that no sign of the times, in view of Jehovah's declaration, "I will remember the land!" Let the reader "search and see."—*Herald of the Kingdom and Age to Come*.

Herr Moses Sachs, of Jerusalem, informs us that M. Albert Cohn, of Paris, has, during his late stay in the holy city, given up the girls' school established by him 2 years ago, whereby the attendance at that founded by Sir Moses Montefiore has greatly increased, both Sephardim and Ashkenasim sending their daughters there. They are taught there Hebrew reading and all kinds of needlework.—The school building is described to us as very commodious. Her Sachs mentions a valuable acquisition to the teaching power of Jerusalem, made in the person of a young and highly educated Jewess, Miss Raudegger, daughter of a German Rabbi of Trieste, who, being well versed in the French, German and Italian languages, a thorough Hebrew scholar, so as to be able even to speak it, and who, moreover, is furnished with a regular certificate as a teacher, having as such passed her examination, came to settle in the holy city, being impelled thereto by strongly religious feeling.—She did, however, not come for the purpose of leading an idle, contemplative life, but is about opening a school for 12 girls, whom she is anxious to instruct in all kinds of needlework. Our corres-

pendent speaks in the highest terms of the learning and piety of one to whom her accomplishments might open a comfortable home in many a splendid mansion, but who chooses, poverty, toil and squalor, in obedience to the inward voice.—*Jewish Chron.*

"A meeting was held in London, in May last, at the house of Rev. Ridley H. Hershell, to welcome the Rev. A. A. Isaacs, on his return from Palestine. Mr Isaacs gave a very interesting account of the present position of Palestine, with an especial reference to the land which he has lately purchased (as a British subject) near Jaffa, on behalf of the Committee for establishing an agricultural settlement of Christian Jews in the land of their fathers. The object of this agricultural settlement is to give to converted Jews an opportunity of honestly earning their bread. Besides this primary object, however, a secondary one, perhaps not less important, will be accomplished, viz., to exhibit in that land the pure spirit and aim of the Gospel. It is hoped by means of this movement, the many Christian Jews now existing in different parts of the world, may be induced to unite patriotically for the welfare of their brethren without being ashamed of their nation. In the course of the evening Mr. Isaacs produced the title deeds of the land, duly signed and sealed, conveying it to him as a British subject; a remarkable indication of the great changes which have lately taken place in the Turkish dominions. Great sympathy toward the object was manifested and expressed by those present. Among the speakers were the Rev. Dr. McCaul, Rev. Dr. Keith, Rev. C. Molyneux, and Mr. Hershon, who is shortly to proceed to Jaffa, with his wife and family, as superintendent of the settlement."

While the emancipation of the Jew is progressing, the internal improvement of the Holy Land keeps pace with it in an equal ratio; offering to this ancient people of God to return and construct the "unwalled villages" spoken of in Ezek. xxxviii.

In this connection the following particu-

lars will be read with interest: It is said that the construction of a railroad from Jaffa to the Euphrates, to be ultimately extended to India, has been determined on, and a company in England has been formed for the purpose. This, in connection with the canal for ships across the Isthmus of Suez, will have a most important bearing on the condition of the Holy Land.

A correspondent of the *Boston Traveler*, gives the following information, derived from a private letter, from a lady in Syria: "You will know long ere this, that General Chesney and Sir John McNeil have been up about 6 weeks from a Government British steamer, and have surveyed the road by Nablous (or Sichem) and Samaria to Jerusalem. Also, that a line is to be carried to Damascus, beside a railway from the coast higher up, which is already in progress under the care of a son of Sir John McNeil—also to Damascus, intended for the Euphrates. That the harbor here (Jaffa) is to be made good for all larger vessels to ride in, and a pier to go beyond the shallow rocks which are now so perilous to all during the winter. The road is to be commenced in March." This letter was written during the early part of the present year, and is confirmed by subsequent intelligence.

In harmony with these startling,—yet cheering facts, is the following prayer, appointed to be used in all the Synagogues of the Jews, in the British Empire, on Sunday, the 4th day of May, 5,616, or A. D.—1856:—

"Trust of Israel! We cast ourselves on Thy great mercy. Grant that the scattered flock may repose in the shadow of peace, so that wherever they may be they may dwell in tranquility, in the fear of Thee; and that under the sway of religious rulers, they may find affectionate hearts, acknowledging that, created by the same Father, they are brethren, sharers of the same peril, and partakers of the same prosperity.

"Hasten, O Lord, Thy help and favor unto Zion, Thy holy city, so that many nations may flock thereto, knowing that from

her shall come forth the law, and Thy word from Jerusalem! Amen."

The prayer for the Queen and Royal family thus concludes:

"May the supreme King of kings,—through His infinite mercy, incline her heart and the hearts of her councillors and nobles with benevolence toward us and all Israel. In her days and ours may Judah be saved, and Israel dwell in safety; and may the Redeemer come unto Zion! May this be His gracious will, and let us say Amen."

These are some of the many prophetic signs of the present era, which show beyond the power of contradiction, that the day of Israel's redemption from Gentile bondage, and restoration to their own land, is drawing near. Let him who readeth, understand and rejoice in the great and glorious work.

To show more clearly the marked change which has taken place in Israel's favor, in Palestine, we give the following account of the condition of Jerusalem since its destruction by the Romans, nearly 1800 years since. We quote from the Enc. of Rel. Knowl., art. Jerusalem.

"A few gardens," says Dr. Richardson, "still remain on the sloping base of Mount Zion, watered from the pool of Siloam; the gardens of Gethsemane are still in a sort of ruined cultivation; the fences are broken down, and the olive-trees decaying, as if the hand that dressed and fed them were withdrawn: the Mount of Olives still retains a languishing verdure, and nourishes a few of those trees from which it derives its name; but all round about Jerusalem the general aspect is blighted and barren; the grass is withered; the bare rock looks through the scanty sward; and the grain itself, like the starving progeny of famine, seems in doubt whether to come to maturity, or die in the ear. The vine that was brought from Egypt is cut off from the midst of the land; the vineyards are wasted; the hedges are taken away; and the graves of the ancient dead are open and tenanted."

Says Dr. E. D. Clarke:—

Mahometan sloth and despotism, as the instruments employed to execute the curse of heaven, have converted it into a waste of rock and desert, with the exception of some few spots, which remain to attest the veracity of the accounts formerly given of it.

Buckingham, Brown, Joliffe, Sir F. Henniker and almost every other modern traveler confirm the dark representation of the two writers quoted:

On the accomplishment of prophecy in the condition in which "the city of the great King" has lain for ages, Keith well remarks:

It formed the theme of prophecy from the death-bed of Jacob; and, as the seat of the government of the children of Judah, the scepter departed not from it till the Messiah appeared, on the expiration of 1700 years after the death of the patriarch, and till the period of its desolation, prophesied of by Daniel, had arrived. It was to be trodden down of the Gentiles till the times of the Gentiles should be fulfilled. The time of the Gentiles is not yet fulfilled, and Jerusalem is still trodden down of the Gentiles. The Jews have often attempted to recover it: no distance of space or of time can separate it from their affections; they perform their devotions with their faces towards it, as if it were the object of their worship as well as of their love; and, although their desire to return be so strong, indelible, and innate, that every Jew, in every generation, counts himself an exile, yet they have never been able to rebuild their temple, nor to recover Jerusalem from the hands of the Gentiles.

But greater power than that of a proscribed and exiled race has been added to their own, in attempting to frustrate the counsel that professed to be of God. Julian, the Emperor of the Romans, not only permitted but invited the Jews to rebuild Jerusalem and their Temple; and promised to re-establish them in their paternal city. By that single act, more than by all his writings, he might have destroyed the credibility of the Gospel, and restored his beloved but de-



sented Paganism. The zeal of the Jews was equal to his own; and the work was begun by laying again the foundations of the Temple. It was never accomplished, and the prophecy stands fulfilled. But even if the attempt of Julian had never be made, the truth of the prophecy itself is unassailable. The Jews have never been reinstated in Judea.— Jerusalem has ever been trodden down of the Gentiles. The edict of Adrian was renewed by the successors of Julian; and no Jews could approach unto *Jerusalem but by bribery or by stealth*. It was a spot unlawful for them to touch. In the Crusades, all the power of Europe was employed to rescue Jerusalem from the heathens, but equally in vain. It has been trodden down for nearly 18 centuries by its successive masters; by Romans, Greeks, Persians, Saracens, Mamelukes, Turks, Christians,— and again by the worst of rulers, the Arabs and the Turks.

And could anything be more improbable to have happened, or more impossible to have been foreseen by man, than that any people should be banished from their own capital and country, and remain expelled and expatriated for nearly 1800 years? Did the same fate ever befall any nation, though no prophecy existed respecting it? Is there any doctrine in Scripture so hard to be believed as was this single fact at the period of its prediction? And even with the example of the Jews before us, is it likely, or is it credible, or who can foretell, that the present inhabitants of any country upon earth shall be banished into all nations, retain their distinctive character, meet with an unparalleled fate, continue a people, without a government and without a country, and remain for an indefinite period, exceeding 1700 years, till the fulfilment of a prescribed event which has yet to be accomplished? Must not the knowledge of such truths be derived from that prescience alone which scans alike the will and the ways of mortals, the actions of future nations, and the history of the latest generations?

Our readers may now judge of the momentous changes which are in course

of progress in the place and among the future subjects of Messiah's Kingdom.— In these facts we are happy to find sufficient evidence to cause us to say with a strong conviction, that God's "set time to favor Zion" has positively arrived, and in view of this let us rejoice and be exceeding glad, for we now *know* that our redemption *draweth nigh!*

#### Another Witness.

The first article in this number of our paper is extracted from a work of 324 pages, recently published by J. A. Seiss, A. M., an eminent Lutheran minister of Baltimore, Md. entitled *The Last Times*. The learned author takes the Millenarian view of prophecy, and so far as we have read his work, we are highly pleased with it,— and take pleasure in recommending it. We may give some further extracts, as opportunity may present. Such valuable accessions to the truth are justly a cause for encouragement and congratulation.

#### Dansville Conference.

Pursuant to the published call for a General Annual Conference at Dansville, N. Y., brethren from various localities assembled, June 4, 1857. The meetings were held at Franklin Hall, and on Thursday evening a discourse was delivered by Eld. C. F. Sweet. Though the brethren at Dansville had taken care that a proper notice of the appointment should be circulated, yet the orthodox admonition to "beware of false doctrine" and the oft-repeated cry of "materialism," "infidelity," "atheism," deterred many from attending. Many of the friends and ministering brethren,— who were expected from a distance, did not arrive till the day following.

On Friday, at 2 o'clock p. m., a goodly congregation being assembled, the Conference was organized by appointing Elder A. Guthrie, chairman, and E. J. Rogers, secretary. A highly edifying discourse was then delivered by Eld. J. Blain, on the theme suggested by the text,—"What is man?"—in which he

showed that "man is *but* dust," and dependent on a resurrection for future life. Then followed a season of prayer and social conference.

In the evening, Elder J. Marsh gave, to an attentive audience, an exposition of the correct principle of Scripture interpretation, by which christians may come into the *one* faith and hope of the Gospel, and all speak, think, act, and judge alike: 1 Cor. i. 10. He also showed that different conceptions of the same doctrine, arise, not from the Bible itself, nor from different degrees of intellect, but from mystical or allegorical interpretation,—and that a oneness of faith cannot be attained by any degree of scientific or classical education, or even by a pious, sincere and prayerful study of the Scriptures,—that the desired oneness can only be attained by making the literal element of the Bible, the basis of faith, while the figurative serves to explain. Several practical rules were given, by which to be guided in Biblical investigation. The first was that,—Whenever a person, place, or thing is made the direct subject of discourse, it is always used in a *literal* sense. The popular error in transferring the terms, Zion, Judah, and Jerusalem to the Church, was shown, with the groundlessness and even absurdity of supposing the predicted future glory of these is to be fulfilled in the Church.

Saturday, at 9 o'clock, a. m., brethren met in business conference. At 2 o'clock, p. m., a discourse was delivered by Eld. Wm. H. Rogers:—theme, "Search the Scriptures." After this followed a consultation of brethren respecting our duty in spreading Bible truth. Elder C. F. Sweet was invited to labor as a general Evangelist in Western New York. The brethren expressed their interest in this work by subscribing liberally, as the Lord had blessed them, for the support of Eld. Sweet in this field.

In the evening Elder Marsh preached from Rom. i. 1-6.

On Sunday, at 10 o'clock, a. m., there was a good attendance. Eld. A. Guthrie preached a stirring discourse from 1 Peter i. 22, 23.

At 2 o'clock, p. m., Eld. Marsh delivered a discourse on the Spirit of God, and its operation on the minds of men, by which all were interested and edified. The Lord's Supper was then administered. The following brethren were then appointed to determine when and where the next General Conference shall be held, viz.: C. F. Sweet, A. Guthrie, and E. J. Rogers, who, after consultation, reported that General Quarterly Conferences, or 1 every 3 months, should be held, and that the next be in Willing, Allegany co., N. Y., 4 miles south of the Genesee Station, on the New York and Erie Railroad—to commence on Thursday, Sept. 3, and continue over the following Sunday.

Eld. C. F. Sweet delivered a discourse in the evening on the subject of the restoration, text, Rev. xxii. 7, after which the brethren parted, feeling themselves mutually strengthened, and their hope confirmed of a glorious re-union in the Redeemer's soon-coming kingdom.

E. J. ROGERS,  
Clerk of the Conference.

Alfred Seminary, N. Y., }  
June 14, 1857. }

#### North-Western Christian Conference.

The third annual meeting of this Conference was commenced at the North Schoolhouse, 6 miles south of Plymouth, Marshall co., Ind., on Saturday, the 23d day of May, 1857.

The following preaching brethren were present, to wit:—J. Linville, H. Logan, H. Barnhill, E. C. Andrus, J. W. R. Lister, and N. Hornaday.

Resident brethren present: C. Railsback, C. Brown, G. Brockus, I. Kennett, Wm. Railsback, N. Railsback, C. Chapman, R. Corbaley, E. Chapman, W. J. Guffin, L. Boggs, E. V. Johnson, and some others whose names were not reported.

The Conference was organized by calling Hugh Barnhill to the chair, and N. Hornaday to the office of secretary.—After prayer, the Conference proceeded to business. The first thing in order

was to impress on the minds of the audience the importance of a better organization for the purpose of spreading the glorious truths of the Gospel. The Conference then adjourned until 2 o'clock, p. m.

At the above named hour Conference again convened. There were several brethren present, who were not in attendance in the morning. R. Corbaley introduced the following Resolution, which was unanimously adopted:

"Whereas a misunderstanding among the brethren relative to the time of the convening of this Conference: and whereas, many who designed attending knew not at what time. Therefore,—

*Resolved*, That the further consideration of the business designed to be transacted at this time be adjourned to the 29th of May, inst. And we hereby heartily express our approval of the objects for which this Conference is held, and for the want of time (and the aid of other brethren not now with us,) to complete the business and make some definite arrangements for the dissemination of truth as well where it has not already been proclaimed, as where it has, we think it better to make the adjournment. And provided that enough should not meet at that time to transact the business of this Conference, then the further convening of Conference shall be continued until the Thursday before the 3d Lord's day in August next, to be held either at this place, or Indian Prairie in Clinton co., Ind., as Nathan Hornaday may arrange."

After the adoption of the above resolution there was no further business and the Conference stands adjourned until the 29th inst., at 3 o'clock, p. m.

HUGH BARNHILL, *Ch'n.*

N. HORNADAY, *Sec'y.*

May 24th, 1857.

The time having arrived for the organization of Conference, to-wit, the 29th of May, 1857, it was agreed by the brethren present that the p. m. should be occupied by preaching, when Eld. F. H. Berrick preached an instructive discourse and the convening of Conference was ad-

journed until the 30th inst., at 8 o'clock, a. m.

Saturday morning, May 30th, 1857, a large concourse of people assembled, and many from the adjoining counties to this: preaching brethren present, S. A. Chaplin, F. H. Berrick, D. R. Mansfield, H. Logan, and H. Barnhill. The names of the other brethren were not taken down, as it was deemed unnecessary—

The Conference was organized by calling Hugh Barnhill to the chair and Richard Corbaley as secretary. The Conference was then addressed for some time by Dr R. Willard, D. R. Mansfield and others approving the objects of the Conference. After some deliberation it was unanimously agreed that no new business should be taken up at this time, but the same courtesy should be extended towards the brethren who were here on the 23d inst., as they exhibited towards us, except to make some amendment to the resolution introduced and passed on the 23d. The amendment is as follows:—

"Kingsbury, in La Porte county, Ind., added to the 2 places named in the Resolution," and the following persons were "appointed as a Committee, with Nathan Hornaday in selecting *where* the Conference shall be held, to wit, S. A. Chaplin, R. Willard, F. H. Berrick and R. Corbaley:" which amendment was concurred in, and said Committee are requested to confer together and determine as soon as practicable which of the 3 above-named places they select as the most appropriate, everything considered, and the secretary is requested to give due notice.

On motion it was ordered that these proceedings be published in the *Prophetic Expositor*, and the Conference adjourned to meet again on Thursday before the *third Sunday in August*, 1857, where the Committee may arrange.

HUGH BARNHILL, *Ch'n.*

RICHARD CORBALEY, *Sec'y.*

May 30, 1857.

**—** A wise preacher will join doctrine, experience and practice together.

**Question Answered.**

"Is Infant Baptism, a practice which renders inefficient the baptismal commands of the Gospel? S."

Both infant baptism (*immersion*) and infant baptism (*sprinkling*) are traditions of men which make void the commandments of the Lord relative to his own holy ordinance.

Positive institutions require the obedience of *strict conformity* to the letter of the commandment.

First, Because any deviation therefrom is a rejection of the authority of the Lawgiver.

Secondly, Because they are figures founded on realities. The circumstances of the figure are significant of the reality. To change the circumstances of the figure is *therefore* to pervert and misrepresent the reality.

This is peculiarly the case with infant baptism and infant baptism; especially the latter, by which the reality is perverted both in respect to the subject and the mode.

The Divine ordinance of christian baptism, or immersion in water, is a figurative representation of an understanding faith in a glorious reality; even the death, burial and resurrection of the Son of God, our Lord Jesus Christ,—who was "delivered (to death) for our offences and raised again for our justification." See Rom. vi. 3-5; Col. ii. 12; Rom. iv. 25. It is figurative also of our own resurrection to spiritual and eternal life. It is evident, then, without controversy, that holy faith in the facts or realities figuratively represented, and immersion, (which only can appropriately represent the reality,) are both absolutely essential to christian baptism. If there is no holy faith it is a mockery.—"If thou believest with all thine heart, thou mayest," is the indispensable condition. Acts viii. 37. If there is no *immersion*, there is no *baptism*.

The conclusion is unavoidable. Infant sprinkling or aspersion, or immersion, render "inefficient the baptismal commands of the Gospel." Those who are the subjects of the former, are instruct-

ed to believe, and very generally *do* believe, that the latter are not obligatory on them. They substitute man's tradition for God's commandment. I have been personally acquainted with individual cases of believers in the general truth of the Gospel, who have told me, that they should clearly see it to be their duty to be immersed on profession of their faith, had they not been sprinkled in infancy. An educational bias, inducing the impression that it would be sacriligious to renounce what their godly parents have done for them in this tradition of men proves a barrier to their holy obedience to Jesus Christ, and renders his commandment on this subject "inefficient." This wisdom is foolishness with God.

May our Father in heaven establish in the minds of all his children, the great truth that as there is "one Lord," and "one faith," and "one hope,"—so there is "one baptism."

HENRY GREW.

Philadelphia, Pa.

**Duties of the Church and Ministry.**

When we contemplate the languishing condition of true Christianity, we must feel a solicitude to ascertain the reason why such a state of things exist, and to inquire what can be done to revive an interest in the hearts of Christ's followers to promote the spread of revealed truth.

Not to particularize every hindering obstacle to the progress of the work of the Lord, it may suffice to suggest that perhaps there is no one demands more earnestly to be guarded against than the disposition to neglect consecrating ourselves and our means in sacrificing effort to the service of our Lord. The duty of communicating the knowledge of the plan of salvation rests with the Church: and it was designed that there should be a hearty co-operation of its ministers and members to bring its gracious provisions to bear upon the necessities of a dying world.

Now all past experience has shown that when the directions of the holy Spirit have been implicitly followed, the

Church has ever prospered best. The Evangelist is directed to "make full proof of his ministry," by "preaching the word; being instant in season, out of season; reproving, rebuking, exhorting with all long-suffering and doctrine," by giving attendance to reading, to exhortation, to doctrine; by meditating upon these things, and giving himself wholly to them, that his profitting might appear to all."

The membership are directed not to forget to "do good, and to communicate; for with such sacrifices God is well pleased;" and "he that is taught in the word" is directed "to communicate to him that teacheth in all good things;" for "even so hath the Lord ordained that they which preach the Gospel—should live of the Gospel." It is with the ministerial calling as with all others; to be a good workman at any mechanical trade, or an adept in any profession, requires constant attention and practice; so to be as an evangelist, a "WORKMAN THAT NEEDETH NOT TO BE ASHAMED"—equally requires *prayerful study* and *devoted practice*. It is true that the minister can labor with his own hands, and imperfectly fill some local demand; he can work 6 days, and on the 7th meet a neighboring congregation, and in a feeble, faint, trembling, discouraged manner endeavor to hold forth the word of life to a feeble, faint, starving discouraged membership.

But O! how different such meetings from those where the minister is in the full spirit of his calling—all bathed in the influences of Divine grace—all alive to the importance of his vocation—all awake to his responsibilities: all instructed in the word of God—all sympathy for the flock of Christ, and all love to a lost world; and where, in the second place, the membership are prayerful, humble, devoted, consistent followers of the Lord Jesus Christ, not regarding themselves even as their own, but as bought with a price, and therefore the Lord's.


Let us therefore, beloved brethren, consecrate ourselves anew to the service of Him who has called us to glory and

virtue. Let those of us who preach devote ourselves to the great work, in prospect of a crown of glory that fadeth not away; and let those who do not preach, assist those who do, with their means first, and prayers next, assured that the best investment we can make with "*uncertain riches*" is "to lay up store for ourselves a good foundation against the time to come, we may lay hold on eternal life." Some may fear that giving will impoverish themselves and bring destitution to their families; for the benefit of such I will cite the word of truth. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty; the liberal soul shall be made fat; and he that watereth shall be watered also himself." Heretofore I have studiously avoided this subject, from the hatred I have always felt to a graceless, hireling priesthood. The Lord never designed to impose the support of an idle, foppish dandy, upon his people, to dole out a weekly allowance of simpering trash to a famishing world.

No, no! Paul could suffer the loss of all things, and if need be, labor night and day that he might not be chargeable: again, he could be helped on his way, but always to the extent of his ability, fully preach the Gospel of Christ. The true minister will be a worker, and lead the way in consecrating himself to the work of Christ. If the brethren assist him, he will feel that there is so much the more responsibility resting upon him to spread the knowledge of the truth.

Then, brethren, let us try a prayerful, sacrificing effort once more. The Lord called upon his people once to prove Him. See Matt. iii. 10. "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." S. A. CHAPLIN.

Pierceton, Ind.

 Ministers should be extensive as to their benevolence and candor.

Several valuable communications intended for this number of the *Expositor* are necessarily deferred till our next issue.

It is very desirable that those who are owing for the *Expositor*, or for books had at this office, pay *immediately*, as there are demands against us which must soon be met.

The facts brought out in the article, *Signs of the Times*, furnish *waymarks* on the great prophetic chart, by which we are enabled to lift up our heads with the confident assurance that our "redemption draweth nigh."

Our subscription list is gradually on the increase, which tends to encourage and make thankful. May there be no diminution of cause for gratitude in this good work of spreading the great truths of revelation.

When the Lord has commanded men to be holy, why do not ministers teach so, and not try to make wicked men keep a holy Sabbath without any commandment for them to do so?

WM. GOFF.

Richford, Vt.

BRO. O. R. L. CROZIER, Grandville, Mich, May 24, 1857, writes:

The cause is improving a little in this part of our State, by believers moving in from other parts, and by some others receiving the truth. Our excellent brother E. Hoyt, and wife, have settled among us this spring, and Bro. H. is preaching on first days in the schoolhouses about, to good acceptance.

BRO. MARSH: Will you let your readers know that I expect to start for Union co., Iowa, on the 15th of August, and those who may wish my labors on this tour can write me at Plum River, Ill. Union county is in the south-western part of the State, and Plum River is in the north-western part of Illinois.

M. HULL.

Plumb River, Ill., June 19, 1857.

FROM ELD. J. BLAIN.

BRO. MARSH: I wish to say to ministering and other brethren west, that I have just sent a good supply of the last editions of my 5 works, to Chicago, Ill., where they can obtain them to sell, as heretofore, by Express or *mail*, by writing to my son-in-law, J. W. Dean, at the *Tribune Office*. I have also sent a number of other works which are generally wanted by brethren.

The Lord permitting, I shall be in Chicago the first of July, where friends can write me till the middle of the month—hope to travel some before I return. My letters and business here will be attended to by Bro. B. C. Van Duzee, at the Buffalo *Commercial office*.

J. BLAIN.

Buffalo, June 26, 1857.

Will the *Crisis* please copy.

BRO. W. PASSMORE, Lunenburg, Va., June 12, 1857, writes:

We are getting on very well here, the people learn the truth gradually, and not unfrequently obey it. You and I both believe the magnificent promises; both feel it our duty to teach all that can be known of them; both maintain the spirit of liberal inquiry; both have tasted the sweets of Bible knowledge; both understand that the literal principle is the only principle upon which God's magnificent promises can be adequately fulfilled. Let us, then, not appear as different institutions, but as one body organized upon the same principles. I cannot withhold the opinion, however,—that the Bible is against you: in this, however, I may be mistaken, and may by more investigation be brought to see it. That more investigation is required is too obvious to admit of doubt. We make acquisition of knowledge very gradually indeed—the vices of the human character are well calculated to oppose the discovery of truth—the passions disturb the intellect, drawing it from the truth to self, not permitting it to breathe that spirit of enlightened liberality which finds a place in every generous heart.

### Obituary.

DIED, in North Adams, Mass., May 23, 1857, Bro. Lorin Benton, aged 59 years. He was converted about 25 years ago, and became a member of the denomination called Christians, but early embraced the views of Mr. Miller, and he became a preacher of the doctrine embraced by the Advent people. Soon after he received the doctrine of eternal life only through Christ, and became a zealous and unflinching advocate of the same. And lastly, he embraced the doctrine of the glorious restitution, or age to come, which he maintained to the end, notwithstanding the usual unhal- lowed opposition one meets in conse- quence.

By his death, his family have been deprived of a kind father and husband; the church of a valuable member, and the public of a good citizen. His house has long been a home for the weary pil- grim traversing these hills and vales, proclaiming the "good tidings of great joy which shall be to all people;" and many now living remember with grati- tude the soul-reviving feasts they have enjoyed under his hospitable roof, and the kind treatment received from him.

His widow and family are now left to mourn his sudden exit. He was a man well read in the Scriptures, a close in- vestigator of Divine truth, and saw fur- ther into the glorious plan of salvation than many others of far greater preten- sions. But he sleeps in Jesus, and we mourn for him; but not as those who have no hope: for we know our brother will "rise again in the resurrection at the last day."

Z. CAMPBELL.

### China and the Go pel.

The more disciplined an enemy the harder the conquest. It seems equally true in spiritual matters. Savages, even cannibals, seem to yield more readily to the truth than civilized nations. The heathen submit where Romanists main- tain their ground for centuries. But no enemy is invincible. Christ, we know, shall conquer. Victory is certain, but

the fight may be long and obstinate. We contend against an enemy slow to admit his own inferiority. We need not speak of numbers on their side, and the fact that foreigners have brought the greatest curse which afflicts their nation, and which often seals their hearts against us. A Chinaman admires, with all the self-complacency of his nature, their ancient classics. Is he going to give them up for what he esteems the badly written books of foreigners? The first sentence which he read at school told him that it was good. If told to leave off evil and do good, that is no more than they have been taught for ages. If he hears of Christ, he classes him with Confucius or Lautsz, as the founder of some new form of religion for foreigners. If told of the miracles of our Savior, he is fam- ilar with what appear to him greater. If taught to depend on him for salva- tion, more consonant with the first feel- ing of human nature in all ages, is the Buddhistic teaching—acquire merit, do good works.

Those sadly mistake the enemy to be encountered, who suppose that the Chi- nese are going to surrender systems which are older than our era, at the first blow. We should despair if God were not on our side, and yet he often works by slow gradations. By means of the Revolutionists, who still destroy idols wherever they go, he may be preparing the way for the more easy overthrow of superstition. When the Holy Ghost the promised witness, shall de- scend, and convince of sin, of righteous- ness, and of judgment, the inquiry will no longer be to enter the church for the sake of gain, but "Men and brethren, what must we do to be saved?" May the Lord hasten it in his own time.—*Foreign Missionary.*

**ES** A hailstorm in Buchanan co., Mo., on Saturday, destroyed all the crops, and killed some cattle in the fields. Se- veral men were injured, and a negro was killed. The hailstones were as large as goose eggs.

[Exchange paper.]

# 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. XXVIII.]

ROCHESTER, N. Y., JULY 15, 1857.

[No. 4.

## Thoughts Suggested by a Discourse Delivered in the South Congregational Church, Hartford, Ct., on East Day, 1857.

"Hear the word of the Lord. O ye nations! and declare it in the isles afar off; and say, he that scattereth Israel, will gather him, and keep him as a shepherd doth his flock."

FROM Micah iv. 1, 2. "But in the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains," &c. "For the law shall go forth of Zion, and the word of the Lord from Jerusalem."

The position taken was that this language was not to be received as language addressed to the understanding, but as pictorial, and of course mystical. That the sense and scope of the prophecy may appear, we give the preceding verses in their proper connection.

"They build up Zion with blood and Jerusalem with iniquity.

"The heads thereof judge for rewards; and the priests thereof teach for hire; the prophets thereof divine for money; yet they will lean upon the Lord and say, Is not the Lord among us, none evil can come upon us.

"Therefore, (on this account,) shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps; and the mountain of the house as the high places of the forest."

We call special attention to the definite and marked fulfillment of this prophecy up to the present time, because God declares in His word, "that like, (in the same way,) as I have watched over them to pluck up and to break

down and to destroy and to afflict; so, (in the same way,) will I watch over them to build and to plant, saith the Lord."

God here declares His purpose to fulfill His word in the future precisely as He has in the past. If the past has been fulfilled literally, definitely and specifically, so it will be in the future.

The preceding verses declare first,—Zion for your sakes shall be plowed as a field.

When the prophet uttered this, Zion was the residence of the royal families; the seat of government.

To human sight there was no prospect of such a thing being done. But travelers testify that Zion is now plowed as a common field for cultivation.

Second, Jerusalem shall become heaps. Her valleys are partially filled with its ruins, and the buildings of the present city are built mostly of and on the heaps of ruins which remain.

Third, the mountain of the house shall become as the high places of the forest.

No spot was more sacred to the Jewish nation than that mountain on which the Temple, the house of prayer for all nations stood. Yet the prophet declares it shall become like the high places of the forest.

The high places of the forest were places in the vicinity of Jerusalem, in the groves where the apostate kings of Judah and Israel had set up idolatrous and abominable systems of worship during their entire history as a people.

The Romans after destroying the city and sanctuary, set up their Pagan abominations on the sacred mountain. And as if to rebuke all who assail the integrity of Scripture language, the followers



of Mahomet have set and maintained a place of Mahomedan worship on the site of the old Temple for more than 1000 years, forbidding any Jew or Christian to approach or enter the Mosque of Omar on penalty of death.

Thus fulfilling definitely Daniel's prediction, "and for the overspreading of abominations they shall make it, (the Sanctuary,) desolate even until the consummation when that which is determined shall be poured upon the desolator." How any person with these facts before him can say this prophecy is to be fulfilled pictorially or mystically, is very strange.

And the typical prophecies are in perfect harmony with the literal and definite.

Paul says to the Galatians that Mt. Sinai was a type of Jerusalem in bondage with her children.

Moses was a type of Christ; for he said a prophet shall the Lord your God raise up unto you like unto me. The first time Moses came to that people as their ruler and deliverer, they said, Who made thee a judge and ruler over us, and they rejected him. But after a long time Moses was sent back to the same people who rejected him at the first, and God made him their ruler and deliverer, not on account of their moral fitness,—but for the covenant made with their fathers. For as a people and nation they were then as they are now, beloved for the fathers' sakes.

When this people were delivered by Moses, he brought them to Sinai, and the law and the word of the Lord literally went forth from Mount Sinai.

So Jesus who has been once rejected by that people, shall yet be made their ruler and deliverer as Moses was, for out of (or unto) Zion shall come their Deliverer. For he shall send Jesus which before was preached unto you, whom the heavens must receive until the times of restitution, (or restoration,) then Jesus shall bring them to Zion, as Moses did to Sinai.

Then the law shall go forth of Zion, and the word of the Lord from Jerusalem.

The last point worthy of special remark, was that the institutions, political and religious, among the nations were to be pulled down, rebuilt and remodeled, until they were brought into harmony with God's plan. That nations would rise and fall indefinitely until this was accomplished.

Now we object to ministers speaking with uncertainty and in generalities on those subjects on which God's word speaks definitely and specifically. The prophet Daniel had under various visions and symbols which are explained by the same Scriptures, a prophetic view of four universal kingdoms that were to rise and fall; one giving place to the other. That the last of these four kingdoms was to exist in a divided form; the number of these divisions was to be 10; that a little kingdom would arise which should root up 3 of these kingdoms, and make war against the saints, and they should be given into his hand, (for a specific time,) until a time, times, and the dividing of a time.

"And on account of the great words which the horn spake, his body was to be destroyed and given to the burning flame.

"And the kingdom, and the dominion, and the greatness of the kingdom under the whole heavens shall be given to the saints of the Most High God. What! know ye not that the saints shall judge the world?"

The church generally have supposed they had been living under the reign of this little horn; the persecuting power, for more than 1000 years. We never heard any one question the fact that we were living in the divided form of the 4th and last kingdom, which is on God's chart of kingdoms that were to exist prior to the God of heaven setting up a kingdom that should never be destroyed, nor given to another people.

Yet from the general tenor of this discourse, we should not have known of any such chart of kingdoms in the prophetic word; but that the whole matter had been left to human conjecture. Why keep these great outline prophecies and

land-marks from the knowledge of the people?

We conclude by a brief view of the signs of the times, as that was the closing subject of remark. Prophecy, 23 centuries since, declared, in the time of the end many should run to and fro, and knowledge should be increased. The last years have been marked with a new era in the world's history. Knowledge has been increasing, and one discovery has succeeded another, until men have asked with the prophet who saw them in the future—How long shall it be to the end of these wonders? The elements which propel the steam-engine, or work the magnetic telegraph, have been in existence from the beginning; and probably hundreds of men as wise as Fulton or Morse, have lived and died without discovering any method of applying them to their predestined uses.

But when the predestined time arrived, the spirit of God selecting minds adapted to its use, quickened human faculties, and directed the current of thought into channels which resulted in the application of these elements to their predestined uses. The same we think is true of the various discoveries in science, and mechanical inventions peculiar to our day; and the man who sees nothing but humanity and human progress in the mechanism and discoveries of our day, makes the same mistake in kind, as those who discover only humanity in Jesus. We consider the person who dictated the first message for the magnetic telegraph, inspired for the occasion and uttered the simple truth when he said, "What hath God wrought?"

The present position and circumstances of the Jewish people is another important sign. Daniel the prophet said,— "When He shall have accomplished to scatter the power of the holy people, all these things shall be finished." And Jesus at the close of his ministry said of the same people, they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, ~~and~~ *until* ~~the~~ the times of the Gentiles be fulfilled, or completed."

Newspapers, travelers, and many others who are well informed, agree in testifying to a marked change in the condition of Jerusalem, and the Jewish people within a few years. In the past when the time of their deliverance was drawing nigh, some of that people have been raised to posts of influence in the governments among which they were dispersed.

At the present time families of that people possess an amount of wealth which as private citizens is probably without a parallel in human history.

Indeed, they are called the money kings of Europe.

Their position in Europe we consider as remarkable as Joseph's was in Egypt, or Daniel's in Babylon. The financial affairs of Europe are to a great extent in their hands, and under their influence. There is a special Providence in raising these families to their present position. And it is true of the Jewish people generally, as in the days of Moses, that as the time of the promise drew nigh, the people grew and multiplied. "They shall bring thy sons from afar, their silver and their gold with them." This is Scripture sentiment. The apostle Paul cautioned the churches against ignorance on this subject.

"For I would not brethren that ye should be ignorant of this mystery, (lest ye should be wise in your own conceit,") that blindness in part is happened unto Israel *until* the fullness of the Gentiles be come in.

And so, (in this way,) "All Israel shall be saved, as it is written, there shall come out of Zion, (to Zion, see Isa. lix. 20.) the Deliverer, and shall turn away ungodliness from Jacob.

"As concerning the gospel they are enemies for your sakes, but as touching the election they are beloved for the fathers' sakes."

The Scripture testimony was explicit and definite in regard to the humiliation, sufferings, death and resurrection of Jesus. But the learning and talent of the Jewish people rejected or overlooked their own Scriptures. Their Doctors and Rabbis taught the people to reject

Jesus in his humiliation, as the man of sorrows and acquainted with grief.

In our day the learning and talent of the Gentile churches are teaching the people to reject Jesus' second coming, "to build the tabernacle of David which is fallen down and setting up the ruins thereof."

To reign in Mount Zion and in Jerusalem, and before his ancients gloriously, His taking the throne of his father David and reigning over the house of Jacob forever.

There is no room in the theology of our day for the apostles to sit on 12 thrones, judging the twelve tribes of Israel. For the saints to judge the world, rule the nations with a rod of iron, &c.

The Jewish people at the first advent of Jesus were a very religious people. Their religious observances were numerous. Any neglect to observe the Sabbath met with a severe rebuke. They abounded in prayers, were zealous in missionary operations, compassing sea and land to make one proselyte or convert to the Jewish faith, punctually attending on the service of the sanctuary. But there was one thing that they would not do, and that was to believe the predictions of their own Scriptures, (which they eulogized and revered so much,) in their testimony concerning Jesus their promised Messiah. "That he was to be despised and rejected of men, a man of sorrows and acquainted with grief, to be numbered with transgressors, to be cut off out of the land of the living, to be led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth," &c. And not only should the Messiah be cut off at the end of 62 weeks, but the people of the prince that should come, should destroy the city and the sanctuary.

They confided in their Temple and its services, and sacred festivals to save the world; and they would not have these superseded. They did not believe Moses and the prophets, and for this reason they could not believe Jesus.—The ministry of our day teach the people that the splendid institutions and instrumentalities of our day can subdue

the world to Christ, that his second coming is not absolutely necessary to accomplish that work. They forget that what is now missionary ground once was lighted up by churches, planted by the apostles themselves. Where Mahomedanism and Papacy have their seats of power, christianity once shone with apostolic brightness. Apostacy has been the prominent characteristic of the Gentile churches, and is to-day in this country. Mormonism in the west, is fast becoming what Moslemism is and has been in the east. Spiritualism is carrying away thousands.

In addition to these forms of delusion there is a perfect deluge of scepticism in various forms. Our churches which we call evangelical are promulgating Satan's master delusion, that a resurrection of the dead is unnecessary to introduce mankind into a future existence, but they can become like the angels of God, simply by dying.

But the result of 18 centuries' experience has not disappointed Jesus. He said, Think you I have come to send peace on earth? I tell you nay, but rather division. The apostles have not been disappointed. They predicted apostacies. "The time will come that men will not endure sound doctrine. After my departure grievous wolves shall come among you, not sparing the flock. That day shall not come except there be a falling away first, and that wicked be revealed whom the Lord shall consume with the spirit of his mouth, and destroy by the brightness of his coming." Such were the expectations of Jesus and his apostles.

And when the apostles would point the churches away from this dark picture to a brighter scene, they would say, "Our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ, who shall change this vile body like unto his own glorious body, by the working of that mighty power whereby he is able to subdue ALL THINGS unto himself."

"Pray for the peace of Jerusalem; they shall prosper that love thee. Ye

term which applies to that which was *written upon stones*, which was the *ten commandments*. Ex. xxix. At least it is a grammatical rendering of the text. Hence, to argue the perpetuity of the law, is to argue against plain Scripture. The law of types and shadows has passed away, and the glorious *gospel* has succeeded it. This we are commanded to preach, and not the dead law.

We should be glad to extend our remarks upon this theme, but time and space forbid: we will therefore leave the point, and proceed to notice the Sabbath, having, as we trust, shown that the law is not binding now, but has been taken out of the way, and that it was simply a schoolmaster to bring us to Christ, and that after faith is come we are no longer under a schoolmaster.

(To be Continued.)

H. V. REED.

Rural, Wis.

### Simplicity.

SIMPLICITY is true dignity. A person never appears to so good advantage as when he appears perfectly free and simple. When I speak of being simple, I mean free from all affectation or display. Minister of Christ, if you would be useful, interesting, and agreeable, be as simple as possible. Be simple in your dress, manners and words. When you stand up to preach, do not try to get big words, and so dazzle the minds of your hearers, but talk right to them in the most plain and familiar form, just as though you were telling a story to children: and when the subject which you are discussing has become very animating, open your mouth, and let the words flow in an animated and animating manner.

The more simple you are, the more powerful you will be. Brother in Christ, do you wish to enjoy the conference meeting?—be simple. Do not try to "get up steam"—let the matter of feeling and animation take their own course; but simply do your duty in the most simple way. If it is duty to pray, kneel down and pray for just what is wanted,

and give thanks for just what you are thankful for, and then stop.

If it is duty to speak, get the ideas which you wish to communicate before your mind, and then communicate them as directly as possible. And do, in the performance of all other duties, all that you do in simplicity. Jesus was simple in all his sayings and doings. If he had a miracle to perform, he went quietly right about the work, and passed on. If he had something to say to the people, or to the disciples, he uttered his thoughts in common, every-day language, without any appearance of pomp or display. One of the most important marks of God's handiwork, throughout all nature, is simplicity. O! may we, in this respect, be "followers of God, as dear children."

We have lost much, both in preaching, exhorting, writing, praying, and almost everything else, by a want of simplicity. Let us have a reform on this point. Do not let us fear being too simple, as long as we keep within the limits of reason. Of course, we should not be foolish or silly, nor coarse and vulgar—that is not what I mean by simplicity. Just try it friend, in all you do, from this time forth, and if it is found to be disagreeable and unprofitable, you can, at any time, give it up. Let us try it in the *Expositor*, and see if it will not make this interesting paper still more interesting.

EDWIN BURNHAM.

Newburyport, Mass.

UNATTAINABLE THINGS.—Three things are unattainable: riches without trouble, science without controversy, and government without punishment.—*Eddin Sadi*.

WHAT WE OWE TO OTHERS.—Our superfluities should give way to other men's convenience; our conveniences, to other's necessities; and even our necessities, to other men's extremities.

[Howard.]

"There is no wisdom, nor understanding, nor counsel against the Lord."

### The East.

THINGS from the distant Orient assume a far more striking character than they were wont. Ten or twelve years ago, it was chiefly to the West that we were looking, but since then events have to a large extent reversed this. The Asiatic mind, long so sluggish, and immovable, has been stirred to its depths, and a portion of western energy infused therein. The attention of the civilized world is again directed eastward to those regions which were the original seats of the human race. By the movements of the times it would seem as if the streams of commerce, science, art, and religion were again destined to flow in their ancient channels.

The French have succeeded after about 15 or 20 years hard struggling in conquering Algeria, that old nest of pirates, which had so long kept the mercantile marine of Europe in *terrorem*, and though we cannot speak admirably of their system, as a whole, there is no doubt but that they will immensely develop the material resources of the country, before anything it ever knew before. Further east, we find Egypt rising rapidly under the more enlightened sway of its present ruler, Said Pasha. He is carrying out energetically the reforms commenced by his predecessors, Mehemet Ali and Ibrahim Pasha. With his revenues largely exceeding his expenditure, his treasury and financial credit is good, and in cultivating cotton, making a railroad to Suez, and canals, &c., he is conferring a benefit both on his own people and Europe.

Then we find that Syria and Palestine are increasing the value of their exports, so that the port of Jaffa alone, which only shipped produce to the value of a few thousands of dollars some years ago, now reaches about \$7,000,000. And the Sultan of Turkey offers many inducements in order to turn a stream of emigration into various provinces of his empire. The re-colonization of Syria is certain. The position of that country is of such vast importance that it cannot be permitted to remain any long-

er in its present desolated state. Then to the north-east of the Moslem empire we find Russia, arising like a Phoenix, from the effects of the late war, and like a giant after a severe contest, preparing with renewed vigor to be ready against another occasion. The late terrible struggle, though a severe lesson, has done her much good in showing her where her weakness lay, and now she is developing her resources on a mighty scale, making railroads,—telegraphs,—steam navies, new arsenals and fortresses, and also wisely promoting the growth of her internal industry. At the same time she is extending her influence in Persia, Tartary and China, and adding new sections of territory therein to her colossal dominion. And on the shores of the Pacific, on the banks of the Amoor river, she is busy in forming mercantile and naval stations, from which as a basis, she can either draw the commerce of China, or make it a vantage ground for acquiring more of the Celestial empire. Speaking of China, what will become of her? She seems to have provoked the hostility of Europeans. England is already at war with her. France and Sardinia are sending ships and men to help her in reducing the Celestials to submission. What will be the issue, if it does not result in the conquest or partition of the Empire, we cannot tell.

In Hindostan we find railroads and telegraphs crossing that vast peninsula, and other appurtenances of civilization have found their way. The East India Company, as if ashamed of their former tardiness, are doing more for its internal improvement than ever.

And Persia, placed between two fires, seems about to fall into the arms of her great northern neighbor. The Caspian will soon be entirely a Russian lake,—which it virtually is already. Nearly 800 Russian vessels are ever actively transporting merchandize or *material* of war upon its bosom, and there she has it all her own way.

What will be the end of these movements of nations. Time will demonstrate. Two things are certain, however, from the inevitable course of events,

i. e., that Russia and Britain, the two great rivals on the continent of Asia, will both yet add largely to their vast dominions there, till they have partitioned it between them.

But before then, we have no doubt that an immense increase of commerce therein, will have taken place. And there you will find "Jonathan" ever ready to be among the first to have "a hand in the pie" where he can drive a trade. We have no doubt but that American enterprise will have much to do with it. Let our merchants then keep an eye to such openings as may invite them, for such will certainly transpire.

How interesting it will be, reader, to hear of the marvelous doings in those renowned regions; of railroad tunnels through Lebanon, or post and telegraph offices at Jerusalem, the rebuilding of Bethlehem, or the formation of a great seaport at Tyre, docks in the bay of Acre, or astronomical observatories on Mount Nebo, Carmel and Hermon!

These are pleasing reveries, but they are not merely day dreams. These, and a thousand other things will be realized when once the sway of the effete Musulman is but exchanged for that of the vigorous Saxon race. Then will thousands of emigrants find their way thither, especially Jewish, and transform the appearance of the whole land. For such a consummation let us ardently wish that these once famous and far regions of the earth, may rise again in new and superior glory!

#### Keep It before the People.

What? Why, first that the ten commandments *alone* never are called the law of God in the Bible; they constitute only a small part of the great law or institution given on Mount Zion.—This entire law was the (Jewish) schoolmaster, which brought them to Christ, and since the crucifixion, the *new man*, then formed, lives under a new dispensation, another law, even the law of God given by Christ; for God has two laws or institutions, one he gave to Moses,

the other to Christ; Christ took away the first, and established the second, (Heb. x. 9, 10.) consequently no one is under the former schoolmaster; all God's people are married to Christ; he is the husband or schoolmaster of the Church now; "abide in him."

Second, That the expressions commandments of God, *my* and *all* his commandments, *do not* invariably refer to the *ten* commandments, as some affirm. If the Jewish dispensation is referred to, these expressions embrace all the commandments given in the law, contained in ordinances. If the gospel dispensation is referred to, these expressions embrace all the commandments written out in the New Testament, by the spirit of the living God. Seventh-day-Sabbath-keeping never was transferred from the tables of stone, to the New Testament, consequently it is not obligatory.

Third, That the statutes and judgments which God gave rebellious Israel or, "God *abandoned* them and they abandoned themselves to the customs and ordinances of the heathen."—Dr. Clarke. Whereby they should not live. See Ezek. xx. 25, were not God's *own* statutes and judgments, but the statutes and judgments of the heathen, who worshiped idols and offered incense and sacrifices to them. See Acts vii. 37-43 and 2 Kings xvii. 5-39.

Fourth, That the church is now under the "ministration of the Spirit,"—that Paul preached the *whole counsel* of God, and kept back *nothing* that was profitable to the church. He nowhere taught seventh-day-Sabbath keeping.

Fifth, That the three angels' messages in Rev. xiv., all had their fulfillment under the reformations of Luther, Melancthon, Knox, and their successor. See D'Aubigne's History of the Reformation. Babylon, the great city,—is Catholic Rome: no more, nor less. It does not embrace Protestant churches. The Babylon referred to in the cry which has been given among Protestant churches by Sabbath-keepers, constitutes no part of the Babylon referred to in Rev. xiv. 8, 9.

Sixth, That Paul preached 78 Sabbaths in the Jewish synagogues. Why did he do it? Let him answer. 1 Cor. ix. 19. "For though I be free from all men, yet have I made myself servant to all." What for Paul? "That I might gain the more, and unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law; to the weak, became I as weak, that I might gain the weak. I am made all things to all men, that I might by all means save some."— And now, why do you do all this, Paul? "And this I do for the *gospel sake*, that I might be partaker thereof with you." O! how clear the truth is touching these things! Amen.

A. N. SEYMOUR.

Reading, Mich.

(From the Western Methodist Protestant.)

### The Abrahamic Covenant.

#### THE THRONE OF DAVID.

\* \* \* There is but one Divine government as it relates to this world; that was instituted with the Jewish people, as we have attempted to show in a preceding number. That government, tho' overturned until the proper time shall come for its restoration, is of paramount importance to all others. Though God accomplishes certain ends through the instrumentalities of human governments, still they must be regarded in the light of prophecy as usurpers, and are ultimately to pass away, and give place to the everlasting kingdom of our Lord Jesus Christ. The present governments therefore, are not a continuation of that divine government which was instituted in the house of David. They may and perhaps have incorporated many of those divine principles into their municipal regulations, still that by no means makes them divine, they are still earthly in their origin, and destined to pass away.

In our examination of the New Testa-

ment on the subject of the kingdom, we invite attention to the testimony of Luke, (i. 30-33,) which reads as follows: "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 shalt 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."

Here we have the direct and positive testimony of the angel to Mary, that Christ was to have the throne of his father David, and that he was to reign over the house of Jacob forever, and of his kingdom there was to be no end.— In connection with the preceding testimony, let us attend carefully to the view which the apostle Peter takes of this subject, in his memorable discourse on the day of Pentecost, found recorded in Acts ii. 32-34; "This Jesus hath God raised up, whereof we all 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. For David is not ascended into the heavens, but he saith himself, The Lord said unto my Lord, Sit thou on my right hand until I make thy foes thy footstool."

As much as to say, David's throne is not in the heavens, nevertheless Christ has gone there, to obtain that for us which ye now see and hear. Therefore the proper time has not yet come for him to take the throne, according to the promise. Then again, we have a further and more beautiful illustration of this matter in the 3d chapter of Acts, verses 30, 31: "And he shall send Jesus Christ, which was preached before unto you; whom the heavens must receive (or retain) until the times of restitution of all things." According to the above testimony, Christ is to remain at the right hand of God, until the time has fully come for the restoration of all things; then he will send Jesus Christ

for that specific work. The throne of David is an essential part of the *all things* mentioned in the above text, which is to be restored at the second coming of our Lord Jesus Christ. This language also proves a clear and conclusive as it can be made to prove any point, that the kingdom of Christ is still in the future, and that it is to be a literal kingdom.

Again, 2 Peter i., the apostle calls our attention to the transfiguration of Christ on the mount, the 16th verse: "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." The transfiguration was a miniature representation of the second coming of Christ: "His face did shine as the sun, and his raiment was white as the light."

Moses was there, as an exhibition of what the saints will be when raised at his second coming: Elias was there as the representative of those who will be alive on the earth when the Savior appears. The apostle dwells with peculiar interest upon this subject, exhorting his brethren to a faithful performance of all their christian duties, assuring them that by so doing, "an abundant entrance should be ministered to them into the everlasting kingdom of our Lord Jesus Christ." To the end they might keep the kingdom of God in view as the prize for which they run. It is evident that the kingdom of which the apostle speaks in this connection, is not the church in its present state, from the imposing fact that the kingdom of Christ is to displace all other kingdoms, and to stand forever.

The church, instead of demolishing the civil government, is built upon and sustained by the civil authority. This authority is derived to the church through the medium of her charter, constituting her emphatically a political body, having legislative and judicial powers. Such being the undeniable position of the church in all her different branches, she must forever stand *isolated* from the

worthy name of the kingdom of *Messiah*.

The kingdom of Christ will require no such arrangement for its maintenance and support, or to give it authority and power over property or men. It will stand on its own authority, and be known in all the earth as the real kingdom which was made sure to David. It will be a government in and of itself, having in its arrangement, a king which will be Christ the Lord in person—laws, subjects and territory, embracing not only the land of Canaan, but the entire universe of God, as its dominion.

Again: The metallic image of Daniel is a symbol of the governments of this world, as well as the length of time which they are to continue. The Stone that was cut out of the mountain without hands, is understood also to symbolize the kingdom of Christ. "This stone is to smite the image on the feet, then the *iron*, the *clay*, the *brass*, the *silver*, and the *gold*, is to be broken to pieces together, and become like chaff, and the wind is to carry them away, that no place is found for them. After the smiting process, the Stone is to become a great mountain and fill the whole earth."—Dan. ii. 34, 35. This prophecy was not consummated at the first advent of our Savior, from the consideration that the toes of the Image were not then in existence. They were formed long after that event. Hence we are driven to the irresistible conclusion, that the kingdom of Christ does not exist in the character of the christian church,—and that the kingdom as promised to David is still in the future.

The reader, by referring to the prophecy, will see at once that the image began to form at its head, and that the last members that were formed, therefore, to complete that image were those of the feet and toes. This was the portion designated by the prophecy, for the Stone to smite, or commence its work of destruction. In the days of the first advent of our Savior, the image was on its *iron* legs; to have commenced the work of destruction at that point would have been to falsify the prophecy in that



case. Hence, the Savior properly remarks, "My kingdom is not of this world," or *age*.—John xviii. 36. The Savior indicates, by this language, that when he comes to establish his kingdom there will be opposition on the part of the nations of the earth; and that that opposition will be overcome by those who are constituted immortal, and therefore fully qualified to execute all the good pleasure of his will, as is presented also in Ps. cxlix. 7-10: "To execute vengeance upon the heathen, and punishments upon the people—to bind their kings with chains, and their nobles with fetters of iron—to execute upon them the judgments written. This honor have all the saints. Praise ye the Lord."

A. C. BARNES.

#### Pulpit Oratory.

Accustomed as we are to good speaking in this country, let any one saunter some Sunday into (for example) a Presbyterian church. After hearing the choir sing a hymn or two, and one very short, and one enormously long prayer, the preacher commences the main service of the occasion. He is boxed up in the pulpit. He would think it sacrilege if he omitted to take a text, and accordingly a text he takes, applying naturally, or in the way of a conceit to his subject.

With this placarded thus in imagination above him, and which, according to his taste, he recurs to constantly as a sort of *refrain*—he launches out into his discourse, which will be sensible, or decorous, or fanciful, or vapid; but always formal. The sermon is *written out*.—The speaker has come thore with a discourse in his pocket, and its apothegms and its appeals he gives over to his auditors whenever he can lay his finger on them. On their part, the congregation come to hear a sermon; yes, *they come to hear a sermon*; a certain amount is to be dispensed, and a general assent to be returned, and the church breaks up, and all go home. The sermon is criticized; the sentiments may be applauded; and it is considered very good advice; and there the matter ends.

Not one heart has been touched—not one emotion awakened—not one resolution adopted. Not a human being it may be, but has assented to or admired the sermon; not one, who, especially, and with a personal application, has grappled with its thoughts in his heart.

[*Exchange Paper.*]

#### Communion with God.

Trace Whitfield, or Pierce, or Nettleton, or Payson, in their career, and it will be seen that the road between the pulpit and the closet was well beaten. No grass grew in that path. They, like Moses, dwelt much of their time in the mount of communion with God; and when they came to the people, they were radiant with glory upon which they had been gazing—not only with radiant glory, but also clothed with power. The same may be said of others who have attained to eminence as successful preachers of the gospel.

#### Great Sentiments from John Wesley.

Condemn no man for not thinking as you think. Let every one enjoy the full and free liberty of thinking for himself. Let every man use his own judgment, since every man must give an account of himself to God. Abhor every approach, in any kind or degree, to the spirit of persecution. If you cannot reason or persuade a man into the truth, never attempt to force him into it. If love will not compel him to come, leave him to God, the Judge of all.

"Engage in no pursuit in which you can not look up to God and say, 'Bless me in this, O my Father.'"

"All sin may be chained, and yet the heart not renewed: a dog chained up is a dog still, as much as if he was let loose to devour."—*Mead.*

"Praise, when judiciously bestowed, tends to encourage every one in the pursuit of excellence."

**Sunday.**

SUNDAYS are now a political institution: no one can propose to abolish them; but let every one try to make the best of them.—First, by abandoning the false pretence of their observance being a Divine command,—itself an intrinsic, incredible absurdity, as well as without a shadow of New Testament proof.—Secondly, by encouraging mental cultivation of the largest and most liberal kind on that day. Thirdly, by facilitating and inviting attendance at church, wherever masses of people are disposed to flock for the recreation of country air. Fourthly, by solemnly urging that religion demands the whole heart for God, on every day, and that no compromise can be made by looking grave, or dressing clean for one day.—*Newman.*

**"The 'Clergy' and their 'Names of Blasphemy.'"**

The following appeared in "*The Whig*," a political paper published in Richmond, Virginia:

"The Christian sect was never called Baptist, Catholic, or Protestant.—Scarcely had the Christian sect been fully organized, when 'ministers of Satan' were attempting to make counterfeit sects. Three such 'wolves in sheep's clothing' appeared at Corinth, to make new sects 'for filthy lucre's sake.' Their names were transferred to Paul; Apollos and Cephas to show the sinfulness of all modern sects, and the impossibility of dividing Christ to give any part of him to any modern sect.—Then the apostle saith: 'Is Christ divided? No. What, then, are Paulites?—Ah! that's the rub; 'they are carnal and in their sins.' Into this *mirror* all modern sects can look and behold their hideous pictures of blackest sin, painted by the spirit of the Lord, for all modern sects are an abomination to God, and the greatest curse that affects the world.—When, therefore, the Gentile sects shall sink to *hell*, (the grave,) and rise no more, one universal shout of holy men and angels will make the earth ring from pole to pole, for the happy riddance.—

Modern sects are expected to increase after Paul's decease, and so they did; but Paul did not call any modern 'clergymen' by any nicer name than 'ravening wolf;' for even Christ called *hired* clergymen 'wolves in sheep's clothing;' and 'dogs,' and 'greedy dogs,' and other Bible epithets by which the Holy Spirit distinguishes modern 'clergymen' of every name, from those holy men, who ministered to the Christian sect, 'covering no man's gold, or silver, or apparel, and eating no man's bread for nought,' while on the other hand, modern clergymen are 'covetous, proud, lovers of money and of pleasure,' but *not of God*—'resist the truth'—having eyes full of adultery—beguiling unstable souls—creeping into houses and leading captive silly women laden with sins,' and running greedily after hire.'

"Such are a few of the characteristics of all modern 'clergymen' now ministering to modern sects; and yet such dogs are 'wandering stars, to whom the blackness of darkness is reserved forever,'—they are 'clouds without rain—wells without water'—saith the Lord. Such are the *big* clouds and *deep* wells of all modern sects. Alas for the nations in such a case. Lord Jesus, come quickly.

CHRISTIAN.<sup>12</sup>**Exposition of I Corinthians.**

PROF. HODGE, D. D., of the Theological Seminary, Princeton, N. J., has recently written an Exposition of Paul's first epistle to the Corinthians, which, so far as we have glanced over it, seems to contain much that is instructive. We give two or three extracts from his remarks on Chap. 15. In remarking on the position of the deniers of the resurrection at Corinth, he says, their "objections could not have been founded on the peculiar difficulties attending the general doctrine of the resurrection.—They must have been derived from the assumption that the restoration to life of a body once dead, is either an impossibility, or an absurdity." After this Prof. Hodge notices the "consequences

of denying the resurrection of Christ," as indicated in the Apostle's argument. We pass these remarks till we come to—

Verse 18, "Then they also which are fallen asleep in Christ are perished."

"This is the fourth disastrous consequence of the denial of the doctrine in question. All the dead in Christ are lost. *To fall asleep in Christ* is to die in faith, or in communion with Christ for Salvation. See 1 Thess. 4: 14. Rev. 14: 13. *Are perished*; rather, *they perished*. 'They perished when they died.'"

Verse 20. "now is Christ risen from the dead, (and) become the first fruits of them that slept."

"Christ has not only risen, but he has risen in a representative character—His resurrection is the pledge of the resurrection of his people. He rose as the first-fruits of them that slept, and not of them only, but as the first fruits of all who are ever to sleep in Jesus." *As he rose, so all his people must*; as certainly and as gloriously, Phil. 3: 21."

Verse 22. "For as in Adam all die, even so in Christ shall all be made alive."

"This is the reason why Adam was the cause of death, and why Christ is the cause of life. We die by means of Adam, because we were *in* Adam; and we live by means of Christ, because we are *in* Christ. Union with Adam is the cause of death; union with Christ is the cause of life. The nature of this union and its consequences are more fully explained in Rom. 5: 12—21. In both cases it is a representative and vital union. We are in Adam because he is our head and representative, and because we partake of his nature. And we are in Christ because he is our head and representative, and because we partake of his nature through the indwelling of his Spirit.' \* \* \*

"That the word *all* in the latter part of this verse is to be restricted to all believers (or rather, to all the people of Christ, as infants are included) is plain, 1. Because the word in both clauses is limited. It is all who are in Adam that die; and it is the all who are in Christ

who are made alive. As union with Christ is made the ground of the communication of life here spoken of, it can be extended only to those who are in him. But according to the constant representation of the Scripture, none are in him but his own people. 'If any man be in Christ he is a new creature,' 2 Corth. 5: 17. 2. Because the verb (*zoopoico*) here found is never used of the wicked. Whenever employed in reference to the work of Christ it always means to communicate to them that life of which he is the source, John 5: 21. 6: 63. Rom. 8: 11. 1 Corth. 15: 45. Gal. 3: 21. The real meaning therefore, is, 'As in Adam all die, so in Christ shall all be made partakers of a glorious and everlasting life.' Unless, therefore, the Bible teaches that all men are in Christ, and that all through him partake of eternal life, the passage must be restricted to his own people.—*Bible Examiner*.

## EXPOSITOR AND ADVOCATE.

"THY WORD IS TRUTH."—JESUS.

ROCHESTER, N. Y., JULY 15, 1857.

### Our Lord's Great Prophecy,

*And its Parallels throughout the Bible, harmonized and Expounded: comprising a Review of the common Figurative Theories of Interpretation. With a particular examination of the principal passages relating to the second coming of Christ, the end of the world, the new creation, the millenium, the resurrection, the judgment, the conversion and restoration of the Jews, and a Synopsis of Josephus' History of the Jewish War.—By D. D. Buck, author of The Christian Virtues as a Divine Family, &c. New York and Auburn: Miller, Orton & Mulligan. New York: 25 Park Row—Auburn: 107 Genesee St.*

A copy of this valuable work has been laid on our table, for which we thank the publisher. The author is a talented minister of the Methodist Episcopal church in this city, a discourse from whom on the *importunate widow's prayer* we recently noticed in the *Expositor*. Our readers.

will do well to obtain this work, from which we take the following extract.

"Matt. xxiv. 35. *Verily I say unto you This generation shall not pass, till all these things be fulfilled.*

"By many this verse has been deemed of itself sufficient to prove that all that had been predicted by our Saviour must be applied to Jerusalem and the Jews of that age, and not to the end of the world, because *that generation* (interpreted to mean those then living) should not pass until all should be fulfilled.

"Bishop Newton observes, 'It is to me a wonder how any man can refer part of the foregoing discourse to the destruction of Jerusalem, and part to the end of the world, or any other distant event, when it is said so positively here in the conclusion, *All these things shall be fulfilled in this generation.*' The Bishop makes no attempt to prove that *genera* has, or must have, this meaning in the verse under notice;—he seems to have supposed that it should be taken for granted by every one, that this is the proper and common meaning of the word; yet he must have known that the word was not usually so understood either by classical or inspired writers; and that the meaning which he insisted upon was very generally disallowed by the more ancient Christian divines. And yet how positive he is in maintaining his assertion! He even deems the bare expression, 'this generation,' a sufficient proof that all that has preceded it in the prophecy should be applied to Jerusalem.

"Dr. Whitby is, if possible, still more positive than the former. But Whitby usually has the merit of undertaking to *prove* his assertions. This, it may be observed, is, to some extent, the difference between these two great and excellent men: Newton more frequently asserts, without laboring to prove; Whitby almost always brings forth his strong reasons.—One is a better historian; the other, the better logician. Newton labors to *illustrate* his position; Whitby labors to *establish* it. It is so in respect of the mat-

ter now before us. Whitby says, 'These words, 'this age, (or generation,) shall not pass away,' afford a full demonstration that all which Christ had mentioned hitherto was to be accomplished, not at the time of the conversion of the Jews, or at the final day of judgment, but in that very age, or whilst some of that generation of men lived; for 'this generation,' never bears any other sense in the New Testament than the men of this age.' Then follow quotations and references, as follows:—Matt. xi. 16; xii. 42, 45; xxiii. 36; Mark viii. 12; Luke vii. 31; xi. 29, 30, 32, 50, 51; xvi. 8; Acts ii. 40.

"In reply to this, let it be noticed,

"1. That the affirmation concerning the New Testament use of the word, is by no means proved by the passages referred to.

"(1.) Matt. xi. 16: 'But whereunto shall I liken this generation? It is like unto children sitting in the markets,' &c. The whole passage relates to the captiousness and obstinacy of the Jews generally, in their treatment of their divinely commissioned teachers. The particular instances referred to had reference to the reception of John, and of Christ himself. Now let it be remembered that this trait in the Jews was not confined to the men of that time; nor was it, perhaps, any more characteristic of these than living than of men of former times, and of times subsequent. Captiousness and obstinacy were from the beginning a striking characteristic of that *genera*,—of that *race*, or *kind of people*. There are multitudes of references to this trait in Jewish character in both the Old Testament and the New. It may be admitted, indeed, that Christ had more particular reference to his own and John's treatment by the persons then living; but the expression, 'this generation,' did not *limit the character developed to that age*; it had been developed in almost every age. That generation—that people—that *race of people*—had been accustomed to display the same character from the times of their fathers,

who had 'killed the prophets, and stoned those who were sent unto them.'

"(2.) The next references are to Matt. xii. 42, 45; to these there should have been added verse 39, which introduces the subject. Verse 38: 'Then certain of the Scribes and Pharisees answered, saying, Master, we would see a sign from thee.—39. But he answered and said to them. An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it, but the sign of the prophet Jonas. 40. For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.' Then follow three other instances of the use of the word generation, which will be considered in due time.

"In respect to that generation seeking a sign, though it was true of the people *then living*, they were not called a generation because they were then alive; but they were simply addressed as an evil and adulterous *people*. Neither was this *peculiar* to those then living, nor can it be justly limited to those than alive.

"They were that *sort* of people. To seek for signs was a *Jewish* characteristic; 'For the *Jews* require a *sign*, and the *Greeks* seek after wisdom;' 1 Cor. i. 22.—This was not to be restricted to those of any particular age; it was characteristic of the *races*: the Greeks as a *people*, were thus characterized; and the Jews were so characterized from the beginning.

Moses knew very well that some *sign* must be exhibited by him, in order to make the people believe; and the Lord gave him power to exhibit several signs to convince the people. See Ex. iv. 1-9. The people living at the time of Christ were 'evil and adulterous,' just as their fathers had been before them. Being in covenant relation with God, under the similitude of a marriage contract, they were often charged with adultery on account of their evil conduct. But it is a question whether the people were in the time of Christ particularly distinguished on this account from their ancestors for many ages. A little

acquaintance with Malachi and most of the other prophets, will suffice to show that the Savior's expression in respect to their being 'evil and adulterous,' and 'seeking after a sign,' must not be restricted to the men of that age. The men of that age did exhibit the national traits, but they were not called a generation because they were then living, but on account of being of a certain *race*, or *lineage*. This appears the more certain from an expression of the Savior just previously; verse 34: 'O generation of vipers, how can ye, being evil, speak good things?'

'Dr. Clarke's note on a similar expression is impressive: Matt. iii. 7, (The words of John,) 'O generation of vipers, who hath warned you to flee from the wrath to come?' 'A terribly expressive speech. *A serpentine brood from a serpentine stock*. As their fathers *were*, so were they, children of the wicked one.' Our Lord uses the same expression in Matt. xxiii., and it seems that he bestowed the epithet upon the men of that age, not because they were living at that time, but on account of their *descent*. Verse 31: 'Wherefore be ye witnesses unto yourselves, *that ye are the children of them which killed the prophets*.' 32. Fill ye up then the measure of *your fathers*. 33. *Ye serpents, ye generation of vipers*, how can ye escape the damnation of hell?'

"The intention of the word 'generation' here is too evident to need further elucidation; unless it be simply to repeat, that they were not called a generation because they were living at that time, but because of their *lineage* and *character*. So in respect to verse 36: 'Verily I say unto you, all these things shall come upon *this generation*.'"

For sale at the book store of Wm. Alling, No's. 11 & 12 Exchange St., Rochester, N. Y., by Wm. Barnes. Retail price, \$1.50: 372 pp.,—bound in calf, marble edges.

**The weakest spot in any man is where he thinks himself the wisest.**

### The Expositor.

We can speak encouragingly relative to the financial condition of the *Expositor*.—The recent increase in its subscription list, the promptness with which many of its patrons have paid for it, and the commendable liberality of its friends in making donations for its freedom from debt and efficient support, together with the most strict economy on our part,—have enabled us to remove some of the pecuniary embarrassments with which it was encumbered. But we are sorry to say that it is not yet free from these difficulties: there are some demands against the office which must soon be met, or our credit suffer. If we were enabled to realize sufficient to meet this emergency, i. e. \$300, above our current expenses, we could with the present footing on which the paper stands, free it entirely from pecuniary embarrassment, and continue its publication without involving it again in debt.

Now it is very desirable that these difficulties should be removed, and it does appear to us that there is a sufficient love for the common cause among us to do it at once. If all who owe for the *Expositor*, and for books, would pay, the exigencies of the case would be met. But some cannot now pay, if ever; and others do, from other causes, neglect the matter too, hence we still have to appeal for help.

We need not multiply words; our friends understand the matter, and will act as duty may direct. We trust, however, that those who are indebted to the office, will appreciate the fact, and settle without delay, as our wants are pressing.

### Dr. J. T. Walsh and His Work.

"*The nature and duration of future punishment*,"—By Dr. J. T. Walsh—is the title of a work of 124 pages, recently issued by the above individual. It advocates the doctrine of *endless misery*, AGAINST which the doctor formerly published some then, as now, unanswerable arguments.—But not being satisfied with a position on the side of *unpopular truth*, he has passed

over to the ranks of wealth and popularity, which we perceive our cotemporary,—the *Advent Herald*, thought, in giving a *first* notice of the doctor's work, was caused by his (the doctor's) "*second sober thought*," and of course commended the work to the readers of that journal, because, forsooth, it advocates the heathen dogmas of the *immortality of the soul* and the *endless misery of the wicked!*

But, on the "*second sober thought*" of the *Herald*,—or, in other words, on reading a little more of the doctor's book, it subsequently found that Dr. W.'s "*second sober thought*" not only led him into these Pagan fables, but likewise caused him to embrace the *sky kingdom* absurdity also, and that "*this earth*," the inheritance of the saints, "is to be the *gehenna of the wicked*"! This was intolerable to the *Advent Herald*, and therefore on taking "*the second sober thought*," the back track was very speedily taken, and in a subsequent issue, the doctor was very modestly laid on the shelf, with the announcement that he "*does not claim to be an Adventist!*"

But why cast off the doctor for teaching that "*this earth* is to be the *gehenna of the wicked*"? Does not the *Herald* virtually advocate the same strange doctrine? for it teaches that there is a place called *tartarus* somewhere in, but not on earth, where the wicked are held in conscious unending misery. Does the doctor hold that they will be tormented forever on the earth, and the *Herald* that this torment will be eternal in the earth? If so, the distinction is without a difference.

— Among the base, merit begets envy; among the noble, emulation.

— Pride breakfasted with plenty, — dined with poverty, and supped with infamy.

— The world makes us talkers; but solitude makes us thinkers.

— Preach the—Gospel.

### The Purpose of God.

"Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself that in the dispensation of the fulness of times, he might gather together in one, all things in Christ, both which are in heaven and on earth: even in him"—Eph. i, 9, 10.

This passage of Scripture suggests for our contemplation, the exalted subject of the purpose of God, as it is revealed in his word. It announces the joyful news that a great and glorious change in the governments, institutions, and constitution of this world is destined to take place in the future. That the present condition of sin and oppression is to be substituted by an era of peace, righteousness and justice, under the universal rule of Christ. This is "according to the eternal purpose" of God, who worketh all these things after the counsel of his own will.

God has been developing this purpose for a period of nearly 6000 years. Whatever he has done, in reference to this world either by his own direct power, or through the agency of others, has been in strict harmony with his eternal and unchangeable purpose. It has not been frustrated, nor turned aside in the least, by the fall of Adam, the deluge, the overthrow of nations and cities, the captivities of Israel and Judah, nor the change of dispensations:—neither will any cause whatever in the future, change it in any respect. The Lord has sworn by himself, pledging his life, as an assurance that he will accomplish his righteous purposes:—"As truly as I live, all the earth shall be filled with the glory of the Lord."—Num. xiv. 21. The word which has gone out of his mouth will not fail of being accomplished.

The nature of God's purpose can be learned only by a careful study of the history of its past development, and the prophecies pertaining to its future manifestation: Commencing our researches with the history of the Bible, the first thing which we learn on this subject, is that the "heaven and the earth" were made by His mighty power. "By the word of the Lord

were the heavens made, and all the host of them by the breath of his mouth. For he spake, and it was done; he commanded and it stood fast."—Ps. xxxiii, 7-9; Heb. xi. 4; Gen. i. In accomplishing this stupendous work, the alwise Architect had no new plans to devise, nor experiments to make, but when, in his purpose, the time arrived for the creation of the world, all that was needed was for Jehovah to speak, and the solar system was brought into being, in beauty, order and perpetual motion!

The creation of the world was the first manifestation, in part, of the eternal purpose of God. "He formed it to be inhabited," (Isa. xlv. 18.) and to be filled with his knowledge and glory. Not, however, in part, or temporarily, but fully and eternally, for "he created it not in vain." Isa. xlv. 18. This is not the aspect of the earth now, and never has been. Though it was so "very good" and beautiful at its creation as to cause the sons of God on beholding it, to "shout for joy," yet it was far from being as perfect as it will be when it shall be made new. Now it is suited to the nature and wants of perishing mortals, but then it will be adapted to the character of immortal beings, and a fit place for the abode of God and the Lamb with saints and angels.—Rev. xxi. Now the elements of the earth, in their disordered combinations, are man's most fearful enemy: but then they will be his friend and perfectly subservient to his happiness. The "curse" in all its destructive influences, will then be removed: "there shall be no more curse." Rev. xxii. 3.

We speak of the literal "heaven and earth," and not of their inhabitants. That perfection is designed ultimately to be fully manifested in them, is beyond dispute. That they did not fully sustain this character at first, we think is equally true. They were made, not for perfect, but for imperfect beings who need to be brought through a course of severe discipline to make them perfect. The chastizing and destroying elements in the character of the "curse" for the "sake" of man,—for

his good.—were originally created, and by natural laws have performed their work of suffering and death, to aid in the great and good work of perfecting those who would be benefitted thereby, for a future state of blessed existence. The means being adapted to the end, the conclusion is that God did not design that perfection should at first characterize the literal heaven and earth, but that like man, they should at first be imperfect, and for a specified time, at the expiration of which they would be changed to a state of the highest perfection and glory.

*The very nature of the case* imperiously calls for this change of the physical nature of the earth, or of the causes which produce disorder in the elements. Man can not be secure and happy, nor God fully glorified until the desirable work shall be accomplished: should it not be done, comparatively, if not absolutely, the earth will have been created "in vain." It would show a defect in the wisdom of the Creator, should the natural world never be raised to a higher state of perfection than it hitherto has sustained. But let it be made new, as the word of God predicts it will be, and his wisdom will be justified, and his name glorified by this mighty and benevolent act.

*The sure word of prophecy* fully justifies the confident expectation of this desirable change of the physical world. Care should be taken not to blend the predictions which refer to this event, with those which specifically relate to the removal of the curse from Palestine at the commencement of the millennial reign of Christ. We will quote a few of the passages belonging to the latter class.

Isa. xxx. 19-26. "For the people shall dwell in Jerusalem. . . . 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. And there shall be upon every high mountain and upon every high hill, rivers and streams of waters, in the day of the great slaughter, when the towers fall. Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound."

Isa. 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 the Lord, and the excellency of our God."

Isa. li. 3. "For 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; joy and gladness shall be found therein, thanksgiving and the voice of melody."

Isa. lv. 13. "Instead of the thorn shall come up the fir tree, and instead of the briar 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."

Ezek. xxxiv. 26, 27. "And 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 blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them."

Ezek. xxxvi. 34, 35. "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."



Hosea ii. 21, 22. "And it shall come to pass in that day, I will hear, saith the Lord. 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."

Amos ix. 13. "Behold, the days come, saith the Lord, 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."

These heart-chewing prophecies, which are soon to have their fulfillment, do not directly allude to the creation of new heavens and new earth, which other predictions foretell; but they point to a glorious change which is to take place in Palestine at the commencement of the age to come. Though this highly favored land, the Eden of Adam's day, will be restored to its original fertility, as these prophecies specify; we do not apprehend that *all* of that land, even, will then reach the highest state of its destined perfection. For Israel and Judah in the *flesh*, with their cattle and their flocks subject to death. (Isa. lxx. 20) are to dwell in their restored land: hence, whatever its perfection may be, it will not be finished, because it will be suited to the wants of *imperfect, mortal* beings. The place of their abode must correspond with their natures; therefore that place will not be perfected until they possess immortal natures, which will require the change,—and this will be when the earth is made *new*, for the abode of none but immortal beings.

We do not understand that the eternal and immutable purpose of God has in the least been frustrated by any change which the earth has, or may yet experience, but that it is in perfect agreement with that purpose, which will be consummated, in this respect, when the earth shall have "waxed old like a garment." Then it will be changed to its last and highest state of perfection by being renewed, as the Word of God thus predicts:—

"For, behold, I create new heavens and new earth: and the former shall not be

remembered, nor come into mind." Isa. lxx. 17; lxxvi. 22. "According to his promise we look for new heavens and a new earth, wherein dwelleth righteousness."—2 Peter iii. 13. "And 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."—Rev. xxi. 1.

These exceeding great and precious promises do not embrace any specific portion of the earth as those do which speak of the restoration of Palestine, but they include the entire "*first heaven* and the *first earth*," of which mention is made in the history of the creation, where it is said.—"In the beginning God created the *heaven and the earth*." At first He created them "very good,"—yet imperfect; but well adapted to the wants of imperfect, mortal beings. In the second place he will make them superlatively good, and suited for the everlasting abode of immortal saints.

The consummation of the purpose of God in perfecting the earth, will be realized at the *close* of the millennial reign of Christ, as is plainly taught in Rev. xx.; xxi. During that reign the Sea will exist; for the dominion of Christ is to be "from sea unto sea,"—Zech. ix. 10. But on the new earth there "will be no more sea,"—because immortal beings will not need a sea on which to traffic in ships, or for any other purpose; hence it will give place to the unsading plains of the new earth, the incorruptible inheritance of the meek and holy of every age and nation. "Blessed are the meek for they shall inherit the earth."—Matt. v. 5. And "Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance, *incorruptible, undefiled, and that fadeth not away*."—1 Pet. i. 3, 4.

That this world is destined, in the eternal purpose of God, to be the everlasting abode of man, is evident from the following considerations:—

1. God "created it not in vain."—Isa. xlv. 18. If the earth were destroyed, as

some suppose it will be, after an imperfect existence of only 6000 years, which is a mere fraction of time when compared with the eternal existence of the Creator, it would have been in vain that he created the earth.

2. "*He formed it to be inhabited.*" Isa. lv. 18. Not for a moment, or a few thousand years, in its imperfect, corruptible character, with a sickly, sinful, dying race, but eternally, by the sons and daughters of God. To abandon the earth to the devil, or remove the saints from it, or destroy it within six thousand, ten thousand, or even a million of years from its creation, would be conclusive evidence that it was not "formed to be inhabited" by God's children. A large portion of the earth,—exclusive of that part covered by water, has never been inhabited; hence the original intentions of God in reference to this matter, are to receive a future accomplishment: the earth in all its now various climates, fertile and barren soils and with all its mighty waters—will be so changed in the future as to make it suitable for habitation on its then beautified surface, by the immortal saints. Then the knowledge and glory of God will fill the world, as the waters now cover the place of the sea. This could not be accomplished without the earth being in a condition to be peopled with glorified inhabitants.

3. *The meek are to inherit the earth.*—Matt v. 5. Mark, it is by virtue of their meekness that these are to inherit the earth. No government admits this claim now, and never will, till the kingdom of God shall be established under the whole heavens, on the new earth. Then the meek, or immortal saints, will receive their incorruptible inheritance. Not to be possessed temporarily, however, but eternally; for their heavenly Father, in his goodness will provide an everlasting inheritance for his dear children. It is evident therefore from the fact that the meek are to inherit the earth, that it was destined in the benevolent and eternal purpose of God to be their everlasting abode.

4. *This inheritance will be incorrupt-*

*ible, undefiled, and unfading.*—1 Peter i. 3, 4.: hence it will be unending in duration. Corruptible, defiled and fading, are terms which belong to things which are mortal, sinful, dying, and imply an end;—but the opposite expressions pertain to an immortal, pure, and eternal state; and, inasmuch as the earth in its perfected state is to sustain this character, and as God's counsel is unchangeable and eternal, it was therefore in his original purpose thus to ultimately make the earth for the happy abode of his people.

5. *The plain word of the Lord settles this important question.* "For the new heavens and the new earth, which I will make, shall remain before me, saith the Lord." Isa. lxvi. 22. "The earth abideth forever." Eccl. i. 4. This is conclusive,—and shows the matter in the following light:—According to the eternal purpose of God, the earth was created with an ultimate design to make it the happy and everlasting abode of God's immortal children. Let us rejoice in view of these things.

In concluding our remarks on this exalted theme, we would request the reader to compare the same with the popular theories of the present day relative to the inheritance of the saints. In their vain speculations, they have imagined that this earth is not to be the everlasting abode of the righteous, but that their inheritance is beyond the stars; but *where* and *what* it is, they do not pretend to know. Alas! what blindness! what deception! Let us turn away from such fables, and receive and rejoice in the glorious truth,—"*The meek shall inherit the earth.*"

(To be continued.)

There appears to be a misunderstanding between Bro. Y. Higgins and F. H. Berrick, in regard to a discourse recently delivered by the latter at Kingsbury, Ind., against the doctrine of the *age to come*, as taught by us in the pamphlet of this title. We have published Bro. Higgins' report of this discourse, and Bro. Berrick's disclaimer of the same: and now we

have before us another communication from Bro. H., purporting to substantiate the correctness of his first statement. We deem it unadvisable to publish anything further on the subject, because it is too much of a personal matter to be either interesting or profitable to the generality of our readers: thus deciding with due respect to the parties concerned, and trust they will acquiesce in the decision.

#### Elder C. F. Sweet.

This indefatigable and worthy servant of the Most High, is now in the great field of missionary labor, as may be seen by reference to his appointments on the business department of the paper, in compliance with a Resolution of the General Conference recently held at Dansville, N. Y. He does not make the fables of the day part of his proclamation.—but the Gospel, in its purity and simplicity. He is therefore “worthy of his hire,”—and we trust that those for whom he may labor will specially interest themselves in sustaining him in his good work, by liberal contributions.—

Those not prepared to present their offerings now, can perhaps inform Bro. S. what they will pledge for payment at a future day. Bro. Sweet will lay the matter before the friends whom he may from time to time, visit. It would be well, however, for some brother in each locality to interest himself personally, and see what can be done. The cause is one and therefore should receive the united support of those engaged in it. Bro. Sweet will act as agent for the *Expositor*.

**L.S.** The article in this number headed *The East*, is extracted from the *Kane co. (Illinois) Advertiser*, a well-conducted weekly newspaper, at \$1.25 per year, published by Brn Wilson & Cockroft. Persons in that section of country will do well to take this paper, as they will be likely to be served with the truth in all matters, religious not excepted, as far as the publishers may be enabled to give the same.

#### Turkey.

Dr. Hamlin, of the American mission to the Armenians, lately made some interesting statements in London, before the friends of the Turkish Missions Aid Society, in respect to the progress of Christianity in Turkey. Eighteen years ago, when he first visited Constantinople, the influence of the press, as a religious agency, was almost neutralized by the opposition of the Greek, Armenian, and Catholic patriarchs; now a native press has been established, three monthly periodicals are circulated, and six or seven weekly newspapers, the fruits of missionary influence. Colporteurs can now travel through the length and breadth of the land, and the sale of books is a legal and recognized calling throughout the empire. Formerly, the patriarchs used to anathematize the New Testament; now, such is the demand for Scriptures in the language of the people, that an effort has been made by the Armenians to induce the Holy Synod to print an authorized version of the Scriptures in the vernacular, which might be read in all the churches.

The demand of the people for Christian books has outrun the power of the mission to meet it. When Dr. H. went to Constantinople, it was not possible to open an evangelical school anywhere; now, there are at least seventeen evangelical schools in the city, besides missionary organizations, and at least five hundred people of both sexes are under Christian instruction in that city alone. There is no limit to the power of establishing schools in the country. They are welcome everywhere. Thirty-one evangelical churches now exist in the Turkish empire, and others will be formed as soon as there are means for setting over them native pastors.

This increasing intelligence, which we obtain from the last number of the *American Missionary*, affords additional evidence to that which we have previously given, that an important change is taking place in Turkey, preparatory to the restoration of God's ancient people to their

that make mention of the Lord, keep not silence, and give Him no rest till He establish and till He make Jerusalem a praise in the earth."

"Then the law shall go forth out of Zion, and the word of the Lord from Jerusalem. Then shall Jerusalem be in reality what it is now in truth,—**"THE CITY OF THE GREAT KING."**

"Then shall He, (Christ,) judge among the nations, and they 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."

C. BOARDMAN.

Hartford, Ct.

### The Law and Sabbath

We are now prepared to examine the law in the light of its fulfillment or completion.

"The law and the prophets were until John: since that time the kingdom of God is preached."—Luke xvi. 16.

That is, the law and the prophets were preached until John. Previous to John the law and prophets had been held out to the church as their only guide; but John introduced a new system of preaching, namely, *the gospel of the kingdom*, which was to take the place of the law, and subsequently be the criterion by which the christian church should be guided through the gospel dispensation, and hence it supercedes the necessity of the promulgation of the law as a rule of righteousness in the present dispensation.

The period of time between John and the Savior may properly be called the *transition period*, in which the preaching of the law gradually ceased, and in which the gospel plan was developed.—We do not wish to be understood to say that the law ceased with John. For Christ is declared to be "the end of the law," (Romans.)—But that the transition commenced with John, as from John the change of dispensation commenced and was finally completed by the death

of Christ, that is, so far as the law and gospel are concerned.

I can see no other interpretation which will harmonize this text with the teachings of the New Testament, hence I believe the foregoing to be the true meaning of the text, and in my humble judgment has much weight upon the point at issue.

Waiving this point, we will pass on to notice other testimony.

Gal. iii. 19. "Wherefore then *serveth the law?* It was added because of transgression *till the seed should come* to whom the promises were made," &c.

Here we are plainly taught that the law was only designed to reach to Christ; hence it is limited in its duration, and cannot be extended beyond the time for which it was designed to exist. But when the *seed* came, the law reached its object, and was swallowed up in him, and can be brought no farther as a system.

Before Christ came the people of God were kept under the law, and required to live in obedience to the principle of that system—being the only one which would bring them to Christ, the true exponent of the "one faith." For the apostle says, "But before faith came, we were kept under the law, shut up unto the faith which should afterward be revealed. Wherefore (or for this reason,) the law *was* a schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under the schoolmaster."

This testimony shows us very plainly that it was the office work of the law to bring the church of God to Christ, so that they might be justified by faith in him. But after the faith came, they were no longer obliged to obey the previous system; as the apostle says they were "no longer under the schoolmaster, as no longer under the law."—Gal. iii. 23-25.

Rom. vii. 1-6, is in direct harmony with the above. "Know ye not brethren, (for I speak unto them that know the law,) how that the law hath dominion over a man as long as he liveth?—

For the woman which hath an husband is bound by the law to her husband so long as he liveth, but if the husband be dead, she is loosed from the law, of her husband. Wherefore, my brethren, ye also are become dead to the law, that ye should be married to another, even to him who is raised from the dead. But now we are delivered from the law, that being dead, wherein we were held," &c. The apostle here uses a natural figure by which to illustrate his idea. He first shows that a woman is bound to her husband as long as he lives. He next shows that if the husband is dead, she is loosed from him, and can be married to another man, and at the same time is no adultery. In the third place, he shows that the church has become dead to the law, and married to Christ, and he then argues that the law has lost its dominion, by declaring that it is *dead*, &c.

These arguments are strongly confirmatory of the position which I have taken, viz.: *that the law has lost its dominion, and the people of God are freed from its yoke.* Paul, in speaking of this old Jerusalem covenant, says, (Gal. v. 1,) "Stand fast, therefore, in the liberty of the gospel, wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

O! that our brethren might heed the admonition, "to stand in the liberty of the gospel," and not associate this with the binding obligation of the law. The gospel reveals the only way of salvation for man:—

Acts xv. 5-10. "There rose up certain of the sect of the Pharisees, which believe, saying, that it was needful to circumcise them, and command them to keep the law of Moses. Peter said,—Now, therefore, why tempt ye God to put a yoke upon the neck of the disciples, which neither our fathers, nor we were able to bear?" If the law was to be the rule of action in this dispensation, how could Peter be free from condemnation, if he taught that it was tempting God to teach the law?

We will introduce one more chapter, and then conclude on this point. 2 Cor.

iii. 1, "Do we begin again to commend ourselves?—or need we, as some others, epistles of commendation to you, or letters of commendation from you? Ye are our epistle written in our hearts, known and read of all men forasmuch as ye are manifestly declared to be the epistle of Christ, ministered by us, *written not with ink*, but with the spirit of the living God; not in tables of stone, but in fleshly tables of the heart. Who also hath made us able ministers of the new testament, *not of the letter*, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away, how shall not the ministration of the spirit be rather glorious?—For if that which was done away was glorious, much more that which remaineth is glorious. And not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the *end of that which is abolished*: but their minds were blinded:—for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ."

The apostle first shows that the new ministration is written in the heart, instead of being written with ink, and on tables of stone. He next shows the superiority of the new testament to that of the old. He then proves that the letter killeth, but the spirit giveth life; and declares that that which was written on stones was glorious. Mark, he says *it*, (the ministration which was written on stones) was glorious—and in the 11th verse he refers back to this same statement, and declares that it was *done away*, thereby teaching us that that ministration which was *written upon stones, was done away—was abolished—and "taken out of the way."*

What can be plainer than this? Our brethren say that it was the *ministration of the law* and not the law itself. I understand that the *ministration* is a

city and land. Let faith in his word be greatly strengthened by these manifestations of his truthfulness and power.

From the same paper, and in harmony with the foregoing facts, we take the following news. God is truly dealing with nations for the glorious accomplishment of his gracious designs towards his people. Ethiopia will stretch out her hands to God in due time.

A deputation from the British Association for the advancement of science has had an interview with the Government, to urge the resumption of steam communication with the interior of Africa by the river Niger and its tributaries.

EXPLORATION OF THE NIGER.—A final arrangement has been made with the British Government by McGregor Laird, Esq., for carrying on the exploration of the interior of Central Africa, via the Niger and its tributaries, for five consecutive years. Mr. Laird was desirous to have had two steamers employed and a contract for seven years, but failing in this he intends to send out a second steamer on his own account. The steamer is in such a state of forwardness that it is hoped to have her enter the river Niger in June.

#### Let all Preachers Read This.

The great purpose of the ministry is to make known in any and every way the Lord Jesus Christ. It is not to cultivate farms; engage in traffic; to shine in the social circle; to be distinguished for learning; to become *finis* scholars; to be profoundly versed in science; or to be distinguished as authors, that they are set apart; but it is in every way to make known the Lord Jesus Christ. Whatever others may do, or not do; however the world may chose to be employed, their work is simple and plain, and it is not to cease or be intermitted till death shall close their toils. Neither by the love of ease, or wealth, or pleasure, are they to turn aside from their work, or to forsake the vocation to which God has called them.—*Barns.*

#### The New Translation.

Subscribers for the "DIAGLOTT" continue to come in, *slowly*; and we are happy to announce that some are doing their best to procure and forward names. We have received names from almost every State in the Union, yet we *must have more* to warrant a commencement. Let every subscriber make a point to obtain *three or four additional* subscribers, and send them immediately, and the work will be commenced forthwith.

[*Gospel Banner for July.*]

This enterprise is one of the greatest importance. The writer has seen a specimen of the proposed translation, and hesitates not to say that if *faithfully* executed according to the honest and primary sense of words—will prove the most valuable—and probably the only strictly correct translation extant. All lovers of *literal Bible truth*, should feel a peculiar interest in this translation, as it will greatly aid them in the proclamation of the great and vital truths of Scripture, and add vastly to the discomfiture of the miserable theorists of the day. From the ability and identity of the publishers with the cause of Bible truth, a sure guarantee is afforded that the work will be free from sectarian taint. The work is entitled "The Emphatic Diaglott: containing the original Greek text of the New Testament, 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 and the labors of the most eminent Biblical critics and translators, with philological and exegetical foot notes, 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." All who desire to assist in this responsible work, involving an immense amount of time and mental labor, but which it is hoped will redound to the glory and honor of God,—

should, without delay, communicate with the publishers, Wilson & Cockroft, Geneva, Kano co., Ill., S.

**I**n reference to the North-Western Conference, which commences at Kinsbury, Ind., August 13th,—Bro. R. Corbaley writes:—

"Can you possibly attend? It is the wish of the brethren through this whole country that you should." In answer to this we would say that the expenses of the journey are heavier than we are able to bear, but believing that the brethren who thus desire our attendance will do what they can to aid us in this respect, we give the assurance that we will be present, if no unforeseen necessity shall prevent. We hope to see one of the largest meetings at this Conference, which has been witnessed by us. Let brethren and ministers in all sections, make a special effort to attend.

**B**ro. R. Chown, Daysville, Ogle co., Ill., wishes to locate in Iowa, Minnesota, or some other place, where there is an opportunity for him to do good among those who will communicate according to their ability, to his wants; and also where he can obtain a small piece of land for a home, cheap. Bro. C. is a worthy and able minister of the truth, as his recent interesting letters from England, whither he has been on a visit,—will show. Those who wish his labors, will communicate with Bro. C. at Daysville, Ill.

### The Mount Pleasant General Meeting.

**B**ro. MARSH: I take up my pen at this late hour, to give you some account of the meeting held at Mt. Pleasant, Green co., Wis., May 29th, 30th, 31st; and the subsequent discussion, commenced June 3d, and closed Saturday evening, the 6th. My apology for not writing sooner, and which the brethren will accept, is continued illness, since my return. To-day is the first that I could gather resolution sufficient. On my way to, or after my arrival at the meeting, I took a severe cold, which first de-

veloped itself on Saturday afternoon, the last day of the discussion, in a terrible headache. From that time till the 16th, I steadily grew worse. Had slight chills with high fever and severe cough, for 15 days. But I am convalescent. My fever yielded last Monday evening, and the cough on Wednesday. I have been out hoeing a little in my garden for two or three days, as I have found strength.

This meeting is the first of the kind that I have attended since I came to Illinois. It was a busy season of the year with me, almost as unfavorable a time to leave home as could have been found. But I hurried up my planting as fast as I could, and left it with my boys. (It turned out that my seed was good for nothing, and we have had to re-plant the whole.) I had been so long shut away from those of like precious faith, that my heart yearned to meet with them once more.

The ground in that region is almost entirely new. Indeed, in Mt. Pleasant, where we held the meeting, I understand it is only 6 months since the plowshare of truth was first put into the sward.—But it has already yielded a promising crop. Already, I should think the great fundamental doctrines of MAN,—*man mortal*,—no divinity in him, or about him; of immortality, to be gained by patient continuance in well doing; of eternal life, the *gift* of God, by Christ, the dispenser of death, the wages of sin; of the second advent of the Anointed, and his reign on David's throne, &c., held the predominancy over that region. There are bitter opposers, but they are those who are sworn to their sect, right or wrong. The communities which I visited, such as the one already mentioned, Albany and Monticello, are not so. I never saw a more open ear to hear the truth.

The time of our meeting proved unfavorable. Friday was pleasant. One company came a distance of 20 miles, with an ox team, others came 40, and others still further. It seemed like an old-fashioned gathering. Saturday and Sunday were rainy, which prevented many from coming. Still the house was

crowded. The meeting was entirely harmonious. Not a discordant note was heard. On Friday evening there were present of preaching Bren the writer and Elder M. Hull. On Saturday, ourselves and Bren. H. Collings and, — Kinney. On Saturday Bro. N. Hitchcock, in addition Bro. Hull preached three times, and the writer four. Other Bren. occupied in exhortation, &c., &c. Before the meeting broke up, we gathered, to the number of sixty or seventy, around the table of our Lord. O, Lord, let the time soon come, when we shall eat anew in our Father's kingdom! Thus ended my first western meeting. A happy one.

#### THE DISCUSSION.

It had been arranged, to hold a meeting for the discussion of the question, "Has man an immortal soul or spirit, that survives, between death and the resurrection, in a conscious state of existence?" and another, "Will the final punishment of the wicked be eternal misery?" at Albany, six miles east of Mt. Pleasant, on Monday, the 1st day of June. Our opponents were to be Elder Williams, Methodist, of Monroe, and a Mr. Baughman, a teacher. I had made no arrangement to stay so long, but at the earnest solicitation of Brethren, Bro. Hull and myself consented to stop, and conduct the discussion. Bren. Collings and Hitchcock, remained to see it begun, and then returned to their families, both having members sick. We went as agreed, but when we got to the meeting house, we could hear nothing of the champions of immortal-soul-ism. The people came together in the evening, and Bro. Collings talked to them about one hour. At the close, a statement was made, concerning the arrangement, and that the other party, had but a few days before, insisted on the arrangement. But, where were they? *non est*. Well this was too much. It would not do. So a Methodist Bro. volunteered to go the next day and see if they *est inventus*. The next evening I preached to the people, and the news came in that they would be on the ground

the next evening at 5 o'clock. Wednesday, was a pleasant day, and our champions came. But they never meant to come. If they had not been fairly dragged out, we should never have had the pleasure of "annihilating" immortal-soul-ism, in its Wis. champions.— They took the affirmative, and in a very bombastic manner stated their positions. We followed them up, till it was evident they had not another argument or passage of scripture to present, and were only talking against time, and then I left them in the hands of Bro. Hull, (rather uncomfortable quarters, by the way, for such men,) and commenced an argument, to refute the broad assertion put forth in the beginning, that *the natural immortality of the soul, was so well established, and understood, that there was no time in the history of man when it was revealed or began to be believed, any more than the existence of God!* It was astonishing that any man not under the influence of infatuation, should have ever hazarded such an assertion. As it was, my conviction is that Elder W. wished more than ten times that he had never made it. We showed that God's existence was revealed to many, as soon as he was created. but on the other hand, not a trace of immortal-soul-ism could be found among the only people to whom God ever revealed himself, from the first man down the stream of time, 3,500 years, and that its first traces were to be found among the heathen, and the first idea of the thing, gained by the Jews, was in their intercourse with the heathen. These facts were established, and our opponents did not attempt to controvert them.

They played on everything they could fancy, to try to prejudice the minds of the community. In so doing, they often overshot, and their gun killed backward, instead of forward. At one time *our doctrine* took off all restraint, and gave license to men to sin—at another, when they saw the people beginning to believe, O, it was awful! Baughman would rather have his child in eternal misery, than annihilated! Over and over again they told the people that *over*



doctrine cut off all infants from hope, and mothers were appealed to, and their sympathies wrought upon. Bro. Hull replied, and briefly exposed the subterfuge, but they would not give it up.—B. in his last speech, brought it up again, and then placed it in a tangible form. Said he, "they perdition eternal life on *faith* in Jesus Christ, but infants and idiots are incapable of faith, therefore they must be lost!" Then he played upon it. "Mothers" said he, "what do you think of such doctrine?"

I made the closing speech, one hour and twenty minutes. When I came to this, I used as heavy a whip, over the backs of those men, as I was capable of wielding. First, I showed that the Bible was addressed to those capable of faith, viz., moral agents. Its threatenings and promises were to such. Those incapable of faith, were not subject to its conditions. Second, if his syllogism was good against us, it was equally so against them, for they believe salvation was conditional on faith in Christ. Infants and idiots are incapable of faith, therefore, according to Mr. B., they must be damned! "Mothers," said I, "these men have got this up to work on your prejudices,—to make our views odious—now see the men and their doctrines—your children, according to their teaching, must roast eternally in hell fire!" "Look at the men who have attempted thus to impose upon—to deceive you!" Thus I held them up, for ten minutes. Now let me say, that syllogism is rotten. I can prove the opposite by it. Will you have it? "He that believeth *not* shall be damned."—Infants are incapable of unbelief, therefore infants shall *not* be damned! But I must close. The result was good.—Many believed and rejoiced in the truth. God bless all the household till we meet in the kingdom.

GEO. NEEDHAM.

Del Rey, Ill., June 28, 1858.

"Mirth should be the embroidery of the conversation, not the web; and with the ornament of the mind, not the furniture."

#### North-Western Christian Conference.

The adjourned meeting of the above-named Conference will be held at Kingsbury, La Porte co., Ind., commencing on Thursday before the *third* Sunday (being the 13th day) of August, 1857. The committee have concluded under all the circumstances, that the above place is the most suitable, and have therefore selected it as *the* place. It is easy of access from all directions.

Persons coming from the *east, west, and north* will come to La Porte, and from thence on the cars leading to Plymouth—and get off at "Stilwell Station," where conveyances will be ready to take them to Kingsbury.

Those coming from the south will either come by La Fayette to what is called the "southern crossing," and thence to La Porte: or, by Logansport to Plymouth on stage; thence on the cars to "Stilwell Station."

RICHARD CORBALEY, *Sec'y.*

Corbaley's Cross Roads,

Marshall co., Ind.,

July 4, 1857.

P. S.—The committee extend a general invitation to all lovers of Bible truth; for the efforts of *all* are certainly requisite at this time. Ample preparation will be made for all who may attend.

R. CORBALEY, *Sec'y.*

#### FROM BRO. B. M. MORRIS.

BRO. MARSH: For a number of years the cause of truth has been dear to my heart; and when I say *truth*, I mean the truths which are taught in the word of the Lord, and not the vain fables of most theologians of the present day.—And that the cause of truth may be benefited, is the object of the present communication.

My heart was greatly comforted while at the Conference at Dansville, as I observed the union, not only of sentiment, but of feeling, which seemed to prevail among those who were present.

But there was not, perhaps, any one motion brought before the Conference for consideration, upon which I was more

glad to see a unity of feeling manifested, than upon the one to try to sustain Bro. C. F. Sweet in the field as an evangelist. The cause of truth which we love, languishes in many places for want of efficient advocates and defenders. In many more, there are scores who are ready to embrace the light of truth as soon as it may be presented in the proper manner, and the mysticisms and vagaries of the present day, when exposed in their true light by the Word of truth, are, to the unprejudiced mind, about to be ranked among "the things that were."

The friends of truth who are acquainted with Bro. Sweet, feel that he is in every way qualified for the position he has been called, by the action of the Conference to occupy. Upon that point we need not dwell. But now, how shall he be sustained, and placed beyond pecuniary embarrassment, for the time?—is the question we wish to urge.

It seems to me, that this will be but a small matter, if taken hold of correctly. But who is to do it? "That which is everybody's business is nobody's business." But I feel that this is somebody's business, and I would suggest to the brethren and friends scattered abroad,—that some brother in each locality, take the responsibility upon himself and urge the matter forward, and see what he can do. Not leave the matter for brother Sweet to introduce and urge along.

It strikes me, if by some such means, *concert of action is produced*, the necessary funds will soon be raised. Then brethren and friends of truth, look to this thing and see what you can do to advance the cause of God. I would say by way of encouragement, that I drew up a paper, and spent a little time to present it to the brethren in our place, and got about \$40 pledged quite soon, for the above purpose. Friends of God and truth, make a similar exertion, and the amount will soon be forthcoming.

I would remark that Bro. Sweet and Guthrie have been with us, and held a two days' meeting recently, and that brother Newell, the Christian minister of our place participated therein. We had a profitable waiting before the Lord.

The spirit of union and brotherly love, always so desirable at all times, seemed to possess all hearts. Bro. Sweet and Newell have appointed to hold a two-days meeting here again, on the 8th & 9th of August next, at which we hope the same spirit of love to each other may be manifested, which always characterizes the true child of God.

Yours, in hope of eternal life at the resurrection of the just,

B. M. MORRIS.

East Springwater, N. Y., July 4, 1857.

#### FROM BRO. R. V. LYON.

BRO. MARSH: The cause of God is on the advance in this vicinity. I find that my labors in this province 6 years ago, were owned and blessed of God in the awakening and enlightening of many upon the things pertaining to the kingdom of God and the name of Jesus.—And the Lord shall have all the glory. Amen. Multitudes flock to hear the word of life. I have preached every day since I came into this region, to attentive congregations. Last Sunday I gave four discourses to very large congregations, who were deeply affected by the truth: and the result will be known in the great day of reckoning, which is near at hand. Amen.

Yours truly,

R. V. LYON.

Hecks Corners, C. W., July 1, 1857.

P. S.—I find that the *Expositor* is doing a good work here. R. V. L.

#### Renunciation of Sabbatarianism.

This delusion, as taught in the foolish so-called visions of Mrs. E. G. White, is fast being abandoned by many of its once active supporters. It has, so to speak, *died out* in all but a few of the Western States; and even there, its last resting place, it is being most signally routed, and the prospect is that it will shortly be numbered among the follies of the past.

Some of our readers will recollect that

Elder M. Curry, of Mich., a few years since embraced this seventh-day Sabbath theory. He has since become fully convinced of its untenableness, and has heartily renounced it, as he informs us in a letter bearing date, June 20th, 1857, and is now endeavoring to amend the mistake into which he had fallen, by showing its fallacy by preaching the gospel of Christ. Others may be expected ere long to follow the example of Bro. Curry, in abandoning this modern error. May he and others, in the future, ever be guided by the unerring word of truth!

**✚** In the British House of Commons the Jews' Oath Bill had been passed by a large majority.

**✚** The editor purposes attending the North Wilbraham Camp Meeting, in August next, circumstances permitting. See "notices."

**THE BIBLE IN CHINA.**—Mr. Bridgeman of Shanghai, in a recent letter, relates the following most interesting fact:

"Shanghai is a central place, and hither merchants come from many provinces. In the year 1852 there was here a merchant from the tea-hill, west and south from Naukin. On his return, he carried with him a New Testament as a curiosity. His neighbors and literary friends were attracted by it; and in a short time it was so much sought for,—that it was resolved no one should retain it more than two or three days.—This method, however, would not long suffice. The book, they said, was a sacred book: Confucius must have got his doctrines from it; it ought to be studied in the schools; it must be copied. Accordingly, the New Testament was unbound, that the leaves might be given separately to many copyists. Thus the work of transcribing began and went on; and when the merchant left his home this year, on his annual visit to Shang-

hai, seven complete copies had already been bound up, and many scores of parts were in the hands of scholars in the schools. Even the men, literary men, were committing it to memory. On his return from Shanghai, this winter, he was charged with a bundle of books, Testaments, and tracts."

**METEORIC PHENOMENON.**—P. Johnson communicates the following to the *New York Tribune*, from Carbondale, Pa., June 20:

"A strange and startling phenomenon took place near this city just at sunset, last evening. A large cloud was seen making its appearance, coming directly from the north-west, accompanied by considerable wind. When near this place, a dark looking cloud or substance was seen to leave the cloud and make diagonally for the earth. So soon as it struck the ground, contrary to all expectation it became highly luminous.—Making directly for a large barn that stood in the field, it passed through its center, setting it on fire, and continued its course gaining in velocity as far as the eye could reach, making a straight course for the woods, melting stoves of considerable size, and burning up brush and underwood, making a complete road of a rod or more in width, for the distance of three miles, and finally fetching up against a perpendicular breast of solid anthracite coal of 60 feet in thickness, proving rather too much for his comet ship, leaving nothing but a sulphurous mass behind."

**✚** According to the State register, California contains 507,067 inhabitants. Calif.

**✚** Preach Jesus Christ! His humiliation, sufferings, death, sacrifice, resurrection, ascension and mediation—preach his coming again, and his glorious kingdom, the seat of which will be Jerusalem, from whence the law is to go forth. Preach the glorious resurrection also, and the soul-cheering facts of the mundane inheritance of the saints.

S. 1

# 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. 1. 8.

VOL. XXVIII.]

ROCHESTER, N. Y., AUGUST 1, 1857.

[No. 5.

## The Abrahamic Covenant.

### REGENERATION.

THE promise which was made to Abraham, of an earthly inheritance, forms an essential part of the kingdom of Christ, from the consideration that the inheritance is to constitute the territory of that kingdom; while the dominion of the kingdom extends to the ends of the earth. Then again, the promise of that inheritance being everlasting, and the kingdom to have no end, is also the most conclusive evidence that the promise to Abraham and the *oath* to David are to be consummated in the immortal state; and that therefore man must be regenerated or born again in order to the attainment of that inheritance or kingdom.

Regeneration is synonymous with the expression *born again*, and signifies to reproduce. Hence in a *Bible* sense it may be understood as embracing the entire process of salvation. It is in this sense we understand the Savior to use the word regeneration in Matt. xix. 28: "And Jesus said unto them, Verily I say unto you, that 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 twelve thrones judging the twelve tribes of Israel."

To reproduce involves the doctrine of the resurrection, or that which is equivalent to it; hence no man is born again in the full sense of that term, until he is raised to immortality. This is abundantly demonstrated in our Savior's discourse to Nicodemus.—John iii. The Savior introduces the subject upon natural principles, by a reference to the

natural birth of a child into this world, in which process there are three important points of consideration.

First, the child is begotten.

Secondly, it is in a state of progress. And,—

Thirdly, it is born into life, or a new state of existence.

These three points meet exactly in the doctrine of regeneration.

First, then, we are begotten, in Christ. The apostle calls it, "the being begotten again unto a lively hope," (1 Peter i. 3.) Mark well, the apostle's expression, He does not say that the believer is "*born again* unto a lively hope,"—but that he is "begotten unto a lively hope."

Then follows the second point of analogy, namely that of progressing "in the knowledge of our Lord and Savior Jesus Christ," unto the—

Third and last point of transition,—which is that of the *resurrection*: so that the resurrection sustains the same relation to the moral world, that the natural birth does to the physical world.

This view of the subject seems to attach a vast importance to a literal resurrection of the body above all others; as there is no salvation, no future life without it. Without it we cannot even see the kingdom of God, nay, we shall not even have an existence beyond this life, according to the apostle Paul in his first epistle to the Corinthians (xv. 17, 18.) "Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable."

The resurrection, or its equivalent, changes the physical man from mortality to immortality. The spirit of God

dwelling in man by faith on the Son of God, changes the moral man; the latter is enjoyed in the state of progress, and therefore follows after the work of justification by faith, while the former can only be attained and enjoyed after the resurrection of the body.

Then those and those only who attain to the resurrection state, are the adopted children of God in fact. Therefore, those who are still in a state of progress, are only the children of God by faith in him. This is abundantly demonstrated by the apostle Paul, in his epistle to the Galatians, (iii. 26,) "For ye are the children of God by faith." This teaches us the importance of faith, and the connection which it sustains to our personal salvation, that it is necessary to our very existence, and continuation as the children of God. When that state shall have closed, and we have attained to the adoption of children in fact, then faith will be no longer necessary for the attainment of that state: it will be lost in actual possession; hence the apostle informs us, "That he had fought a good fight, he had finished his course, he had kept the faith. Henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."—2 Tim. iv. 7, 8.

Again: we argue that the new birth is not fully completed until the resurrection, from the consideration that there is a spiritual phenomena ascribed to those who are born again, in our Savior's discourse with Nicodemus, which is peculiar only to the immortal state.—John iii. 8, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the spirit."

The Savior in the above text is not speaking of the mysterious operation of the spirit upon the heart of man, neither is he speaking of the manner of that change effected by the new birth, but he is speaking of a particular qualification as the result of the new birth, that every christian will enjoy when fully born in-

to the kingdom, and thereby constituted immortal. It teaches us, that all those who are fully born again, can render themselves invisible to human observation, or that their egress and regress will be like that of the wind. The only illustration we have at hand, is that of our Savior after the resurrection, where he came into the room to the disciples, in an imperceptible manner, "They were terrified and affrighted, and supposed that they had seen a spirit. But said he, Handle me and see, for a spirit hath not flesh and bones, as ye see me have." Luke xxiv. 36.

To be begotten of the spirit, and to be *born* of the spirit, are entirely two separate and distinct conditions. Those who are only begotten by the spirit, are constantly liable to fall into sin, and the spirit be withdrawn from them, while those who are born of the spirit, or "born of God, doth not commit sin, for his seed remaineth in him: and he cannot sin, because he is born of God."—1 John iii. 9.

The above passage has a specific reference to those who are constituted immortal, and therefore placed beyond the power to sin, they are "without fault before the throne," while those who are the sons of God by faith, are looking forward with peculiar delight when they also will not only be free from sin, but so constituted that they will have no desire or liability to sin. "Beloved, now are we the sons of God, (i. e. by faith,) 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." 1 John iii. 2.

Again: In Paul's epistle to the Romans (viii. 10,) we have this subject fully illustrated. "And if Christ be in you, the body is dead because of sin;—but the spirit is life because of righteousness." The apostle informs us in the above language, that though we may have the spirit of Christ, and thereby made righteous in his sight, still the body is under the influence of sin, that is, it is still subject to death, and that it must ever remain so, until it is "quickened by that same spirit that dwelleth

in them," from mortality to immortality." Verse 11. For as many as are led by the spirit of God, they are the sons of God. 14th verse. Then in the 15th verse he informs us of the true nature and extent of that sonship. "But ye have received the spirit of adoption."—*Adoption*, and the *spirit of adoption* are two things: it is only the spirit of adoption which the christian receives this side of the resurrection; if it were anything more, then the body would be life because of righteousness: but as this is not the case, according to the testimony of the apostle we must come to the conclusion that regeneration is only in a state of progress.

Again, verse 17, "And if children (by faith) then heirs, heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For we know that the whole creation groaneth and travaileth in pain together until now, and not only they, but ourselves also, which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the *adoption*, to wit, the redemption of our body."

This is the most conclusive evidence possible, that the Christian does not receive adoption in full until the resurrection of the body, as the apostle connects the two together, making them one and the same.

Then again, we learn that those who have the spirit of adoption, have only the first fruits of that adoption: if there are first fruits, there must of necessity be second fruits, and if there are second fruits, what can they be but adoption in full? "To wit, the redemption of the body." The gospel is a system which is designed in the hands of God, to perfect the organism of man, and though it may become dissolved by death, the Lord Jesus Christ will "raise it up again at the last day,"—so that we may "be without fault before the throne of God," and enjoy the rich harvest of the second fruits of the spirit, in the possession of immortality and eternal life.

The time is fast approaching when the great work of regeneration will be

fully accomplished in the "resurrection of those that sleep in Christ, and the change of the righteous living from mortality to immortality." God's ancient people are beginning to lift up their heads and are fast moving to the land which was promised to "Abraham for an everlasting possession." "Behold I come as a thief, blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame."—Surely I come quickly; amen: Even so, come Lord Jesus."

A. C. BARNES.

Springfield, O.

### Questions and Answers.

MR. BRANSCOMBE TO C. F. SWEET.—Do you believe that all persons after death remain in a state of unconsciousness until the resurrection?

ANSWER.—I believe that all Scripture given by inspiration of God, is for the obedience of faith; I therefore believe that "the dead know not anything,"—that "their memory, love, hatred and envy are perished;" and as Paul says: "If there be no resurrection, then those who are fallen asleep in Christ are perished." The resurrection is therefore my hope, as it was the apostles',—the hope of a conscious existence after death. How rearest thou? What saith the Scriptures?

MR. B.—Do you believe that man possesses an immaterial principle, something independent of the body, that wills, thinks and understands?

ANSWER.—I believe that man's mind is not matter, but is a property of matter, as for instance, *color* and *sound*. And as mind is a property of matter, it is dependent on matter for its existence, and as a greater or less development of mind depends upon organization,—therefore, being created in the image of God, man has a moral brain, and is consequently a moral being. He possesses more mind than the faithful dog: both, however, manifest mind, both have one breath and die alike, and go to the same place at death, as the Scripture say: "His breath goeth forth, he returneth to his earth, in

that very day his thoughts perish." So likewise the thoughts of the faithful dog perish at death also. Neither have an immaterial principle, a something independent of the body, that wills; thinks and understands.

Will Mr. Branscombe review the above, and inform me of his object in sending these questions; and also whether he is satisfied with my answers? Will he please answer a few questions I now propose to him, relative to this important subject.

"The soul that sinneth, it shall die." Ezek. xviii. 4. Will Mr. C. inform me if it is a moral death in trespasses and sins which is threatened in this and similar texts? And if so, how has Jesus magnified the law and made it honorable by suffering its penalty? If the penalty has not been suffered by the Redeemer, then how can man be freed or redeemed from it? All will see that I adopt my questions to the orthodox view of Christ's dying in man's room and stead, to puzzle them with the principles of their own creed.

Is the death threatened in the text, endless misery? If so, does Christ suffer endless misery?—and if not, how has he magnified the law and made it honorable? And in what way is man to be redeemed?—or, on what can he predicate his hope of being delivered from endless misery?

Is the penalty threatened in this text a corporeal death? If not, how is it truthfully stated by the apostle Peter, that Jesus "bore our sins in his own body, on the tree"? And how, by his stripes are we healed? It is also said that Christ has "suffered for our sins, the just for the unjust, that he might bring us to God, being put to death in the flesh," &c. I repeat, Is the penalty corporeal death? If it is not, how did Christ's bodily sufferings meet the demands of the law?—and if his bodily sufferings did meet the demands of the law, the penalty being the death of the soul—how can the soul be immortal? If the death of the soul of Christ was required to pay the debt of sin, is it not

a denial of the atonement to affirm the immortality of the soul?

By giving an early answer to these friendly, yet important questions, you will greatly oblige,

Yours truly,

C. F. SWEET.

Ulster, Pa.

These questions were presented to Mr. Branscombe in 1854, and as some 3 years have elapsed, and I get no answer, I invite any one holding orthodox views on the subject to answer them.

C. F. S.

### Bible Bees.

A writer in the *New York Evangelist* has a very pleasant article on *The Bees of the Bible*. They are very numerous, he says:—they never sting; they yield a great deal of honey; their honey never cloy; and it is their nature to be found together in swarms.—Here is a specimen of them:—

Be ye kindly affectioned one to another.  
Be sober, and watch unto prayer.  
Be content with such things as ye have.  
Be strong in the Lord.  
Be courteous.  
Be not wise in your own conceits.  
Be not unmindful to entertain strangers.  
Be not children in understanding.  
Be followers of God, as dear children.

We do not know that we could utter a better wish for our readers, than that each of their hearts might be made a hive for such a swarm of bees.

JUDGMENT OF CHARACTER.—In a single hour you may discover whether a man has good sense; but it will require many years to discover whether he has good temper.

FEAR.—The man who is afraid of another, whatever he may think of himself, is a slave.—*Antisthenes*.

### The Witch of Endor Raising Samuel.

CAN any one reasonably suppose, in reading the scriptural account of the interview of Saul with the witch of Endor, that she really did raise Samuel. I cannot. I give my reasons why I cannot.

1. It is not positively stated in the narration that she did raise him. It does not appear that Saul, or his accompanying friends, saw any appearance of Samuel, but only the woman saw a peculiar apparition, which she, at Saul's request, gave him a description of. See 1 Sam. xxviii. I know it may be said,—“but Samuel talked with Saul.” I will notice that point hereafter. It will, then, I trust, appear plainly to the contrary.

2. It is represented, that this apparition, which was by Saul called Samuel, came up “out of the earth,” in the sight of the woman. Samuel was buried in Ramah, which was about a degree—quite a good many miles—from Endor; how then could he come up out of the earth at Endor?

3. It could not have been the “disembodied immortal soul” of Samuel that the woman saw; for she said, it was an “old man covered with a mantle!” Do disembodied souls become *old* and wear *mantles*? She said he came “up out of the earth.” Do disembodied immortal souls stay down in the earth? If so, would not Samuel's soul have been somewhere near his body at Ramah, rather than away there at Endor?

4. God had strictly forbidden the art which this woman practiced—witchcraft, on pain of death: and can we allow the unholy inconsistency, that this wicked woman, in open violation of the law of God, and at the desire of one whom God had abandoned, was permitted to disturb the repose of one of the most holy of the prophets, in the unseen world! The very thought seems to me almost sinful.

Let us now look at the whole connection of circumstances in the case, candidly. Saul was a very wicked man.—God had left him to himself. In case of

great martial emergency, he sought help from the devil through one of his “mediums.” God would therefore let him reap the full reward of deception due to his criminal course. Saul inquired for a woman with a familiar spirit. He was told of one at Endor. With two of his friends he went to her house in the night, and pressed her “to bring up,” by evil power which she possessed, one whom he would name. She finally consented to his wish.

He named Samuel. She began to operate. Immediately she pretended to be, or really was frightened, and at once became aware, by some kind of superhuman intelligence, that it was Saul for whom she was operating; for until that moment she had not been aware of that fact, he having come to her disguised. Saul inquired of her what she saw? She replied, “I saw gods ascending out of the earth.” (I saw Elohim God—a god, gods, a judge,—it is rendered differently—*Patrick*.)

Saul inquired “what form he is of?” (What form is the Elohim, the judge,—the god of?) She replied, “an old man cometh up; and he is covered with a mantle.” Then Saul “perceived” by the description which the woman gave of him, that it was Samuel, and addressed him accordingly. The apparition is therefore called Samuel, in accordance with Saul's perception. But we are not to conclude that Inspiration regarded it as being Samuel! It was perfectly proper to represent the matter as it appeared to Saul. There can be no room to doubt that this was a demon, counterfeiting Samuel, by the woman “medium.” This demon was forced to speak that which would be most for the glory of God, in the case; and he certainly talked very religiously, as demons sometimes do. It is however, rather doubtful if all his words were true. Learned men question if Saul died on the morrow! However, he said enough to show Saul his wretched condition, and make him feel, that indeed, heaven and earth were against him; and thus he was punished on the spot. Once more. This woman of Endor was a “necromancer.”



A necromancer is not one who really converses with the dead, but one who "pretends to converse with the dead!" A person may pretend to converse with the dead, and yet be deceived by diabolical appearances.

EDWIN BURNHAM.

[*Atl. Herald.*]

### Waymarks--No. 1.

BRO. MARSH: I suppose the brethren and sisters who are engaging in the enterprise of supporting me as an evangelist, as a matter of course will think it their privilege to be informed as to my labors, and the success I meet, &c., in the propagation of the Gospel. In order that brethren may be gratified herein, I propose, with your permission, to give from time to time, a brief sketch of my journeyings, through the medium of your excellent periodical.

I profess not to be endowed with an arbitrary power, aside from the word and wisdom of Jehovah, as given to us in the volume of truth: with all *lowliness* of mind, humility of heart, meekness of temper, and submission of will, admitting the glorious truth stated by the apostle to the Gentiles, viz.: that "the gospel of Christ is the power of God unto salvation, (or, *life eternal*), to every one that believeth."

I frankly confess unto all men, that after "the way which they [those who claim to be under the arbitrary guidance and influence of the Holy Ghost sent directly down from heaven into their hearts to teach them the way of duty,] call he-reasy, so worship I the God of our fathers."

I believe all things which are written in the Scriptures of truth, which, as stated by Paul, are not only the God-given power whereby the believing and obedient sinner can be saved from sin, and the wages thereof, but that they are the perfect furniture of the man of God, to fully qualify him for every good work.

My heart's desire and prayer to God is, that the Lord's money, which his stewards may contribute for the support of the cause of truth, which may be given to me, may not be mis-spent; and in order that it may not, so far as I am

concerned, I propose, in the first place, that we all strive to obey the new commandment, (John 13-34,) "Love one another." "Be sober, and watch unto prayer," knowing this, that the end of all things is emphatically nigh. Soon the Master will be here to take the throne of his glory and begin his mild reign,—when earth shall smile with gladness, and all the trees of the woods shall clap their hands for joy.

"O how joyful then to hear him!

While all nations shall revere him!

Saying to his flock who fear him!

I am come on earth to reign!"

With a view to be ready for that glorious day, I propose for myself, to "do the work of an evangelist," and endeavor by the grace of God and constant, persevering study of the Scriptures, to "make full proof of my ministry," taking care always not to magnify self, but to "preach the WORD," and therewith to rebuke, exhort and entreat with all long-suffering and doctrine, knowing that by so doing I shall both benefit myself and those who give the truth a resting-place in their hearts, and who honor the God of the Bible, who hath "magnified his word above all his name." All those who have planted their standard on any other ground than this, will be considered opposers of the truth, with whom we shall make no compromise. It will matter not whether they pretend to have new revelations by Mark Stubner, Tho's. Munser, Joseph Smith, Ellen White, or the supposed spirits of the departed dead, nor whether they have the presumption to pretend to new revelations direct from God, by the operation of his spirit on the human heart. The writer regards all such pretensions as a *deception*, the result of false teaching, combined with zeal not according to knowledge—the enthusiasm of ill-balanced minds. Against all such delusion I shall unsheath the sword of the Spirit, and beat back the adversary until he be slain by the King of terrors, or I receive an honorable release from the field of battle when the Captain of the Lord's host shall appear to settle the controversy, and declare the victory on Zion's side.

My sheet is full; and I will therefore take my leave of you, brethren and sisters, to resume my pen again shortly,—and inform you more fully of the state of the good cause, and the results of my labors.

C. F. SWEET.

Orangeport, N. Y., July 6, 1857.

### Visit to England,

BRO. MARSH: Having through the mercy of God been preserved, and again brought back in safety to the happy embraces of my dear family, after a tour of 8 months, I feel under deep obligation to Almighty God for his kind and fatherly care over me and mine—that our lives have still been preserved, and many blessings vouchsafed to us. And as you have been so kind as already to publish a few broken items of my pilgrimage, I would ask the privilege to continue my journal.

May 15th, I visited some of my friends at Beer and Seaton, and as out of the abundance of the heart the mouth speaketh, it was not long before our *blessed hope* was introduced, and I am happy to say that some of my friends adhere to the blessed volume, and I believe love God's truth. But when the writer first introduced the doctrine of the literal resurrection, showing that it is *the man* who becomes *a living soul*, and that his *soul* will be ransomed from the grave, it almost upset all their Papist notions; but like the noble Bereans, they searched the Scriptures, and to their surprise, the Bible became a new book to them.

I attended their meetings, and spoke at Beer and Seaton, in their chapel,—once in each place: many of the congregation wished to hear me again, but their pastor would not allow me the opportunity, I therefore spoke in the open air three times at Beer, and once at Seaton. After I got through with my subject, in Seaton, (on the Kingdom,) a gentleman kindly informed me that the people had branded me as a Mormon,—“But,” said he, “I do not believe a word of it now, for you have not preached the doctrine of Mormonism. But I do not

believe your doctrine, for the world is only in its infancy; the kingdom therefore cannot be as near as you teach.”

I had shown them the *four kingdoms* of men from Nimrod down to its divided state, wherein we live. Also the fulfillment of Ezek. xxxviii. 39,—and that the *king of the north* is destined to fall on the *mountains of Israel*, at the coming of the Lord, which is near. I was informed that the preacher of that place was going to take up the subject to show that I had not presented the truth, and that multitudes of human beings were now in heaven. I made it my business to go and hear the “reverend” gentleman. In the morning he took his text from 2 Cor. v. 6: “at home in the body—absent from the Lord,” &c. He forgot to show that while in this mortal, corruptible body, we must live by *faith*,—that flesh and blood cannot inherit the kingdom—that we must all appear before the Lord himself to receive of him our reward in the body,—(not out of it)—and that Paul expected to obtain his crown at the APPEARING OF JESUS, and not he only, but all them also that love his appearing.

In the afternoon, at Beer, I also heard the same individual labor hard to prove that Abraham and all the prophets were in heaven. His text was from Phill. i. 23, “I am in a straight,” &c. He forgot that Paul was one who lived righteously in Christ Jesus, and suffered persecution, and that he counted all things *loss* for the excellency of the *knowledge* of Christ Jesus, and counted it *dung* that he might *win* Christ.—When? At death? No! “If by any means I might attain unto the *resurrection of the dead*.”—Phill. iii. 11. The inspired apostle tells us in the same chapter this truth, so that we need not mistake our position on this subject.—See verse 18, to the close. What a living picture the enemies of the cross of Christ present, whose end is *destruction*, (not eternally burning,) whose god is their belly, whose glory is in their shame,—who mind *earthly* things.

Dear brethren, is our citizenship in heaven? Are we expecting our vile

bodies to be changed? Are we looking for the Savior, the Lord Jesus Christ? If this is our faith, it will purify us.—May we see to it, that we are contending for the faith earnestly, which was once delivered to the saints. Paul tells us that there is but *one hope*, for which he was judged before Agrippa. Acts xxvi. 6. "I stand and am judged for *the hope of the promises* made of God unto our fathers."

He asks the question, "Is it incredible that God should *raise the dead*?" I went to Exeter again, where I found some things had been agitated on doctrinal points, which had caused some division. The "Plymouth Brethren" I think, are quite sectarian, holding doctrines on the Trinity and other subjects which I for one, am unable to read in the Bible. I ask, where does it read that the saints shall reign in heaven over the earth? I read that they shall "*reign on the earth.*" Where does it read that *three are one*? I have never learned that *one and one make one!* Where does it read that we should forbid his children coming to the Lord's table? I read, "Let a man so examine himself, and so let him eat,"—O consistency, what a jewel thou art!

I found after my first visit to Exeter, assembled in the drawing room of one Col. S., a few Josephs, whom I am happy to say are to be found holding on, and looking for the literal fulfillment of the Scriptures, which was very consoling to me. Although from appearance rich, I believe they were not strangers to Christ.

In the evening I had the privilege of meeting in Bible Class with them, and explained the parable, "Make to yourselves friends of the mammon of unrighteousness." The writer showed that the friends which we are to make, are those that our Savior calls, *My brethren*. If we have fed and clothed one of the least of these, ye did it as doing it unto me. "Come, ye blessed of my Father," &c.

I returned to Rochbear, where I had spoken before, and found several anxious to hear. I spoke again to quite a number, and hope the seed of the Kingdom

will at least fall into some good soil,—and that they will search the Scriptures, so that they may understand them. I spoke a few times at my native place,—and several of the candid began to see. Also at Exeter in the open air, and several other places. Gave a farewell discourse, and left for London, where I was invited to speak by the "Disciples" pastor, which invitation was responded to by a discourse on the Kingdom, showing them that it is yet future.

I left London, leaving quite a number of friends, to whom I have endeavored to present the glorious doctrines contained in God's blessed book, which will judge us at the last day. I may say, with Paul, "I have not shunned to declare the whole counsel of God."—Life through Jesus, Death if we do not believe and obey the Gospel, by repentance and baptism for the remission of sins; the millennial reign of Christ on David's throne; the apostles judging the twelve tribes of Israel; their return to build the unwallled villages; the new heavens and earth after the millennial reign, or the restoration with the city coming down from God with the throne of God and the Lamb in it; &c.

I sailed from Liverpool May 20th, and arrived in New York June 2d. On my voyage, I preached a funeral discourse, by request of an old man who died on board the ship: took my text from Job, "If a man die shall he live again." I proved from God's word that the deceased would live when Jesus comes, if he had his spirit dwelling in him, and not before; discoursed also on the subject of the immortality of the soul, the destruction of the wicked; and baptism by request. We had several preachers; in all, on board, there, were 925 souls.

On Sunday, I preached on the steamboat on Lake Erie, expounding the Scriptures, and showing that we are saved by *hope*. The Captain maintained good order, and everything went off well. After my discourse an infidel attacked me, and asked, "How could I *know*" this or that? If I did know, I could have no faith, for knowledge is not faith, &c.

Dear brethren and sisters: Let not your faith in God's word waver. God is fulfilling his word to the letter. Soon, if faithful, we shall reap, if we faint not. My dear friends in England, and elsewhere, I expect to meet you soon, if faithful, where the wicked cease from troubling, and the weary are at rest.—Let us be up and doing. Let us do what we can for the *Expositor*, for it is worthy.

Yours, in hope of eternal life,

ROBERT CHOWN.

Daysville, Ill., June 24, 1857.

### To a Baptist Minister in Washington, D. C.

———: SIR,—In one of your discourses some time since, you thought proper to place Dr. Thomas on a parallel with Thomas Paine, together with those whom you ignorantly supposed believed with the doctor, you being ignorant of the doctrine taught by Dr. T. We do not wonder at the language used by you on that occasion, which could have been advanced only for the purpose of inducing your hearers to believe that we were no better than a body of professed infidels! The world may be at perfect liberty to speak as they may think proper, in regard to the doctrine believed and taught by us; but to prove that it is not in accordance with the teaching of the "scripture," is a more arduous undertaking than the bare assertions of men.

I am perfectly aware that there exists a wide difference between us and the "Catholic" and "Protestant" world, in regard to our faith in the Son of the living God. We believe of him precisely as the Prophets and the Apostles have testified; that it is him of whom God has spoken by the angel Gabriel to his mother Mary, that she should have a Son,—who should be called the Son of the Highest—that the Lord God shall give unto him, the throne of his father David, and that he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.

We believe that this Jesus was put to

death, buried, and that God raised him from the dead. Acts ii. That the apostles fully corroborate the prophet David, and affirm that God hath raised up Christ to sit upon the throne of his father David (Acts ii. 30.) He has not yet taken his seat on David's throne,—but as Peter affirms, (1 Peter iii. 22.)—has gone into heaven, and is at the right hand of God; angels, and authorities, and powers being made subject to him.

In view of this, he has commanded all men, everywhere to repent. (Acts xvii. 30.) "because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained, and hath given assurance unto all men, in that he hath raised him from the dead." Peter also preached: "Repent and be converted,—for he will send Jesus Christ, whom the heavens must retain until the times of the restitution of all things spoken of by the prophets since the world began." (Acts iii.)

He is therefore to send Jesus to sit on David's throne, in Jerusalem, to judge the world in righteousness. See Psalm cx. "For the Lord said unto my Lord, sit thou on my right hand, until I make thy foes thy footstool. The Lord shall send the rod of thy strength out of Zion, rule thou in the midst of thy enemies. The Lord at thy right hand shall strike through kings in the day of his wrath; he shall judge among the heathen, and shall wound the heads over many countries." Therefore it is affirmed that in that day his feet shall stand on Mount Olivet, which is before Jerusalem on the east (Zech. xiv. 4.)—that at the same time he will seek to destroy all nations that come against Jerusalem. In that day the Lord shall be king over all the earth.

Joel declares that he shall assemble all the Gentile powers of the earth, in the valley of Armageddon, where he will sit to judge all the heathen round about. This being accomplished, he 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. Thus shall

ye know that I am the Lord your God, dwelling in Zion my holy mountain.—Then shall Jerusalem be clean, for I will cleanse their blood, that I have not cleansed; for the Lord dwelleth in Zion, my holy mountain.

This is the Christ in whom we believe, and to him give all the prophets witness, (Acts x. 43.) that whomsoever believeth on him, might receive remission of sins. But unfortunately the world rejects him. Kings of the earth set themselves and the rulers take council against him; but he that sitteth in the heavens shall laugh and hold them in derision, saying, Yet have I set my King upon my holy hill of Zion; I have declared the decree, he is my Son, I will give him the heathen for his inheritance; and the uttermost parts of the earth for his possession; Thou shalt break them with a rod of iron, as the vessel of a potter shalt thou dash them to pieces. Ps. ii.

“In his day shall the righteous flourish, and abundance of peace as long as the moon shall endure; he shall also have dominion 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; yea, all kings shall bow down before him; all nations shall serve and obey him; for he shall redeem Israel.” Ps. lxxii.

“Sing, O ye heavens!—for the Lord hath redeemed Jacob, and glorified himself in Israel, who frustrateth the tokens of liars, and make deviners mad, and turns wise men backwards, and maketh their knowledge foolish: that saith to Jerusalem, thou shalt be inhabited, and to the cities of Judah, thou shalt be built.” Isa. xlv.

“At that time they shall call Jerusalem the throne of the Lord.” Zech. iii. 17. Then (Isa. xxiv.) the sun shall be confounded and the moon ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously.

My friend, this is affirmed of the Son of David according to the flesh, (Rom. i.) and declared to be the Son of God, with power according to the spirit of ho-

liness, by the resurrection from the dead, of whom it is affirmed by the apostles, (Acts ii.) This Jesus, God hath raised from the dead, and hath made him both Lord and Christ, and weare his witnesses. This is the Christ of whom the prophets and apostles have testified;—even him whom God has raised from the dead, to sit upon the throne of his father David in Jerusalem, and to judge or rule the world in righteousness, and hath given assurance of this to all men, in that he hath raised him from the dead.

But the world has rejected him, therefore we marvel not at the wise in seeing the Scriptures through a glass differently from Dr. Thomas and those of a like faith; but Isaiah says, (xlv. 23,) I have sworn by myself, that unto me every knee shall bow, and every tongue shall swear, but this will not be the case until (Isa. xxv. 9.) his judgments are in the earth, when the inhabitants of the world will learn righteousness.

Then will be fulfilled the prophecy of David (Ps cii.) when the Lord shall build up Zion, he shall appear in his glory; for he has looked down from the heights of his sanctuary, from the heavens did the Lord behold the earth to hear the groanings of the prisoners, to loose those that are appointed to death, to declare the name of the Lord in Zion; and his praise in Jerusalem, when the people are gathered, and the kingdoms to serve the Lord.

Being believers in the Christ, the Son of the living God—and believing all things written by Moses and the prophets concerning him, we have come to the conclusion, that the Christianity of the present day, is but the vain philosophy of man, after the rudiments of the world, and not after Christ.

R. A. BOARMAN.

Washington, D. C., July 6, 1857.

SELF-EXAMINATION.—When a man goes out of his house, he should consider what he is about to do; and when he comes home again, he should consider what he has done.—*Cleobulus*.

### Bread for the Lord's Supper.

BRO. MARSH: By your permission, I wish to inquire of the brethren, by way of suggestion, whether bread which is shortened with hog's fat is a fit emblem to be used in the celebration of the Lord's Supper?

Inasmuch as swine were reckoned among the unclean beasts with the Israelites, (so much so, that swine's blood was not acceptable with the Lord in sacrifice,) is then, bread, made up with the fat of an unclean beast, a fit representation of the broken body of our dear Lord, who was holy, without blemish, spotless, pure, and in every respect, blameless? Will some brother please to answer through the *Expositor*?

J. MESSIMORE.

Millwood, Ind.

We give it as our decided conviction, that *unleavened* bread, without mixture, made of pure wheat flour, should be used in commemorating the death of Christ. It can be easily made by mixing a portion of flour with water, thin enough to roll into a thin cake, which perforate with a fork: then bake with care between two sheets of white paper, on a plate, in an oven. The Church in this city make the communion bread this way; and moreover, celebrate the Lord's Supper on the first day of every week, according to the usages of the primitive Church.—ED.

### A Word for the Expositor.

It seems we are living in ominous times. The increase of crime and the abounding of sin is enough to awaken in the minds of all who study the Word of God, confidence that this state of things must soon end. I am alarmed when I read the news of the day, to see how fast evil is increasing, in the world among all classes of men. Life seems but of little value among them. This is as we might expect to see it, at the last end, according to the symbols given in prophecy, as contained in Dan. ii.; vii.—

Things are to grow worse until the end. We must be near the end. Deliverance is soon to be realized, and my heart says, Let thy kingdom come, and thy will be done on earth as it is in heaven! Amen.

M. BATCHELOR.

Pownal, Vt., July 17, 1857.

### Pack Your Thoughts.

Do not assume that because you have something important to communicate, it is necessary to write a long article. A tremendous thought may be packed into a small compass—made as solid as a cannon ball, and, like the projectile, cut all down before it. Short articles are generally more effective, find more readers, and are more widely copied than long ones. Pack your thoughts closely together, and though your article may be brief it will have weight and will be more likely to make an impression. "Ye who write for this busy age," says a late writer, "speak quick; use short sentences; never stop the reader with a long or ambiguous word: but let the stream of thought flow right on, and men will drink it like water.—*How to Write.*"

### Mercy of God.

The Scriptures of both Old and New Testaments are as emphatic in asserting, as moralizers are timid in admitting, the unlimited mercy and long-suffering of God: but surely it is one of the first elements spiritually discerned, that the impediments to acceptance with Him lie solely *in us*, and that there is no time or state conceivable, in which a man shall turn towards Him, and He refuse to hear. We cannot expect too much readiness in Him to save, too much tender compassion, for the plain reason that these qualities in Him are *infinite*. We are not straitened in Him, but we are straitened in our own bowels. Our great danger, folly, and even sin, lies in *unbelief* of His inexhaustible long suffering. As soon as we do believe it, the thought of it kindles all our generous affections, and puts life into us.

[Newman.

(Original.)

**"This Life's a Chequer'd Scene."**

Tears fall upon the cheek,  
And clouds o'ercast the brow,  
But a smile in its fountain plays,  
And a gleam of sunshine now  
Chaseth away each trace of sadness,  
And filleth the soul with joy and gladness.

Sighs burst from breaking hearts,  
And groans from burdened souls;  
But balm is poured in the wound,  
And the burden lightly rolls

From the aching soul, and no longer weary,  
'Tis joyful within, tho' without 'tis dreary.

"This life's a chequer'd scene,"  
But we look for a better one,  
When sighs shall no more be heard,  
Nor tears in their courses run;

Aye, we look and we hope for that home of  
glory

Sung by prophets in joyful story.

That bright, that holy land  
Will open upon the sight,  
And the glorious morning rays  
Will break upon the night,

And waken the children of God that are sleep-  
ing,

And God will wipe all the tears of the weeping.

"This life's a chequer'd scene"!

We look for no better here,  
Till the day of the Lord shall come,  
And the glory of God appear;

Then to the faithful, reward shall be given,  
And holy ones enter the kingdom of heaven.

"This life's a chequer'd scene"!

Bright day is lost in night;  
But then, in its beauty, shall be  
An eternity of light;

And earth shall smile in her drapery vernal—  
A Paradise, pure and holy,—eternal.

MARIA.

Grandville, Mich.

(Original.)

**The Pilgrim's Prayer.**

Before the throne of heavenly grace  
Oft let me bend the knee,  
And trust for my Redeemer's sake,  
I shall forgiven be!

By day, by night, fond mercy rests  
On my unworthy head;  
And countless blessings from above  
Are o'er my pathway spread!

Heaven's guardian care the ill restrains,  
That else might overwhelm;  
O! ever may that presence guide  
Mine else too feeble helm!

My Father, Savior!—more than friend—  
O! teach me to resign,  
Each thought, each act—obedient to  
That holy will of Thine!

Remove, O Lord! the tempting snare  
Far, from my pilgrim feet;  
My bulwark be—Thine own right hand—  
Thy love—my sure retreat!

So while a pilgrim here I roam  
O'er life's alluring road;  
No wiles may have the power to lead  
My heart from Thee, O God!

FREDERICK WRIGHT.

Delta, C. W.

(Original.)

**The Resurrection Trumpet.**

[TUNE—"Midnight Cry."]

The resurrection trumpet sounds,  
And wakes the saints beneath the ground;  
Their dreamless slumbers now shall end—  
Lo! upward they ascend!

The King of glory now they meet,  
And all the holy angels greet;  
The resurrection trumpet sounds,  
And through the earth resounds.

The Judgment day has now begun,  
A solemn voice proclaims "'Tis done;"  
The earth itself now quakes and reels,  
Terror the sinner feels;

What shrieks for mercy now ascend!  
What cries of terror too, attend!  
The resurrection trumpet sounds,  
And through the earth resounds.

But all the saints rejoice and sing,  
To see their great, immortal King,  
Their hearts are filled with sweet delight,  
While sinners wail with fright;  
The righteous gain eternal life,  
To live beyond the reach of strife;  
The resurrection trumpet sounds,  
And through the earth resounds.

Their tears are now all wiped away,  
And they shall dwell in endless day;  
All pain is gone—all sorrow past,  
They are supremely blest;  
Their trials are forever o'er,  
They live again to die no more;  
The resurrection trumpet sounds,  
And through the earth resounds.

W. SHELDON.

Vermillion, Minn.

**North-Western Christian Conference.**

**BRO. MARSH:** The brethren residing in the district of the North-Western Conference, comprising, I believe the States of New York, Ohio, Michigan, Indiana, Illinois, and perhaps Iowa, have often discussed the propriety of so far organizing for co-operation, in publishing the everlasting Gospel, as shall not transcend the order and behest of the New Testament.

To me it would seem arbitrary for a fraction of our brethren to assume what might appear authoritative to the rest, any further than pertains to individual free offering for the support of evangelical labors. But in reference to the order of God's house, a general co-operation of brethren should be had, in order to determine how far ecclesiastical functions should be scripturally recognized, for the better co-operation of the brethren, in disseminating the truth, and especially those truths which pertain to the winding up of Gentile times, in which we are evidently now living.

Now, brethren, is not the cause we advocate one of paramount importance? And if so, ought we not to be zealous in it? Ought we not to bring our feeble means and paralyzed influence to bear, that all the good in our power may be done in our day and generation? It seems to me that as a people, we are in a rather distracted state of operation,—and might do much more for the cause generally, if co-operation could be had.

Now, brethren, let us come together with a view to the furtherance of the cause of truth, believing that God will vindicate his word, which David says,—“is above all his name.”

Can brother Marsh and other preaching brethren from New York, brethren Miller, Hoyt, Seymour, Chase and others from Michigan, brother Langarl and others from Ohio, Field, Linville, Horaday, Borrick, Mansfield, Chaplin and others, from this State be with us,—that conference may be had upon this momentous subject. Bro. Collings from Illinois, and others, will be expected also. The brethren at Kingsbury are

heartily in extending a cordial invitation to all who love our Lord Jesus Christ and his gospel. Bro. G. Needham, of Illinois, N. Hitchcock and H. V. Reed of Wisconsin, M. Hull of Ind., O. R. L. Crozier of Mich., D. F. Sally of Ark., are cordially invited to attend.

I have the satisfaction to inform you that five precious brethren put on Christ by baptism last Lord's day. Bro. Chaplin preached and administered the Lord's Supper to over 30 believers. We expect Bro. Berrick to preach for us on the 5th Lord's day in August next. We hope that prejudice is giving way a little.—May we yet see a pentecostal season, even here.

Yours, in christian bonds,

R. WILLARD.

Warsaw, Ind., July 15, 1857.

**The Word of Life.**

In the present condition of the world preaching the Word of Life is the imperative and solemn duty of all the truly devout and philanthropic to entreat men to learn religion from the Divine volume—“to prove all things and hold fast that which is good;” THE SCRIPTURES being able to make wise unto salvation.

With a view to contribute towards this object, I would here quote a few words from Scripture enforcing the duty of becoming diligent students of the word of God. “Write the vision, and make it plain upon tables, that he may run that readeth it.” Hab. ii. 2. “How readest thou,” Luke x. 26. “Let him that readeth understand,”—Mark xiii. 14. “From a child thou hast known the holy Scriptures which are able to make thee wise unto salvation, through faith in Christ Jesus.”—2 Tim. iii. 15. The Bereans “searched the Scriptures daily, whether these things were so.”—Acts xvii. 11. “Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein.”—Rev. i. 3. “Blessed is he that keepeth the sayings of the prophecy of this book.”—Rev. xxii. 7.



I would also refer to the 119th Psalm throughout. "Wherewithal shall a young man cleanse his way," says David. "By taking heed thereto according to thy word." He also says of himself, "Thy word have I hid in mine heart that I sin not." And if we would also have a clean way, it must be by taking heed to the word of God. If we would be kept from sin we must also hide the word of God in our hearts. If we would be doers of his commandments we must learn them. Blessed are they that do his commandments. They have a right to the tree of life, and may enter in through the gates into the city.

[*P. in Ch. Banner.*]

#### Nutshell Religion.

A kind of religion that confines itself chiefly to its own narrow circle, and looks not abroad upon the wrongs, the woes, the destitutions of a perishing world.—Some ministers, churches, and individuals live and breathe in a nutshell—preach, pray, talk, and extort in a nutshell. Like the spider that winds and weaves itself up in its own web.

God is love, a God of benevolence; the Bible is for all—everybody. Christ died for all, ascended for all, intercedes for all. Why were the primitive Christians so happy, so joyful, so successful? Why did Paul make such rapid strides in holiness, in the divine life, mount up with wings as eagles? He opened his mouth and heart wide—spread out his arms of love—sacrificed his life, his all, not for a sect or party, but for God and His cause. He *flew* on the wings of love, preached the gospel to every creature—embraced the whole world in the arms of his benevolence.

**TROUBLE.**—Instead of repining at any of the little occasional inconveniences we may meet with in our passage thro' life, we are almost ashamed of the multiplied comforts and enjoyments of our condition, when we think of him who, though the Lord of glory, had not where to lay his head.—*Wilberforce.*

## EXPOSITOR AND ADVOCATE.

"THY WORD IS TRUTH."—JESUS.

ROCHESTER, N. Y., AUGUST 1, 1857.

### The Expositor.

We can speak encouragingly relative to the financial condition of the *Expositor*.—The recent increase in its subscription list, the promptness with which many of its patrons have paid for it, and the commendable liberality of its friends in making donations for its freedom from debt and efficient support, together with the most strict economy on our part,—have enabled us to remove some of the pecuniary embarrassments with which it was encumbered. But we are sorry to say that it is not yet free from these difficulties: there are some demands against the office which must soon be met, or our credit suffer. If we were enabled to realize sufficient to meet this emergency, i. e. \$300, above our current expenses, we could with the present footing on which the paper stands, free it entirely from pecuniary embarrassment, and continue its publication without involving it again in debt.

Now it is very desirable that these difficulties should be removed, and it does appear to us that there is a sufficient love for the common cause among us to do it at once. If all who owe for the *Expositor*, and for books, would pay, the exigencies of the case would be met. But some cannot now pay, if ever; and others do from other causes, neglect the matter too, hence we still have to appeal for help.

We need not multiply words: our friends understand the matter, and will act as duty may direct. We trust, however, that those who are indebted to the office, will appreciate the fact, and settle without delay, as our wants are pressing.

Will Bro. R. Chown name some responsible person who will act as agent for the *Expositor*, in England, that we may direct subscribers to whom they can pay their subscriptions.

**Exposition of Matt. xii. 31, 32.**

"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."—Matt. xii. 31, 32.

A correspondent calls for an exposition of this passage of Scripture; for whose edification, and that of others, we give the following commentary on this text, by Dr. Clarke:—

Verse 31. *All manner of sin and blasphemy*] *Blasphemia*, injurious or impious speaking, mocking and deriding speech.—See chap. ix. 3.

But the blasphemy against the Holy Ghost] Even personal reproaches, revilings, persecutions, against Christ, were remissible; but blasphemy, or impious speaking against the Holy Spirit, was to have no forgiveness, i. e., when the person obstinately attributed those works to the devil, which he had the fullest evidence could be wrought only by the spirit of God. That this, and nothing else, is the *sin against the holy Spirit*, is evident from the connection in this place, and more particularly from Mark iii. 28–30. "All sins shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blaspheme, but he that shall blaspheme against the holy Ghost hath never forgiveness, but is in danger of eternal damnation; because they said he hath an unclean spirit."

Here the matter is made clear beyond the smallest doubt—the *unpardonable sin*, as some term it, is neither less nor more than *ascribing the miracles Christ wrought by the power of God, to the spirit of the devil*. Many sincere people have been grievously troubled with apprehensions that they had committed the unpardonable sin; but let it be observed, that no man who believes the divine mission of

Jesus Christ, ever can commit this sin;—therefore let no man's heart fail because of it, from henceforth and forever, Amen.

Verse 32. *Neither in this world, neither in the world to come.*] Though I follow the common translation, yet I am fully satisfied the meaning of the words is, neither in this dispensation (viz. the Jewish) nor in that which is to come, viz. the Christian. *olam ha bo*, the world to come, is a constant phrase for the times of the Messiah, in the Jewish writers. The sin here spoken of by our Lord, ranks high in the catalogue of *presumptuous sins*, for which there was no forgiveness under the Mosaic dispensation. See Num. xv. 30, 31; xxxv. 31; Lev. xx. 10; 1 Sam. ii. 25. When our Lord says that such a sin hath no forgiveness, is he not to be understood as meaning that the crime shall be punished under the Christian dispensation as it was under the Jewish, viz. by the destruction of the body? And is not this the same mentioned, 1 John i. 7, called there *the sin unto death*."

Another correspondent requests us to publish an exposition of—

Gen xlix. 8–12.—"Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp; from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion: who shall rouse him up? The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come: and unto him shall the gathering of the people be. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes. His eyes shall be red with wine, and his teeth white with milk."

Verse 8. *Thy brethren shall praise thee*] As the name *Judah* signifies *praise*, Jacob takes occasion from its meaning to show that this tribe should be so eminent and glorious, that the rest of the tribes should *praise* it; that is, that they should acknowledge its pre-eminence and superior

dignity; as in its privileges, it should be distinguished beyond all the others. On the prophecy relative to Judah, Dr. Hales has several judicious remarks, and has left very little to be further desired on the subject. Every reader will be glad to meet with them here.

"The prophecy begins with his name Judah, signifying the *praise of the Lord*, which was given to him at his birth by his mother Leah, chap. xxix. 35. It then describes the warlike character of his tribe, to which, by the divine appointment, was assigned the *first lot* of the promised land, which was conquered accordingly by the pious and heroic Caleb; the first who *laid hands on the necks of his enemies*, and routed and subdued them, Joshua iv. 11; xv. 1; Judges i. 1, 2, and led the way for their total subjugation under David; who in allusion to this prediction, praises God, and says, Thou hast given me the necks of mine enemies, that I might destroy them that hate me, Psalm viii. 40. In the different stages of its strength, this tribe is compared to a lion's whelp, to a full-grown lion, and to a nursing lioness, the fiercest of all. Hence a lion was the standard of Judah: compare Num. ii. 3; Ezek. i. 10. The city of David, where he reposed himself after his conquests, secure in the terror of his name, 1 Chron. xiv. 17, was called Ariel, the lion of God, Isa. xxix. 1. And our Lord himself, his most illustrious descendant, The Lion of the tribe of Judah, Rev. v. 5.

The duration of the power of this famous tribe is next determined—"The scepter of dominion," as it is understood, Esther viii. 4; Isa. xiv. 5, &c., or its *civil government*, was not to cease or depart from Judah, until the birth or coming of Shiloh, signifying the *Apostle*, as Christ is styled, Heb. iii. 1. nor was the native lawgiver, or *expounder of the law, teacher, or scribe*, intimating their ecclesiastical polity, to cease, until Shiloh should have a congregation of people, or religious followers, attached to him. And how accurately was this fulfilled in both these respects!

1. Shortly before the birth of Christ, a decree was issued by Augustus Cæsar, that all the land of Judea and Galilee should be *enrolled*: or a registry of persons taken, in which Christ was included; Luke ii. 1-7, whence Julian the apostate unwittingly objected to his *title* of Christ, or King, that "he was born a subject of Cæsar!" About 11 years after, Judea was made a Roman province, attached to Syria on the deposal and banishment of Archelaus, the son of Herod the Great, for maladministration, and an assessment of property, or taxing, was carried into effect by Cyrenius, then governor of Syria, the same who before, as the emperor's procurator, had made the enrolment, Luke ii. 2, Acts v. 37, and thenceforth Judea was governed by a Roman deputy; and the judicial power of life and death taken away from the Jews, John xviii. 31.

2. Their ecclesiastical polity ceased with the destruction of their City and Temple by the Romans, A. D. 70. At which time the Gospel had been preached through the known world by the apostles, "his witnesses in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth," Matt. xxiv. 14. Acts ii 8; Rom. x. 18. And a vast congregation of Christians then formed, both among Jews and Gentiles.

Our Lord's triumphant entry into Jerusalem, before his crucifixion, "riding on an *ass*, even a *colt*, the *foal* of an ass;" which, by his direction, his disciples brought to him for this purpose:—"Go into the village over against you, and presently ye shall find an *ass tied*, and a colt with her, loose them and bring them to me."—Matt. xxi. 2-5, remarkably fulfilling the prophecy of Zech. ix. 9, is no less a fulfillment of this prophecy of Shiloh, "binding or tying his foal to the vine, even to his ass's colt the choice vine." In ancient times, to ride white asses, or ass colts, was the privilege of persons of high rank, princes, judges, and prophets, Judges v. 10; x. 4; Num. xxii. 22. And as the children of Israel were symbolized by the vine, Ps. lxxx. 8; Hosea x. 1, and the man of Judah, by "a

(choice) vine of Sorec," in the original,—both here and in the beautiful allegory of Isa. v. 1-7, adopted by Jeremiah, ii. 21,—and by our Lord, Matt. xxi. 31, who styled himself the true vine, John xv. 1,—so the union of both these images, signified our Lord's assumption, as the promised Shiloh, of the dignity of the King of the Jews; not in a temporal, but in a spiritual sense, as he declared to Pilate, John xviii. 36, as a prelude to his second coming in glory, "to restore again the kingdom to Israel." Matt. xviii, 64; Acts i. 6.

The vengeance to be then inflicted on all the enemies of his church, or congregation of faithful christians, is expressed by the symbolical imagery of "washing his garments in wine, and his clothes in the blood of grapes; which to understand literally, would be incongruous, and unusual any where; while it aptly represents his garments crimsoned in the blood of his foes, and their immense slaughter; an imagery frequently adopted in the prophetic scriptures. See Isa. lxii. 11; lxiii. 1-6; Rev. xxii. 12; vi. 2. xix. 11-15; xiv. 20.

The strength and wholesomeness of Shiloh's doctrine are next represented, by having "his eyes red with wine, and his teeth white with milk." And the evangelical prophet, in similar strains, invites the world to embrace the *Gospel*.

Ho every one that thirsteth, come to the waters,  
And he that hath no money, come buy and eat;  
Yea, come buy wine and milk,  
Without money and without price.  
—Isa. lv. 1.

On the last day of the feast of tabernacles, it was customary among the Jews, for the people to bring water from the fountain of Siloah, or Siloam, which they poured on the altar, singing the words of Isa. xii. 3. With joy shall ye draw water from the fountain of salvation, which the Targum interprets, With joy shall ye receive a new doctrine from the *elect of the Just One*; and the feast itself was also called Hosanna, Save, we beseech thee.—And Isaiah has also described the apostasy

of the Jews from their tutelar God Immanuel, under the corresponding imagery of their "rejecting the gentle flowing waters of Siloah," Isa. viii. 6-8.

Hence our Lord, on the last day of the feast, significantly invited the Jews to come unto him, as the true and living fountain of waters, Jer. ii. 13. If any thirst, let him come to me and drink."—John vii. 37. He also compared his doctrine to new wine, which required to be put into new bottles, made of skins, strong enough to contain it, Matt. ix. 17, while the Gospel is repeatedly represented as affording milk for babes, or the first principles of the oracles of God for novices in the faith; as well as strong meat [and strong wine] for masters in Christ, or adepts, Matt. 13: 11; Heb. v. 12-14,

And our Lord's most significant miracle was wrought at this fountain, when he gave sight to a man of 40 years old, blind from his birth, by sending him, after he had anointed his eyes with moistened clay, to wash in the pool of Siloam, which is the Greek pronunciation of the Hebrew *Siloah*, or *Siloh*, Isa, viii. 6, where the Septuagint version reads, *Siloam*, signifying, according to the evangelist, *apesalmenos*, sent forth, and consequently derived from *shalach*, to send, John 9: 7. Our Lord thus assuming to himself his two leading titles of Messiah, signifying *anointed*, and Shiloh, sent forth, or delegated from God; as he had done before at the opening of his mission. "The spirit of the Lord is upon me, because he hath *anointed* me to preach the Gospel to the poor; he hath *sent me forth* (*apesalme*) to heal the broken-hearted," &c. Luke iv. 18.

And in the course of it he declared, I was *not sent forth*, (*apesalme*) but unto the lost sheep of the house of Israel, Matt. 15: 24, by a twofold reference to his character in Jacob's prophecy of Shiloh and Shepherd of Israel, Gen. 49: 10-24. "This is life eternal, to know thee the only true God, and Jesus Christ whom thou sentest forth," (*apesilas*) to instruct and save mankind, John 17: 3, and he thus distinguishes his own superior mission from his

commission to his apostles, "As the Father hath sent me, *apesalkeme*, so I send you," *penpoumas*, John xx. 21. Whence Paul expressly styles "Jesus Christ the Apostle and high priest of our profession," Heb. iii. 1, and by an elaborate argument shows the superiority of his mission above that of Moses; and of his priesthood above that of Aaron, in the sequel of the epistle. His priesthood was foretold by David to be a royal priesthood, after the order of Melchisedek, Psalm cx. 4, but where shall we find his mission or apostleship foretold,—except in Jacob's prophecy of Shiloh?—which was evidently so understood by Moses when God offered to send him as his ambassador to Pharaoh, and he declined at first the arduous mission, O my Lord, send, I pray thee, by the hand of *him whom thou wilt send*, or by the promised *Shiloh*, Ex. iii. 10; iv. 13; by whom in his last blessing to the Israelites, parallel to that of Jacob, he prayed that "God would bring back Judah to his people," from captivity, Deut. xxxiii. 7.

Here then, we find the true meaning and derivation of the much-disputed term *Shiloh* in this prophecy of Jacob, which is fortunately preserved by the Vulgate, rendering *qui mittendus est*; he that is to be sent; and also by a rabbinical comment on Deut. xxii. 5. "If you keep this precept, you hasten the coming of the Messiah, who is called *SENT*."

This important prophecy concernig Judah intimates: 1. The warlike character and conquests of this tribe. 2. The cessation of their civil and religious polity at the first coming of Shiloh. 3. His meek and lowly inauguration at that time, as King of the Jews, riding on an ass like the ancient judges and prophets. 4. His second coming as a warrior to trample on all his foes. And,—5. To save and instruct his faithful people."—*Hale's Analysis*, vol. ii., p. 167, &c.

Verse 10. *From Judah the scepter shall not depart*] The Jews have a quibble on the word *shebet*, which we translate *scepter*; they say it signifies a staff or rod, and that the meaning of it is, "afflictions shall

not depart from the Jews till the Messiah comes;" that they are still under afflictions, and therefore the Messiah is not come. This is a miserable shift to save a lost cause. Their chief Targumist, *Onkelos*, understood and translated the word nearly as we do and the same meaning is adopted by the Jerusalem Targum, and by all the ancient versions, the Arabic except—which has *kazceb*, a rod: but in a very ancient MS. of the Pentateuch in my own possession, the word *sebet* is used, which signifies a *tribe*. Judah shall continue a distinct tribe, till the Messiah shall come: and it did so; and after his coming it was confounded with the others, so that all distinction has been ever since lost.

*Nor a teacher from his offspring*.—I am sufficiently aware that the literal meaning of the original *me beyn ragelav*, is *from between his feet*; and I am fully satisfied that it should never be so translated; from between the feet, and out of the thigh, simply means progeny, natural offspring; for reasons, which surely need not be mentioned. The Targum of Jonathan ben Uzziel, and the Jerusalem Targum, apply the whole of this prophecy in a variety of very minute particulars, to the Messiah; and give no kind of countenance to the fictions of the modern Jews.

See Dr. Clarke on Genesis 49: 8–12.

### Questions Answered.

A correspondent makes the following inquiries, which we answer in the order appended:—

"What character is a fit subject for baptism?"

ANSWER.—In order to be baptized understandingly, so that baptism may be valid, according to the word of the Lord, an individual must sincerely believe the Gospel, and mentally,—unreservedly in heart and thought, obey all its conditions and requirements in the order and manner as by the Lord directed. When he is thus consecrated and dedicated, in spirit, to Christ, he is prepared—is ready, willing and anxious to manifest his faith, or make public

confession of the same by being baptized into the likeness of the death and resurrection of Christ.


See *Expositor* for May 1, art. Cross of Christ.


"Should an alien be baptized in order that his sins *may* be forgiven, or because they *have been* forgiven?"

ANSWER.—Neither, unqualifiedly. Baptism is in *reference* to the remission of sins which are past, and the final blotting out of sins in the future. See, and read with care, the article above referred to.

"Is a person entitled to the name christian until after he is baptized?"

ANSWER.—As the Bible furnishes no direct answer to this question, we shall not attempt to give one. We will, however, offer an *opinion*. The term *christian* is derived from *Christ*—hence to be a christian is to be like Christ; consequently all who are like unto Christ in faith, spirit and practice,—are fully entitled to the name of Christian, and *vice versa*. Christ was baptized. Those who are not baptized, are unlike Christ in this respect, and so far as baptism entitles them to the name Christian, they have no claim to it.

 We are glad to learn by a letter from Bro. J. Hull, Russiaville, Ind., that he has so far recovered from the severe injury which he received some time since, from the kick of a horse, as to enable him to indulge in the hope that he will soon be in the field again to proclaim the Gospel to perishing men. May much success attend him.

 We remind those who are owing for the *Expositor*, that we greatly desire to have them remit immediately. Do not neglect it.

"S. W. G."—We simply say that we make no difference in our teaching to those who have "never made any profession of religion," and the "old professor." We tell them all that a sincere faith in the Gospel and genuine repentance are indispensable pre-requisites to baptism.

### Winchester on the Prophecies.

Bro. I. K. Lombard of South Exeter,—Me., will accept our thanks for sending us the second volume of this valuable work, which we have long desired to obtain. The other volume would be equally acceptable: can any one furnish it. We intend to give copious extracts in the *Expositor* from this old work, which bears date, London, 1789. The following is the 9th Lecture in the Series, and the first in the second volume.—On reading this Lecture, it will be seen that William Miller was indebted to Dr. Gill for his theory of the millenium, &c., which Mr. Winchester most effectually explodes. It will also be discovered why this work has nearly become extinct: it is too *literal* to harmonize with the mystical theories of the popular sects of this day of fables. God has had his witnesses in every age, and judging by what we have read of the work before us, none have shone more brilliantly on the millennial reign of Christ, than Elhanan Winchester.

### Lectures on the Prophecies.

BY ELHANAN WINCHESTER.

#### LECTURE IX.

*A Preliminary Lecture upon the Millennium, &c., containing some observations upon several Systems that have been broached, pointing out some of their defects, and giving some reasons why these matters have been so much bewildered, and so little understood.*

Being about to enter particularly upon the consideration of those numerous and glorious prophecies, which relate to the Kingdom of Christ on earth before the conflagration, and to give you the history of 1,000 years, as foretold by divine inspiration—a period big with the most important events; and upon which I shall dwell with pleasure, as I expect you will listen with attention; I think it proper to make a few preliminary observations, in order to prepare your minds for the amazing subject. And although I very seldom take notice of the particular systems of others where they differ from me, yet in this case

necessity as it were, obliges me to mention and make some remarks upon several schemes that have been advanced respecting the millenium, and the new heavens and earth.

Some hold the 1,000 years to be only a time of great increase of the church and interest of Christ in the world; of great spiritual blessing to mankind; but that we are not to look for any glorious temporal kingdom of Christ in the world, any further than that his Gospel shall spread through the earth, &c. But none of these carry the idea of spiritual blessings higher than you will find them in the following Lectures, and generally not so high: so that we have all the advantages in this scheme of those who hold the millenium only as a spiritual reign of Christ in the hearts of men, and many besides, which are wanting in all their systems.

There are others, who in addition to the former, allow that there shall be a thousand years of outward peace, health and plenty, during which time the systems of governments in all nations shall be just and equal, and that oppression, fraud, and other like crimes, shall be banished from the earth; that many more shall be born during that period, than ever have yet been since time began; but they deny what we think the Scripture affirms, that Christ with his saints will personally appear to reign on the earth during that time, and to accomplish these great purposes.

There are others who hold with the personal appearance of Christ and his saints to reign on the earth a thousand years; but then they hold that the earth shall be first burned up, and the new earth shall be created, to which Christ and his saints shall descend and reign; during which time Satan shall be bound, and at the end of the period, loosed again: then the wicked shall all be raised, deceived by the devil,—gathered together to fight against Christ and his saints; they being totally defeated, Satan shall be taken and cast into the lake of fire, (but they do not tell us where it is); then shall the last judgment take

place and the punishment of the wicked shall follow.

This was the scheme of the great and learned Dr. John Gill, of which I myself, (confiding in his sound judgment and immense learning) was once exceeding fond. But it is liable to the following difficulties and great perplexities, if not absurdities: and contradicts both Scripture and Reason; as in the following instances:—

1. This scheme supposes that Christ and his saints shall reign upon the earth, when no others shall be living upon it but themselves; who being all in a state of glory and immortality, shall not increase at all during that period; but shall exchange heaven to dwell a thousand years on earth after the conflagration, for no real use at all, at least none worthy of a God; for they shall be kings without subjects, which is absurd.

2. According to this scheme, there was no need to bind Satan lest the nations of the earth should be deceived by him; for there shall be none upon the earth but the saints, shining in glory and immortality;—and to suppose that Satan could possibly deceive or disturb such, is highly absurd.

3. According to this fine scheme of the Doctor's, (for I never heard that any embraced it, but himself and his admirers)—the bodies, bones, dust and ashes of all the wicked, shall be consumed in the conflagration of the world; and their substance being refined, and passing into the composition of the new earth, shall nevertheless be raised out of the same at the end of the *millenium*, to the resurrection of damnation; and the sea shall give up the dead which are therein, although we are expressly told that there shall be no more a sea when the new earth shall be formed.

4. At the time of the resurrection of the wicked, Satan is let loose to deceive them; though this plan supposes that he and they had been shut up together in the bottomless pit during the thousand years of the reign of Christ and his saints upon the new earth: though some will ask why he should be shut up with those whom he had power

to deceive, and kept from them that he could not possibly deceive, lest he should deceive the nations, when, in fact, all the nations that he could deceive were with him; and on the earth from which he was driven, no nations but those who were saved should be found; and why he should be let loose to deceive those who were already firmly (and as the doctor supposes, eternally) attached to him and his service?

5. This scheme makes the greatest and most open rebellion against God to take place upon the new earth, although the Scripture assures us that righteousness shall dwell therein, and that there shall be no more curse, neither death, sorrow, crying, nor pain; all things being made new.

6. According to this hypothesis, these bodies that are newly raised from the dead shall be consumed by fire from heaven, (though it is commonly supposed such cannot be burnt up) and shall be immediately called to stand before the bar, and to be judged, notwithstanding they shall have been just before consumed, after being raised. They are then sentenced to the lake of fire;—but this scheme leaves us entirely ignorant where the lake of fire is, or what it is.

7. The Doctor was puzzled to know what to do with his new earth, after the millenium: he used formerly, as he tells his readers, to think it would pass away, grounding his opinion upon Rev. xx. 11,—but at the time when he wrote his *Body of Divinity*, he supposed that the fleeing away of the earth and heavens was only to be explained as a figurative speech, to speak the grandeur and solemnity of the day of judgment: and then declares it as his opinion that the new heavens and earth shall always continue, according to Isa. lxvi. 22. But he could give no account of its use, except just to remain as a forsaken palace, eternally destitute of all its former inhabitants; part of whom should be to all eternity with God and angels in heaven, and the remainder doomed to dwell, while God shall exist, with the devil and his angels in the lake of fire.

This was the scheme of that great man, whose learning and diligence, perhaps, exceeded all his cotemporaries, and led many (and myself among the rest) to adopt his plan, without much examination: and it was not without some considerable difficulty that I came (after strongly imbibing and firmly believing, yea, and preaching his hypothesis) to see matters in the present beautiful order in which, through the goodness of God, I now behold them:—which view opened gradually to my mind by on attention to the Scriptures alone,—without depending at all upon the opinions of any man, how great or learned soever, who had gone before me; as I could not but observe that all had formed plans inconsistent with themselves, contrary to each other, and sometimes weak, absurd, and ridiculous.

As for instance; what can possibly be more weak, romantic, and ridiculous, than the supposition of the learned and ingenious Dr. Burnet, of the Charter-House, that the Gog and Magog of John, that numerous army that will encamp against the saints, and the beloved city, will be only mere animals, generated by the sun out of the slime of the earth, even after the conflagration, when one might suppose that no slime or impurity of any kind would be found? It is, however, never worth while to take pains to confute the many groundless fictions, and airy schemes that have been invented concerning the millenium, and the new heavens and earth. All the schemes have, however, something of truth in them; and instead of dividing mankind more in their judgments about these great things, and forming another new hypothesis, in addition to the great number already invented, I shall endeavor faithfully to set before you what God hath declared upon these great and important points; and hope to be able to unite, harmonize and consolidate all the different systems into one; which shall neither be contradictory to any passage of Scripture, nor to reason, nor yet inconsistent with itself.

I shall here beg leave to note that several causes may be assigned for the errors,



confusions and perplexities in which many schemes of the millenium have been involved, and which has served to bring the doctrine itself into contempt. Some of these apply to one scheme, and some to another; and therefore I notice them all together, instead of confuting each by itself, in order to save time, and to make the subject plain and concise.

First.—One principal source of mistakes is confounding things that ought to be separated; as, the Gog and Magog of Ezekiel with that of John; the city Jehovah-Shammah, or the Millennial Jerusalem with the New Jerusalem, coming down from God out of heaven; the Millenium, with the new heavens and new earth, &c.,—whereas nothing is more evident than that these are different things, and not to be confounded. Yet the confusion arises from a real or apparent likeness between one and the other, and from not strictly attending to those things wherein they differ; whereas, if two things are alike in several respects, yet if they differ in only one, they cannot be the same: but things are frequently taken for the same, though in some instances they are alike, yet in many they differ.

As for instance, the Gog and Magog of Ezekiel, and the Gog and Magog of John, are alike in name, alike enemies to God and his people, alike for gathering in an hostile manner, shall both think evil thoughts, both shall have fire and brimstone rained upon them out of heaven, and both shall be destroyed. These likenesses might cause any person to take them for the same, if they did not notice the following dissimilarities:—

1. The Gog and Magog of Ezekiel shall be led by the chief prince of Meshech and Tubal; but the Gog and Magog of John, by the devil himself, loosed for that purpose.

2. The former shall come up from the north parts; the latter from the four corners of the earth.

3. The one shall come against the land of Israel after it shall have been long desolate, when the inhabitants are newly re-

turned, and are dwelling safely without walls, and having neither bars nor gates, before the appearance of the Lord, or the beginning of the Millenium; the other shall come against the camp of the saints, and the beloved city, after the thousand years are expired.

4. The first army shall prevail greatly, and bring Israel into mighty distress; the second shall only make the attempt, and then shall be immediately destroyed.

5. The former shall be destroyed by many means; such as their swords being turned one against another; Judah fighting against them; their flesh being consumed away while they stand upon their feet, their eyes in their holes, and their tongue in their mouth; and an overflowing rain, great hailstones, fire and brimstone; yet they shall not have their bodies burnt up, because their flesh shall be meat for the ravenous birds of every sort, and for the beasts of the field:—but the latter shall be immediately devoured by fire from God out of heaven, and shall not be destroyed by any other means.

6. The bones of the first Gog and Magog shall be buried in the land of Israel; their funeral shall last 7 months; 7 years shall their weapons serve for fuel: a glorious time of peace and prosperity on earth shall immediately succeed to their destruction:—But as the latter Gog and Magog shall be devoured by fire, nothing of all this burying them, &c., can happen: their destruction will be immediately followed by the resurrection of *all* the dead who shall not be raised at the coming of Christ the great day of judgment, and the conflagration of the world.

Now these are such differences as are sufficient to convince any persons, that the Gog and Magog of Ezekiel and John are not the same, notwithstanding those things in which they agree.

The Millenium and the new heaven and earth have been confounded together, owing to their being both periods of peace and prosperity, in which Christ and his saints shall have the Kingdom and reign—But

then they plainly differ in the following things:—

1. The Millenium, or the reign of Christ and his saints on the earth before its dissolution, is expressly limited to a thousand years, Rev. xx. But on the new earth, the servants of God shall reign for ever and ever, or to the *ages of the ages*, Rev. xxii. 5. Now surely, no thinking person can suppose that the spirit of God would expressly limit the reign of Christ and his saints to a thousand years five times in one chapter, and in another chapter expressly declare it to be for the *ages of the ages*, if he intended the same time in both.

2. In the Millenium the ships of Tarshish shall wait upon God, and the abundance of the sea shall be converted, and the islands of the sea shall hear his fame, and the inhabitants of them shall praise and glorify him:—but in the new earth there shall be no more sea.

3. In the Millenium the earth shall have need of rain, which shall not be granted to those who refuse to come up to Jerusalem yearly, to worship the King, *JEHOVAH of Hosts*:—fishers shall stand upon the seashores to fish; and the whole earth shall be highly cultivated,—but as there will be no sea in the new earth, there will of consequence be no rain, no fish, no fisherman, no cultivation, planting and sowing, &c.—

4. As at the close of the Millenium the sea is to give up its dead, as well as the earth—and as in the new earth the sea is to exist no more—it is evident that the Millenium and the new heaven and earth, cannot possibly be cotemporary, unless a thing can be and not be at the same time.

The city that shall be called *Jehovah Shammah*, or *The Millenial Jerusalem*,—and the new and heavenly Jerusalem, both are four-square—have each 12 gates, 3 of a side, with the names of the 12 tribes of the children of Israel written thereon—both cities are resorted to by the nations of the earth—both are capital or chief cities of their earths. Now these striking likenesses between them, have made many persons take them for one and the same city. But now for the differences:—

1. The Millenial Jerusalem, though the largest city in the world, being 10 miles square, or four times as large as London, is yet nothing compared to the heavenly Jerusalem, which is 12,000 furlongs, or 1,000 and 500 miles square; containing 2,250,000 square miles, or 140,000,000 of square furlongs.

2. The Millenial Jerusalem shall be built on earth, by the hands of men, of common materials—but the New Jerusalem hath God alone for its builder and maker, and shall descend from God out of heaven; as not a thousand such globes as that whereon we dwell could furnish materials sufficient to erect such a city; 1,500 miles square; walls of an 144 cubits thickness, and 1,500 miles high, composed of jasper, clear as crystal; pearls, single pearls, form the gates, in a wall so thick and high: the pavement is transparent gold; the foundations garnished with all manner of precious stones.—It is well that the same book that informs us of this city, describes its glory, greatness, riches and magnificence, tells us, at the same time, that it is to descend from God out of heaven, and that it owes its existence immediately to the creating power of Him that made all things; or faith itself could not have believed the wonderful account, which infinitely exceeds all that fiction hath invented! \* \* \* \*

These, and many other circumstances that might be mentioned, mark the difference between the Millenium and the new heaven and earth, and the city *Jehovah-Shammah* and the New Jerusalem; and clearly show them not to be the same, nor cotemporary, but different and successive states. And the confounding of these together, has been the first source of the amazing difficulties and absurdities in which different schemes of the Millenium have been involved.

*Secondly.* Another way in which this weighty cause has been puzzled, is, by dividing and sundering what God hath connected or joined together. Some, with Dr. Gill, believe that there shall be two periods; one before the thousand

years, which they call the spiritual reign of Christ, and in which the Gospel shall be spread through the world, the knowledge of the Lord shall cover the earth as the waters cover the sea; the Jews shall be converted, and the nations brought to serve the Lord: and this shall continue for a little time, perhaps 200 years; and then all the wonderful things spoken of in the Scriptures, respecting the increase of Christ's kingdom and his subjects, shall be over for ever. Then the Lord shall come—raise his saints—burn the globe—then renew the earth, then come and reign upon it 1,000 years with his saints; without any other subjects, or for any purpose, except just to be able to say that they have inherited the earth.—But to this hypothesis, besides what I have observed before, may be objected.

1. That this great and wonderful work of the universal spread of the Gospel, &c., before the coming of Christ, does not well agree with our Savior's description of the state of the world and its inhabitants, at the time of his coming, when faith shall hardly be found on earth: when iniquity and violence shall abound, as in the days of Noah before the flood, and as in the days of Lot, before the destruction of Sodom and Gomorrah.

2. It does not give time for the complete fulfilling of all the great things spoken of by the prophets: as, for instance, the complete settlement of the earth, and its being filled with people, notwithstanding the great destructions that shall happen at the beginning of the period. Not much less than 1,000 years are sufficient to accomplish this; especially when we consider that man's life will be so long, that he that dieth an hundred years old shall die a boy; and that as the days of a tree, shall the days of God's people be in that state; and that his elect shall long enjoy the work of their hands; which could not be true, — unless this happy time was to last more than two or three hundred years. Nearly a thousand years seem necessary for accomplishing perfectly all these great things, and fulfilling all the promises

respecting the latter days, in their full glory and extent; and more than a thousand years seem not to be required; as in that time, even by a moderate increase, the earth would, by a few beginnings, be as full of people as it could hold.

3. This scheme brings forth a great and astonishing effect, without an efficient and proportionable cause: As for instance, the Jews are supposed to be converted by those means which for ages they have resisted; yea, by means far less than they resisted at first. But can any rational man suppose, that a people, who resisted Christ himself, and the preaching of the Gospel by the mouths of the inspired apostles, confirmed by evident miracles, and who have hardened themselves more and more for many ages, shall all at once, without anything uncommon, but by the preaching of the Gospel, be thoroughly converted to God? And the same, in part, may be said of the heathen world, the Mahometans, &c. And what can bring the Christians to be one, as the Father and the Son are one, and cause the ministers of Christ, now divided in judgment almost upon every point, to see eye to eye? These things seem too great to be accomplished on earth till the personal appearance of Christ, which appears to be a cause sufficient to bring to pass great events.

Therefore we have no occasion to divide the conversion of the Jews from the personal appearance of Christ, since God has joined them together; and has declared that they shall look upon him whom they have pierced, and mourn.—And can any thing bring even honest Christians to think alike, but the appearance of an infallible judge to take his station on the earth, and send his messengers through the world to settle all disputes? Such an event is devoutly to be wished; and we believe that it must take place before the prophecies can be fulfilled.

There is therefore no necessity for dividing Christ's spiritual and personal reign into two periods, since both spiritual and temporal blessings are promised, and may be given at the same time.—

And Christ's reigning personally on earth, will be so far from preventing his reigning spiritually in the hearts of men, that it will be the most effectual method so to do.

*Thirdly.* Another reason why many persons do not understand these matters at all, is, because their ideas are confused about the coming of Christ, and the consequences that will follow in their order: they have an idea that Christ will come, raise and judge all the dead at once, burn the globe, and put an end to the whole scene. One principal design of these Lectures is to set the coming of Christ, and the great designs he has in view, in their own natural, scriptural, and beautiful light. . . . He comes to deliver Israel, to destroy the enemies of Jacob, to convert the Jews, to raise and glorify his saints; to be known through the world, to bless the nations, after having subdued and destroyed his enemies; to be honored by all people, to reign over all the earth,—and to fulfill his promises. All these, and perhaps more, are the designs of our Savior in coming to earth; and though he cannot do them all at once,—yet he can fulfill them all, in the greatest order, and in the most extensive manner, during the period of 1,000 years; which is the exact time that he hath set for his kingdom on earth to continue before the judgment.

*Fourthly.* Many err concerning these matters, because they are unacquainted with the Scriptures, and do not know and consider the power of God, do not see the harmony, beauty, order, consistency and connection of that glorious plan of prophecy which God hath revealed; and are not fully sensible of the importance of these subjects; and also do not enough bear in mind that God's power is sufficient, and his will is determined absolutely to perform all his promises, how difficult soever they may appear to us.

*Fifthly.* Another reason why the prophecies respecting the Millenium, and the new heaven and earth are not understood, and why the whole scheme appears so dark, confused and unintelligi-

ble, is, because of understanding the prophecies in their plain and obvious sense, many or most explain them in a spiritual or mysterious sense, about which they can never agree; there being as many spiritual senses as there are spiritual interpreters. And this shows the infinite superiority of understanding the Scriptures in their plain, obvious sense; for let a thousand persons undertake to explain the prophecies according to their spiritual sense, and there will be such confusion among them, that none will be able with certainty to learn the meaning from any of them; for scarcely two will agree. But let them all determine to take the prophecies in their most obvious sense, and they will rarely, if ever, differ in the interpretation.

*Sixthly.* Many must be ignorant of the beauty of the prophecies, because they limit the execution of them to a small point of time; and they close the whole scene at the day of judgment, pretending that after that time all revolutions end, and all God's intentions of mercy and goodness are over forever:—whereas the Scripture declares that God hath commanded his covenant to a thousand, and even thousands of generations; and since not near two hundred generations have past from Adam until now,—and the creation of the new heavens and new earth, on which such glorious scenes are to take place, will not be until long after the day of judgment, and the conflagration, and yet prophecy speaks expressly of those wonderful works which will be done on the new earth; therefore we may easily see that the grand system of God is very extensive, and the plan of Jehovah vast and comprehensive, extending far beyond the narrow compass of limited and narrow minds: from the beginning of creation to the grand consummation of all things, when God shall be all in all!

In the following lectures upon the Millenium, I goupon this ground.—That all the books in the Bible are genuine and authentic, and that the Scriptures, and especially the prophecies, were given by inspiration, and have all been, or must be hereafter, fulfilled: that where

anything is prophesied of, if it can be proved not to have been accomplished, it as certainly still remains to be fulfilled. That as the words of prophecy are called *faithful and true*, and as far as they have been fulfilled, have abundantly justified those descriptions, having been literally and exactly accomplished; I therefore shall suppose, that such as are yet behind, shall in due time be as clearly and plainly brought to pass before the eyes of men.

If this ground be good, then my Lectures will contain a true and faithful history of the great events that are yet to take place, between this time and that grand period when Christ shall resign the kingdom to the Father. If these principles upon which I go, are true, I am not in the least concerned about the fate of these Lectures; but if this ground on which I stand fails, I am entirely willing to fall in such good company; and with no other fate but that my Lectures may sink into oblivion, when the literal sense of prophecy is proved not to be true.

(To be continued.)

### The Sabbatarians.

BRO. MARSH: Is your paper open to a full discussion of the Sabbath question? J. H. Waggoner, I am informed, has said, and said it publicly, that your paper was not open to both sides of that question, and some brethren think if that is the case, that you are afraid of an investigation. A. N. SEYMOUR.

Reading, Mich.

✠ We have repeatedly called upon Sabbatarians to give positive Bible testimony which shall prove that *Christians* are required to keep the seventh day.—However, we do not want mere speculations, affirmations, nor visions—but the plain word of God. On these conditions we invite them to write for the columns of the *Expositor*.—Ed.

“He shall spare the poor and needy, and shall save the souls of the needy.”

BRO. A. B. SWIFT, Dayton, Iowa,—May 30, 1857, writes:

I wish some proficient brother would come this way, and preach to the strangers of the Gospel here. I think good could be done. The subject of life and death is considerably agitated just now. Because I have endeavored to proclaim the word and testimony, bearing directly upon this doctrine, I therefore suffer all manner of reproach, by professed Christians in the vicinity. I think light is beginning to shine here: cannot some Bible preacher come and locate near me? I am alone.

BRO. J. PARRY, Sandy Hill, N. Y., July 22, 1857, writes:

There is little worthy of note in these parts; the truth I fear makes little progress amongst us; sectarian prejudices, the love of popularity, and the rapid increase of spiritualism and its covert attacks on revelation, all combine to shut out the light of God's word, and leave the church and the world in heathenish darkness on the subject of Immortality and Eternal life only through Christ.—The old temptation, “Ye shall not surely die, but ye shall be as gods, knowing good and evil,” has not lost its influence in the world since the days of Eve's first trial. Her children in all generations have followed her example; and against all evidence from reason, experience and Scripture; have persisted to the present day in rejecting the truth of God, “the soul that sinneth it shall die,” and adopting the testimony of the father of lies as their creed, in direct opposition to what God has clearly revealed in his word.

### To James White,

THE CORRESPONDING EDITOR OF THE SABBATH HERALD.

DEAR SIR: You appear to have the controlling influence over the *Herald*, and the Sabbathfriends consider you their champion, and as you are doubtless the best exponent of the Sabbath question in their ranks,—I really desire to have a friendly discussion or examination of

that question with you, through your organ published at Battle Creek. My only object in such an interchange of thought is God's truth and glory, and the salvation of man from error to truth. I have a very strong and abiding conviction that your position on subject is without foundation in the word of God: now then such a discussion will certainly do no harm. If you are right, it will appear more evident than ever before. If you are wrong you certainly should be willing to have your errors exploded. I am sure I am.

I propose that we take up the eleven questions that I sent to your office, (those published in the Prophetic Expositor some few weeks since which no one as yet has answered, hence I conclude they are all unanswerable.) If those questions can be answered by an appeal to the word of God, I shall consider your position correct. If not, you have no foundation whatever in my judgment to support your theory. Will you read 1 Peter iii. 15, and then give an answer.  
*Truth I love.*

Respectfully yours,  
A. N. SEYMOUR.  
Reading, Mich.

**BRO. MARSH:** Is there not some efficient preaching brother who can come to Michigan and travel among the brethren, and preach the whole counsel of God? Much good will be the result, I verily believe. Can not H. V. Reed come? We would be glad to see some one of the Lord's servants.

A. N. SEYMOUR.  
Reading, Mich.

Prayer is a petition to God for mercies; an acknowledgement of our dependence upon Him, as a Supreme Being. No duty was ever enjoined that is more proper, or privilege granted for which we have greater reason to be thankful: and yet how sluggish are our hearts to comply with the obligation; how dull are they of comprehension relative to this duty.

### Obituary.

**BRO. MARSH:** Although at this late date, by the request of surviving friends I wish to record the death of our highly esteemed and greatly lamented brother, Joseph Cooper, Jr., who departed this life, April 12, 1857. He endured his last affliction with christian fortitude and meekness. Bro. C. appeared to be apprised of his approaching, speedy dissolution, and gave that advice and counsel to his beloved wife and children, and his friends, as will be of lasting benefit to them, if heeded. Bro. Cooper was universally beloved in the Church and out of it. He was an active, working, living member of the body of Christ, and the vacancy in the important station which he so honorably filled while living, as Elder in the congregation, is now deeply felt by the brethren. Brother Cooper adorned his profession by a well-regulated life, and godly conversation. Our deceased brother has left a worthy widow and 5 small children to lament his loss: yet they mourn not as those without hope. A funeral discourse was delivered by the writer upon the origin, present state and future destiny of man, to a large and deeply interested audience, which it is hoped made a good impression on the minds of many.

"Our sleeping brother soon will rise,  
And from the dust awake;  
When Christ in glory rends the skies,  
And all the kingdoms shake."

L. H. CHASE.  
Pittsfield, Pike co, Ill., June 8, 1857.

**ANN,** wife of Dr. C. J. Waldo, of Tekonsha, Mich, died very suddenly, June 23d. Her health for several weeks previous to her decease had been better than usual. On the morning of the 23d, about 10 o'clock, a hive of bees commenced swarming, and she took the dinner horn, went out and blew it quite zealously for the men who were at work in the field. She re-entered her house, and in a few moments she was found prostrated on her bedroom floor, in an apoplectic fit, insensible, and remained so till she fell a victim to the monster "enemy" death, the same day, at 8 o'clock, p. m., being 65 years old.

She embraced christianity, and connected herself with the Baptist Church in her youthful days, and enjoyed the fellowship and esteem of the church till life's latest hour. She was an agreeable companion, an affectionate mother, and kind neighbor. For a number of years past, her mind had been interested in the personal and pre-millennial advent of Christ, fulfilment of prophecy, signs of the times, state of the dead, non-immortality of the soul, final destiny or end of the wicked, and the establishment of the Kingdom of God upon the earth, of which she was a lover, learner and devoted believer.

By the request of Dr. W., I was called upon to attend the funeral. The Baptist and Presbyterian friends kindly tendered to us the use of their edifice for the occasion. I preached to a large and attentive audience in the Presbyterian church, a discourse from Rev. xiv. 13. The divisions of my subject were as follows:—1. The chronology of the text. 2. Why are the dead who die in the Lord said to be blessed. 3. What is death, and how came the great enemy in our land? 4. Is there ever to be a release from its cruel and destroying power? 5. The state to be enjoyed subsequent to deliverance from death, and its final extinction. 6. Address to the mourners from 1 Thess. iv. 14, 18. 7. An exhortation to the church and world.

We prayerfully hope that this sad and sudden bereavement of Providence, will lead all who are called to mourn, to an immediate examination of their own hearts, and a full preparation to meet the day of judgment; and especially may the comforting promises of the word of God yield unspeakable consolation to our aged brother (aged 70) and may the sore and distressing trials which he is now passing through, work out for him a far more exceeding and eternal weight of glory.

A. N. SEYMOUR.

Reading, Mich.

[J. T. ONGLEY.—The obituary notices are crowded out in this, but will appear in our next number.—Ed.]

DEAR BROTHER JOSEPH: Death has again entered our little family, and taken from our fond embrace, our two darling children, Albert C. and William Henry, our two youngest. Albert was 6 years and 6 months, and William H., was near 3 years old. They died of the scarlet fever. William Henry, our youngest, died the 22d, and Albert C., the 29th of June, just one brief week apart. Our eldest, Edgar Alonzo was first attacked, but is now getting better. How true the saying, dear brother, that "In the midst of life we are in death"! O! may the Lord help us to be resigned to His will, and may we be prepared to meet our dear friends who have gone before, in that land of rest where sickness, sorrowing, pain and death are felt and feared no more. O! how vain is the help of man! We had the best medical aid that could be had, but all in vain. They are gone, and we miss their company.

As ever,  
Greenfield, Ill., July 5, 1857.

[We deeply sympathize with our brother and family in this severe and afflicting bereavement. May the Lord comfort and sustain them.—Ed.]

Gone from our hearthstone,  
Gone from their play,  
Gone with their smiling  
For many a day:—  
Two of our darlings,  
Pure lambs of our fold,  
Leaving us sorrow  
Too heavy to hold.

Brightly they cheered us  
Through their short stay,  
But going, took with them  
The light of our day.  
We grope in this darkness,  
We faint in this gloom,—  
And tearfully yearn for  
The morning to come.

Yet in this great darkness,  
Our hearts may have rest,  
Knowing that Jesus  
Will fold to his breast,  
Our darlings with fullness  
Of love, as when He  
Said, "Suffer the children  
To come unto me."

COUSIN JENNY.

# 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. XXVIII.]

ROCHESTER, N. Y., AUGUST 15, 1857.

[No. 6.

## 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*

### SECOND DISCOURSE.

HOW CHRIST'S COMING IS RELATED TO OTHER EVENTS—THE MILLENIUM—WRONG VIEWS CORRECTED—THE FINAL ADVENT PRE-MILLENIAL—THE POINT ARGUED.

"And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth."—Luke xviii. 7, 8.

ACCORDING to the popular belief, the final advent of the Savior is a far distant event,—a mysterious and undefined something which is to transpire at some remote point in the revolutions of ages, long after the progress of Christian knowledge, the developments of science, and the march of intellect, have made the world universally pious, just and happy. On the platform and in the pulpit, we hear men talking rapturously and hopefully of some golden, blessed age, which is to be ushered in under the operation of existing instrumentalities. By the preaching of the Gospel, the work of Christian education, and the progress of reform, they expect the world to be converted, Antichrist destroyed, Satan cast out, and all the relations, occupations and pursuits of men purified, en-

nobled and regulated with justice. This is the hope which poets sing about, and orators preach about, as the great incentive to missionary effort, and the reward of self-denial, liberality, and prayer in the good work of propagating the Gospel. And when once this glorious era has come, and continued through an indefinite period of duration, then, somewhere down among uncounted ages, the idea is, that Christ will appear in the heavens, join these terrestrial glories with glories celestial, and close the scene of grandeur amid songs and triumphs that die from us into the fathomless profound of eternity.

Now, all this may be very poetical,—and answer very well to touch off platform speeches. It certainly is very flattering to human pride, and very pleasant for the fancy to dwell upon. But *is it the truth of God?* We are not inquiring now for what is captivating, and beautiful, and touching to the natural heart, or even to the Christian's imaginings. We want to know what Jehovah saith—what the spirit of the Lord hath revealed concerning these things. And I am free to confess to you that my study of the Scriptures has taught me to expect a very different course and order of events. My Bible tells me of no millenium which existing processes are to bring about. Neither does it tell me of a millenium which is to *precede* the Savior's final advent.

The only Millenium I read of in the holy book is that which is to be *introduced* by the glory and power of *Christ's coming*, and the chief excellence of which is, his personal presence and reign with his saints upon the earth. It is



not the reign of art, science, human culture, or free governments, for which the Bible teaches me to look; nor yet for the universal triumph of Christianity or the church as we now have it; nor yet for the reign of justice, holiness, or any mere abstract principle; but for the *personal reign of Jesus my Lord*, when "all people, nations and languages shall serve him," and shall "come up unto Jerusalem to worship the King, the Lord of hosts." And that this millenium may come, and this glorious reign be established, the Savior himself must *first come*, as he promised, and as the angels declared in the day that he was taken up into heaven.

The advent of Christ, then, for which I look, and for which I would have all men look, is not a *post-millennial*, but a *pre-millennial* coming; not a coming long hence, after an era of liberty and perfection such as orators and poets have dreamed of, but a coming which is to usher in and begin the promised age of glory, and introduce to the world the fruits of a consummated redemption. *It is Christ's coming that is to make the millenium*, and not the millenium which is to prepare the world for Christ's coming. Upon this point my mind is clear, and my faith too firm to be shaken.—There is hardly another subject in the Bible upon which there is such a mass of varied divine testimony as upon this. And if you will be at the pains to search out and test the observations which I am about to submit, I feel satisfied that you will be obliged, either to repudiate the Scriptures, or to make up your minds to believe as I do.

1. I have examined the Scriptures with diligence and care, and have looked at this subject as a matter of study for more than a half-score of years; and to this moment I have not found one passage, and I do not believe that you can find one, which, by any legitimate construction, asserts a period of rest, triumph, and millennial glory *anterior* to the great and final coming of our blessed Lord. If there be such a passage, I will be obliged to any one who will point it out to me.

2. I find the Scriptures invariably representing the church of Christ as afflicted, persecuted, depressed, wronged and reproached until relieved by the coming and kingdom of the Savior to judge the world in righteousness. Daniel, in his vision, beheld the saints warred with,—and prevailed against, *until the Ancient of days came*, and judgment was given: (vii. 21, 22.) The text distinctly identifies the avenging of God's elect with the coming of the Son of man, and shows that his people shall be a suffering people until that day of avengement comes. And other passages to the same effect are numerous and strong.

If we look at the laws and conditions of discipleship, we read, "ALL that will live godly in Christ Jesus shall suffer persecution." "If any man will come after me, let him deny himself, and take up his cross." "The servant is not greater than his lord. If they have persecuted me, they will persecute you."—"In the world ye shall have tribulation." "We must through great tribulation, enter into the kingdom of God." If we look at the accounts of the relative strength of the church, we always find it consisting of a depressed minority.—"Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." "Fear not, *little flock*." "Many are called, but few are chosen."

If we look at the promises of the Gospel, we find them nearly all framed to a condition of suffering, temptation and affliction on the part of those to whom they are addressed. "He that shall *endure* unto the end, the same shall be saved." "To him that *overcometh* will I give to eat of the hidden manna." "Think it not strange, concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings." "Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you." Are we to be rewarded for our toils and labors in the gospel? It will only be "when the Son of man shall come in the glory of his Father." Are

we to inherit the kingdom? It is only "when the Son of man shall come in his glory, and all the holy angels with him." Is the church waiting in hope? It is "for the coming of our Lord Jesus Christ." Did Paul look for "a crown of righteousness?" It was only to be given him "at that day." It is only when "he shall appear a second time," that he will appear "unto salvation."

Everything of glad hope which the gospel gives us points to the final advent. "The whole creation groaneth and travaileth together in pain until now: and even we ourselves groan within ourselves, waiting for (the resurrection) the redemption of our body." There is no promise of rest, no Sabbath-keeping, for the dwellers upon earth, until our Joshua comes and gives us the glorious land. Everything remains disjointed, sickly, afflicted, until then. And amid all these groans, reproaches, and troubles which roll and dash upon the church until they break against the throne of the returning Redeemer, we look in vain for that sunny continent of universal peace and jubilee of which men speak.

3. The Holy Scriptures, so far from promising to us a millenium of universal righteousness before Christ comes, invariably represent the world as *abounding*, if not *ever growing*, in wickedness, even up to the very moment of his coming. Look at the text. Though in the form of a question, it yet contains the strongest kind of asseveration, that the coming Judge shall find the world awfully apostate. "*When the Son of man cometh, shall he find faith on the earth?*" "That day shall not come except there be a falling away first." Many servants shall say, "My Lord delayeth his coming; and shall begin to smite their fellow-servants, and to eat and drink with the drunken; and the Lord shall come in a day when they look not for him, and cut them asunder, and appoint them their portion with hypocrites."

"*Evil men and seducers shall wax worse and worse, deceiving and being deceived.*" "The Spirit speaketh expressly, that in the latter times some

shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron." "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, 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." "Remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the spirit." "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, 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."—"The mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way; and then shall that wicked be revealed, whom the Lord will consume with the spirit of his mouth, and shall destroy with the brightness of *his coming*: even him,—whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish;—because they received not the love of the truth, that they might be saved.—And for this cause God shall send them strong delusion, that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

These are dark and awful descriptions, and they stretch down from apostolic times to Christ's own personal coming. In the Revelation also, under three distinct streams of prediction,—seals, trumpets and vials,—we have a series of successive and ever-urgent-

ing defections, revolts, apostasies and usurpations, which are ended only with the tremendous judgments of the day of the Savior's personal appearing. Where, then, is that glowing period of universal righteousness, liberty and peace, which some are looking for previous to our Savior's final coming?

4. The Savior's prophetic discourse, which is the fountain of all these prophecies concerning the last times and the second advent, allows no place for a period of millennial glory anterior to the personal arrival of the Son of man.—That discourse, running through the 24, and 25th chapters of Matthew, gives us a luminous sketch, by the hand of the great Master of Prophets, of the leading aspects of the divine administrations from the destruction of Jerusalem to the consummation of all things. The Savior there describes most vividly and plainly all the great signs which are to precede, attend, and follow his coming in the clouds of heaven with great power and glory. And if it is true that his final advent is to be preceded by 1,000 years of universal righteousness and peace, it is impossible to believe that he would have entirely omitted all allusion to it in a prophecy so comprehensive, and yet so minute in its details. Such an intervening millenium would have been a "sign" so notable that it could not have been passed by.

And yet we search in vain through all that wonderful discourse for the smallest hint concerning it. Nay, he specifically describes a great and unprecedented tribulation, beginning with the siege and fall of Jerusalem, and stretching on "until the times of the Gentiles be fulfilled," and tells us that "IMMEDIATELY AFTER THE TRIBULATION OF THOSE DAYS shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming." There can be no millenium of peace whilst "tribulation" lasts; but in this account "tri-

bulation" only ceases at the point when the signs of Christ's immediate advent appear.

The only space between the tribulation and the terrifying signs of the judgment is described by the adverb *cutheos*—*instantly, immediately, quickly*,—without the intervention of any other event. To make that adverb include a millenium would be to contradict its whole meaning, and to adopt a principle of interpretation which would reduce all language to uncertainty. But we must do it to have the millenium before Christ comes. Nay more; as if forever to cut up by the roots all hope of a period of universal righteousness and peace prior to the Judgment, the Savior adds, "As the days of Noe were, so shall also the coming of the Son of man be." What were the characteristics that marked the last periods of the antediluvian world? Was the flood preceded by a millenium of righteousness and peace, or a millenium of universal apostasy, sensuality, wickedness and debasement? Let the word of God answer. "And 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. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. The earth also was corrupt before God; and the earth was filled with violence. And God looked upon the earth, and behold, it was corrupt: for all flesh had corrupted his way upon the earth." Such is the awful portrait which inspiration gives of those early times; and He who cannot lie says, "SO SHALL IT BE ALSO IN THE DAYS OF THE SON OF MAN!"

5. The Scriptures explicitly teach us that the world shall remain in a mixed condition, in which the good and the bad shall grow together and mature side by side until the day of judgment. Upon this point, the parable of the wheat and the tares is a perpetual demonstration. Much as men have controverted over that parable, no man can separate from its teachings this clear and strong prediction, that the wicked shall live and flourish as long as this present dis-

pensation endures. Jesus himself has so explained and applied it. "*The field is the world.*" In that same field are both wheat and tares, the children of the Kingdom and the children of the wicked one. "*Both grow together until the harvest.*" "*The harvest is the end of the world.*" And, until that end comes, no man or angel can uproot or remove those tares. There they are, growing and bearing fruit; and there they will continue to grow and flourish until Christ comes with his reapers to wind up this present economy. There is no triumphing of the wheat over the tares; no monopolizing of the field by the righteous; no trampling down, subjugation, conversion or eradication of the hosts of the wicked, until then.

What could more directly, positively and unequivocally prove that there is to be no millenium of universal righteousness, liberty and peace, before Christ comes? In the millenium, the glory of the Lord is to 'fill all the earth.' "All people, nations and languages" are then to serve Jesus, "and all dominions shall serve and obey him." The knowledge of the Lord is to cover the earth as the waters cover the sea. "They shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for *all* shall know him from the least to the greatest." "Every knee shall bow, and every tongue confess, that Jesus Christ is Lord, to the glory of God the Father." And yet this self-same holy record teaches us that the devil will have his children here, and that they shall grow and flourish until the day of Christ's coming to judge the world. Is not the demonstration complete, that the millenium does not commence until after Christ comes?

6. It is self-evident that there can be no millenium of universal righteousness, liberty and peace, whilst the great anti-christian powers, and the confederations of usurpation and wickedness continue to defile and oppress the world with their foul presence and work. How can there be a millenium whilst "the mystery of iniquity" lives and operates "after the working of Satan, with all power and

signs, and lying wonders, and with all deceivableness of unrighteousness"?—How can there be a millenium whilst the domineering, blasphemous and persecuting power in Daniel, which speaks "great words against the Most High," and wears out the people of God, continues making war with the saints and prevailing against them? How can there be a millenium whilst corrupt and oppressive governments still usurp the prerogatives of God, and array themselves against liberty and truth? How can there be a millenium whilst nations gather themselves to battle, and "the kings of the earth, and the great men and the rich men, and the chief captains, and the mighty men," continue to make themselves obnoxious to "the wrath of the Lamb"? The thing is impossible. The very idea is preposterous. And yet I will prove to you that the Scriptures explicitly teach that these antichristian and usurping powers will live on till Christ comes, and that they shall only be destroyed when He shall judge the world.

Look at what is said of the duration and end of "the man of sin," in the Second Epistle to the Thessalonians.—The apostle tells us that it had already begun to work in his day. The Paganism of the Roman government for a while stood in its way. But the Spirit said, that when this hindrance should be removed, "then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth and shall *destroy*"—*when, and how?* By the gradual spread of *evangelical religion?* By the present processes of bringing men to the knowledge of the truth? No, no, no:—"WITH THE BRIGHTNESS OF HIS COMING"—*tu epiphaneia tees parousias autou*—literally, BY THE APPEARING OF HIS OWN PRESENCE! Here, then, is positive proof from the word of God, that this man of sin is to continue in existence until Christ's final coming, and is to be consumed and utterly destroyed only by the personal advent and appearance of the Son of God himself. It is useless to tell us that the "*coming*" here spoken of denotes a mere figurative

or providential interposition of the Savior.

The whole passage is sternly prosaic and free from metaphors, and the words employed are never elsewhere used figuratively in the New Testament. *Epiphaneia* is used in 5 other places, and is in each one universally understood as denoting a *real appearing*,—a personal and visible manifestation. *Parousia* is used in 23 other places in the Scriptures, and in every one of them denotes a *literal presence*—a *personal advent*. Both these words as strongly and directly describe a real, visible, and personal coming as any in the Greek language; and when used with reference to a person, they cannot mean anything but a real presence and advent of that person. "The coming of Stephanus, and Fortunatus, and Achaicus," means the personal advent and presence of these men. "The coming of Titus" is the personal advent and presence of Titus. And so "Christ's own coming" is the advent and presence of Christ himself, in his own proper person. And if the words "*appearance of his presence*," or "*the appearing of his own advent*," do not mean the visible, literal and personal revelation or manifestation of himself, it is impossible to employ terms that can express it, and human language is incapable of being interpreted on any fixed and definite principles.

Wherever else the word *epiphaneia* occurs in the New Testament, all men take it as conveying the unmistakable idea of a *real appearing*. Wherever else the word *parousia* occurs in the New Testament, there is no disputing the fact that it means *arrival, presence, advent*; and when applied to persons, a *personal arrival, presence, or advent*. And when both are united, as in the case before us, how is it possible that they should mean anything less than the literal, real and personal arrival and presence of Jesus, with reference to whom they are used? The man of sin, then, is to live on until Christ himself shall come, and shall be destroyed only by the appearing of the Savior's own personal advent. And so the most thorough and

able interpreters have uniformly taught. Luther says, "*They (the man of sin and his rabble) shall be preserved until the coming of Christ.*" Let us therefore pray the God and Father of our Lord Jesus Christ, that he would hasten *that day of the glorious appearing of His Son*, which he has promised, in which he has declared that this wicked one, this man of sin and son of perdition, shall be destroyed."

Archbishop Usher says, "The glorious appearing of the Son of God in the latter day shall be the overthrow of Antichrist, whence we gather that *before the last day he shall not be utterly consumed.*" Robert Fleming remarks, "Tho' the Lord will gradually consume or waste this great adversary by the spirit of his mouth, yet *he will not sooner abolish him than by the appearing of his own presence*, and I choose to render and understand the words, Thess. ii. 2-8."—And Melancthon, Milton, Wesley, Watts, Chalmers, Bouar, Elliott, and other men of piety and learning, have expressed themselves to the same effect: all showing that there can be no millenium of peace and righteousness before Christ comes.

Look next at what is said concerning the destiny of the blasphemous and persecuting power denoted by "the little horn," in the visions of Daniel. Whether that presumptuous power is the same as Paul's "man of sin," matters not in this connection. Its existence is certainly incompatible with the idea of universal righteousness, liberty and peace; and the epoch of its end is the epoch of the final advent and the judgment. The prophet distinctly states concerning the eleventh horn, "even of that horn that had eyes, and a mouth that spake very great (presumptuous) things, whose look was more stout than his fellows; I beheld, and the same horn made war with the saints, and prevailed against them, UNTIL THE ANCIENT OF DAYS CAME, AND JUDGMENT WAS GIVEN TO THE SAINTS OF THE MOST HIGH, when *the time came that the saints should possess the kingdom.*"

This language is very plain; but to render it still more unmistakable, an angel interprets the vision to the prophet, and further says of this little horn, "He shall speak great words against the Most High, and shall wear out the saints of the Most High, and shall presume to alter appointed seasons, and the law, and they shall be given into his hand until a time, times, and the division of time. *BUT THE JUDGMENT SHALL SIT, WHEN HIS DOMINION SHALL BE TAKEN AWAY, TO BE WASTED AND DESTROYED.*" (See Winstie's translation.) Let the impious and persecuting power of the little horn, then, be what it may, the word of God says that it will live on till the Ancient of days comes, and the judgment sits, and the suffering saints enter into their kingdom.

Look also at the *great ten-horned beast* upon which this presumptuous little horn grew. Daniel says it was "dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and trampled upon the remains with its feet." The interpreting angel says that this beast is the *fourth* great kingdom upon the earth, which "shall devour the whole earth, and shall tread it down, and break it in pieces." Surely there can be no universal reign of righteousness, liberty and peace, while such a power remains and triumphs. And yet its end is particularly given as contemporaneous with the destruction of the *little horn*, and the final advent of the Son of God.

The time when its thrones were cast down, as beheld in the vision, is the time when "*the Ancient of days did sit,— whose garment was white as snow, and the hair of his head like the pure wool, his throne the fiery flame, and his wheels the ardent fire. A fiery stream issued and trailed forth before him, thousand thousands ministered unto him, and ten thousand times ten thousand assisted before him; THE JUDGMENT SAT, and the books were opened.*" It was only then that "*the beast was slain, and his body destroyed, and given to the burning flame.*" And that this judgment and destruction is to take place in the period

of the personal coming of the Savior, is also explicitly stated. "I saw," says Daniel, "and behold, *one like the Son of man came with the clouds of heaven, 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.*" The prophet here evidently refers back to a previous vision, and identifies this kingdom of the descended Lord with that referred to in the second chapter, where it is said, that "*in the days of these kings,*" the very powers symbolized by the *ten-horned* beast, "shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Let any man look at these divine revelations with an unbiassed mind, and he cannot escape the fact that the personal advent of Christ, the day of judgment, and the ultimate destruction of these great antichristian powers, are all connected together in one and the same great epoch of time, leaving no room for the millenium anterior to the Savior's coming.

If we look to the 11th chapter of the Revelation, we again find the setting up of the reign of Christ over the nations, the great day of God's wrath, the time of the judging of the dead to give reward to prophets and saints, and the *destruction of them that corrupt and destroy the earth*, all connected together in the same period. The one is made synchronous with the other. And all belong to the epoch of the sounding of the last trumpet, when the whole mystery of God is to be finished, as he hath declared to his servants the prophets.

So also in the nineteenth chapter of Revelation. The *ten-horned* wild beast, which ascended out of the pit, and whose doom is to go into perdition, and "the false prophet that wrought miracles before him," both, with their deceived and infatuated followers, are still found alive and vigorous, and arrayed against the

Lamb and his adherents, up to the very time when the heavens open, and the mighty Son of God comes forth to tread the winepress of the fierceness and wrath of Almighty God.

Let men dream, then, as they may, the revelations of God are certain and sure. Antichrist shall live till Christ comes. Sin, tyranny and usurpation shall continue as long as the present dispensation. And persecution and iniquity shall not cease until the Son of man cometh to judge the world in righteousness. *It follows, then, that Christ will come before the Millennium.*

7. But let me direct your attention to yet another Scriptural consideration bearing upon this subject. What I have said is enough; but the point is so momentous as to warrant the fullest accumulation of testimonies. It involves many matters of transcendent interest to the children of men, and we should spare no patience in probing it to its very depths. We can gain nothing by the indulgence of false hopes. It is the truth alone that shall not fail or disappoint us. Vast numbers of people believe that we shall have the millennium before Christ comes. In this I consider them mistaken. It accordingly becomes me to make a full exhibit of the grounds upon which I reject their dreams.

I have shown *from the Scriptures* that the church is to remain in a depressed condition until Christ comes; that the world is to abound and grow in wickedness for the same length of time; that the Savior's great prophecy leaves no room for the millennium prior to the second advent; that the world is to contain a mixed population of good and bad until the great harvest of the last day; and that Antichrist and the great oppressing and persecuting powers are to be destroyed only by the personal intervention of Christ when he shall come the second time. And I will yet prove to you, by the same divine authorities, that the general conversion of the world to obedience to the Son of God, which the idea of the millennium implies, is to be effected only when Christ comes.

There is, perhaps, no passage that is

more frequently quoted in proof of the final and universal triumph of Christianity than the second chapter of Isaiah.—God there says, "It shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, 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. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats.—The Lord alone shall be exalted in that day; and the idols he shall utterly abolish." This is a grand and glowing promise; and, as surely as God lives, it will be fulfilled. But *when* shall these things come to pass? A thousand years before Christ comes? Not at all. It is to be when "*he shall judge among the nations,*" when men shall "enter into the rock and hide in the dust for fear of the Lord, and for the glory of his majesty"—in "*THE DAY OF THE LORD,*" when "the loftiness of man shall be bowed down, and the haughtiness of men shall be made low;" "*when he ariseth to shake terribly the earth.*"

How strange that men should throw out of this prophecy these plain and distinct allusions to the time, which unquestionably identify these glorious achievements with the day of judgment and the Savior's own personal manifestation! Why should men seek the caves and clefts of the mountains to hide from the Lord and the glory of his majesty, if he is not then to be personally revealed? What is "*the day of the Lord,*" but the day of Christ's appearing for judgment? What is his rising to shake terribly the earth, and to bring the nations to account, but the coming of the great King with his rewards with him? And yet it is distinctly stated, that it is only *THEN* that the Lord's house is to be supremely exalted, and the nations learn war no more.

People also look and pray for the mil-

lenium as a time when Christ shall reign the King of nations, as he now reigns the King of saints. But the kingdoms of this world are to be the kingdoms of Jesus only when he shall finally come. Daniel says, "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." Here is a picture of the Savior's investiture with the universal sovereignty of the earth; but it is specifically connected with his coming in the clouds of heaven. John also "heard great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, even of Christ; and he shall reign forever and ever." But it was only after the last trump had sounded, and the time of wrath, resurrection and judgment had come: (Rev. xi. 15-18.) He also saw thrones, and the martyrs and saints seated on them, Satan bound from deceiving the nations, and Jesus reigning with his holy ones; but it was only after the opening of the heavens, and the personal advent of Him who had on his vesture and on his thigh a name written, *King of kings, and Lord of lords*: (Rev. xix. 20)

In the 22d Psalm we read that the son of David "shall have dominion from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him.—Yea, all kings shall fall down before him; all nations shall serve him." But it is only when "He shall judge the people with righteousness;" when "HE SHALL COME DOWN."

In the second Psalm Jehovah says to his only-begotten, "I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." But the time is also declared to be when "I have set my King upon my holy hill of Zion."

In the 66th chapter of Isaiah, God says, "It shall come, that I will gather all nations and tongues; and they shall

come and see my glory." But it is only when "the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebukes with flames of fire." Zechariah also says, that "The Lord shall be King over all the earth." But it is only after "the Lord shall go forth, and his feet shall stand upon the mount of Olives, which is before Jerusalem on the east,"—in the great "day of the Lord."

It is also given as one of the glories of the millennium, and essential to it, that the Jewish race is then to be entirely converted to the Messiah, and made a holy people. Paul says, "All Israel shall be saved." The angel that announced the Savior's first advent, said of him, "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 FOREVER." And yet it is explicitly stated that this shall be only when he shall finally appear again in our world.

Jesus says, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled; and then shall they see the Son of man coming in a cloud with power and great glory." "They shall be mine, saith the Lord, in that day when I make up my jewels;" (Mal. iii. 17.) When the Lord shall arise and have mercy on Zion, says the Psalmist, when the set time to favor her is come, "when the Lord shall build up Zion, HE shall appear in his glory."—We read in Micah, "I will surely assemble all of thee, O Jacob; I will surely gather the remnant of Israel: I will put them together as the sheep of Bozrah, as the flock in the midst of their fold." But when this is to be done, we read, also, that "their King shall pass before them, even the Lord on the head of them." Jerusalem shall "arise and shine." "The Gentiles shall come to her light and kings to the brightness of her rising." But it is only when "the Redeemer shall come," and "the Lord shall arise upon her, and his glory shall be seen:" (Isa. lix. 60) The Lord says, "I will pour upon the house of David,



and upon the inhabitants of Jerusalem, the spirit of grace and supplication;" but, at that time, "they shall look upon him whom they have pierced." (Zech. xii. 11.)

My brethren, is not this enough?—Where is the foundation on which men expect a millenium of universal righteousness, liberty and peace, before the personal return of our ascended Lord? What do the most noted of scholars and saints tell you upon the subject? Hear our own Luther, whose name has been "plowed into the hearts of millions, and on the brightest place in the roll of the illustrious dead."

"Some say," says he, "that before the latter days, the whole world shall become Christians. This is a falsehood forged by Satan, that he might darken sound doctrine. Beware, therefore, of this delusion." So also thought the great Melancthon. "The true church," says he, "will always suffer persecution from the wicked to the end of time, and in the church itself the good and the evil will continue blended together."—He expected Antichrist to live till the advent and resurrection. The intrepid Knox, the champion of the Scottish Reformation, says of this world's universal reform, "It never was, nor yet shall be, TILL THAT RIGHTEOUS KING AND JUDGE APPEAR for the restoration of all things." The masterly Confession at Augsburg, the foundation-symbol of Protestantism, and the acknowledged creed of the largest number of the greatest theologians in all the world, "CONDEMNS those Jewish notions that, PRIOR TO THE RESURRECTION OF THE DEAD, the pious will engross the government of the world, and the wicked be everywhere exterminated." The idea of a millenium of universal righteousness, and of the triumph of the saints, previous to the second advent, is sternly denied a place in that glorious monument to the truth. The noble confessors of the Reformation refused to have any fellowship with it. They condemn it. They stigmatize it as a Jewish fable.

The author of that great bymn, *The*

*Paradise Lost*, the master as well of sacred learning as of song, says,—

Truth shall retire  
Bestuck with slanderous darts, and works of faith  
Rarely be found; so shall the world go on,  
To good malignant, to bad men benign,  
Under her own weight groaning, till the day  
Appear, of preparation to the just,  
And vengeance to the wicked, at return  
Of Him—thy Savior and thy Lord.

Thomas Hall says of the millenium, "It cannot be before the day of judgment, for these reasons:—

"The last days will be perilous days. Wickedness will the most abound towards the end of the world.

"The church of Christ on earth to the end of the world, is a mixed society, consisting of tares and wheat, good and bad, a Gog and Magog to molest the saints to the end.

"It is a tenet contrary to the judgment of all the church of Christ.

"It makes the ruin of Antichrist to be a thousand years or more before the day of judgment, when the Scripture joins them together.

"It makes the church triumphant when Christ comes, contrary to the tenor of the Scripture."

Matthew Henry says, "As long as the world stands, there will still be in it such a mixture as we now see. We long to see all wheat and no tares in God's field; but it will not be till the time of ingathering, till the winnowing-day comes: both must grow together until the harvest."

"Without doubt," says Cotton Mather, "the kingdoms of this world will not become the kingdoms of God and of his Christ, before the pre-ordained time of the dead, in which the reward shall be given to the servants of God." "They who expect the rest promised for the church of God to be found anywhere but in the new earth, or any happy times for the church in a world that hath death and sin in it,—THESE DO ERR, not knowing the Scriptures, nor the kingdom of God." "Christ's church, while in this world," says Whitfield,—"will be a bush burning with fiery trials and afflictions of various kinds."

But I have not time to quote one-half of the testimonies I have at hand. This,

however, I will say, that I have not found a respectable or acknowledged creed in all Christendom, from the beginning until now, that teaches the doctrine of a millenium before Christ's coming. But, on the other hand, I have found a long and unbroken line of witnesses from the days of the apostles until now, who testify with one voice, that the hope of a millenium of universal righteousness, liberty and peace before Christ comes, is a falsehood and a dream. I have found many eminent divines, who have blest the church and the world with their piety and wisdom, eagerly looking for the Savior's advent as the only thing that is to lift the church out of its present depression and gloom.— And beyond and above all, I have found the word of God everywhere pointing to the same great and glorious event as the only hope of the pious, and as the great link which alone can connect us with or bring us into the joys and jubilations of the millennial era.

Arrange it as you will, you shall not be able to put off the Savior's advent until after the millenium. Theorize and speculate as you please, when the Lord cometh he will find the world as now, full of vice, unbelief, sensuality and guilt. All society shall be chequered, varied, mixed and disordered as now, so that "one shall be taken, and the other left." We may impose upon ourselves, but God is not mocked. We may prefer our vague dreams, and set them up against his positive revelations; but his truth abideth. "He hath magnified his word above all his name." He "is not slack concerning his promise, as some men count slackness; but the day of the Lord cometh." It is not far off, at the end of thousands of years hence. It is near. We are "hasting unto it." Many years ago already it was said, by men who spoke by inspiration of God, "The coming of the Lord draweth nigh."—

"The end of all things is at hand."— And Jesus commands all, "Watch, for ye know not at what hour the Son of man cometh." All through the New Testament the coming of the Lord is spoken of as an event that may occur at any day. From this alone, I know that we have no right to expect a millenium first. It is useless to tell me that it is only a providential, spiritual, figurative coming that is to occur before the millenium. Providentially and spiritually Christ is already here. Wherever two or three are gathered together in his name, there he is. He is now and ever at work in his providence, controlling, arranging, overruling, moving everything; and his spirit is given to every man to profit withal.

Figuratively, he comes every day.— Every meal we take, every breath we draw, every new pulsation of our life he brings to us, as it were, by his own hand. And if his coming before the millenium includes no higher, no more real coming than these things amount to, then I know not upon what ground Christians can hope that he ever will return in person to our world. The Bible has no terms expressive of a literal and real coming, but those which describe his pre-millennial coming. When we read of the coming of other persons, we never think of allegory or figure. We take the language for what it means. But when we read, in the same connections, of *Christ's coming—the coming of the Lord—the appearing of the Savior's presence*—theologians must rack their brains to find out some other meaning for the words; and that just to obscure that great and animating hope of the church, that "the Lord is at hand," and shall "surely come quickly."

Oh, my brethren, let us beware how we torture and explain away the sacred words which God in mercy has given us for our guidance! Let us beware how we charge the holy Ghost with saying what he does not mean. That servant who "says in his heart, My Lord delayeth his coming," the Savior calls an "evil servant."

How is it, then, with you? Are you

looking for, as you are approaching, the day of God? Have you made your peace with God? Have you your lamps trimmed, and burning, and well supplied with the oil of the grace of God? Have you committed yourselves fully into the only Savior's hands? Is he your portion, and the fixed hope of your souls? Do you believe that it is but "a little while, and he that shall come, will come, and will not tarry"? Or, are you saying, "Peace and safety" whilst unreconciled to God, or a Christian only in theory and in name? There still is hope. The doors of salvation still stand open to you. But, alas, how soon may the startling summons come to call you to your last account!

Awake, then, O careless one, and call upon your God, if so be that He will think upon you, that you perish not.—There is no remedy and no hope but this. "I beseech you, therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy and acceptable to God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God."

FROM BRO. H. V. REED.

BRO. MARSH: I have just returned from Poygan and Omro, where I have been laboring for the past week, and with happy results. The truth is taking deep root in both these places. The sectarians made quite an effort through the clergy to subvert the Gospel, but their failure was manifest to all, and the truth triumphed gloriously. We trust the gospel is proving the power of God unto salvation to many in those places. Several are to be baptized on my return, which will be in about 4 weeks.

I delivered 13 Lectures during my tour, and was pressed hard to return,—which I shall do. The truth is working among the people in northern Wisconsin. I am unable to fill one-tenth part of the calls. The Macedonian cry is from all parts, Come over and help us!

BRO. D. B. BURNHAM, a Christian minister, is out on the whole truth, and has got on the whole armor of God, and is pressing the battle to the gate. O may the truth be exalted in these last days of superstition! I am much encouraged to press onward. Our Sabbath keeping brethren are many of them becoming satisfied that the gospel is what should be preached, not the law. I hope to see glorious times in this State. There is a great interest waking up among the people, and may God speed on the work in His own appointed way. I have heard from different bands in the State, and it seems that the Sabbath is going down among them, and the truth is gaining ground.

The brethren in different parts are anxious to investigate, and hear our reasons for giving up the Sabbath. We are doing what we can to sustain the truth, and pray that the Lord may send more laborers into the harvest, which is now ready to be reaped. O let us be ready to receive the truth! I feel as though I had heeded the admonition of the apostle in Gal. v. 1, "Stand fast in the liberty of the gospel, and be not entangled again with a yoke of bondage." I rejoice in the light which shines so brightly, and to see so many joining the truth. O! may the honest learn the truth, and may we be prepared for the kingdom!

Your brother in hope,

H. V. REED.

Rural, Wis., July 29, 1857.

FROM BRO. C. M. RICE.

BRO. MARSH: The *Expositor* still comes to me laden with good and glorious news—truths which I highly prize. The movements of the nations and the gathering of a portion of Israel to the land of their fathers, before the coming of the Lord, as held forth in the *Expositor*, is dwelt upon largely and prominently held forth in the Scriptures of truth: and unless we can see and understand these things, the future intervening time between us and the coming of Christ, would be a perfect blank,—

neither could we understand the "signs of the times."

There are certain truths laid down by which we may know the ending of Gentile times, and the ushering in of the day of God. We hail them as signs of the near coming of that Just One—the Lord—the Messiah. And, O! with what joy will saints meet their long-absent King, and welcome him to the seat of universal empire,—and with what pleasure will they execute his will, as they are given authority over the cities of the world. No hostile nation to wage war upon the King and his country; nor mar the peace of his saints, in the bright "world to come." But all will be brought into perfect subjection to Shiloh and the saints. "O Lord,—hasten the time!"

Though promised long, we'll sing the song,  
While Gentile time remains;  
The glorious sound, the earth surround,  
In high melodious strains.

O come again!—on earth to reign.  
Thy faithful ones to cheer:  
The bride all fair, thy joys will share,  
And dried be every tear.

Bring forth the slain, to live again,  
Immortal crowns to wear:  
O burst the tomb!—where they consume,  
No more to enter there.

His coming's near,—breaks on the ear,  
With sweet angelic tone;  
And in his day the scepter sway,  
And rule the world alone.

C. M. RICE.

Vermillion, Minn., June 14, 1857.

FROM BRO. A. N. SEYMOUR.

BRO. MARSH: A short time since, I preached four discourses in Francisco, on the Central Railroad. My congregations were large, and to all appearance very attentive; and may the Lord bless the *word* to the edification and sanctification of that dear people.—Through this region of country is where, for the last 4 or 5 years, Sabbatarianism has spread its delusive and blighting influence. It swept nearly all or over 50 into its ranks, of those who were looking for that blessed hope.

Three ministers went with them; but since the *reaction* has taken place, over 40, as I am credibly informed, have renounced that influence, including two of the three ministers; and since the whirl of excitement has passed off, they feel chagrined, cast down, disheartened,—heartily lamenting their mis-step in consequence of having lost their influence over the public mind, in a measure. But, O! may that once devoted, united and happy people arise! Yes, my dear brethren and sisters, in God's name,—*arise!* Put all on the Lord's altar—(not man's), keep back nothing—consecrate yourselves anew to God. Unite your sympathies, your prayers, your means, energies, and influence together. *Awake!* Delay not, for an hour—no, not for a moment! Devote all your energies to the carrying forward the glorious reform of the gospel, the plan of salvation. Go visit your closets often, and there pray God to revive his work in your own hearts, and in the community in which you move. God will answer, and the heavenly fire of truth and love will begin to burn, and your whole being will be enamored by God's love!—O, how pleasant, how satisfying, elevating substantial and satisfying!

May you, dear brethren and sisters, drink deep of this freely-flowing fountain. Such consecration, such faith, hope and zeal prepare the individual members of the body of Christ to pray that precious thought, "Come, Lord Jesus, and come quickly." Amen. Even so, come Lord Jesus. Its fits them to meet the coming Judge, to reward the church with all the glories of a coming world. May your unworthy brother, together with all the blood-washed throng, enjoy that soon-coming festival.

A. N. SEYMOUR.

Reading, Mich., July 12, 1857.

HUMILITY.—The sweet dews and showers of God's grace slide off the mountains of pride, and fall on the low rallies of humble hearts, and make them pleasant and fertile.—*Leighton.*

Praise God.

## EXPOSITOR AND ADVOCATE.

"THY WORD IS TRUTH."—JESUS.

ROCHESTER, N. Y., AUGUST 15, 1857.

**Literal Interpretation—The Bible Examiner.**

In the *Expositor* for June 15, we made the following remarks:—

"As to religious papers, we know not one, excepting our humble sheet, which strictly carries out the literal principle of interpretation in determining what truth is, in reference to all the doctrines of the Bible."

Exception to the sentiment of this paragraph is taken by the editor of the *Bible Examiner*, in his issue of July 15, in an article which commences as follows:—

"LITERAL INTERPRETATION.—*Zion*: "A monument raised up, heap of stones set up, sepulcher, turret, dryness."—*Butterworth's Con.* Literally, "a way mark."—*Pick's Con.* It occurs in the N. T., Rom. ix. 33; xi. 26; Heb. xii. 22; Rev. xiv. 1; Matt. xxi. 5; John xii. 15. It is of frequent occurrence in the O. T.

This testimony, with more in the same article which we shall subsequently notice, has been adduced by our cotemporary to prove that the church is *Zion*. If this be so, then it follows that the literal principle which guides us in the study of the Scriptures, is an *incorrect* one. We hold that "*Zion*" is *not* the name of the church, but that in its primary and most common use, designates Mount Zion in Jerusalem. But as the *Examiner* advocates an opposite sentiment, it is our duty to candidly examine the evidence adduced in the case.

"*Zion*—A monument raised up."—"Such is the church of Christ," adds the *Examiner*, and then infers from these promises, that the church is *Zion*. Accord- ing to this mode of reasoning, the Bunker Hill Monument, and countless others also, are so many *Zions*, for they likewise have been "raised up"! A monument is *permanently located in one place*, which is

true of *Zion*, but it is untrue in regard to the church: hence the church is not *Zion*.

"*Heap of stones set up.*" The Bible informs us that men can "heap up words," "heap up silver,"—"heap up wrath," "heap to themselves teachers:" and also that Jerusalem, including *Zion*, has been made "heaps,"—but it is silent about the church being a *heap of stones*, or any other material thing, either literally or comparatively. True, it is compared to "*lively stones*;"—not in a *heap*, however,—but in a "*spiritual house*," This part of his evidence, then, is far from proving that the church is *Zion*.

"*Sepulcher*" is "a grave; a tomb," &c. Such is *Zion*—for the Kings of Israel are buried there.—2 Chron. xxiv. 16. The church is not, either in figure or fact, called "a grave, a tomb," in the Scriptures,—but is an assembly of life, or "*lively stones*." It cannot therefore be *Zion*.

"*A turret*," is "a tower attached to a building, and rising above it." This is true of *Zion*, for it is the loftiest mountain on which the city of Jerusalem was built:—hence it is a *turret*, rising above other parts of the city. This is not true of the church either in fact or figure, for there is no sense in which it is *connected with*, and towers above *all other* associations. It is not *Zion*, therefore.

"*Dryness*," is applicable not only to *Zion*, but to the land of Palestine, on account of the early and latter rains having been withheld; but we can see no fitness in its application to the church, the members of which are compared to a "*well of water*," who are freely invited to drink of the waters of life.

"*A way mark*," is an object *permanently located on a way* to guide travelers therein. The church is composed of pilgrims and travelers, hence it cannot be a way mark, as the *Examiner* says, "Such is the church." We admit that Mount *Zion* "*which cannot be moved*," is one of God's great waymarks, on the prophetic highway, to guide his church to the kingdom; but we see no evidence that the church sustains this character; and even

if she did, it would no more prove her to be Zion, then a guide-board is proved to be Zion, because it is a way mark.

Those texts quoted by the *Examiner*, do not prove that the church is Zion, as their most obvious import shows.

"Matt. xxi. 5. "Tell ye the daughters of Zion, (or Zion,) Behold, thy King cometh unto thee."

John xii. 15. "Fear not, daughter of Zion; behold, thy King cometh."

Surely, in these texts, Zion, or Zion, cannot mean the church. For she is the daughter of Zion.

Rom. ix. 33. "Behold, I lay in Zion a stumbling stone, and rock of offence, and whosoever believeth on him shall not be ashamed."

This cannot refer to the Church. Christ, the stone and rock named, is not placed in the church that it may be offended at, and stumble over him; which is the case, if the church is Zion.

Rom. xi. 26. "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." Or, as Isa. lxi. 20 reads, which Paul here quotes, "The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob."

If the church and Zion are the same, it would be superfluous to talk about coming to Zion, and unto them that turn from transgression. Evidently, they are two distinct things, and Christ will come to both, at his second advent.

Heb. xii. 22, 23. "But ye are (or shall) 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."

Here a clear distinction is made between Zion and the church of the first-born; consequently they are not the same. It is the gospel church that is to come unto Mt. Zion, and therefore cannot be the Zion unto which she is to come.

1 Peter ii. 6. "Behold, I lay in Zion a chief corner stone, elect, precious; and he

that believeth on him shall not be confounded."

Believers, or the church, in this case,—and Zion, cannot be the same.

Rev. xiv. 1. "And I looked, and lo, a Lamb stood on Mount Zion, and with him an hundred and forty and four thousand."

Zion cannot be the church in this case; for Christ and his chosen stand upon Zion. Surely, the church will not stand upon itself in the glorified age.

Thus we see that Zion, in the New Testament, nowhere means the church; and we venture the assertion that this is not its import in the Old Testament. Then what does it signify?

"It is the name of the loftiest mountain on which the city of Jerusalem was built, and on which the citadel of the Jebusites stood, when David took possession of it, and transferred his court thither from Hebron; whence it is frequently called the City of David; and from his having deposited the ark here, it is also frequently called the Holy Hill. It is on the south side of the city, rising abruptly from the valley of Hinnom about 400 feet.

"When Dr. Richardson visited this spot, one part of it supported a crop of barley, and another was undergoing the labor of the plow."—*Enc. Rel. Knowl., art. Zion.*

Surely this account does not correspond with the popular dogma that the church is Zion; but it agrees with the facts in the case, and the whole testimony of the Bible, some of which we have already given from the New Testament, and we will now present some facts from the Old.

2 Sam. vii. 7. "Nevertheless, David took the stronghold of Zion: the same is the city of David."

1 Chron. xi. 5. "And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless, David took the castle of Zion, which is the city of David."—Also 1 Kings viii. 1. "The city of David, which is Zion."

There can be no question as to the meaning of these texts. Zion is to be *literally* understood, and refers to the mountain on which the city of David stood,

Ps. xlviii. 12, 13. "Walk about Zion, and go round about her; tell the towers thereof, Mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following."

These towers, bulwarks and palaces show that the literal city of David is meant, and not the church.

Isa. xxxiii. 20. "Look on Zion, the city of our solemnities."

Thus Isaiah agrees with the previous testimony given, that Zion was a *place*, a city.

Jer. xxvi. 18. "Zion shall be plowed as field."

Micah iii. 12. "Therefore shall Zion for your sakes be plowed as a field, and Jerusalem shall become heaps."

There can be no dispute about the meaning of these texts. They refer to literal Zion—and as an evidence of their truthfulness, Dr. Richardson, who visited the Holy Land, says of Mount Zion, one part of it supported a crop of barley, and another was undergoing the labor of the plow; in which circumstances we have another remarkable instance of the fulfillment of prophecy:—"Therefore shall Zion for your sakes be plowed as a field, and Jerusalem shall become heaps."

This evidence must suffice, though a much greater amount might be presented to prove that Zion is to be literally understood, and is the city of David, or mountain on which that city stood.

The *Examiner* further says:—

The term *Church* or Churches never occurs in the O. T.; yet there must have been some term, or terms, in the O. T., used expressive of God's people, or their special place of assembling, which answers to the term *Church* or Churches, in the N. T.

Why say, "Or their special place"? &c. as though the "people" and "their special place" of worship, in the Old Testament, are called by the same name!—which is not a fact. Though Zion and Jerusalem are frequently used in a figurative sense in the Old Testament, yet in their primary

sense, they never denote Israel, or the congregation who worshipped at those places. Thus it is said, "O my people that dwell in Zion." "For the people shall dwell in Zion at Jerusalem." "And I will place salvation in Zion for Israel my glory."—Isa. x. 24; xxx. 19; xlvii. 13. Thus it is seen that Israel and Zion are clearly distinguished from each other, as the facts in the case demand they should be: being distinct and different in fact, they must therefore be called by different names expressive of their respective characters. Well, by what name was the Old Testament church called? We will first hear the answer of the *Examiner*: it says:—

It seems that *Israel*, under the Mosaic dispensation, constituted the church of God of the O. T. Hence Stephen speaks thus—"This is he that was in the church in the wilderness with the angel which spake to him in mount Sina, and with our fathers."—Acts vii. 38.—As *Israel*, generally, constituted the people of God under that dispensation,—though never, in the O. T., called the church, so Zion came to be the embodiment of the idea of the assembly of God's people, because it was the place of their special offerings and sacrifices.

The sentiment expressed in this paragraph may be stated thus. Israel constituted "the people of God," whose "place of their special offering and sacrifices" was in Zion—therefore they were called Zion. Let us reverse this rule, and see how it works when applied to "the people of God" under the gospel dispensation. Christians constitute "the people of God," whose "place of their special offerings and sacrifices" is not in Zion—therefore they are not called Zion. Again,—Christians have no special place to worship God in, hence they are designated in the New Testament by no special name. Once more, Christians worship God "in spirit and in truth," in a great variety of places, therefore they are properly called by as many names as there are places where they worship. This is sufficient to show that the theory of the *Examiner* is defective.

The proper name of God's people has been *one* and unchanged under the old and new dispensations. Under the former they were called "the congregation of the Lord," (Deut. xxiii. 1, 2) and under the latter,—"the church of God," (1 Cor. i. 2; 1 Tim. iii. 15.) terms of the same import, for Congregation, according to Pick's Hebrew Concordance, means an "assembly."—Hence, instead of Zion being the term used in the Old Testament to signify "the term *church*' in the New Testament, as the Examiner teaches, *congregation* is that term. The proper name therefore of God's people under the Mosaic and Christian dispensations, as taught in the Bible, is the *congregation*, or what is the same thing, the *church of God*.

Let us further hear the *Examiner* on this important subject:—

To the Israelites, therefore, their assemblies at Zion, or Jerusalem, had all the import of the church under the christian dispensation."

Mark the qualifying phrase "at Zion,"—leaving us legitimately to infer that it was by *virtue* of being "at Zion" that "all the import of the church" was imparted to them. If so, why has not all of the same import been imparted to the Mahometans who have long made Zion a place of special worship? There is no power in Zion to impart a name to those who worship there; and besides, Israel bore the name congregation, or church of the Lord, long before they worshiped at Zion. See Deut. xxiii. 1-3. But, says the *Examiner*,—

And as the place of assembling, in Israel, came to be an incorporated idea with assembly itself, it may be true, that the idea of Zion is expressed in the N. T. by the term church; i. e., it is the place where God specially manifests himself during this dispensation; and for which He has caused His Son to be placed as the foundation stone.

"Came to be," &c. *How?* As every other error has come into the church, viz.: by a departure from the truth? We are glad of this admission, for it shows most clearly that even the *Examiner* does not

attribute this confounding of the words, *Zion* and *church*, to God; but admits that somehow it "came to be" done! and thinks it "may be true," &c.,—and in this way tries to prove that Zion is the Church!—Surely such evidence as this is not the true basis of faith; neither does it help the Examiner's theory to say that the church is "the place where God specially manifests himself,"—unless it can be shown that Zion is the only place for such manifestation, which would be contrary to the facts in the case. But we will further hear the *Examiner* on this subject:—

This Stone was to be laid in "Zion;" see Rom. ix. 33—"Behold I lay in Zion," &c.; yet this stone, or rock, is Christ, and that upon which his church is built. See Matt. xvi. 18; xxi. 42; Acts iv. 10-12; 1 Peter ii. 4; Eph. ii. 20.—Comparing all these texts with Isaiah xxviii. 16, the conclusion is certainly reasonable, that Zion, to the O. T. saints, stood in their mind in the same relation to God that "the Church" does to the N. T. saints, under the present dispensation; and that, hence, there is a propriety and fitness—except where the connection or circumstances actually forbid it—in maintaining that what is spoken of Zion in the O. T. is properly claimed for the Church of the N. T.,—and was so designed by the inspiring spirit of God. Zion signifies, properly, "A monument raised up"—"a way mark." Such is the church of Christ, with Christ, for the foundation and believers as "lively stones" built on him, constituting a "monument"—"a way mark," set up of God, to direct and guide dying men in the way of truth and life, as "the light of the world"—"a city set on an hill."

The manner in which these passages of Scripture are quoted by the *Examiner* proves that the *place* where the foundation was laid, and the *church* built upon that foundation, are the same!—That inasmuch as it is said that this Stone was laid *in Zion*, and that on it, or this *rock*, Christ would build his church, it is therefore inferred that the church is Zion!!!



Strange reasoning, truly! According to the immutable purpose of God, Zion was the identical ~~place~~ *place* in which this foundation was to be laid. Destroy the literality of the proof here, and you sap the very foundation itself; for if it cannot be proved that this foundation was laid in literal Zion, then there is no evidence that it has been laid at all! If this foundation was laid *in the church*, we ask, *where* was it done? Is a foundation *in the building*? Is the place of, and a building itself, one and the same thing? And is a building *first* erected, and then the foundation put *in*, instead of *under* it? Apply the literal principle to these passages, and all this confounding and confusing proper names by the use of the mystical or spiritual rule of *misinterpretitg* the Scriptures, are removed, and the glorious truths they teach are of easy comprehension, and full of comfort to the child of God. He will learn by it that the foundation of his christian faith and blessed hope, according to the unfailing word of prophecy, was "laid in Zion," and that on this imperishable *Rock* the church has been built and safely rests; confidently looking and fervently praying for the Redeemer to come again to Zion—not to suffer as when he first came to that sacred spot,—but to reign in Zion, supreme King over all the earth. This is a literalism in which we greatly rejoice, and it would much increase our satisfaction to see the editor of the *Examiner* using his paper for the promulgation and defence of these truths with the ability and success with which he has advocated the great doctrine of Life only through Christ—instead of opposing them as he is now doing. He is indebted to the literal principle of interpretation for his success in that important reform to which he has almost exclusively devoted his energies: when clothed in the armor of *literal truth*, he proved a Sampson among the spiritualists of the day,—but now that he has thrown aside that invincible defence, and put on the cloak of *mystic theology*, he is no stronger nor wiser, than others who have gone before in that mistaken path. May

his locks again grow, so that he may yet do good service in the advocacy and defence of plain, *literal*,—in short, the *whole* truth as it is revealed to us in the Scriptures of truth!

(Concluded next number.)

The minutes of "the third meeting of the Eastern Iowa and Rock Island Conference" are declined, because it is apparent that there are some very objectionable features in them; and to manifest a union where we are not aware that one exists, can be of no good to the cause of truth. If a free invitation to all the parties concerned had been first given to attend the Conference, and had a union on gospel principles been the result, it would have been our highest pleasure to publish the minutes of such a conference in our paper.

BETSEY GARRISON.—It would require more time and space than we can now spare, to fully answer your questions, We will say however that the Sabbatarian answers are nothing but unauthorized *assumptions*—they have not a particle of proof to sustain their false and pernicious teachings. We refer you to Bro. H. V. Reed's articles on this subject, now in process of publication in our paper. He has been an advocate of this theory,—but like many others,—after becoming fully acquainted with it, has abandoned it, and is now doing much to prevent the spread of this heretical delusion. Bro. A. N. Seymour, who has worked indefatigably in rooting up this noxious weed in Michigan, will do well at this time to visit Kalamazoo, where, if we are rightly informed, the enemy is sowing tares, to the no small annoyance of some of the faithful.

Bro. R. Chown contemplates taking a tour in Iowa and Minnesota, with a view of locating, and wishes to visit the brethren in that State and Territory. Will they please communicate with him on the subject immediately, at Daysville, Ogle co., Ill. Bro. C. is an efficient and worthy minister of the gospel.

**INFORMATION WANTED.**—The friends of John Chown wish to hear from him or his family, as there is property left to him. He had a wife and two children when last heard from, at which time he lived near St. Johns, New Brunswick. Address R. Chown, Daysville, Ogle co., Ill., or the editor of the *Prophetic Expositor*, Rochester, N. Y. Will editors in New Brunswick please copy.

**✍** Our recent calls for what is due for the *Expositor* are not responded to by a large number of our subscribers, consequently we are straitened in business matters for want of our dues. Can, and will those interested, attend to this matter at once. We await a response.

**✍** Bro. C. F. Sweet recently called on us on his return from a preaching tour in Canada West and this portion of our own State. He spoke encouragingly of the receptions he met with in Canada,—at Eagle Harbor and Orangeport, and he contemplates re-visiting the latter places some time during the ensuing fall. Bro. S. has gone south to fill other appointments. We are glad to see the interest which is manifested on the part of the friends of the great truths we advocate, to sustain this brother in the good work in which he is engaged. Let others lend a helping hand, and he may be sustained constantly in the field as an evangelist, in harmony with the wishes and vote of the Conference, which appointed him to this duty.

**✍** We prefer not to publish an article from a worthy correspondent, on 'The Sin of the World.' See our remarks under the heading, "Sundry Thoughts," in the *Expositor* for June 15.

**✍** Y. H.—We really think the matter had better rest where it is, so far as the *Expositor* is concerned.

**✍** Read the article on the first page with care, and then hand it to a disbelieving neighbor.

### **Bro. Z. Campbell and H. Grew.**

Some time in May we received from Bro. Z. Campbell a reply to Bro. Grew on a certain question which we thought unprofitable to further discussion in the *Expositor*—hence the reply was not published. Bro. C. thinks he is entitled to be heard on a point on which he was not understood; we therefore give the following extract from his communication. He says:

TO BRO. GREW: \* \* \* In the first place you have not rightly represented the Adamic plan of salvation. I have never advanced the idea that simply abstaining from the fruit of a certain tree would have been salvation: but obedience to God, in respect to eating the fruit of that tree, would have given him a right to the tree of life, by which he would have become immortal. Then you triumphantly ask, "Is this plan to be restored?" Yes; the plan I describe is to be restored—but the plan you describe never existed.

I claim a restitution only of "that which was lost:" and "that which was lost" was that which was possessed by Adam before he fell; and the "tree of the knowledge of good and evil," he did not possess before he fell; for in making him the gift of the tree of Eden, this tree was excepted. Now a man cannot lose what he does not possess, and since Adam never possessed a tree of "good and evil," he never lost one. There was no such tree given to man before he fell. There was indeed such a tree in the original garden, and man usurped the possession of it: and this usurpation was the fall, and not what he lost by the fall.

Z. CAMPBELL.

### **"Sundry Thoughts,"**

"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.

In the *Prophetic Expositor* for June 15, a writer, under the heading, "Sundry Thoughts," has made some statements, which seem to me are of such an erroneous character, that I think it my duty to notice them.

In the first place, the "absurd sentiment" in the first paragraph, does not rest in holding the suppositious idea that man might be neither mortal nor immortal, but in a state half way between both: to me it appears rather more like a gross error than an "absurdity" to cavil on the matter at all, since the Bible settles the question at once by declaring that *all flesh is grass*,—consequently that man is mortal, the orthodox divines of the present day to the contrary notwithstanding. In truth I am surprised at their teaching on this point, when I contrast it with what they themselves were taught when students in the school room and college. Among the very first rudiments of the English grammar is an example taken from the Book of books, to explain the nature of a part of speech: it is this "A noun with an article to limit it, is taken in its widest sense: viz.: 'Man is mortal, that is, all mankind.'" I can only account for the flat contradiction by supposing that the clearer, purer, holier atmosphere of the pulpit enables men to see a falsity in that fact which they were compelled to believe as children under the stern persuasiveness of rod and ferule.

In answer to the second paragraph in "*Sundry Thoughts*," I would ask my brother if God committed an absurdity when he created a tree capable of imparting knowledge? What greater absurdity would it be to create one capable of giving life? I answer, there is no difference, and moreover I firmly believe he did both create and cause to grow, live and flourish in the said garden of Eden, two trees capable of imparting the one knowledge, and the other life, to those who partook of their fruits, else why their distinct and most expressive titles, "the tree of life," "the tree of knowledge of good and evil"! Will my brother charge God with foolishness? To give such titles of pre-eminence without cause or reason, were worse than folly, seeing "God cannot err." He doeth all things both well and wisely.

That Adam did eat of the tree of knowledge of good and evil, we have not only Bible evidence, which alone is suf-

ficient,—but the proof positive before us this day in the effects of its fruit upon his nature, which has descended to us his children—to our sad and severe loss, we are compelled to confess that it was no idle or unmeaning designation which was bestowed upon *that tree* at least, since our knowledge of good and evil has no small compass; especially of the latter quality we have attained a more than equal share; the wickedness of man mounting almost to its climacteric has well nigh worn out the patience and forbearance of God, which fact will be demonstrated ere long to a scoffing world by the advent of a righteous Ruler under whose glorious sway, a now lost and suffering world will be repaid for all its tears by the plenitude and fullness of all good and no evil.

From the beginning, the Almighty has ever seen fit to do his will by agents. The Son himself was God the Father's Viceregent upon earth; yet although I grant with my brother, that Christ is our great Lifegiver, for, in, by, and through Him only may we hope in the resurrection, yet, even Christ could not give us life were it not the will of God to vest that power in him, no more than we could live a mortal life by merely consuming the products of the earth, if they by the same will were deprived of the virtue and nutriment necessary to support that life—so then, I say, if God so wills that after we have risen to immortality or eternal life through the power of God vested in his Son, that we shall partake of the fruits of a certain tree for the sustenance of that immortal life; (and such seems to be case,) who shall gain-say it? I say, it seems to me, that it is so willed from the reading of the Scripture.

"And he showed me a pure river of *water of life*, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."—Rev. xxii. 1, 2. Now if the leaves had a

mighty purpose in their creation, why not the fruits?—and they two of twelve kinds and produced every month surely they had a higher agency still. Else why was it said in the 14th verse,—“Blessed are they that do his commandments.”—Why?—“that *they may have a right to the tree of life*!” Glory to God in the highest, for that privilege! And sure I am, that all who enter the sacred premises will gladly stretch forth not one hand, but both, and pluck and eat, praising God for every mouthful that must invigorate their immortal bodies, renewing day by day their immortal spirits from the river of life.

Since then the fruits of one tree when partaken of imparted its inherent virtue, or rather principle, we may fairly reason from analogy that the fruit of the other tree would do so likewise, therefore do I beg leave to reject as unsound, my brother's rather too hasty and unqualified assertion, that *Adam did eat of the tree of life*, because of the command given, “eating thou shalt eat” of all the trees of the garden excepting that of knowledge, for the reason above assumed—he eat of the tree of knowledge, and obtained knowledge thereby. Had he eaten of the tree of life, he had not died. But herein are we left in doubt?—to the cavilings of sense and reason? No, by no means. Had my brother read the 22d verse of the 3d chapter, he would have learned the truth of the matter. Hear the voice of God himself, as he declares, “Behold the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life and live for ever” How?—of course by eating of the fruits. “Therefore the Lord God sent him forth,” and not only did so, but he placed at the east of the garden of Eden, cherubims and a flaming sword which turned every way, to keep the way of the tree of life.”

Now one of the attributes of God is full and comprehensive knowledge of all things, *past, present and to come*. He at least therefore knew that Adam had not eaten of the tree of life, and as he well knew, (who could have known bet-

ter than the Creator) the effects that would arise from Adam's doing so,—hence the decision, the placing of that impenetrable barrier which closed up the awful drama of man's first disobedience!

In conclusion, I would direct my brother's attention to the passage from the word of truth placed at the head of this article. *Hepartly*, and only partly quotes it in the midst of his “*Sundry Thoughts*.”

My brother, in his quotation, says as follows: “I am not ashamed of the gospel: for it is the power of God unto Life to all who believe, it,” this is not so at all, my brother. “I am not ashamed of the gospel of Christ.” Why leaves out the author's name, he who gives the gospel its *vitality*, who under God is its *chief glory*—and very essence—but however great and glorious, and much to be followed after and obeyed too, may be the Gospel of Christ, it hath no power to give us life—no, no, my brother. Why should we take the word out of God's mouth, and put our own in place! “The spirit of God doeth all things well.”

“The gospel of Christ is the very power of God unto *salvation*, to every one that believeth: though we know no more than did the eunuch who confessed that he believed Jesus to be the Son of God—that gospel of Christ is the power of God (our sealed warrant) that we shall have life, but it cannot give it unto us—it is the power of God unto salvation. It is the power of God to save us from our sins—our van and rear guard, an hedge round about us to protect when our enemy presses sore. “Thou O God, art my salvation a present help in time of trouble,” so says David, and so says God of the gospel of Christ: he has placed his mighty power in it to be our salvation, but not to give us life.

Salvation and life (we both mean eternal life of course, my brother) are two very different things, and belong to two separate states of existence. Salvation as a power ends where life begins, or rather is swallowed up in Life. Life is the fruition of salvation. As mortals we have need of salvation to keep us pure, holy, meek and fit for the kingdom and

eternal life. Salvation and life in one sense are as far apart as men and angels.

Salvation belonged to man here in a state of probation. Life belongs to those around the throne of the Highest.

I would no longer intrude upon space, time, and patience, and therefore close in the true love of a brother.

PILGRIM.

Delta, C. W.

*Reply to Pilgrim.*

"Pilgrim" is sanguine that the tree of life was "capable of imparting life." Was it *natural life*? No; for this was imparted through the medium of the "breath of life." Gen. ii. 7. Was it *eternal life*? No, for "Pilgrim" says, "eternal life through the power of God vested in his Son" will be obtained by the resurrection from the dead. Then neither mortal nor immortal life was designed to be imparted through the tree of life. Does "Pilgrim" say that this tree possessed life-energizing and life-perpetuating qualities? Then why object to "Sundry Thoughts"?—for the sentiments taught therein, are thus expressed: "It follows then as a matter of course, that he ate of the *tree of life*, for it was suited to his nature as a mortal man, and was calculated to impart nourishment, health and life to Adam as long as he continued to partake of its healthful fruit." Hence all that "Pilgrim" has said on this point is irrelevant.

"The tree of knowledge of good and evil" was not an *intellectual being* possessing inherent knowledge, which it was capable of imparting, *visa voce*, any more than the tree of life was capable of absolutely bestowing natural or eternal life: it was in a *secondary* sense that either could perform the work attributed to them; the same sense that the partaking of a delicious poison imparts a knowledge of its deadly effects, and the eating of food gives strength and vigor to the consumer.

Doubtless, as "Pilgrim" says, "if God wills it," his saints, after being raised to a state of immortality, will partake of the tree and water of life: there is nothing contrary to this in "*Sundry thoughts*."—

But it is there said that "the restoration of the tree of life will not be to make men immortal, but for medicine, or the healing of the nations in the flesh; the fruit thereof will be for their *food*." "*Immortality* will then be imparted through Christ, and not through a tree of the ground." This was penned in reference to the economy of the age to come, in which men in the flesh will exist in greater numbers than at any previous dispensation. They will be under the reign of Christ and the saints, and if obedient to his law and word, which will then go forth from Zion and Jerusalem,—they will doubtless have access to the tree and water of life, as Adam would to the former, had he obeyed God. Their eating and drinking of this tree and water will not make them immortal, but it will prolong their mortal lives to the age of "*a tree*" so that an individual an hundred years old will be considered in his childhood as to age. Isa. lxxv. As God "only hath immortality" inherent in Himself, and imparts that priceless gift through no other medium than Christ,—it will not be communicated in the age to come through any other agency, not even the life-energizing tree and water of life. That this view of the subject is correct, is evident from the following testimony:

"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 from 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 without unto the outer gate by the way that looketh eastward; and behold, there ran out waters on the right side. 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 ankles. 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. And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the brink of the river. Now, when I had returned, behold, at the bank of the river were very many trees on the one side and on the other. 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. And it shall come to pass that every thing that liveth, which moveth, whithersoever the rivers 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 every thing shall live whither the river cometh. And it shall come to pass, that the fishers shall stand upon it from En-ge-di even unto Eneglain; 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. But the miry places thereof and the marshes thereof shall not be healed; they shall be given to salt. 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. Thus saith the Lord God:—This shall be the border, whereby ye shall inherit the land according to the 12 tribes of Israel: Joseph shall have two portions. And ye shall inherit it, one as well as another; concerning the which I lifted up mine hand to give it unto your fathers:—and this land shall fall unto you for inheritance.”—Ezek. xlvii. 1-14.

Thus it is seen that the tree and water of life are to exist in the day of Christ's reign, for the special benefit of mortal man, for “meat” and “medicine,” or for “bruises

or sores,” as the margin reads—when men cast “nets” to catch “fish” in this “water of life”—when there will be some “miry” and “salt” and “marshy” lands which will not be healed, even in Palestine, during the millennial ago or times of restitution.

It is not positively stated whether or not Adam ate of the tree of life before he sinned, hence we shall not raise a question concerning it. He could, if he chose,—for God gave him full liberty to do it. “Of every tree of the garden, thou mayest freely eat,” excepting “the tree of the knowledge of good and evil.” The phrase, “lest he put forth his hand, and take also of the tree of life,” favors the inference that he had not eaten of it. But it is an inference with no positive evidence to sustain it, and therefore cannot be taken as evidence.

The inference is more plausible that he did eat, because he had the privilege to do so, and it is reasonable to suppose that the tree of life would have been the very first of which Adam partook. But it matters not whether he did, or did not eat of this tree in reference to immortality or eternal life; for the one could not give it to him, nor the other take it from him.

“Pilgrim” says “salvation and life are two very different things,” but he has offered no proof to justify the statement. It is said in the article “Sundry Thoughts,” that salvation and life are the same, and proved thus:—

“Some persons talk about *different plans* of salvation, &c. It would be equally in harmony with reason to suppose that God had different ways of creating the world. Salvation means *life*, and as a general rule should be so rendered in the Bible. “As Moses elevated the serpent in the wilderness, so must the Son of man be lifted up, that every one who believeth in him may not perish, but may have *life eternal*. For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have *life*

*eternal.* For God sent not his Son into the world to condemn the world; but that the world might *live* by means of him." John iii. 14, 17.—"I am not ashamed of the Gospel: for it is the power of God unto *life* to all who believe it."—*Murdock's Syriac N. T.*

The Syriac version translated by Murdock, being good authority, we consider this point established, until proof to the contrary is presented. It is also in harmony with other Scripture testimony, and the facts in the case. God's people are not yet saved, and will not be until Christ shall come and save them from the power of *sin* and death. Then their *life* or salvation will have come, and we rejoice that this salvation or as "Murdock renders it, "Our *life* hath come nearer to us, than when we believed." Rom. xiii. 11.

"Pilgrim"'s criticism on "the gospel," and "the gospel of Christ," is unimportant, as either phrase embraces *all* that pertains to the gospel. There is but one gospel, though it is called by different names: "The gospel," however includes them all.

For frail, mortal and dying men, though justified by faith,—having peace with God, to suppose that they *are saved*, is a mistake of no small magnitude; for the word of God uniformly places salvation in the future. viz: at the coming of Christ. We now are saved by faith, or believe that we shall be saved, or have life when Christ shall come and impart it to his children.—who shall be counted worthy to receive it. May we hold fast the profession of our faith, that we may obtain this great reward.

FROM BRO. C. W. LOW.

BRO. MARSH:—The readers of the *Expositor* have not heard from me in a long time. I wish to say to all my dear brethren scattered over this broad land, that I am still alive and surrounded with the blessings of a kind Providence. But above all, I wish publicly to express my heartfelt gratitude to the God of all grace, for the *rich* thoughts and gospel

truth that comes to me twice every month through the *Expositor*. The number for Aug. 1, came in due time heavily laden with Gospel truth, and glad tidings to the Lord's poor. O!—what a fullness of the things of the Kingdom there is even in the last number, of the bread, the wine and the water of the Kingdom of God, which He has promised to his people!

It encourages me greatly to read such things as I find in the *Expositor*,—so rich, so full, so broad; and so deep, I bless God from the fullness of my heart, that there is such a paper extant as the *Expositor*, and that it is carried to so many families of earth's broken creation. O! that it may take the wings of the morning, and fly on its errand of love and mercy to other destitute families; who are famishing for the *true* bread of *life*. The present number is worth a whole year's subscription. May God bless *all* those dear brethren, who, with pen and ink, gave form to the rich thoughts and ideas contained in the *Expositor*, and may He bless *him* or *them* who put them in *type*! And may God guard and protect the unconscious *man* that brings it to our door!

I am doing very little just now, because I seem to have but little to do, I do not go out much, because I seem to be shut in. But what little I am doing, my dear brethren, I am doing it in the name of Lord, and with *strong* and bright *hope* of life in the coming kingdom. My knowledge and love of the *truth* is on the increase. My faith in the *one* gospel is stronger to-day than ever. My love for Jesus and his cause, and for his people grows stronger every day. My heart is enlarged, my affections are being purified. My understanding is being enlightened, my judgment is being corrected, and by the grace of God I am preparing for a quiet and beautiful home, nestled among the hills of the *new* Jerusalem. "Bless the Lord, O my soul, and all within me praise His holy name." O! my dear brethren, do not forget to "*watch* and *pray*," and *look* for the appearing of the great God, and that bless-

ed hope. "There is room for us in Paradise—there is a *home* for us in glory."

Do you not want to live in glory? O be faithful then, to the grace God has given you! Be *just* with God, with yourself, and with your neighbor, and *all* will be well. Bro. Marsh, God is speaking to the multitude through you: therefore you need a great deal of grace, you need the prayers, and the sympathy and the hearty co-operation of all the *true* children of God. Why can you not have it? For one, I say you can. I love and admire your course in the publication and management of the *Expositor*. I most *earnestly* pray God to bless you, to give you peace, to give you liberty. O Bro. Marsh! pray much, rely wholly upon God, and bright will be your crown! Brethren all, good by! I hope to live forever with you in the New Earth. Amen.

Yours, in the bonds of love,

C. W. Low

Fredonia, N. Y., Aug. 9, 1857.

#### FROM BRO. N. M'ULLOCH.

BRO. MARSH: I have been preaching the doctrine of the age to come in Savoy, Hawley and North Adams, with my whole soul in it. In Savoy, on one occasion a Methodist preacher happened to be present. The text was from Zechariah, "The eyes of man, as of all the tribes of Israel shall be toward the Lord." When I got through the Methodist preacher said, "You have brought out things altogether new; I never heard the like before;" he seemed to rejoice in it. A young "Advent" preacher attacked the doctrine, and the Methodist minister defended it, remarking that unless what had been said were true, to a great extent the gospel will prove a failure.

On one occasion a sister in Savoy said, (although not convinced of its truth,) "If you preach it with the spirit you have to-day, I am sure you can do no hurt." Another intelligent sister in N. Adams came out of the lecture room on two different occasions, saying, "Elder there is something blessed good in the

age to come." A brother in that place who had opposed me vehemently, said to a second person, "It beats all how he has gone into it, but he enjoys it." I mention these things not indeed in self praise, but to show the power of truth. He afterwards brought Rom. xv. 12, in favor of my doctrine.

I have felt oppressed with the sharp opposition of ministers and others, but have been a little revived in my feelings recently by my son who has charge of the "Advent" church at North Adams. He has hitherto doubted the truth of what I preach, but now says he can rejoice in the doctrine of the age to come. He informs me that more than half the brethren are examining and coming into it. Two other preachers in connection with the church are quite strong in this faith.

It seems to me that if the Advent people would carry out their own principles, they would embrace this blessed doctrine. But when an individual supposes he has got the whole truth, he is not in a condition to learn more. I have been a reader of the *Crisis* from its commencement: there are some very good things in it,—but it does not advise us about that interesting people, the Jews, Israel, concerning whom the Lord hath said, "I will bring them from the north country, and gather them from the coasts of the earth"—Jer. xxxi. 8. Has not the gathering time with them commenced? I believe that Jesus Christ was put to death for claiming to be "*King of the Jews*"—and it is certain that he has not yet officiated as such,—and if he never does, it seems to me that God's plan will never be carried out. But it cannot be frustrated, and he will rule upon the throne of his father David,—and the world will rejoice in him too!—Amen.

Yours, waiting for the Kingdom,

N. M'ULLOCH.

South Adams, Mass., July 23, 1857.

BRO. J. T. ONGLEY, Blooming Valley, Pa., July 21, 1857, writes:

We are still endeavoring to warn our fellow men to strive for the Kingdom,—



and thank the good Lord, we trust our labor is not in vain in the Lord. Last first day we buried two willing souls into the likeness of the death of our Head, Jesus, the Life Giver. May the God of all grace keep us through the Word of his grace, unto that day when the watchmen will all see eye to eye, and Jerusalem be made a praise in the earth.

BRO. S. MORSE, Eaton Rapids, Mich., July 11, 1857, writes:

I am not willing to do without the Expositor. It is such a paper as the world at the present needs. I like the litera. principle of interpretation it advocates. Every minister which I am acquainted with in private conversation will sanction it, and say it is no doubt the true principle: but when they get into the pulpit (or on their wooden throne.) They can turn facts into figures, or figures into facts, as public opinion or their interest demands! O! when will the church have a pure speech! Is it possible while men divine for a reward, or preach to please men for their money? Surely not.

#### Spiritualism.

Do any wish to know the blasphemy and madness of this modern necromancy, let them read the following, from the Christian Spiritualist:

"A youth is now living upon earth unknown to man, and to those spirits who at this time are most generally in communication with us. He is the type of a perfect man. He is a sample, to which the race shall ultimately attain. He is under the guardianship of celestials, and is in process of developing his physical nature by due and appropriate exercises. He has a brain with new organs, affording a broader forehead and a higher reverence. He is supposed to be at this time about ten years of age. At twelve years he will give token of remarkable mental endowments.

"He is in the United States. He will possess powers of which men now have no conception. The wonders wrought

by Jesus will be thrown into the shade by the more wonderful which shall be witnessed from this person, and his twelve principal mediums, who are also in process of preparation for the work assigned them. These twelve are also, as yet, in obscurity. The youth will be prepared to act at the time of the greatest need. He will restore order from the confusion which shall arise in our country. The process of purification must first be here endured, and when the paroxysm shall have passed, then will restoratives be judiciously administered by this person and his associates. Thus our country is the kingdom which the Lord of heaven shall set up, which shall break in pieces all other kingdoms.—Here is the nursery of mediums which shall affect the purposes assigned, from aforetime, by the supreme designer.—Here is the New Jerusalem, from whence shall issue the law. Many thousands of lesser mediums are also at this time under spirit tutors, being prepared for service, who have no thoughts that they are being thus disciplined. When wars and revolutions shall have prepared the way, they will go forth to heal the nations, to establish political and religious freedom, and to bring into unity all people; to humble all that are exalted, and to bring down those who are lifted up."

#### Foreign.

The foreign news continues, and will continue, to interest the observant mind which understands how things "political" are entwined with the events God has purposed as the *media* through which He will (by the glorious instrumentality of Him, in conjunction with whom He created the world,) ultimately "subdue all things unto Himself," that the Just One may be all, and in all. So we find that instead of the progress of the popular idea of *the world's conversion by human agency*,—the predictions of *the prophets and apostles* are verified. *Wars and rumors of wars* continue to this day, and *men's hearts are failing*

there for fear of those things that are coming on the earth. Thus the East is again racked to its center with the fury of fire and sword, and the dormant systems of the Groat Mogul and Confucius, which date back to antiquity, it would seem are about to be o'ershadowed with the near approaching "latter-day" nationalities—Russia and Britain. In proportion as these great changes are unfolded in the family of nations,—Judah shines out in bold relief, and these people of the Most High wax higher in the political, commercial and social relations of the peoples and powers that be.

Hence the Jew question can not be easily settled in Britain, and the *veto* of the "Lords" loses its usual efficacy, and the "Commons" with the city of London and the country at large *insist* on the right hand being extended to despised Israel, a new bill for the removal of Jewish disabilities is introduced into the lower house with the assent of Government, and Baron Rothschild, "the richest of the rich,"—is again returned to Parliament, *unanimously*. So too with Zion, the silent and unobserved work goes on slowly. Sir Moses Montefiore is on another visit to England to mature and carry forward the noble mission he has espoused, and on his way, was invited to the palace of the King of Prussia at Berlin, and received the sympathy and interest of that monarch. *The Land is mine*, saith Jehovah, and He will soon justify His title, and restore it to those to whom it is covenanted and promised.

But we must close these remarks. Let us await with patience and confidence the unfolding of God's everlasting purpose among the nations, because these are the signs which indicate the near approach of our individual redemption.

S.

### Obituary.

DIED in Athens, Crawford co., Pa., Feb. 21st, 1857, of dropsy and inflammation, Polly, wife of Bro. Elihu Root, aged 56 years.

Their house has long been a pilgrim's home, and often has sister Root administered to the necessities of saints.—They were the first settlers in the place now called Root's Settlement. Last winter a small church was organized there, as taught in the word, and Bro. Aaron Ellis (author of *Bible vs. Tradition*.) was chosen Elder, and Bro. H. Y. Porter, Deacon. Since that time the writer has endeavored to dispense to them the word of life once in 4 weeks.

Subject on the funeral occasion, "For we must needs die," &c. 2 Sam. xiv. 14.

Also, of the same place, June 19th, 1857, of consumption. Sister Sarah Ellis, wife of Bro. Aaron Ellis, aged 62 years.

Sister Ellis was a believer in the doctrine of the Bible as taught by her companion. She had formerly been connected with her companion in church fellowship with the Methodists. Living in a new country, she did not have the advantages that many have. She lived and died a harmless, unoffending christian. A brother standing by said, "If Sr. Ellis don't have a resurrection I don't know who will." The Savior says, "By their fruits ye shall know them."

The writer spoke to a large congregation from Job xv. 10-14.

Also, on the 28th June, Bro. Henry Y. Porter, of disease of the heart, aged 54 years.

Bro. P. leaves a beloved companion, 6 children, and an aged mother to mourn their loss. The church have also lost a faithful member and friend. Bro. P. has been a consistent christian for a number of years. He belonged to the Baptist church some 28 years. About 10 years since he was converted to the Advent faith under the labors of Bro. Ellis. Since that time he has been growing in the knowledge of our Lord by searching the Scriptures, "which testify of me," says Jesus, and, since I became

acquainted with him, can truly say that he has been growing in grace. The Bible hope was his theme, viz., the coming of Christ, the resurrection, kingdom to come, deliverance, restitution, immortality or eternal life, new heavens and earth, &c.

A day or two before he died, while at work with one of his sons, he would stop his work and cry out, "Oh! when will my blessed Savior come!"—and frequently would he lay down his tools and talk of the glories of the world to come.

He seemed to have a premonition of his end. Bro. P. and son had been building a boat. When I was out to attend the funeral of sister Ellis, an arrangement was made for me to go out there the next week and preach in the evening and attend to baptism, and in the day-time to go in company with him and his children on a fishing excursion, on a small lake near by. The boat was finished the next day after I was there, and the following day he, in company with his sons, went on the lake. On returning, he said to one of his sons, "I shall never go onto that lake again!"—His son wondered, knowing the arrangement made. But alas! the day of pleasure anticipated, was a day of mourning. His death was very sudden. He was at his son's house in the evening, talking very cheerfully with him and one or two others that were there. His last words were these: "If I wait, the grave is my house." While sitting in his chair all at once he stopped talking, dropped his head, and breathed like one asleep. Alas!—it was the sleep of death! In 5 minutes he that was full of life and vigor was still in death.

Four of his sons are heads of families, and with his beloved companion and aged mother are looking forward to that blessed resurrection for the realization of their hope. They sorrow, yet not as those which have no hope.

"Nature will mourn departing friends."

The writer spoke to a large concourse of people on the occasion, and endeavored to comfort the friends from these words, "Blessed are the dead that die in the Lord."—Rev. xiv. 13.

Also, we sung the following hymn, by the request of sister Porter:—

"Behold the western evening light!  
It melts in deep'ning gloom;  
So earnestly christians sink away,  
Descending to the tomb.

"The wind breathes low; the yellow leaf  
Scarce whispers from the tree;  
So gently flows the parting breath,  
When good men cease to be.

"How beautiful, on all the hills,  
The crimson light is shed;  
'Tis like the peace the christian gives  
To mourners round his bed.

"How mildly on the wandering cloud  
The sunset beam is cast;  
So sweet the memory left behind,  
When loved ones breathe their last.

"And lo! above the dews of night  
The vesper star appears:  
So Faith lights up the mourner's heart,  
Whose eyes are dim with tears.

"Night falls, but soon the morning light  
Its glories shall restore;  
And thus the eyes that sleep in death,  
Shall wake to close no more."

JOHN T. ONGLEY.

Blooming Valley, Pa., July 2, 1857.

DIED, in Ogden, N. Y., Aug. 4, 1857, Thomas H. Gridley, aged 82 years. He had been a resident in the town 33 years, and for a long period was an esteemed member of the Baptist church. For several of the last years of life, Bro. G. had been a firm believer in the doctrine of the second advent of Christ, and immortality only through him, and other unpopular truths. He was highly esteemed as an upright citizen and exemplary christian. He died suddenly, having closed up his days in a good old age, and, like the ancient patriarchs fell asleep without a struggle, — leaving a family of several worthy sons and daughters, and other relatives to mourn their loss. We were called to attend the funeral, and addressed an attentive audience at this last solemn rite of the christian religion, in the Methodist chapel, on the great and glorious doctrine of the Resurrection.

EDITOR.

# 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. XXVIII.] ROCHESTER, N. Y., SEPTEMBER 1, 1857. [No. 7.

## The Law and Sabbath.

(Continued.)

We now come to that part of the subject where the grand issue exists, and as our opponents tenaciously maintain the idea of the perpetuity of the Sabbath, and that no other position is tenable, we shall proceed to notice the subject in the light of the Bible, and show, if possible, the groundlessness of the opposite theory, and will notice first—

### THE INSTITUTION OF THE SABBATH.

In Gen. ii. 2, 3, we have the fact of God's resting upon the *seventh* day brought to view,—but the testimony does not show the *design* of God in resting upon the *seventh* day,—neither does it teach that man was under obligation to reverence the day; there is no intimation of this kind. It simply states what God did, *without reference to man*. To assume that man had a knowledge of the Sabbath, and that he recognized a day of rest, is *assuming* that which God has nowhere revealed. Hence all deductions drawn from the foregoing text to substantiate the idea that man had a knowledge of the existence of the Sabbath, is unwarrantable, and being wise above that which is written.

2,500 years rolled on in rapid succession before the existence of the Sabbath is intimated to man; at least the Scriptures are silent with regard to it. The act of God's resting and sanctifying the day are simply revealed, without any reference whatever to his design in its institution.

Why will men contend that the Sabbath did exist, and that man had a

knowledge of its existence, when the Bible says no such thing? Why will men say that Abraham kept the Sabbath, when the Scriptures are silent with regard to it? Why will men contend that the antediluvian world kept the Sabbath, when there is no command enforcing it? The fact is, it is all presumption, and unwarranted by the word of truth. If its existence was recognized on the part of man, and men were in observance of the day, it would seem that the Scriptures would have revealed the fact,—but no such revelation exists; hence we are not justified in saying that the Sabbath was recognized and observed by them. We therefore conclude that the Sabbath did not have an existence as a rule of action during the intervening period from Adam to Moses. This brings us to notice in the second place,—

### THE GIVING OF THE SABBATH TO THE CHILDREN OF ISRAEL.

We will first notice Ex. xvi. We learn from the 4th and 5th verses, that God was to prove the children of Israel, whether or not they would obey Him,—and hence he issued a law or command to them, stating that they should gather a certain portion of manna each day, and that on the 6th day they were to gather twice as much as they gathered daily. See verses 16, 20. Verse 22,—“And it came to pass that on the 6th day they gathered twice as much bread, two omers for one man; and all the rulers of the congregation came and told Moses.” It appears they did not understand that the next day was the Sabbath: they knew not what it meant;—

so they inquire of Moses, and he tells them (verse 23,) "And he said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord; bake that which ye will bake," &c.

Verse 25. "And Moses said, Eat that to-day, for to-day is a Sabbath unto the Lord; to-day ye shall not find it in the field." Verse 26,— "Six days shall ye gather it; but on the seventh day which is the Sabbath, in it there shall be none."

They are now informed of the Sabbath—something which they did not appear to understand before this time,— But had they recognized any day of rest in seven, and had they previously known that the Sabbath was binding upon them, their inquiries to Moses as to what to do, would be improper, for they would have known just what to have done; but instead of this they wish to know of him what they were to do, &c. He, as we have seen, told them what to do.

But some of the people were not content to rest, and went out to gather on the seventh day; but they found no manna. And the Lord said unto them, "How long refuse ye to keep my commandments, and my laws. See, for the Lord hath given you the Sabbath," "So the people rested on the seventh day." Verses 27-30.

Now it must be evident to every believing mind that the children of Israel were ignorant of the Sabbath. The Lord says, "See for the Lord hath given you the Sabbath," thereby teaching them to live in obedience to the law which he had given. Furthermore, it shows us that the Sabbath was given to Israel, and God called upon them to observe the day, something which He had never done before, or at least the Word gives us no information with regard to any command, enforcing this precept.

That the Sabbath was given to Israel is very plain, and the evidence supporting this position is insurmountable. We will now notice Neh. ix. 13, 14. "Thou (God) camest down also upon Mount Sinai, and speakest with them (the child-

ren of Israel) from heaven, and gavest them right judgments and true laws, good statutes and commandments, and *madest known* unto them thy holy Sabbath, and commandedst them precepts, statutes and laws, *by the hand of Moses.*"

If the children of Israel had a pre-existent knowledge of the binding obligation of the Sabbath law, and lived in obedience to the same, I can see no sense whatever in the above statement of Nehemiah. He testifies that God made known the Sabbath unto the children of Israel, by the hand of Moses, or in other words, God made known the Sabbath to Israel through Moses. But if they already understood it, and taught it, I do not see how it could have been made known to Israel at so late a period in the world's history. Mark, it was given by the hand of Moses in connection with the other precepts of the Mosaic constitution, and is a part of the same law.

Hence we conclude that the Sabbath was not taught or enforced until the children of Israel came into the wilderness, and that it was never given as a rule of action until that time. Hence it is Israelitish in its origin.

We next inquire, why was the Sabbath given to the children of Israel? There is but one reason given in the Scriptures, and that is the following. In speaking to Israel, God says, "And 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 (or, for this reason,) the Lord thy God commanded thee to keep the Sabbath day.*"

God's great mercy had been extended to the children of Israel in delivering them from Egyptian bondage, and he assigns this as a reason why they should keep the Sabbath. And it is worthy of remark that this reason can apply to none other people, from the fact that no other people were in the same condition as were the children of Israel. Hence its claims cannot be urged upon any other people. This must be evident to all, and this argument does much to substantiate the idea that the Sabbath is

peculiar to the Israelites, and not belonging to the Gentiles.

Again, it was never given to the Gentiles—hence its *claims do not rest upon them*. But it was given to Israel, and they were necessarily under obligation to keep this command in order to maintain their allegiance to the Mosaic constitution. "Where there is no law,—there is no transgression;" hence the Gentiles have never been commanded to observe the Sabbath,—they are not transgressors if they do not keep it, and as there is no such command we conclude that they are free from the penalties of the law enforcing this command, and are not, and never have been under obligation to observe the day. True, there were a few who in the typical dispensation kept the Sabbath; but mark, they were first initiated into the Israelitish arrangement before the claims of the law could rest upon them. While in their barbarous state the law had no claim upon them, but as soon as they became joined to Israel, then they were required to keep the Sabbath, and not before. So we see that its obligation was confined to the nation of Israel.

Again,

IT WAS GIVEN TO ISRAEL AS A SIGN THROUGHOUT THIS GENERATION.

Ex. xxxi. 17. "It is a sign between me (God) and (all the world? No!—but) *the children of Israel forever*," &c. It was a sign between God and the children of Israel, but not between God and the Gentile. As the sign of circumcision was peculiar to Abraham and his children, so in like manner is the Sabbath a sign between God and Israel. Circumcision did not as a sign extend beyond his natural seed: neither does the Sabbath as a sign extend beyond the children of Israel, except those who become Israel by adoption. The facts seem to be plainly taught by the Word of God. We should be glad to extend our remarks, but brevity forbids, and so we now pass on to notice—

#### THE LAW ITSELF.

1. The children of Israel were to rest, and do no manner of work on the Sabbath day.

2. They were to abide every man in his dwelling, and to pick up no stick nor build any fires throughout their dwellings on the Sabbath day.

Furthermore, if any one violated this command, such were to be put to death.

Here are some of the stringencies of this precept. We would now ask who has a right to say that all the stipulations and appendages of this precept have been done away, and the bare command to keep the seventh day holy, remains? Why not continue the whole Sabbatic law? Why take a part of it, and not the whole? But no, the Sabbath, by Sabbatarians, must be stripped of all its mortifications and regulations, and left to stand free from what God connected with it! Is not this taking unwarrantable grounds? Does not this position prove too much for its adherents, and show the fallacy of their whole system? Most certainly. It all stands upon the same basis, and God has nowhere revealed that a part has been done away, and the remaining portion is yet binding: this is mere assumption on the part of those who take the position. We can urge with as much propriety every part of that precept as you can urge its obligation in this dispensation. Why talk about the sacredness of the Sabbath, and at the same time disregard many of the principles enforced in connection with it? This is an inextricable difficulty into which all plunge who maintain the perpetuity of the Sabbath law. The Sabbath command is inseparably connected with the ceremonies of the Jews, with the new moons and feasts.

But, says the objector, there is a distinction kept up between the Sabbath of the Lord, and the Sabbaths of the Jews. For my part, I am unable to find such a distinction kept up in the Scriptures.—The fact is, they (the Sabbaths,) were all Sabbaths of the Lord just as much as the seventh day. They were all his *feasts and holy days*.

We have shown in a previous part of these articles that the whole Mosaic constitution was the law of God, and as the law embraced these different Sabbaths

we must conclude that they were Sabbaths of the Lord; but we are not left to inference, for in 2 Chron. ii. 4, we see them all called Sabbaths of the Lord, and also feasts of the Lord. Thus it is apparent that our brethren's position is untenable. The reader is requested to look at the terms, *Sabbath* and *Sabbaths* throughout the Bible, and methinks he cannot fail to see that they are all blended together, and called by the same names, and that the same terms are used interchangeably in speaking of the different Sabbaths. Lev. xxiv.

We have now noticed its institution and design. Having seen that it was not made known to man at the creation, but some 2,500 years subsequently, and having proved that it was given to the children of Israel as a distinctive sign, and that it never was given to the Gentiles, we shall next notice—

#### ITS ABOLITION.

In speaking of the overthrow of the Jews, God says, Hosea ii. 11, "I will also cause all her mirth to cease, her feast days, her new moons and her Sabbaths, and all her solemn feasts."

Here is a prophecy declaring the cessation of all the holy days, feasts and Sabbaths of the Jews. Now, has this prophecy ever been fulfilled? We say, it has: and the proof on the point is plain. Col. ii. 14-17, 'Blotting out the handwriting of ordinances that was against us, which was contrary to us,—and took it out of the way, nailing it to his cross, and having spoiled principalities and powers, he made a show of them, openly triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an *holy day*, or of the new moon, or of the *Sabbath days*, which are a *shadow of things to come*, but the body is of Christ." Here the Apostle records the fulfillment of the prediction of the prophet.

He shows most plainly that all holy days and new moons and Sabbaths, are *done away*, nailed to the cross,—and enjoins, "Let no man judge," you with regard to the same. Who has a right to say that this means a part of the Sabbaths, and not the Seventh-day Sab-

bath also. There is no such qualification in the language. Christ made a show of them openly, triumphing over them. Who will say that we must keep a day when the apostle declares, "Let no man judge you." The fact is, they were shadows of things to come; but the body is of Christ. The whole typical system of holy days, and new moons, and feasts, reached this substance in him, and they were nailed to the cross, blotted out! How plain the argument! how indisputable the facts! how undeniable the testimony! Here the cessation of the Sabbaths is plainly taught, and the shadowy system shown to have ceased at the death of Christ.

The apostle in Rom. xiv. 5, teaches that all days are equal. He says, "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind." Could the apostle talk in this manner if the Seventh-Day-Sabbath was yet binding? Could he allow man to regard all days alike, if he knew that one day should be kept holy? I trow not. He shows that there is no difference in days, but that all are good. How often men will try to evade the force of this argument by saying, "It means feast days." But where do the Scriptures say so? It is assuming just what is required to be proved. Gal. iv. 10,— "Ye observe days and months (*moons*, Campbell,) and times and years. I am afraid of you, lest I have bestowed labor upon you in vain." Some of the brethren in Paul's day wished to get under the law, and observe the days, &c. But he states as much as to say,—if you do, my labors for you are lost.

O brethren!—let us stand fast in the liberty of the Gospel, wherewith Christ hath made us free; and be not again entangled in the yoke of bondage! O let us seek for that eternal rest which remains for the people of God. Let us not seek justification by the law. *It is dead*, and we are married to him who is raised from the dead, even Jesus. O let us strive to set forth the gospel in its purity! and prepare for the coming storm! May the reader search candid-

ly the foregoing argument, and take hold of the truth as it is in Jesus. We shall next notice the objections urged against the positions in the foregoing pages.

(To be continued.)

H. V. REED.

Rural, Wis.

### Infant Salvation.

WE most fully accede to it as *scriptural* truth; sad would be the memories and recollections that a doubt of it would call up: and we feel like giving our reasons for this hope.

1. Our Savior has said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."—Luke xviii. 16.

On this text we argue,—

I. That those of whom our Savior said, "Suffer them to come to me," may come without let or hindrance.

2. That the salvation of those whose coming to Jesus our Savior has prohibited our forbidding, or denying—ought not to be questioned or denied.

3. That *there can be no question respecting the subjects of this affirmation and prohibition*—for, "infants" and not adult persons who were like infants—were the ones that were brought to Jesus with the request that he would "touch" them.

4. It is "OF *such*" and NOT LIKE *such*, that our Savior affirms the kingdom of heaven to consist.

As a building erected of brick and covered with mastic marked off into sections so as to resemble blocks of stone, is like stone, and yet is not of stone; so if infants are not found in the kingdom it cannot be true, however much it may be like such,—that it is "of such." *A careful study of the law of tropes will show that there is no figure here employed, and we can hardly denominate that a "perversion of the Scriptures," which bases a doctrine on its precise and literal interpretation.*

5. The kingdom of heaven being "of such," (though the Scripture does not say *exclusively*;) not only requires that little children should be there, but that

the greater proportion of those saved should be such; and if we might speculate on a point like this, we should think it not unlikely, as our social pleasures are mainly owing, on the one hand, to a commingling of an equality of ages and intellectual advancement, and on the other to a similarity of tastes and pursuits—that one reason of the death of little children, is to produce in the Restoration that harmony of different ages, which may be illustrated by the variety of musical notes which constitute the harmonious concord of sweet sounds. It is on the principle of "the affinity of opposites," that children add to our enjoyment here; and why may they not there? And how shall there be children there, *except by the salvation of those here?*

II. Our Savior, in referring especially to "infants," not only declared that "of such" is the kingdom of heaven, but in the next verse he declares that "Whoever shall not receive the kingdom of God as a little child shall in no wise enter therein." v. 17.

Here there is a figure employed, and the figure is the *simile*. It is, however, a condition of the simile that that to which anything is likened must possess the characteristic which is to be illustrated by the comparison. Thus to say, "as hot as ice," or as "cold as fire," would be nonsense; for the thing thus compared to ice would not be illustrated as hot, nor that to fire as cold; and simply because there is no heat in the one or coldness in the other. On the same principle, by the same law of language, the reception of the kingdom by *adults*, cannot be illustrated by a comparison of its reception by a *little child*, if it is not true that little children receive it; for as the one is to be like the other, if the child does not receive it, it follows that adults will not be saved! And this conclusion cannot be obviated; for it is impossible that that should be exhibited as the pattern of salvation, which is of itself debarred from salvation!

III. It is argued as an offset to the permission given to infants, that all the ends of the earth are invited to come,



lieving that it was Jesus of Nazareth when not all of them will come. The parallel, however, is defective in these particulars:

1. The Savior speaks of children, and not to them; while he speaks to the adults.

2. His inviting all adults to come,—shows that salvation is possible for them if they will; and hence on the same principle it is possible for little children to come, who would not otherwise be invited. And,

3. The reason adults who are invited are not saved, is because they will not respond to, but refuse the invitation: whereas infants, not being responsible for their acts, and having no ability to refuse, are in no danger of losing their salvation because of such refusal.

IV. Our Savior calls his adult believers "little ones," and "little children;" but when he does so, it is by the use of the metaphor, which can only illustrate when the characteristic to be illustrated is possessed by that from which the illustration is drawn. Therefore there would be a manifest impropriety in thus denominating believers, if it was not that "little children" and "little ones" are subjects of salvation.

V. It is claimed that the sacrifice of infants was an act of mercy to them, and was to be commended, if they are saved, instead of being condemned as it is in the Scriptures. But,

1. Their sacrifice was not actuated by parental affection for them,—but to appease the heathen gods; which was a disowning of Jehovah, and rebellion against Him.

2. It was not done to induce their gods to save the children sacrificed, but it was an act of selfishness—they supposing that the slaughter of the innocents would appease the gods, and thus save themselves.

3. As He who made man, is alone competent to determine the epoch of each one's leaving the world, therefore it is gross presumption on the part of a parent to anticipate God in that particular.

4. In burning their children in the fire, they took the most painful, instead of the most easy mode of putting their

offspring to death. But such an act of cruelty and apostacy on the part of the parent should not debar the child from God's mercy to it: and hence there is no argument in their sacrifice to disparage the doctrine of their salvation.

VI. If infants are saved, it is asked, Why bereaved parents should mourn their loss? The interrogation has some force; not as arguing against their salvation, but against immoderate grief.—Parents grieve because of their own loss, and not for their child's. But the consciousness that their loss is the child's gain, should so temper the grief of every parent, as to induce full submission to the Divine mandate which saves those early blossoms from the subsequent blights of time. And therefore,

"Thus saith the Lord: A voice was heard in Ramah, lamentation, and bitter weeping: Rachel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord: Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, and thy children shall come again to their own border."—Jer. xxxi. 15-17.

That the subjects of this prediction are *little children*, is proved by the quotation of this scripture, and its application to those of "TWO YEARS OLD AND UNDER" that were slain by Herod:—

"Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem and in all the coasts thereof, from 2 years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not."—Matt. ii. 16-18.

The only land of the enemy from which these children could come, is the land of Death, "the last enemy" the

saved will encounter. As the resurrection and salvation of Herod's innocents is thus affirmed, it follows that all of like age will also be saved. And hence the word of comfort uttered to Rachel, may be laid hold of by all parents bereaved of infants, as applicable to themselves.

VII. It is argued that infants that died before Christ cannot be saved, because Christ is the first fruits of the resurrection. But *it is not claimed that they have entered the kingdom*; and hence the argument that would debar them from salvation, would likewise debar the adults who believed *before the first advent*; for all who are saved will receive their consummated glory at the same epoch.—*Ad. Herald.*

[The thoughts here presented may be worthy of consideration. The reader will judge. S.]

#### Waymarks--No. 2.

In "Waymarks, No. 1," I promised soon to resume my pen to inform the readers of the *Expositor* how I succeed in the good work of propagating the faith of the Gospel, as being the power of God to the believer. After the close of our meeting at Dansville, being as it were refreshed like giants with new wine, we all left for our several fields of labor, determined to preach the Word: for myself, at least, this was the case. On Sunday, June 14th, I spoke to the people in the town of South Creek, Bradford co., Pa., from the words, *Without faith it is impossible to please God*,—and endeavored, first to show what faith was, in relation to any subject, viz.: the belief of a reliable report on the subject named,—hence to have faith in God, is to believe His word relative to himself,—and to have faith in his doctrine, is to believe his Gospel, as revealed by the inspired reporters of all ages: to differ from the plain statement in the inspired report would be hazardous indeed, for it could not be done without incurring the displeasure of Jehovah and subjecting oneself to the charge of making him a liar, because the facts embodied in his statement of revealed truth were not received—hence all the doctrines and traditions of men, of all

ages and climes, which are opposed to the plain statements of Scripture, are only so many human opinions, and as they join issue with the statements of Jehovah, the conclusion is, they are not of faith, but of sin.

O! that men would see that faith consists in taking God at his word—and not in taking as truth the words of cunning and dissembling men, although they may profess to be endowed with power from on high. If they speak not according to this word (the Bible,) it is because there is no light in them, (that is, truth in their words, for light is truth, and that only.)

Secondly, I proceeded to show that there was but one faith, (i. e., one kind of faith,) which faith was the belief of the statements of Scripture on the various points of the Christian system: as for instance, the Scriptures reveal one God, and Satan believes there is one God (we will suppose, without a doubt of the fact,) and trembles. Now, the question is, How can man have any stronger, better faith on that point, viz.: the unity of God? We see that in every case an intelligent being believing the Scripture statements on a certain point, has faith on that point, and on that point only—unless he believe the Scripture statements on other points as positively; hence we see that an individual may believe that Jesus is the Messiah, the holy One of God, the Savior of the world—and that there is salvation in no other: yet he may not be qualified to declare himself a believer in all that Jesus taught: not because he discredits the word of Jesus,—but because his understanding has not yet been enlightened, so as to appreciate the vast subjects he propounded. It will not do to say that he has no faith, for the fact is that he has faith, and of as perfect a nature as though his understanding of the gospel was complete—i. e., provided he believes that Jesus is the Messiah, the Son of God.

Now as the sinner has been enabled to see and believe with a perfect faith that Jesus is the Christ, the Son of the living God, sent by God into this world to save sinners, the first inquiry of his mind is (like Saul of Tarsus, on his be-

whom he had hitherto opposed), *What wilt thou have me to do Lord?* If the Lord withholds an audible answer, as he most surely will,—the honest inquirer will not be content with his present knowledge on the subject, but will desire an increase of his faith, not on the point named, (that Jesus is the Christ, the Son of God,) but as to what he shall do to be saved.

Thirdly, this leads to the inquiry, How faith comes? The answer is, faith comes by hearing the Word of the Lord. Let the honest inquirer who believes in the Lord Jesus Christ as his *prophet, priest, and king*, or only *Savior*,—the way, the truth, and the life, still press the inquiry, What shall I do to be saved? The answer of the word of the Lord is, Be baptized (as well as believe, and thou shalt be saved. And now as you believe Jesus is the sinner's Savior, and if the sinner obey him, he will save the sinner, and he commands the sinner upon his belief of his Messiahship to be baptized) Why tarriest thou? Arise, and be baptized, and wash away thy sins.—But, says one, I am the last person to believe that water will wash away sin—for sin is a moral defilement, and literal water, although it might cleanse the flesh of filth, yet it is impossible for it to be an abluent to the conscience, or to possess the ability to wash away sin.

I would say, as was said of Plato, "Thou reasonest well,"—and yet the Scripture saith, Arise, and be baptized, and wash away thy sins. Now, as you have only shown that the water in baptism does not wash away sin and yet the positive Scripture statement is, Be baptized (in water, of course, and wash away thy sin, what in the act of baptism washes away sin, if the water does not? The thoughtful and candid answer would be, *The act of obedience*. This is true: the water in the abstract has no more ability to cleanse from sin in the act of baptism than on any other occasion.

But if the Lord Jesus has seen fit to require conformity in order to ablation, it is the *obedience* in the act which justifies the enlightened conscience, as saith the apostle, "Seeing ye have purified

your souls in obeying the truth, through the spirit." Through what spirit? The answer is, the spirit of obedience to the truth. What truth? The *truth*, as Paul declares, which is able to make us wise unto salvation, through faith that is in Christ Jesus—the truth which Christ prayed his people might be sanctified with, or through, viz.: the Word of God.

Here it will be proper in the fourth place, to moot the inquiry, What must the sinner believe in order to qualify him for, or make him eligible to the ordinance of baptism. An answer to this is the most vital point in the *one faith*.—What is this answer? Jesus and him crucified, yea risen again from the dead, and become the pledge on the part of Jehovah that all who believe on him unto obedience, shall receive a like resurrection to life eternal, and die no more: as without the shedding of blood, there can be no remission of sin, so without the resurrection of the Lord Jesus there can be no restoration of the kingdom to Israel: in fact the Israelite would have no king, and hence no really well-founded hope of a kingdom restored, or of life from the dead.

This being the case, it is manifest that the all-important point to be impressed on the mind of the sinner first, is this—That it is a faithful or true saying, and worthy of all, or, every man's acceptance, that Jesus Christ came into the world to save (or give eternal life) to sinners, and although the Scriptures (of the Old Testament as set forth by Moses and the prophets, are able to make one wise unto salvation,) it is only through faith which is in Christ Jesus our Lord, hence, without faith in Christ Jesus, as being the Son of God, the Savior of sinners, the Scriptures would fail to be able to make us wise unto salvation—the conclusion forces itself upon the mind,—that the belief that Jesus Christ is the Son of God, the Redeemer of mankind, is the most vital point, the most essential element, the most cardinal principle of all points, elements, or principles, incorporated in the gospel scheme of human salvation.

Here, then, is the place to begin with the pupil. Here are first principles:— But perhaps it will be asked, Are you in harmony with apostolic example? I answer, that I think so,—as my previous remarks show. A case in point: Philip the Evangelist saw the eunuch seated in his chariot, reading. The former was directed to ascend into the chariot himself, which he did, and found the eunuch reading the 53d chapter of Isaiah, which he did not appear to understand, and inquired, "Of whom spake the prophet, of himself or some other man?"—thus showing that his knowledge was so very limited relative to the gospel of the kingdom, as taught by Moses and the prophets, that he did not know but the prophet was speaking of himself. Philip told him that the prophet had no reference to himself, but that Jesus was the one spoken of—and as he showed how Jesus had suffered and died, and rose, and revived, he naturally would make an allusion to the apostolic commission, viz.: "Go ye into all the world and preach the Gospel."

The eunuch listened, as we may suppose, with deep interest, and as his thoughts hung with anxious solicitude upon the words, "Be baptized, and be saved," "they came to a certain water," which when the eunuch beheld, he cried out, as if in an extasy of delight, "Here is water: what doth hinder me to be baptized?" "And Philip answered, If thou believest with all thy heart, thou mayest." Acts viii.

Now the question is, Believe what? We answer, believe what the eunuch had preached on the occasion, viz.: that Jesus is the only sacrifice for sin. The eunuch was convinced on two points,—First, that Jesus of Nazareth was the Messiah, the Son of God. And, secondly, that it was his duty to be baptized.— "If thou believest with all thine heart, thou mayest," was the reply of Philip. "I believe that Jesus Christ is the Son of God," answered the eunuch.

Now if there was pertinence in the question, and propriety in the answer, surely then the answer covered the question, and the question was understood on

this wise by the parties, viz.: Do you believe in your heart that this Jesus whom I have preached to you, is the Christ, the Lamb of God, who will take away the sin of the world? The answer was, I believe that this Jesus is the *Son of God*. This was sufficient. They both went down into the water, and Philip baptized the eunuch, and left him to go on his way rejoicing in hope of eternal life as set forth in the form of that doctrine which he had obeyed in the ordinance of baptism.

We ask, will faith alone save or justify any one? Tradition answers, "We are justified by faith only," which is a most wholesome doctrine, and very full of comfort,—but the thoughtful mind will perceive that "it is *in the deed*" that man is blessed, and not in mere belief: "for the wrath of God is revealed against all unrighteousness of men who hold (or believe) the truth in unrighteousness:"—i. e., such as believe in Jesus—believe that he said "Be baptized," but do not obey—believe that he said, "Love thy neighbor as thyself," but find so many faults in their neighbors, that they can hardly love him at all, much less as *himself*—believe that he says, "a new commandment I give unto you, that ye love one another, even as I have loved you." But these things, and many similar ones are *non-essentials* with such persons.

Abraham, the friend of God, "was justified by works,"—his lively, operative faith, serving as the principle which moved him to obedience to God's commands. If the hypocrite has faith, why will he be lost, if faith alone saves?—Why place him on a par with all the unbelieving, in the final day of doom?

The following points appear clearly to present themselves to the candid mind:

1. Faith is the simple, sincere acknowledgement of the truth of what God has spoken, and that it is binding upon the human family according to the various circumstances under which they are placed.

2. That this faith is one whole system of salvation as set forth in the transcript of the Divine mind, as given by Moses and the prophets, Jesus and his apostles.

3. That the faith once delivered to the saints comes to, or is wrought in the mind of man through the medium of hearing God's word, and in this way only.

4. That God's word shows that if we believe in heart that Jesus is the Christ, the Son of the living God, our Savior, and we are willing to take him for our prophet, priest, and king, there is no hindering cause why we may not be baptized.

After thus laying the subject before the congregation, I called for volunteers to enlist under the banner thus unfurled before them, and 7 arose to signify their faith in the primitive gospel, and their desire to obey the same. We repaired to the water side, and I baptized 7 willing souls into the name of the Lord Jesus for the remission of sins. One brother, whose wife and two daughters were baptized, said, it was the happiest day he ever experienced. A sister remarked, "I bless God that I have lived to see this day." It was, in fact, a day to be remembered by the friends of Jesus in that place, for it was good to be there. O! that such days might be more frequent!—and they certainly would be, were it not for the hireling system, which deceives and keeps the people in ignorance.

On the 15th of June, I returned to Ulster, Pa., and found all well at home. I adjusted my affairs during the week, and on Sunday preached to my neighbors in the new Methodist chapel of our place, from the words, "Ye are bought with a price," &c. At 5 o'clock I preached to a strange congregation in the town of Athens, after which, on Tuesday, I took leave of my family to begin more particularly the labors of my calling as an evangelist, and after various scenes of trial of a minor nature, I arrived at Jefferson, June 24th, and was soon cheered with the arrival of Elder A. Guthrie, who was to accompany me to Springwater. We had a pleasant visit with Bro. White at Jefferson, and left for Bro. Forrester's, whom we found still walking by faith. We were also much rejoiced to meet Eld. G. A. Hendrix,

and had an agreeable conversation with him. In the evening I spoke to the people at Bradford Hollow. There was a good congregation, and good attention was given. I shall endeavor to visit them again.

After leaving Bradford Hollow, we called on Father Chapin, at Hammondsport, and gave a word of encouragement. We went on to Springwater, and commenced our two days' meeting on the evening of the 26th. We found a goodly number of tried and faithful souls, with whom we expect to share the inheritance, if we *continue faithful*. Elder Newel of the Christian brethren, also joined us in our labors of love, as it was one of his Sunday appointments. We conducted religious services in harmony, and felt that it was good and pleasant for brethren to dwell together in unity. Elder N. baptized 4, and myself 2, in the course of the meeting. Then we parted, having agreed to meet again at another two-days meeting at the same place, to commence Aug. 7, and continue over the following Sunday.

Leaving the place for Conesus, I called on Bro. Wily, and received his blessing to cheer and aid by the way. At Conesus I spoke to a goodly band of very attentive hearers, and impressed upon them the duty of brotherly love.

Leaving thence for Orangeport, I arrived at Bro. Freeman's on the 2d of July, and preached in the evening. On Sunday, July 5th, met a goodly number of the friends of truth from Lockport, Eagle Harbor, Tonawanda, and other places, and we had a profitable meeting. Shall hold a two-days meeting with them again, Aug. 1, 2, the Lord willing.

After bidding the brethren and sisters a friendly adieu, for the present, I returned to Rochester, to interest myself in behalf of the Church of God, for I felt no interest in any man's church,—there or elsewhere.

C. F. SWEET.

Ulster, Pa.

"Then they that feared the Lord spake often one to another."

**E**A gentleman from Alabama received from the Patent Office some spring wheat from "the farm of Abraham," at the foot of Mount Carmel, in the Holy Land, which he sowed during the past spring. It came to maturity in 7 weeks, producing a large, full head, with a berry in every respect equal to the original. This wheat is reputed to ripen in Syria in 60 days from sowing. It will be seen that our climate hastened its period of maturity 11 days.

"A blush is the sign which nature hangs out to show where chastity and honor dwell."

"Make not a jest of another's infirmities."

### Waymarks--No. 3.

AFTER staying for a few days in Rochester, N. Y., I pursued my journey. From that city I went to Victor, and preached to such as came out to hear, (July 12,) and hope good will be the result; but I fear that even in Victor the deceitfulness of riches has rather an undue effect upon the minds of some individuals, at least. After leaving Victor, I again returned to the City of Rochester, and thence on the 14th of July, crossed Lake Ontario to Cobourg, C. W. There I found a few dear and tried souls, who are waiting for the Kingdom of God's dear Son. The writer gave them what encouragement seemed to be meet under the circumstances, and committed them into the hands of that God by whom the whole family in heaven and earth are named, and taking my leave of the friends there, I journeyed to Port Hope.

There are here a few who love the great truths which it is our mission to testify to, and adorn them by their deeds of love and charity. From Port Hope I went to Bowmanville, stopping by the way with the kind and christian family of Bro. Joseph Powers, with whom I could tarry but one night. At Bowmanville I spoke to a goodly number of friends and brethren, &c., who assembled at the Disciples' meeting-house in

that place, and endeavored to show them the rule, which if lived up to, would cause all men to know that they were in fact the disciples of Christ, being read and known of all men, the living epistles of Christ's meekness, piety and love.

On the 18th July I left Bowmanville for Darlington: called on Bro. Hogarth, and preached in the evening in the little chapel near his place. On Sunday the 19th, I preached twice in the same place; all seemed interested, and some I think were benefitted. Then by the kindness of our good brother Van Ness. I was taken some 6 miles, whence I took the stage, and after a very pleasant ride for some 3 hours, I at length arrived at the door of our venerable brother, William Ongley, and his good wife, and was glad once more to take by the hand those with whom we had held sweet communion in days that now only come into the mind to sweeten and refresh the memory of the past, and cheer, strengthen and fortify against the evils of the future.

On Tuesday the 21st, I commenced meeting in the little village of Borelia, and continued to have an apparent increase of interest as well as numbers, until Saturday afternoon the place of meeting was changed to Port Perry. But the interest was not abated, a good congregation was out to hear, although it was a week day; and in the evening I preached again at Borelia.

On Sunday the 26th, we held meeting on the ground, in the environs of Port Perry. In the morning services I preached the funeral discourse of Sister Squires, who died about ten days previous. Her funeral services were attended at the time by the brethren and friends in the place, leaving the funeral discourse to be preached by the writer at the time named above. On the day of her burial a large congregation attended to pay this last tribute of respect to her, thus showing that both herself and her valued husband, who is left with his two little daughters to mourn their loss, are and have been respected by their neighbors and fellow citizens. The funeral discourse was preached from Rev. xiv. 13: "Blessed are the dead," &c. A large

congregation dotted the green that over-spread the pleasant grove, and seemed to listen with interest while I pressed upon them the sublime and important truths of the gospel. In the afternoon, we all met again and sung and praised God together; not because we were soon to part, perhaps never more to meet on the shores of this mortal life,—but because we felt the quickening influence of the christian's hope—that soon Jesus, the Master, will come and deliver us out of all our troubles, and take to himself his greater power and begin his glorious and eternal reign.

In the evening I preached again at Borelia, and then, after committing the dear friends to the Lord and the word of his grace, bid them farewell, hoping to see them again if the Lord permit, before long.

On Monday the 27th, by the benevolence of our good brother and elder, Harrison Haight, I was conveyed back near my appointment in Darlington, and left at the hospitable dwelling of his son-in-law, Bro. Henry, a very worthy disciple, and a good man to strangers at least. The kindness of his wife I shall not soon forget. In the evening I went to my appointment, and while waiting for the door to be opened, I noticed the people coming,—but they did not appear to be coming to the church, but to a private house directly across the street from the church, and as I watched to see what it all meant, I heard a voice from the mouth of some mistaken female, saying, "Come, come in here, and have a prayer-meeting! You will get more good than to go over there!" By the way, the people in the place and especially in the house referred to, profess to call themselves Bible christians, and I took special pains to compare their conduct to a stranger with what the Bible requires, and I think that it appeared very clear that if they were to be weighed in the balance of truth, they would be found wanting. But I leave them to their fate, while I pursue the work of our glorious Redeemer.

Bro. Hogarth took me to Bowmanville on Tuesday, the 28th, for which he

has my thanks, and I would also thank Bro. P. Elford for his kindness in carrying me from Bowmanville to Darlington.

At Bowmanville, on the evening of the 28th, I spoke to a very attentive congregation in the Disciples' house of worship, and hope to have the privilege to address them again on the word of life.

On the 26th, I left the kind family of Bro. Odell at Bowmanville, for Toronto, when there, I called on Bro. Skinner,—and partook of the hospitality and kindness of himself and family. Spoke to the brethren and sisters in the evening.

On the morning of July 30th, I sailed for Queenston, leaving the busy city of Toronto and the Queen's dominions, and all my good friends behind. Their kindness to me will not easily or soon be erased from memory, while I possess unimpaired the power of reflection. Their liberality in the support of the Gospel was truly commendable. One brother, whose name I will not mention, gave me the largest donation I ever received from any one individual at any one time. But I must bid them all adieu for the present, hoping to see them again ere long.

Turning my back upon the fair fields of Canada, and the blue waters of Lake Ontario, I was soon safely lodged at the pilgrim's home of Bro. Wm. Freeman, near Orangeport. Here I attended the two days meeting appointed in the *Expositor*, Aug. 1, 2. On Saturday the audience was not large, but on Sunday, the large and commodious christian chapel was well filled. The "spirits" have obtained quite a footing in this section of the country, and I was requested to give a Bible expose of them. So I gave notice that I would speak of the cause, effects and cure. On Sunday the congregation was large: my text was Rev. iii. 10, "Because thou hast kept the word of my patience (against the devil's lie, Gen. iii. 4,) I also will keep thee from the hour of temptation that shall come upon all the world to try them that dwell upon the earth."

1. The *cause* of spiritualism is abandoning the *word* of God as the *only* and *perfect* standard of revealed truth.

2. The secondary cause of spiritualism is the adoption of the sentiment expressed in Gen. iii. 4, "Ye shall not surely die." Here is the begetting of the child *spiritualism*: it had its birth among Pagans in Egypt, although it was somewhat deformed. The Pagans and Egyptians nursed it: it grew and waxed strong, and when God's ancient people, the Jews, for their sins were driven into Babylonian captivity, this wicked youth had begun to run alone. The heathen had then christened him with the name, *immortal soul*; and some began to believe in him as some greater power of God, and one great philosopher, even braved death in the defence of his interests. At length he acquired so great a reputation among the heathen that the captive people of God, some of them,—began to be infected with the belief of the heathen, that this youth was not only divine, but was in possession of the essential attributes of the Divine Being. And thus the way was prepared for his introduction into the Christian Church: and being artful and seductive in his manners,—having been introduced into christian society by Hymenus and Philetus, (2 Tim. ii. 17, 18,) and being fully aware that his corrupt principles would work in the carnal mind with a sort of charm, as a canker sore works in mortal flesh, he began to throw off the mask,—and, through the agency of Hymenus and Philetus, deny the future resurrection of the dead, as being a thing to be looked for. So subtle and artfully was this impious fraud practiced upon the infant christian church, that some who had once embraced the christian doctrine of life only through Jesus Christ, at his second appearing, by a resurrection from the dead, or by a translation of this mortal to an immortal state and condition, when Christ shall come invested with all power in heaven and earth to change our vile body and fashion it after the likeness of his glorious body, gave heed to the false doctrine,—

"Ye shall not surely die." Thus we are now fully prepared—

3. To speak of the effects of spiritualism when infused into the Christian church. Paul says of the doctrine, as taught by Hymenus and Philetus, that its effects were to overthrow the faith of such as embraced it; and we can all see that there is no resemblance between the doctrine of Christ, who said, John vi. 40, "This is the Father's will that whosoever seeth the Son, and believeth on him may have eternal life, and I will raise him up again at the last day."

But Hymenus and others took sides against the Savior, and for the youth, who was conceived in the garden, Gen. iii. 4, born in Egypt, nursed by Pagans, and christened by antichrist by the appellation, *Immortal soul*. The war once declared, the effects were disastrous indeed, because the leader on the side of antichrist was this subtle, seductive youth, *Immortal Soul*. He was careful to adapt his principles of interpretation to suit the carnal mind, and by so doing he inveigled many an honest-hearted christian, ere they were aware, to take sides with antichrist, and adopt the mystical principle of interpreting the Word of the Lord, and by this stealthy, secret, deceptive and perverse manner of handling the word of God.

This child of the devil through the agency of Hymenus and other apostates, led the Christian church to believe their dead friends were not really dead, (for, be it kept in mind the foundation stone is "Ye shall not surely die,"—Gen. iii. 4,) but their soul had on angel wing flown away to a world of bright glory in the spirit land, and believing this was so, at length they began to pay that respect to them which their standing in society here in life seemed to demand, and from a sort of respect, in process of time many began to venerate and finally worship their dead friends, supposing they were not dead in fact, but in reality were alive in heaven.

The result was a great apostacy from the original faith, as proclaimed by Jesus and his chosen apostles: for Paul said, 1 Cor. xv. 18, "If there is no resur-



rection, then they who have have died in the faith are perished." That is, not only ceased to have an existence in the universe of God—but aside from a resurrection there was no hope of a future life. On the other hand, this child of Satan contended that the soul never died, and in all manner of ways did he oppose the fact of man's mortality, and the *truth* that immortality is to be sought for by a patient continuance in well doing; (Rom. ii.) and attained or possessed only in the resurrection life, or age to come.

So well was this sentiment of the soul's immortality adapted to the carnal mind, that in a few centuries almost the whole Christian Church was contaminated with the infection. But God did not leave Himself without a living witness to protest against the corruptions of his word and the faith of the gospel. As late as the 16th century, God raised up men to protest against these corruptions of *antichrist*: such as Zwinglius of Switzerland, and Martin Luther of Germany, and others, who cried, "The Bible, the whole Bible, and nothing but the Bible!" "Away with your spirit teaching!"—said the noble-minded Luther—"we rap your spirit over the snout!" These and the like, are the men whom God promises in our text, to keep from the hour of temptation, now spreading over the land—a period enveloped with *Mystery* and possessing a peculiar affinity for its own native darkness, as the element in which it is enabled to perform its most wonderful feats.

This son of darkness is pointed out by the apostle to the Gentiles, in his Epistle to the Thessalonians,—where speaking of the coming of Christ to destroy the Man of Sin, he seems indirectly to affirm that just prior to the coming of the Messiah there will be all manner of signs and wonders based upon a lie, and as it is said that the whole paraphernalia will be the masterpiece of Satan's device,—doubtless it will all rest upon the foundation laid in the garden, Gen. iii. 4. The object of this manifestation as stated by Paul, is to ensnare all those who do not receive the truth of God as

spoken in the garden, that man in consequence of sin is to die soul and body, and not only ensnare the haters of God's truth, but by signs and lying wonders to lead them into a strong delusion, and leave them therein to be condemned at the judgment seat of Christ, for having claimed the Divine nature for all men, antecedent to the time when God has promised to bestow it upon the righteous *only*.

These are are some of the many bad effects of spiritualism, and now what shall be done to effect a radical and complete cure is our next point in question.

4. We say, then, in answer to this question, that if any one wishes to cure himself or others of spiritualism, First let him adopt the *literal principle of interpretation* of the Word of God and believe its positive statements relative to the creature man, as well as other subjects of revelation—that he was *made subject to vanity*—a mortal being, soul and body, and then being placed within the reach of the fruit of the tree of life, while he had access to the same, would prevent any visible manifestation of the seeds of decomposition, although sown in his nature. But when he violated the moral precept which forbid to eat of the fruit of the tree of knowledge of good and evil under the penalty of death,—then being excluded from the tree of life there was no remedy for his mortal nature. Secondly, Let him believe that it is true that God so loved poor mortal and rebellious man, that in his goodness he provided another remedy for man's mortality and that through the death, burial, and resurrection of his only begotten Son, life and immortality, are brought to light in the gospel; and thirdly let him believe that it is the pleasure of the Deity that all who fly to this remedy, even the name of Jesus—and the atonement made by him for sin through the pouring out of his blood, may yet, notwithstanding his offences, have eternal life through his blessed name—and let him believe that *there is no other name or remedy given under heaven, or among men, whereby he can obtain eternal life*. And, Fourthly, let

him believe when God says *die*, that He does not mean *live*; when He says *destroy*, he does not mean *preserve*; when He says *the dead know not anything*, He does not mean that they *know all things*: and when He says *the thoughts, memory, love, hatred, and envy of the dead are perished with themselves*—let him believe the truth as coming from the mouth of God, and with Paul say, "If there is no resurrection" then there is no future existence, and when he has proceeded thus far in the belief of the truth, he will find himself perfectly cured of spiritualism, as Naaman, the captain of the host of the king of Syria, found himself clean, cured of leprosy, after he had believed and obeyed the man of God who told him to wash in Jordan 7 times, and be clean.

When I had thus set the matter before the large congregation in Orangeport, and was just about to close, Satan appeared to be incensed to some extent at the doctrine preached, and attempted to make a display of his elocution and mighty powers of argumentation through a certain *medium* present, who, he doubtless thought would answer his purpose—hence the medium was charged by the prince of the power of the air—the spirit which now works in the hearts of these disobedient spiritualist children, and the first manifestation that was discovered was his beginning to strike the seat first with one hand, and then with the other, and then he leaped some 2 or 3 feet high, striking his heels heavily as he descended upon the floor; this display was also accompanied by an oral demonstration. I smiled, and said to the congregation that the meeting was dismissed,—for we had sung the closing hymn before this wonderful sign appeared, the congregation began in an orderly manner to leave the house, which soon put a quietus on the operations of the spirits.

When I reflect upon the manifestations of the man possessed of the spirit, I am led to the conclusion that their name must be legion. But poor deluded souls, I pity them, and will leave them with this exhortation, (perhaps it may

be to die upon the ear without effect, of all who are infected with the delusion): "O turn ye, turn ye, why will ye die?"

I left the scene for Eagle Harbor, where I found warm friends, and spoke to the people: all seemed pleased, and wished me to visit them again—which I intend to do in due time.

Monday, Aug. 3, I went to Kinnionville; called on Bro. Wilcox, and found a good christian family and a pilgrim's home; spoke to a good audience in the evening, and think a good impression was made. Shall endeavor to see them again shortly, if the Lord will.

C. F. SWEET.

Ulster, Pa.

VALUABLE TABLE.—The following table of important statistics has been carefully compiled for the Springfield (Illinois) *Republican*:

Width of the U. S. (miles)	2,650
Length,	1,600
Area of square miles,	2,936,166
Coast, line of rivers and lakes, &c.	15,204
States,	31
Free States,	16
Slave States,	15
Territories,	8
Population,	23,191,876
Free population north,	13,672,873
do. " south,	6,222,518
Slaves,	3,204,313
Free colored,	434,406
St. Lawrence basin, area in sq. m.	130,000
Atlantic slope, basin of sq. miles,	420,000
Pacific do, " "	630,000
Mississippi Valley, " "	1,300,000
Texas slope, " "	280,000
Utah Basin, " "	220,000
Red River of the north, " "	20,000
South, area of in square miles,	851,598
North, do. " "	618,597
Territories, area of square m.	1,500,934
Railroads, in miles,	23,000
River and Lake navigation,	19,270

SOLITUDE.—A solitary life cherishes more fancies until they become manias.

"Remember thy Creator."

## EXPOSITOR AND ADVOCATE.

"THY WORD IS TRUTH."—JESUS.

ROCHESTER, N. Y., SEPT. 1, 1857.

**Literal Interpretation—The Bible Examiner.**

We shall now close our remarks on this subject in the form of a dialogue between the *Examiner* and the *Expositor*.

*Examiner*.—"Jerusalem—The vision, or possession of peace."—Butterworth.—"Teaching peace."—Pick.

*Expositor*.—Church, is generally derived from the Greek *kuriakon*, what belongs, or is appropriated to the Lord (*Kurios*); though some think it is from the German *kuren*, to elect, choose out, and so corresponding to the Greek *ekklesia*, from *ek* out of, and *kaleo*, I call. 1. The Greek word *ekklesia*, properly denotes an *assembly* called together upon business, whether lawful, or unlawful, Acts xix, 32, 39."

Thus it is seen from these standard authorities, that Jerusalem and Church are terms of widely different signification,—hence it is incorrect and improper to apply the name of the former to the Church, as the *Examiner* does.

*Examiner*.—"The same remarks are applicable to the name, or term, Jerusalem of the O. T. as to Zion."

*Expositor*.—This is also erroneous—

1. Because the import of the terms is different, as the *Examiner* has proved in the definition it has given of them. Zion, means "a monument," "a waymark," &c. Jerusalem, "a vision of peace," &c. See the article under investigation in the *Examiner*.

2. Zion is located in Jerusalem. And,

3. The Word speaks of them as being distinct from each other. "Zion" shall be "plowed as a field, and Jerusalem shall become heaps."—Micah iii. 12. We have as good authority for confounding together any other proper names, as we have for so doing with Jerusalem and Zion. To do either, is removing all true "waymarks" to a correct understanding of the Scriptures.

*Examiner*.—"Jerusalem and her children properly designated the people of God, or assembly of God, where peace was taught and obtained, as distinguished from all other people."

*Expositor*.—This is an assumption, not only without proof, but is in opposition to the definition above, which the *Examiner* has given of Jerusalem; and moreover, there is no correct law of language, ancient or modern, which justifies the assertion,—"*Jerusalem and her children properly designated*," "*Jerusalem and her children*," nothing more nor less: this is true literalism.

*Examiner*.—"Jerusalem is spoken of by Paul, as a mother."

*Expositor*.—So is mystical Babylon, and is therefore, as far as this kind of evidence is concerned, as properly Jerusalem, as the true church is.

*Examiner*.—"Literal Jerusalem is in bondage with her children."

*Expositor*.—What has this to do in proving that it is proper to call the church, Zion and Jerusalem? On the same principle it is proper to call her Poland and Warsaw, for the Poles are now in bondage.

*Examiner*.—"Jerusalem which is above literally, is *superior*, as Sarah was superior to Hagar—is free, which is the mother of us all—all believers in Christ, without regard to nationality. See Gal. iv."

*Expositor*.—It is possible that we do not understand the intention of the *Examiner* in this statement. The object of the general argument seems to be to prove that it is proper to call the church Zion and Jerusalem, from the fact that they sustain similar traits of character, viz.: Zion is a waymark, so is the church, therefore it is proper to call the church, Zion, &c. In harmony with this reasoning, the paragraph under consideration may be stated thus: This "*superior*" Jerusalem is the *mother* of "all believers in Christ," and therefore it is proper to call the Church, Jerusalem! Let us test this kind of logic. God is the Father of "all believers in Christ," therefore it is proper to call the church, *God*,

"All believers in Christ are begotten by the word of truth." Therefore it is proper to call the church the word of truth!

Examiner.—"Things are said of Zion and Jerusalem in the O. T., that have not been realized, or the construction we have suggested must be correct. Thus shall the man be blessed that feareth the Lord. The Lord shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life. Ps. cxxviii. 4, 5, and connection. This language, it seems impossible to restrict to literal Zion and Jerusalem; but when spoken of the people of God—whether as Israel or the Church, and the places of their assemblies, it would be appropriate to the Christian dispensation as well as to these who served God under the Mosaic."

Expositor.—If the *Examiner* be correct, then this prophecy concerning Zion must refer to the church. We give the whole Psalm that it may be seen at once that our cotemporary is in error:—

"Blessed is every one that feareth the Lord; that walketh in his ways. For thou shalt eat the labor of thine hands: happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive-plants round about thy table.—Behold, that thus shall the man be blessed that feareth the Lord. The Lord shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life. Yea, thou shalt see thy children's children, and peace upon Israel." Ps. cxxviii.

To talk about the church having a "wife," &c., is highly absurd. The last verse shows that "*Israel*" is the subject of this prophecy, which will be fulfilled in the coming age, when the Lord shall reign in "Zion."

Examiner.—"In these remarks, our main object has been, not to establish a theory,—but to guard against the specious claim of being exclusively literal interpreters."

Expositor.—Doubtless the *Examiner* will be understood after this, as *not* being

an advocate of the *literal* interpretation of God's plain Word, with the exception of a favorite topic or two. We suppose our cotemporary would *still* wish to be understood as teaching that *death* means *death*, and not *life in unending misery*.—but possibly since his new discoveries in the principles of interpretation, he may perhaps have changed his mind! Our respected friend has been *very literal* on this Life and Death question, and kindred doctrines, and herein he has manifested his strength. *Why* he should apply the mystical principle to equally plainly revealed Bible truths, we leave him to decide.

Examiner.—"We have heard the idea that 'a man may be so strait as to be crooked,' Such we fear are some who set up the claim of being the only literal interpreters of Scripture."

Expositor.—Must we be thus judged because we teach that God means just what he says in his word?—because we teach that when *persons*, *places*, and *things* in the Bible are the subjects of *direct* conversation, they should be literally understood as really as when found in any other book? So it seems. Very well, whether crooked or straight in the estimation of any advocate of *mysticism*, whether open or disguised, we care not, if the Word of God justifies us. But this is not all; we are not enough inclined to the spiritual principle to suit the *Examiner*, for it says,—

Examiner.—"Some men seem so literal, at times, as to lead to a doubt if they know anything of spiritual things, even as to the letter itself."

Expositor.—By what authority does the *Examiner* judge that we "know nothing of spiritual things"? Is it by the *literal* word of God? This cannot be, for it is on account of too strictly adhering to that word that we are condemned as not spiritual! Hence to make it his rule of judgment in the case, our cotemporary would necessarily be a literalist too, and worthy of the judgment which he metes out to us. He must therefore judge out of his own heart, and by the authority of his own spirit!

Examiner.—“Let all beware of the claims of infallible interpreters; and the assertion, that the reason why all do not see the doctrines and teachings of Scripture alike, is, because they do not adopt what is claimed to be, the literal principle of interpretation. The fact is, no man is, or can be absolutely certain that his views of Scripture, in every particular, are the exact truth, and neither more nor less than truth. The claim itself is one of the strongest evidences of fanaticism, and a false estimate of one-self, that can be exhibited to our mind.”

Expositor.—Why did the *Examiner* omit to tell its readers *why* “all do not see” alike? Are the Scriptures imperfect? Or, is the fault with God or man? While we would join in the warning to beware of “the claims of infallible interpreters,” we would also caution all to take heed how they call in question the perfection and sufficiency of God’s word, or give heed to the speculations and assertions of those who avow that “no man is, or can be absolutely certain that his views are correct,” &c. If there is no absolute certainty in the faith and hope of the christian, then there is no certainty that the Bible is true! Job *knew* that his Redeemer lived—did *he* therefore show “evidences of fanaticism”? And did Christ teach a doctrine, which if believed, would make his disciples fanatics, when he said,—“Ye shall *know* the truth?” What!—can we not know the import of plain terms because they are in the Bible, when no one disputes their meaning when found elsewhere? This, to us, seems fanaticism indeed!

Examiner.—“We freely admit the right of all men to use faculties God has given them in their search after truth, and of expressing their opinions, the result of that search; but we demur and dissent from their claim that all others must and will see as they do, if they adopt the same principle of interpretation they claim to have adopted. Any man may differ from us in reference to the exact meaning of certain passages and be as honest as ourself; but he cannot charge us with dishonesty sim-

ply because we differ from his interpretation, or his principle of interpretation,—without a manifest breach of charity. God knoweth the heart, and is the only umpire in judgment.”

Expositor.—God “is the only umpire in judgment.” To this great truth we cordially assent: but *how* is He going to judge? The only true answer is by His *Word*! And how can we learn its import? In no other way than by consulting the true and *literal* meaning of words, in approved and reliable sources, and a careful comparison of Scripture with Scripture. Hence it is not us who judge herein, but God himself. HE has *spoken*: and let all the earth hear, believe and obey, and then all will be well in the end.

#### **The Kingdom: Christian Banner.**

In a previous number of the *Expositor*, we took some exception to a statement which appeared in the *Christian Banner*, the purport of which statement was that believers are baptized into the kingdom.—To these remarks the *Banner* for August, replies. We give the following extract—and would say that the spirit of christian courtesy in it, is highly commendable. We wish success to the *Banner*, so far as it engages in the proclamation of the fundamental truths of the Gospel. We quote:

“We have a growing distaste for verbal criticisms when there is no spiritual marrow or religious fatness enveloped in them. The entire gospel can be preached to sinners, and by faith and the manifestation of it they may be brought into the house of God, without the term kingdom being once named. *Things*, not mere verbals, convert men and bind them to each other and to the Lord in the bonds of gospel unity and perfectness. Now, brother Expositor, here follows our gospel inventory: challenge, if you please, and measure,—weigh and analyze it by the heavenly oracles, and if found wanting, or if found redundant, we stand ready to approach still nearer the perfection of the infallible creed:

“1. God has loved us.

"2. Christ among men and the holy spirit sent down from heaven are the demonstrations of the Divine affection.

"3. Jesus our Lord taught, wrought signs, died, left the dead, showed himself alive, went up on high, and took the place of a mediator and high priest, in development of his power, wisdom, favor, divinity and readiness to redeem us from sin.

"4. He made a gift to the world of certain men, 12 in number, whom he qualified to be his heralds, to deliver to the world the news concerning himself and his ability and willingness to save sinners.

"5. These ambassadors of the Lord of Glory not only proclaim their Master's affection and rich grace, but declare his precepts and government, so that those who confide in and love Jesus may be obedient to him.

"6. We proclaim to men, in imitation of the apostolic proclamation, the things Jesus said and did on earth, and the things that the holy spirit said and did by the inspired 12 after Jesus resumed his place in the heavens.

"7. When men heartily trust in Christ and fondly yield their affections to him, we repeat Christ's first precept to them, take their confession, and assure them by authority of heaven that in thus yielding to Christ they do enjoy promised pardon and the holy spirit,

"8. Thus we receive, by the gospel, as we have learned it, the saved in Christ into the Christian household.

"9. Those who are thus inducted into the Lord's peculiar family, are regarded as pupils of the Lord to learn the entire code of laws and manners of the Divine Teacher.

"10. This 'knowledge of the Lorp'—the learning which pertains to 'spiritual things is held to be useful only as scholars in the christian school increasingly practice the precepts of that great Prince.

"11. We teach the believers in joyful hope, that as Christ once came and bro't to us the blessings of the present salvation, so he will come again and bring with him for the benefit of the faithful the bliss-

fulness and unwasting fulness of the eternal salvation.

"12. That Christ our Savior is now to be enjoyed by hearing him, by believing in him, by affection to him, and by a watchful and ready obedience to him in all things embraced in his existing covenant of favor, waiting in patient yet happy hope of the more excellent salvation to be 'revealed in the last time, at the opening of the new dispensation when our Lord and Redeemer shall disclose to the charmed vision of his people superior chapters of his loveliness and glory—chapters that we are not at present able to read or appreciate.

"Here, then, friend Expositor, you have a rude and brief draft of the gospel panorama approved in this latitude; examine it, if you please, and see how it accords with the old patterns and colors certified as genuine by the master workmen who heard and saw and imitated and worked under the Lord. For once, dear sir, will you not allow a sweet shade to be put over the left side of your prophetic eye long enough to behold the things already clearly revealed and most solemnly and affectionately pressed upon us by the Lord of all for our active and constant practice?—When the coming dispensation comes, can we not all engage in the things of it, and participate in the joys of it, provided we unitedly acknowledge and devoutly submit to the pleasing duties of the existing dispensation? Who were blessed at the Lord's first appearance among men? Was it not those who, in faithfulness, were giving practical attention to the requirements announced and enforced in the then existing covenant?

"For argument's sake, then, let it be granted that you, friend Expositor are correct in the use of the word "kingdom,"—that it refers only and solely to the future government of Christ; and for peace' sake let us strike the term 'kingdom' out of our religious vocabulary, only as it refers to what is yet to be revealed;—with these branches of the Olive tree, one in each

band, let the queries be put, Do we or shall we preach the same things to sinners?—do we, or shall we teach the same thing to saints? Have you, Mr. Prophetic Expositor, by faith, and the obedience of faith, yielded to the One Lord?—have we, the *Christian Banner*, confessed Jesus, and come under him as the One Lord of Life? These are the questions; and if we can answer them by a Yes, then it follows, by the same authority that brings salvation, that we are at liberty to work only as members of one common brotherhood, presided over by the Prince of Peace and Lord of Love. D. O.”

#### North-Western Conference.

WE had the pleasure of attending this Conference, recently held at Kingsbury, Ind., and all things considered, it was a very profitable meeting to the cause of truth. The attendance of ministers from different States was quite large for a young society, which cannot compare in numbers with the older sects. There was also a goodly number of brethren and sisters present,—some of whom came from a distance.

Though a difference of sentiment was manifest in the meeting, yet the spirit of forbearance prevented any breach of christian union: while each freely expressed his own sentiments, no one manifested a disposition to unchristianize a dissenting brother on account of an honest difference of opinion.

To some, this unsettled and conflicting state of society may appear unprofitable and discouraging, which would be the case, were it not for the fact that not a few of our brethren are in a *transition state*,—emerging from the darkness with which we all have been surrounded, into the light of the Gospel. Hence all such meetings—where a friendly exchange of sentiment is admitted, serve to bring the humble seeker after truth, more fully into the light.—In this respect, the meeting at Kingsbury we trust, will result in great good.

The business of the Conference consist-

ed chiefly in discussing the order of the Church, especially the ministry of an evangelist. and in endeavoring to secure the labors of a certain number to labor within the bounds of the Conference, for the ensuing year: the results will be seen in the minutes of the Conference when published, which will be done as early as they are received.

In a word, from what we saw and learned at this meeting, we are confirmed in our former convictions, that the cause of plain, Bible truth, according to the *literal* principle of interpretation, though it meets with great opposition, is nevertheless slowly but surely advancing in the west: let its friends therefore, be not discouraged. Though the odds as to wealth and numbers are at present against them, they will triumph in the end, if they weary not in well doing: in due season, they will reap a rich reward.

Eld. F. H. Berrick is pleasantly located in that section, and is the stated preacher of the church there: he is highly esteemed by his flock, who with their pastor and other friends, amply and cheerfully provided for their numerous guests during the Conference, for which they are worthy of all praise.

Elders D. R. Mansfield and Y. Higgins are also located at and in the vicinity of Kingsbury. It is a matter of regret that a misunderstanding between the latter and Eld. Berrick exists relative to certain communications from them which recently appeared in the *Expositor*, the subject being a certain discourse preached by Eld. Berrick against the age to come, as taught by us in our pamphlet. Eld. Higgins reported the discourse incorrectly as Eld. Berrick alleges, who wrote a correction which was officially endorsed by the church. We published the substance of the statement, omitting the official signatures, judging it unnecessary to publish them. But as Eld. B. thinks differently, we now name the fact, i. e., a majority of the church endorsed his (Eld. B.'s) statement, none voting against it. We also find on reviewing the matter, a few undue severities in Eld. H.'s

article, the publication of which we regret. It is proper however to say that Eld. Higgins still maintains that he can prove that he has not essentially misrepresented Eld. B.'s discourse.

We regret this misunderstanding, which we should not now have named, had not both of the parties felt that they should be again heard in the *Expositor*, and had we not esteemed each as worthy of our christian confidence. We think neither of these brethren have committed any intentional wrong herein, and hence have no trial with either, and think they should not have with each other, but let the matter pass, and in the future esteem each other as brethren, and so fulfil the law of Christ.

One of the acts of the Conference claims our special and respectful notice, viz.: the resolution which invites us to locate this periodical in some one of the western States. We thank the Conference for this expression of confidence in and friendship towards us; but it is quite doubtful if we shall ever be able to comply with their wishes. We admire the western country, and as an individual have long desired to be located there; not however to engage in any worldly schemes—but for the sake of procuring a small permanent home for our family, in a field where we could accomplish the most good. We should not hesitate to labor among the wilds of Africa or anywhere else, if the path of duty showed the way.

There appears to be a promising field for our labors in the western States. If we were located there, in the right place, we think we could live cheaper than here, and could publish the paper as cheap as we now do, and be in a position to speak the Word to more listening ears than in the more eastern States, and could devote at least one quarter of our time in attending Conferences, general, protracted and other meetings, in different places. This would increase the circulation of our paper, and books, and be for the general promotion of the cause, especially where our personal labors as an evangelist might be bestowed.

But it would cost more than we are able to meet, to accomplish this important object, provided it be advisable. Hence, if our friends in the west wish us to locate among them, they will have to aid in meeting the expenses of the enterprise, or their wishes will not be gratified. We do not ask them to give, but leave them to act as they may see fit in the matter. One brother offered to give us 10 acres of land, and another, a good lot in a flourishing village, if we would locate there. We thank them for these offers, which cannot be accepted because the locations are not suited to our wants. We should have to be situated, not on one side, but near the center of the field we wish to occupy, in a healthy place, from 1 to 3 miles from some city or town where we could do, or have our printing done, and on the line of the great thoroughfares. Anywhere between La Porte, Ind., and Freeport, Ill., would suit us: the first named place now impresses our mind most favorably; still we are not settled in this respect.

Being advised by prominent friends to make this public statement, we have done so, and here the matter must rest without our saying more at present in the *Expositor* about it. If our friends think the cause demands our locating at the west,—sufficiently to warrant them in furnishing the necessary means to aid in meeting the expense of the enterprise, they will signify what they will do at once.

We do not want a farm, but would like a piece of good land, pleasantly located, with pure water, sufficiently large to keep a horse, cow, &c., with buildings on it, or materials, and with what we might raise, cash sufficient to enable us to build, not forgetting the cost and sacrifice in moving. The exact sum we cannot name, nor tell how much we could furnish,—but judge \$1,000 or more, would be required to cover all expenses. We might be able to furnish a portion, provided a sale of our house could be readily effected, which is very doubtful. Our friends can signify what they can do, and when this is done, if duty shall seem to demand it, we will cheerfully



ly pitch our tent among our friends in the west: if not, then we shall as cheerfully remain where we are.

The matter is now freely and frankly stated to those interested: we leave it to be disposed of by them, with the assurance that wherever our lot may be cast, we shall endeavor to do all we can for the promotion of the cause of Bible truth.

### One Right Spirit, i. e., the Holy Spirit.

THE great object of promulgating the gospel is to convert men from the sinful, ignorant and corrupt course of this world to a Christ-like disposition of all their faculties to doing God's will that they may have eternal life in the world to come. We know that the diverse spirits or dispositions ruling the minds of the children of disobedience are not of God because they do not agree with the spirit manifested by Christ. 1 John iv. 1-5; Rom. viii. 9.

It pleased the Father that in Jesus, as the world's great exemplar should all perfection dwell. All persons, therefore, who are (*antichristoi*) opposed to Christ in their tempers and purposes are (*pseudoprophetai*) false exponents of the gospel of the holy Savior. Actions speak, words speak, indications of the countenance speak! O! how important then that we be altogether like Christ. The spirit of war, strife, envy, debate, malice and carnal-mindedness is not the holy spirit. But the spirit of God (*pneuma Theou*), the spirit of Christ (*pneuma Christou*), the spirit of truth (*pneuma altheias*), is the holy spirit (*to pneuma to hagion*). That the holy spirit for, Christians to possess means *the disposition of the entire soul according to Christ* every one will be convinced I think who will make an unbiassed and critical examination of all those texts of the New Testament in which the holy spirit is mentioned.

Let us then earnestly pray that we may possess the holy spirit to guide and actuate us in all we may do and say;—not however imagining that our heavenly Father will miraculously impart it as

some immediate illumination without our laboring to acquire it by obeying the teachings and example of Jesus, no more than we imagine when we pray, "Give us this day our daily bread," that the Father of all will pour cooked potatoes, baked biscuits, &c., on our tables when we surround them at meal times without our having made previous efforts to acquire them in the way He has provided.

God bestows all good, temporal and spiritual, but we must gain them, if at all, according to his own wise arrangements. The holy spirit—the Christ-like disposition—the christian character, can be attained only by a prayerful study and a hearty obedience of the Gospel of the Redeemer.

WM. H. ROGERS.

Alfred Seminary, N. Y., }  
Aug. 16, 1857. }

### FROM BRO. R. CHOWN.

BRO. MARSH: The position we occupy calls on us to have on the whole armor of God, taking the sword of the spirit, with prayer that we may be enabled to meet the opposers of *truth*, in the spirit of meekness and love, that we may be instruments in the hands of God, to convert many from the errors they have fallen into, and thereby save souls from death. As God has given the appellation of *sword* to his Word, it would seem that its use is to meet error, and to oppose the fables of the last days.

While in England it appeared strange to hear and see men of talent, so much opposed to the literal interpretation of God's word, when at the same time they acknowledged their creeds to be based on the record of the Gospel. As I have with me the Rules and Discipline of the Independent Church of Ottery St. Mary, I should like to show how far these Rules differ from the Word of God. They first say, that "We believe that the New Testament contains either in precept or example, all the articles of faith." "We acknowledge Christ as the Head of the church, and the Holy Scriptures to be a sufficient rule of faith

and practice." Allow me to show briefly their departure from their own rules.

There are 14 rules laid down, and I can only hint at a few: suffice it to say that not one of them agrees with the New Testament, except that in relation to the duty of Deacons. The first rule requires that the Lord's Supper be regularly administered on the first Sabbath of every month, at least: but, "the first day of the week" is the apostolic teaching.

Nos. 2, 3, 4 and 5 are bye-laws.

The 6th Rule is that all who may at any time have a desire to unite with us, shall by the pastor communicate it to the church assembled, and that at least one whole month shall pass before the admission of the candidate. The New Testament says, (Acts ii 41,) "Then they that gladly received the *Word*,—were baptized, and the same day there was added unto them about three thousand souls."

Rule 7. "That a candidate unbaptized shall be baptized by the pastor in the mode among us received, viz.: by the sprinkling or pouring of water prior to admission." *New Testament*:—Rom. vi. 4, "Therefore we are *buried* with him by baptism." Col. ii. 12, "*Buried* with him in *baptism*,"—not sprinkled in *rantism*.

Rule 8: "That every candidate shall have the printed constitution of the church put into his or her hands, when proposed to the church, and, at the time of admission shall subscribe his or her name in token of approval." What inconsistency! Where is the Bible? What has become of your New Testament as a sufficient creed and discipline?

Rule 9: "That if any member shall be known publicly to have acted inconsistently with his or her holy profession, he or she shall be censured by the pastor before the church, and if refractory or persisting in the practice of vice, or known to have abandoned the fundamental truths of the glorious gospel,—shall be suspended from communion at the Lord's table, and if the serious and prayerful endeavors of the rest, under God, fail to produce repentance and re-

formation, he or she shall be publicly and solemnly excommunicated." *New Testament*: Matt. xviii. 15–26, "Moreover, if thy brother trespass, tell him his fault between thee and him alone," &c. What a solemn warning to those who reject the truth! Who has authority to forbid us from the Lord's table? 1 Cor. xi. 28, "But let a man examine himself."

Rule 10: "That we will admit to the Lord's table, as occasional communicants, any who may be known to be in full communion with a church of our own doctrinal principles." *New Testament*: "He that doeth the will of my Father, is my mother, brother and sister. There is but one faith, one hope, one baptism, one God and Father."

Rule 11: "That no member of the church shall preach or stately conduct religious worship, as in connection with us, without sanction of the pastor," &c. 1 Peter iv. 11, "If any man speak, let him speak as the oracles of God," &c. Heb. x. 25, "Exhorting one another and so much the more," &c.

Rule 12: "That the Deacons shall distribute notices," &c.

Rule 13: "That the printed constitution of the church be read to the assembled members at Midsummer and Christmas meetings."

I have briefly reviewed this constitution in love, knowing that many of my friends are members,—that they with others may see that God's word is a sufficient rule of faith and practice, and that anything which is got up by poor, frail, man, contrary to the oracles of God,—cannot be approved by our heavenly Father. I am aware that some of the members of this church were much perplexed, and gave utterance to some very severe language against me in public. I trust that they will see the *truth* before it is too late, repent of all their hard speeches, and not speak evil of things which they do not understand, for Peter tells us that they which do such things shall utterly *perish* in their own corruption.

Since my arrival home, I have had several applications to speak the Word

in new places. Yesterday I spoke by request to a congregation at Washington Grove, on these words, "He that hath the Son hath life, and he that hath not the Son of God hath not life."—1 John v. 12. I showed that the life that we obtain through the Son, is eternal life: and that death came by the first Adam, and life by the second Adam, to be obtained when he comes the second time. Now we hold it by faith, having put on Christ, and are saved by hope, waiting for the redemption of our bodies and the establishment of his Kingdom,—for Christ to be seated on David's throne, and the law to go forth from Zion, and the word of the Lord from Jerusalem. He must reign (literally so, for 1000 years,) till he hath put all enemies under his feet, and the last enemy death shall then be destroyed. Then the Son shall be subjected to the Father, and the *throne of God and of the Lamb* be in the city which John saw come down from God out of heaven, and the tabernacle of God shall be with men. Amen.

Yours, in hope of eternal life,  
R. CROWN.  
Daysville, Ill., July 27, 1857.

FROM BRO. W. H. ROGERS.

BRO. MARSH: In haste I write a few words. We think the cause of truth is advancing with the church in Willing. Four more were recently baptized. We are looking forward to the Quarterly Conference there, Sept. 3d, next, with interest, hoping for a refreshing season. Ample preparations for entertaining all who come from a distance will be made. I have engaged the Methodist church in Wellsville, for you, or Bro. Blain, or Sweet, or all of you to preach in after Conference as long as you can stay. We had a visit two weeks since from brethren Wheeler and Cottrell who held a tent-meeting there which was quite well attended the first two days.

They presented many important truths which were listened to by the people with considerable good attention. I will say, however, that those truths in my opinion would have been received much

more favorably if they had been presented in a kinder and more lovely spirit. It seems these persons make a great mistake in Babylonizing everybody who does not exactly agree with them or us in faith. But their arguments concerning *the three angels' messages*, Rev. xiv. 6-10, the cleansing of the sanctuary (in heaven!) by Christ since 1844,—and the place of the saints and condition of the earth during the Millennium were generally considered very visionary.

For myself, indeed, I do not see how men expecting to be listened to as reliable teachers of God's holy Word can dare to jump so unwarrantably and fanatically from "proof texts" to conclusions as these Seventh-day-Sabbath teachers did on the subjects just mentioned. Again: their arguments to prove Sabbath-keeping universally and perpetually obligatory, seem to me positively wanting. From the giving of the "law" (430 years after Abraham) till Christ came, the Sabbath-law was constantly urged upon the Jews. But all the arguments of Sabbatarians utterly fail, it seems to me, to prove it binding before and since upon all mankind.

W. H. ROGERS.  
Alfred Seminary, N. Y., }  
Aug. 16, 1857. }

### "Comfort Ye my People, saith the Lord."

BUT how shall we do this? By setting before them some of the promises of the Word which are calculated to revive the fainting, and cheer up the drooping head. Do you have fear and anxious care for the things of this life? "Cast all your care on the Lord, for He careth for you." Do you feel fearful lest in any transaction of life you might not act for the best good of all concerned? Remember the promise, *All things work together for good to them who love God*, while they look not at the things which are seen, but at the things which are unseen.

The steps of a good man are ordered or established by the Lord. Though he

fall, he shall not be utterly cast down,—for the Lord upholdeth him with his hand. While the world walks by sight, and is effected by outward circumstances, let us remember the sons of God walk by faith, viewing a “God over all things,” “whose mercy is ever towards them who fear him and delight in his ways.”

Though we are poor, our Father is rich, and will not fail to bestow upon us that which will be for our best good.—Though we are weak, yet He is all powerful, and can “bring to nought the counsel of the wicked,” and say to the storm, “Peace, be still.” “They that trust in the Lord shall never be confounded.”

Dearly beloved, this is a time of excitement, keep from this, as much as possible. “Let your moderation be known to all men; the Lord is at hand.” Wait for the openings of Providence before you make important moves, expect an indication of His will to be manifested in circumstances, while you heartily pray, “*Thy* will be done.”

Let us not be forgetful of one important fact, *that* God’s dealings with the wicked have a reference to this world, and this life; but His dealings with His people have respect to *the world to come* and *eternal life*,—“that we may be made meet for the inheritance with the saints in light.” A. B.

#### **A Highway out of Egypt to Assyria.**

The projected railway towards India, is to enter the Holy Land at Joppa, passing through Damascus and Aleppo, and so on through the ancient Assyrian Empire. A branch will ultimately unite this line with Alexandria, in Egypt, passing through Jerusalem. And remembering that there are no formed roads in that region, we shall thus have accomplished, literally, for the first time in history, the prediction of Isaiah:

“In that time there shall be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt and the Egyptian into Assyria. In that day shall Israel be third with Egypt and Assyria.”

#### **Return of Sir Moses Montefiore.**

We are gratified to be able to announce that Sir Moses, Lady Montefiore, Mr. G. Kursheedt, and companions, arrived, on Monday last, safely at Ramsgate, from Folkstone, where they had spent the Sabbath, having reached the latter place late on Friday. The philanthropic travelers, we are pleased to learn are in excellent health and spirits. Sir Moses and fellow travelers will return to London on Monday next. Whilst in Egypt, Sir Moses Montefiore was entrusted by his Highness the Viceroy, with the care of his only child, Toussan Ascher, now 14 years old. The young prince has been sent to Europe for the benefit of his health. He is accompanied by his physician, nurse and several attendants. Preparations are now being made in the worthy Baronet’s house for his reception.—*Jewish Chron.* (London.)

#### **Discoveries.**

It is almost miraculous to ponder on the discoveries of the present age. Look at the past 10 years, for instance. We have the explorations of Barth, Vogel, De Lanture, Oswell, Livingstone, and Anderson, in Africa; Layard, Rawlinson and Place, in Syria; Herndon and Page and Kane in the extreme North. The benefits which these heroic men have conferred upon our race cannot now be appreciated. It was not till generations subsequent to the discovery of the American continent, that men delighted to honor Columbus. The fame of Hudson is forever allied to that river which bears his name. Succeeding ages are yet to fully appreciate the incredible labors of Humboldt; and a century may go ere the benefits which the illustrious Kane conferred upon mankind, at the expense of his life, will be fully realized.

Mungo Park led the way into the heart of Africa, and perished in a savage land. The stripes on his back, his walks on the burning sand, with no shoes, hat, or anything over his nakedness, will be remembered as a monument to his perseverance, and might well be associated with the wrongs practiced against the

discoverers of a continent. But the revelations of travelers have only begun to be developed. In South America, in Asia, in Africa, and in North America, there are vast fields for the future explorers. There are vast portions of Africa which never knew the presence of a civilized being. There are portions of Asia which will yield still richer stores of knowledge than those left to us by the industrious Layard. There are discoveries to be made in remote sections of the globe, at which another age will wonder, and at the ignorance of its predecessors.

#### Ancient Assyria and the Bible.

THE discoveries of Layard at Nineveh, though curious and instructive in all respects, are most important for the light they throw on Scripture. In reading the narrative of the bold explorer, we seem to be transported back to the days of the Hebrew prophet, for substantially the same manners and customs prevail in Mesopotamia now as did 3,000 years ago. There are still the lodges in the cucumber garden, which Isaiah describes; the oxen still tread out the corn; the vessels of bulrushes may still be seen, and the wild asses of the desert, so poetically alluded to in Job, still watch the traveler from a distance, pause for him to draw near, and then gallop away towards the shadowy horizon. To realize the Old Testament, Layard should be read. That ancient portion of the Bible ceases to be the dim, far-off record it has heretofore appeared: light gleams along all its pages; its actors live and move before us; we become ourselves sharers in the story; and the past, for the moment, is vivified into the present.

The confirmation of the truth of Scripture, derived from the sculptures of Nineveh, is not less remarkable. The bas relief on the walls of the palaces,—now just restored to light, after being entombed for nearly 2,000 years, verify perpetually the Hebrew Bible. There still is to be seen the wild bull in the net, mentioned in Isaiah; the Babylo-

an princes in vermillion, with dyed attire on their heads, described by Ezekiel; and warriors bringing the heads of their enemies in caskets, to cast them down at the palace gates, as was done with the heads of the 70 sons of Ahab.

There, too, are painted shields hung on the walls of besieged towns, as we are told by the Jewish prophet he beheld at Tyro. There are the forts built over against the beleaguered city; the king placing his foot on the necks of captive princes; and the idols of the conquered carried away by the victors, precisely as described by Hosea and other sacred authors. There also are the Assyrian gods, still the same as when their portrait was drawn 25 centuries ago—cut from the trees of the forest, decked with silver and gold, fastened with nails, and clothed in purple and blue. The very star to which Amos alludes is yet on those palace walls, above the horned cap of the idol, though the worshipers have been dead for thousands of years, and though the wild beasts, as predicted, have long made their lairs there.

Even the enormous circumference which Jonah gives to the walls of Nineveh, is fully corroborated. The three days' journey of the prophet is still required to make the circuit of the great ruins on the east bank of the Tigris—for the people of Mesopotamia built their cities as the Hindoos still construct theirs. First, one king erected a palace, around which grew up a town;—then a new monarch built one, for fresher air, on the verge of the open country, whither soon followed another town; and this process was repeated till several contiguous cities were decaying and being erected, all passing, however, under the one general name, and covering together an extent of ground which otherwise be incredible. The light thrown on Scripture, the confirmation afforded to the Bible, by these recent discoveries at Nineveh, is so remarkable, that it almost seems as if that ancient city, after being buried, had been allowed to be disinterred, solely to confound the folly of modern scepticism.—*Investigator*, (Boston.)

FROM BRO. W. ONGLEY.

**BRO. MARSH:** The brethren in Port Perry, Borelia and Prince Albert would say through the *Expositor*, by your permission, to the brethren and sisters scattered abroad, that the visit of Bro. C. F. Sweet was a good one; the church here has been edified, comforted and strengthened in their blessed hope, and in the way to the kingdom; so that we do hope and trust we shall be more than ever quickened to do our duty in the fear of God, and so walk as to please God our Father, according to his will, as conveyed to us in His word—to do justly, love mercy, and walk humbly with the Lord.

This kind of living and doing will cause our enemies to note and remark how Christians can live, and how they love one another. We do hope and believe some without have been blessed by his visit, and by the power of truth he preached—who also meet with us. We trust such will shortly be baptized into, or put on Christ. The Church hopes that Bro. Sweet will visit them again when convenient.

In behalf of the Church,

W. M. ONGLEY.

Prince Albert, C. W., Aug. 22, 1857.

#### **Sir Moses Montefiore in Palestine.**

We are gratified to be able to announce that Sir Moses Montefiore and party arrived safely at Jerusalem on Wednesday, May 20th. The philanthropist and his companions immediately repaired to the synagogue, where prayers of thanksgiving were offered up for their safe arrival. Sir Moses, we understand, expresses high satisfaction with the state of the various institutions established by him. The windmill has already reached a height of fifteen feet. The intended hospital will be converted into almshouses. Sir Moses resides in his garden outside the city.—*London Jewish Chronicle*.

“Thou canst not joke an enemy into a friend, but thou mayest a friend into an enemy.”

#### **What Nation will Rank the Highest in Future Years!**

HERE is a political question, which it will puzzle politicians to answer. Some, on reading it will at once claim the honor for America, others for Britain, and others look to the Russian colossus as the one which shall tower high above all. If we trust to the imaginings of the fleshly mind, unenlightened by the Word of Prophecy, we may spend all our days in speculating on the Future, and yet be very far from the truth.

The nations and governments of earth as at present constituted are unstable as water, and liable to mightiest changes. Instance the powerful nations of Assyria, Greece, Rome, or Egypt. Where are the magnificent cities of Nineveh and Babylon? They are all come to nought, and are brought down to the dust. Their glory has departed, and is lost in the past. Seeing then, those once prosperous nations, and mighty empires, have been removed, and are lost, how presumptuous it is for vain man, in this late day to undertake the task of diving into Futurity, to bring therefrom the history of nations now existing, unless aided by the unerring light of Revelation. By bringing this luminary to bear upon our subjected reason, we can at once decide the question before us.

All Bible readers are aware, that at one period of our world's history, there was a powerful nation existed, which sprang from a man chosen of God, viz.: Abraham. This nation (Israel) was under God's especial care, and he wrought mighty wonders and miracles in their midst, such as were never witnessed by any other people; but notwithstanding these, they were a stiffnecked and rebellious people, choosing to serve dumb idols rather than the ever-living and true God. Consequent on their disobedience they were punished many times; but this failing to bring them into subjection, God determined to cast them off for a time, and he suffered the great powers and enemies of Israel, then existing, to carry them captive into all nations, and thus they have remained to this day. No one knows who, or where they are.

If we were to believe the false teachings of many of the so-called enlighteners of the people, who teach for hire, and use smooth words, we should say that the nation so scattered would ever remain so;—but we choose rather to receive the plain word of God, untainted by the fanciful interpretations put upon it by these hirelings.

Turn to your Bible, and read Isa. liv. 7, 8; Zeph. iii. 14, 19; Micah vii. 16, 17; Isa. liv. 15, 17; Ezek. xxxvii. 26—28.

From the proof adduced (not a tithe of which has been given) we conclude

1. That Israel are to be restored to the land from whence they were taken captive, and are to be subjects of God's everlasting mercy and kindness.

2. That the judgments God has poured upon them for so many centuries are to be taken away, and the enemies who have served themselves of Israel are to be cast out.

3. When re-established in this enviable position, they will be further blessed by the residence in their midst of the King of Israel, even Christ, and with him as their King, they shall not see evil any more;—but every land where they have been put to shame shall resound with the praise and fame of Israel restored.

4. Such a mighty power and excellence shall be granted to this once despised nation, that *all other* nations (Republics included) shall be as it were struck dumb,—and amazement will seize them.

5. All nations or weapons of war brought to bear against Israel at that day cannot prosper, for God will be with them as their shield.

6. A covenant of peace will be made between them and God, and he will cause them to increase rapidly, by reason of the peace and prosperity they will enjoy; and for evermore he will be their God and they his people.

And now, we leave the matter between the reader and the word of God, whether the question we undertook to solve is not fairly answered.—*T. in Gospel Banner.*

### Obituary.

DIED, in Alma, Allegany co., N. Y., July 7, 1857, sister Rosanna Bryant, of consumption, aged 66 years.

Sister Bryant with her husband came from the east into this section of country when it was comparatively new, and now, many, very many, besides a large circle of near relatives mourn her loss and retain her in such deep and abiding memory as is eminently due to those virtuous pioneer settlers who have passed away. The writer gradually remembers, when he used to go long distances by doubtful by-paths to preach God's word to the small companies of noble-hearted sons of toil assembled in private houses, with what christian welcomes he was sure to be greeted by Bro. and Sr. Bryant, and what refreshing seasons of divine worship he enjoyed at their dwelling. He baptized her 23 years ago. Her husband dying left her in the care of good and faithful children, whose happy homes have been hers ever since.

She lived a zealous and devoted christian. The truths of revelation were precious to her, and she held them in a living faith. It is interesting to remember with what earnestness she cherished the sentiment of the oneness of all God's children. Living soberly, righteously and godly, she looked forward to the coming of the Lord and the resurrection as the time when all who meekly follow Christ on earth will receive eternal life. She fell asleep not in the delusive notion that she should *live* somewhere as a disembodied spirit while dead, but in the unfailing hope that though she *died*, she would *live* again, *as Jesus died and rose again.*

A discourse was preached by the writer from Ps. lxxvii. 15. May the large circle of mourning friends be comforted by the promises of God in his word, which reveals his eternal purpose, that they who sleep in Jesus shall be raised up at the last day.—  
John vi. 40. J. SELDEN.

Willing. N. Y., July 17, 1857.

Will Bro. E. Miller, jr., send by express, the "Contrasts," as we have none.

# 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. XXVIII.] ROCHESTER, N. Y., SEPTEMBER 15, 1857. [No. 8.

## Lectures on the Prophecies.

BY ELHANAN WINCHESTER.

### LECTURE X.

*The universal kingdom of Christ over the whole earth.—Its outward blessings enumerated; such as, righteous government; universal and constant peace, thro' the whole period; all enmity shall be destroyed from among the animals; the curse shall be taken from the earth, and it shall yield amazing increase, with very little labor.*

WE are now come, in the course of the Lectures, to this very grand and important part of the subject: but to do justice to the description, what mortal tongue is able? Were not the sacred pages full of clear expressions respecting this great and interesting event, which is now approaching, and will ere long arrive, when the Messiah, for 1,000 years, shall wield in peace the scepter of the world; I should be very cautious of venturing into such depths: but, emboldened by the word which Jehovah hath spoken, the glorious promises which he hath made, and which cannot fail of their accomplishment; without hesitation, I shall declare the counsel of God in this matter as he hath revealed it. This discourse, therefore, will chiefly consist of those best materials, the absolute promises of that Being who hath power sufficient to perform all his pleasure;—and who is *not a man, that he should lie; nor the son of man that he should repent. Christ's kingdom will be universal over the whole earth.*

This grand event shall absolutely be accomplished, notwithstanding all the rage and vain imaginations of the heath-

en, and the wicked devices of the people: even though the kings of the earth shall set themselves, and the rulers shall take counsel together against Jehovah, and against his Christ; they, filled with rage, vexation and pain, shall roar, and madly cry, *Come, let us break their bands asunder, and cast away their cords from us, what will their wrath avail? He that sitteth in heaven, before whom the kings of the earth are but as grasshoppers, shall laugh their feeble attempts to scorn; Jehovah shall have them in derision. He shall have them in derision, at whose sublime approach the mountains melt like wax before the fire, the hills tremble at his presence; who hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet; who rebuketh the sea, and maketh it dry, and drieth up the rivers: who can stand before his indignation? who can abide in the fierceness of his anger? His fury shall be poured out like fire, and the rocks shall be thrown down by him. He hath measured out the waters in the hollow of his hand, and meted out the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance. Before him the nations are as a drop of a bucket, and are counted as the small dust of the balance; who taketh up the isles (not only Great Britain and her dependent isles, but Japan, Borneo, and even New Holland) as a very little thing. All nations before him are as nothing; they are counted to him as less than nothing, and vanity.—He that sitteth upon the circle of the earth, before whom the bustling inhabitants of busy London, polished Paris,*



rich Peru, populous Peking, and all the empires, kingdoms and states upon the globe, are but as the feeblest insects. He shall speak to them who oppose Messiah's kingdom in his wrath, and vex them in his sore displeasure. He shall strike through rebellious kings in the day of his fierce anger. He shall judge among the heathen—he shall fill the places with the dead bodies of the slain, he shall wound the heads over many countries. His right hand, and his holy arm shall gain him the victory. A fire shall go before him, and shall burn up his enemies round about.

His lightnings shall enlighten the world; the earth shall tremble. He shall take to him his jealousy for complete armor, and make the creature his weapon for the revenge of his enemies. He shall put on righteousness as a breastplate, and true judgment instead of an helmet. He shall take holiness for an invincible shield. His severe wrath shall he sharpen for a sword; and the world shall fight with him against the unwise. Then shall the right-aiming thunderbolts go abroad; and from the clouds, as from a well-drawn bow, shall they fly to the mark. And hailstones, full of wrath, shall be cast, as out of a stone bow; and the waters of the sea shall rage against them; and the floods shall cruelly drown them: yea, a mighty wind shall stand up against them, and, like a storm, shall blow them away.

Thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty. The glorious Messiah, the Prince of Peace, shall be obliged to make war against his enemies, or rather to destroy those who make war against him. For, strange as it may appear to some, the beast and the kings of the earth, and their armies shall gather to make war against him: yes, as you have heard—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 who are with him are called, and chosen, and faithful. Heaven shall be opened, and he shall descend who is called Faithful and True; who in righteousness doth

judge and make war. His eyes shall appear as a flame of fire, to devour his enemies; on his head shall be many crowns; for as all things were created by him, that are in heaven, and that are in earth, visible and invisible, whether thrones or dominions, or principalities or powers; he hath a right to rule over all. He shall have a name that no man knows; and another name by which he shall be called, is, *The Word of God*. And out of his mouth a sharp, two-edged sword shall go forth, wherewith he shall smite the nations of the earth that refuse to submit; and he shall rule them with a rod of iron; he shall dash them in pieces like a potter's vessel; he shall tread the winepress of the fierceness and wrath of Almighty God. The vine of the earth shall be gathered, for the wickedness of the same shall be great; therefore the vats shall overflow with the dreadful wine of the blood of the slain, which shall issue out to the horses' bridles, and shall extend, like a river, by the space of 200 miles.

This is the time of the Lord's anger; and the day of vengeance, which shall then be in his heart. Then shall Jehovah come forth out of his place to punish the inhabitants of the world for their iniquity; the earth shall then disclose her blood, and shall not be able to cover her slain. Then shall the victorious conqueror come up from Edom, the land of his foes, from Bozrah, with garments dyed in the blood of the slain; glorious in his apparel.—traveling in the greatness of his strength; speaking terrible things in righteousness, to the utter confusion of his enemies; yet mighty to deliver those who put their trust in him.

Alas, who shall live when God doeth this? How awfully will the Messiah speak, when he shall say, "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 mine 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 make them drunk in my fury, and I will bring down their strength to the earth."

But all this dreadful war and slaughter is only designed to introduce the kingdom of universal peace, which shall take place as soon as the way is prepared. The 7th angel shall sound his trumpet, and there shall be great 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." The souls of them that were beheaded for the witness of Jesus, and for the word of God, shall live and reign with Christ a thousand years. The Son of man shall come with the clouds of heaven, and shall come to the Ancient of days, and he shall be brought near before him; and there shall be given him dominion and glory, and a kingdom, that all people, nations and languages should serve him: his dominion shall be an everlasting dominion, and his kingdom that which shall not be destroyed. The great Jehovah will say unto him, "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. They shall fear thee as long as the sun and moon endure, throughout all generations."

Having thus introduced my subject, I shall pass to give such proofs and circumstances of the kingdom of Christ, as I make no doubt will justify me in that which I have proposed respecting it.

First The kingdom of Christ shall be *universal*; it shall extend over the whole earth. "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, Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him; all nations shall serve him." Ps. lxxii. 8-11.

Daniel in telling Nebuchadnezzar his dream respecting the four monarchies, informs him thus: "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." Which part of the dream he thus interpreted:—

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever: forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, the clay, the silver and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." Dan. ii. 34, 35, 44, 45.

Daniel himself saw in a dream as grand a vision of the kingdom of Christ, in its several periods, as any that we read of; and I am persuaded that was such a description found in any book but the Bible, it would be universally admired, as the true sublime: I shall however do myself the honor, and you the pleasure, to cite an extract of it.

"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued, and came forth from before him: thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set," (that is, to make war against, judge and destroy the beast, to prepare the way for the kingdom of Christ and his saints,) "and the books were opened."

"I saw in the night, visions; and behold one like unto 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. The saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. The horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. He (the horn) shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand, until a time and times, and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High; whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. vii. 9, 10, 13, 14, 18, 21, 25, 26, 27.

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

I have brought sufficient passages to prove,—

1. That Christ and his saints are heirs of the kingdom.

2. That there shall be great opposition made by the kings of the earth, and their armies, to the kingdom of Christ.

3. That great destruction shall come upon those who rebel; the nations shall be broken in pieces, and become as the chaff of the threshing floors, &c.

4. This great overturn shall take place when Christ shall come with the clouds of heaven: he shall consume Antichrist with the spirit of his mouth, and des-

stroy him with the brightness of his coming.

5. That he shall take full possession of his kingdom, and shall be acknowledged rightful sovereign by all nations, and his influence and dominion shall extend over the whole globe.

The vast plan I have before me in this Lecture, will not suffer me to make any further comments upon the passages which I have mentioned.

In this Lecture I am to enumerate some of the outward blessings of the kingdom of Christ. According to the plan which I have proposed, I am to begin with *righteous government*.

There can be no doubt but the government will be just, equitable and righteous, if we consider,—

1. That the Lord Jesus, shall be king, judge, and lawgiver: and certainly no unjust government can prevail where he is the ruler. "For the kingdom is Jehovah's: and he is the governor among the nations." Ps. xxii. 28.

The just Lord is in the midst thereof: he will not do iniquity: every morning doth he bring his judgment to light.— "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 helper. 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, 13, 14.

As all unjust governments tend to depress and keep down the poor and needy, the equity, righteousness and excellency of Christ's kingdom, is described by the regard which he will show to the humble poor. "And he shall not judge after the sight of his eyes; (that is, according to outward appearance; he shall not respect persons in judgment on the account of the fair show they make, as is the case with unjust rulers; neither reprove after the hearing of his ears; (that is, according to the report that he may hear of persons; he will reprove without prejudice:) but with righteous-

ness 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. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." Isa. xi. 3-5.

It may then be said, with great propriety, "Jehovah reigneth; let the earth rejoice; let the multitude of isles be glad thereof. Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne. O sing unto Jehovah a new song; for he hath done marvellous things: his right-hand and his holy arm hath gotten him the victory. Jehovah hath made known his salvation: his righteousness hath he openly showed in the sight of the heathen. He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth shall see the salvation of our God." Ps. xcvi. 1, 2; xcvi. 1-3.

2 Those whom he will make chief rulers, shall be such as have approved themselves faithful and just; and if they have been faithful in a little, they will be more so in much; as our Lord himself has determined: "He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least, is unjust also in much. If therefore ye have not been in the unrighteous mammon, (or the riches of this world) who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" Luke xvi. 10-12.

"Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season?—Blessed is that servant whom his Lord when he cometh shall find so doing. Of a truth I say unto you, that he shall make him ruler over all that he hath."—Luke xii. 42-44; Matt. xxiv. 45-47.

The parable of the talents confirms this idea: for our Lord shall say to each of those who improve their talents as they ought: "Well done, thou good and

faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." Matt. xxv. 21, 23.

Christ compares himself to "A certain nobleman who went into a far country to receive for himself a kingdom,—and then to return. And he called his ten servants and delivered them ten pounds, and said unto them, Occupy till I come. But his fellow citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass after he was returned having received the kingdom, then he commanded these servants to be called unto him, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well done, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities." Luke xix. 12-19.

From this it evidently appears that those who are faithful in their stations during this present time, shall be appointed to higher places of trust in the kingdom of their Lord, when he shall appear.

The angel said unto Daniel, "Go thou thy way till the end; for thou shalt rest, and stand in thy lot at the end of the days." Dan. xii. 13. And Christ says, "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 received of my father. 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 upon his throne." Rev. ii. 26, 27; iii. 21.

"This is a faithful saying, If we suffer, we shall also reign with him."—2 Tim. ii. 11, 12. "If (we are) children, then (we are) heirs; heirs of God, and

joint-heirs with Christ: if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall berevealed in us."—Rom. viii. 17, 18.

When Christ who is our life shall appear, then shall his saints also appear with him in glory; they shall stand with him on Mount Zion, having his Father's name written on their foreheads. And they shall sing as it were a new song before the throne, and before the four living creatures, and the elders, saying, Thou art worthy to take the book, and to 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; and hast made us unto our God kings and priests: and we shall reign on the earth." Col. iii. 4; Rev. xiv. 1, 3; v. 9, 10; i. 6. These are the kings and the priests that Christ shall set over the nations: these are they who "are called and chosen, and faithful." Rev. xvii. 14. Therefore the government must be just, seeing it is under the administration of Christ and his saints.

3. But not only so, but they who shall be constituted rulers and judges under them, shall fear God, and hate covetousness: and God says to Jerusalem, "I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, The faithful city." Isa. i. 26.

"I will also make thy officers peace, and thine exactors righteousness. 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. 17, 18. Then "judgment shall run down as waters, and righteousness as a mighty stream." Amos v. 24. "Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field." Isa. xxxii. 16. "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. "And kings shall be thy nursing fathers, and their queens thy nursing mothers." Isa. xlix. 23. "And the sons of strangers shall build up thy walls, and their kings shall minister unto thee." Isa. lx. 10.

In the land of Israel such a government shall be established as shall be without oppression. "The mountains shall bring peace to the people, and the little hills by righteousness." Ps. lxxii. 3. It cannot be otherwise, if we consider that God will break all foreign yokes from the necks of his people, and burst their bonds, and they shall no more serve strangers: "But they shall serve Jehovah their God, and David their king, whom I (says God) will raise up unto them." Jer. xxx. 8, 9. "And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I Jehovah will be their God, and my servant David a prince among them; I Jehovah have spoken it." Ezek. xxxiv. 23, 24. "So shall they be my people, and I will be their God; and David, my servant, shall be king over them; and they all shall have oneshepherd: They shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they and their children, and their children's children, for ever; and my servant David shall be their prince for ever." Ezek. xxxvii. 24, 25. "The children of Israel shall return, and seek Jehovah their God, and David their king; and shall fear Jehovah and his goodness in the latter days." Hosca iii. 5.

Here observe, Jehovah is to be king over all the earth: Jesus, our Lord, shall reign universally; not only over the house of Jacob, but over all nations: the saints shall be raised up, or changed, at the coming of our Savior: they shall be kings and priests to God and his Father; and shall reign with him on the earth. David shall be appointed king,

under the universal Lord, over all the tribes of Jacob united, never more to be separated; and besides his being their king, in a higher sense of the word than we are able to conceive; his sons that shall yet be born of his family, (which cannot be extinct, though it may be unknown) shall be rulers, in their proper sphere, over the house of Israel, according to the covenant that God made with David.

"For thus saith Jehovah, David shall never want a man to sit upon the throne of the house of Israel. 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. 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. 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 I will 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 on them." Jer. xxxiii. 17, 20-22, 25, 26.

These children of David shall increase and multiply greatly, and shall have a portion in the land of Israel: which circumstances abundantly prove that they are not those who are raised from the dead, that have no such concerns;—but such as have never died.—God says, "In the land shall be his (the prince's) possession in Israel, and my princes shall no more oppress my people; and the rest of the land shall they give to the house of Israel, according to their tribes." Ezek. xlv. 8. "Moreover, the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession; but he shall give his son's inheritance out of his own possession; that my people be not scattered every man from his possession." Ezek. xlvi. 18.

Thus we seem to have traced this difficult part of the subject to demonstration; and the result is, that we find that Christ, who is also called Jehovah, shall be the universal monarch of the world; his saints, who have done and suffered his will in this life, shall reign with him; some having dominion over a whole kingdom, as David over the kingdom of Israel; others over ten cities, or five cities, according to their ability and former improvement. Nevertheless, there will be rulers of the temporal concerns in all nations; since we read of kings, princes, rulers, &c., who shall govern according to the laws of order, shall be just, ruling in the fear of God.

This kind of government will not in the least interfere with the kingdom of Christ and his saints, but be subservient thereto. Thus, by considering attentively the government that will be established in the land of Israel, we have a complete picture of what will take place through the globe. All injustice, iniquity, tyranny and oppression, shall be banished from the earth; the laws of order shall be universally restored—justice rightly administered; truth, mercy, and benevolence shall universally prevail: but of this more hereafter; for I am only now to consider and enumerate the temporal or outward blessings of the glorious kingdom of Christ. Having finished what I have to say upon the first, even *righteous government*, I proceed to the next; which almost seems to follow as a consequence, *Universal and uninterrupted peace shall prevail through the whole period of the Millennium.*

The Scripture is so very express in this respect, that it puts the matter out of all doubt: and as we know that such an event hath never taken place, it is not worth while to waste any of our time at present in confuting those ridiculous interpretations of the Scripture that reason these prophecies wholly away; or, which is much the same, accommodate them to some small circumstances of past events.

I shall therefore proceed to inform you what Jehovah hath spoken of this most desirable and glorious scene:—

"And it shall come to pass in the last days, that the mountain of Jehovah'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 Jehovah, 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 Jehovah from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more." Isa. ii. 2-4.

And the prophet Micah, after mentioning nearly the same words, adds,— "But they shall sit every man under his vine, and under his fig-tree, and none shall make them afraid: for the mouth of Jehovah of hosts hath spoken it." Micah iv. 4.—"Then shall Jehovah cause wars to cease unto the end of the earth; he shall break the bow, and cut the spear in sunder, and burn the chariot in the fire." Ps. xli. 9. "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth." Ps. lxxii. 7. "And he shall speak peace unto the heathen; and his dominion shall be from sea to sea, and from the river even to the ends of the earth." Zech. ix. 10. "In that day, saith Jehovah of hosts, shall ye call every man his neighbor under the vine, and under the fig-tree." Zech. iii. 10.

O what a glorious day will that be, when the cruel swords shall no more devour; when selfishness, envy pride and wrath, shall rule no more,—but peace, universal good-will, and harmony shall everywhere prevail! When jealousy and mean suspicion, the very bane of love and friendship, shall have no more place on earth!—when tattling, whispering, backbiting, slandering and lying shall no more be encouraged or practised!—when covetousness, that rank idolatry of the present age, the love of money, which is the root of all evil, shall

bias the minds of men no more!—when jarring interest shall not exist; and all the ambition and pride of kings shall be destroyed, and utterly cease!—when families, neighborhoods, towns, cities, countries, kingdoms and nations throughout the habitable globe, shall be at peace within themselves, and with each other; and universal harmony shall everywhere prevail. Such a season hath never been since sin entered the world. It is promised, and therefore must come: and when these wonderful things are fulfilled, there will be no possibility of disputing the matter, as the fact will be as evident as the sun at noon. But I must not enlarge here; but pass to prove that *All enmity shall be destroyed among the animals.*

There can be no doubt that before the fall, all the animal tribes were at peace among themselves, and with man their lord, whom they obeyed, with more readiness than any domestic animals do now: but when man rebelled against his Creator, the animals rebelled against him, and began to hate each other: So that, in a great degree, the fall of man affected this lower creation.

But under the reign of the Messiah, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together, and a little child shall lead them. And the cow and the bear shall feed, their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice-den. They shall not hurt nor destroy, in all my holy mountain: for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea." Isa. xi. 6-9. "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith Jehovah." Isa. lxv. 25.

\* How beautiful the scene will appear, when all the beasts shall lose their ferocity!—when the wolf and the lamb shall

feed together, and lions shall eat straw like oxen! But as the serpent was made the instrument to tempt man, he was doomed to go upon his belly, (whereas probably he went upright before) and to eat dust all the days of his life; and there was enmity then put between serpents and the human kind, which has continued ever since: but this will be wholly removed in the Millenium; nevertheless they shall continue probably to move in the same manner as now, and certainly shall feed upon dust, as a mark of the curse which God pronounced upon the serpent at first, saying, "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity," &c. Gen. iii. 14, 15. How beautiful it will be to see the charming sight, so elegantly described by the prophets, and attempted with success by Mr. Cowper, in the following lines:—

"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 homage of his arrowy tongue.  
All creatures worship man, and all mankind  
One Lord and Father!"

How glorious are those promises, as well as others, where God says of his people, "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 sleep 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 to lie down safely." Hosea ii. 18. But I must dwell no longer upon this delightful part of the scene—much still remains to be spoken.

The next thing that claims our attention is, that *The curse shall be taken from the earth, and it shall yield amazing increase, with very little labor.*

When man rebelled against God, the ground was cursed for his sin. God said to Adam, "Because thou hast 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: 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 dust thou art, and unto dust shalt thou return" Gen. iii. 17-19. When Cain slew Abel, part of his curse was thus expressed:—"When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth."—Gen. iv. 12. And indeed we find from Scripture, that the ground often becomes barren and desolate for the sins of its inhabitants. It is said, Ps. cvii. 33, 34, "He turneth rivers into a wilderness, and the water-spring into a dry ground: a fruitful land into barrenness, for the wickedness of them that dwell therein."

This is verified in many parts of the world, and especially in the land of Canaan, that once contained its many millions, but is now almost uninhabited and uncultivated. But let not infidels triumph, as though an argument could be drawn from its present state against the Scripture history; for we are able to draw, from the same source, an infallible argument of the truth of prophecy. For Moses foretold the present deplorable state of that land, and said, "So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land shall say when they see the plagues of that land, and the sickness which Jeho-



vah hath laid upon it; and that the whole land thereof is brimstone, and salt, and burning; that it is not sown nor beareth, nor any grass growing therein, like the overthrow of Sodom and Gomorrah, Admah and Zeboim, which Jehovah overthrew in his anger and in his wrath. Even all nations shall say,—Wherefore hath Jehovah done thus unto this land? What meaneth the heat of this great anger? Then men shall say, Because they have forsaken the covenant of Jehovah, God of their fathers, which he made with them when he brought them forth out of the land of Egypt. For they went and served other gods, and worshiped them; gods whom they knew not, and whom he had not given unto them. And the anger of Jehovah was kindled against this land, to bring upon it all the curses that are written in this book. And Jehovah rooted them out of their land in anger and in wrath, and in great indignation, and cast them into another land, as it is this day." Deut. xxix. 22-28. Many other passages might be brought for the same purpose, but this may serve as a specimen.

But in that period of which I am speaking, the curse will be removed, and "The wilderness and the solitary place shall be glad; and the desert shall rejoice and blossom as a 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: for 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." Isa. xxxv. 1, 2, 6, 7.

"Remember ye not the former things, neither consider the things of old. Behold I will do a new thing, now shall it 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."—Isa. xliii. 18-20.

"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 (where at present nothing grows,) the fir 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. 18-20.

"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, for an everlasting sign that shall not be cut off." Isa. lv. 13.

Water streams cannot fail to render the ground fruitful through which they pass: and therefore God hath intimated the fruitfulness of the land that is now barren, by declaring that he will cause streams of water to flow through the same in abundance, which shall fructify the most barren desert.

The prophets are so full of declarations of the fruitfulness of the ground in that period, that I am not able to quote the half of them.

"Behold the days come, saith Jehovah that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed." So vast shall the harvest and the vintage be, and so plentiful the seasons, that before the reaper can get the grain off the field, the plowman shall overtake him; and the vintage shall reach to the sowing time, and the threshing shall reach unto the vintage. The mountains shall be so covered with vines, that they shall, by a beautiful figure, be said to drop sweet wine; and all the hills shall melt with fatness, or flow down with milk; and all the rivers of Judah shall flow down with waters: but above all, a fountain shall come forth of

the house of Jehovah, and shall water the valley of Shittim." Amos ix. 13; Joel iii. 18.

This is the same river that we read of in Ezek. xlvi. that came out from under the threshold of the house of the Lord, that is to be built in the Holy Land, the waters of which shall go down into the desert, and heal the barren land, and make the wilderness fruitful; and being brought into the Dead Sea, or lake of Sodom, shall heal its stagnant and deadly waters so that multitudes of fish shall breed there, insomuch that fishers shall be constantly employed in catching them, for the food of the inhabitants; and there shall be trees forever green and fruitful, upon the lovely banks of this delightful river, whose fruits new every month, shall be for meat, and their leaves for medicine. The 65th Psalm, (as well as many others in that sacred book,) speaks of that glorious period when the pastures shall be clothed with flocks; and the vallies shall be covered with corn; so that they shall shout for joy, and sing with laughter.

The 67th Psalm speaks wholly of that happy time, and 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." Verses 6, 7.

God, by Ezekiel, says, "And 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 blessing: and the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land.— 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." Ezek. xxxiv. 26-29.

"And I will call for the corn, and will increase it, and will 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. 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." Ezek. xxxvi. 29, 30, 34, 35.

"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 that were not my people, Thou art my people; and they shall say, Thou art my God." Hosea ii. 21-23.

"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 I 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" Jer. xxxi. 12-14.

It is needless to add any comment upon these words; their meaning is plain; and it must be evident to all that they describe the greatest possible plenty of good things; and fully prove that the curse shall be removed from the earth. This state of plenty shall be most evident in the land of Israel; nevertheless, it shall, in a great measure, be the same through the whole world, except only those who will not come up to Jerusalem, (or send deputies) to worship the King, Jehovah of hosts, and to keep the feast of tabernacles; for such shall have no rain upon their land while they refuse. And if the inhabitants of Egypt go not up, that have no rain, there shall be such a plague come upon them that will destroy them by causing their flesh to consume away while they

stand upon their feet, their eyes in their holes, and their tongues in their mouths." See Zech. xiv. 16-18.

I had many more things to say in this Lecture, but they must be omitted for the present, as the time is far spent.

Well might Zechariah say, when he had a view of this plenty and prosperity, "For how great is his goodness, and how great is his beauty! Corn shall make the young men cheerful, and new wine the maids." I shall close the present discourse with the words of David, which I sincerely make my own: "Remember me, O Jehovah, with the favor which thou bearest unto thy people: O visit me with thy salvation: that I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance!" Ps. cvi. 4, 5.

### The Cause.

It has been some times since the writer has written for the columns of the *Expositor & Advocate*, the last number of which lies before me: but he has not forgotten the precious cause it advocates before a scoffing, sneering world. Let scoffers mock, and deride, or show contempt, there is a day hastening with the tremendous crash of the onward-rolling wheel of time, when He who sits enthroned in heaven "will laugh at their calamity, and mock when their fear cometh." O! "who can abide the day of his coming"!

But stop! I took up the pen to write a few thoughts concerning the cause. Not the cause of popular theology, nor that of sectarianism, or Millerism, or any other "ism,"—but the cause of *Bible truth* and *the christian religion* is what I wish to consider and advocate.

"Salvation! let the echo fly  
The spacious earth around,  
While all the armies of the sky  
Conspire to raise the sound."

WATTS.

This, brethren, is the cause, above all others that lies near my heart. For it I have suffered reproach and lost good name among the popular religionists of the present day. What is a good name

in an unrighteous cause?—in a delusion? *Nothing!* Yes, and I am still willing to have my name cast out as evil, if need be, for this cause—willing to lay my talents and energies upon the altar of Divine sacrifice,—nay, to forego ease, pleasure and earthly riches and fame for the furtherance of the Gospel of Christ.

We must expect reproach. *Truth* has ever been unpopular in all ages of the world. It is not less unpopular today. Its advocates have "suffered the loss of all things." In numerous instances even life itself. *Truth*, under this dispensation, never will be universally received. The masses will reject it. As we approach the closing up scene of Gentile rule or authority, "evil men and seducers shall wax [grow] worse and worse deceiving and being deceived." 1 Tim. iii. 13. "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, unholy," &c. Verses 1, 2.

But "this gospel must be preached in all the world for a witness unto all nations." Matt. xxiv. 14. It has been supposed that the Gospel has been published unto "all nations." I shall not stop here to dispute this point. Be it so. By others it has been thought that the above text refers to the especial proclamation of the *second coming of Christ*, and that *that* has been "preached in all the world for a witness unto all nations" also. Conceding all this to be true, are we thence to conclude that the church and ministry have nothing further to do? I think not. The great Teacher has said, "*Occupy till I come!*"—and "*Blessed is that servant whom his Lord when he cometh shall find so doing.*"

Now, brethren, the case is a clear one. Whose duty is it to publicly proclaim the gospel? Why you say it belongs to the ministry. Well, whose business or duty is it to support the ministers of the Gospel? It belongs to the Church of God, the members of that Church—the Lord's stewards.

Brother, sister, in Christ do you feel

as you ought in this matter, as the nature of the case demands? To say to your brother, who, perhaps has come a long journey under a galling sun, or thro' stormy or other inclement weather, to preach to you the precious truths of the gospel, "God bless you, God speed you," &c., is not enough. *Feeling* is not the thing. It don't touch the spot. Tho' feeling is all right, if we only do. We should feel so as to *feel away down* into our pockets and money purses and sacks, and hand out the dollars that lie rusting there, to our worthy brother in need. It will give him new zeal, courage and energy.

"The laborer is worthy of his hire." God will bless you in paying those wages. I know a certain worthy minister of the Gospel who informed me that he received but *eighteen cents* for one year's labor in the gospel field. I know facts concerning two other faithful, persevering ministers of Christ, with whom I have been acquainted for the last 10 years that ought to make every true christian blush for shame and confusion of face, because of the meager support they have received. I am also acquainted with 2 other highly esteemed ministers whose usefulness has been crippled and partially driven them from the field of Gospel labor, and all for the want of a few paltry dollars which brethren are in possession of. And here is Bro. Marsh, who has, with others who might be named, stemmed the torrent of opposing elements for many years, and still is digging and tugging on with his enegies—paralized and his usefulness severely crippled, partly on account of non-payment of his honest dues, and a little liberality on the part of the Church!

Now there is wrong somewhere. It probably is not because brethren are not willing to give to the support of the gospel—but because of unconcerted action. We want union of feeling and action.—Bro. R. Willard touched the right point in Expositor & Advocate for Aug. 1st, where he writes, "It seems to me that as a people we are in a rather distracted state of operation, and might do much

more for the cause of truth generally, if co-operation could be had."

The whole tenor of Bro. W's letter is good, correct, and to the point. The brethren are generally opposed to creeds and creed-power, and human organization. I am one of that number and rejoice that I am. Away with man-made creeds, and creed-power. I am God's free man. No human creed shall warp my intellect, nor crush reason and common sense. I am therefore as much opposed to anything that looks like creed as I well can be. But in our opposition to creeds, let us not run into the other equally disastrous extreme. There is order and arrangement in the house of God. The New Testament is the basis of that order. All Christians are governed by this standard, else they are not Christians. I devoutly pray that something may be done for the support of evangelical labor in this and other States.

J. A. SOBER.

Salem, Mich.

THE BEST TIME TO FRET.—Two gardeners had their crops killed by the frost, one of whom, who had fretted greatly and grumbled at his loss, visiting his neighbor some time after, was astonished to see another fine crop growing, and inquired how it could be.

"These are what I sowed while you were fretting," was the reply.

"Why, don't you ever fret?"

"Yes; but I put it off till I have repaired the mischief."

"Why, then there's no need to fret at all."

"True: that's the reason I put it off."

A GOOD ANSWER.—An enlightened man said once to an ignorant Asiatic: "How do you know that there is a God?" The savage, pointing to the human footsteps near him, replied, "How do you know that men have passed this way?"

**ES** Seek for opportunities to do good to the souls of those into whose society you may fall.

## EXPOSITOR AND ADVOCATE.

"THY WORD IS TRUTH."—JESUS.

ROCHESTER, N. Y., SEPT. 15, 1857.

**L** The leading article in this number of the *Expositor*, though lengthy, will be found none too long by those who love to contemplate the future glorious fulfillment of the exceeding great and precious promises of God. Read the Lecture with care, and if you are not richly compensated for your time and labor, we are mistaken. We have a number of other equally interesting articles from the author and other writers, which we shall lay before our readers as opportunity may offer: also some very cheering facts relative to the restoration of God's ancient people and land, as predicted by the prophets. There can be no mistake as to these latter events, for the most undeniable evidence exists in abundance that God is remembering his *people and land*, in *mercy*, and is *now* watching over them to plant and to build, &c. Reliable accounts may be looked for in our next in relation to this subject,

**L** The long statement which will be found in this number concerning the trials in the Church in this city, though reluctantly given, is entirely true, and is therefore due to our readers, that their public servant may stand justified before them, that they might know the sore trials he is called to endure, for the truth's sake,—be prepared to meet similar trials themselves, and know how to sympathize with and strengthen each other in these perilous times: that they faint not, but be encouraged to endure unto the end. We trust that the termination of this sad affair has now been reached, and therefore shall have occasion to say little or nothing more on the subject. But in saying this we do not expect a cessation of trials—but that if we abide faithful in the defence of *Bible truth*, that they will increase in number and severity. We know not what may come next, neither do we care, provided we

be as well prepared to meet them unscathed, as we have those about which we write; and we shall be enabled to do this if we keep ourselves as faultless, as has been adjudged in this matter.

The grand sum of our offence has been *the refusal to publish an article from H. L. Hastings, on account of undue severities,—personal abuse*. For the exercise of this common editorial right we have been treated as a sinner worthy of death—the Church in this city has been divided—the cause of truth nearly prostrated in the dust, and forever disgraced in the eyes of this community. To be silent under such circumstances would be sin in us, and we have therefore spoken. Read impartially the statements we publish, and then give us the co-operation of your prayers and sympathies, that we may have wisdom and grace to act wisely and faithfully in the performance of all the future duties of our responsible and trying position.

**L** Several communications intended for this number are necessarily deferred.

**L** Those who have received, or may receive the prospectus of Brn. Wilson and Cockroft for publishing a new translation of the New Testament, will do well to correspond with them on the subject. It will be a valuable work, if published.

**L** Our list of subscribers is on a gradual increase. Since the commencement of this volume, we have discontinued 41, and added 107 names on the books.—As we are on the eve of great and important events in the fulfillment of prophecy, the *Expositor*, which is a faithful herald of these things, should be greatly extended in circulation. We would here remind those who take, but have not paid for it, that it will essentially relieve our present wants, if they will pay *now*. We have patiently waited on these friends until "*after harvest*," that they might be more conveniently situated in this respect; and we now desire each one to specially interest

him or herself in the matter. If brethren will do this, we shall be able, with the blessing of God, to meet our current expenses, and do something towards freeing the paper from debt. We appeal to you therefore, as co-workers in a great cause to lend us your aid—to do *your* part in carrying it forward. While we spare no pains to issue a paper filled with rich and cheering truth, brethren should not be slack in furnishing the necessary means to sustain the same. Come, brethren, *one and all*,—send on “the needful” at this time, without delay.

### **Trials in the Church in Rochester, N. Y.—Decision of Council, &c.**

Our readers will call to mind the painful trials through which the Church with which we are connected in this City, has recently been called to pass, in consequence of the misguided proceedings of Messrs. H. L. Hastings, J. B. Cook, and some others who have been misled by them. A brief, but truthful statement of this unhappy affair was published in the *Expositor* of Feb. 1, 1857,—to which the reader is referred for a detailed knowledge of the same up to that date.

It will be remembered that we had made repeated, fair offers, to the opposite party, to submit the *whole* of the matters of difference between us to a competent and *impartial* (mutually chosen) Council of our brethren from other Churches, pledging ourself to abide their decision—and that the opposite party would not accede to these fair offers. Thus the matter rested, they in the meantime exerting their influence against us, secretly circulating the report that we were expelled from the Church, &c., until last April, when by the influence of Elder C. F. Sweet, who was then in the City, J. B. Cook was induced to agree to submit the pending difficulties to a mutually-chosen Council of our brethren, for final adjustment.

April 25th, 1857, Elder C. F. Sweet and J. B. Cook, came into our office, when the Council was mutually agreed upon, J. B. Cook *nominating* the members, and we

approving his choice, The brethren selected for this purpose were, Eld. E. Burnham, of-Newburyport, Mass., and Brn. J. Wilkinson and Wm. Brown, of Dansville, N. Y. As Elder Burnham had an appointment in this City, from April 29, to May 2, *that* time was agreed upon for the case to be heard. Elder Sweet was appointed to correspond with the brethren in Dansville on the subject, and J. B. Cook was to notify H. L. Hastings of the appointment. *This arrangement was mutual.*

Bro. Sweet soon learned by a letter from Brn. Wilkinson and Brown, that they could not be in Rochester at the time of Bro. E. Burnham's appointment. J. B. Cook was informed of this fact by Bro. Sweet, and with him came to our office again, when we *mutually* agreed to refer the matter to Dansville, June 8th, at the close of our approaching Annual Conference, which had been appointed to be held in that place.—This was done to save Brn. Wilkinson and Brown the trouble of coming to Rochester, on the supposition that if Elder Burnham could not attend at Dansville, some other acceptable person could be chosen to fill his place, or the case could be submitted to the two other members of the Council, or even *one* of them, as J. B. Cook remarked, would be sufficient.

To show that the appointment of this Council was *mutual* between J. B. Cook and ourself, and that the grounds of our *appeal* were well understood by him, we give the following statement, which *at his own request* we presented to him at the date which it bears.

“Rochester, N. Y., June 2, 1857.

“ELDER COOK: By your request I here present you the leading items of the plea I purpose to make before the Council of brethren which is expected to sit in judgment on the case of trial between you and I, &c., in Dansville, June 8, 1857.

“I shall call for a revocation of the Resolutions of my *mock* expulsion by a *faction* of the church of which you was pastor, Dec. 16, 1856.

“1. Because the charges preferred do not afford sufficient cause for unchristianizing the accused.

"2. Certain words in those resolutions are untrue.

"3. The proceedings of the party which passed those resolutions were not in harmony with the law of the New Testament. And,—

"4. The resolutions do not define what I must do to satisfy the wishes of my accusers.  
J. MARSH."

From the above it will be seen that we acted fairly and openly in the matter, but whether our accusers acted in a like spirit, the sequel will show.

April 29th, Elder E. Burnham came to Rochester according to previous appointment, and interested himself judiciously in the trials existing among us. He thought they should be settled here instead of Dansville,—he could not go to that place, and feared H. L. Hastings would not consent to submit the case to a Council anywhere; but Elder B. promised to use his influence to induce H. L. H. to do so, "For," said he, "it would look bad for Horace,"—as he called H. L. H.—"if he would not."—He would "see Horace," or write him on the subject, being then absent from the city. Elder Burnham also wished to know "if we would consent to have the trial in this city." We frankly answered him in the affirmative, and authorized him to inform H. L. Hastings to this effect.

That H. L. Hastings might be duly notified of this meeting, we addressed the following to him by the hand of Elder Burnham:

"Rochester, N. Y., May 1, 1857.

"ELD. H. L. HASTINGS: As Elder J. B. Cook and myself have mutually agreed to submit for adjustment the difficulties existing between us, to a Council of brethren chosen by us, and as you are a party in the case, I hereby notify you that we have appointed to meet for the purpose specified, at Dansville, N. Y., Monday, June 8, 1857, at 9 o'clock, a. m., and request you to attend.

"Yours for the truth,

"H. L. Hastings,"

"J. MARSH.

May 30th, one month from the date of this respectful notice to H. L. Hastings, we received the following uncorrected answer.

"MR. J. MARSH: I received a note from you, enclosed in E. Burnham's letter, informing me that you and Elder J. B. Cook had agreed to submit your difficulties to a council for adjustment, and notifying me as a 'party' to said difficulties, to meet you at Dansville, &c., &c.

"In reply I have to say that I am not conscious of being a 'party' to any difficulties between Elder J. B. Cook and yourself, and hence know of no reason why I should be at the trouble and expense of visiting Dansville at the time specified.

"Further, as to an investigation of your course, though it might be eminently convenient for you to get as far off as Dansville, where witnesses of your conduct could not conveniently follow you, yet I agree with Elder E. Burnham—who said, 'I will not go to Dansville'—'I will not have anything to do with an investigation at Dansville.' 'I have all the way thro' refused to go to Dansville—I do now'; and as he says that you, after the note was left at my house, 'agreed to have the council at Rochester instead of Dansville,' and as the brethren at Dansville are not anxious to have their Conference disturbed by Rochester trials? I shall probably meditate upon the subject some time before I conclude to go to Dansville.

"I remain as ever striving for the right,  
"H. L. HASTINGS.

"To Mr. J. Marsh,  
"Rochester, N. Y., May 28, 1857."

To this abusive missile, which charges us with a desire to "get as far off as Dansville, where witnesses to your [our] conduct could not follow," &c.,—we immediately returned the following answer:—

"Rochester, N. Y., May 30, 1857.

"Elder Hastings: You inform me over date of May 28th, 1857, that you decline going to Dansville to have the difficulties between us investigated, &c., and give me to understand that you do not object to having the investigation in this city. This would suit me better than to go to Dansville: please, therefore, name the time when the investigation shall be in Rochester, and if Elder J. B. Cook will acquiesce in the same, I will gladly do so also.

"Respectfully,

"J. MARSH.

"H. L. Hastings."

This note being treated with *silent contempt* by H. L. Hastings, we sent him the following note:

"Rochester, N. Y., June 2, 1857.

"Elder Hastings: As I receive no response to my recent letter to you, relative to the pending investigation at Dansville, next week, I write this to inform you that no change will be made in the appointment, unless the parties shall deem it advisable to do so after having met. You are therefore hereby notified to attend.

"Respectfully,  
"J. MARSH.

"H. L. Hastings."

We went to Dansville with documents and witnesses, prepared for the trial, but our accusers did not appear, neither were they represented by letters or otherwise; but they treated the whole matter with a contemptuous silence. Hence, after mutual consultation of the Council and other brethren who had met for Conference, the case was adjourned to Rochester, July 7, 1857, the Council agreeing to notify J. B. Cook of the time which they had appointed for the adjourned meeting, and to make mutually satisfactory arrangements as to the place of holding the meeting,—thus releasing us from all further action in the matter, so far as any further notification of the parties was concerned.

It will be seen by H. L. Hastings' letter of May 28, 1857, that he urged the "trouble and expense of visiting Dansville,"—as objections to his going there to participate in the trial, &c.,—but it seems these obstacles did not exist in fact,—for he did go to Dansville THE VERY NEXT DAY after the close of the Conference!—doubtless to ascertain what disposition had been made of the case, which he had positively said he would not go to Dansville to have investigated!! We have positive proof of this!

To resume, the Council corresponded with J. B. Cook on the subject, and with a full understanding that he concurred in the arrangements they had made—(the reader will please bear this fact in mind, as it importantly illustrates J. B. Cook's subsequent conduct)—they (the Council) came to Rochester agreeably to appointment, confidently expecting to find all the parties concerned ready for trial.

July 7, 1857, a majority of the Council (Elder E. Burnham did not appear at any sitting of the Council.) met in Chappell Hall. We were present and ready to proceed in the investigation,—but our accusers neither appeared, nor did they offer any information or explanation of their absence!!! The Council having learned that certain Resolutions pertaining to the case had recently been passed by the factious party of seceders from the Church, it was thought advisable by the Council to learn their contents, if they were attainable, and a messenger was sent to obtain them,—also to ascertain the cause of the absence of J. B. Cook. The messenger after several hours search after the Resolutions and J. B. C.,—found the latter busy at work in his garden and with no expectations of attending the Council till the evening of the next day, though as Mrs. Cook expressed herself, he had the correspondence of the Council in his pocket! Being reminded of his voluntary engagement with the Council, and seeing no plausible way of excusing himself, he consented to meet the Council, though he thought it a "great outrage" for him to have to do so!!!

The aforesaid Resolutions were read. As a specimen of the character of the proceedings of this party, and the deep corruption of the times in which we live, we give these Resolutions to our readers. Here they are:—

#### "PREAMBLE.

"Whereas, The Church of God in Rochester has had occasion to withdraw the hand of christian fellowship from Joseph Marsh, formerly a member of this church; and whereas, this was done for good and sufficient reasons, after proper scriptural proceedings (Matt. xviii. 15-20.) in an orderly manner, in obedience to the law of Christ, at a meeting called at the request of said Marsh, and after a patient hearing of his defence. And, whereas, the said Marsh has since published or caused to be published in the public papers certain statements concerning that trial aforesaid, and also concerning this church and pastor and others which are untrue and calculated to deceive. And, whereas, it is rumor-



ed, and has come to the ears of members of this church, that the said Marsh has appointed a council to reconsider his case,—and pass judgment thereon; and, whereas this arrangement has been made from beginning to end without the knowledge, advice or consent of this church, who have never been consulted with reference to this matter by the said Joseph Marsh:

“Therefore,

“Resolved. That with all due respect to the judgment and integrity of any who may have been engaged in this matter,—this church does to day hold fast the principle that Christ's law is the rule of Christ's church.

“Resolved, (2dly) The aforesaid proceedings of said Marsh of which rumors have reached us, are not at all in accordance with the law of Christ.

“Resolved. (3dly) That this church do most earnestly and respectfully protest against the authority of any such council as the aforesaid one, of which rumors have reached us.

“Resolved (4thly) That this church do protest against all such proceedings as that which said council have, or shall have engaged in, as unscriptural, unwarranted by the law of Christ, and contrary to the divinely expressed direction contained in Matt. xviii. 15-20.

“Resolved, (5thly) That this preamble and resolutions be enrolled by the secretary among the records of this church, and signed by the deacons of the church, for, and in behalf of the church, and that a copy of the same signed by the deacons, be tendered to some person who may be supposed to be connected with the aforesaid council, to be by him read in the presence of said council.

“Passed July 5, 1857, by vote of the church of God in Rochester, formerly worshipping in Sage & Pancost Hall, now worshipping in Stone's Block, Rochester, N. Y.

“Signed by order and on behalf of the church, by

“ELIAS GATES,  
“A. D. ROBINSON, } Deacons.”  
“ELIJAH TENNEY,

On this *unique* document, we remark—

1. That it has been ascertained from reliable authority, that H. J. Hastings is its *author!*

2. Messrs. Hastings and Cook were joint pastors of the factious party which adopted these resolutions, the latter being present at the time of their adoption, and “in

spirit,” (as he admitted to the Council) “endorsed” them!

In view of the preceding and other facts, it might well be asked why such profound ignorance is expressed in these resolutions? The party who passed them pretend to know nothing of the meeting of the Council only as it had come to their ears in a *rumor!*—and say that we had “appointed a council” without their “*knowledge, advice, or consent!*” The foregoing correspondence, with other facts stamp their declarations herein with deception and falsehood—for the facts show that they *did* know all about the appointment which had been mutually agreed to by J. B. Cook. We had informed him, at his own request, that we should “call for a revocation of the resolutions of my [our] mock expulsion” by the “faction of which he was pastor, Dec. 16, 1856.” See our letter to him of June 2, 1857. The ground of our plea covered *all* the difficulties in the case, which J. B. Cook well understood, for he expressly stated at the time when we mutually chose the Council, that the *whole* matter must be investigated!

Messrs Cook and Hastings can not extricate themselves from their unenviable position by pretending that *they* knew of the appointment of the Council, but their *church* did not: for they were one with the body. Their plea of ignorance is like that of a man who is informed through the medium of his *eyes* and *ears*, but who affects ignorance because forsooth the information was not communicated through his *hands* or *feet!* If their flock were ignorant, their leaders should have enlightened them, and not have suffered their members to have acted in a case of this importance, except under a full knowledge of all the facts involved, not excepting the *time* when the Council were to meet. If however, they really were so ignorant, how comes it that these Resolutions were concocted *only two days before the time for the Council to meet?* Was a mere *rumor* thus definite? Or did the parties really *know*, and act according to the knowledge

which had been communicated to them by the foregoing correspondence and the mutual agreement which they had taken part in making? The latter is the only reasonable answer that can be given.

The facts evidently are as follows: II. L. Hastings and his associates dreaded an investigation of their course, and intended to avoid it if possible. He drew up the document and left it to be endorsed by the *deacons* of their body, thereby assuming the high sanction of "the church of God" for refusing to appear before the Council, and treating them with contempt, as he had similarly treated a Council of the church in Rochester, at the commencement of these trials which he has originated.

In the face of the foregoing facts J. B. Cook arose before the Council and actually claimed a right to be heard as an "individual" in the hearing! Astonishing as this may appear, it is nevertheless true!—As the reader is now in possession of this individual's previous course in this matter, he will perceive that our intimation in a former article, as to a mental "disability" is too true! This has been observed with regret for a long time past, and has given a far wider scope to the machinations of the originator of these troubles than would otherwise have been the case. Alas, poor human nature!

This extraordinary request of course was not granted, as J. B. Cook had "endorsed" the document which says, we "do protest against all such proceedings as that which said Council have, or shall have engaged in," in reference to this trial! Besides he refused to give any assurance that he would abide by the decision of the Council, which we had pledged ourselves to do. Hence as a matter of course, clear enough to any intelligent mind, the Council could not permit J. B. Cook nor any other persons to take part in the proceedings for the reasons aforesaid till assent was given to these conditions. The result was J. B. Cook indignantly left the Hall, leaving II. L. Hastings to watch the subsequent proceedings of the meeting.

At this stage of the proceedings the following Preamble and Resolutions were adopted by the Council:—

"PREAMBLE.

"Whereas, Elders J. Marsh and J. B. Cook have mutually agreed to submit certain difficulties existing between them, II. L. Hastings and others being involved in the same,—for adjustment to a Council, a quorum of which Council has met in the city of Rochester, N. Y., July 7, 1857, according to said mutual agreement. And, whereas, Elder Marsh being present, and anxious to have the case investigated, and pledging himself to abide the decision of this Council,—it is ascertained from satisfactory evidence that the other parties in this case intend to have nothing to do with this hearing on proper grounds:

"Resolved, therefore, that this Council deem it to be in harmony with the principle of justice to hear Elder Marsh's statement, obtain what evidence they otherwise can, and report the result of their deliberations in this case, in accordance with the facts which may come before us."

An impartial and detailed statement of the whole case was then made to the Council and substantiated by the most reliable evidence, after which the case was adjourned, and at a subsequent date the following decision was rendered. Before giving it, however, it is proper to remark on one item of the testimony which was adduced, inasmuch as it was not presented in the former report of the matter.

It will be remembered that II. L. Hastings alleged that in harmony with Matt. xviii. 15-20, he commenced his proceedings against us, and produced letters from Elders E. Burnham and M. Grant as proof that he had taken the 'first step.' J. B. Cook and other of II. L. Hastings' friends, received this as conclusive evidence on this point, for in reference to the same, in a letter dated Dec. 17, 1856, J. B. Cook says: "Last evening" Elder H. "proved it by the word of two witnesses." Being confident that H. L. Hastings had perverted the testimony of Elders Burnham and Grant, we communicated with them on the subject, and the result shows that we judged correctly:—

"Rochester, N. Y., May 25, 1857.

"Dear Bro. Grant: Please answer the following questions on this sheet, and return the same to me immediately.

"1. At the North Wilbraham Camp-Meeting last year, did you advise Elder H. L. Hastings to take the *first step* in a trial with me, in harmony with, or as directed in Matt. xviii. 15-20?

"2. Did you understand at *that time*, that he did take such a step?—or that the interview between him and myself was mutual?

"Please answer these questions frankly and fully, as Elder Hastings contends that he took the *first step* (with your advice,) in a trial with me. I want the *truth* without any deficiency or addition, that I may present it to the *referees*, to whom the case is to be submitted in a few days. Do not disappoint me.

"Yours truly,

"J. MARSH.

"M. Grant."

Bro. Grant replied as follows:

"Boston, May 28, 1857.

"1. I did advise him to have an interview with you, but do not recollect that anything was said relative to a trial.

"2. I understood that an interview took place, but as it was private, I do not know the circumstances relative to its being mutual.

"Yours truly,

"M. GRANT."

At Elder E. Burnham's recent visit to this city, when in our office, we handed to him the following note, and received the answer appended:—

"Rochester, N. Y., April 30, 1857.

"Dear Bro. Burnham: In the conversation you had with Elder H. L. Hastings and myself at the North Wilbraham Camp Meeting, A. D. 1856,—or from the knowledge you had of the case,—did you *then* understand that Elder Hastings' interview with me at that time was the *first step* of a labor or trial for trespass against him,—according to Matt. xviii. 15-20? Please answer, and oblige

"Your truly,

"J. MARSH.

"Elder E. Burnham."

Bro. Burnham replied:—

"I do not know that anything was said about it being the first step, or that it was the first step. I thought the affair a matter of mutual conversation for the recon-

iliation of matters, as near as I can now recollect

EDWIN BURNHAM.

"April 29th, 1857."

Thus it is seen that the testimony of Elders Burnham and Grant was grossly *perverted* by H. L. Hastings, by the doing which he was enabled to prove the asserted legality of his unscriptural acts, by pretending obedience to Matt. xviii. 15-20,—and using that law of *mercy* as an instrument of vengeance to condemn the innocent!

With all these and many other facts of similar character before them, the Council rendered their decision, which we now present to our readers:—

DECISION OF THE COUNCIL HELD AT ROCHESTER, N. Y., JULY 7, 1857.

TO THE SOCIETY OF CHRISTIANS FORMERLY WORSHIPPING IN SAGE & PANCOST HALL, ROCHESTER, N. Y.

Dear Brethren:—The undersigned, a majority of a Council chosen and agreed upon, to whom to submit certain difficulties and the reconsideration of certain acts done by a part of your body embraced in a preamble and resolutions adopted on the 16th day of December, 1856, whereby the hand of christian fellowship purports to have been conditionally withdrawn from Eld. Joseph Marsh, a member of said Society, and who appealed therefrom, to us, as a Council for rehearing,—would respectfully submit:

That in pursuance of a previous appointment of the time and place for the hearing of the said appeal, and due notification to the Pastor of your Society, and the said Elder Joseph Marsh, the accused and appellant,—we convened at Chappell Block Hall, in the City of Rochester, on the 7th day of July, 1857, at 9 o'clock, a. m. That the other member of the Council and said Pastor not being present, we adjourned the hearing of said appeal till 1 o'clock, p. m. of the same day, and requested that said Pastor be notified of our doings and of the time and place of our adjournment.—That we again convened at the time and place designated: That the other member of the Council was not present, and

did not appear at said hearing: That said Pastor and the said appellant appeared before us: That the accused notified us that he was ready to proceed in the investigation of the matters of which he complained: That a preamble and resolutions were then laid before us, purporting to have been adopted July 5, 1857, and signed officially by the deacons of that part of the said society and church now worshiping in Stone's Block, Rochester, "earnestly and respectfully protesting against the authority of any such Council to act in the matter," and ignoring all the preliminary steps in the appointment of the Council—which preamble and resolutions were read by us, and the spirit of the same was endorsed by their Pastor then present:—

That as a Council we then proceeded to hear the statements and proof on the part of the accused, who "claimed to have been injured by the acts, doings and decisions of a part of your body at an illegal meeting of Dec. 16th, 1856;" and we having heard the said statements and the proof produced before us, and having duly considered the history and details of the difficulties in your Society, and the proceedings against the accused up to and including the adoption of the preamble and resolutions by a part of your body on the night of Dec. 16th aforesaid, which resulted in the conditional withdrawal of the band of christian fellowship as herein before stated—have come to the following conclusions:—

**FIRST:** That no part of the preamble to said resolutions, which purports to charge the accused with immoral, or unchristian conduct, acts, or behavior, is truthful or supported by the facts in the case.

**SECOND:** That the statements in said preamble charging the said accused "of refusing to publish certain documents" though true substantially, do not create a matter suitable to be tried before a Church, and was a matter purely within the discretion of the conductor of a religious or other public journal, and in the judgment of this Council

the accused was justified in refusing to publish the same.

**THIRD:** That so much of the said preamble as relates to the steps taken with the accused to obtain "satisfaction," by the person claiming to have been injured by him, and that avows "the same to have been taken as the Scriptures require,"—the Council regard as being entirely wanting in proof, and destitute of that element of open and fair christian candor and dealing, which should characterize such proceedings; and that the resolutions of censure against the accused based thereon are unscriptural, without precedent, of no binding force whatever, and should be reconsidered and formally rescinded.

**FOURTH:** That the resolutions are of so indefinite a character, that the accused could not know what he was required to confess in order to satisfy his accusers, and to enable him to remove the censure; which is in itself a sufficient ground for setting aside and rescinding the whole proceedings.

**FIFTH:** That the law of love running through the Scriptures of the Old and New Testament pertaining to the doctrine of forgiveness: and the obligations of good faith and justice require that an accused person should be distinctly appraised of the offence he has committed: and in the case of an offending brother in the Church, that he be labored with in *openness*, candor and christian *sincerity*, in every step pointed out by the law of Christ, before sentence of censure or condemnation be passed against him.

**SIXTH:** That all the preliminary steps and proceedings up to and including the introduction and adoption of the preamble and resolution in this alleged trial of the accused—if *such proceedings* may be regarded as a trial—have, in the opinion of this Council, been conducted without proper notice to the accused of the objects and purposes of the accusers, and have been urged on to a consummation in a spirit of haste, illy calculated to sub-

serve the cause of righteousness, justice and truth: and in the opinion of this Council, with such indefinite charges and hasty proceedings, and without specifications, the best of men might be clandestinely ejected from the Church and disgraced, and no charges of immorality or unchristian conduct whatever be either made or proved against them.

SEVENTH and finally brethren,—In the opinion of this Council the accusers should rescind the said resolutions of December 16th, 1856, censuring the said accused, and that he deserves and is entitled to your entire confidence and christian fellowship, and to the confidence and christian fellowship of the Church everywhere.

Yours, in the one hope,

JOHN WILKINSON,  
WILLIAM BROWN.

Dated, August 10, 1857.

In reference to this case, it is proper to remark—

1. That it was tried by a Council mutually chosen, by the parties implicated in the matter, and not by an *ex parte* one,—J. B. Cook nominating, and we approving his choice.

2. The members of the Council were not only warm friends of the principals in this case, by whom they were selected,—but are well known as men of acknowledged worth and ability, (one of them being an eminent attorney.) This is a sufficient guarantee that no personal considerations have influenced them in this decision, but that it has been rendered in strict harmony with the law of Christ and the facts in the case. The document is a sufficient commendation of its authors.

3. The appointment of the Council being mutual, all the parties being well informed of the time of the meeting: no valid reasons being offered for non-attendance, and no request being made for the hearing to be adjourned to a future day,—renders this hearing (though in the voluntary absence of one of the parties,) perfectly legitimate, just and proper,—and consequently the de-

cision rendered should be fully acquiesced in, as of binding obligation.

4. This decision does not *directly* condemn any one: this was not the design of our appeal. We called for a *revocation* of the decision of our accusers, which request has been fully granted by the Council. While their decision however justifies us, it necessarily condemns them, as the following examples show.

Wherein they justify us in saying that no charge against our moral or christian character is "*truthful*," the necessary inference is that our accusers have preferred *false* charges against us.

In justifying us "in refusing to publish" H. L. Hastings article, which is the ground of his complaint against us, the Council indirectly condemn *him* for preferring a charge against us for the exercise of this right common to all editors.

In saying that the steps taken in the mock trial in which we were condemned—have been "destitute of that element of open and fair christian candor and dealing which should characterize such proceedings—and that the resolutions of censure against the accused, based thereon, are unscriptural without precedent," &c.,—indirectly adjudges the perpetrators of these acts as being guilty of *deceptive, unscriptural* acts to accomplish their unrighteous purposes: the truth of this was fully demonstrated before the Council.

In saying that the accused should have been "labored with in *openness*, candor and christian sincerity," sins of an opposite character are left at the door of our accusers.

In deciding that "all the preliminary steps and proceedings" of our accusers—"have been urged to a consummation in a spirit of haste illy calculated to subserve the cause of righteousness and truth,"—the conclusion is that these parties have been guilty of acts of *unrighteousness* and *falsehood*—the truth of which has been fully demonstrated by the sad fruits which have followed.

By giving it as the opinion of the Council that "the best of men might be clan-

destingly ejected from the church and disgraced" by such unrighteous proceedings, the grave charge is fastened on these persons, of endeavoring *thus* to disgrace us,—which they might have accomplished, had not truth and righteousness signally justified us against all their charges.

Finally: in recommending us "to the confidence and christian fellowship of the church everywhere;"—it leaves our accusers where their own misguided acts have placed them, viz., in a position in which they stand as *UNWORTHY OF CONFIDENCE AND FELLOWSHIP*, until their proceedings "be reconsidered and formally rescinded."

We trust that the friends of truth, righteousness and good order in the church of God will respect this decision: the peace and prosperity of the suffering cause of our soon-coming Lord demands it, as well as the good of the erring ones who have caused this deep disgrace. Your brethren have impartially judged this matter, and by respecting their decision, the occurrence of similar evils may be prevented in the future; and the transgressors may be bro't to see and correct their wrongs, and find forgiveness at the hand of Him whose law they have violated. Do not countenance these wicked proceedings by still holding their authors and abettors in your fellowship, for by doing so, you will not only become implicated in their crime, but justify them in the same, and keep them in blindness to their own condition. If you love them, suffer not sin to remain upon them unrebuked.

These trials, as is well known, have resulted in a *division of the Church* in this city, and the factious seceders under H. L. Hastings and J. B. Cook having assumed to represent the church, *the true Church* (now worshipping in *Chappell Hall*) had deemed it advisable to defer any action on this case until it should be decided by an *impartial and competent Council* from *abroad*. That decision having been announced, fully sustaining the position of the original body now at *Chappell Hall*, as *the true church*, by declaring the acts of

the seceders "*illegal*," and "*unscriptural*," the church has thought proper to take the following action in the case:—

#### ACTION OF THE CHURCH.

"At a meeting of the *Church of God* in Rochester, N. Y., called for the purpose of taking into consideration the recent decision of the *Council* on certain trials which have been pending between Elder Joseph Marsh and others, in which this church is concerned,—it was unanimously voted to *accept* and *adopt* the said decision as the sentiments and judgment of the church,—and that the said decision, with the accompanying facts presented by the aforesaid Elder Joseph Marsh, which have been heard and approved,—be published in the *Prophetic Expositor*.

"It was also unanimously voted that this church earnestly recommend to the churches and brethren abroad that this decision of the *Council*, and *Church* in Rochester, N. Y., be concurred in by the *Churches of God* in every place, to whom a knowledge of these facts may be communicated.

"By order of the Church,

"A. SIXTZENICH, Clerk.

"Rochester, N. Y., Sept. 6, 1857."

In conclusion, we remark that the design of these iniquitous proceedings against us does not seem to have been enacted exclusively to free the cause of truth and righteousness from moral corruption by removing us out of the way, but to obtain certain selfish ends in reference to the peculiar sentiments of the actors in this case. The great and important principle of *literal interpretation* of Scripture, which we advocate, is antagonistic to some of their most sacred conceptions of truth: hence, their attack, has in reality been aimed at the *sentiments* we promulgate, through us personally. Viewing the matter in this—its true light, we have been fully justified in exposing these works of darkness,—and in speaking in our own defence: For the truth's sake we have been compelled to do it. We leave this painful subject with Him who knows all our doings to judge between us and our accusers, praying that they may yet see, and as far as possible correct the wrongs to the suffering cause of Christ, they have been guilty of in this case, so

that they may have a part in Messiah's soon-coming Kingdom.

**✍** Bro. F. Bezzo, Franciscoville Depot, Mich., requests Brn. Seymour and Blain to call and preach the Word there.

Bro. I. HORNADAY, Augusta, Ind., Aug. 13, 1857, writes:

The truth is but little known in this vicinity: the harvest indeed is bountiful, but the laborers are few: therefore we should not be slumbering at this important moment, lest the Lord come and find us unprepared to meet him. Let us watch and pray, lest temptation overcome us in this evil hour.

Bro. L. H. CHASE, Adrian, Michigan, Aug. 23, 1857, writes:

I am still in the land of the living.— Since I left you and Bro. Proctor at the depot at La Porte, Ind., I have commenced my labors in the south-western region of Ill. and have immersed 4 converts to the gospel of the kingdom, at Camp Point, the next Monday after I left you. There are others who I think will obey when I return to that place. The gospel is the power of God unto salvation to every one that believes it. I pray for the sustaining favor of God in the proclamation of his blessed word, and still hope to have sympathy and love in this good work.

### True Sayings.

OF WHAT USE?—When we think of the doctrine of endless misery, this question often comes into our mind, Of what possible use can it be to inflict such a penalty upon the sinner? It cannot, from the nature of the case, be of any benefit to the sufferer; it cannot benefit God, angels or men. Of what use, then can it be? The only answer we can give is, *No good use.*

SPEAK EVIL OF NO MAN.—When about to speak to the disparagement of or injury of thy fellow man, pause and ask thyself what injury he has done thee,

and what good will thy words of evil do either thee or him, and thou wilt find a reward in the feeling of thy heart which no outward momentary triumph can ever bring.

Aristocracy teaches men that God made a hell, not for themselves, but for their neighbors.

What is meant by the anger of the Lord? *Answer:* "The anger of the Lord is to hate evil, pride, arragance, and every evil work."

The church is out of tempor when charity is cold, and zeal hot.

**✍** Bro. I. Hornaday, Augusta, Ind., solicits ministers of the Gospel to call there and preach the Word.

### FROM BRO. F. BEZZO.

Bro. MARSH: I would like to say to the friends and brethren scattered abroad, that I have moved to Franciscoville. I have not been able to accomplish much by preaching here, as it is generally known that I have advocated the Seventh day Sabbath, and it seems to be next to an impossibility to break down the prejudice which has been created against us in consequence of that theory.

I wish I had never known anything of it, I might have been instrumental in doing some little good for aught I know; but all I can do now is to look with sorrow upon my past course, and lament my ignorance of Scriptures which teach that "we are no longer under," i. e. not amenable to "the law." Gal. iii. 25. I hope my dear brethren will forgive me for doing the cause such injury as I have by propagating an error.

I will show, with your permission, why I have renounced the Sabbath theory, at some future time. It is very doubtful whether I can accomplish any good here, so that it appears duty to go to some locality where this influence has not been felt—where there are brethren of like precious faith, who have meetings. I feel very lonesome now, and

long for privileges that I once enjoyed among brethren.

I have endeavored to exert a good influence in favor of the truth, publicly and privately, and have given nearly all of the papers to our neighbors; but none seem willing, or rather able to subscribe. Many, however, are willing and able to take papers and magazines containing light, trashy and foolish stories—many of them palpable falsehoods. How it looks to see the "center table" of a professed christian spread with *novels*!—and how it sounds to hear such a christian say, "The *Expositor* is positively the best paper in the land"! Consistency would require such to *subscribe* for it. But the reply is, "We have so much reading matter on hand *now*, we have not time to read all we have."

"Well but this trash you read here is no good." "O! it makes good cheerful times these lonesome days." "What christian! can you be cheerful over such nonsense, when you can see and hear enough every day to cause the heart to beat with sorrow, and eyes to weep tears of the deepest grief?"

I feel, for one, to arise from this kind of stupor, and do all I can to benefit my fellow men. It does appear to me that brethren living in fine houses, owning good farms, having money at interest, entirely out of debt, might help brother Marsh out of his present embarrassment. Brethren, you cannot hold this world's goods much longer; then let a little of it go where it can do more good than it is now doing for God! Have you faith to enable you to give up all for Christ? Then show your faith by your works!

F. Bezzo.

Franciscoville, Mich., Aug. 13, 1857.

We trust that a door of effectual usefulness for Bro. Bezzo may soon be opened. Will the brethren who are in want of an able and efficient minister, communicate with him.

FROM SR. S. H. LEE.

BRO. MARSH: With great pleasure I inform you of the good that is being and has been done, in this place. Pro-

vidence so ordered it, that while Bro. E. L. Parker was traveling through this section last winter, on business, he was taken sick, and like a true christian, while unable to travel, spent well his time in preaching the Word unto us.—He had much to contend with from the professed followers of Christ in this place, as he was the first to preach the Word literally, here, and consequently had to labor much to remove the mighty structure of sectarianism, before we poor blinded souls could see the truth.

Bro. P. labored faithfully among us while here, and has many enemies because he did not hesitate to declare the whole council of God, but I can also say he has many warm friends who will ever remember him, and thank God that in His providence, his steps were directed this way.

When he was about to leave us, he wrote to Bro. H. V. Reed to come and visit us, who, in faithfulness and laden with Gospel truth, made us his first visit on the first Sunday in June; at which time he delivered two lectures on the nature and destiny of man. He has just left us, having made us the second visit, and spent more than a week in this vicinity, and at the village of Omro.

Bro. R. is universally esteemed. He is an able speaker, well informed, with excellent natural abilities, but I am sorry to say in very poor health—his motto is work while it is yet day, and seeing so much to be done and laborers so few, he overtaxes his physical nature.

I am afraid unless timely aid and assistance is rendered, we shall not long enjoy his excellent labors. His youth and yet powerful reasoning created a great excitement in this place, and made many friends, not only to himself, but to the cause of Christ. At Omro he has made an impression that sectarianism will never be able to efface. Some who have stood aloof from religious associations are charmed with the literal beauty and harmony with which he has been able to lay the truth before them, and are ready to give their voice and influence on the side of truth. We are truly happy in the hope of seeing many turn



unto the truth,—many are reading the Bible to know the truth; others that they may be able to vindicate sectarianism.

Don't be discouraged, dear brother Roed, When afflictions surround, the Father will lead: He'll never forget,—no, never forsake Those who believe in his word and cross take. When brethren are false, and friends you leave, O! do not be troubled, O! do not be grieved! For this you must bear, it belongs to the age, For so it is written on the Word's blessed page. By this you can know just what you have sown, If to the world, the world would you own: If you had no cross,—nothing to bear, You might sometimes doubt, if you were an heir, To the Kingdom of God, and Jesus, his Son. Don't be discouraged, soon the race will be won, But look you strait forward—soon will it be:— With a shout he'll descend—may you live it to see!

O! think of the words of our dear precious Lord, "Come ye blessed of my Father, receive the reward;"

You've been faithful in little, arise now and shine, I own you, receive you, Salvation is mine. O! be not discouraged then, if it is so, The poor and the meek in the kingdom can go, Then will the rich and haughty of earth Mourn and lament that they ever had birth; To hear him declare, and unto them say: Depart ye, depart ye, you've rejoiced in your day.

I was sick, and in need, and you came not to see; Impaired, distressed, you did nought for me, Rejoice my dear brother, and look to the East, Soon Abraham's children will enjoy a rich feast; Our King we'll behold, nor will ever us leave— There's no sorrow, no crying, none ever grieve, 'Tis better to live, both humble and meek, Poor and despised, and this kingdom to seek: O! don't be discouraged, but ready to stand With Abraham's children in Canaan's fair land: Press on, strait forward, the kingdom is near, Declare the whole council!—you're nothing to fear!

SARAH H. LEE.

Poygan, Wis., July 27, 1857.

BRO. B. SWEET, Melrose, Ill., Sept. 8, 1857, writes:

We solicit some able workman to come over and help us; and would like to correspond with some brother to that effect. We want no man who will compromise the truth one whit. If any such brother

will come, he will please correspond with me.

SR. A. J. ALLEN, Fort Wayne, Ind., Aug. 30, 1857, writes:

Last first day I met with the brethren in the village of Warsaw, 40 miles west of this place, where for the first time in nearly 2 years I heard the Gospel of the Kingdom preached. Bro. W. G. Proctor preached here on the evenings of the 26th and 27th. An interest has been awakened in this part of the country, and now the good work must not cease. I intend to establish a Bible class, and by the aid of my heavenly Father hope to accomplish some good.

Three persons have become very much interested by hearing the truth, and the seed sown here may bring forth an abundant harvest. Thank God for truth, for gospel truth, and for his holy word. What would our world be without it? Brethren expect Bro. Chaplin here in a short time to speak the word to us again.

Bro. Langar spoke to us, much to the edification of the believer, and the building up of the cause of truth. May truth spread, and the gospel of the kingdom be preached until many more shall see its consistency, and embrace its doctrines; and may Christ come soon and give his people rest!—is the prayer of your unworthy sister, waiting for the coming of our King

FROM BRO. L. L. HULER.

BRO. MARSH: I can hardly deny myself the satisfaction of expressing to you how fully satisfied with the *Expositor* as a doctrinal paper I am, and consider it the soundest, the most scriptural of any other within my knowledge. The literal system gives to the Scriptures, a beauty, pathos, adaptation and power such as can never be seen, or felt, or known, by mystic interpretation: but such a power as Paul felt when he declared that the gospel was able to make us wise unto salvation.

I confess that to me the *Expositor* and other reading of similar tone, is a new

light. Although I have been for some years past a Baptist minister, and was to some extent acquainted with the Scriptures, yet I never saw so much beauty and adaptation as I have within one year past.

Appleton, in my opinion, presents the most important field perhaps that can be found in all northern Wisconsin. I will give you some facts upon which I found my opinion:

First, its location makes it a point of importance.

Secondly, it has a flourishing college

Thirdly, it is the nucleus around which center all creeds, and the center around which radiates all the fine-spun theories of independent immortal-soulism, and at the present moment it is the common battle-field of modern spiritualists, so called, and the orthodox spiritualists—for both are spiritualists.

There are also a goodly number here who see a new light, and who are doing battle for the truth, by denying the immortality of man out of Christ, and putting the burden of proof upon the opposers. In conclusion, I say that we want a teacher of sound speech, one who has made himself thoroughly acquainted with the short turns, arguments and sophistry of the day. In short, he must not be, as Luther said of Melancthon, that he would make a better *sheep* than *shepherd*: but he must be able to carry off the gates of the city, even if they are pinned to, or on the top of his head.

Yours for the truth,

L. L. HULER.

Appleton, Wis., Aug. 23, 1857.

### The Holy Land--Jerusalem.

In a letter from Jerusalem, dated June 15, 1857, Dr. Tyng of New York, remarks:

The past of Jerusalem is overflowing with thought; but the future is equally impressive. These ruins are not always to remain. The future Temple, and the restored Israel when "Jerusalem shall be the throne of the Lord to all nations," claim the most earnest thought. The day when "the feet" of the Lord "shall stand on the Mount of Olives, which is

over against Jerusalem towards the East," is full of importance: and whether we look back or forward, we have to speak of Zion as "the joy of the whole earth," for "salvation is of the Jews."

The following cheering facts clearly demonstrate that the work of restoration of the Holy Land and the Holy City has assuredly begun. Let us rejoice.

We copy the following from a Report of a Society in London, entitled, *The Palestine Model Farm*, in the *Sabbath Recorder*, which gives credit for it to the *The True Israelite Indeed*.

Many concurrent circumstances encouraged the belief that the time had arrived for a beginning at least to be made. Letters from Jerusalem suggested eligible sites for the undertaking, and stated that the demand for cultivators of the soil, and for capital to maintain them, was increasing. A Firman had been issued by the Porte, allowing the purchase of land by foreigners. A leading member of the Jewish community in this country had already bought land in the neighborhood of Jerusalem and Jaffa, upon which Jews were employed.—It was time, therefore, that Jews who believed that Jesus is the Christ, should make a similar effort, and in their corporate capacity give evidence of their patriotism, and, above all, of their love to Him who is the King and Redeemer of Israel. For the carrying out of this object, a committee, composed entirely of *Christian Jews*, was formed.

The Committee proceeded to take steps for the purchase of land, and their Hon. Secretary, the Rev. A. A. Isaacs, being on the point of visiting Palestine, he was entrusted with full power to carry out this object, if practicable.

The Committee are now thankful to be able to report that this object has been successfully accomplished. Two valuable plantations, with buildings attached to them have been advantageously purchased at Jaffa, the ancient Joppa. The property has been bought by Mr. Isaacs on behalf of the Committee, in his own name as a British subject, by virtue of the Firman lately issued by

the Porte. The title deeds are in the possession of the Committee, and the purchase will soon be conveyed by a proper trust deed.

The Committee need scarcely say that they look solely to the God of Abraham for His blessing and guidance, while they humbly endeavor, as Christian Jews, to lift up an ensign to His name in that land whence the Gospel was first promulgated by Jewish converts. They will only add their earnest hope that in carrying out this important work, they may have the sympathy, co-operation and prayers of those who feel interested in the well being of Israel, and who desire the honor of Him whose prayer still is, "For Zion's sake, I will not hold my peace; and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

Steps are being taken to obtain the co-operation of corresponding members of the Committee among believing Israelites in various parts of the world.

### Elohim.

In a recent controversy with a minister of this city, who holds to one of the many absurd doctrines of the Trinity, Dr. T. Meyer, a learned Jewish Rabbi of this city, presented the following unanswerable argument in proof of the unity of God:—

"*Elohim*," by which Mr. M. thinks the Trinity is meant, since it is in the plural number, I beg leave to state a different opinion. "El," which is the singular, signifies power; "*Elohim*," the plural, is, therefore, powers. God, as the Supreme Being, concentrating all powers within himself, is accordingly designated "*Elohim*;" all mighty is the proper translation of the term. A passage of Deut, xxxii. 39, 40, illustrates this. "See now that I, even I, am He, and there is no *Elohim* (Power) with me; I kill and I revive; I wound and I heal, neither is there any that can deliver out of my hand; for I lift up my hand to heaven and say, 'I live forever.'"

*Elohim*, is the plural of *El* or *Eloha*, possibly derived from Allah, and signifying power. In the Bible it is applied to God as the Unity of all Powers; but it cannot be applied to a unity of many Gods. The name of God is properly "*Jehovah*," composed of the words,—*Haya*, *Havah*, and *Weyeehaye*, *who was, who is, and ever will be*. The letters of these three words appear all in the Hebrew name *Jehovah*.

The word *Elohim* is in the Bible often used to designate a medium, (a power between God and man;) Moses is called "*Esh Elohim*," a man of God, or a godly man: a judge, who represents the executive power, and in a manner standeth between God and man is called *Elohim*. Ex. xxi. 6. If you consider Jesus in the light of a prophet, then as a medium between God and man, as a man like Moses, he might by Christians be properly included in the Unity of *Elohim*. But as a *God*, the name cannot be applied to him. Isa. xlv. 6, "Thus saith *Jehovah*," King of Israel, and its Redeemer, *Jehovah Sabaoth*: I (personal pronoun, *sing.*) am the first and I am the last, and beside me there is no *Elohim* (godly Power). Also, Deut. xxxii. 39, "Behold now that I am, I am he (*sing.*) and there is no *Elohim* beside me."

☞ All Christians number 320,000,000, whilst the aggregate of Jews, Pagans, and Mahommedans is 830,000,000! In the entire heathen world there are about 1,200 ministers, which if equally distributed would give only 1 minister to about 700,000 souls. Alas, what a dark and sad picture of the population of the globe!

"Heaviness in the heart of man maketh it stoop: but a good word maketh it glad.

"The righteous is more excellent than his neighbor: but the way of the wicked seduceth them.

"In the way of righteousness is life; and in the pathway thereof there is no death."

# 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.

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## The Cry of Materialism.

THE cry of *materialism* is raised against us by the most prominent and intelligent of the popular sects, and also by many Phrenologists of the present day, because we assert that no part of man survives the death of the body,—that his entire being falls under the dominion of *death*,—loses all consciousness, or, in the language of the Bible, "his thoughts *perish*." We admit the justice of such a charge, and say this is no misrepresentation of our faith in this matter. The wisest of us are willing to be taught the true doctrine of man's constitution, regarding the Bible the highest authority in proof of it, only accepting from other sources what is in harmony with its teachings.

Those who hold that the soul is an immaterial thing,—entity, pretend to prove it from the *unfailing* Word, but it is by adopting the mystical principle of interpretation. Phrenologists of course imbibing the popular doctrine, attempt to make their system prove the same.—Being a believer in that science, in the main, as developed by Spurzheim and expounded by Combe, Fowler, and others, I do not hesitate to assert that it leads fairly and logically to materialism; but to show that Combe believed that the mind is dependent for its power of manifesting itself in this life on the *brain*, I shall quote from his lectures on phrenology.

He says, "There are two great questions connected with materialism very different in themselves, which are often confounded. The one is, On what is the mind dependent for existence? The

other, On what is it dependent for its power of manifesting itself in this life?" Phrenologists declare themselves unable to decide upon the first, but maintain that facts demonstrate the second to depend on the condition of the organism.

In refuting an objection, he says,— "Phrenology viewed as the assertion of certain physical facts, can not, if unfounded, logically lead to any result except the disgrace and mortification of its supporters. On such a supposition it can not overturn religion, nor any other truth, because by the constitution of the human intellect, error constantly tends to resolve itself into nothing, and to sink into oblivion, while truth having a real existence, remains permanent, and impregnable." In this view, then the objection that phrenology leads to materialism, is absurd. "If on the *other hand*, the science is held to be the *true interpretation of nature*, and if it be urged that nevertheless it leads fairly and logically to materialism, then the folly of the objection is equally glaring—for it resolves itself into this—that materialism is the constitution of nature, and that phrenology is dangerous because it makes this constitution known." So we see that Combe, who was one of the ablest expounders of the science, did not decide that it proved the popular side of this question.

He that reads the Bible, aright, has a positive, "Thus saith the Lord,"—for it is declared by Him who is a better expounder than George Combe, that "He formed him of the dust of the ground, and breathed into his nostrils the breath of life, and he became a liv-

ing soul." Here then, is unorganized matter, fashioned into an organized body, and constituted a living soul capable of locomotion, and evolving forces of thinking and feeling, as we now behold him. To infer from the language that there is something in man entirely distinct from matter,—that wills, thinks and conceives, is a perversion of one of the plainest passages of Scripture, and nothing short of a contradiction of what God says! With as much show of reason and consistency with His word, might we infer that mere animal which is the sum of the distinctive properties of the living tissues, is a conscious entity, capable of existing outside of the body.

All the labored arguments of divines and philosophers have failed to demonstrate a soul entity: they have never seen one, nor read of one. They may talk of disembodied spirits, but all the spirits have some kind of bodies (spiritual beings). Enoch was translated with an incorruptible body, so was Elijah, casting off his garments, as he went up, for he was changed, and had no shame nor corruption to hide.

The Savior ascended with a glorious and immortal body: the angels were all seen in bodily shape like unto men.—Surely then these strange beings, these entities of which good people tell us, are only seen in dreams and mental aberrations.

Man was fearfully and wonderfully made, but never yet made two entities. God made him one. Take away a part, and he is no longer man, but something less; it requires the whole to constitute him as he was created.

God has created from matter an infinity of animal forms, each having some peculiar properties distinguishing it from the others. Beginning on the lowest possible plane, life ascends by regular gradations, and ultimately culminates in man who is the epitome of the whole range, "fearfully and wonderfully made."

As the Word proves the composition of man, it also proves his analysis. In the next chapter to that from which I quoted, may be read these words, "In the sweat of thy face shalt thou eat

bread, until thou return unto the ground; for out of it was thou taken; for dust thou art, and unto dust shalt thou return." Here we find him falling back to his elements, but no mention made of his intelligent part going to some place else. Now if this part leaves the body, it necessarily follows that it must have a place to subsist in, and why are we not told where this place is? Yea, why are we not informed in connection with the above text? Surely it were necessary. David says with regard to man's dissolution, "His breath goeth forth, he returneth to his earth." Solomon says,—The dust "shall return unto the earth as it was, and the spirit (breath) unto God who gave it." These declarations are in harmony with Moses' account of man's creation.

The Bible represents him as falling into a state of unconsciousness. I shall present a few of the many passages to prove this point. Job xi. 20, 21, "Thou changest his countenance, and sendest him away. His sons come to honor, and he knoweth it not, and they are brought low, but he perceiveth it not of them." Eccl. ix. 5, 6. "For the living know that they shall die, but the dead know not anything, neither have they any more a reward, for the memory of them is forgotten. Also their love, and their hatred, and their envy are now perished." Ps. cx. 17, "The dead praise not the Lord, neither any that go into silence." Ps. cxiv. 4, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. vi. 5, "For in death there is no remembrance of thee; in the grave, who shall give thanks?" Eccl. ix. 10, "Whatever 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." Isa. xxxviii. 18, 19, "For the grave cannot praise thee, death cannot celebrate thee; they that go down to the pit can not hope for thy truth—the living, the living, shall praise thee, as I do this day."

The objection may be presented that these passages refer to the body; but be it borne in mind that memory, love,

hatred, envy, wisdom, knowledge and power to praise God, are attributes of the soul (collective noun for mind) memory is a mode of action, and belongs to the knowing and reflecting faculties. If the soul is a conscious entity, it must have all the properties we ascribe to the brain, and in accordance with the above texts, these perish when the body returns to *its* element; so of course, the soul is perished. Now, if we use the phrase, soul of man, as used in the Bible (except a few instances of wrong translation) to signify mind or brain manifestations, all will appear plain:—then we see how memory ceases, and thoughts perish, because that which produced it had perished.

Thus all direct and all collateral testimony converge, prove man's *materiality*. The lower animals have love, hatred, memory of things and thoughts as well as man; have they therefore a soul entity? They must, if man has, for the same phraseology is used in the Bible with regard to them, and we might as well infer their immortality from the language. It would be doing no greater injustice to God's word than to infer man's immortality from similar passages.

Says one, Animals are far "inferior to man, therefore their brain can manifest all the mind necessary for them to put forth. Such an argument is futile.—Man's brain being much more highly and finely organized *can manifest all the mind necessary for him to put forth.*

The condition of the mind in man depends upon the condition of his physical organization. This is a law to which there has been found no exception, nor ever will be. The same law holds good with regard to all animals; the lower the animal, the less mentality. A coarsely organized body and brain puts forth but little mentality, as the toad and snake, and this amount of mentality is found to be in exact proportion to the physical organization.

God has bestowed definite constitutions on all animate beings. He created some with barely consciousness and volition—*with only one or two of the*

external senses. To man the noblest of his creatures, He gave 5 senses, the greatest possible number of ways by which he could be effected by the existence of facts, and with a greater diversity of mental powers, enabled to recognize all the properties and relations of matter.

If He who formed worlds from nothing, created from a few atoms an animal possessing volition and consciousness, were it impossible for him to create man from the same material? We can not see how matter could be formed to reason; neither can we see how a few particles exercise instinct, nor how an oak can grow from an acorn, and perform its varied functions of breathing, absorption, digestion, elimination and assimilation. We are short-sighted creatures, and see but a few links of the great chain of causation that ends in the Great First Cause. These things we can not learn from philosophy; but may learn them from the Word *that abideth forever*,—that God created the heavens and the earth, and all the host of them, that he formed man of the dust of the ground, that he brought order out of chaos, and caused light to shine into the realms of deepest night.

Let no one say the *word is dangerous because it makes known the constitution of things to be material.*

J. L. WINCE.

Land Office, Whiby co., Ind.

"The newspaper is a sermon for the thoughtful, a library for the poor, a blessing to everybody. Lord Brougham calls it the best public instructor."

"Poets view nature as a book, in which they read a language unknown to common minds, as astronomers regard the heavens, and therein discover objects that escape the vulgar ken."

"To be a great man requires only courage enough to support adversity."

"Praise God always."

### The Law and Sabbath.

(Concluded.)

#### III. Objections answered.

1. "Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfill: for verily I say unto you till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled."

Our opponents claim that the above testimony proves the eternal character of the ten commandments. In reply, we would say,—

1. That the ten commandments are not mentioned as a law in the whole Bible: there is not one text where they are called the law of God separately,—and to assume that this testimony of our Lord refers to the ten commands, and not to the whole law of Moses, is unwarranted.

We ask the objector how he proves that it is the law of ten commandments? He answers, "why, our Lord quotes some of the commandments of the ten." If this position is correct, then we can demonstrate that what is called the law of Moses is referred to, because our Lord quotes ten of those commandments in the subsequent part of his discourse, and thereby shows the unity of the law without any distinction of two laws.—Matt. v. 21, 27, 31, 33, 38, 43. Hence we see that there is no evidence of its referring to the ten commandments as a law: it is assumed, and an assumption is worth nothing without proof.

2. The phrase "law and prophets" seems to be used as significant of the whole Mosaic economy. Matt. vii. 12; xiii. 35-40; Luke xvi. 16; Matt. xi. 12, 13; Luke xvi. 29-31. The reader will please turn and read the above passages, and he cannot fail to see but what the phrase "law and prophets" has reference to the whole law, and not to ten commandments merely:

Christ did not come to destroy the law in the sense of *destruction*, to abrogate, abolish, &c.: but he came to *fulfill* not only the law but also the *prophets*, and many of the prophecies were fulfil-

ed, completed and ratified at that time; when a prediction was fulfilled, it had then reached the end for which it was given. So also with the law: it was added "till the seed came," and when that came the shadow ceased. Mark, the language does not teach that the law is eternal; but it was not to pass away until it was fulfilled, or attained its end, thereby showing that when it have reached the object for which it was given, it would lose its force. Christ is declared to be "the end of the law,"—hence it reached its end in him. How plain is truth! Thus we see that it is no objection to our position, but demonstrates the truth of our system, viz.: the law reached Christ as the grand substance, and lost its force in him, and gave place to the law of faith, or the new covenant "which expecteth better things than that of Abel." The law was made honorable by the fact of our Savior's fulfilling it.

3. Rom. iii. 31, "Do we then make void the law through faith? God forbid! Yea, we establish the law." The objector argues that this testimony refers directly to the ten commandments, and that faith in Christ establishes them,—that is, prove their perpetuity and morality, and their binding obligations in this dispensation. The apostle does not say it is the ten commandments, he does not say that we are under obligation to observe the law. Faith in the Gospel does not make void the law of God, but it establishes it, shows its design and object. There is no competition between the law and the gospel.—The law was the schoolmaster to bring the church of God to the gospel of Christ, that they might be justified by faith in Christ. Our opponents seem to think that because faith does not make void the law, that the law is still binding; but not so. There is a perfect harmony between the two systems. The law seeks its end in Christ, and gave place to the gospel plan, and thereby shows the perfection and goodness of the law, and also shows that it was designed to reach to the time of the introduction of the gospel system. The law performed its of-

fice work, and then gave place to the gospel.

The apostle does not say this with regard to the ten commandments, but the whole law, circumcision and all. That the apostle refers to circumcision as a part of the law, is evident from the number of times he associates it with the law in the book of Romans.—Rom. ii, 25, 28, 29; iii, 30; iv. 9; x. 4, 11, 12, 15. We find that the apostle is talking directly about circumcision, when he introduces the above text. This is evident. Vs.30.

In Romans Paul is not discussing the ten commandments, but the whole Mosaic constitution, and shows that we are not now under that system which he says is dead: ch. vii. 6. Hence this cannot with any degree of propriety be said to be an objection to the view which we take of the law. It must first be shown that it has direct reference to the ten commandments, and that Paul is discussing their binding force, before our opponents can proceed to an argument upon the point. But until this is done, we have nothing more to say, only that the objection urged against the view which we take of the law is groundless and fallacious.

4. The Bible distinctly recognizes two separate laws, viz.: the "law of Moses" and "the law of God,"—the one perfect and holy,—the other imperfect and unholy.

In a preceding part of these articles, we have shown that this position was false, by demonstrating that it was all the law of God, that every precept and statute which God ever gave, were elementary parts of his law. The position is unnatural, and contrary to the word of truth. God declares that they are all his statutes, his judgments, and his laws, &c. Yet it is strange that men will take the ceremonial part of the law and separate it from the moral, and then call them two laws, and all this is done to sustain the Sabbath, which Paul declares is done way, taken out of the way, nailed to the cross. If there is but one law, our brethren see the dilemma in which they are placed, hence the

effort to prove that there are two laws, something which cannot be done from the word of the Lord. Please read Ex. xx. 34; Deut. iv. 24; Neh. viii. 9, and you will discover that it is all the law of God. The ten commandments are nowhere called a law in the Bible; hence, to say that they are God's moral law is sheer assumption.

But the apostle shows us that that which was written upon stones, was done away in Christ (2 Cor. iii.) is dead &c. Therefore this position is fairly refuted, and the objection met.

5. "The Sabbath was made for man and not man for the Sabbath; therefore the Son of man is Lord also of the Sabbath day." Mark ii. 27, 28. The position assumed from this text, is—

1. The Sabbath was made at the creation.

2. It was then made for all men, (the noun man being used unlimitedly.)

3. Hence all men in every age are to be blessed by it, &c., and therefore it is eternal in perpetuity.

In reply, we would say,—

1. In reference to the institution of the Sabbath, God rested on the Seventh day; but there is no design expressed at that time, and for 2500 years we have no traces of a Sabbath, but the world was ignorant of its obligations: it was finally given to the children of Israel through Moses; then its existence was known, but not before.

2. We would say, in reference to the term man, as it now stands in the text, can be rendered or called universal,—but the text admits of a construction much more in harmony with the context, some of Christ's disciples were going through the corn fields, and they plucked ears of corn to eat, and the Pharisees were vexed at such a proceeding, and brought the question before our Lord. He showed them that they were not made for the Sabbath; they were not designed for the Sabbath; but the Sabbath was made for them. The Sabbath being made for man is used in contradistinction to man's having been made for that day,—hence there is no necessity for taking the position that



the term man means all men in every age of the world.

We find similar expressions in the Scriptures, and they are limited by the context, so we understand this text,—Christ was simply showing those Pharisees what the intent of the Sabbath was in contrast with their bigoted notions of its design.

3. Every precept which God ever gave in his law, was made for man. Circumcision was made for man, as well as the Sabbath; must we therefore understand that it is still binding, and has been since the death of Christ? I trow not.

The Bible does not teach that the Sabbath was made for man at the creation, and that it was then made for all men. It is definitely a religious precept, not designed for wicked men and devils, but was given to God's peculiar people (Israel) and was given to them as a sign, throughout their generations, &c. Some have tried to prove that Gentile disciples become Israel by faith in Christ, and thus place them under obligation to observe the Sabbath. This is also unwarrantable. The Gentiles are not so called Israel in one single instance. Hence it is out of place to say that Gentiles are under the law; "They have not the law," (Romans.) The Sabbath was never given to the Gentiles, therefore it is not obligatory on them: hence we conclude that this objection vanishes before the truth of God.

4. "And Paul as his manner was went in unto them three sabbath days, and reasoned with them out of the Scriptures." The objector holds that if the Sabbath had been done away, the above statement would not be true, for it would not be the *Sabbath*. The same system of reasoning would prove the perpetuity of the law of purification, because Paul was purified after the custom of the Jews. The reader is requested to turn to and read Acts xxi. 26. "Then Paul took the men, and the next day purifying himself with them entered into the Temple, to signify the accomplishment of the days of purification,

until that an offering should be offered for every one of them."

This is just as good evidence that Paul believed in the stringency of the law of purification, as the other testimony proves the perpetuity of the Sabbath, just as much. It was the day upon which the Jews assembled for worship, and what they in their language called the Sabbath, and it was one of the most favorable opportunities that he could get to preach to them.

Again, his going into their temple on the Sabbath does not enforce it, by any means. Give us one plain text that christians in this dispensation are to keep a day, and all is done: but to introduce testimony which fails to enforce any idea of its obligation, is unsound and illogical. That which ought to be proved is assumed, and called argument. This kind of reasoning may do for some, but not for me. Let us have the plain "Thussaith the Lord" on every point, and all will be well: but to say this is so, and that is so, without one plain text to sustain it, is injudicious and wrong.

We too might cite many places where the apostles lived in conformity to many of the principles of the law which Sabatarians hold are done away, but they would not think of proving their perpetuity by such evidence, neither should such testimony be taken as proof of the Sabbath in this dispensation.

Another objection is urged from Isa. l.; lviii. 12-14. We are of the opinion that when all Israel again enter the land (of Israel) and whom their laws are enforced upon them by their King, when all the ordinances are brought forth, and all the services performed,—then I understand the Sabbath will be in force also. So also with the new moons, and all the feast days peculiar to that people. Ezekiel seems to teach this in his writings. Ezek. xlv. 17; xlv. 3, 4, 12. See also Isa. lxvi. 23.

This testimony shows that the Sabbath belongs to the age to come, and that it will once be associated with the new moons and feast days of the Lord. These texts cannot possibly be applied

to the present age; in my humble judgment they belong to the future age. In order to deny this, we must deny that those chains of prophecy which introduce them, apply to that age. But it is evident that they all belong to one age, and that the future; hence the Sabbaths are there also. Mark, they are all associated with Israel after their restoration.

Another objection urged against our position is, "that the seventh day is the sabbath of the Lord, and the other sabbaths are Jewish sabbaths." We would inquire, who instituted the seventh day sabbath? Answer, God. Who instituted the other sabbaths? Answer,—God. Then do they not belong to him as well as the seventh day? Most certainly they do, and he declares them to be *his* feasts and *his* sabbaths. 2 Chron. ii. 4, "Behold I build an house to the name of the Lord my God, to dedicate it to him, and to burn before him sweet incense, and for the continual shewbread, and for the burnt offerings, morning and evening, on the Sabbaths, and on the new moon, and on the solemn feasts of the Lord our God." Here we see that they are called the Lord's. Please see the following texts: Lev. xxvi.; xxiv. 8; xxv. 2, 4, 6, 8; xxvi. 2. "Ye shall keep my Sabbaths, and reverence my sanctuary." See verses 33-35, 43; Ezek. xx. 10-26; Hosea ii. 11; Amos viii. 5; Neh. xiii. 16-22; Col. ii. 16, 17; Rom. i. 4, 5; Gal. iv. 10.

It will be seen by reference to these texts, that the seventh day sabbath is no more the sabbath of the Lord than all other sabbath and feast days of the Mosaic dispensation. This has ever been considered a stronghold by our brethren of the sabbath system; but we see that it fails to prove true. All holy days of the former dispensation were His; they were his commandments—and hence his holy days and sabbaths.

We have now passed over some of the most prominent objections set forth by our brethren, and we have seen that not one text proves what they have designed. The whole system fails when the truth is presented. We are unable to see as they have, a foothold in the word

of God, and hope they will cease to judge in meats and drink, and holy days, and new moons and sabbaths, which are shadows of things to come.

O! may the truth shine in the hearts of the honest, and may they see their error and recant. Let glad tidings of a coming kingdom be our cry. Let us preach the gospel of peace to the world, and cease contending about the law. It is dead, (Rom. vii. 8,) taken out of the way, abolished, nailed to the cross. (2 Cor. iii.) We are not under the law,—but under grace—we are freed from the law: stand therefore in the truth of God; let our efforts be directed toward the kingdom of Jesus!

#### RECAPITULATION.

1. We have shown that the law originated at the commencement of the Mosaic age.
2. That there is but one law recognized in the Old and New Testament, i. e., in the Mosaic dispensation.
3. That that law was a perfect, holy, just and good law, in reference to its design.
4. That it was completed in Christ, and taken out of the way, and gave place to a more glorious system.
5. That the Sabbath originated with the Mosaic dispensation, and that there is no command for its observance before that time, and that it is purely Israelitish in its origin, and was given to them as a *distinct sign*, that it was never given to the Gentiles, and is not, nor ever has been binding upon them; that it belongs with those things which Christ declared were done away, abolished, &c. That there is no command in the New Testament to observe one day above another; that the seeming objections are not against the above system which we believe has been fairly maintained from the Word of God.

May God bless this humble effort,—and may our brethren see their error, renounce it, and receive the truth of God, keep pace with the signs of the times, and at last meet in the kingdom of God's dear Son.

H. V. REED.

Rural, Wis.

### The Gospel in Canada.

BRO. MARSH: As I think you would like to know the effects of my labors in this place, I take this opportunity of informing you that I am afraid little else has been done than preaching the gospel "as a witness against them" (the sects.) I can say, however, for my part, I have not shunned to declare unto them the whole counsel of God. I have shown that God gave His Son to die for sinners, through love, (not through anger or rage,) and, except they repent and believe the Lord Jesus Christ (keeping his commandments,) they must perish everlastingly, and that without remedy.

I have clearly set before them life and death, do good and live, or evil and perish—that Christ was manifested to *destroy* (not to perpetuate) *the works of the devil*—and as sin and sinners are the works of the devil, *Christ will destroy both*. Also that immortality is the gift of God, through Jesus Christ our Lord, and not through Adam: in Adam we all die; but in or through Christ we shall all be made alive—and that the soul of the sinner shall die, perish.

To these doctrines the so-called christian sects and their ministers greatly objected; yea, they raged and called me infidel, heretic, and all the other evil names; but the Lord forgive them, for perhaps they know not what they do. Their ministers have shunned every means for discussing what they call error. I wrote four of them on these subjects, but no reply! No, they dare not bring their theories before the light of God's word, because it cannot stand the test; the glorious light of the gospel will consume it. They keep back in the dark, and occasionally let out to their chief proselytes, "the wicked shall be turned into *hell*" (*sheol*) "They shall be tormented day and night forever and ever" (*aionos ton aionon*.) But they dare not instruct the people as to the meaning of these original words. Why? Because by so doing they would overthrow their theories and favorite dogmas. No, the people must be kept in ignorance on these subjects to support priestcraft.

Truly, "the priests bear rule by their means, and my (God's professed) people love to have it so;"—but what will they do in the end thereof?" The churches here as a whole, reject the truths of the Bible; but I have found a few out of the churches (publicans and sinners) who will listen to the truth, and believe.—surely the time is come for the servants of the Lord to go into the *highways and hedges* (not the churches,) and compel all they find to come in, that the table of their soon-coming King may be full.—God have pity on those who dare call themselves (christians) by the name of his dear Son, and yet reject those who speak unto them through his name and word!

I preach out to them as do their ministers, who only "teach for doctrines the commandments of men," using occasionally an isolated text as a Scripture "ram-rod" to get down their dogmas; but I expound unto them the Scriptures, proving every assertion by a plain "thus saith the Lord," giving chapter and verse.

Not long since I held a conversation with one of those who call themselves Christians, on the destruction of the wicked, and when I quoted to him the plain language of Scripture—(Ps. cxiv. 20)—"all the wicked will God destroy," and told him this is Scripture language, he stood still for some time, then shook his head and said, "I can't believe it though"! Now I ask for the infidel, where is he? Echo answers, where?

I must here remark that while I receive hard words and hatred from my Protestant brethren, as the reward of my labors of love among them,—shall I say it? O shame!—(I would rather forbear, but justice demands it,)—The Catholics have treated me with respect, and even defended me, when my Protestant brethren have slandered and heaped odium on my name, person and doctrine; manifestly showing a greater spirit of toleration.

On the a. m. of July 14th, I was favored with a partial hearing by a "learned Jew," who came into these parts.—In his lecture on the evening before, held

in the Presbyterian meeting-house, (I was not present, but told so,) he smote at me pretty hard; and said he was informed they had a false teacher in the place, and called upon me if present, to arise and defend my doctrines; but finding I was not present, he began to boast, saying, "when the cat is away the mice will play;" but when a man like him came into the place, such like men as I hide themselves; and that he would like to have a discussion with me, for he could soon overthrow my doctrines.

Being told what he had said next morning, I requested a friend to write him an acceptance of his challenge.—When the letter was handed to him, he told the bearer he could not read it; the bearer then read it to him, and requested an answer: he replied, he would be in town a few days, and would see me himself. However, after holding a little conversation with him on the punishment of the wicked, he quoted his proof text "The wicked shall be turned into hell" laying great stress on the word hell; I told him the word translated hell was *sheol*; he replied that he was an *author himself*, and that *sheol* meant the *deliverer*.

I then pressed him for a discussion, but lo! all at once, and on a sudden, his few days stay was reduced to half an hour; he could stay no longer. I accepted his half hour and we met. I briefly stated my position, and took the ground, no sky-kingdom, no eternal suffering. Too much space and time would be required to state all his quibbles, but suffice to say, he paid very little attention to my proof text; but spent his time in warning the people against false prophets, trying his best to make me appear as a false prophet, false teacher, a swine and a devil.

When he got through (being on the popular side,) he requested a vote to be taken as to who was right; but the people had too much sense for that, and opposed it; I also opposed, saying, I desired not the praise of men, but of God. The moderator then moved that a vote be taken as to who had produced the best arguments in defence of his doc-

trine; notwithstanding his being on the popular side, the vote was 18 against 17—not much for a learned "M. A." to boast of over a poor, unpopular mechanic. But what makes it better since, one of his voters said, that he voted for him because he was on the popular side, and against his better sense, as he considered I gave the best arguments.—Query: how many others did the same? There were present about 100 persons, and only 35 voted—more than one-half were silent.

Yours, in Christ Jesus,

WM. LEWIS.

Norwichville, C. W., Aug. 11, 1857.

#### W. Lewis to S. Dunning.

DEAR SIR: Having been informed that you said the Greek words *aion*, *aionon* and *aionos* mean *forever and ever*, or *endless duration*, and that the text found in Rev. xx. 10, ought to satisfy me that the souls of the wicked are immortal, and that they are to be eternally tormented for their sins,—please harmonize these texts for me in which the Greek *aionos* are used—Matt. xiii. 39, 40: "the harvest is the end of this *forever*, (*aionos*).—So shall it be in the end of this *forever* (*aionos*). Also the 22d and 49th verses of this same chapter.—Now, it is such like passages that prevent me from being satisfied that the wicked shall be tormented through the endless ages of eternity, or that their souls are immortal."

As a teacher and leader of the blind, I ask you to harmonize these (and many other texts which I might quote,) with the popular preaching of the day, and show me how (*aionos*) "forever" can mean endless duration. Turning to the (our) Bible use of the English words,— "forever, everlasting and eternal," I find them to signify long time— indefinite period of time, the length of which is not stated; see for example, Num. xxv. 13; Heb. v. 9; vi. 2; ix. 12.

I am therefore constrained to believe that the sufferings of the wicked will terminate in their "everlasting destruction;" that they shall be consumed "root and

branch." See the prophet, Mal. iv. 1-4. You will also oblige by informing me where in the Bible I shall find the promise made to man of going to heaven at death, or any other time: also how the souls of men can exist in a conscious state after the dissolution of the body by death, seeing that while in the body, a blow on the head canso confound it, that it is incapable of thought or consciousness until the body gets over the shock. I ask instruction of you as a minister or expounder of the Bible. You believe me to be in error; and I consider it the duty of a minister to harmonize the Bible, that it may appear a glorious whole; not a book of confusion, but one of order and beauty; in which the God of truth has revealed his whole will concerning men. If I am in error, as you suppose, I need your sympathy and instruction: as a christian you are bound to love and do me all the good possible: and should you deny me your instructions in the way of holiness, and I should perish, or be "eternally tormented" by missing the right road, through want of your instruction, or correction, be assured that my blood shall be required at your hands; for so says the blessed book.

Now, if all mankind alike possess immortality, why does the apostle exhort us to seek for it by a patient continuance in well doing? What! seek for that which we already possess by nature?—Again, the Bible teaches that "eternal" "life" is the "gift of God," and that we are to put on immortality at the resurrection,—and Christ says that "the wicked shall not enter into life—they shall not see life."

Paul says, they that "sow unto the flesh shall of the flesh reap corruption," and "death is the wages of sin." These, with many texts which I might quote, induce me to believe that the wicked shall "reap corruption," i. e., die, perish, and, "be as though they had not been." Another difficulty is, the apostle teaches that Christ was manifested to DESTROY the works of the devil; not that he was manifested to perpetuate the works of the devil; but to *destroy*: therefore, as sin and sinners are the works of the de-

vil, if Christ does not destroy sin and sinners he will have failed doing the very thing for which he was manifested, i. e., came into the world.

Now popular preaching teaches that sin and sinners will not be destroyed,—but that the wicked will live forever in "hell," and continue sinning through eternity, and thus be living monuments of the works of the devil. This appears to me as much as saying, the devil is more powerful than the blessed Son of God—that the Bible is a revelation of confusion, in which God says one thing and means another. Do not shrink from these ideas, dear sir; they are the legitimate offspring of your theory: and if you will not acknowledge them now, be assured that you will have to acknowledge them before (our Judge and) an assembled world, if not repented of. May God direct us into the truth is the earnest desire of

Dear sir,

Your humble serv't,

WILLIAM LEWIS.

Norwichville, C. W., May 13, 1757.

This is a copy of a letter I wrote one of these ministers. The way he answered it was by putting the letter into another envelope, and directing it back to me!

W. LEWIS.

Norwichville, C. W.

#### Tomb of David.

THE mysteries of the Tomb of David are at last revealed to the Christian world by an ingenious *ruse* of Miss Barclay, for some years a resident of Jerusalem. This adventurous lady, after having visited the harem enclosure at the risk of her life determined to explore, in the disguise of a Turkish lady, the very tomb of the "Prophet David," for more than 600 years in the jealous custody of the Turks.

The blind Dervish who kept the entrance to this sacred spot was deceived by the familiar use of the Arabic language, as well as the assurance of her friend, in the person of a liberal minded and very beautiful Turkish girl, who initiated her as a pilgrim from Constanti-

noble, come to perform her devotions at the shrines of their lords and prophets, David and Solomon.

Her devotional feelings were put to a strong test on observing this devotee of Islam take the saturated wick from an oil lamp, and deliberately devour it as an act of religious devotion. After her form of prayer had ended, she raised the splendid silken canopy overhanging the tumulus containing the body of David, and there, in royal state, was the veritable sarcophagus of David, having its marble cover adorned with the most beautiful festoons of grapes, the emblem of the Jewish architecture, and other ancient devices, which she carefully transferred to paper, yet to be presented to the public in the pages of the "City of the Great King," soon to make its appearance.

No traces of its ancient treasures that have so often been pillaged by the eastern monarchs, remained. Hyrcanus, the son of Simon the Maccabee, is said to have despoiled it of 3,000 talents, prior to its exploration by Herod the Great, who, when he had penetrated these mansions of the dead, found nothing to gratify his cupidity save some furniture of gold and other precious treasures, which he carried away. At another time rolling balls of fire are said to have burst forth, and by the superstitious believed to have consumed the seekers of bullion and treasure said to be inhumed here even at the present day. This interesting and tabooed spot, as well as the Mosque of Omar, will be open to christian inspection without Turkish let or hindrance, as the writer of this hasty sketch (furnished by Miss B.) is already satisfied from personal experience in his exploration of the latter though not less sacred edifice.—*Phil. Ledger.*

#### Inspiration of Scripture.

Mr. Lee, of Trinity College, Dublin, in the last lecture of his excellent series on "The Inspiration of Scripture," discusses with much learning and acuteness the alleged discrepancies of the Bible, both those where the sacred writers are said to conflict with one another, and

those where they are said to conflict with other trustworthy historians.

The account given by Daniel of the death of Belshazzar, the king of the Chaldeans, on the night of the conquest of Babylon by Cyrus, seems quite irreconcilable with that of the Chaldean historians. Josephus gives a fragment of Berosus, which states that Cyrus invaded Babylonia in the 17th year of the reign of Nabonidus; that as soon as the latter heard of his approach, he gathered his forces to oppose him, but was defeated, and fled to the city of Borsippus; and that Cyrus took that place, treated Nabonidus kindly, and gave him a settlement in Carmania, where he died. The name given to the last Chaldean king is repeated with slight variations, by divers other ancient authorities.

The point is remarked upon by Winer thus: "Berosus is, at all events, more trustworthy than a foreign writer who lived long after the transaction. Concerning the fate too, of the Babylonian king, Berosus deserves more credit than Xenophon and Daniel."

But a recent discovery made by Col. Rawlinson and published in the *Athenæum*, March 18, 1854, puts quite a new face on the affair. Several clay cylinders having been unearthed in the ruins of Um-Queer; (the ancient Ur of the Chaldees,) on two of which was found a memorial of works executed by Nabonidus (the last king of Babylon) in southern Chaldea.

"The most important fact which they disclose is," says the Colonel, "the eldest son of Nabonidus was named Belshazzar, and that he was admitted by his father to a share in the government.—This name is undoubtedly the Belshazzar of Daniel, and thus furnishes us with a key to the explanation of that historical problem which has hitherto defied solution. We can now understand how Belshazzar, as joint king with his father, may have been Governor of Babylon, when the city was attacked by the combined forces of the Medes and Persians, and may have perished in the assault which followed; while Naboni-

dus, leading a force to the relief of the place, was defeated, and obliged to take refuge in the neighboring town of Borsippa; capitulating, after a short resistance, and being subsequently assigned, according to Berosus, an honorable retirement in Carmania. By the discovery, indeed, of the name of Bel-sar-azar, as appertaining to the son of Nabonidus, we are, for the first time, enabled to reconcile authentic history with the inspired record of Daniel."

The foregoing instance shows how, from the simple omission of a fact or circumstance, the statements of two perfectly honest and competent writers may seem utterly discrepant while their entire agreement becomes manifest as soon as the missing link is supplied. And so it often happens that two seemingly repugnant facts are smoothly reconciled in a third. But suppose the third to be irrecoverably lost: in that case it will be easy to make out an argument of inconsistency; but such arguments are worth very little against declarations of fact by honest and competent witnesses.

In further illustration of the point, take the statements of Mark and John touching the hour of Christ's passion. Strauss puts the matter thus: "According to Mark, it was the third hour (nine in the morning) when Jesus was crucified. On the other hand, John says that it was about the sixth hour (when according to Mark, Jesus had already hung 3 hours on the cross) that Pilate first sat in judgment over him."

The difficulty, though as old as St. Augustine, was but lately cleared up—Mark follows the ancient Jewish custom of counting the hours from sunrise; which makes the *third* hour the *sixth*, and the *ninth* correspond, respectively, to our 9 a. m., 12 m., and 3 p. m.

On the other hand, Towson, in his "Discourses on the Four Gospels," shows that John uniformly followed the Roman custom of reckoning the hours, as we do, from midnight to noon, and again from noon to midnight. So that John's *sixth* hour is the same as our 6 in the morning; and Mark's *third* hour the same as our 9 in the morning. Ac-

ording, then, to the former, Pilate began the trial at 6 in the morning; and the interval of 3 hours between that and 9 is none too long for what is alleged to have taken place between the opening of the trial and the crucifixion.—*American Ch. Monthly.*

(Original.)

### Israel's Return.—JER. L. 19, 20.

"Behold the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah."—Jer. xxxiii. 16.

God hath spoken, and His word,  
Like a lamp, it has gone forth;  
'Twill not return unto him void,  
Hearken to it, then, "O earth!"

I will Israel bring again,  
Unto his habitation strong;  
And they in peace shall there remain,  
To whom the heritage belong.

And they shall feed on Carmel's height,  
And Basban's vernal summit tread,  
And bask beneath the mellow light  
Of Zion fair—no foe's to dread.

And at that time, and in those days,  
Israel shall in safety be;  
And I will guide—direct their ways,  
Obedient, they will follow me.

Their iniquity then shall be  
Sought out—but Israel will have none,  
While Judah shall from sin be free,  
And both be sweetly joined in one.

Not for their sakes will God perform  
This gracious work, and then preserve,  
But for the oath that he hath sworn  
To pardon them, whom he'll reserve.

WM. SHEPHERD.

Elizabeth City, N. J.

Original.

### Invitation to the Sinner.

[TUNE—"Watchman, tell me."]

Sinner, hark! and hear the warning,  
Which the holy gospel gives;  
Seek the Lord in life's bright morning—  
Turn from folly's path and live:  
Come to Jesus Christ thy Savior,  
And abandon earthly pride;  
Now break off thy bad behavior,  
Serve the Lord who for you died.  
Now repent, and be converted,  
Leaving every evil way,—

Be no more by sin diverted,  
But begin to watch and pray :  
Where the night will be as day,  
Strive to gain that holy city,  
Where the dazzling gold will glitter  
And shekinal glory blaze.

There will reign the King of Glory,  
On a throne of glory bright ;  
There are all who tell the story  
Of redeemer with delight :  
Hear their joyful shouts now ringing,  
In the new Jerusalem ;  
Saints with angels now are singing,—  
Sweet, immortal melody.

W. SHELTON.

Vermillion, Minn.

(Original.)

**The Christian Race.**

*"Run without weariness the race set before you."*

Dost thou weary, O! my brother? thou who hast  
but just begun

In the race now set before, in the path of life to  
run!

"Onward be thy prayerful motto—to the end O  
still hold on!

Thou shalt have a glorious triumph, when the  
goal thou hast won.

Dost thou weary, O! my brother, in the thorny  
path of life?

What doth hinder, that thou failest in the noble,  
heavenward strife?

O! my brother still continue, gird thy loins in  
the race:—

Thou shalt have a victor's chaplet—thou shalt  
see thy Master's face.

Dost thou weary, O young brother, in the way  
thy Jesus trod?

Wilt thou linger? wilt thou waver? and wilt thou  
forsake thy God?

Forward in the heavenly contest, all thy courage  
brace anew;

O! Immanuel was most weary, but he persevered  
for you.

Dost thou weary, O my sister!—do thy spirits  
seem to flag?

Art thou careless to existence?—doth thine every  
purpose lag?

O! a glorious hope is promis'd, and a rest doth  
yet remain,

If thou runnest without stopping,—thou shalt  
life eternal gain.

Dost thou weary, loving woman, as thy toils  
seem ne'er to cease?

Dost thou think thou art forsaken, as thy cares  
may still increase?

Angel watch is still kept o'er thee, and if thou  
dost still well run,

When thy Lord accounts his jewels, thou shalt  
hear his praise, "Well done!"

Dost thou weary, O fond mother! in thy constant,  
life-long charge?

Dost despair thee for thy children, wand'ring the  
world at large?

Know, O mother! that thy watching cannot to  
them fruitless prove;

They may yet turn to the Savior—they may yet  
requite thy love.

Dost thou weary, aged father, in thy long con-  
tinued course?

Dost forget who thee supporteth, know'st thou  
not of strength the source?

Wait a little,—but a little, and thou wilt obtain  
thy rest:—

For the dead who sleep in Jesus, to the age are  
truly blest.

Dost thou weary, O poor sinner, because thou dost  
ever find

Earth-born glories are but ashes; honors, empty  
as the wind?

And that sin is death entailing;—weary of these  
well thou may;

Turn thee to the race we're running—turn while  
'tis called "to-day."

All our hopes in this are centered—that the glo-  
rious day comes on

When Messiah takes the scepter, and our life-  
school task is done:

Wearing crowns, and waving palm branch, we  
with him as kings shall reign:

Then our rest we shall have reached, ne'er more  
to taste of pain.

And our pleasures will be sweetened, as the na-  
tions bless our rule,

By the thought that toil and trouble were to us  
God's mercy-school;

Where we learned the lesson patience, cheered by  
the smile of love;

Where we learned to rule our spirits, ere our  
fellows sat above.

SUSPINO.

Genova, Ill.

(Original.)

**Appeal to God.**

O God! thou great and glorious King,  
O hear!—accept, the prayer I bring:  
O! wilt thou in compassion view—  
O! cleanse my ways and all I do,



O God! thou'rt holy; just and good,  
O! grant thy word as living food:  
O! may I to thy precepts cling,—  
O! may I of thy goodness sing.

O! God of love, in whom I trust,  
O! look in mercy on the just:  
O! hear that prayer, that groan, that sigh,  
O! save thy people, ere they die.

Are not thy children much oppressed,  
And falsely charged, and much distressed?  
Yes, slanders of the deepest dye  
They're brought to bear,—Lord, hear their  
cry!

Almighty God! turn back the tide;  
Thy people in their chambers hide,  
Until the wicked meet their doom,  
To dwell in darkness and the tomb.

Then shall the sland'ring tongue be still?  
The proud, the vain, have had their fill;  
The day of vengeance now doth burn,  
The wicked into ashes turn.

The earth now freed from every curse,  
The saints have passed the second birth—  
Loud alleluias now they sing  
To Christ their everlasting King.

W. M. S. FINN.

Genova, N. Y.

### Infidelity in London.

Few, indeed, can have any conception, how thoroughly infidel London, as a whole, has become. Not many, we suppose regard the Island of Jamaica as altogether the model of a Christian country; and the South Sea Islands, when thought of at all, must be thought of as still in some degree, darkened by the departed shadows of Paganism. And yet it is a statistical fact, that tried by the test of church membership, in proportion to the population, Jamaica is about 6 times more Christian than London, and that tried by the test of church attendance, in proportion to the population, Tonga and its sister islands are about 7 times more so.

The capital of the most Christian country in the world, in its downward progress, and these remote islands of the sea, in what, we trust, may be deemed their progress upwards, passed one another long ago, and are now so widely apart in their religious standing, as to

have become the legitimate subjects, not of comparison, but of contrast.

It is ascertained that considerably more than 1,000,000 of the adult citizens of the metropolis—a greater than formed, in the middle of the last century, the entire population of Scotland—attend no place of public worship. Well does a gentleman remark, that while some delight to designate the Established Church of England as the Church of the poor, and others to speak of Methodism as the poor man's religion, the poor of London have no church whatever, and their only religion is practical heathenism.—*Ch. Banner.*

### Pearls.

Woman—the morning star of infancy, the day star of manhood, the evening star of old age.

A man had better have all the afflictions of all the afflicted, than be given up to a repining, grumbling heart.

Keep your store of smiles and your kindest thoughts for home, give to the world only those which are to spare.

The eclipsing of another's son will not make thine own shine with brighter beams.

It is easier to declaim against a thousand sins in others, than to mortify one in ourselves.

He travels safe and not unpleasantly, who is guarded by poverty and guided by love.

Little drops of rain brighten the meadows, and little acts of kindness brighten the world.

The beam of the benevolent eye giveth value to the bounty which the hand dispenses.

Those who fancy that money can do everything, are generally prepared to do everything for money.

Eliza Cook, in her *Journal*, says that they who are honest only because honesty is the best *policy*, are half way to being rogues.

The pebbles in our *path weary us, and make us sore-footed, more than the rocks that only require a bold effort to surmount.*

## EXPOSITOR AND ADVOCATE.

"THY WORD IS TRUTH."—JESUS.

ROCHESTER, N. Y., OCT. 1, 1857.

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As several numbers of this volume of the *Expositor* are exhausted, we offer to furnish such as we have, together with the remaining unpublished part of the volume, for \$1.00, to all new subscribers. Those who avail themselves of this liberal offer, will obtain from 15 to 20 numbers of the paper for the small sum of one dollar.—Here is an opportunity for all to obtain the *Expositor* at such a low price, as to place it within the reach of the poorest: who will be first to send on names? Let each one also canvass among neighbors, personally, and do what he or she can to increase the circulation of the paper, and as a consequence, the knowledge of the important truths we advocate. We await a hearty response from our friends.

**To Subscribers.**

We would here remind those who subscribe, but have not paid for the *Expositor*, that it will essentially relieve our present wants, if they will pay now. We have patiently waited on these friends until "after harvest," that they might be more conveniently situated in this respect; and we now desire each one to specially interest him or herself in the matter. If brethren will do this, we shall be able, with the blessing of God, to meet our current expenses, and do something towards freeing the paper from debt. We appeal to you therefore, as co-workers in a great cause to lend us your aid—to do your part in carrying it forward. While we spare no pains to issue a paper filled with rich and cheering truth, brethren should not be slack in furnishing the necessary means to sustain the same. Come, brethren, one and all,—send on "the needful" at this time, without delay.

By an immediate compliance with this request, you will enable us to meet some pressing demands which will be due very soon, and save us the trouble of sending out bills of account to those who owe

us. Will the friends bear in mind that this is an urgent necessity: notes due to the paper maker, for paper on which the *Expositor* is printed, are to be met, and we hope to receive subscriptions due in order to meet them. On this volume a large number of subscriptions are still unpaid, and this, together with the fact that but \$250.00 of the sum of \$500.00 (which latter sum is necessary to free the paper from embarrassment,) has been raised—makes it extremely difficult to meet the current expenses of the office. We make this brief statement of the condition of the office, and leave our friends to act as duty may demand, not doubting that each one will help according as God hath prospered him in this world's goods.

It will be seen by Dr. N. Field's communication on another page, that on certain conditions, he proposes to devote the residue of his life to the work of an evangelist. We sincerely hope that the friends of truth will extend to him the necessary aid to sustain him in this important undertaking. Forward your invitations and assurances to Dr. Field without delay, as he requests, that he may arrange his appointments in due season,—and know on what to depend from those who are awaiting the near approach of the Son of man.

Elder A. Guthrie recently spent a Lord's day in this city, and spoke the word of truth to the Church, to the edification and comfort of the members thereof who heard him. Eld. G. was on a tour to the interior of Ohio, where he designed to preach the Word as opportunity might offer. Our brother is dedicated to the cause of Bible truth, is in the field as an evangelist, capable of instructing those who may listen to his ministrations, in the way of life. Eld. G. will act as agent for the *Expositor*. We commend him to the churches.

The Lord willing, we shall attend the Conference which is appointed to commence at North Fairfield, O., Oct. 29. See

appointment. We hope to see a general gathering of our brethren in Ohio at that meeting: we desire to meet them that we may mutually strengthen and comfort one another in the hope of the Gospel. It is possible that we may be able to spend one week in that region after the close of the Conference. If our labors are desired in any place or places during that time, brethren will please inform us in season to make the necessary arrangements. ~~On~~ On our way to the Conference, we shall tarry in Cleveland, Wednesday, October 28, and will "preach the Word," in the evening, if a meeting shall be appointed.

### The Work of Preparation.

"Be thou prepared, and prepare for thyself thou, and all thy company that are assembled unto thee, and be thou a guard unto them."—Ezek. xxxviii. 7.

No nation has ever more faithfully and literally fulfilled a mandate of Jehovah, than Russia has been obeying this mandate since the close of the recent European war. She has turned all her vast energies to the work of preparation by sea and land, for the future, though near accomplishment of her fearful mission, viz: to conquer the "many countries" which are clearly marked out in prophecy, to fall before her resistless power. By raising her submerged ships at Sevastopol, and constructing hundreds more at home and abroad, which she is doing, she will soon be "prepared" with "many ships," to come like a "storm" or "whirlwind," as Ezekiel and Daniel predict, against the wilful king, or the Mohammedan power. By constructing her thousands of miles of railroad now being built across her vast empire, she will soon be "prepared" to convey her numerous troops and munitions of war, with railroad speed, to any point where they may be most needed. Her numerous and almost impregnable fortresses, are being increased in numbers and strength. Speaking of Sevastopol, an English paper of recent date says: "By the last accounts received from Sevastopol, the

rebuilding of that devoted city was going on with great activity. The fortifications on the south side have undergone a thorough repair, and will soon be as formidable as ever."

This work of preparation though in its incipient stages, is nevertheless in a state of actual progression, and is sure of being accomplished in due time. It keeps pace with other mighty works of "preparation" for the ushering in of the age to come, which are being accomplished in other parts of the world, especially in the land of Palestine. God orders the whole stupendous work, therefore there is not only a perfect agreement in all its diversified parts, but no opposing power can either disarrange it, or hinder its accomplishment. Let us watch his wonderful dealings with the nations of the earth, at this "time of the end," rejoice in what he is doing, do what we can to prepare ourselves and others to endure the trials that lie before us, and to meet the Lord at his coming.

### FROM BRO. J. M. JUDSON.

BRO. MARSH: Permit me to say that we have just closed one of the best quarterly meetings, I have ever attended. My brother L. P., having had a discussion in this place, recently, and having preached for several weeks in this vicinity, much prejudice has been removed, and many minds are on the study.

Five united with us last Sunday, and 1 baptized. Others are expecting to follow soon. The Lord be praised! We are beginning to look up a little, though every orthodox (falsely so called) pulpit in this region is thundering its anathemas against us, and we are of "no reputation," yet our little band are constantly upon the alert, and whenever, from under the clouds of popular prejudice and self-righteousness, dust that pervades that sectarian atmosphere, they can discover a joint in their harness, the arrow is not withheld, and frequently it cuts its way through, and strikes to the very center. The wound is only healed by the application of Jesus'

blood. All is being done that can be, except only physical force, to put a stop to the progress of truth. Can you, with a feather, stop the course of the Niagara at the Falls? Then may you stop the current of truth. Pray for us brethren and sisters, that our faith fail not, and may the very God of peace, sanctify you wholly.—Amen.

Yours waiting for Jesus,

J. M. JUDSON.

North Fairfield, O., Sept. 15, 1857.

#### FROM BRO. R. CHOWN.

BRO. MARSH: I see from the *Expositor* that you wish me to name some responsible person to act as agent in England. The few who subscribed for your paper there are all responsible. I tried when in England to appoint one, but they all declined until they had seen the paper, and many more gave encouragement that they would take the *Expositor*. I would name Bro. Wm. Smith, No. 1 Grove Terrace, Brompton, London, as agent to forward the monies and new subscribers to you and Bro. Thomas Aplin of Beer, Devonshire to forward to Bro. Wm. Smith all monies and new subscribers from Devonshire to London, and he will forward the same to you through the Bank to Rochester, New York.

I trust that some of the lovers of truth will influence all they can to get their countrymen to search for truth as for hidden treasure; and I know of no better medium to enlighten the understanding—than the *Expositor*. I trust that many more will forward their subscriptions immediately, and that the shackles of prejudice and error may be removed from many minds that are now darkened by superstition.

For the benefit of others I will review a letter sent me from England by a friend who heard me a few times. He writes, "I am not inclined to the idea of there being no eternal punishment; but the restitution I am firmly convinced of, and that the earth is the promised inheritance for the saints of the Most High." I am happy to

learn that my labors have not all been in vain. I never taught anything short of *everlasting punishment*, and that punishment *everlasting destruction*. 2 Thess. i. 9.

He further says, "The grand point is laying hold of Jesus by faith,"—and then adds, "Faith is God's gift: man could not grasp it alone, without the Holy Spirit. You hath he quickened." &c. Eph. ii.

Paul tells us Gentiles in Eph. i. 13,— "In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation." Rom. x, 17. "So then faith cometh by hearing, and hearing by the word of God." My friend heard and believed a part by hearing. Eph. ii. "And you hath he quickened, who were dead." Who are these Gentile converts? How are they quickened? By faith in the blood of Christ. On what are we built? "The Apostles and Prophets, Jesus Christ himself being the chief corner-stone." "By grace (or favor) ye are saved through faith." Faith in what? In the foundation, Jesus, the chief corner stone: his blood cleanses us from all sin. John iii. 16. "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life." Verses 13, 36. Shall we say that God is a respecter of persons, when he says, "whosoever believeth," and "He that believeth," &c.? Does it look like God to condemn a man because he hath not faith, when it is at God's disposal? I know it says, "and that not of yourselves, it is the gift of God." What is the gift of God? He gave his only begotten Son, that whosoever believeth, &c. Then faith in his Son gives life; it is not of the works of the law (Gal. iii. 12.) The law is not of faith, (verses 22, 23.) that the promises by faith, of Jesus Christ, might be given to them that believe.

James tells us that "faith without works is dead, for as the body without the spirit (or breath) is *dead*, so faith without works

is dead also." In God we live, and move, and have our being. Do we live and move as God hath taught us? If not, is He accountable? According to this theory, he is, for not giving us works as well as faith. The sequel of the matter might be summed up thus: Man lost his natural life by transgression, and brought death on all his race. God drove him out of the garden to till the ground, and to eat his bread by the sweat of his face until he should return to his elementary dust: but God has revealed to man, in his word, eternal life through the sacrifice of his Son, and declared him to be the Son of God by the resurrection from the dead, and hath promised all who believe and obey him, that they shall be joint heirs with him in the kingdom to be under the whole heaven soon to be given to the saints when they are redeemed from corruption.

I am glad to see from a recent paper,—the Exeter *Western Times*, July 25, that many of the distinguished people of England are beginning to get their eyes open. I will copy a notice from the paper headed, "Orthodox Heathens, &c.—Castle of Exeter, July 14 1857.—Judge Tyrrell, as well as other eminent persons, having approved of the Royal Proclamation, it is expected (D. V.) the Restorator or King of kings will be proclaimed on Tuesday next, 28th inst. Signed, Brutton, Hamilton & Co." Also in the same paper a review of the Westminster Catechism, by Rev. H. B. Head, Rector of Feniton, Devonshire. I will make a few brief remarks:

Question What is the work of creation?

Answer, The work of creation is—God making all things of nothing, by the word of His power, in the space of six days. The reverend gentleman shows the absurdity of the nightmare of nothing.

Question, Which day has God appointed to be the weekly Sabbath?

Answer, The seventh day, from creation to the resurrection of Christ; since then, the first day of the week which is the Christian Sabbath. The transfer of the Sabbath is contrary to the Decalogue adds the reverend gentleman. The seventh day

points to the seventh millenary, which will bring in Jewish restitution, and with it the beginning of the *visible* kingdom of Christ. He also shows that of the increase of his government there shall be no end.

Question, What is the misery whereunto man fell?

Answer, To all the miseries in this life, to death itself, and to the pains of hell for ever. "The pains of hell for ever," is a phrase easily learned by rote. But to explain it with God's declaration of love, is not easy. We read that the elect are chosen, that they may be kings and priests in a fuller economy yet to come.

He concludes, "Is it not written that they may suffer the pains of hell for ever." I went to see this gentleman, but did not get an interview with him, but was told that he had had his salary stopped for preaching—I suppose the truth. I am glad that the Lord's work is going on: he is long-suffering to usward, not willing that any should perish. I feel a missionary spirit for my countrymen. Can not some one go to England, capable of spreading the great truths we hold, and scatter books and tracts, that a more abundant harvest may be gathered there.

My countrymen and friends in England, you must see that the doctrines that in weakness I endeavored to lay before you last winter are not cunningly devised fables. Prophecy is fast becoming history. The Jew question so much agitated, speaks in thunder-tones of the dawn of the reign of Christ, the Sabbath of rest; therefore it becomes us more than ever to heed the sure word of prophecy, as a light that shineth in a dark place until the day dawn.

David says, Thy word is a lamp to my feet, and a light unto my path. Paul tells us, Ye brethren, are not in darkness that that day should overtake you as a thief,—ye are the children of light, and the children of the day; let us watch and be sober. 1 Thess. v. 4-7.

The Savior says, What I say unto you, I say unto all, *watch!*—lest coming suddenly, I find you sleeping. When?—At death? No; at *his second coming*. Heb.

ix. 28, "Unto them that look for him will he appear the second time unto *salvation*. We should be looking for that blessed hope, the glorious appearing of Christ—Titus ii. 13—so that when he cometh, we may say, Lo, this is our God, we have waited for him, and he will save us; this is the Lord we have waited for him. Isa. xxv. 9.

How can we wait or watch for that we do not expect? Let us believe the Scriptures and ask God for wisdom to lead us into all truth, and watch the signs of the times, the movements of the nations, and keep ourselves unspotted from the world, and as much as possible live peaceably with all men, praying, Thy kingdom come, and thy will be done on earth, so that the earth may be full of God's glory. This is the desire of one who loves the truth for Jesus' sake, and hopes to obtain an immortal life when Christ comes to raise his saints.

R. CHOWN.

Daysville, Ill., Aug. 16, 1857.

Will those friends in England named by Bro. Chown, act as agents for the *Expositor*? Subscribers in that section will please make their remittances through them.—EDITOR.

#### Caution.

Brethren in remitting money to us, will please bear in mind not to send *Western* currency, as owing to the great disturbances in financial matters, it is liable in this section, to a *discount of 30 per cent*. Send bills on New England, New York, or Canada banks, or gold—but be sure and send *something!*—for this matter affects us seriously.

FROM DR. N. FIELD.

BRO. MARSH: Our late Conference at Kingsbury, afforded me an opportunity of learning something of the state of our cause north and west of Jeffersonville, as well as the habits and temper of our ministerial co-operants. I

regret to say that I was not very favorably impressed with the aspect of affairs. With a few exceptions, I found the preachers in bad humor with each other. The disorganizing spirit was conspicuously prominent on that occasion. As usual, every man liveth to himself, and is a church to himself. The spirit of Christ was evidently below *zero*. Moderation, kindness, and courtesy were at a heavy discount. Meekness and charity characteristic of the true Christian were subordinate to self-esteem and intolerance. With people who are looking for the Lord every day, we expect to find every christian grace, and we ought to find them.

But instead of the ornament of a meek and quiet spirit, variance, emulation, envy, strife and divers other works of the flesh seemed to cut a prominent figure. Old grudges and chronic heart-burnings existed incurable by any remedy known to the Gospel. One had written or said something condemnatory of somebody's views or practice, which had no forgiveness in this life. Another had attributed ecclesiastical disasters to the wrong cause, which somebody else took in high dudgeon; and of course that was a sin unto death. Another had the indiscretion to say that women ought not to preach, and for that he was thenceforth to be regarded as a heathen and a publican. Another had done or said something in the form of an inuendo or implication, which inflicted a mortal wound upon some one who applied it to himself. Another had left undone something which should have been done, and for the delinquency he was given over to Satan to be buffeted.

For these various offences, trivial and harmless, at least so far as I could see, nothing could be plead in mitigation of damages. No atonement could expiate the sins of contending parties but the most humble confessions, right or wrong. Heavy drafts must be made upon each other for acknowledgements, even in the absence of conviction of guilt. No allowance whatever is to be made for human frailty; but stern and rigid exac-

tions must be made as concessions to the pride of man.

Thus matters appeared to stand. Unsettled accounts for personal grievances left to be cancelled at the day of judgment, variances indefinitely continued. Bickerings and evil speakings, and personal enmity to keep pace with our increasing knowledge.

This picture may be overdrawn, but I fear it is not. The inkling I had of the personal difficulties amongst our brethren, induces me to think that the evils alluded to are more extensive than we would suppose. It is evident that the standard of piety is too low. We are rich in theory, but bankrupt in practice. We need practical religion. We are too much addicted to dogmatizing—too disorganizing—too intolerant. We get mad with each other about nothing, fly off in a tangent, and live in a state of repulsion. There are too many hobbies and too many riding them to death at the expense of the harmony and prosperity of our churches. To doubt or reject a crude and undigested notion, gives offence to some enthusiast, and not unfrequently splits the church. We must permit all sorts of things to be forced upon us as articles of faith, or be damned. Our churches must be converted into debating societies for the sake of free discussion. Liberty must be preserved at the expense of decorum and good order. No matter what a brother preaches or writes, we must be silent under pain of provoking his displeasure.

Thus we drift along, looking for the coming of the Lord! I think it fortunate for some that he delays his coming. We must have time to reform, to settle difficulties and make peace. We need missionaries for the conversion of Adventists to practical godliness, to purity of life, to charity, and to brotherly kindness. Before we can expect to convict sinners we must convert ourselves. We must leave to forgive and forget each others faults, and cease to fall out and fret and complain about grievances. It is childish to be sensitive and petulant about personal grievances. Good christians take a great deal from each other.

They will not live in variance and strife about matters of a personal nature.—They will be lost sight of in higher and more important objects.

In view of these things and the necessity of union, harmony and peace, superadded to the great lack of ministerial labor, I propose, in the course of 2 or 3 months to take the field for a few months at least, and see what can be done for the improvement of our condition and character as a people. I will try the experiment, and if I can be sustained, I may never again return to the practice of medicine. All depends upon the liberality of those for whom I may labor. Those who may desire my services can notify me between this time and the first of January next. I shall go out in confidence, and hope. I have been localized for 30 years, and it will not be without an effort to cut loose from professional business and old associations. I am willing, however, to make the sacrifice, and if sustained, devote the remainder of my days to the ministry, in whatever direction the Lord may determine. Let all, then, who desire a visit from me, inform of the fact, and guarantee the material aid.

In the hope of eternal life,

I remain,

Yours, for the truth sake,

N. FIELD.

Jeffersonville, Ind., Sept. 12, 1857.

#### Remembering the Land.

*"And I will remember the land."*—Lev. xxvi. 42.

Evidences daily increase that this promise is on the eve of a glorious fulfillment. "The former and latter rains" have become more regular than they have been for centuries past in the land of Palestine, which is rendering the land again productive.—The soil can now be bought and owned by Jews and Christians, who till it unmoled. Buildings in Jerusalem for hospitals, schools and other benevolent objects have been and are being erected by rich Jews. The mosque of Omar has been thrown open to public inspection: English capitalists are constructing docks at Jaffa, and are

about to construct railroad and telegraph lines across the land—and all eyes, not excepting the dispersed Jews, are turned towards the Holy Land, looking for the occurrence of interesting manifestations of prophecy, the fulfillment of which are sure indications of the near approach of the Savior. The great changes in the East are certainly of great interest: they cannot be called ordinary occurrences which might be expected, *unless* the God of the universe has *forgotten* his promise, for He says,—“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 the Lord.” Jer. xxxi. 28. He is *now* fulfilling the *last part* of this sure word of his;—therefore let us rejoice.

To show how the Jews of this country view this important matter, and the interest our nation takes in it, we give the following interesting article from the *Jewish Occident* for Sept., 1857, published in Philadelphia, Pa.:—

#### SYRIAN EXPLORATION.

UNDER this head a pamphlet has been issued by the American Geographical and Statistical Society of New York,—containing a report presented to the Association, with a memorial annexed, addressed to the Secretary of the Navy of the United States, urging him to authorize the resumption of the Dead Sea Expedition carried on under Lieut. W. F. Lynch, in 1847, with a view of exploring the country lying between the Jordan and the Euphrates, and southward through the plain of El-Hamad, (northern Arabia,) a country formerly renowned and flourishing, but now, and during many centuries, one of the least known in the Eastern Hemisphere.”

The memorial is signed by the Committee on Syrian Exploration, among whom we note the name of Rev. Dr. Morris Raphael, in conjunction with 7 others, these being Dr. Elbert H. Champin, Archibald Russell, Henry V. Poor, Rev. Dr. Joseph P. Thompson, Com.

Melancton Smith, U. S. N., Dr. Henry J. Anderson, and Sidney Mason. There is much in the report which is deserving of serious attention on the part of Israelites, as it points out that the course of commerce will ultimately render the country between Jordan and Euphrates the center of a wide-spread traffic which, will naturally tend not only to *build up the ancient cities of Saffa, Beyrout, Palmyra* and others, *but likewise to restore the land, now waste, to the plow and the wine-press.*

Artesian wells have lately been sunk in Algeria by order of the French government, and fertility has been in this manner restored to districts which were threatened with sterility; and let the same means be adopted in the desert of Judah, and southward thereof in Arabia, and eastward in the Syrian wilderness, and there is no rational doubt but that an abundance of water would be obtained, which, moistening the soil with a constant flow of the irrigating element, would speedily produce a plentiful supply of trees, which in their turn, by affording shade and nourishment, would invite a new, a busy and industrious population to fill the southern section of Asia, with a far different set of men from those now found there, in the shape of wandering and plundering Bedouin Arabs.

If we were inclined to be sanguine in our expectation, we would look forward to a speedy accomplishment of the plans of improvement sketched by the Committee. But we do not imagine that the work will be at once undertaken.—At the same time the march of events demonstrates that England will soon need a more rapid intercourse with her eastern possessions, than the one now at her command. The revolt in the Bengal army, though it may be momentarily suppressed, must force the English ministry, no less than the East India Company, to reflect on the uncertain tenure by which they hold so many millions of men under subjection, and that a revolt illy concerted this year, may be better planned and more successfully carried out a few years hence.



Great Britain, therefore, not desiring to lose her Indian empire, from which she derives so much importance, if even there were no pecuniary benefit to flow thence into her coffers, will have to obtain a road for reaching her eastern possessions reliable at all times, and not likely to be interrupted by storms and low water in the Red Sea, and not depend on a navigation through a country controlled by so ambitious and bold a family as that of the Pacha of Egypt. It will accordingly be no love for the Jews, or a desire for their restoration, which will compel England to build the Euphrates Valley Railroad, thus securing a highway leading directly, after a short navigation, into the heart of Hindostan, through a more healthy region than by the mouths of the Ganges.

This railroad once built, and the increased commerce seeking a passage over it proving, that it may be profitable as an investment, or if not this, a stimulant to a very active and lucrative trade, shrewd merchants will apply for the privilege of building branch roads leading off in all directions, into Arabia, Persia, Syria and Egypt, just as other distant enterprises are undertaken for the simple hope of gain. However little may be thought of benefiting the land of Israel, the great stream of commerce will naturally attract to it an active laboring population, to do the work which will be absolutely needed. These will not be able to exist without agriculture; and thus the very necessity of the case will compel them to subject the soil to the action of the plow and spade; to sink wells; to build fences; to plant trees; and at last to rid the country of those bad neighbors who love to reap where others sow. Who is able to foresee the consequences of such a new method of tilling the soil of Palestine? Who can tell how many Jews may seek a home there, when they can live there in independence and security? Men may laugh at our enthusiasm; but more improbable things have come to pass; and this is at all events within the scope of possibility; and there is nothing which can pre-

vent it, if once the urgency of commerce gives the impulse to farther its success.

The Committee of the New York Society have collected all the information accessible to them, on the feasibility of building a railroad in the country which they desire the General Government to explore. They of course have nothing to do with the theological question which we consider involved in the matter; but as God always guides the course of events through human agency, it is but rational to hope, that, should something grow out of the present project, the beginning of the restoration of Palestine may be thus secured. One thing is certain,—that intelligent men, of various persuasions and of different professions, think well of the idea of settling and improving our ancient patrimony; and we, as Jews may freely join in this opinion, especially as the ancient fertility of the land is an undoubted fact, and as the former splendor of the cities on the coast and interior, based on commerce and agriculture, proves what the land was able to furnish, and therefore leads us to believe that the same may be again, if the same means are employed as formerly.

With these remarks prefaced, we ask the readers attention to the contents of the pamphlet which we lay before them, omitting that part which merely refers to extraneous matter as an introduction. After speaking of the value of isthmuses in a commercial point, especially those of Panama and Suez, the report continues:

“We have but to look at the vast regions and populations of Asia, to know that the trade of the East is but in its infancy. Jewish influence brought to bear, by a proper representation, in what is called Syrian Arabia, would most effectually give a new impetus to the commerce of the East, as well as of the world. The best representative of all nations is the Jewish. Their commercial taste and interests are such as to unite them on some central commercial mart, provided they are protected. Their influence is well seen in New York, the great commercial metropolis of the

United States, where they already nearly out-number their brethren in the United Kingdom of Great Britain and Ireland. The anticipated effects on all countries of this daily increasing influence in New York, is not a matter of little moment. It is seen in the 22 Synagogues of this city, known not so much by their names, as by their various national distinctions.

"The indifference or neglect of the religious association of "The Holy Land" by the Western Jew, is more than made up by the zeal of those of the East.—But while congregating in such large numbers in the New World, they are still largely represented in many parts of the Old. A recent writer states, among other facts concerning the Jews of Abyssinia, China and Hindostan, that "the Hindoo-Chinese Israelites in the single city of Bombay number 5000."

"It would appear that Jews were always numerous in Arabia, the population of which is estimated at 12,000,000. Jewish observances are said to characterize many tribes in Southern Arabia professing Islam. Some are to be found in all the chief market towns of Arabia, except in the Hejaz, where they are forbidden. In Yemen, the native Jews still form a considerable community;—and farther north, towards Syria, are the warlike tribes of the Beni Hobab, who cloak Jewish faith under a Mahometan exterior. Among them are the Beni Arhab (Rechab), who proud of their descent, assume the title of 'The Sword of Yemen.'" On the south coast of Arabia, the natives manifest very generally a striking indifference to the precepts of the Koran.

"There is the influence of the Jews, as connected with the commerce of the interior of Africa, and the caravan trade to Mecca. In no place on the Mediterranean Sea is their wealth greater and more used for trade, than in Northern Africa. The Jews of Barbary are governed by their own laws. Their number is estimated at 700,000. They are stated to be the only working class, and are all a very laborious people. In Tunis they are in possession of many mon-

opolies, and some of them are enormously rich. Here they are the best mechanics. The keeping of the jewels and valuables of the Bey is entrusted to them, and they are thus his treasurers, private secretaries, and interpreters. The little that is known of medicine, science, and art, is for the most part confined to them. Those in Tunis have a kaid, or governor, appointed by the Bey, and who may be considered as their first magistrate in all things temporal; but their spiritual concerns are managed by their chief rabbi, who possesses great power, more than even the kaid himself. In Algiers, the upper classes of the Jews transact business with the European merchants; those of the middle and lower classes act as agents to the Arabs and Berbers. At Algiers, an Arab would not sell a couple of fowls without the aid of a Jew.

"The Jews have, by foreign and home trade, rendered essential service to Europe. Their enterprise has stimulated that of the Christians, and opened the way to modern trade! In England, as well as in France, in Germany as well as in Holland, they can now point with just pride to their own people, eminent in banking, in commerce, science, letters and arts. The house of Rothschild has made contracts with the principal sovereigns of Europe; and the Pope himself, finding his coffers empty, has stooped to ask favors of a Jew.'

"It should be remembered, that under Charlemagne and his successors, the Jews were the merchants of all France; and that there also they seconded the Protestants in their noble opposition to the oppressors of the truth in the struggles for religious liberty.

"The Arabs may all be divided into 3 classes—the inhabitants of towns, the cultivators of the soil, and the Bedouin, or people of the wilderness. In the flourishing days of the Caliphs, the Arab merchant visited China, the interior of Africa, the shores of the Baltic, and Siberia. In truth, Arab commerce embraced, at one time, nearly the whole world as then known.

"A colonization, in which all are re-

presented, is for the interest of trade. This is the germ of a true 'balance of power,' as it is unfriendly to no one nation. This 'Congress of Nations,' necessarily and by association interested in all mankind, would give to the future of Syrian Arabia 'the command of the commerce of the world.' To prove the central position of Syrian Arabia, we have to remember its peculiar position in the greatest of the two hemispheres. The desert which lies between the rivers Jordan and Euphrates, as has been well said, 'was made by man, not by God,' and is only such during the dry season. The planting of trees will, as is well known, remedy this evil.

"Although we have but little knowledge of the botany of this region, and more especially of the trees, yet the cultivation of the olive is known to be very profitable. Our intelligent representative in Syria and Palestine has recently made the introduction of this tree into the United States, and that only on account of its profit, the subject of one of his interesting letters from the East.—He says, 'The people here call the olive plantation the 'Mother of Widows and Orphans,' and 'the Widow's Property,' because the product is so large, and so little care and labor are required in managing the plantation. Even the Koran numbers it among the most blessed trees. What husbandry yields a clear profit of \$300, or even \$200 per acre? With half a dozen acres at most, the owner might go into 'retiracy' for the rest of his life, pitying cotton and tobacco planters, and, indeed, all the anxious and pains-taking industrial classes of every kind. His trees will live at least a thousand years, beyond which he can have no earthly wants; their fruit will drop unbeaten, and almost unasked—which he has only to gather.'

"It has been thought, says Lord Nugent, 'from the almost indestructible vitality of the olive root, after the trunk has been cut down, or even destroyed by fire, that the old trees now seen on the Mount of Olives must be shoots from the plants which were in existence 1800 years ago.'

"We may say of this desert as a traveler says of another: 'It is true that the Sahara is a desert; but it is no more a barren, unvarying wilderness, than the Highlands are one continued moor. The palm trees round the wells of water form green islands, often so numerous as to be truly archipelagos, in the midst of a wide ocean of plains and mountains.'

"Whether there is a natural graveled or paved road, with wells for each day's journey, as Lord Lindsay describes, between the country bordering the Jordan and the Euphrates, so that we can now introduce passenger coaches, wagons for passage, mails, and specie, or a transit similar to that which has been kept up for years between Cairo and Suez, no one knows. The remarkable wells which are to be met with on this desert, or Artesian wells, now so much in vogue in many portions of our country, even in the great American Desert and in California, may be used for more than transit purposes. Successful experiments have been made to 'furnish water to overflow the surface abundantly for irrigation' on the American Desert. A description of these is contained in a report to the Secretary of War, by Capt. J. Pope, of the U. S. Topographical Engineers. This is dated Nov., 1856, and consists of a brief synopsis of the operations.

'The expedition under the charge of Capt. Pope, has been engaged for the past 2 years in testing the practicability of procuring water by means of Artesian wells on the high table lands of Texas and New Mexico, in connection with the surveys for a Pacific railroad, near the 32d parallel of latitude. The latest articles of intelligence from Algeria, relate to the digging of such wells, the opening of markets for the native tribes, and the exportation of corn and other produce. Those who visited the Paris Exhibition will remember the 'Algerian Trophy'—the dates from Laghouat in the distant Sahara—fruits of all zones, the specimens of *urtica nivea* and the *crin d'Afrique*, the last produced from the dwarf palm, and much esteemed for the stuffing of cushions and beds. From

the want of hemp during the Russian war, the French in Algeria have turned the attention of merchants and manufacturers to other vegetable fibres than the cotton.

"The date palm in Arabia thrives even where the ground is covered with salt. The cultivation of coffee can be increased to any extent. The Khat, a kind of tea plant, is already well known in Yemen; and such is the passion for it there, that it bears a very high price.

"We should remark, that the imminent danger supposed to attend the occurrence of storms of wind in the desert, the sberky (sirocco) or east wind, loaded with fine sand, exists only in the tales of credulous travelers. Whatever inconveniences are endured, caravans are never buried in overwhelming sands, nor men and cattle suffocated. Snow in our climate is more than a match for sand storms.

"Besides the perfumes of the interior, of political celebrity, the pearl banks in the Persian Gulf extend from Bahrein about 300 miles. These give employment, it is said, to nearly 30,000 men in above 3000 boats, and yield about \$400,000 yearly. The pearls are nearly all bought by the Banyans, who engross still more completely the produce of the pearl fishery in the Red Sea, on the coast of Hejaz.

"The most remarkable event in the history of Arabia since the age of the Prophet, is probably that which closed the career of the Wahaby, a sect of religious reformers. They threatened not only Bagdad, but Mecca, and thus provoked the hostility of the Pacha of Egypt. This occurred towards the close of the last century. Since that event, Hejaz and a part of Yemen have remained under the rule of the Pacha of Egypt.

"It seems certain that the trade routes of the Arabs, in the earliest ages—in the flourishing days of Tyre and Zidon, nearly coincided with those followed in the days of the Caliphs, when the caravans started from Bahrein for Bagdad, thence crossed the Syrian desert to Aleppo, Damascus, or Egypt; or from

Dhofar, and the ports of Hadramaut; they passed through Yemen on their way north. There are authentic accounts of caravans to Mecca which numbered 120,000 camels. Now-a-days, the ordinary commercial caravans rarely exceed from 500 to 1000 loaded camels. These, with guides, merchants, and followers of all kinds, on horses, asses, &c., resemble in their march a little army. These caravans are now, at times, exceedingly numerous.

"The whole oasis of El-Ahsa, a fertile district of eastern Arabia, formerly called Hajar, is supposed to contain a population of 50,000. The word Ahsa is said to signify a place where water, sinking through the surface of the ground is retained beneath. The domestic industry of El-Ahsa consists wholly in rearing camelots, and making Abas or overcoats; but the inhabitants derive large sums annually from the sale of camels and of dates; and all the trade between the coast of the Persian Gulf and the Bedouins of the Nejd, passes through this oasis. The coast of the Persian Gulf, unlike that of Syria and Palestine, has been surveyed. We can, therefore, state on good authority, that Grane (Arabic, El Kuet) is a seaport [in eastern Arabia] about 85 miles south of Bussora: it is near the northern extremity of this Gulf, in the district of El-Ahsa. The bay has good anchorage, is safe and well protected by the island Felibe or Pheliche. It is about 60 miles in circuit and has water for the largest vessels. The town is inhabited by numerous rich merchants, who possess about 800 native vessels, in which they trade to the Red Sea, and to Scinde, Gujerat, and other parts of India, whence they import grain and other goods, with which, and with coffee, they supply the interior of Arabia. The route directly across, rather than that of sailing around Arabia, would create a new trade coastwise with northern Africa, and especially with Egypt.

*The influence of the Jewish population of the seaports has already been hinted at, as a great center of commerce opening new, and changing the present*

*routes of transit and traffic.* We regard Syrian Arabia as not at all wanting in attractions, and most especially for the great maritime powers. All are interested, because the most powerful empire in the world is that which from its geographical position possesses the greatest commercial advantages. On that account the colony which would speedily form on the Desert of Syria, would consist of an amalgamation, as well as of the enterprise of all nations. The vast plains of the El-Hamad or El-Dabna, if not the commercial center of the world, is at least so of the eastern hemisphere. We see how easily the commercial restoration and consequent colonization of Syria and Palestine may be effected.—All will concede that what is most wanted now, is a colony between Russia and India, one which will as rapidly as possible unite the strength and intelligence of the world. This would be a living barrier of more value than a Sevastopol. The planting of such a colony would be friendly to all, as it would give an impetus to the commerce not only of Central but of all Asia. The Jews of Poland and Russia, and of every country would add to the growth of such a colony.—This must take place from their praiseworthy desire throughout the world, to settle where commerce will improve their condition. Not only Germany, Greece and Europe generally, but Persia, with the powers of Central Asia, would be influenced by ties of self-interest. The commerce between Cabul, Cashmere, Bokhara, via Herat, as well as India, must take new roads to the Mediterranean Sea. The gold of Australia, Sumatra, and what may be discovered in Arabia and other portions of the East, will soon demand another channel to Europe.

“Science and commerce are rapidly advancing in the East, and this partly by the late war. This is shown by the railroads in contemplation, such as that from Vienna to Constantinople, via Belgrade, now authorized by the Sultan’s government—by them from France, via Lake of Geneva, Turin, Milan, to the Adriatic Sea—the canal to be con-

structed connecting the river Danube with the Black Sea—the great ship canal of the Isthmus of Suez—the present India route through Egypt connecting Alexandria with Suez by railroad—the railroads and plans not yet completed of ‘The Euphrates Valley Railway Company,’ connecting the ancient port of Seleucia with Aleppo—also that from the ancient seaport Joppa, now Jaffa, to Jerusalem, and thence to Damascus. The plans of ‘The Euphrates Valley Railway Company’ avoid entirely the Syrian Desert. Their lines are mostly to the east of the Euphrates and west of the Tigris, possibly owing to the immediate necessities arising from the political situation of Herat and the war with Persia.

“Every American statesman as well as merchant should study the trade of the East, now that telegraphs are preparing to unite Ceylon and Calcutta with Cuba and New Orleans—when Europe is proposing so many routes to increase the trade in the Levant by opening Asia as well as Africa to commerce. The lines of proposed railways connecting Trieste, Belgrade, and Hungary with Salonica, Munich with Vienna, the Danube with the Grecian Archipelago,—are but indications of what may take place.

“We look upon the Persian Gulf and the river Tigris as well adapted to steamers of the American pattern; because not only ‘the trade of the Persian Gulf with India is three to one that of the Red Sea, but it is obvious that the Persian Gulf presents such facilities for steam navigation, and can be navigated by steamers of such small dimensions.’ Besides, ‘the river Tigris is navigable at all times of the year between Korna and Bagdad;’ for steamboats drawing more water than can, at certain seasons, possibly float on the Euphrates.”

(To be continued.)

A “talent” is 113 lbs., 10 oz., 1 dwt., 10 2-7 gr. A “shekel” is 9 dwt., 2 4-7 gr. A “maneh” is 2 lbs., 3 oz., 6 dwt., 10 2-7 gr.

The editor appoints to meet the people at Honeoye, N. Y. Saturday evening, Oct. 10, and the following Sunday, and hopes to see a general gathering of the friends of Bible truth from the surrounding country.

Europe and Africa have been successfully united by a submarine cable 165 miles long. It was submerged more than 2 miles a part of the distance.

Bro. R. V. Lyon writes from N. Augusta, C. W., Sept. 22, 1857, as follows:

"I see by the *Expositor*, that I am expected to be at Crane's Grove, Ill., to attend a Conference. In reading the notice of this meeting, I am reminded of my fault, and acknowledge the same. Therefore ask pardon at the hand of the brethren, and by your permission inform them that out of a sense of duty to God I have given up the idea of visiting the west this year. I am now in Canada West presenting the things pertaining to the kingdom of God, and the name of Jesus. I therefore wish my correspondents to send their communications to North Augusta, C. W."

The brethren at Orangeport and Eagle Harbor, N. Y., desire to have our next Quarterly Conference in their section. I have arranged to comply with their wishes, and wish them to determine which of the above named places it shall be held, and either publish a notice in the *Expositor*, or inform me as soon as possible. Let no time be lost, for in order to be ready, we must be making preparations.

For the Committee,

C. F. SWEET.

Ulster, Pa., Sept. 12, 1857.

### North-Western Christian Conference.

The North-Western Christian Conference met August 21st, 1857, and continued in session 4 days, alternately preaching, attending to business, for the general good, and the usual devotional exercises belonging to such a meeting.

The meeting was organized by calling Dr. R. Willard to the chair, and Bro. R. Corbaley to the office of secretary. The following ministers were present:—

Wm. Langar, Jos. Marsh, S. A. Chaplin, Dr. N. Field, Wm. G. Proctor, E. Miller, jr., F. H. Berrick, D. R. Mansfield, Y. Higgins, H. Logan, H. Barnhill, John Howell, J. C. Bywater, L. H. Chase,—female laborer, M. S. Mansfield.

The following resolutions were passed:

1. Resolved, That this Conference recommend the brethren in its bounds, where there is no churches to organize as soon as practicable, and set in order with the necessary scriptural officers.

Resolved, That the churches secure the services of good and competent men, able to teach the things that become sound doctrine, and remunerate them according to the ability of the congregation.

Resolved, That Bro. Marsh be invited, if consistent with his interests, to remove his paper and residence to some point within the bounds of this Conference, and that we pledge to him our continued support while his paper maintains its present character.

Resolved, That hereafter every person claiming the right to society in this Conference at any of its meetings, must first present a letter of commendation for good moral deportment, from the church to which he belongs, or there being no church, from the neighborhood in which he lives.

Resolved, That our next annual meeting be held at Old Union, Marion co., Ind.

As Bro. Corbaley could not remain till the close of Conference, Bro. Wm. G. Proctor was chosen to occupy his place, and be a committee to locate the next conference, if it shall be found inconvenient to have it at Old Union, and give due notice thereof in the *Expositor*.

Resolved, That the proceedings of this Conference be published in the *Prophetic Expositor*.

Resolved, That this Conference vote an expression of thanks to the brethren and sisters of Kingsbury and vicinity for their hospitality during the session.

Resolved, That this Conference adjourns to meet again on Thursday before the 3d Lord's day in August, 1858.

R. WILLARD, *Pres't.*

WM. G. PROCTOR, *Sec'y.*

### Conference at Willing, N. Y.

The Christian Quarterly Conference of Western New York convened agreeably to appointment, in Willing, Allegany co., N. Y., September 3, 1857.

There was a good attendance of friends from different localities. The ministering brethren present were, C. F. Sweet, Joseph Selden, Moses Kemp and William H. Rogers.

Some disappointment was occasioned by the absence of Elders Marsh and Blain who were expected to be present and aid in dispensing the truth. Elder C. F. Sweet preached 6 discourses upon the great doctrines pertaining to the kingdom of God, and the christian hope; by which brethren were greatly edified and their hearts made to leap for joy. How many of the disciples of Christ scattered abroad, among whom Elder Sweet has traveled, preaching the Word, like us, have felt their hearts burn within them as he expounded the Scriptures.

The anathemas which the self-styled orthodox teachers have heaped upon the truth, are no longer sufficient to prevent men in this place from hearing, believing and embracing it. The majority of the Seventh day Baptist church and several of the Methodist have embraced the Bible doctrine of the mortality of the soul, the unconsciousness of the dead, the destruction of the wicked, and that the earth restored, freed from the curse and all its consequences, shall be the inheritance of the immortal saints.

A zeal which works by love and not by hatred or sectarian jealousy, was manifested for the spread of those truths which alone can stop the fearful advance of the strong Satanic spirit-rapping de'usion,—which is seducing so many, and shall, if possible, deceive the very elect. The

brethren unanimously approved the action of the last Annual Conference at Dansville, requesting Elder Sweet to labor as a general evangelist in Western New York, and it was—

“Resolved, That we heartily concur in this request, and do all we can for his support.

The committee on locating the next Quarterly Conference, after consulting, recommended that it be held either at Eagle Harbor, Orleans county,—or, Orangeport, Niagara county, as Elder Sweet may hereafter determine. In this, the Conference concurred, and recommended that each church, in their several localities, select at least one of its members to attend this Conference, as its representative. Elder Joseph Selden was appointed to represent the Church at Willing.

Elder Sweet reported pecuniary aid in pledges and receipts as follows:—

Pledges for Elder C. F. Sweet		
in full, up to date, Sept. 6,		
1857,		\$239.87
Received of the above,	-	143.24
Unpaid pledges,	-	\$96.63

E. J. ROGERS,

*Sec'y of the Conference.*

Alfred Seminary, N. Y., Sept. 12, 1857.

Several communications are unavoidably deferred till the next number for want of space.

The *New York Churchman* publishes a list of churches closed for the summer, in that city, under the heading, “Religion Recreating!”

The *New York Independent*—the organ of H. W. Beecher,—is now said to give the most reliable commercial information of any paper extant! Comment is superfluous.

The State of New York contains 85,182 widows, and only 36,397 widowers.

# 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. XXVIII.] ROCHESTER, N. Y., OCTOBER 15, 1857. [No. 10.

## Christology.\*

### OR, WHAT IS CHRIST?

"Jesus saith unto them, But who say ye that I am? And Simon Peter answered, and said, Thou art the Christ, the Son of the living God."—Matt. xvi. 15, 16.

WHAT IS CHRIST? What a question this to ask in the nineteenth century after Christ,—in a so-called Christian country, and among a people, a large proportion of whom profess Christianity, and who esteem it the height of uncharitableness, to be considered as anything but Christian: yet, notwithstanding the great pretensions to morality, piety and Christianity in the present age, there is no subject on which there is more blindness, superstition and ignorance manifested than on this. The Congregationalist, the Baptist, the Episcopalian, the Methodist and all the multitudinous host of sects, claim to be christian, and you are at once set down as not possessing *charity*, if you refuse to accord that little to them, though their whole system of faith may be as opposite from yours, as the East is from the West, or light is from darkness.

In everything else an honest man is expected to be sensible, reasonable and consistent; but in his religion he is required by the Sadducean and Pharisaic sects of modern times to be inconsistent, unreasonable, a hypocrite to deny by his acts what with his mouth he professes to hold as faith, or he is called uncharitable. In short, the modern acceptance of charity one would suppose to be to ac-

knowledge men to be right when we know they are wrong. There is not probably one in 50, to be liberal, of the masses of the self-styled Christians of our land, who can give an intelligent, scriptural answer to the question at the head of this article, or even a sensible reason for the hope which they profess to *cherish*. As christianity comes from Christ, how can a person be a christian and not understand the signification, nature and character of Christ? It is just as absurd as it would be for a man to set up as a master of Greek or Hebrew, who not understand the alphabet of either of those languages.

Being just and upright in all his dealings with the world, is not all that is necessary to constitute a man a christian; neither is it by acknowledging that a certain person called Jesus of Nazareth is the Son of God, and by immersion in that acknowledgement alone, that a man becomes an heir of the kingdom of God; although these things are essentially necessary, yet there is something more to be comprehended, and that is the signification, nature and character of Christ; and comprehending that, to acknowledge Jesus of Nazareth to be *the Christ* as well as Son of God.

By the followers of the different "*isms*" of the day, Christ is understood simply as a name applied to Jesus of Nazareth who was born in Bethlehem, about 1860 years ago, as names are now applied to individuals, such as John, James, or William Henry. This is a great, but very common mistake. He was called *Jesus* or *Joshua*, because he was to be manifested for a *savior*; because his mission was to be together again the tribes of Jacob, and become Jehovah's salva-

\* Greek, from *Christos*, an anointed one,—and *Logos*, doctrine. The doctrine of an anointed one.



tion to the Gentiles unto the ends of the earth. Acts xlix. 6.

Christ is not the name, but expresses the office or character of the individual to whom it is applied; it is a Greek and not an English word untranslated,—but *Christos* (Greek) is Anglicized by leaving off the termination *os*, and thus adopted into the language. We have Christ from *Crieco* (Greek) to anoint as a *king* or *priest*. It has the same signification as the Hebrew word *Messiah*; and in all cases where it occurs in our English Bibles, it should read, *anointed*; viz.:—for Jesus Christ, read *anointed Jesus*; for Jesus the Christ, *Jesus the anointed*; for Christ of God, *anointed of God*.

That which was used in anointing was called in Greek,—the *Chrism*,—*chrioma*, *Chrieco*: the act of anointing. *Christos*, anointed one. In Ex. xxx. 22, and onward, we find Moses commanded to compound an holy anointing oil, and with it to anoint the tabernacle, and those things connected therewith,—and likewise to anoint Aaron and his sons that they might minister in the priest's office before Jehovah. Hence we find Aaron and his sons were Christs or anointed ones. In the 20th verse of the 89th Psalm, Jehovah by the spirit, says, "I have found David my servant, with my holy oil have I anointed him." And likewise in the 23d chapter of 2nd Samuel, first verse, we find David called the anointed of the God of Jacob. Thus we find David was a Christ or anointed one: the same was true of Solomon and all the successors of David, who reigned on Mount Zion in Jerusalem, over the tribe of Judah and Benjamin.

Mount Zion was taken from the Jebusites by David (see 2 Sam. v.) and here he established his stronghold, built the city of David, and reigned 33 years as King over the 12 tribes of Israel; and upon the occasion of the succession of Solomon to that throne, the sacred historian says, "Then Solomon sat on the throne of *JEHOVAH*, in the place of David his father." See 1 Chron. xxix. 23. Thus by plain, direct testimony of the Scriptures we find that David first, and afterwards Solomon were the anointed

ones or Christ's of *Jehovah*, sitting in the place of Jehovah on Mount Zion in Jerusalem. This line of kings is the only one that ever have ruled by Divine right, or the authority of Jehovah; although we find those even in our own day who claim it, calling themselves the Lord's anointed or Christs.

Having presented testimony to give a correct understanding of the term *Christo*, or Christ, we will speak more particularly of THE CHRIST OR ANOINTED OF JEHOVAH. The anointed ones, Christs under the law both in the kingly and priestly office, were like others of the sons of Adam, mortal: subject to decay and death, and could officiate but for a brief space of time before they must be succeeded by others; but the spirit of Jehovah has made revelation to us in the Scriptures of Moses and the Prophets; with regard to a Christ or anointed one who is to combine both the priestly and kingly office on the throne of David on Mount Zion in Jerusalem, over the tribes of Jacob, and the nations of the earth in the coming age, never to be removed or succeeded. "Jehovah hath sworn and will not repent, Thou art a priest forever after the order of Melchisedec." "And he shall sit as a priest upon his throne, and the counsel of peace shall be between them both." See Ps. cx.; Zech. vi. 13.

This personage is to be revealed once as a man of sorrow, afflicted and oppressed, despised of men, abhorred of his own nation,—was to become a sacrifice for the sins of the world, be raised from the dead to immortal life, and finally be revealed again as a "man of war," a mighty conqueror, to gather the tribes of Jacob, and subdue and reign over the nations of the earth. See Isa. liii.; xlix. 7, 8; Ps. cx.; Dan. ii.; Micah iv.

In 2 Sam. vii. 11, we have a record of the covenant made with David by Jehovah, concerning the *Anointed* or *Christ*. "And *Jehovah* telleth thee that he will make thee (David) a house, when thy days be fulfilled and thou shalt sleep with thy fathers. I will set up thy seed after thee, which shall proceed

out of thy bowels, and I will establish (make sure or firm) his kingdom. He shall build a house for my name, and I will establish (make sure or firm) the throne of his kingdom forever. I (Jehovah) will be his father and he shall be my son. If he commit iniquity (is not correctly rendered, and is objected to by Dr. Adam Clarke and others. The original expressed the idea of the anointed one being caused to writhe or bow down as in pain, anguish, or travail, and is rendered thus by Dr. Thomas, "In his being caused to bow down, I will chasten him with a scepter of men, and stripes of the son of Adam, (all of which was literally accomplished in Jesus of Nazareth.) "But my mercy shall not depart away from him, as I took it away from Saul whom I put away before thee; and thy house (David) and thy kingdom shall be established forever before thee (David before thy face, or in thy presence. If David was sleeping in his grave, at this time, it could not be before his face; hence the necessity of David's resurrection.) Thy throne (David's) shall be established forever."

Here we have the plain announcement of a seed of David, an anointed one to sit on his throne forever, before David's face, after that David's days of mortality should be accomplished, and he should have slept with his fathers.—Jehovah likewise promises to be a father to him, and that he the anointed one shall be his son. Hence we find this point established beyond the possibility of contradiction, whoever shall claim the right to David's throne forever, must be the Christ, (*anointed*) and the *Son of God*.

By referring to Ps. lxxxix., we find David declaring that by a most solemn oath Jehovah had confirmed this covenant unto him, saying, My covenant will I not break nor alter (or change) the thing that has gone forth 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 for ever as the moon, and a faithful witness in heaven. Ps. lxxxix. 34-36. In

verses 30-34, of this Psalm we read with regard to David, "If his children forsake my law and walk not in my judgments, if they break my statutes and keep not my commandments, then will I visit their transgression with the rod,—and their iniquity with stripes; nevertheless my loving kindness will I not utterly take (Hebrew, *make void*) from him; nor suffer my faithfulness to fail."

The history of the children of David who succeeded to his throne, from the time of Solomon to Zedekiah, was with brief exception, one of iniquity and rebellion and idolatry, and we find Jehovah not slack to visit them with punishment. Hence we hear Ezekiel announcing to Zedekiah the Word of Jehovah as follows: "And thou profane and wicked prince of Israel, whose day has come when iniquity shall have an end: Thus saith Jehovah God, Remove the diadem, and take off the crown, this shall not be the same: exalt him that is low, abase him that is high: I will overturn, overturn, overturn it," and it shall be no more until he come whose right it is, and I will give it him? With regard to this personage the *Anointed of Jehovah*, David his ancestor, says, "Why do the heathen (nations or Gentiles) rage, and the people imagine a vain thing?—The kings of the earth set themselves and their rulers take counsel together against *Jehovah* and against his *Anointed*, (*Messiah* or *Christ*) saying, Let us break their bands asunder, let us cast away their cords from us: He that sitteth in the heavens shall laugh, *Jehovah* shall have them in derision; then shall he speak unto them in his wrath, and vex them in his sore displeasure, saying, Yet have I set my King (Hebrew, *anointed* or *Christ*) upon my holy hill of Zion; I will declare the decree: Thou art my Son, this day have I begotten thee; ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession; thou shalt rule them with a rod of iron, thou shalt dash them in pieces like a potter's vessel.—Ps. ii.


Here we have the most positive assurance that a person called the *Anointed*


(or Christ,) the Son of God, is to receive the throne of David on Mount Zion in Jerusalem, and with it, dominion extending to the uttermost parts of the earth; this teaching is political, and relating to a kingdom, throne and dominion on the earth, and not to kingdoms or thrones in the skies beyond the starry regions, or the bounds of time and space, or in the hearts of men.


Understanding these things, we are prepared to answer the question at the head of this article, What is Christ? That he is revealed by Moses and the Prophets to be the *Anointed of Jehovah*, to sit on the throne of David as King and Priest forever on Mt. Zion in Jerusalem, in the land of Palestine, before his ancients gloriously. We are prepared to comprehend Peter's reply to Jesus, "Thou art the *Christ, the son of the living God.*" We can comprehend the eunuch's answer to Philip when he said, I believe Jesus Christ, or the anointed, Jesus is the Son of God; we can comprehend what the saints of apostolic times meant, when they acknowledged Jesus the Christ; or preached him as *the Christ*, that it was something more than mere assent to a name; but that it comprehended something as vast and glorious as this; that Jesus of Nazareth, the man of sorrows, was anointed by the holy spirit to be Jehovah's King, to rule this world in righteousness on the throne of David, of which fact God has given assurance unto all men by raising him from the dead.—With particular regard to the mission of the Christ, we have not here spoken, but will make that the subject of a future article, if the Lord will.

MARK ALLEN.

Woburn, Mass., Sept, 6, 1857.

 Keep that man at a distance who hates music and the laugh of a child.

 The man who has a right to do as he pleases generally pleases to do wrong.

 Avoid the appearance of evil.

### Defence of the Sects.

BRO. MARSH: From a brief period of journeying, I have, by Divine goodness, once more returned to beloved home—How sweet is the anticipation of soon arriving at our eternal home, after the cares and weariness of this life's journeyings!

In looking over my periodicals, I find various good and interesting articles of holy truth written by the brethren, whom God honors as instruments to advance his blessed cause in this depraved world. Some of these I find in the *Expositor & Bible Advocate*. O! that all our communications were worthy of the denomination of "speaking the truth in love." The article you have given as "Great sentiments from John Wesley," is worthy of the special regard of all controversialists, for it breathes the spirit of the forbearing Savior. "Condemn no man for not thinking as you think—abhor every approach, in any kind or degree to the spirit of persecution." Now beloved, permit me, in humble faithfulness, to ask a comparison of these excellent and "great sentiments," with the following charges on the very next page in an article signed "CHRISTIAN."

"Paul did not call *any* modern clergyman by any nicer name than 'ravenging wolf,' for even Christ called hired clergymen 'wolves in sheep's clothing' and 'dogs' and 'greedy dogs.'—Such are a few of the characteristics of ALL (the capitalizing is mine) modern clergymen now ministering to modern sects; and yet such dogs are wandering stars to whom the blackness of darkness is reserved forever."

On a subsequent page in the same number, Dr. J. T. Walsh is judged, not simply as being mistaken in his advocacy of "the doctrine of *endless misery*," but as being influenced to that advocacy by base motives. "Not being satisfied with a position on the side of *unpopular* truth, he has passed over to the ranks of wealth and popularity.

Permit me to ask if the Doctor has given such palpable evidence of the truth

of this charge, as to shield his accuser from the forcible appeal. "Why dost thou judge thy brother? or why dost thou set at nought thy brother?" May he not sincerely think he was mistaken when he advocated what we still believe to be the truth?

The writer who, with one fell swoop, consigns "ALL modern clergymen" to perdition, has not enlightened us by quoting the passage in which Jesus Christ denominates them "ravening wolves" or "greedy dogs." We know indeed that he so denominated professed religious teachers who were "*hypocrites*," and "*devoured widows houses*," and "*for a pretence made long prayers*." To all modern religious teachers of the same character, whether denominated clergymen or otherwise, these odious appellations and awful condemnation in verity appertain; but to place ALL religious teachers who are denominated clergyman in this category, is, in my humble opinion, an outrageous calumny.

That modern churches, in respect to their general order, and in respect to some important doctrinal truths, are corrupted from the simplicity of Jesus Christ, is indeed a lamentable truth.—In them, however, are men of God who turn sinners to righteousness, who will "shine as the sun in the firmament, and as the stars forever and ever."

The writer in the *Richmond Whig* should have remembered that the same inspired apostle who coveted no man's gold, or silver, or apparel, taught that the Lord hath "ordained that they that preach the Gospel should live of the gospel," (1 Cor. ix. 14), and that the Savior himself, when he sent out his disciples to preach it, declared that "the laborer is worthy of his hire." (Luke x. 7.) His opprobrious charges should have been confined to those who, like the Pharisees of old, taught things for filthy lucre's sake.

The sanctioning of such gross misrepresentation is to be deprecated, not only as being unjust to christian brethren, and wounding Christ in the house of his friends, but as highly injurious to the holy cause of christian reformation we

profess to advocate. It is not to be expected that our brethren will pay any attention, which may tend to conviction of their errors, to the appeals of those who do them such injustice. May the Lord grant us understanding in all things. Respectfully submitted.

HENRY GREW.

Philadelphia, Pa., Aug. 10, 1857.

If it is Elder Grew's duty to defend Dr. Walsh, in his apostacy from, and opposition to the truth, and also the corrupt hirelings of churches who bitterly oppose the truth, and are ready to persecute its advocates, even unto death,—he must do it on his own responsibility: we have not a word to offer in justification of either.—EDITOR.

#### Waymarks--No. 4.

AFTER an affectionate parting with the kind family of Bro. Wilcox, who took me to Albion, where I bid him farewell, hoping to see him and the kind friends in Eagle Harbor and Kenyonville again, if the Lord will, and speak to them the Word of life. The evening of Aug. 4 found me pleasantly situated at Bro. J. McMillan's in Rochester, where I tarried for one night, and on Wednesday left for Conesus, to fill my appointment at that place. Found a few who love the truth, as far as they understand it, but they are not far advanced in a knowledge of the glorious reign of Christ over the nations. But as far as I saw, they have the mind and spirit of Apollos, a willingness to learn, to be taught. God grant we all may possess the same frame of mind.

From thence I went to East Springwater to attend a two-days' meeting. Here I met again with Elder Newel,—and we enjoyed a profitable season: first, because love and unity prevailed; secondly, because there were none to lord it over God's heritage, and the truth had free course, and God's name was glorified as we humbly trust; thirdly, there was a good attendance, and on Sunday the 9th, we met in a grove, where a large congregation listened to the word of life with apparent interest.

Bro. Newell spoke in the morning from the words of the Psalmist, "How good and how pleasant it is for brethren to dwell together in unity."

1. He asked who were brethren?—and answered, that in a certain sense all men are brethren, inasmuch as they all are the children of one common Father in their origin.

2. The children of the same parents in any family are brethren, and are bound by the law of natural affection to dwell together in unity, regarding each other's interests, well-being, &c.

3. If nature, by the tie of consanguinity, binds in one brotherhood all the members of her family, how much more the endearing ties of love and mercy as presented in the Gospel of the Son of God, should bind in one common brotherhood, all the children of God. Their Father and God is one, their master and elder brother is one, the salvation freely offered to all is one. The rest that remains to the whole family of God is one. The way to life is one. The faith is one. The hope is one. The baptism is one, and the Name is one. They were called first at Antioch, *Christians*, and *why* should not all Christians dwell together in unity, as brethren of the same family, as servants of the same Lord, as children of the same God and Father of all, who is over all, blessed forevermore.

He then proceeded to specify some of the reasons why all christians do not dwell together in unity, and *first*, man is disposed to content himself with one idea, that justification by faith, or the doctrine of election or some abstract sentiment, and with great zeal promulgate it to the neglect of other truth.—Well, this he has a right to do, that is, to publish in any form his own views, but men have not been satisfied to stop here, but after writing their views out in a book, as the articles of their faith, have gone so far as to bind the consciences of their fellow men,—not by the gospel,—but by their own views of parts of the gospel. This is a work of disunion, and in its tendency calculated to prevent Christian brethren from dwelling together in unity. For not being satisfied

with the family name, they take upon themselves another, as, Presbyterian, Christian Baptist, Christians, Methodist Christians,—not willing entirely to give up the Christian name: and at the same time assume another name, the tendency of this is to bring the Christian body, or the Church of Christ, into a state of disunion, division and faction. Men should be ready to hear all Bible truth; and when they hear that which they think is not in harmony with the Bible, give it a faithful test by the living Word, *before condemning it*, and then only condemn because the word of God does it.

The word of God condemns all party names for his Church. He promised to call his people by a new name (in contradistinction to Israel,) and no doubt that was to call them after the name of his Anointed, the Christ,—by the name *Christian*. Why cannot all unite in this name, and be satisfied, without calling themselves by any other appellation? If men would all renounce these party names, and love one another as brethren of the same family, and in the language of our text, dwell together in unity, it might be said of the church of Christ, as in primitive times, "Behold how these christians love one another," and the prayer of the Savior in John xvii., might have a fulfillment—that all God had given his Son might be one, as the Father and Son are one?

Let all Christendom thus unite in only one name, and consent to make piety or impiety the test of Christian fellowship or disfellowship, and not set aside good and devoted men because forsooth, they see some things differently pertaining to the remedial scheme, but forbear with one another in love. Then would the Christian Church come up out of her wilderness state, bright as the sun, fair as the moon, and terrible as an army with banners.

Much more was said, that I have not reported, and as I now, Aug. 17, write from memory, it will not be expected that I should give Eld. Newell's words, verbatim. But I have given the substance of the discourse in my own lan-

guage, and if the Elder sees anything in it, contrary to his sentiments as presented at the time referred to, when so informed I will make all due explanation.

In the afternoon I attempted to show the people how they could accomplish the work presented for their consideration in the morning, and that was to "sanctify the Lord God in their hearts," 1 Peter iii. 15. The way to sanctify the Lord God in the heart, was to become sanctified through the holy, sanctifying influence of *truth,—the word of God as revealed* by Moses, the prophets, Jesus and his apostles. In order to become sanctified by this volume of truth, it must be understood, which would involve study. John v. 29. "Search the Scriptures," &c., says the blessed One. "Study to show thyself approved of God," says Paul to Timothy. 2. It must be believed, not in abstract parts, but as a whole, as a system of truth, a transcript of the Divine mind, revealing the will of the Deity for man's enlightenment, conformity and obedience. It is to be *obeyed* in order to sanctification by it; for the apostle says, "Ye have purified your souls in *obeying* the truth." If the soul is purified, it must be sanctified, hence as men are sanctified thro' the truth (John xvii. 17-19,) and their souls purified in obeying the truth, it follows that those who follow their party and their creed, (*of man's composition and authorship*) are not sanctified, are not holy—the Lord God Jehovah does not hold the supreme place in their affections; if he did, they would yield obedience to His word, at all times, at all places, and without regard to worldly consequences, or the fear of man. The understanding being enlightened, the judgment informed, the will subdued, the imagination restrained, the whole mind subdued to God, and controlled by the truth of God's word, he holding a supreme place in our affections—this being the case with us, then, and not till then, may we talk about having a sanctified heart.

"He that lacketh these things," if weighed in the balances, would be found

wanting, although he may think of himself very highly, and also think he knoweth something; he knoweth nothing yet as he ought to know. O! may we all strive more ardently for the one faith, the one hope, even the hope of eternal life, in the world or age to come. But I will not discuss the subject further—and hope good was done, which I feel confident was the case.

In the course of the meeting on Saturday, the subject of Church Order was introduced and discussed, and the church in the place was set in order relative to things wanting up to this time; that is an Elder, Deacon, Clerk and Treasurer were appointed. Bro. Butler Morris was appointed Elder; Bro. Artemus Hunt, Deacon; Bro. Orland Arnold, Clerk, and Bro. Elijah Wetmore, Treasurer of the Church of God in East Springwater. Great harmony prevailed; all seemed to enjoy the feast of love and good will, as far as I could determine from appearances.

On Monday, the 10th, I left the friends in Springwater, and in company of Bro. Brown of Dansville, went to Wayland, and thence by the cars to Waverly, where I found my horse and buggy ready on my arrival to take me once more to the place I call home, from which I had been absent 7 weeks, and performed a journey of 700 miles.

Sunday, the 17th met and preached to the Church in Le Raysville, Pa., and wish I could give of this place a better report relative to its condition, as a Church. As individuals there are good and noble souls there, but proper gospel order has been resisted by those who ought not to have looked on their own things, but the things of others. Men do great evil sometimes by not doing as the apostles have directed, that is think others better than themselves, and unless I am deceived, this has much to do in keeping the Church in Le Raysville, from letting her light shine, reform men so as to arouse their admiration and interest in the things that make for them peace and salvation.

While at Le Raysville, I learned that the Methodist Circuit rider at one of

his appointments, had discharged his theological bomb shells at myself and others, in a strain of eloquence which would well become a rapping spirit, or any who sympathize with them, or preach the doctrine taught in Gen. iii. 4. He used the words, "contemptible Sweetites,"—"Water-worshippers,"—"Bogus Wesleyans," &c. I called on him, and asked him to explain himself. He said he had not used the expression, "contemptible Sweetites," but "heretical Sweetites." I asked why he made such bitter remarks of a man he had not seen? He replied, "Elder Francis, a Baptist minister, had been there a year and a half ago, and had said many hard things of their church," &c., and he intended to pay off the matter in this summary manner! I remarked to him, Then you think because you are reviled, you have a perfect right to revile again? And did your remark, "water-worshipper," have reference to the command of Christ as explained by Paul, to be buried in the likeness of Christ's death, and raised in the likeness of his resurrection? Did you refer to immersion, baptism? He answered, "I did refer to that." I inquired again, "In your reference to 'heretical Sweetites,' did you embrace the mortality of man as a heresy?" He said he did. I asked him if he meant to embrace the idea of the dead not knowing anything,—their love, envy, hatred, memory and thoughts having now perished? He replied that he had reference to that as a heresy. I asked him again if he embraced the idea that the wicked will be destroyed, burned up, root and branch, and not live? He said he did. Well, sir, I replied,—You ought to know that the questions I have asked you are all in *Scripture language*, in the very words of the Bible, and you ought to know that you are putting yourself in opposition to the God of the Bible, and not simply myself. But as you have called my name in question in public, and connected it with contempt, I ask one of two things. I will accept the challenge for discussion, for the charges you have preferred against me in public are nothing less than a

challenge; now name your time and place, or acknowledge your discourteous, unkind, and unchristian treatment of a man who has not molested you, or given you the least occasion for such unbecoming treatment.

Our friend remarked that he had not time for a discussion, &c. Please confess your fault, I replied, as publicly as you have offended, and all shall be forgiven.

"Yes," said he, "I see what you want. You will not get me into a *humiliating*, confession sir." I desire no confession, sir, said I, but of your faults, wherein you coupled my name with contempt, without cause. But he refused to do either, to let me defend myself in public debate against his false charges, while he endeavored to sustain them, or make due reparation by a proper confession. I gave him my hand, kindly, with these parting words, That seeing he had refused justice to me here, I now appealed to the judgment of Jesus Christ, that I would meet all his charges there, and now informed him that they are as false as the Alkoran. I hope he will be prepared for trial by a *humiliating confession*. Nothing else will prepare him for an acquittal when the new commandment is the rule (John xiii. 34, 35,) in the last day.

I remarked to him, as to his sarcasm on the Wesleyans, "Bogus Wesleyans," I had no particular interest; but if I was one of their body, I would show him his mistake. One would think that a man who professes to speak under the influence of the spirit of God, as he claimed he did, would abstain from railing out against those who have not harmed him, and wish him prosperity in all righteousness, goodness and truth: at least I wish him not the least harm, but hope he will reflect upon his course, and compare it with the meek, lamb-like, tender-hearted, kind, benevolent spirit, that was manifested by Him whose steps, ministers of the gospel especially should follow, and if he finds quite a dissimilarity existing between his spirit, temper, and conduct, and that of the Master, and reforms in the future, we shall have

no trouble from him, for we can live in peace with all men who call on the Lord out of a pure heart.

Sunday, Aug. 23, I spent the day at Orcut Creek and Ridgebury, and preached as usual in those places, to good and attentive congregations, and enjoyed good liberty in exposing the dogmas of mysticism, and think a good impression was made.

Aug. 20th, I met the Church at South Creek, Pa., and preached the Word to good congregations at both appointments. At the close of the afternoon discourse the Lord's Supper was celebrated, and all seemed to be cheered and refreshed. There are some noble brethren at South Creek, whose influence begins to tell for the spread of truth—who would rather suffer death than give up the hope which is secured by the death and resurrection of Jesus.

From South Creek I journeyed to Willing, where due preparations had been made for our first Quarterly Meeting. A goodly number of brethren had gathered as early as Thursday noon—and our first meeting was at 2 o'clock p. m. of that day. I found that the whole congregation expected Elders Marsh and Blain, and no doubt were much disappointed at not seeing and hearing them. The same was also true with respect to Elder Guthrie. We did the best we could, and were glad that so many ministers were present, *five* in number,—Elders Selden, Kemp, Rogers, Oles and myself. We endeavored to bear each other's burdens, as well as our own, and so fulfill the law of Christ.

There were others also with us, who were fully able to speak to the edification of the body. On Saturday and Sunday there was a large attendance, and I think profitable exercises to the benefit of all. At the conclusion of our services on Sunday we followed the example of our Lord by taking bread and wine, and giving thanks, and eating in remembrance of him. In conclusion, I would remark that our Quarterly Meeting has been one of interest in many respects,—

1. Because love, union and peace were manifest in all hearts.

2. Because a large number of brethren convened on the occasion to interest themselves in the cause of truth.

3. Because those not as yet enlisted under the banner of truth were present, and attentive to hear the Word. I am glad brethren that these Quarterly meetings have been established, and hope the churches generally will follow the example of the Willing Church, and send a delegate to the Conference to represent them at our next meeting.—Come, dear brethren, and sisters, let us obey the Lord's word, in not neglecting the assembling of ourselves together, as we have heretofore too much done,—but let us meet together, as many as possible, as often at least as once in a quarter of a year. Soon our day of toil will be past, and the harvest come, when Jesus will say to his angels, Go gather all my saints who have made a covenant with me by sacrifice. Now is the time to make the sacrifice—the time to endure, the time to toil and labor. But then, to obtain an *eternal rest!*

As the Secretary has given a report of the meeting, I will not further detail the facts concerning it.

On Tuesday evening I spoke to a few who had assembled at the M. E. church, according to appointment in the village of Wellsville, and as in many other places, the people appeared to be not very desirous to hear, and as the house was refused, after having it for one appointment, I committed the people to their own ways, and left, if perchance I might find a people who had ears to hear, whose God is the Lord, whose discipline is the New Testament, whose master is Christ, whose hope is life eternal, through the Messiah, whose faith is in the word of truth, and not in the fables of this heretical generation, nor the misnamed church-constitutions, i. e. creeds, of all those who are building on the sand, and who glory in what, if rightly considered, is their own shame, (Gen. iii. 3.) "Ye shall not surely die."

I am oft led in my mind to the inquiry, How is it possible that men can



set themselves so positively in direct opposition to God and his plain word—Ezek. xviii. 4-20—and contend for the lie of the serpent, with a zeal worthy of a better cause, and appear at the same time to think they are really serving God. I pity these poor mistaken souls, and would do anything in my power to liberate their feet from the manacles of serpentine Gentileism, and the follies of human superstition, and bind up their wounds with tender care, pouring in the oil of holy truth, until a perfect cure should be effected, and they find themselves standing on the rock of truth, in Christ made free, yea free indeed!

But while offers of the Gospel of grace are refused, it awakens with lively emotion the thought, that He who spake as never man spake, was refused by those to whom he was sent with offers of life and salvation. They said, "Away with this fellow, for he deceiveth the people," and while it is written the servant is not greater than his Lord, I shall look for some buffetting. But none of these things move me.

C. F. SWEET.

Ulster, Pa.

### Charity.

"Though I speak with the tongues of men and of angels, [This would be testimony to some that such a man was a Christian,—but hear what the Apostle says!] *and have not charity*, I am become as sounding brass, or a tinkling cymbal." Try this is a disgusting sound!

"And though I have the gift of prophecy, and understand all mysteries, and all knowledge,—and though I have all faith, so that I could remove mountains, [after such an one, multitudes would run, taking it for granted that he must must be a great Christian!] and have not CHARITY, *I am NOTHING.*"

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, [without stopping to try such an one by the LAW OF LOVE:—many cry out he is a saint of the first degree,] and have not charity, it profit-

eth me nothing." "Charity [which is love to God and man] suffereth long,—and is kind; charity envieth not; charity vaunteth not itself, [or is not rash] is not puffed up, doth not behave itself unseemly, seeketh not her own, [but the things pertaining to the kingdom of God, and the name of Jesus] is not easily provoked, thinketh no evil; rejoiceth not in iniquity, [or error, but rejoiceth in the TRUTH!] beareth all things, [tho' "may be heaped upon him for believing the truth, and obeying it,] believeth all things [written in the Living Oracles,] hopeth all things [promised to Christians and Israel,] endureth all things. Charity never faileth."—No, never! Reader, are you in possession of this blessed element? If so, then his commands are being kept by you. For the apostle has testified that "this is the love of God that ye keep his commands." R. V. LYON.

North Augusta, C. W., Sept. 22, 1857.

### FROM SR. A. A. PERRY.

BRO. MARSH: I am still looking and waiting for our King, Jesus Christ, to come and take the throne of his father David, and reign in Mount Zion, and in Jerusalem, and before his ancients gloriously. Isa. xxiv. 23. I felt a strong desire to attend the Wilbraham Camp-Meeting, for I was quite certain I should hear a great deal about the kingdom, as the time draws so near for it to be set up.

I knew that the preachers all believed that Jesus—the Nobleman—was soon to return, and thought they would tell the people what the Prophets had said about it, and I felt a strong desire to hear what they would say to the people about the closing up of "Gentile times."

I went to the meeting, but was disappointed because they did not preach more of The Word. They said a great many good things to us, and uttered a good many truths, but they did not explain the prophecies as I expected, and tell us what of the night?

They exhorted us to grow in grace, that was good,—"for by grace are ye

saved through *faith*."—Faith in God's word—that spoken by the prophets; for Jesus said he came to fulfill what was written by them, and he did fulfill all that they spake of his humiliation and death, and when he comes the second time, he will fulfill all that they have prophesied of his reign on David's throne on *Mount Zion*.

I do not believe Christ will forget to gather Israel and Judah, and 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. He will not forget to fulfill this prophecy, and a great many more, because the watchman forget to tell us about them. "For he is not man that He should lie, nor the Son of man, that He should repent: hath He said, and shall he not do it? Or, hath He spoken, and shall He not make it good?"

It is evident to every Bible student, that we live in the closing up of Gentile times, and what shall we expect next, if we search the Scriptures?—Acts xv. 14-18. Listen to the Apostle James:—"Men and brethren hearken unto me: Simeon 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 Prophet, 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, (for what purpose?) "that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord who doeth all these things." I say these great and glorious truths which seem to me to be of vital importance to us at this time, to save the people from plunging into error, are not referred to by many of our teachers, or preachers, even some who say they believe them, keep their light under a bushel, instead of showing it to the world!

I understand these Scriptures concerning the reign of Christ on David's

throne, to be a part of the gospel, or glad tidings of the Kingdom of God, which Jesus commanded his disciples to go and teach all nations; which if they believed, and were baptized, they should be saved." If I am wrong in this matter I wish some of those who call these a "hobby," would tell me what the gospel of the kingdom is.

Some of our brethren (preachers,) seem to think that we are to have the new heavens and earth at the appearing of Christ; if so, when will *Zion* be built up, or the prophecy of David be fulfilled? Ps. cii. Listen to his language, "Thou shalt arise, and have mercy upon *Zion*: for the time to favor her, yea, the set time is come; for thy servants take pleasure in her stones, and favor the dust thereof. So the heathen shall fear the name of the Lord, and all kings of the earth thy glory. When the Lord shall build up *Zion*, he shall appear in his glory." This is the same *Zion* that the prophet Micah spake of when he uttered these words, "Hear this, I pray you, ye heads of Jacob, and princes of the house of Israel, that abhor judgment, and pervert equity; they build up *Zion* with blood, and Jerusalem with iniquity, the heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord and say, Is not the Lord among us?—Therefore shall *Zion* for your sakes be plowed as a field; and Jerusalem shall become heaps, and the mountain of the Lord's house as the high places of the forest. That cannot be the *end* of *Zion* for "The Lord hath chosen *Zion*, he hath desired it for *his habitation*; this is my rest *forever*; here will I dwell; for I have desired it." Ps. cii. And Micah knew this, for he goes on to say, "But it shall come to pass in the *last days*, that the mountain of the Lord's house shall be established in the top of the mountains, and it shall be exalted above the hills; and all people shall flow unto it. And many nations shall come and say, Come, 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 the Lord shall go forth of Zion, and the word of the Lord from Jerusalem: 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: nation shall not lift up sword against nation, neither shall they learn war any more.

The language of my heart is, Lord hasten the day when Gentile rule shall cease! Oppression and violence have rung the hearts of thy people for ages, and we long for that day to come when a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel dwell safely, and this is his name whereby he shall be called,—The Lord our righteousness; therefore, behold, all unbelievers, the days come, saith the Lord, that they shall no more say, The Lord liveth which brought up the children of Israel out of the land of Egypt,—but, the Lord liveth which brought up, and which 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: xxiii. 4-8.

For if the casting away of them be the reconciling of the world, what shall the receiving of them (Israel) be, but life from the dead? For I would not brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part is happened unto Israel until the fulness of the Gentiles be come in; and so all Israel shall be saved; How?—As it is written, There shall come out of (or to) Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant with them (Israel) when I shall take away their sins. Rom. ii. 25-28.

How blessed it is to search the Scriptures, and meditate upon these great and glorious truths. The Savior's language is often the language of my heart, while I read and believe these prophecies, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these

things from the wise, for so it seemed good in thy sight." O! let us not live "by bread alone," but by every word that proceedeth out of the mouth of God. Let us keep our eye upon Palestine, or the *sanctuary*, for already are the branches shooting forth, and yielding fruit to Israel, "for they are at hand to come." Ezek. xxxvi. 8. Let us watch and be sober, and "wait for our Lord from heaven, who shall change these vile bodies, and make them like unto his own glorious body. And this I pray, that your love may abound yet more and more, in knowledge, and in all judgment, that ye may approve things that are excellent; that ye may be sincere, and without offence, till the day of Jesus Christ."

Yours, in the faith,

ABBY A. PERRY.

Scotland, Ct., Sept. 15, 1857.

#### FROM BRO. H. V. REED.

BRO. MARSH: Thinking that it would be encouraging to the brethren scattered abroad to hear of the prosperity of the cause in northern Wisconsin,—I will give a brief account of the same. I left home July 27th, stopped at Weyanwiga, and had a meeting in the evening, though not much of a turn-out, in consequence of the shortness of the notice, but a good interest was manifested among those who came out to hear.

Took leave of the friends the next morning, and soon was on the boat for Poygan and Omro. I reached Poygan about noon and met for the first time Bro. E. L. Parker, who during the past winter had labored incessantly for the promotion of the Gospel in this place, and with good success. I was glad to meet our brother at these appointments.

Had a meeting same evening, (the 28th), also one on the 29th. On first day we partook of the emblems of our Lord's broken body, which was truly refreshing to us. We look forward with pleasing consolation, when we can meet our Lord in the kingdom.

Sunday evening commenced meeting in Omro village. Bro. P. could not stay

with us during these meetings. The Lord worked for his truth, and a goodly number are convinced of the truth. The sectarians tried to close the house against us, but to no purpose. I lectured *four* times on the subject of the nature and destiny of man. Upwards of 200 were out to hear, and it is hoped much good will be the result of my labors in this place.

Sept. 6, Bro. P. and myself again commenced meetings in Poygan; had a refreshing season, and the truth had deep effect upon those who came out to hear. We gave out several appointments for the week, but was taken sick on Monday, and disabled from lecturing during the week, but Bro. P. filled the appointments. May the Lord bless those friends who have ministered to my necessities, while here among them.

The interest was such that we concluded to hold a two-days meeting. So we commenced on Saturday, the 13th. Had a pleasant meeting on the 14th, (Sunday.) We had held two meetings, when the house was unable to hold those who were present: after the second meeting we repaired to the banks of the Fox River, where 7 willing souls were buried by Bro. P. in baptism. May the Lord help them in all their devotions.

This is truly refreshing to us. Such is the interest among the friends, that we shall stay a short time longer. O! may the truth prosper! I feel like pressing my way into the kingdom of God's dear Son. More anon.

Your brother, in the hope of the Gospel,

H. V. REED.

Omro, Wis., Sept. 15, 1857.

FROM BRO. W. FORRESTER.

BRO. MARSH: With much pleasure I respond to your call for aid in publishing our best of religious periodicals, which I think is appropriately named *Prophetic Expositor & Bible Advocate!* O may God enable you to continue to give the Gospel trumpet the certain sound, that the few who hear may prepare themselves for the great battle which hasteth greatly.

I heard a very good sermon recently delivered by a talented minister of the M. E. Church. The text was, "I am the voice of one crying in the wilderness, prepare ye the way of the Lord, and make his paths strait." He said his aim was, and by the assisting grace of God while he is trying to preach the Gospel, ever shall be, to press home personally upon each one, the great importance of preparing the way of the Lord, and making his paths strait; for, said he, we all have a part to act in this matter, and the day is, I think, emphatically near. Said he, "I have been recently examining the prophecies carefully on this subject of Christ's return, and I find the prophecies are nearly all fulfilled which we may expect before his return, and thought that all would be fulfilled in less than 100 years, and he should not be surprised if in less than 50 years.

I will praise the Lord that a spirit of investigation is increasing on the all-absorbing subject of our blessed Master's return. O! may the Lord increase the number of those whom he will send to and fro, that knowledge may increase before that notable day of the Lord come.

We were much instructed in the things of the Kingdom by Bro. Sweet when he last visited us, and we shall be very happy if he will tell us when he will visit us again, and if he will come by public conveyance; if so, when and where shall we meet him. The Lord helping, he shall be compensated for his labor, which has not been in vain in this vicinity: his and Bro. Hendrick's preaching here has been a means under God of opening the eyes of several to see the truth.

The movements at Jerusalem are waking up quite a spirit of inquiry among the reading class of Christians in this section. Some who a few months ago saw no hope for the Jew, begin now to see that "God is able to graft them in again," and that there are plain indications that the work is beginning in the East, and the people begin to inquire,

what do these things mean? Let us take courage in the promises of the Lord.

Yours, in the truth,

WM. FORRESTER.

Tyrone, N. Y., Sept. 25, 1857.

## EXPOSITOR AND ADVOCATE,

"*THEY WORD IS TRUTH.*"—JESUS.

ROCHESTER, N. Y., OCT. 15, 1857.



### Statement of Facts.

MAKING an estimate to the close of the present Volume of the *Expositor*, there is due for subscriptions, up to the time we write, the sum of—

**\$2,100,00 ;**

and on Book account, \$100,00 more. We have patiently and hopefully waited till "after harvest," in the confident expectation of then receiving a sufficient amount of this large sum to enable us to meet the expenses of the office, without embarrassment, besides doing something further towards reducing previous debts of the office. But "harvest" is past, and our hopes still remain unrealized, mainly owing we suppose to the present unprecedented derangement in the *financial and business relations* of our country. In the midst of an abundant harvest, luxury and plenty,——"distress and perplexity" exists throughout the land. This state of things has so affected our cash receipts, as to render it impossible *much longer to continue the publication of the Expositor*, UNLESS aid from some quarter shall be afforded.

The present distress in monetary affairs will doubtless so affect many of our worthy brethren as to put it out of their power to pay us now:—others will be able to remit a portion of our dues. Others again will hardly feel the pressure of the times, and are enabled to promptly remit their subscriptions, and aid in *donations*, as God hath prospered them in this world's goods. To the latter class we now more particularly speak, and call upon them to discharge their duty by an efficient support of the great cause we advocate. Let each one do what he or she may be able—if

you cannot send all you owe, send a *part*. There are very few who cannot send \$1,00, or \$2,00,—with little effort. Now, brother or sister, do consider this matter, and respond *at once*, or, *as soon as you possibly can*. Our current expenses must be met, and certain bank paper, given for paper on which the *Expositor* has been printed—must be paid by Nov. 6, or it will be protested, the result of which would be the suspension of our business and our name and credit dishonored. We lay the matter freely before our readers: they will see from the large sum due us, that we do not appeal without good cause. If we could moot with anything like promptness in remittances, these constant appeals, which are very disagreeable to us, and injurious to the cause of God, would be rendered unnecessary. As it is, we deplore the necessity, but are determined nevertheless, never to cease the proclamation of our approaching King in glory, as long as we are able to do. Our affairs have lately been in an improving condition, and the debts of the office gradually lessening, and if the original amount we named be furnished, and subscribers aid us all in their power, the debts which embarrass the office will be entirely removed. With this frank statement, we leave the matter with our friends, reminding them that *prompt action* will be necessary.



### A Liberal Offer.

As several numbers of this volume of the *Expositor* are exhausted, we offer to furnish such as we have, together with the *remaining unpublished part of the volume*, for \$1,00, to all *new subscribers*. Those who avail themselves of this liberal offer, will obtain from 15 to 20 numbers of the paper for the small sum of *one dollar*.—Here is an opportunity for all to obtain the *Expositor* at such a low price, as to place it within the reach of the poorest: who will be first to send on names? Let each one also canvass among neighbors, *personally*, and do what he or she can to increase the circulation of the paper, and as a consequence, the knowledge of the important truths we advocate. We await a hearty response from our friends.

**Smiting and Healing Egypt.**

*"And the Lord shall smite Egypt; he shall smite and heal it; and they shall return even to the Lord, and he shall be entreated of them, and shall heal them."*

—Isa. xix. 22.

EGYPT was once a rich and powerful country and nation: but from her high position, she fell in the midst of idolatry, pride and corruption, to the condition of the "*basest*" of the kingdoms of the prophetic earth. Isaiah and Ezekiel clearly foretell her overthrow, but not utter and final destruction: she was to be exalted no "more above the nations."—Ezek. xix. 15. No prediction was ever more literally fulfilled than this has been in the past history of Egypt, as the following testimony fully demonstrates.

The prophecies respecting Egypt in the Old Testament have had a wonderful fulfilment. And the literal fulfilment of every prophecy affords as clear a demonstration as can possibly be given, that each and all of them are the dictates of inspiration. Egypt was the theme of many prophecies, which were fulfilled in ancient times; and it bears to the present day, as it has borne throughout many ages, every mark with which prophecy had stamped its destiny: "They shall be a *base* kingdom. It shall be *the basest of kingdoms*. Neither shall it exalt itself any more among the nations: for I will diminish them, that they shall no more rule over the nations. I the Lord have spoken it. And there shall be no more a prince of the land of Egypt." Ezekiel xxx. 5, 7, 12, 13. "The scepter of Egypt shall depart away." Zech. x. 11.

Volney and Gibbon are our witnesses of the facts:—

"Such is the state of Egypt. Deprived, 23 centuries ago, of her natural proprietors, she has seen her fertile fields successively a prey to the Persians, the Macedonians, the Romans, the Greeks, the Arabs, the Georgians, and, at length, the race of Tartars distinguished by the name of Ottoman Turks. The mamelukes purchased as slaves, and introduced as soldiers, soon usurped the power and elected a leader.—

If their first establishment was a singular event, their continuance is not less extraordinary. They are replaced by slaves brought from their original country. The system of oppression is methodical. Everything the traveler sees or hears reminds him he is in the country of slavery and tyranny." "A more unjust and absurd constitution cannot be devised than that which condemns the natives of a country to perpetual servitude, under the arbitrary dominion of strangers and slaves. Yet such has been the state of Egypt about 500 years. The most illustrious sultans of the Baharite and Borgite dynasties were themselves promoted from the Tartar and Circassian bands; and the four-and-twenty beys or military chiefs, have ever been succeeded, not by their sons, but by their servants."

These are the words of Volney and of Gibbon, *scoffers* at the Bible, but eye-witnesses of the facts foretold in it 2,400 years before! See Enc. Rel. Knowl.

In harmony with this testimony we give the following interesting and later account of Mr. Wm. Butler, a Missionary to India, from a late tour through Egypt. He says:

"As we rode along (with thermometer at 89° however, inside the carriage.)—everything we saw was novel and interesting. Here were the ancient customs still in vogue. The well, with its 'wheel' and its 'pitcher,' and the 'women drawing water.' The oxen plowing, or 'treading out the corn' on their 'threshing floors.' Then there were 'the camels and asses,' just as in ancient time. We saw an 'ox and an ass yoked together,' and from the disgust we felt in looking at such an ill-assorted arrangement, we were immediately struck with the propriety of that law which forbid it to the Jewish people. The women were veiled, and had their 'nose jewels' and 'bracelets' on them. There were the 'palm trees,' looking so graceful. Everthing (except the railways and the telegraph) looked as it must have looked when the feet of Abraham and Isaac trod the very soil over which we were rolling! No, I make a mistake! The natural objects remain the same,

but what a change in the *people* and their social life! The 'princes of Egypt' have vanished—their splendid temples are in the dust—the mosque and minaret rise over their ruins—their beautiful cities have decayed—their rich herdsmen and farmers are paupers—the wisdom of the Egyptians' is a departed glory which no longer sheds a single ray over what is now 'a land of darkness and the shadow of death.' Such a wretched peasantry is not to be found on earth. They live in miserable mud huts, to which the worst cabins that I ever saw in the most Popish parts of Ireland, are in comparison highly respectable dwellings. And in these they live, in filth, infested with vermin and mangy dogs, and presenting a picture of naked misery, and mental and moral degradation to which, I do think, there can be found no parallel in the whole range of human existence. The men were toiling beneath the broiling sun, up to their knees in the mud, cultivating their rice plants and corn; many of them were stark naked, and showed no sense of shame: even the very children exhibited a precocious sensuality that was frightful; and woman—she whom the poet so beautifully styles

'The fairest of creation, the last and best Of all God's gifts to man!'

Where is she *here*? She is, what her American sister would be, were the Koran, instead of the Bible, our national faith.—The whole difference is due to that divine and blessed Christianity which the enlightened and lovely women of our land regard as their glory and protection!—When the women of any nation become degraded, its last hope is gone—and so Egypt sinks.

"There was not a single town of respectable size or appearance between Alexandria and Cairo: nothing but here and there a collection of mud huts, with a little mosque rising above them—explaining at once the condition of the people, and its cause. This is a wretched country—look where you will, misery will meet your view—country and city, it is all the same.

But why is it? A country so rich by nature, why is it a 'by-word' among the nations? Because Egypt remains to this hour a *monument of fulfilled prophecy*.—And no man, but he that is wilfully blind, can go through Egypt and not be impressed powerfully by this fact. She was once queen among the nations—her literature, her wealth, her luxury, her commerce, her military power, her arts and sciences, gave her a proud pre-eminence. And who then imagined she would to-day present such a picture of imbecility and degradation!—And yet the same sun shines upon her; her desic'd river is as generous in its annual bounty—her seasons are as regular as they used to be; why then, is her pomp and glory departed?

"Can any mere political economist answer these questions? The believer in Divine Revelation can answer it—and he *alone* can do so. In the fullness of her pride and self-sufficiency she despised the authority of Him who rules the world;—she set up the vilest idols in his stead, and aimed at overthrowing the church and people of the Most High. And when this iniquity had reached its height, and every warning was unheeded, the patience of Heaven became exhausted, and God declared by the mouth of his prophet that the hour of her doom was fast approaching,—and that he would present her for ages before the other nations of the world a terrible example of his vengeance against her wickedness; and also that he would put this in such a marked, and even circumstantial form that there should be no mistaking the terrible lesson, or the source from which it proceeded.

"Time would fail to present even an outline on this subject. But just let three or four facts be looked at for a minute in elucidation. God declared that her then large and prosperous cities should become desolate, until not an inhabitant was found in them. See Ezekiel xxx. 14-18:—'I will make Pathros desolate,' &c. Again, in the height of her greatness Ho declared she would fall from her elevation to the very lowest rank among nations, and this, when

all the probabilities were against such a catastrophe: chapter xxix. 15, 'It shall be the basest of the kingdoms, neither shall it exalt itself any more above the nations;' &c. This was uttered 2,500 years ago—and how exactly it is fulfilled to-day!—Egypt is 'the basest of kingdoms.' Is she not now of mean account, without rank,—dignity or estimation among the nations? The greatness of a nation lies in its population, numerous, industrious and happy—with the means of life in abundance, enlightened by education, and enjoying the quietude that springs from public morality and justice; it includes wise and patriotic rulers, good laws, adequate revenues, willingly rendered and wisely expended; a people in fact who have honor and self-respect at home, both credit and high character abroad. But poor Egypt has none of these—her population are certainly the most degraded of any nation claiming to be civilized in any degree; she has no laws except the will of a tyrant; her ruler is a despot, and her revenues are extorted at the point of the bayonet, and are squandered with recklessness on works of no public utility. One fact shows her base condition: in the new edition of the *Encyclopedia Britannica*, art. Egypt, it is stated that 'The agriculturists are compelled to sell their produce to the Pasha at his own price, and he again sells it to the consumers and for export at an arbitrary tariff by which he secures an exorbitant profit.'—Vol. 8, p. 516. And to consummate her 'baseness,' her very sovereign is yet so unkingly as to become little better than a mere 'common carrier' to a private company in another nation; for on the omnibus and the package you read, 'the Egyptian transit administration of His Highness the Pacha.'

"One more passage of Scripture, and I will conclude. God declared that he would abolish her native government, and her colossal idolatry forever. Her own princes and her religion were to be abolished.—Ezek. xxx. 13, 'Thus saith the Lord God, I will also destroy the idols, and will cause the images to cease out of Noph: and there

shall be no more a prince of the land of Egypt.' And from that time to this, for 29 centuries, there never has been a native sovereign on the throne of Egypt! It has been overrun and governed, in succession, by the Persians, the Greeks, the Romans, by the Arabs, the Mamelukes; at last by the Turks. But its own dynasties have expired, never to rise again. Poor Egypt! She stands on the map of the world a monument of fulfilled prophecy, and a warning to the nations that there is a God above 'who ruleth in the kingdoms of men.'—She has drunk deep of the cup of trembling. But God will yet arise and have mercy upon her; he has not cast her off forever. For, in addition to that refreshment which shall redound to 'the whole creation,' through the atonement of Christ, there is a special promise of mercy for this miserable land. 'The Lord shall smite Egypt; he shall smite and heal it, and they shall return even to the Lord; and he shall be entreated of them, and shall heal them.'—Isa. xix. 22. 'Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God;' Ps. lxxviii. 31. 'In that day there shall be an altar to the Lord in the midst of the land of Egypt \* \* and they shall cry unto the Lord because of the oppressors, and he shall send them a Savior, and a great one, and he shall deliver them,' Egypt, 'whom the Lord of hosts shall bless saying, Blessed be Egypt, my people!'—Isa. xix. 19, 20, 25.

"Poor Egypt! may God hasten his promised mercy to thee!"

From the evidence, then, it is clear that the prediction,—“The Lord shall smite Egypt,” has been most literally fulfilled, which fact gives us the strongest assurance that God will as literally “heal,” as He has smitten that nation. In reference to this healing or restoration of Egypt, the Lord has said by the prophet—

“And the Lord shall smite Egypt: he shall smite and heal it: and they shall return even to the Lord, and he shall be entreated of them, and shall heal them. In that day shall there be an highway out of Egypt to Assyria, and the Assyrian shall



come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with 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 mine inheritance."—Isa. xix. 22-25.

This prophecy has not yet been fulfilled, and it must therefore have its accomplishment in the future; not instantaneously however, but gradually, as the fall and rise of nations ever have been effected. That the work has actually commenced, we have good reason to believe. As early as A. D. 1836, there were marked evidences of improvement in the condition of that country. Hence, in speaking on this subject at that date, a writer in the *Enc. of Rel. Knowl.*, art., Egypt, says:

"Egypt has, indeed, lately somewhat risen, under its present spirited but despotic pasha, to a degree of importance and commerce. But this pasha is still a *stranger*, and the dominion is foreign. Nor is yet there anything like a general advancement of the people to order, intelligence and happiness. Yet this fact, instead of militating against the truth of prophecy, may, possibly, at no distant period, serve to illustrate other predictions. 'The Lord shall smite Egypt: he shall smite and heal it; and they shall return to the Lord, and he shall be entreated of them, and shall heal them. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land,' &c."

In what respect Egypt had "risen" at the time this statement was made, we are not informed; but the following reliable evidence clearly demonstrates the fact that an important change for the better has actually taken place in that country:—the promise, "the Lord shall heal Egypt," is in the course of most literal fulfillment.

In *Frank Leslie's Illustrated Newspaper* for Sept. 19, 1857, we find the following interesting account of the construction of a immense engineering work across the Nile,

for the purpose of irrigating the whole of lower Egypt, thereby restoring the land to a state of fertility equal to that which it possessed in the period of its prosperity under the administration of Joseph, the Hebrew.

"The magnificent character of the ancient ruins of Egypt, their gigantic proportions, and the shroud of mystery that envelopes their history, have ever made them objects of the most intense curiosity. Standing alone in their solemn grandeur, they have been supposed to be without rivals, and none have dreamed that in modern times any monument would be erected on the banks of the Nile, that could approach these ancient models in their vastness of conception, and surpass them all in the usefulness of its purpose; yet such is really the case.

"Egypt being destitute of rain, has ever depended for its proverbial fertility upon the enriching floods of that mysterious river, the sources of which, even in these days of geographical expeditions, are hidden in obscurity. About the 15th of June, its surface, which had been stagnant for months shows symptoms of agitation,—slowly but surely its flowing tide swells, overflowing the contiguous banks, and deposits its golden wealth of an enriched soil in its course. . . . How to appropriate in the best manner the fertilizing qualities of the overflowing waters of the Nile has been the study of the rulers of Egypt from immemorial times. Herodotus informs us that Menez, the first sovereign of that country, changed the bed of the river, which originally flowed entirely along the sandy mountains on the side of Africa, and by the means of an artificial canal caused it to run through the center of the mountains thus rescuing to Egypt the land on which the city of Memphis was built. As late as the time of the father of history, this canal was repaired and regularly defended, and it is said that the original course of the river may still be traced across the desert, passing east of the lakes of Natroun, by petrified wood, masts, latteen yards, and wrecks of vessels, by which

it was anciently navigated. Sesostris, who was the first great soldier Egypt produced, employed the captives he made from the different nations he conquered to build the immense canals by which the country was intersected. In consequence of these involuntary labors the streams occurred so often that horseback riding was disagreeable, and the use of carriages impossible, both means of conveyance having been previously in common use.

"In modern times—that is to say for the last thousand years—the artificial irrigation of Egypt has been dependent solely upon the rudest machinery erected on the banks of the river, by means of which water was raised and thus distributed through the fields. Of course this method has been limited in its results, and confined to a narrow strip of country. The climate and soil of Egypt admit of two crops during the year; the produce of the winter consists of corn, clover and flax, which are watered during the month of September by the natural rise of the river; while the productions of summer, consisting of indigo, sugar and cotton, depend for their profitable growth upon irrigation by artificial means; but this last mentioned method adds so much to the expense of cultivation, that the masses of the people are content with the realization of one crop.

"Mehemet Ali, who was imbued with the spirit of the old Pharaohs, conceived an idea which was worthy of a ruler over the Pyramids and the ruins of Thebes,—which was no less than *damming up the Nile*, so that its waters might be held subservient for the wants of man, and thus absolutely *surpassing* in grandeur of conception, his mighty predecessors, Menez and Sesostris. Such was the favorite object of Mehemet Ali, who maintained its practicability in spite of the opposition of his own ministers, and the united voice of the best European engineers. All objections, however, he treated with contempt, and had he lived a few years longer, he would have seen the great work accomplished.

"Having selected a French engineer,—who had long been in his service, on the 9th of April, 1847, the first stone was laid by Mehemet Ali, assisted by priests of the Mahomedan faith, who, according to an ancient custom, prayed over the blood of 50 buffaloes, slaughtered in the presence of the representatives of foreign powers, the high dignitaries of the country, and others, whose presence had been desired by the Viceroy. The ceremony concluded by a banquet given to the 15,000 workmen who had been taken from all parts of the country to assist in erecting the work. The dam consists of sluice gates placed at the head of the Delta, one on the Rosetta, the other on the Damietta branch. They are connected by a curved quay, 4,500 feet in length, which forms a buttress, by which the stream is separated. The distance between the two flood-gates is a half league, above which rests the waters of the Nile, the whole work presenting a *grand coup d'œil*.

"By the erection of this work, without *any parallel in the world*. 3 canals, 330 feet in width, are fed from the obstructed water, and *through this means it is led into the whole of Lower Egypt*. The first crosses the Delta, the second the province of Alexandria, the third the Eastern province, which separates Egypt from Syria.

"The beneficial results that are expected from this great work, if realized, may seem in a measure to *regenerate* the people, who occupy the cradle of the earliest civilization of mankind. Turkey is in ruins, and is only kept from absorption by the surrounding nations, because of their mutual jealousies; but ere long the fairest portion of the European world, which is held by this worn out government, will fall into the possession of Christian countries, and to France, in the distribution of dependent principalities, will most likely be assigned the rich granary of Egypt: and under the sway of that enterprising people, we do not see why the ambitious desires of Mehemet Ali will not be realized, and the mighty dams now erecting across the Nile will be followed by corresponding

works, which will *restore* the country to its original agricultural superiority,—and thus, by its wonderful production, ameliorate the laboring classes of Europe, by once more, as it did in the times of Jacob, supplying the starving nations with an abundance of bread.”

Mark the expression in the foregoing article, “The beneficial results that are expected from this great work, if realized,—may seem in a measure to *regenerate* the people,”—and, “the mighty dams now erecting across the Nile will be followed by corresponding works, which will *restore* the country to its original superiority.”—If the “people” are “regenerated” nationally, and the “country” “restored” to its “original” fertility, then Egypt in a great and physical sense will be *healed* according to the prediction of the inspired prophet.

Another feature of this prophecy is being fulfilled in the construction of railroads in Syria and Egypt. “In that day there shall be a highway out of Egypt to Assyria,” &c. Isa. xix. 23. Egypt already has railroads in operation, and many are being planned and constructed in Syria.—

“Science and commerce are rapidly advancing in the East, and this partly by the late war. This is shown by the railroads in contemplation, such as that from Vienna to Constantinople, via Belgrade, now authorized by the Sultan’s government—by them from France, via Lake of Geneva, Turin, Milan, to the Adriatic Sea—the canal to be constructed connecting the river Danube with the Black Sea—the great ship canal of the Isthmus of Suez—the present India route through Egypt connecting Alexandria with Suez by railroad—the railroads and plans not yet completed of ‘The Euphrates Valley Railway Company,’ connecting the ancient port of Seleucia with Aleppo—also that from the ancient seaport Joppa, now Jaffa, to Jerusalem, and thence to Damascus.”

See article “Syrian Exploration,” in *Expositor* for Oct., 1857.

If a branch of the Euphrates Valley

Railroad be constructed to Egypt, which doubtless will be done (and it is reported that this is already determined on,) and this prophecy will then be fulfilled, and the predicted ‘highway out of Egypt to Assyria’ will be seen.

It may be worthy of remark before closing to observe that by treaty of the great European powers in 1840, the government of Egypt was forever vested in Mehemet Ali and his heirs, subject to a nominal tribute to the Sultan. The present Viceroy, we believe is the first *native* ruler since the times of the ancient kings: so that it is a fact that Egypt has now her *princes!*

These interesting and highly important facts viewed in connection with the fulfillment of other prophecies which pertain to the restoration of the Holy Land and city to former favor with God,—prove that the great work of preparation for the ushering in of the “times of restitution” is progressing harmoniously among the nations, and the time of their actual commencement is at hand. Let us watch and pray!

#### War in India.

Our readers are doubtless generally acquainted with the facts connected with the awful outbreak in India against the supremacy of Great Britain. A general revolt of the native troops, to the number of 80,000 has taken place, and been accompanied by deeds of cruelty, torture, brutality and death against the European officers, soldiers, civilians, women, and children, perpetrated by the fiendish Sepoys, which is pronounced by the public journals of Europe to be without a parallel in the history of our world!

As to the ultimate result of this struggle, there hardly admits of a doubt, the power of Tarshish will prevail and be more firmly established than ever. Why then is this war caused at this time? Has it been to punish England’s ambition and misrule, and her national sins, or the ignorant and superstitious Hindoos and Mahometans for their infidelity and moral corruption?—Though each and all are worthy of severe

chastisement by the Ruler of all nations, yet we do not conceive that the only object of this war is the punishment of the belligerents. The cup of iniquity of all nations is nearly full, and if this be the case, we need not look for further explanation, and understand that these things are necessary to the carrying out of the great purpose of God, especially in relation to the restoration of the Kingdom to Israel.

Though the late great Eastern war was a chastisement to those engaged in it, yet we are not aware that it tended in the least to improve or correct the morals or religion of either party. But it *did result* in compelling the Grand Turk to grant free toleration in matters of religion to Jews and Christians in his extensive dominions, thereby opening wide the door for the commencement of the long predicted work of restoration of the Jews to the land of their fathers. For *this specific purpose*, as we conceive, the recent European war was brought about.

The process of the restoration of the "Land" has but commenced; it will in due time be fully accomplished in promised greatness and glory. We understand that the Gentile nations, especially Britain, are destined agents in the hand of God, for the accomplishment of this work, and the chastening hand of God will compel them to carry out his unchangable purpose herein, without their voluntary agency in the matter. Such we infer is the cause of the present war in India: it appears to be designed to compel the British, and perhaps other nations, to engage in the work of the preparation of "the Land" for the partial return of Israel and the building of "unwalled villages," as predicted by Ezekiel in the "latter years," Ezek. xxxviii.

But the question may be asked,—*How* will this war be likely to induce England to espouse Israel's cause? It will show her that it is absolutely necessary, if she would retain her vast possessions in the East, that a *shorter* and *quicker* route for the conveyance of intelligence and troops from Great Britain, must be had: such a

route can only be obtained *across Palestine*—hence it is of paramount importance to Britain, to complete as soon as possible, railroad and telegraph lines in Palestine, especially the projected one from Jaffa to the Euphrates.

But suppose the war in India brings about these results, what bearing will it have on the restoration of the Holy Land? We answer, that where improvements of this character are undertaken, a general settlement and cultivation of the soil will follow, "*unwalled villages*" spring up, and the soil tilled by Jews, who will hasten from all quarters of the world there, and whose interest it will be to invest millions of dollars in these profitable enterprises.

If France is destined to possess Egypt, as some writers predict, it would in that case appear extremely probable that Great Britain at no distant day, will be compelled to exercise a controlling influence in Palestine, and should this be the case, we can easily see how a war between that power and Russia might be brought about, in which nations of Europe, if not the entire world, might be involved. Jerusalem is the "burdensome stone" of the nations who meddle with her; and they are all eager to possess "the Land" for their own base purposes, and would readily confederate against the first possessor there.

Thus this interesting subject in its dim outlines as now shaddowed forth, appears to us. Time will soon develop the matter, and indicate to men the fulfillment of prophecy. If these conceptions of impending events are correct, then the present war in India is another sure indication that we are drawing very near to the great war of the last days, which will terminate in the coming of the Prince of peace to Mt. Zion to establish peace and righteousness, and commence his glorious reign in the earth.

**BAD MANNERS.**—Interrupting a conversation, without previous permission or apology, shows a great want of conventional politeness.

### The "Trial" in Rochester.

BRO. MARSH: So far as you have used my name, in connection with the difficulties in Rochester, I have no reason to complain. You have represented me fairly. But there are a few points noticed in your last article, in the *Expositor*, that need explanation, in order to do you, and the other party, and myself justice.

1. You say, "Elder E. Burnham did not appear at any sitting of the Council." No. But there was a good reason for it. I was not properly called to appear, at any time. I received notice, in a second-hand form, that the Council was to meet, at such a time, in Rochester: but as nothing was said about who would pay my traveling expenses, or for whom I was to act, I took no notice of it. I do not love to act the *lawyer* well enough to work for nothing, find myself, and pay my own expenses! I do not, however, blame you at all in relation to this point. I do not blame any one. *It kind of happened so!*

It is far from being a pretty task to be on a Council in such matters, you know, but I was willing to do almost anything to bring round *fair weather*. And, also, I had respect for all the parties. But I always wish to move in such matters understandingly, or not at all. I do not, to this day, really know which of the parties chose me! There is a kind of *mix up* about it. I suppose you and the parties know all about it.

2. I did say, "it would look bad for Horace," if he did not consent to have a mutual Council, in the matter. I say so now. I really think so. A man may be ever so innocent or guilty in a matter, and the moment he refuses a mutual Council of settlement people will set it down, he is in the wrong. This was what I meant. I do not say, Horace *was or was not* in the wrong—I have nothing to say now about that; but I have told him personally, that I think him wrong in not being willing to have a mutual Council. It is justice, however, to Horace to say, that he gives me the following reason why he does not consent to a mutual Council: the Church is the

highest "tribunal" on earth; and when a Church decides a man guilty, no mutual Council can reverse it consistently. This is virtually his language. This I believe. But there are cases where the Church cannot, or do not, act together, when only a part act, as in the case at Rochester, that I think it best to appeal to a mutual Council—which, indeed, is only another Church, called by the consent of both parties.

3. I refused to go to Dunsville to attend a Council, for several reasons. 1. I could not well get there—it was almost impossible. 2. I did not think that was the place for the Council. I do not now. Difficulties should be settled where they occur.

4. I have done my best to induce Horace to meet a mutual Council. He does not seem to think that it is his duty to do so. I can do no more. I deeply grieve at the course things have taken. I hope God will yet interfere and help. I love and respect you all. I think, even now, *there is more haste and misunderstanding* than criminality.

5. I am sorry you have published this matter at all. I fear you have, in this thing, done wrong. I wish it could have been kept in a small circle. It does not seem well to me to have the "little ones" burdened with such things. But I leave the matter in the hands of God. I cannot, as I now feel, disfellowship either party.

Lastly. I have spoken frankly. I am, you know, a plain man. I think precisely as I have spoken. I commend you all to the grace of God.

EDWIN BURNHAM.

#### REMARKS ON THE ABOVE.

We cheerfully give publicity to Bro. Burnham's kind communication, because it is just that he should have an opportunity to explain certain points, which by some persons may not be fully understood.

1. It was not intended to cast the least blame on Bro. Burnham because he "did not appear at any sitting of the Council;" but simply to state the fact. The *other party* chose ALL the members of the Council, Elder Burnham being

the first choice; and we fully assented to the brethren selected. At the meeting of the Council at Dansville, that body released us from all responsibility in reference to the notification of the opposite party, or the other member of the Council, in respect to their next meeting. The Council agreed to inform J. B. Cook, leaving him to notify H. L. Hastings and Elder Burnham, if he (J. B. C.) still desired Elder Burnham's attendance. What Mr. Cook did herein, we are not informed; but we do know that it would have been wrong to have requested the attendance of the Council at their own expense. We did not expect them to do this, and the Council will testify that the friends here did not so neglect them. Certainly Eld. Burnham ought to have been duly notified in these particulars by the party whose duty it was to do this.

2. We fully agree with Bro. Burnham that "the Church is the highest tribunal on earth,"—and IF the Church in Rochester had decided this matter,—we should have bowed to the decision. At the commencement of these trials,—the WHOLE Church, before it was divided, appointed a Committee, in harmony with 1 Cor. vi. 1-5, to settle this matter, and we pledged ourself to abide their decision. H. L. Hastings refused to acknowledge the authority of THE CHURCH!!!—and initiated a course of procedure of his own, thus making himself a "tribunal," higher than the church! Consistency this, truly! After the whole Church had adopted measures for a full adjustment of these matters, and H. L. Hastings had treated the authority of the whole body with contempt, he succeeded in dividing the body, and creating a party, which without previous notice, at the hour of midnight, when a large portion of brethren had retired,—sanctioned his proceedings. Hence, Bro. Burnham, and all others whom it may concern, will please take special notice that we have not appealed from, but to the Church, while the undeniable facts show that H. L. Hastings refuses to submit to its authority! The Church, the highest tribunal, has justified us in

their decision, thereby showing the acts of H. L. Hastings and others, in this matter, are "illegal" and "unscriptural"; and are not the acts of the Church.

3. Elder Burnham has done his "best to induce Horace to meet a mutual council,"—but has failed in his praiseworthy efforts, and why is it that "Horace" has not heeded Eld. B.'s counsel? One of two answers must be given. He either feared an impartial investigation, or his conscientious scruples about the church being the "highest tribunal" were the cause. If the latter, why did he refuse to acknowledge the authority of that tribunal—the Church in Rochester before it was divided, when it chose certain of its members to adjudge this case? 1 Cor. vi. 1-5. Fear, must lie at the bottom of his refusal!

4. We are not "sorry" that we "have published this matter," as Bro. Burnham says he is; but we deeply regret that there has been just cause for doing so. Our accusers have circulated reports far and near, that we were expelled from the church in Rochester! They travel at large, occupy a conspicuous place in the Crisis, and we could not induce them to submit the matters of difference between us to the "highest tribunal" the Church, nor a mutual Council from disinterested churches, which as Bro. Burnham justly remarks, "indeed is another church, called by the consent of both parties." Under these circumstances our only alternative, tho' painful in the extreme, was the publication of the real facts in the case, that the innocent might be protected, and we vindicated from the false and slanderous reports of these misguided men.

We should rejoice to see a state of things in which "the little ones" would be "burdened" with nothing—but do not expect it in this age of trial; it is through "great tribulation" that the kingdom is to be obtained; some of these trials have at all periods been developed by members of the household; "Of your own selves," said Paul, "shall men arise, speaking perverse things, to draw away disciples after them." Such corruptions have to be exposed: they

cannot and should not be kept secret. We think it would be wrong to try to hide them. The writers of the Bible have spoken plainly of the faults as well as the good deeds of members of the church. They have rebuked sin, and warned people against it, in and out of the Church, especially the former. They have done it however in the spirit of christian kindness.

If we have not followed their example in this respect, we regret it, for we wish our defamers no ill, though we know they have greatly wronged us, and deeply wounded the cause of Christ. Notwithstanding this, it would rejoice us greatly to see this matter settled so that we could again take them by the hand as brethren and christians, and co-laborers in the cause of our soon-coming Savior. But we can do no more toward such a desirable consummation, until others take the initiative. The Church, the "highest tribunal," has decided the matter, and we cheerfully abide that decision; let our accusers acquiesce in the same, "*reconsider and rescind*" their "*hasty*" acts, and the way will then be open for these matters to be healed.

Bro. Burnham says, "I cannot as I now feel, disfellowship either party."—This shows that he agrees with the other members of the Council, that we have been wrongfully disfellowshipped by our defamers; hence it would appear that they should "*reconsider and rescind*"—their acts of "*haste*," as Bro. B. terms it. If such proceedings are to be tolerated and fellowshipped, then there is an end to all Gospel order and moral safety. If we have done wrong, we are willing to atone for it, and see not why others should be excused from this christian course. If we are worthy of fellowship, they cannot be, and *vice versa*. The responsibility rests on others, and we therefore leave them and this sad affair, in the hands of Him who will shortly judge every man, "as his work shall be," hoping we may not have occasion to recur to the subject again in the *Expositor*, unless we can announce a reconciliation of all parties concerned, ac-

ording to the *letter* and *spirit* of the law of Christ.  
EDITOR.

Bro. R. V. Lyon writes us as follows, from Canada West:

Truth is gaining ground. The *Expositor* is doing much good. Its course has my hearty approval. The decision of the Council before whom the difficulties in Rochester were tried, as published in the last number of the *Expositor*, cannot fail to convince every man and woman who do their own thinking,—that all the blame rests upon the head of those who refused or neglected to meet yourself before said Council and have matters settled according to the law of Christ.

Our friends in the State of New York are *specially* requested to comply with our request on page 266, as both Eastern and Western currency are refused here, that of *this State* being current. Our friends in other sections will bear us in mind in these trying times,—and each help a little. Friends at a distance, if they cannot obtain *New York* money, send *gold*. It will require a *special effort* of each one to sustain the *Expositor* during this *unprecedented time of financial and commercial distress*. See our receipts.

#### Questions, &c.

BRO. MARSH: On reading the *Expositor* for Aug. 1, p. 130, 131, I found 3 questions propounded, which were answered by you, and one of your answers I think, is not quite satisfactory; at least, not to me. It is the answer to the following question:

"Should an alien be baptized in order that his sins may be forgiven, or, because they have been forgiven?" You answer, "neither, unqualifiedly,"—and proceeded to state the design of baptism, which you say, is "in reference to the remission of sins which are past, and the final blotting out of sins in the future."

Why did you not at once give the Bible testimony on the subject, instead of your opinion about the matter? But

you say it is not a direct Bible question. Well, it comes so near being a Bible question, that a Bible answer will answer it, at any rate. Acts ii. 38, "Repent,—and be baptized, every one of you, in the name of Jesus Christ"—what for, Peter? "For the remission of sins; and ye shall receive the gift of the holy spirit." Do you say that this language needs to be qualified,—then, I ask, *who* has God ever authorized to qualify declarations, which He, by his holy spirit, inspired his holy Apostles to put forth?

With due respect,

I remain,

Your brother in Christ,

Looking and praying for the coming of Jesus, to establish his blessed and glorious reign on earth,

JOSEPH MESSINORE.

Millwood, Ind.

REMARKS.—We did not give our "opinion," but the original import of Acts ii. 38, which is rendered by Dr. A. Clarke, "in reference to the remission, or removal of sins." A. Campbell's rendering is nearly the same, it is, "in order to the remission of sins." Justification comes by faith, which precedes baptism. A man cannot be justified when under the condemnation of sin; therefore sin must be remitted before baptism. The final blotting out of sin will take place at the coming of Christ.—Acts iii. 19. Baptism is in reference to both the remission of sins which are past, and the final future blotting out of sins. As to the past, baptism is representative of justifying faith in the death and resurrection of the Son of God. As to the future, baptism is representative of the Christian's death and resurrection, which will be the great and glorious crowning work of blotting out forever all the sins of God's people. Like the Lord's Supper, baptism pertains to both the sufferings and glory of Christ; on the one hand it grasps the *cross*, and on the other, the *crown* of the Son of God.

EDITOR.

"Blessed are the pure in heart, for they shall see God."

**James Chalen & Sons, Bulletin Buildings, Philadelphia, will Publish, October, 1857, the City of the Great King,**

OR, JERUSALEM AS IT WAS, AS IT IS, AND AS IT IS TO BE. By DR. J. T. BARCLAY, Late Missionary to Jerusalem.

Highly embellished with Chromographic Illustrations. Steel Engravings by the best Artists, Periscope Panorama of the entire Circuit of the City and Environs, Explanatory Diagrams and Maps. and fine Wood Engravings. Also, Steel Portrait of the Author.

The Engravings will be executed in the highest style of art, from Photographs and original designs, illustrating the various phases of the city, Ancient, Medieval, Modern, and Millennial; also Restoration of the Temple and City as invested by Titus; notices of its Jewish, Christian, and Heathen antiquities; its Present Political and Moral Condition; Future Prospects, &c.

This work is the result of investigations made during *three and a half years'* residence in the Holy City, with facilities for prosecuting researches never heretofore enjoyed. It was undertaken with special reference to the elucidation of the Holy Scriptures, the Talmud, the Works of Josephus, the Crusaders, and Pilgrim Chroniclers. The many valuable discoveries made in the Temple Enclosure, and other sacred localities, to which Dr. Barclay was admitted by *special* Firman, with permission to explore those hallowed spots, so jealously guarded for many centuries, and now for the first time presented to the Christian public, will introduce a new era in sacred Topography. The profound interest attaching to every inch of the Temple grounds from the Tower of Antonia down to its lowest substructures, invest his explorations of that sacred enclosure with great importance. The mysteries of the Mosque of Omar, the Tomb of David, the great Quarry Cavern beneath the hill Bezetha, the Subterranean Temple Lake (both discovered by the author), and nether Jerusalem in general, hitherto but little known, together with other features of interest, are amply disclosed. It is not intended as merely the vehicle of these matters, however interesting and important they may be, but as a most comprehensive and accurate work on the Topography and Archaeology of the Holy City. No portion of the world is attracting so much attention at this time as that of Palestine, and the interest will continue to increase. The



Publishers do not hesitate in announcing this work as the most accurate, reliable and interesting on Jerusalem, Ancient, Medieval and Modern, ever published in this or any other country. The splendid Chromographs (printed in 8 rich colors,) fine Steel and Wood Engravings, Diagrams, Maps, and Panoramic Views, impart to it an interest and value which no other work on the subject can claim. To those who prefer fact to fiction, scrupulous truthfulness of representation to the speculative sketches of fancy, that so often libel the sacred localities, this work cannot but prove gratifying and instructive in the highest degree.

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Of the merits of this forthcoming work, we cannot definitely speak: it will doubtless be a highly interesting and very valuable work, and we therefore recommend our readers to send on their orders without delay, accompanied with the cash.—ED. OF THE EXPOSITOR.

MAP OF JERUSALEM AND ITS ENVIRONS. By J. T. Barclay & Sons. Approved as the most accurate map extant, by many distinguished travelers and writers on the Holy City. Invaluable to Sunday Schools and students of the Bible. Plain, 50 cents, colored, 75 cents; pocket-book form, \$1.00, postpaid; mounted and varnished (by express only), \$1.75.

“Counsel in the heart of a man is like sweet water.”

### Obituary.

DEAR BROTHER:—It becomes my painful duty to inform you of the death of our sister, PAMELIA, wife of TIMOTHY TWITCHELL. She fell asleep in Jesus, Aug. 22, 1857, aged 64 years, 4 months and 2 days.

She has been afflicted with disease for a long time, which terminated in her last illness, viz.: asthmatic consumption.

She bore her sufferings with great patience, and near the termination of which she was filled with joy so as to shout the praise of God. She frequently repeated the following words of the poet,—

“Jesus can make the dying bed,  
Feel soft as downy pillows are,  
While on his breast I lean my head,  
And breathe my life out sweetly there.”

Bro. Twitchell and the other members of his afflicted family, feel their loss to be irreparably great, yet they mourn not as those who have no hope; for they have the strong assurance, that if they live faithful in the cause of Christ, they will meet her from whom they are now separated by the power of death, in the kingdom of God, where there will be no more sorrow, but eternal life and unending felicity will be the exceeding great reward of the faithful.

Your brother, &c.,  
J. W. MARSH.

Greenfield, Ill., Aug. 22, 1857.

Thus another of my father's family has fallen in death. Pamela our oldest sister, and dearly beloved by us all.—We resign her to Him—whom she believed, as we have previously resigned our honored parents, and *eight* brothers. Three brothers and two sisters yet survive of the family, and are “looking for that blessed hope.” How soon our numbers will be again thinned by death, we know not, but it cannot be long, for the hand of disease and age approaches.—May we be ready, and may the consolation of the Gospel of life comfort the hearts of our brother Twitchell, and his dear family, under the great bereavement they have been called to sustain in the death of sister PAMELIA.—ED.

DIED, in South Creek, Pa., Sept. 13, 1857, Lucinda Ellen, daughter of David R. and Lydia Moore, of brain fever,—aged 7 years, 5 months.

Little Ellen was the delight of her parents, for she possessed a very amiable disposition, and was characterized by a sweet, meekness of temper, not very common in children of her years. On Tuesday, Sept. 8, death laid his violent and relentless hand upon her, while at school, and she came kneeling and trembling to her mother, with sad exclamations, "O my head!—my head!" All possible aid was administered, but to no purpose, for death claimed her as a victim. The whole neighborhood seemed to be stirred by little Ellen's sufferings, and tendered their services in every possible manner; her associates in school, and some younger than herself came in to sympathize in her pain, and drop a tear over her dying couch. But she sleeps, as we trust in Jesus, and will, until he shall say, "Come ye blessed of my Father, inherit the kingdom" yea, and "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God."

On Tuesday, the 15th, little Ellen was buried. A large congregation assembled to sympathize with her afflicted family. A discourse was delivered by the writer, from Isa. i. 18, "Come, now, and let us reason together, saith the Lord."

After showing that man, by his Creator was endowed with moral and intellectual faculties or reasoning power, not for low, fleshly and sensual purposes,—but for a high and holy calling, even the attainment of life eternal, which is in Jesus Christ, by developing a certain amount of christian character and moral principle, through the exercise of those faculties, in reasoning with Jehovah on the various subjects His revelation presents for our reflection,—and also showing that man is responsible to his Creator for the due and proper exercise of all his talents, as Jesus hath said. The theme upon which we could profitably reason with Jehovah on the present oc-

casion was the cause of little Ellen's death.

I then proceeded to show the people that the cause was this: God made Adam, the first man, mortal, and gave him a remedy in the tree of life,—and when he was driven from that tree, death was the only alternative, and so all his progeny are mortal. Death would have been the end of all mankind, if God, in his goodness, had not provided a remedy, in the person of Christ, but, glory to His great name, He so loved the world that He gave his Son to die, that they might live through him, and not eternally perish in their own mortality, but have *unending* life through his name, if they will only *repent of sin,—believe in Christ, and obey his word.*

God has the *power* to do this. Jesus declares it to be his Father's will, that by a resurrection from the dead, *life* shall be given to all the dead in Christ.

Good attention was given to the address, and I hope it may bring forth fruit unto eternal life. Paul may plant, Apollos water, but God must give the increase: therefore we commit all to him. The following lines were sung as the closing exercises on this solemn occasion:

[TUNE—"Mount Vernon"]

Close the eyelids, press them gently  
O'er the dim and leaden eye—  
For the *life* that made them lovely,  
Has returned unto the sky.

Scatter flowers o'er her pillow,—  
Gentle flowers so pure and white—  
Lay this bud upon her bosom,  
And, now, gently say, Good night!  
While the twilight shadows gather,  
We shall wait in vain to feel,  
Little arms all white and dimpled,  
Round our necks so softly steal.

Our wet cheeks will miss the pressure  
Of sweet lips so warm and red,  
And our bosom rent of treasure,  
Miss that darling little head.

We are glad, O heavenly Father!  
That her infant heart was pure:  
We are glad, although we miss her,  
That life's woes she won't endure.

We are glad, though tear-drop falleth,  
And alas! we surely know—  
That our fire-side will be lonely,—  
We shall miss our Ellen so!

Fold her hands, and o'er her pillow,  
Scatter flowers all pure and white—  
Kiss that marble brow and whisper,  
Once again, a last "Good night!"

Still again we hope to meet thee,  
In a land where all is fair;  
Then, through Christ, we hope to greet thee  
And his full redemption share.

O! that world is full of glory—  
Full of joy, and free from pain:  
There we'll tell the joyful story,  
We are born, yea, born again!

Sleep then, Ellen, yea sleep sweetly,  
In the grave, till Christ shall come.  
He will spoil its power completely,  
And bring all his exiles home.

C. F. SWEET.

Ulster, Pa.

The brethren in Buffalo have organized a Church in accordance with Gospel order the only test of fellowship being christian character. We therefore invite ministering brethren, and all to come and meet with us, there being only one Advent meeting in this city.

The meetings are on Mobawk street, near Main, three times on Sunday, and Thursday evening of each week.

For the brethren,

ROB'T. HUMPHRIES,  
Buffalo, N. Y., Oct. 13, 1857.

FROM BRO. Y. HIGGINS.

BRO. MARSH: I see by the *Expositor* of Sept. 1, that you have again returned to your home and family. I think that the Conference holden in this place has had a mighty influence to wake up investigation among the people to know the truth; and we can but hope that it will induce them to love and keep the commands connected with the truth of the gospel, for such only will be participators with Jesus in possessing the Abrahamic inheritance. In my enfeebled state of health, I could but feel for a number of days after the close of the Conference like a way-worn pilgrim, far from home and friends, for on parting with the brethren all my mental powers partook in a measure of my physical prostration, so much so that I could but


weep, with heaviness of heart, and say, "Come, Lord Jesus," and gather us into the promised rest, that we may meet to part no more.

It has been a consolation to me to hear from you Bro. Marsh, and I hope soon to hear from Bro. Field, Proctor, Langarl, Miller, and other heralds of the truth, to whom we gave the parting hand at the close of the Conference.

You and others of the friends will remember how feeble I was during the Conference: for nearly 1 year past, I have been so ill much of the time as to be unable to speak in public, and therefore could not travel: but the next week after the close of the Conference, I received a box of pills of Dr. J. C. Ayer,—Lowell, Mass., which have already had a very salutary effect, so much so, that I expect soon to be able to travel some, and proclaim the truth to my fellow men, as I have done in days past. I feel grateful indeed, to the blessed Savior that I have found an antidote which has already relieved me in a great measure from the distressing afflictions I have endured, and I hope a radical cure may be effected.

Yours in the blessed hope,

Y. HIGGINS.  
Kingsbury, Ind., Sept. 13, 1857.

 Of the Great Head of the church it is written, "In Him dwelleth all the fullness of the Goehood bodily, and ye are complete in Him, in whom are hid all the treasures of wisdom and knowledge."

It is the imperative duty of the churches and ministers to come in contact with the masses,—to go among the people—to reach them somehow—What for? That they may convert souls and bear witness to the truth.

"To do justice and judgment is more acceptable to the Lord than sacrifice."

"The getting of treasure by a lying tongue is a vanity."

# 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. XXVIII.] ROCHESTER, N. Y., NOVEMBER 1, 1857. [No. 11.

## Lectures on the Prophecies.

BY ELHANAN WINCHESTER.

### LECTURE XI.

*The subject of the outward blessings of the Millenium continued. — Women shall probably bring forth children then without danger, and with little or no pain: being delivered from the curse which was pronounced at the fall.—No children shall die in their infancy, nor any persons, except rebellious sinners, during the whole period: but health, ease, happiness and long life, shall be restored to mankind as before the flood, and more abundantly.—In consequence of these blessings, there shall be an inconceivable increase of inhabitants in the world during the Millenium.—A calculation made upon certain suppositions: the numbers immense, how will they find room to dwell on the earth? Answered. What will they do for food? Twelve answers given to this question.*

I now come to show that *Women shall bring forth children without danger, and with little or no pain; being delivered from the curse which was pronounced at the fall.*

The curse pronounced upon woman at the fall, is thus expressed:—"I will greatly multiply thy sorrow, and thy conception; and thy desire shall be to thy husband, and he shall rule over thee." Gen. iii. 16. Notwithstanding this curse women used formerly greatly to desire children, in hopes of bringing forth the Messiah. Thus poor Eve, or Hevah, our first mother, when she conceived and bare Cain, was greatly rejoiced, and said, "I have gotten *Aish Ath* Jehovah, a man the Jchorah."—Gen. iv. 1. But she was under a great mistake; for the

child she brought forth was the murderer that first brought death into the world. But when 4,007 years were past, the favored virgin Mary brought forth the man, the Jehovah, whom our first mother supposed she had borne, and which the holy women of old desired to bear. Long was hope deferred, and doubtless many an heart was sick thro' the delay; but the time, the appointed time came at last; the long expected promise was at last fulfilled, and the virgin Mary was magnified by God, whose name is holy.

Hail, highly-favored virgin, mother hail!  
O happy thou, to bear the promis'd seed!  
Thy name, O woman, through long ages  
curs't,  
And oft derided as the source of ill,  
Shall now be blest a thousand ages hence;  
Since Prince IMMANUEL was of Woman  
born.

Women have in general been great sufferers, not only in the pain of bearing and in the care of bringing up children; but, in all savage nations, all the drudgery and hard labor is laid upon them, and much so in many civilized nations. Besides this, they are made subservient to the brutal lusts and passions of men: and in the Christian world, to the disgrace of humanity, they are frequently degraded as having no souls—reflected on as being easily deceived—as having introduced sin into the world—and, punning upon the English word *woman*, the licentious wits would be thought very sensible in finding the words *wo*—and *man* in the name.

I was asked once, Whether a woman was ever said in the Bible to have a *soul*? I happened to be able to remember

that Mary said, "My soul doth magnify the Lord," &c. I was then asked Whether it was not her particular privilege to have a soul? I happened to remind him of the Shunamite, that came to Elisha, and held him by the feet, and his man sought to thrust her away; but the prophet said,—“Let her alone; for her soul is vexed within her,” &c.—2 Kings iv. 27.

I might have mentioned Rachel, who when her soul was in departing, (for she died) called her son Ben-oni, or *the son of her sorrow*; but his father called him Benjamin, or *the son of the right hand*.

As I am unawares got into this subject, I will just note, that in Num. xxx., a woman's soul is mentioned 11 times in 10 verses, from the 4th to the 13th inclusive; where she is all along considered as a free agent, as a rational creature, capable of vowing and performing; and except her father, (if she was in her youth) or (if married) her husband, made void, her vows, by forbidding the performance of them, they were to stand, to all intents and purposes, as though they had been made by men.

If woman had the fault and misfortune of bringing sin into the world, she had the honor and happiness of bringing our Savior into the world; which, according to the universal plan, will fully repair the damage and loss occasioned by sin, but not indeed upon any other view: But if, as Mr. Wesley says, in his Poems on Divine Love—

“That vast unfathomable sea  
Shall swallow up all of Adam's line,  
And ev'ry soul of man shall be  
For ever lost in love divine.”

Or, as Paul says, *Where sin abounded, grace did much more abound*: Then shall the cure be as great as the wound, and the remedy as powerful as the disease; and poor woman may be said to have brought as much good as evil into the world, if not more: but upon any other principle, woman has brought more evil than good into the world, and will always have reason to be sorry that she ever existed.

If it be said, that “Adam was not deceived, but the woman, being deceiv-

ed, was in the transgression;” and therefore we ought to despise women: I deny the consequence. Man sinned wilfully, with his eyes open, in complaisance to his wife; he is therefore the greatest rebel. Men are only cautioned not to be ruled, led, or governed by women;—but are not suffered either to tyrannize over, or to despise them.

And for the encouragement of poor woman, who might be ready to think herself cast off from God, and not an heir of salvation, because she led man into sin, in consequence of which God hath forbidden her to teach or to usurp authority over the man, but to be in silence; it is said, “Notwithstanding she shall be saved in child-bearing, (or, by the birth of the man-child Christ Jesus) if they continue in faith and charity,—and holiness with sobriety.”—1 Tim. ii. 15.

Thus we see they are equally the subjects of the grace of God, and heirs of salvation, as the men; and, by the same parity of reasoning, shall be delivered from the curse in the Millenium, as well as the men: and though the Scripture doth not expressly say that the pain, danger and difficulty of child-bearing shall be then removed; yet the nature of things implies it; and the following observations seem to confirm the matter beyond dispute.

1. Women are included in the general description *men*, or *mankind*; unless they are particularly distinguished. As when we say God made all men, we include women—or, Christ tasted death for every man, we mean also for every woman—or, it is appointed for men once to die, cannot exclude women, who die as well as men. So all the glorious promises made to men in the gospel, and especially in that blessed period which is to come, equally respect women, as well as men.

2. As pain and sorrow in conception and bringing forth children, came in consequence of sin and transgression, it is natural to suppose, that in proportion as the cause shall be removed, the effect shall certainly cease. It is supposed that the virgin Mary brought forth our

Savior without pain, as he was conceived without sin.

3. In warm and temperate climates, and especially where people live temperately, and are acquainted with the simple remedies which nature hath provided,—the danger, difficulty, distress and pain attendant on child-bearing, are much less than in these kingdoms where things are quite different. Therefore, in the Millenium, when all climates shall probably be temperate and regular—when all idleness, drunkenness, irregular passions and desires, intemperance of every kind, anxiety, care, great fatigue, hard labor, &c., shall be no more, when good health shall abound—when the knowledge of simple remedies shall be general—and more especially, when we consider that the leaves of those trees that will grow upon the banks of the river mentioned in Ezek. xlvii., will be for medicine; and many circumstances shall take place, all tending to promote human felicity—there can be no room to doubt but that the curse will be removed from woman, so far as that she may bear children without sorrow, danger or pain.

4. I think this is sufficiently plain, from that passage in Isa. lxxv. 23, "They shall not labor in vain, nor bring forth for trouble;" as well as from the consideration that no children shall die in their infant state: for if women were to conceive and bring forth children then, with the same danger, difficulty and pain, as now; both mother and child would sometimes unavoidably perish, as now is frequently the case; and there would also be the voice of crying and weeping, which we are assured shall not be.

Having demonstrated this point, I proceed to the next, viz.: That *no children shall die in their infancy, nor any persons, except those who rebel against the Lord, during the whole period.*—I mention these two articles together, because the proofs of both (on which I depend) are so connected that I cannot separate them; and as I rest this part wholly on Scripture proofs, I shall di-

rectly proceed to produce those which I think fully sufficient.

"There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner, being an hundred years old, shall be accursed." Isa. lxxv. 20. Or, as Bishop Lowth translates the passage, "No more shall there be an infant short-lived, nor an old man who hath not fulfilled his days: for he that dieth at an hundred years, shall die a boy; and the sinner that dieth at an hundred years, shall be deemed accursed."

The sense of these words is so plain, that he that runs may read—There shall be no more thence an infant of days; i. e. There shall be no infants cut off: for to say that none should be born, would be expressly contrary to the sense of the whole passage. The only meaning must be, that none shall die in their infancy; for he that shall die so young as an hundred years old, shall die a mere child, or boy, as to age: and not only so, but they who die so young as an hundred years only, shall be deemed accursed, cut off in their youth for their transgressions.

"In those days they shall say no more, The fathers have eaten a sour grape,—and the children's teeth are set on edge. But every man shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge."—Jer. xxxi. 29, 30. Children, that die in their infancy, cannot properly be said to die for their own sins, but rather for that of their first father, who hath sinned, and thereby death hath entered into the world: they bear his iniquity, so far as to die: "Death reigned from Adam to Moses, even over them who had not sinned after the similitude of Adam's transgression." Rom. v. 14.

But though infants shall not die, men may, if they sin; and it is probable that the punishment of death will soon follow wilful sin. Thus much for this part of the subject.

*Health, ease, happiness, and long life shall be restored to mankind as before the flood, and more abundantly.*

There are many beautiful pictures of this happy state drawn in the prophecies by the direction of Jehovah; but one alone contains all these subjects united: where God says—"Be you glad and rejoice for ever, in that which I create: for behold I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall no more be heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner, being an hundred years old, shall be accursed. They shall build houses, and inhabit them; they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree, are the days of my people; and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of Jehovah, and their offspring with them. And it shall come to pass, that before they call, I will answer; and whiles they are yet speaking, I will hear. The wolf and the lamb shall feed together; and the lion shall eat straw, like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith Jehovah." Isa. lxx. 18-25.

This beautiful passage seems so plain and full to the purpose, as scarcely to leave room for hesitation to those who believe the Scriptures: such must acknowledge that great outward as well as spiritual blessings, are promised here, in the most express manner. There can be no doubt but the people of that land shall enjoy uninterrupted *health*; or, if at any time they should feel any complaints, the leaves of the trees which shall grow by the side of that wonderful river spoken of by Ezekiel xlvii. shall prove the most salutary medicine to them. As they shall enjoy *health*, so also *ease*: for the earth shall yield her increase in great plenty, as I have men-

tioned before; anxiety and care, hard labor and disappointment shall scarcely be known. Great must be the *happiness* of that people whose God is Jehovah: See a beautiful picture of the felicity of a city of that age, in Ps. cxliv. 12-15. How happy must such a people be, who shall know that God is nigh; and that *before they call, he will answer; and whiles they are yet speaking, will hear!* who shall build houses, and dwell in them; plant vineyards, and eat the fruit of them, &c. The whole passage is a description of their happy state in that glorious period. Their longevity is described by comparing their days to the *days of a tree*; and that they shall *long enjoy the work of their hands*;—neither of which can be said of any of the inhabitants of the world at this time in which our lot is cast.

The days of men are now compared to the grass and flowers of the field; they soon fade, and we enjoy our labors but a few days. They who acquire most of the riches of the earth, soon depart, and leave their wealth to others. But then the days of God's people shall be like the days of a tree. It is judged that some trees will endure nearly 1,000 years; and no doubt we must understand their days to be likened to these, and not to those that are shorter lived than man is now. It would be saying nothing, to say that their days should be like the *peach tree*; but to say that their days shall be like the *oak*, would be a glorious promise; therefore we must understand the matter in that light. And indeed, from the circumstance before mentioned, that *he that dieth at an hundred years old, shall die a boy*,—or shall be reckoned as dying in childhood: it is evident that the course of man's existence in that happy state, cannot be much less than a thousand years.

But as it is evident that a long date shall be given to the lives of men, by their being compared to the days of a tree; so it is equally evident, that the prophet has no intention of describing the endless happy state of existence which the righteous shall enjoy hereafter:—since it would be incongruous to com-

pare their endless life with the days of a tree, which must fail and die at last, however long it may continue. So that it appears to be a life of health, peace, plenty and prosperity, in this world, that is described, and that shall be continued for a long season.

But before we go any farther, it may be proper to answer several questions.

1. These glorious things are spoken of as though they should be manifested in the land of Canaan; and may they not be chiefly confined to that country? I answer: Though the Scriptures, for the comfort of the Israelites under their many afflictions, seem to speak chiefly of the blessings that shall come upon them, and their country in the latter days;—yet as we are assured that the earth shall be full of the knowledge of Jehovah, as the waters cover the sea; there can be no doubt but that the same temporal blessings shall replenish the whole earth, as shall the land of Canaan, only not in so great a degree. The Israelites may be considered as the world in miniature, and their history the history of mankind. The things that happened to them were our examples, and were written for our admonition; and therefore, by parity of reasoning, the blessings that shall come upon them, shall not be confined to them alone, but shall be extended to all nations; so that all people shall rejoice together.

But it may be asked, Whether we may not understand the words, *As the days of a tree, are the days of my people, and mine elect shall long enjoy the work of their hands*; as a promise of a long continuance of that happy state, without including in it any promise that individuals shall live 800 or 900 years as before the flood? To this I answer, that if we do not understand the words in the sense in which I have explained them, they do not seem to contain any promise at all; for the days of men since the flood, altogether have far exceeded the days of a tree; yet Moses in his time said:—

“The days of our years are threescore years and ten; and if by reason of strength, they be fourscore years, yet

is their strength labor and sorrow; for it is soon out off, and we fly away.”

So that we must understand the words as a promise that the days of men shall be lengthened from 70 or 80 years, to be like the days of a tree, and that they shall personally long enjoy the work of their hands; long shall they dwell in the houses which they shall build, and long eat of the vineyards which they shall plant; which cannot be the case while their lives are short as in our days. Infidels pretend that the vital stamina of man could never last so many hundred years as the Scripture informs us they lived before the flood; and therefore they disbelieve and deride the Mosaic history: while others who profess to believe Divine revelation, suppose the years were only months. But if the years before the flood were only months, Methusaleh who lived 969 years, was so far from being the oldest man that ever lived, that we have many now-a-days that live much longer than he, and some instances of those who live to be double his age. Henry Jenkins, for instance, a native of this island, lived 169 solar years, which is 2,028 solar months, and 2,084 lunar months: and in the year 1771, there died in Scotland a person aged 176 years, if I mistake not; and there is not a year passes but some even in this city die upwards of an 100 years old, who are all much older than Methusaleh was, if their years then were only the revolutions of the moon.

But the truth of the case is, they could calculate the return of the sun to its original cardinal point, as well as we can, as Mr. Kennedy has proved in his *Scripture Chronology*; and we read of months at the time of the flood; as whoever will take the pains to read with care and attention, the 7th and 8th of Genesis will perceive: and we not only read in Noah's journal of the *first, second, seventh and tenth* months of the year, but of the *first, seventeenth, and seven-and-twentieth* days of the month; and also that the waters prevailed upon the earth *an hundred and fifty days*:—and yet, in the *seventh month, and seventeenth day of the month*, the waters



were so far abated that the ark rested upon the top of a mountain: from all which circumstances it is evident that their years were nearly the length of ours; and I have no doubt they measured them with great exactness, by the yearly returns of the sun to the cardinal points.

I should not have spent so much time in confuting so weak and vain an opinion, had I not heard one of the most sensible men that I know, give it as his opinion: he is also an excellent mathematician and geographer, has read abundance of history, &c., and professed to believe the Scriptures. But wise men sometimes speak foolishly. And as for the impossibility of men living to 800 or 900 years, it is not worth mentioning: and the contrary will be shown in the Millenium, by which means the Mosaic history will be then fully vindicated, and all vain objections better refuted by facts than they can be now by arguments. Then shall the air be so mild, the water so salubrious, the fruits so wholesome, and the very leaves of the trees so medicinal, as that diseases shall hardly be known. Add to this, that temperance shall be universally practised, and those baleful passions of men that now bring on diseases and death, shall then prevail no more during that period. The minds of men being freed from anger, malice, envy, jealousy, discontent, and all anxiety, and filled with universal benevolence and the pure love of God; and their bodies being freed from painful and severe labors; and they living in temperance, ease, chastity, and domestic felicity; their lives under these circumstances would naturally be prolonged. But when we consider farther, that all the elements shall be brought into that state and temperature that shall best promote the health and happiness of the inhabitants of the world, and that God himself shall add his blessing to them; that they shall be the seed of the blessed of the Lord, and their offspring with them, there can be no reasonable doubt of their long continuance in this happy state and situation.

But will the inhabitants of the earth

die when they have arrived to that age? or be received into the camp of the saints, and pass from this earthly paradise to glory and immortality? I rather think the latter is the truth: for as sin will be banished in a great measure from the earth during that period, it is not reasonable to suppose that the trophies of death will be numerous; and it is highly probable to me, that the most of those who are suffered to live to see the beginning of the Millenium, will, together with their descendants, abide in that happy state till at or near the close thereof, when other scenes shall take place, of which I cannot speak in this Lecture, being now only engaged in describing and enumerating the outward blessings of the Millenium.

I come now to show, that, *In consequence of all these blessings, there shall be an inconceivable increase of inhabitants in the world during the Millenium.*

As there will be no wars, famines, pestilences, earthquakes, nor other desolations; and as no children shall die in their infancy; as the necessaries of life shall be easily and plentifully procured; there can be no doubt but there will be an inconceivable increase of inhabitants on the earth during the Millenium, and a number almost infinite will be found on the globe, towards the close of that period. I think it cannot be reasonably doubted, that the inhabitants of the earth will double twice in a century, or once every 50 years, and, of consequence, 20 times during the Millenium. But here we must avoid a mistake, into which the ingenious Mr. Reader has fallen, in his calculations, owing to his beginning with a thousand millions of people; which number, when doubled 20 times, produces more persons by far than could stand at once upon our globe, supposing the whole face of it to be a level plain, without any waters, houses, trees or other impediments to prevent them standing as near as possible to each other. This shows that there must be a great fault somewhere; either in beginning with too large a number at first, or supposing them to double too fast;

the first of which is certainly the case — He fell into this mistake, as others have done before him, by not considering that the Scriptures give us intimations of such destructions, by wars, famines, pestilences, earthquakes and other calamities, as shall destroy the greater part of the inhabitants of the globe before the Millenium begins:

For even in the land of Israel it is said, (Zech. xiii. 8, 9,) "And it shall come to pass, that in all the land, saith Jehovah, two parts therein shall be cut off, and die; but the third part shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: and they shall call on my name, and I will hear them. I will say, It is my people; and they shall say, Jehovah is my God."

Most of the prophets speak of this general slaughter, which shall make way for the kingdom of peace. Isaiah says, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself, as it were, for a little moment, until the indignation be overpast; for behold, Jehovah 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. xxvi. 20, 21.

"For the indignation of Jehovah 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," &c. See chap. xxxiv. 2, 3.

The knowledge of this general destruction is of such importance, that all the nations are solemnly warned to attend to it, as in verse 1. "Come near, ye nations, to hear; and harken ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it."

For want of attending to this matter, (though no subject in the sacred pages is plainer) many have supposed that the Millenium will begin with as many, or more people than are now on the earth; in consequence of which, if they increase at all during that period of peace and

prosperity, the earth will be utterly unable to contain its inhabitants. But the Scriptures, properly attended to, will correct that mistake. "Therefore wait ye upon me, saith Jehovah, 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 mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy." Zeph. iii. 8.

This verse in the original is a great curiosity, having all the letters of the Hebrew alphabet therein; but the threatenings contained in it are so awful, as to banish all levity from the minds of the readers, and fill those who believe the prophecies with great concern, at the amazing judgments that shall desolate the globe immediately before the Millenium shall commence. For it is directly added, "For then will I turn to the people a pure language, (or, lip) that they may all call upon the name of Jehovah, to serve him with one consent, (or shoulder). For beyond the rivers of Ethiopia, my suppliants, even the daughter of my dispersed shall bring mine offering." Verzes 9, 10.

God, by Ezekiel, speaks of the destruction of that mighty army of Gog and Magog, who shall fall upon the mountains of Israel, and the fowls of heaven shall eat their flesh, whose bones shall be so numerous as to employ all the people of the land 7 months in burying them: see Ezek. xxxviii.; xxxix.— And by Zechariah he speaks of the same dreadful slaughter, chap. xiv., and also describes the method he will take to subdue and bring under the nations that are left: He will command them to come up from year to year, or to send deputies to worship the King Jehovah of Hosts; and to keep the feast of tabernacles at or near Jerusalem; and they that will not thus make their submission to him, shall have no rain upon their land until they submit; the consequence of which will be a dreadful famine, by which such nations must perish. God says, "For the nation and kingdom that will not serve thee shall perish!—yea,

those nations shall be utterly wasted." Isa. lx. 12.

It would be a work of great labor indeed, to collect all the prophecies upon this head. The peaceable kingdom of Christ is always represented as being preceded by the sorest destructions upon his enemies, and the nations that oppose him. See Ps. ii.; Isa. lxiii. 1-6, and especially Rev. xvi.; xvii.; xviii.; xix.,—where, *first*, there is an account of the 7 Vials of the wrath of God being poured out; *then*, the destruction of mystical Babylon, or Rome Papal; and, *lastly*, the mighty overthrow of the kings of the earth, and their armies, (headed by the Beast and False Prophet) who were gathered together to make war against the Son of God: and all to make way for the glorious Millenium, which shall then begin. Alas! who shall live when God doeth this? "For by fire, and by his sword, will Jehovah plead with all flesh; and the slain of Jehovah shall be many." Isa. lxvi. 16.

I think if we therefore suppose one-third of the inhabitants of the earth to survive, it will be as many as can be reasonably expected; and I am rather inclined to think, that, take the whole earth together, not more than one-tenth will be preserved through these judgments; and perhaps even that calculation may be too high; for many whole nations shall be destroyed; and if even in all the land (which I take to be the land of Israel) two parts shall be cut off and die, what proportion may we expect will be destroyed in the other parts of the globe? Instead of beginning my calculations with a *thousand millions*, I shall begin with an *hundred millions*; and allowing them to double once in 50 years, there will be, at the close of the Millenium, no less than the inconceivable number of one hundred and four billions, eight hundred and fifty-seven thousand and six hundred millions of inhabitants on the globe—104,857,600,000,000—which is more than five hundred and fifty-three times as many as would be born in six thousand years, at the rate of one a second, or sixty a minute: and more than three thousand three

hundred and twenty-two a second, during the thousand years, upon a medium.

But some will say, Can this number stand upon the earth at once? Yes:—but it will be more than four thousand four hundred and fifty-two to every acre of land in the habitable globe, according to Mr. Guthrie's account of it: but as he reckons more than four-fifths of the terraqueous globe for seas and unknown parts, and as near half the land in the world is yet undiscovered and unknown to us; we will venture to give as much more, at least.

This will contain them easily; besides, multitudes of towns may be built upon rivers and lakes of water, as is the case at present in some parts of the empire of China. Vast numbers may be employed upon the ocean, which shall then be free from storms and tempests; and the abundance of the sea shall be converted: and God shall be the confidence, not only of all the ends of the earth, but of them that are far off, upon the sea: so that a seaman's life will then be as holy and happy, as it is now sinful and miserable. All climates, and every part of the earth, shall be habitable and fruitful: and abundance of new and delightful islands may arise in consequence of the violent shakings and commotions of the earth, which shall take place at the coming of Christ; and abundance of land may be made by art, by filling up the sea near the shores, which may be a delightful exercise to the numerous inhabitants.

By these means, and perhaps many others that we cannot even foresee, the inhabitants of the globe may be accommodated with dwellings, and that with ease.

But what will they do for provisions? To this question I shall return the following answers.—

1. There can be no want till the inhabitants have doubled ten times, or for the first five hundred years: as the habitable globe will be capable of supporting an hundred times as many as now dwell upon it, at the least, by cultivation alone, when all the barren and desert lands shall become fruitful.

Dr. Goldsmith says, in his *Deserted Village*,

"A time there was, ere England's woes began,  
When ev'ry rood of ground maintain'd its man."

If four can be sustained from the produce of an acre, now the ground is under the curse; how many may be maintained by the same quantity, when God shall give his blessing to the earth, and cause it to yield its increase?

2. I apprehend that fruits shall be for meat, in that age; and that in the land of Canaan, where the greatest number of inhabitants shall dwell in proportion, the fruit of the trees shall be always in season; which will afford a prodigious supply of food indeed. And I am inclined to think that all the seasons will be so woven into one, even through the earth, as that no blasting winds, or chilling frosts, shall any more be known; and thus both the gardens and the trees shall constantly yield their increase for the supply of the inhabitants.

3. Luxury, extravagance, wasting, gluttony and intemperance shall be known no more; but sobriety and temperance shall universally prevail; so that there shall be a full supply of all necessary things, and more shall not be desired. Even now a very little would suffice us, if we would let it; the real wants of nature are but few, and easily satisfied.

4. As mankind shall be freed from excessive labor, and shall have no fear of want, they will not need half the food they do at present.

5. The common drink of the inhabitants of the earth will be water; except on certain occasions, a little wine, produced from grapes of their own cultivation. The vast quantities of grain now wasted to make artificial liquors, will then be employed for food.

6. In the islands of the Southern Ocean there are trees that bear a very large kind of fruit, which, when roasted in the fire, is fully equal, if not superior, in taste and quality, to the best wheat bread: and in the Millennium these trees may become generally known and culti-

vated; which will be an easy method of obtaining bread.

7. No doubt milk and its productions, butter and cheese, will be a principal part of the food of the inhabitants in that age; and no doubt honey will be greatly in use.

8. Animal food will sometimes be eaten, but not in the quantities as now.

9. But fish will continue a very considerable part of the food of mankind in the Millennium, and especially towards the close of it. And perhaps for this very purpose, the waters so much exceed the land in the terraqueous globe, that they might be reservoirs for fish.

And it is very remarkable, that in those parts of North America that are the most distant from the ocean, there are many vast Lakes, or inland seas, of fine water, plentifully stored with fish, that seem to be reserved for that period; as they do not seem to be of any real use at present, the country about being a wild, howling wilderness. The vast rivers that penetrate most countries, I consider partly in the same light. And in those parts where extensive barren deserts now are, God will cause rivers to spring forth, for the purposes of enriching the earth, and providing for the increase of fish. And it may be observed, that nothing we know of is so prolific; the number of eggs they lay at once being near half a million.

The land of Canaan will, in a special manner, be well supplied with abundance of excellent fish. The Mediterranean, or that which the Scripture call the Great Sea, being all along on the west side, and being well stored with fish, will afford an inexhaustible supply of food; and on the east side of the land is the beautiful Sea of Galilee, or Sea of Tiberias, where our Savior and his Apostles frequently resorted; where Peter and Andrew, James and John, were fishing when Jesus called them to follow him. It was at this sea, (called also the Lake of Genesaret) where Christ brought a large draught of fishes to Peter's net: see Luke v. It was there also that he showed himself to his disciples after his resurrection, and gave

them another draught of large fishes, of one hundred, fifty and three. There he dined with them on the shore, and fish and bread composed their meal. Oh! what a happy dinner! Christ was there. The sea or lake of Sodom, called also the Dead Sea, and frequently the Salt Sea, shall be healed in the Millennium by the waters of that wonderful river that shall flow from under the threshold of the sanctuary: "Which being brought forth into the sea, the waters shall be healed. And it shall come to pass, that everything that liveth, which moveth, whithersoever the rivers 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. And it shall come to pass that the fishers shall stand upon it, from Engedi even to Eneglaim;" that is, from one end of the Dead Sea even to the other; for one of those places is at the south end, and the other almost at the north-east corner of the Dead Sea, which is nearly 80 miles in length, and 20 in breadth; and therefore capable, when thus healed, of producing immense quantities of fish, so as to employ fishers constantly along the shores of it, from end to end; as we read: "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."—Ezek. xlvii. 8-10.

Those waters, now so deadly as to destroy life, shall then be wholesome to the highest degree; the whole sea shall be healed, except the marshes and miry places thereof, which shall not be healed, but wholly given to salt and barrenness, as proofs and specimens of what the whole now is, and has been for many ages: see verse 11. Thus an inexhaustible source of food shall be produced by God's creating, healing power, where in time past nothing could be obtained.—The Lake of Sodom thus healed, shall bring forth ten times more provision to support the immense numbers of the inhabitants of that country, than though it should be turned into dry land again,

as the Rev. Mr. Reader supposes it will be in the Millennium, contrary, as I think, to this plain text.

10. As our Savior and his disciples lived very much on fish while he was on earth, as we read of his eating it after his resurrection from the dead, it surely cannot be thought to be too mean food for mankind in that period; especially as it is well known to be a very wholesome diet, and agreeable to almost all tastes; and those who live most upon it love it the best, never growing weary of it in the least, as I have heard fishermen say. And besides, there is so great a variety of fish, and it may be prepared so many different ways, that it may be always rendered agreeable.

11. Let it be remembered that Christ when on earth once fed 5,000 men, besides women and children, with 5 loaves and 2 small fishes; and after they had all eaten and were filled, twelve baskets-full of fragments remained, (which no doubt was much more than the whole was at first;) and at another time, 4,000 with 7 loaves and a few small fishes, and 7 baskets of fragments were taken up. And surely when he shall reign on earth, he can bless and multiply the several sorts of food which I have mentioned, to any degree that he pleases; so as with a little to satisfy the wants and wishes of all the inhabitants of the globe, though ever so numerous.

*Lastly.* He that supported an army of some millions during forty years in the wilderness, by bread from heaven—and water from the rock; who gave them quails like dust, and feathered fowls like the sand of the sea; who prevented their feet from swelling, and their clothes from waxing old upon them, during the time of their travels; can never be at a loss to supply the inhabitants of the world, who shall be his subjects during the last periods of the Millennium, when their numbers shall be so inconceivable.

But if an hundred millions doubling twenty times, will be more than the earth can conveniently contain at once, He that adjusts everything by number, weight and measure, can either begin with a less number, cause them to in-

crease more slowly, translate them to some other part of his extensive dominions, or put a stop to their farther increase sometime before the close of the Millenium. And indeed it seems probable to me, that when Satan shall be loosed out of his prison for a little season, and shall come forth for the last time to deceive mankind, that he shall not find any infants or young children on earth. But of this dark and most dreadful event I shall speak hereafter, and will not at this time mar the joy that gladdens your hearts and glows on your countenances at the thoughts of this glorious period which is approaching, and will most undoubtedly take place at or before the close of 6,000 years from the creation. Jehovah will hasten it in his time. May God prepare us for it; that if we die the natural death before the period appointed arrives, we may with Daniel rest, and stand in our lot at the end of the days, and have a part in the first resurrection, that the second death may have no power on us, but that we may be kings and priests unto God, that we may reign on the earth with our Lord and Savior *a thousand years!*

You will please to notice, that in these two last Lectures, I have chiefly considered and enumerated the outward blessings of the kingdom of our Lord on the earth, or the millennial state; the glorious spiritual blessings of the same will be the subjects of our next Lecture.

And may the Lord grant that his Kingdom may come speedily, and his will be done on earth as it is in heaven!

"Blessed be Jehovah God, the God of Israel, who only doeth wondrous things! And blessed be his glorious name for ever: and let the whole earth be filled with his glory! Amen and amen!"

#### Conference at Crane's Grove, III.

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"1. Resolved, That the Churches in different places desire Evangelists to travel and preach the Word, and to strengthen the brethren.

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Bro. Marsh: I will briefly give you a few particulars of the meeting. The Conference was disappointed in not seeing Brn. Lyon, Reed and Hitchcock—but were highly gratified and edified with the labors of Bro. Wilson from Geneva. He is a workman that rightly divides the word of God, and calls things and places by their proper names, and points out to all the duty which God requires, in order that men may be saved, in a simple, plain manner. His arguments on the restitution were clear and pointed.

Bro. M. Hull spoke on the plan of redemption, clearly showing that it behoved Christ to die, and to rise from the dead for the remission of sins, and that there could be no remission without shedding of blood, and proving that the anti-type must die as really as the typical lamb,—that he did make his *soul* an offering for sin, and that he did pour out his *soul* unto death. I am sorry to see talented men pointing out so clearly the plan of salvation, and then going back to the *Law*, which could not give *life*.

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them another draught of large fishes, of one hundred, fifty and three. There he dined with them on the shore, and fish and bread composed their meal. Oh! what a happy dinner! Christ was there. The sea or lake of Sodom, called also the Dead Sea, and frequently the Salt Sea, shall be healed in the Millenium by the waters of that wonderful river that shall flow from under the threshold of the sanctuary: "Which being brought forth into the sea, the waters shall be healed. And it shall come to pass, that everything that liveth, which moveth, whithersoever the rivers 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. And it shall come to pass that the fishers shall stand upon it, from Engedi even to Eneglaim;" that is, from one end of the Dead Sea even to the other; for one of those places is at the south end, and the other almost at the north-east corner of the Dead Sea, which is nearly 80 miles in length, and 20 in breadth; and therefore capable, when thus healed, of producing immense quantities of fish, so as to employ fishers constantly along the shores of it, from end to end; as we read: "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."—Ezek. xvii. 8-10.

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being the one faith of the Gospel. May we be instrumental in the hands of God in converting sinners from the errors of these perilous days, and by so doing save some from death.

Brethren and sisters scattered abroad, Be faithful! How can we receive the blessing, Well done, good and faithful servant!—if we have not been faithful? We must fight the good fight of faith,—and be sure that we have the faith of the Gospel, and that your labors are in love. You must expect persecution and tribulation in striving for the kingdom. Examine yourselves, see if you are in the faith,—a faith in a gospel will not do.—The Gospel must be believed and obeyed. God has not agreed on his part to save any on any other terms. Now if we do not fulfill on our part, we cannot expect the promise. May we then see to it at once, that we are on the right foundation. Let no carnal contentions be harbored among us. Let us see that we are members of the one body, having Christ as our head.

To those who see the truth, and do not obey: Can you expect the reward? If you are not in Christ, how can you claim to be an heir? You cannot be in him if you refuse to put him on in baptism. It became Christ "to fulfill all righteousness." We should imitate his example. Let no man deceive you.—Search the Scriptures for yourselves. You must be born of water and the spirit before you can see the Kingdom—be immersed in the watery grave in the likeness of Christ's resurrection to fulfill the agreement contained in the covenant, so that you may be born from the grave by the spirit, that you may enter the Kingdom. May we do the commandments, "that we may have a right to the tree of life, and enter through the gates into the city," is the prayer of one desiring the salvation of his fellow men, through Jesus Christ our Lord. Amen.

Your brother in hope,

ROBERT CROWN.

Deysville, Ill., Sept. 29, 1857.

"Pride goeth before destruntion, and a haughty spirit before a fall."

FROM BRO. J. HARROUN.

BRO. MARSH: I wish to remain a permanent subscriber to the *Expositor*, so long as it is open to the investigation of all Bible subjects, and holds to the literal principle of interpretation. Here is where our strength lies; the plain word of the Lord cannot be gainsayed.

You will discern perhaps in my name, that of an old subscriber. Several years ago I was a reader of the *Harbinger*. Since then, I have been led, as Bro. H. V. Reed expresses himself, for the want of a better knowledge of the Scriptures, and by heeding those I thought had a better understanding of the Scriptures than myself, to look to the *Law*, in part, for justification. But for the last 6 months I have given the subject of the *Law* and the *Sabbath* a most thorough investigation, in connection with the two covenants, which has served to throw much light upon the subject, and now I am fully satisfied that we, as christians, are under no obligation to regard the Seventh day as any better than the first, third, or any other of the seven.

I do most assuredly believe that the apostle Paul means what he says, Rom. iii. 28, "Therefore we conclude that a man is justified by faith without (doing or keeping) the deeds of the law." I believe now with the apostle that "the GOSPEL is the power of God unto salvation to every one that believeth." Do we not rob the Son of God of the honor and glory of proclaiming salvation to the world through the Gospel, by claiming obedience to the law? Surely we do.—The Sabbath-keeping Adventists have based salvation as it were, wholly upon the fourth commandment—that has been their whole hobby, with the seven last plagues (in the place of an eternal hell,) to scare sinners to obedience! They have also Babylonized everything that does not agree with them on the Sabbath.

To-day is what several families in this place call the *Sabbath day*. There are a few who meet from time to time for the investigation of the Bible. Many of them cannot bear to have their favorite, *the Sabbath*, talked about, and ac-

knowledge the weakness of their position by staying at home. The honest brethren will come out right yet, if they continue to investigate.

Much good I believe, would result if some preaching brother could come here, now, and lecture a few times. I have written to Bro. Chown. Some are losing confidence in their preachers: they begin to see the fallacy of their arguments, that they assume the very points that they should *prove*. I am heartily glad that the Sabbath question is being agitated; it will serve to open the eyes of some. Truth is precious. It is through the truth that we are sanctified. Let our inquiry then be, What is truth?

"We want the truth on every point,  
We want it too to practice by."

Many do not realize the truth expressed in these short lines. They sing and pray to be guided into the truth, and at the same time reject the very means that God has given to guide them into truth. They seem to forget that faith cometh by hearing and hearing by the word of the Lord. But I must close, with a sincere desire that we may all search the Scriptures, and be guided into all truth.

In hope, JOHN HARROUN.  
Olmsted, Minn., Sept., 12, 1857.

#### **Book of Exodus Confirmed.**

Rev. J. D. Heath has published in London "Exodus Papyri," containing the result of an examination of Egyptian records, in which he finds traces of a history parallel with that given in the Pentateuch by Moses. Mr. Heath has made himself familiar with the method of deciphering hieroglyphics employed by Young and Campollion, and a careful examination of the papyri has led him to the conclusion that they are not books of the scribes recording current events. The bearing they have upon the Mosaic history is set forth in the following paragraph:

"That we should meet here with a

Jannes, mentioned 5 times, with a Moses twice, with a Balak, the son of Zippor, at a place called Huzoth, with the word Hebrew, and with the 'feast of passing the dead,' is enough to excite at least our curiosity. When we find, moreover, from these papyri, that a people, among whom a Moses was a leader, marched towards Palestine, by the route of Tassacarta, Migdol and Zoar; that they were connected with the names Midia and Aram; that there was a contest at a place of a great waterflood; that an enslaved Aramæan people located about Tapanhes, met with great opposition from the governor of the place in celebrating the four days' feast at the beginning of their year; that Moses is again named as a cattle owner among them; that a royal or noble youth is described as meeting a sudden and mysterious death; that a royal order is immediately issued for the hasty departure of a people for their 'feast of passing the dead,' and that miracles are named as being performed by their leader in Lower Egypt;—when all this is upon the record, I may be pardoned, as a Christian clergyman, for maintaining that the contemporary of these papyri with the Exodus seems established, and for recommending to those who have doubted the authority of the Pentateuch a reconsideration of their theories."

JEWISH COLONY IN CHINA.—Dr. Mc'Gowan, one of the missionaries in China, thus speaks of an interesting discovery which has recently been made:

"We have discovered evidences of the existence of a Jewish colony in Chingtu, not far from Lushan, nor yet from the original seat of the Karens, a century before our era. Now as the Jews of Chingtu seem to have disappeared about that period, when the Huns were expelled from China, we are of opinion that they fled to the mountains, and if they were not the progenitors of the Karens, the latter at least are indebted to them for their remarkable Scriptural traditions. Our brethren in Burmah will be able, at no distant day,

we hope, to explore that least known, and in many respects, most interesting portion of Central Asia. Perhaps even now Karen preachers might be able to traverse the mountains of Yunan and Sechuen, and, like Dr. Mason and some of their other teachers, be able, while promoting the cause of missions, to make contributions to the science of ethnography, in which all Christians are interested."

## EXPOSITOR AND ADVOCATE.

"THY WORD IS TRUTH."—JESUS.

ROCHESTER, N. Y., NOV. 1, 1857.

### A Liberal Offer.

As several numbers of this volume of the *Expositor* are exhausted, we offer to furnish such as we have, together with the remaining unpublished part of the volume, for \$1.00, to all new subscribers. Those who avail themselves of this liberal offer, will obtain from 15 to 20 numbers of the paper for the small sum of one dollar.—Here is an opportunity for all to obtain the *Expositor* at such a low price, as to place it within the reach of the poorest: who will be first to send on names? Let each one also canvass among neighbors, personally, and do what he or she can to increase the circulation of the paper, and as a consequence, the knowledge of the important truths we advocate. We await a hearty response from our friends.

### Questions—Dan. vii.

1. Is not the *horn* spoken of in Dan. vii. 21, the Roman Catholic power?
  2. Is the Ancient of days in the 22d verse, the God and Father of our Lord Jesus Christ?
  3. Will he come to our earth when the Lord Jesus Christ comes? Dr. Scott, in his notes on Dan. viii., p. 793, *Comprehensive Commentary*, says, "It is plain that the rise of the Papal ecclesiastical authority . . . and the first dawn of Mahomed's religious imposture occurred A. D. 606."
  4. Is Dr. Scott right?
  5. If he is, why may we not look for Christ to come in A. D. 1866?
- In the *Expositor* for April 15, 1857,

page 600, under the head of *The Kingdom of Christ*, concerning the last thousand years, it is said, "however there will be no king, but a prince."

6. What does that mean? Can there be a kingdom without a king?

N. McCULLOCK.

Savoy, Mass., Sept. 19, 1857.

### REPLY TO THE ABOVE.

A "*horn*" in symbolic prophecy, we believe always represents a *civil* or *political* dynasty, ruler, or power. The *horn*, in Dan. vii. 21, we think represents the *CIVIL*, and the *eyes* and *mouth*, the *ECCLESIASTICAL* power of Papal Rome.

2. The "Ancient of days" we understand represents the Father.

3. The Father will not come, but will send his Son. Acts iii. 20.

4. We date the rise of the Papacy at A. D. 538, when the Justinian decree made the Pope "universal head of the church, and the effectual corrector of heretics."—Hence Dr. Scott is, in our judgment, incorrect.

5. If Dr. Scott be correct, it affords no evidence that the Lord will come in A. D. 1866, or at any other date, for *not one* of the prophetic periods terminate at his coming. They point to a cluster of events *in which* he will come.

6. The expression relative to the "prince" is incorrect. Christ will be *King*, as well as priest.

We do not object to being interrogated on any Bible subject, and when we can do so, shall ever esteem it a pleasure to answer the questions of our friends: but we cannot promise always to do this. If we were to make it a rule to answer all the questions which are constantly addressed to us, on different subjects, we should find time for little else; or the answers would necessarily amount to simply an expression of *opinion*, which would be unprofitable.

Our friends will therefore bear this in mind, and excuse us answering such questions as are not manifestly beneficial to the brethren at large.

**Literal Interpretation—Bible Examiner.**

In the *Examiner* for Sept. 1st, the editor of that sheet complains of being misrepresented by us in relation to his views on the term *Zion*, &c. Our conclusions were drawn from the following and similar statements:—

"*Zion* signifies properly, a monument raised up—a waymark. Such is the church of Christ. . . . 'The Lord shall bless thee out of *Zion*.' . . . This language, it seems impossible to restrict to literal *Zion* and Jerusalem, but when spoken of the people of God, whether as Israel or the church—and the places of their assemblies, it would be appropriate," &c.—*Bible Examiner*, July 15.

If these words do not "appropriate" "*Zion*" to "the church," we cannot see how it could be done.

If the literal principle of interpretation by which we are guided in expounding the Scriptures, be defective, let it be shown,—and we shall be thankful to him who will do so. But it is childish to think of effecting this by erecting a man of straw, and "warning" people "to beware of the claims of infallible interpreters"—when no such claims are made: and expressing fears (?) that our "extreme literalism" "will yet" lead us to "reject christianity"!

We will now attend to our friend's objections to what he calls our "extreme literalism." He says:—

"Our cotemporary ought to make league with Rome, and bow to the dogma of the literal presence in the communion bread; for Christ said, '*This is my body*.' Does not body mean literal body?"—*Ibid*.

The literal principle of interpretation necessarily makes *body* in this case a *figure*, because *bread* was not the *subject* of illustration. Had this been the case, then the term *body* would necessarily be literal.

We will explain:—

1. When a *person*, *place* or *thing* is the subject of direct discourse or illustration, it is invariably, (as far as we have yet

been able to discover in the Scriptures,) literally to be understood.

2. *Persons*, *places* and *things*, when not the subjects of direct discourse, are frequently used as figures of speech in the Bible. For example,—

"And the sun stood still." Joshua x. 13.  
 "And he made *shields* of beaten gold."—1 Kings x. 17. "There came a *lion* and took a *lamb*."—1 Sam. xvii. 34. "If one *sheep* fall into a pit."—Matt. xii. 11. "The *harlot* Rahab perished not."—Heb. xi. 31. "The cry of *Sodom* and *Gomorrah* is great." Gen. xviii. 20. "The *rod* of Aaron."—Num. xvii. 8. "Whose substance (or *stem*, margin,) is in them."—Isa. vi. 13. "When his *branch* is yet tender."—Matt. xxiv. 32. "Dried up from the *roots*."—Mark x. 20, "Ointment on my *body*."—Matt. xxvi. 12.

Here, *sun*, *shields*, *lion*, *lamb*, *sheep*, *harlot*, *Sodom*, *Gomorrah*, *rod*, *stem*, *branch*, *roots*, and *body*, are the subjects of direct illustration, and therefore must be literally understood. In the following examples the same terms are figuratively used:

"The Lord God is a *sun* and *shield*."—Ps. lxxxiv. 11. "The *lion* of the tribe of Judah."—Rev. v. 5. "Behold the *Lamb* of God."—John i. 36. "My *sheep* hear my voice."—John x. 27. "How is the faithful city [Jerusalem,—Isa. i. 1] become an *harlot*!"—Isa. i. 21. "Hear the word of the Lord, ye rulers of *Sodom*; [Jerusalem]—give ear unto the law of our God, ye people of *Gomorrah*."—Isa. i. 11. "And there shall come forth a *rod* out of the *stem* of Jesse, and a *Branch* shall grow out of his *roots*." Isa. xi. 1. "*This is my body*." Luke xxii. 19.

Thus by an intelligent understanding,—the "literal presence" is found to have an existence in the minds of those only who are ignorant of correct principles of biblical exegesis, and who know not how to distinguish between *literal* and *figurative* language! The sufferings of Christ's body were the subject of discourse on the solemn occasion of the institution of the Supper,—*bread* being used to represent his

*broken body.* It no more follows that the *bread* was Christ's body because it is called so,—than that God is literally a *sun*, Christ a *lion*, Jerusalem a *harlot*,—and Christians *sheep*—because these proper names are respectively applied to them.—

Having shown that this objection to our "extreme literalism" exists only in the imagination of him who offered it, we now proceed to notice another of a similar character from the same source. In a previous number of the *Expositor* we remarked, that "according to the immutable purpose of God, Zion was the identical *place* in which" the "foundation" of the church was laid, and said, "destroy the literality of the proof here, and you sap the very foundation itself; for if it cannot be proved that this foundation was laid in literal Zion, then there is no evidence that it has been laid at all." To this, the editor of the *Examiner*, replies :


"Here our reviewer has hatched out the cockatrice of his extreme literalism. If the foundation was laid in *the death and resurrection* of Christ, neither of these events took place in *literal Zion*. Jesus that he might sanctify the people with his own blood, suffered *without the gate*.—Heb. xiii. 12. There he died, and there he arose from the dead, and not in literal Zion."—*Examiner*, Sept. 1.

There is no weight in this objection, for the passage says not a word concerning the "foundation," hence it proves nothing to the point, not even by way of inference: for no inference is valid, unless it is sustained by plain testimony—and there being none in this case, our friend's conclusions are valueless. If it was stated in plain words, in another part of the inspired word, that Christ laid the foundation of the church by his *sufferings* abstractly,—then it would be lawful to *infer* from the expression, he "suffered without the gate,"—that the foundation was laid there, and not in Zion. This however, would involve the plain word of God in a very serious difficulty, for it plainly declares that this foundation was laid "in Zion." Isa. xxviii.

16; 1 Peter ii. 6. Against this immutable testimony, our objector has arrayed his unwarrantable inference: his controversy therefore is not with us, but with the word of God.

Christ "suffered without the gate."—What for? not to lay the foundation there, but as the same passage says, "that he might *sanctify* the people with his own blood." The mystical principle of interpretation by which our friend is guided in this case, makes the sentence, "*sanctify the people*," mean the same as, "*lay the foundation of the church*!—in this way he frames his objection against our "extreme literalism."

Christ was born in Bethlehem; was baptized in Jordan; preached and wrought miracles in the hill country of Judea;—agonized in Gethsemane; was crucified on Calvary; and ascended from Mt. Olivet: notwithstanding all this, the foundation of the church was laid in *literal Zion*, according to the word of the Lord. There all great and glorious truths relative to Christ, the imperishable Rock concentrate. Upon this Rock, in Jerusalem, which includes Zion, was the first christian church gathered. From this church, in that place the word of life, the gospel of the kingdom, was sent out and proclaimed to the whole world, by the Apostles and early ministers of Christ. Surely then, the foundation of the church was laid in literal Zion; it would follow from the above scriptural conclusions, that the principle of literal interpretation is invulnerable against the vapory mysticism of our friend of the *Examiner*.

 The commendation of Bro. A. N. Seymour from a worthy brother in Michigan, is just and true—yet superfluous, as Bro. Seymour needs not to be defended against the slanderous attacks of the "*Review and Herald*," as his character is unimpeachable, and that foul-mouthed "*Herald*" is a harmless slanderer, where its *true character* is known.

"Every purpose is established by counsel."

### Signs of the Times.

SOME expressions in the following sketch of a very singular sermon recently delivered in New York, we do not approve; yet we like its general sentiment; coming from the source it has, we think it will subsolve the cause of truth to give it to our readers.

#### A VIRGINIA CLERGYMAN ON THESE "FAST" TIMES."

THEY ARE THE WORK OF GOD—THE MAKING READY FOR THE SECOND COMING OF CHRIST.

The Rev. Mr. John Bray, of Cumberland, Va., delivered a discourse before the Bethesda Baptist Church, in Clinton Hall, New York, Sunday afternoon, Oct 18th—on "God in these fast times." The text was taken from Matt. xvi. 3,—“O ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times?”

The speaker spoke substantially as follows:

My intention on this occasion is to speak of these times and of God in them. For the last 30 years, I remember we have had annual excitements about something—now the coming of the end of the world, then the coming of a comet, as in June last.—God has caused all these things to try men's consciences. These strange times! these fast times!—these wonderful times! These are expressions in every body's mouth, which signify something like this: the great progress of men and things: the great boast of the world. They are very characteristic of this age. What 50 years ago was never dreamed of by the sagest philosopher, is now familiar to our children. We have arrived at a great crisis, but the great art of human progress is not yet satisfied; its daily pulse is beating higher, higher; its great heart has just got a taste and longs for something more; its great eyes roll and glare like fire-balls, for something else. This restlessness is not a disease that afflicts one here and there—it is a consuming flame that afflicts the whole nation. Go where you will—it is

found; all is bustle, all is noise,—all is strife, all is confusion, and the din of Babel is its never-ceasing music. Forty and fifty miles an hour is getting too slow for us to travel now-a-days. Twelve days is far too long to be going across the Atlantic now. I wont and I will, is the Decalogue of the day, and hence the consequences; but it takes time to think of consequences, therefore they are disregarded.


I want, I must, and I will,—is the word; hence the public cry is, “go-ahead,” “put on steam;” till they go right through draw bridges, right through whole cars of meeting trains. Just put on steam, pile on the wood; others have gone through, and we may go too,—and away we go, and good heavens, where shall we land? On, on we must go, 40, 50 and 60 miles an hour;—but hark! there is a great smash up, cars roll over cars, and corpses over corpses.—For a moment the accident is spoken about, but the loss of time seems a great deal more than the loss of life; hence they cry “more fire,” “more steam.” We must have the fastest men, the fastest horses, the fastest dollars, and the fastest dying, till we all go tumbling into the grave, crying more fire and more steam.


Come with me behind the curtain a little while and look at God stirring these fast times and overruling the whole for the accomplishment of his ends. Let us glance at this panic. Now, who ever suspected that God has anything to do with this panic? God has just as much to do with the panic as he had to sending the rain last week. This world is like a great ship, in which God is the sole sovereign and all-sufficient commander, and who always sits at the helm, guiding it with perfect ease.—God saw this great nation like a ship at sea, running before the wind, crowding all sail, and running strait down into the gulf of destruction. That is just how God looked at this nation before the panic. He comes out of His place, and says,—“Ship ahoy! about there, take in canvass, or you are lost, and run close to the wind for a while.”

Now, think what you like about this panic, that is the whole secret of it, and it stands us in need to run as close to the wind as possible for some time to come.— True, in turning during the storm, we lost some of the top sails, but we are better without them. By this figure I mean that our national recklessness and extravagance have brought us to this, and God in mercy is rebuking us for it. The two great crimes of the age are domestic extravagance and commercial gambling. There is high pressure at home, high pressure abroad, high pressure in the counting house, and high pressure everywhere. God in his mercy has just saved us, and instead of repining, you should with all your heart, thank God for it. How have men in their haste forgotten that they are agents in the hands of God for the accomplishment of his purposes and the carrying out of his own designs! That God is just using the fast men and fast times, is as certain as that He used Haman to build a gallows on which to hang himself. As the unbelievers of the Old World helped Noah to build his ark, so the men of this fast age are building up the country to prepare it for the Millenium, or Second Coming of Jesus Christ. You don't believe it,—well pile in the wood, put on the steam, and drive on to the end, for you are all doing it whether you believe it or not. There is a prophecy somewhere, in which God says, "Men shall run to and fro and knowledge shall increase." Now here are fast men spoken of—men who run are fast men.

Again, before Christ shall come the second time, his Gospel must be preached to every people, kindred and tongue. Now, what is Sir Charles Seymour doing in China, and what are the English troops and the Seypoys doing in India? They are piling on the wood and building up the fire and putting on the steam to drive the car of God through the world; they don't know it, but that is just what they are doing. They are opening up the nations,—opening up the peoples, opening up the world for the second coming of Christ.— Just so soon as you know the Gospel has

been preached in all the world to every people, just then you may expect the second coming of Jesus Christ, and you need not fear his coming before then. Then let us have the fast times, and fast men, and fast money, and let them build their railways across every continent, and let them lay their submarine telegraphs across every sea, and let them build their great steamers and Great Easterns, and let them send out their armies, overturn dynasties and peoples and nations, for God has need of all this. My impression is that these last times are not going to end, but that we are going to have faster and faster and faster times. The fire will be burning and the storm will be at the highest when the whole concern comes smack to its terminus, and God will be all.—*N. Y. Herald.*

 Eld. A. Guthrie and wife, on their return from a visit to Knox, Morrow and Huron counties, O., recently tarried a night in this city. At Vail's Cross Roads, Bro. G. gave 7 discourses on the great subject of the Restitution, and Life through Christ, in the Christian meeting-house, to attentive congregations. At Fairfield he also had an opportunity of forming an agreeable acquaintance with Bro. J. M. Judson, and others; also of hearing a discourse from Bro. W. Langarl, and delivering one himself in that place. At Brownson Center he attended a meeting in company with Sr. M. Parker, a female instructor among the Christians, whose views harmonize with ours on the inheritance, restitution, return of the Jews, &c. Bro. G. speaks with gratitude of the liberality of the brethren where he labored in contributing towards the expense of his journey. Our brother has returned to his home at Searsburg, N. Y., ready to engage with fresh zeal in the cause of Christ, where opportunity may present.

 We recently spent a Sabbath with the friends in Honeoye, N. Y., and addressed them three times on some of the great truths of the Gospel. There are some un-

derstanding brethren in that place, who will not be turned aside from the right way, by any of the false lights of these times. We shall visit them again at a suitable time.

### Herald of the Kingdom—Its Mistakes.

In the *Expositor* for July 15, 1856,—in an article headed, "*An hook of Six Teeth*," we showed some of the miscalculations of the editor of the *Herald of the Kingdom*, &c., in relation to the late Russian war,—and in the *Expositor* of May 15, 1857, we again called his attention to this matter, as follows: "Dr. Thomas has published that the recent Russian war would not terminate till the Lord shall come and destroy Gog and his army on the mountains of Israel. The war has terminated in a general peace; the Lord has not come; Gog has not been turned back, and consequently has not been on the mountains of Israel." In the *Herald* for Oct., 1857, we find the following:

"We have said that the antagonism between Russia and Britain, aided by whatever allies she may be able to diplomatize in her interest, will not terminate until the Lord comes."

We endorse this sentiment,—but our cotemporary has said *more* than this—as for instance, "The Russian fleet of forty ships in the Black Sea is in preparation for" the conquest of Constantinople, whereas those ships were subsequently sunk in the harbor of Sevastopol! He has also stated that "the allies will be off their guard,"—that "Constantinople will be left unprotected"—and probably "that 1850 will see the end of the Ottoman dominion," (Elpis Israel, pp. 375, 376.)—but the sequel proved that the allies were on their guard—that Constantinople was protected, and that the Ottoman dominion did not end in 1850.

This war, as the editor of the *Herald* says, "between the Sultan and the Czar," will "continue with dreadful and truly wonderful effect, till the furtive in coming of the much-to-be-desired of all nations—

(Haggai. ii. 6, 7) who will roll back the tide of devastation and death from the holy Land upon the peoples of the Papal west." (See solution of the Eastern question.)—The facts are, this "dreadful" war of "devastation and death" did not reach "the Holy Land,"—neither has the Lord come to roll back this "tide of devastation."—Hence it is proved that Dr. Thomas has spoken about something more than "the antagonism between Russia and Britain," and is equally mistaken in the detail of his predictions. But says our friend:

"We say then that the Russian war has not ended, and that the present is not a general peace, but a temporary truce,—or suspension of arms."—*Herald*, Oct. 1857.

"A truce in war" is "a suspension of arms by agreement of commanders."—*Webster*. Has the late Russian war been suspended only by the agreement of the *commanders* of the hostile armies? So the statement of Dr. T. indicates!

"Peace" is "freedom from war with a foreign nation."—*Webster*.

And thus the late European war terminated, proving Dr. T. to be mistaken.—But he qualifies *since the close* of the war! Mark his reasoning:—

"We have over and over again declared our conviction that the Russian war, or antagonism, in the great Eastern question is resolvable into four stages."—*Herald*, Oct., 1857.

What have been, or will be the "four stages" of the late Russian war! This looks absurd, hence our friend qualifies thus:—"or antagonism in the great Eastern question," making this phrase and "Russian war" to *mean the same thing*, thereby drawing no distinction between cause and effect! The "question" is the cause, and the "war," an effect. The cause still exists, and will continue to produce its "dreadful and truly wonderful effect" in the character of wars of "devastation and death," until the Lord shall come and destroy or remove the cause,—when all the sad effects shall forever terminate. The doctor again qualifies thus:



"The Russian war is in continuance only, for the present, diplomatically waged."—*Herald*, Oct., 1857.

If the war "is in continuance—only diplomatically," then the doctor was mistaken in saying that it would "continue with dreadful and truly wonderful effect,"—spreading "devastation and death" in its train till Messiah come. Furthermore the late Russian war has "diplomatically" terminated. That war was preceded by angry, and closed by peaceful diplomacy.—This qualifying sliding process from "Russian war" to "antagonism in the Eastern question," and from "dreadful" war of "devastation and death," to being "diplomatically waged," looks to us more like evading the true merits of the question at issue, than fairly meeting it: and our impressions are strengthened herein by the fact that the editor of the *Herald* did not make these qualifications until we had twice called his attention to these mistakes.

But suppose Dr. T. had qualified his language somewhat as follows, during the existence of the Russian war: We do not expect this war in its "dreadful" character will continue until the Lord comes,—but "that the antagonism between Russia and Britain" will exist till then—and that this "dreadful war of devastation and death" is to be changed in its character to a war "diplomatically waged"—we ask, would Dr. Thomas' Elpis Israel, his Anatolia, his Bible Solution of the Eastern question, and his other writings and lectures in Europe and America have produced the effect they did? Nay, verily: for this would have negated in a great measure, the force of his whole argument.

That Dr. Thomas has been mistaken in this matter, is folly to deny; still, we feel no disposition to judge him as a "sinner" and "apostate" for this error in judgment, as he has us for similar mistakes. But he being judge, our mistakes, as he says—

"Are errors that cannot be offset or transmuted into harmless mistakes by publishing mistaken notions of Dr. Thomas' views or opinions of unrevealed details

strongly expressed."—*Herald*, Oct., 1857." An honest mistake is error in opinion or judgment. Such were our errors for which Dr. Thomas (though we have acknowledged and confessed them) cannot fellowship us, as a christian, until we are re-baptized! His mistakes, as he appears to decide, are not errors, but such small and "harmless mistakes," that he need neither acknowledge nor correct them, much less be baptized again to atone for them! If we judge correctly, a great but honest error acknowledged and corrected, is not as great a *sin*, as a *small* mistake, understood, yet not acknowledged nor corrected—but persisted in!

This controversy with the editor of the *Herald* is not for the purpose of making an "editorial offset," as he alleges—but to more fully develop great fundamental principles of the Gospel, in regard to which we believe him to be honestly in error.—We do not however expect to convince him, but hope to benefit others. We deem Dr. T.'s test of baptism *unscriptural*, and if carried out to the letter, is calculated to divide the flock of Christ. It is to be hoped that no one will attempt to "hold dominion" over another's faith, nor suffer any uninspired man to do it: but let all abide in the truth, holding as brethren, all who do the same, making the plain word of God the criterion by which truth and christian character should be determined.

### The Son of God.

The gift of God's well-beloved Son, for the salvation of a perishing world, was not an expedient caused by the sin of Adam, or any other finite cause; but was in perfect harmony with the wise, immutable and eternal purpose of God,—for he "Verily was foreordained before the foundation of the world, but was manifested in these last times for you."—1 Peter i. 20; Eph. i. 3-10; iii. 2-11.

The *Son of God* existed, not in *fact*, but in the *purpose* and *promise* of God, prior to his birth of Mary. He is revealed in the Word of Jehovah.

1. *As the seed of Abraham.* "In thy seed shall all the nations of the earth be blessed." Gen. xxii. 18. "Behold, a virgin shall conceive, and bear a son."—Isa. vii. 14.

2. *As a prophet and teacher.* "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me. unto him shall ye hearken." Deut. xviii. 15: "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings to the meek." Isa. lxi. 1.

3. *As the Son of God.* "Thou art my Son, this day have I begotten thee." Ps ii. 7. "Unto us a son is given."—Isa. ix. 6.

4. *As a priest.* "Thou art a priest forever after the order of Melchisedec." Ps. cx. 4. "He shall be a priest upon his throne." Zech. vi. 13.

4. *As a King.* "Yet have I set my King upon my holy of Zion."—Ps. ii. 6; Isa. xxxii. 1.

Other titles are given to the Son of God in the *word of promise*, but it is not necessary to name them now, as they are included in the names already mentioned.

*Have these promises been fulfilled in the Son of God?* We will answer in the order in which we have presented them.

1. *The seed of Abraham.* If Christ was the eternal God, the second person in the trinity, or if he actually existed before man was created, or possessed at his birth the nature of angels, then he could not have been the *seed of Abraham*, conceived in the womb of the virgin, and raised up from among Moses, brethren like unto him. In order to fulfill the word of promise he must be a Jew in *nature* and by birth. That he was such is further evident from the account given of

*His conception and birth.* "The word was *made flesh*." Not that the unchangeable God, the second person in the supposed trinity, nor an imaginary pre-existent Son of God was made or clothed with flesh, but "the word was made flesh." It had existed in the eternal purpose of God, had been revealed to patriarchs and pro-

phets; and finally was announced by Gabriel to Mary. She heard and believed that gracious word, the holy spirit overshadowed her, by the power of which in harmony with her faith, she conceived, and subsequently brought forth the Son of God—Luke i. 35—the promised seed of Abraham. He now no longer existed as the word of promise, for that word was fulfilled in his actual birth: it "was made flesh." Not sinful and unholy, but sinless and undefiled, from the fact that the conception was supernatural, and consequently free from human imperfections. Though he was born a holy being, yet he was not immortal, but subject to death. He possessed a nature which required food, sleep and rest to sustain it. He also sorrowed, became weary, suffered and *died*. "He was put to death in the flesh," that is, in his mortal state, while possessing the nature of Abraham; but he was "quickened by the spirit," "his flesh did not see corruption,"—but was made immortal, changed to a deathless nature, by the resurrection from the dead. He has possessed two natures, the one holy and human, but subject to death, the other divine and immortal. He possessed the one nature *before* death, and the other *after* being raised from the dead; but not both at the same time. The same is true of all the saints, who will attain unto eternal life; they first exist in the flesh with a mortal nature,—but in the immortal state they will, in fact, like their Lord, "be made partakers of the divine nature."

*The genealogy of Christ*, as given by Matthew and Luke, would be entirely superfluous on any other supposition than that he was of the *seed of Abraham*. Surely they did not trace from Abraham to Joseph, and from Joseph to Adam, the pedigree of the uncreated Father, nor that of an angel, nor of a pre-existent Son of God, but they have most accurately and conclusively proved that Jesus, the Son of God, "according to the flesh," was "made of the seed of David," (Rom. i. 3,) or descended from Abraham. The genealogy of Christ has been given, not to prove the ori-

gin of his Divine, immortal, but of his holy, mortal nature which terminated at his death and resurrection; after which Paul knew "Christ no more after the flesh;"—and why? Evidently because he no longer exists in the flesh, having been changed from its dying nature to the undying nature of his Father; thereby manifesting or constituting him the Son of God, with the power of an endless life, which he received, not at his birth in the flesh, but when he was born from the dead, by the Almighty quickening and eternal, life-imparting power of the spirit of God. No genealogy could trace the origin of Christ in this respect, for immortality or an unending nature is not transmitted from father to son by natural or supernatural laws,—but is the gracious gift of God bestowed at the resurrection, first, on "Christ, the first-fruits," then on those who will be "Christ's at his coming." Hence the origin of Christ in his *divine, immortal* nature can be as clearly traced to his resurrection from the dead, as his mortal nature is proved by his genealogy and otherwise, to have been derived from the stock of Abraham.

*The testimony of Paul* most conclusively proves that Christ was made of the seed of Abraham, and therefore was subject to death. He "was made for a little while lower than the angels, for the suffering of death." Angels cannot die, hence Christ "took not on him the nature of angels; but he took on him the seed of Abraham" (Heb. ii. 16), or his nature, that he might die and be *raised to life* everlasting, thereby giving the strongest assurance to his "brethren" in their suffering, *dying* nature, that they also will be raised from death to life eternal. The death and resurrection of a being of a different nature from that of the "brethren" could not afford them this assurance. "Wherefore *in all things* it behooved him to be *made like unto his brethren.*" Heb. ii. 17. The *likeness* pertains to the nature which is subject to suffering and death: "For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. ii. 18.

From the foregoing testimony, it is evident that the word of promise relative to Christ in his humiliation, being of the seed of Abraham, has been most literally fulfilled.

2. *A prophet and teacher.* In reference to these characteristics, the word of promise was also literally fulfilled in Christ for, speaking of him, Peter said, "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me."—iii. 22.—Some of the predictions of Christ had their fulfillment prior to his death; others since then; some are now being accomplished; and others will take place in the future:—hence he was a prophet. That he was a *teacher* inspired with heavenly wisdom, is evident from the testimony of his enemies as well as his friends, and the wonderful counsel which he has left in his words, for the guidance of his children to the kingdom of glory. He was *anointed* to fill these offices; hence he thus applied Isa. lxi. 1, 2, to himself. "The spirit of the Lord is upon me, because he hath *anointed me to preach the Gospel to the poor*: he hath sent me to heal the broken-hearted; to preach deliverance to the captives, and the recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Luke iv. 18, 19. Being thus anointed, he was constituted the anointed Prophet and Teacher in the flesh, but not the *immortal*, anointed *Melchisedec priest-king*. For these last offices he will not be anointed until God shall set, or as the marginal reading justifies, *anoint* his king upon his holy hill of Zion Ps. ii. 6. The two anointings are for distinct purposes; and that the first qualified Christ to fill his offices as teacher and Prophet, and not those of priest and king, is further evident from the testimony of Peter, who said, "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 him." Acts x. 38. Thus it is evident that the word of promise has

been strictly verified on this point: we proceed therefore to notice,—

3. *Christ as the Son of God.* A son necessarily has the nature of his father. If the father be mortal, the son must be so too. And if the Father possess immortality, his well-beloved Son must have that principle conferred upon him also. Adam was made of the dust of the ground, a mortal being. As was "the earthy" Adam in nature, "such are they also which are earthy" (1 Cor. xv. 34), which includes all of his posterity: therefore like their father, they are mortal and subject to death. As the son of David, "the seed of the woman," and "seed of Abraham," Christ possessed the nature of Adam, which was "very good," hence it was pure and holy before being defiled with sin as the nature of Christ was "holy" when born of the virgin: Gen. i. 31; Luke i. 35. It does not follow, however, that a person who is good or holy, is immortal; surely Adam was not, and the fact that Christ died, shows that he was not immortal before his crucifixion; therefore he was not constituted *the Son of God* either by the nature he received from Abraham, or the holy perfection and supernatural powers he possessed; for with them he *died*. God cannot die—and as a son inherits the nature of his father, it therefore follows that Christ was not the Son of God in the highest sense previous to his death.

Christ was "made perfect through suffering." Not morally, for in this respect he was the perfection of wisdom and righteousness previous to suffering death. It could be nothing else than the perfection of nature, or its change from mortality to immortality. Hence he was—declared to be the Son of God, with power, according to the spirit of holiness, by the resurrection from the dead. (Rom. i. 4.) Or, as A. Campbell renders it, "declared the Son of God, with power, as to his holy, spiritual nature, after his resurrection from the dead." He passed through the sufferings of death to obtain this spiritual nature—this same perfection which Paul hoped to obtain with all the saints, at the resurrec-

tion of the just, (Phill. iii. 10–12; Heb. xi. 35–40,) when they will obtain the attribute of Divine immortality, and thereby become his perfected sons and daughters, as Christ, the first-fruits, became the glorified Son of God when he was born from the dead. He now possesses the undying nature of his Father, and is therefore emphatically his Son, who liveth, to die no more. Thus the gracious word of promise has, in this particular been fulfilled. He is the *Son of God*.

(To be Continued.)

Sr. A. C. Dunham, Pittsfield, Ill., Sept. 30, 1857, writes:

This Church has been greatly refreshed and strengthened recently by the untiring labors of Eld. L. H. Chase. He has been holding forth the word of life in this place, as only a man armed with Gospel truth can do, and proved himself to be what Paul required of Timothy, "a workman that needeth not to be ashamed, rightly dividing the word of truth." Yet I am grieved to say, we see not much fruit from the good seed sown. Bro. C. recently buried 3 trusting souls in the likeness of our Savior's death; and some few others are hopefully convinced of the truth, but they seem to think themselves unworthy of eternal life, and will not obey the Gospel. O! when will vain, finite creatures, awake to their eternal interest! Alas! I fear that many will not, until that day when they will call on the rocks and mountains to fall on them!

Bro. H. V. Reed, New London, Wis., Sept. 25, 1857, writes:

We continued our meetings during last week at Poygan, and much interest was taken in them. On first day had the pleasure of seeing 11 more willing souls buried in baptism, making in all 24 who have put on Christ by baptism. The Lord is still at work for his truth in those parts, and we are to return to that place to-morrow, where we are to spend more time. Others are desirous of being immersed. May the good work go

onward, and may the truth of God prosper!

We have delivered 2 lectures at this place: not much of a turn-out, but a good interest among those who came out to hear. We formed a happy acquaintance with Brn. A. B. and A. F. Tacker, who are much interested in the truth of God. Bro. Parker is yet with me.

Sr. M. Bush, Vermontville, Mich.,—  
Sept. 29, 1857, writes:

The truth has never yet been preached in this town, and I have no doubt there are many here who would gladly listen to it. O! that some brother able to preach the *truth* would make his way here, how gladly would I entertain him. We have a good schoolhouse. I feel very anxious that some of the good seed should be sown here.

Bro. D. F. Wilson, Prospect, Ct.,—  
Sept. 29, 1857, writes:

I intend to take the *Expositor* till Jesus comes, if it continues what it is, and has been, if I can get money to pay for it. I should not know how to dispense with it, it comes so richly laden with Gospel truth. I love the sure word of prophecy, and feel that *truth* only will be of use to us, for they that are for Jesus are faithful and true, and God will bless those who unflinchingly advocate his truth.

Sr. U. EATON, Leonardsburg, O., Oct. 8, 1857, writes:

The Bible doctrine of *no immortality of Christ and the sleep of the dead until the resurrection*, are particularly obnoxious to some persons. I heard a preacher not a week ago, say that "some people had *persuaded* themselves that men perished like the brutes," and with a shrug of the shoulders, exclaimed, "a most *chilling doctrine!*" I think the "chilling doctrine" is on the side of *eternal torment*. What! represent a good, wise, and benevolent Being, casting frail and short-lived mortals into *everlasting* misery, without one gleam of hope, one

mitigating circumstance— one ray of light, or one consoling word—this is what I should call a "chilling doctrine"! with a vengeance! O! when will man cease to pervert the right ways of the Lord!

FROM BRO. R. D. WARRENER.

BRO. MARSH: The cause of truth is gaining a little foothold in the far west, though we are evidently living in a time of great confusion, wickedness and superstition. There are only a very few out of the great many, who can be induced to embrace the truth as it is in Christ, although the country is full of religionists, they are the first as a general thing to oppose the truth. In fact, the non-professors are generally the easiest taught the truth, unless they become too much disgusted with the doctrines and traditions of the day. The professors of our day hate to give up the teachers they have heaped to themselves who have taught them to turn their ears from the truth unto fables.

Bro. L. H. Chase of Adrian, Mich., has been traveling and laboring in this, (Pike,) Adams and Brown counties regularly the last 6 months, and has not failed of creating an interest wherever he has labored, though the progress of the truth is slow, because if you make converts by addressing the understanding, it requires time: to convert souls by excitement is much the fastest way. But then I don't know that they are converted at all, for with me, a converted ignorant person is a contradiction of terms. Bro. Chase's manner of making converts seems to many slow; but then when he converts one they are as a general thing, the correctors that we need in these times to brunt the storm of opposition that we have to contend with.

The friends in these regions had engaged Bro. Chase to labor one year.— Owing to the derangement in the financial affairs of the country, they have very hard work to meet their engagements with him, for they are the poor of this world, as a general thing. He has now returned home to remain until spring,— and then return. I hope the friends will

not neglect their duty and obligation to him in order that he may be enabled to fulfill his promise to us in the labors of a northern summer. Bro. Chase is the man we need in these regions to battle for the truth. So far as I have been able to learn, the brethren highly appreciate his labors, and whose prayers and sympathies are for and with him. It is necessary that every lover of the truth should put forth a helping hand in these troublous times, for the adversary is at work, and as the end approaches his efforts to put down the truth will be the more apparent. Brethren, let us double our diligence if we are poor in this world's goods, let us labor the more abundantly, remembering that God has chosen the poor of this world, rich in faith, and heirs of the kingdom.

Yours, for the truth's sake,

R. D. WARRENER.

Cincinnati, Ill., Oct. 17, 1857.

Bro. J. A. Sober, Salem, Mich., Sept. 29, 1857, writes:

In relation to the interpretation of the Bible, I believe you are on the right track. It accords with Scripture and common sense. *Experience* in the past fulfillment of prophetic predictions strengthens such a conclusion. I hope the *Expositor & Advocate* will continue to be a light in this dark world, until the ushering in of millennial glory. "Give us meat in due season." Bro. Marsh, I can say to you, Go on, and fear not!

#### Obituary.

DIED, of Consumption, in Prospect, Ct., June 19th, 1857, Bro. Joseph D. Beardsley, aged 40 years. He was poor, but a firm believer in the coming age, the restitution, the reign of Christ on David's throne, as spoken by the mouth of all the holy prophets and apostles.—Our deceased brother has left a wife and two small children.

D. F. WILSON.

"The fear of man bringeth a snare :—  
but who so putteth his trust in the Lord  
shall be safe."

#### Religious Liberty in Turkey.

The London *Christian Times* publishes the following significant paragraph from the correspondence of the Turkish Aid Society:

"At the late session of the Divan, at the Sublime Porte, the question arose, whether the paragraph on religious liberty, in the Hatti-Scheriff, really implied that a Mohammedan could change his religion with impunity, and the majority of the pashas answered the question in the affirmative. The case of a boy was lately brought to the Shiek-ul-Islam (the religious head of the Mohammedans) for decision. His father deceased, was the Mohammedan, but his mother, surviving, was a Greek; the paternal relations of the boy claimed him, to bring him up according to the Mohammedan law, but the mother contested the case, and the Shiek-ul-Islam decided that by the *new law*, the child should remain with the surviving parent, and when of age choose his own religion. The mind of the population is beginning to be familiarized to the idea, that a Mussulman who has ceased to believe in the Prophet may become a Christian without being molested. And from this we expect a great turning to the Lord; for Popery and the Greek Church can only fill with terror the minds of serious Mohammedans on account of the rank idolatry which their creed justifies. This difficulty Catholics and others feel and acknowledge;—and they look with jealousy and fear upon the probable success of Christianity among the Mohammedans.

A correspondent sends to *Galignani's Messenger* a statement which seems to prove the good faith of the Turkish government in carrying out the religious liberty guaranteed both to Christians and Mahomedans. At Constantinople a Turk and his wife and child have been baptized by the American missionary, Dr. Hamelin, by the name of "Freeman." It appears that on the 3d inst., 2 officers of the Porte went to the office of Dr. Hamelin, after previous notice, to investigate the case of the Freeman family, converted from Mahomedanism

to Christianity. Dr. Hamelin at first demurred, but a strict examination took place. The officers of the Porte examined Mr. Freeman. The object was to ascertain whether he had been driven from Islamism to Christianity by any trouble or supposed wrongs, but the answers were deemed satisfactory by the Turkish authorities. Mrs. Freeman was then subjected to the same ordeal, after which it was arranged that the Turkish lady and her daughter should have an interview together. The result convinced Dr. Hamelin that there was no compulsion in the case, and the ceremony was therefore performed. The account adds,—

"It is the will of his Majesty our sovereign, and it has become the established law of the empire, that every subject, without any exception, shall enjoy entire religious freedom. The Mussulman is now as free to become a Christian as the Christian is free to become a Mussulman."

Two days previously Dr. Hamelin married a young Protestant Armenian to a Turkish lady who had been baptized in Malta.

Thus it is seen that every barrier to Christians or Jews enjoying unrestricted religious privileges in the Holy Land is removed; and consequently the inducements of settlement are ample. This is the Lord's work, and is sure evidence that the "set time to favor Zion" has come.—Ed.

**Bro. D. R. Mansfield, Kingsbury, Ind.**, desires us to say that he has changed his location to Buchanan, Mich., which will hereafter be his post office address.

We meet with a light response to our statement in the last number, of the financial condition of the office. Enough has not been received to meet the paper maturing, and payable in the early part of the month. The editor, who is absent attending the Conference at North Fairfield, O., will doubtless do his best to weather the storm, and continue the publication of the paper at

this crisis, but all depends upon a prompt and united support from the brethren:—they understand the matter fully, and it is useless to say more on the subject.—Let each do his duty, as a faithful steward of the Lord. S.

### Mixing up the Isms.

THERE is a subject respecting which we often feel like inflicting a preachment on some of our editorial brethren. Almost ever since we have been in the habit of reading newspapers, we have also been in the habit of noticing, on the part of certain prominent political journals, and sometimes religious ones—a disposition to garble the language, pervert the sense, mis-state the position, or misrepresent the doctrine of an opponent. This, we respectfully submit, is not exactly honest. Nor does the practice generally, in the long run, advantage the party resorting to it. It certainly can never advance the cause of truth. And it leads to endless contention, bickering, crimination and retaliation. Honesty, candor and fairness, are, we are fully persuaded, the best policy in logic and literature, as well as in the domain of traffic and exchange.

As we retrospect the history of human society, most of the disputations which have divided men into sects, subdivided sects into cliques, arrayed politicians and religionists against each other,—and plunged the nations in war, have arisen more from differences in the manner of expressing ideas than from the intrinsic differences of the ideas themselves. The quarrel has not been so much about what men do or think, as about the language with which they describe their actions or clothe their thoughts. Many a hot-blooded duelist has discovered, after an exchange of shots, that the "offensive words" were susceptible of an explanation perfectly compatible with the honor of all parties concerned. Many a time have learned philosophers quarrelled over a problem which, it was afterwards ascertained, neither of them knew anything about. More than one person has been put to death for asserting what

is now the general opinion of mankind. Often have religious zealots engaged in "holy wars" about a word or a sentence the meaning of which neither party had thought it necessary to explain, nor been able to define. And full many a time and oft have contending nations discovered, after fighting until their resources were nearly exhausted, that there was no occasion for bloodshed, all matters of difference being adjustable by the ordinary appliances of diplomacy.

Every new idea that is started necessarily provokes controversy. Every new *ism* that is announced is met by opposition. And all the experience of our race will fully sustain the assertion that just in proportion as the proposition announced is in advance of the age, and above the grasp of the general mass of mind, will the opposition to it be bitter and the persecution of its advocate relentless.

It is all well and proper to examine carefully, sift, criticise, controvert, and oppose every new idea or *ism*. So far conservatism is useful and necessary. It is the business of those who put forward new doctrines to prove them. But they should have a fair hearing. And all who present new propositions to the world should have the right conceded to them of defining their positions; and all who enter the lists of controversy should religiously respect this right. A controversialist has no more right to pervert or misrepresent his opponent's statement or opinion than he has to girdle his cherry-tree, or to steal his coat.

There are now many *isms* and *ologies* being discussed before the tribunal of public opinion, and they will of necessity become more multitudinous and complicated as society advances. We may name promiscuously as some of those which are more or less agitating different portions of the political, social and religious world, Democracy, Republicanism, Americanism, Temperance, Abolitionism, Vegetarianism, Woman's Rights, Bloomerism, Land Reform, Fourierism, Free Love, Spiritualism, Mormonism, &c., while Protestantism, Catholicism, Calvinism, Unitarianism, Universalism,

&c., with their numerous schisms, divisions and sub-divisions, are by no means out of the pale of further discussion.

All of these subjects are appreciated very differently by different persons, as the data on which they are predicated are interpreted by different standards. Some of them may be the expressions of great truths, others contain, perhaps,—the germs of true principles not yet fully developed, or not yet clothed in that dress of language which can commend them to our judgment. And others are, we presume, the mere vagaries of perverted intellects or diseased propensities.—*Life Illustrated.*

LEGAL TENDER.—The law regulating the payment of debts, provides the following coin to be legal tender:

1. All gold coins at their respective values, for debts of any amount.
2. The half dollar, quarter dollar, dime, and half dime, at their respective values, for debts of amount under five dollars.
3. Three cent pieces for debts of amount under *thirty cents*; and,
4. By the law just passed, we may add one cent pieces for debts of amount under ten cents.

By the law of Congress, passed some 4 or 5 years ago, gold was made the legal tender for large amounts. Those who, to get rid of large quantities of cents and small coin, sometimes pay bills with them, to the annoyance of the creditor, will perceive that there is a stoppage put to that antic by law.—*Ex. Paper.*

~~By~~ Bills of the Banks of this State, Canada, and the New England States, with the exception of Rhode Island, are now current here. Southern and Western bills are not received. Brethren making remittances will please bear these facts in mind.

Oct. 31, 1857.

"And now, Lord, what wait I for? my hope is in thee."



**James Chalen & Sons, Bulletin Buildings, Philadelphia, will Publish, October, 1857, the City of the Great King,**

OR, JERUSALEM AS IT WAS, AS IT IS, AND AS IT IS TO BE. By DR. J. T. BARCLAY, Late Missionary to Jerusalem.

Highly embellished with Chromographic Illustrations. Steel Engravings by the best Artists, Periscopic Panorama of the entire Circuit of the City and Environs, Explanatory Diagrams and Maps, and fine Wood Engravings. Also, Steel Portrait of the Author.

The Engravings will be executed in the highest style of art, from Photographs and original designs, illustrating the various phases of the city, Ancient, Medieval, Modern, and Millennial; also Restoration of the Temple and City as invested by Titus; notices of its Jewish, Christian, and Heathen antiquities; its Present Political and Moral Condition; Future Prospects, &c.

This work is the result of investigations made during *three and a half years'* residence in the Holy City, with facilities for prosecuting researches never heretofore enjoyed. It was undertaken with special reference to the elucidation of the Holy Scriptures, the Talmud, the Works of Josephus, the Crusaders, and Pilgrim Chroniclers. The many valuable discoveries made in the Temple Enclosure, and other sacred localities, to which Dr. Barclay was admitted by *special* Firman, with permission to explore those hallowed spots, so jealously guarded for many centuries, and now for the first time presented to the Christian public, will introduce a new era in sacred Topography. The profound interest attaching to everyinch of the Temple grounds from the Tower of Antonia down to its lowest substructures, invest his explorations of that sacred enclosure with great importance. The mysteries of the Mosque of Omar, the Tomb of David, the great Quarry Cavern beneath the hill Bezetha, the Subterranean Temple Lake (both discovered by the author), and nether Jerusalem in general, hitherto but little known, together with other features of interest, are amply disclosed. It is not intended as merely the vehicle of these matters, however interesting and important they may be, but as a most comprehensive and accurate work on the Topography and Archaeology of the Holy City. No portion of the world is attracting so much attention at this time as that of Palestine, and the interest will continue to increase. The

Publishers do not hesitate in announcing this work as the most accurate, reliable and interesting on Jerusalem, Ancient, Medieval and Modern, ever published in this or any other country. The splendid Chromographs (printed in 8 rich colors,) fine Steel and Wood Engravings, Diagrams, Maps, and Panoramic Views, impart to it an interest and value which no other work on the subject can claim. To those who prefer fact to fiction, scrupulous truthfulness of representation to the speculative sketches of fancy, that so often libel the sacred localities, this work cannot but prove gratifying and instructive in the highest degree.

It is only in anticipation of the liberal patronage always bestowed by a discerning public upon works of this character,—that an original work, so extensively and *expensively* illustrated, can be published.

It will be printed on superior paper, from new type, and handsomely bound in embossed cloth, with gilt emblematic back and sides. Over 500 large 8vo. pages.

Price \$3.50. Morocco, full gilt, \$5.00. *By mail, postpaid.*

As this work will be sold chiefly by subscription, and be universally popular, we wish Agents in every town and county in the Union. Liberal per centage allowed.

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JAS. CHALLEN & SONS,  
*Philadelphidha, Pa.*

J. MARSH, Agent, *Rochester, N. Y.*

Of the merits of this forthcoming work, we cannot definitely speak: it will doubtless be a highly interesting and very valuable work, and we therefore recommend our readers to send on their orders without delay, accompanied with the cash.—ED. OF THE EXPOSITOR.

MAP OF JERUSALEM AND ITS ENVIRONS. By J. T. Barclay & Sons. Approved as the most accurate map extant, by many distinguished travelers and writers on the Holy City. Invaluable to Sunday Schools and students of the Bible. Plain, 50 cents, colored, 75 cents; pocket-book form, \$1.00, postpaid; mounted and varnished (by express only), \$1.75.

“Counsel in the heart of a man is like sweet water.”

# 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. 1. 8.

VOL. XXVIII.] ROCHESTER, N. Y., NOVEMBER 15, 1857. [No. 12.]

## 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

### THIRD DISCOURSE.

THE GLORIOUS RESTITUTION—BELIEVED IN AND TAUGHT BY THE HEATHEN AND JEWS: THIS WORLD NOT TO BE DEPOPULATED OR ANNIHILATED—WHAT IS MEANT BY "THE END OF THE WORLD"—THE LAST CONFLAGRATION—THE WHOLE TERRESTRIAL SYSTEM OF THINGS TO BE DELIVERED FROM THE CURSE OF SIN.

*"And he shall send Jesus Christ which before was preached unto you: whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.*

This world is a disjointed and dilapidated fabric. The convulsions of sin have reduced it to a sad predicament. When God made it, it beamed with good, and was radiant with glory. Then man was holy, and every thing was peace. Pure happiness and harmony reigned universal. There was no sickness, no pain, no griefs, no death. There was nothing foul in humanity, and nothing grating or discordant in surrounding nature. Heaven shone benignantly on earth, and earth smiled gratefully on heaven. Man was in sweet companionship with angels, and wore upon his unrinkled brow the crown of undisputed lordship over all this lower world.

It is not so now. A dark eclipse has

has come over this mundane sphere.—What was once bright in the smiles its Maker has been blackened with smokes of the pit. The garden which was fitted up as the abode of happiness has become a place of thorns, corruption and graves. Man disobeyed, and his disobedience has brought in all sorts of disorder, suffering and death. The soul rebelled against God, and, as the result, the flesh has revolted against the spirit, and the whole external creation has been thrown into resentful confusion.—Cold, storms, earthquakes, volcanoes, barren fields, pestilential airs, smiting, sunshine, tearing briars, and noxious things, combine in the terrific accusation against man, and utter the bitter manifesto of protestation against his unholy deeds. What was created to minister to our joy has become a disorderly servant, as if indignant to obey a convict sovereign. Aliens from God now by nature, it would seem as if all creation around us viewed us with suspicion and abhorrence, and stirred in every part to shake us off, and groaned to rid itself of our tormenting presence. All the elements seem to have been jarred into discordance with each other, and inspired with a strange antipathy to us. Like Cain in his wanderings, we must now walk this fitful earth in continual fear lest we should find our death in everything we meet. Plague is in the food we eat, the water we drink, and the air we breathe. Death comes in at our windows, and creeps through all the crevices of our dwellings. And however long or vigorously we may maintain the fight, the end of each one is to fall at last and to rot in the sepulcher.

Such is man, and the system with which he is connected. We contemplate the spectacle with sadness. We can find much that is lovely, but it is loveliness marred with sore distress. We see much that is venerable and majestic, but it is in connection with signs of some deep mysterious ailment. Goethe says,—“When I stand all alone at night in open nature, I feel as though it were a spirit, and begged redemption of me. Often have I had the sensation as if nature, in wailing sadness, entreated something of me, so that not to understand what she longed for cut through my very heart.” “Even in the things of the world of bodies which surround us,”—says Schubert, “there is an element of life, a yearning of what is bound, which, like that Memnon statue, unconsciously makes symphony when the ray touches it from above.” And as we behold afflicted nature oppressed, blighted, disjointed, and sending up her deep-toned *miserere*, we ask, Is there no remedy—no relief? Is there not some deferred deliverance yet to come? Is there not some hope—some ray of promise to shine upon the gloomy wreck? If there is redemption for the body, is there none for the general system of which the body forms a part? Shall the sinner be visited with salvation, and that which suffers only for the sinner's sake be left without hope of deliverance? It cannot be. God, whose mercies are over all his works, in his own good time will bring relief.

The hope of some future general restitution of earthly things has been entertained and taught in all ages of the world. We meet with it in all the records of antiquity, both Gentile and Jewish. The sibylline oracles are full of it. They tell of the coming of one who shall yet fill the earth with blessing, raise the sleeping dead, restore all things, subdue all enemies, rebuild the city beloved of God, and introduce a time of glory when the East and the West shall celebrate the honor of God, and no more evils shall come. They point to “an age to come,” and a “new birth of nature,” and link the glorious Kingdom

they predict with an exalted personage; “from the heavenly heights,” who is to “reduce all mankind to a single empire.” Plato says, “In the end, lest the world should be plunged into an eternal abyss of confusion, God, the author of the primitive order, will appear again, and resume the reins of empire; then he will change, embellish, and restore the whole frame of nature, and put an end to decay of age, sickness and death.” Plutarch gives it as part of the faith of the ancient Persians, that “there will come a time, appointed by fate, when Ahri-man (the god of evil) shall be entirely destroyed and extirpated, the earth change its form and become plain and even, and happy men have one and the same life, language and government.”

According to Strabo, the ancient gymnosophists had a similar tradition, and believed in a time when “the ancient plenty shall be restored.” Virgil describes the renovation both of the physical and moral world. The Chinese philosophers entertained a belief in the present corruption and the future renewal of the entire world. (See Hort's Sermons.) It is also said that the Karens in Tavoy, in Asia, have a tradition “that God once dwelt among them, and that he has departed to the West, whence he is to return, and assuredly re-appear;” and that “when God comes, the dead trees will bloom again; the tigers and serpents become tame; no more distinction exist between rich and poor; and universal peace bless the world.”

Dr. Wolfe relates that he heard a dervish of Hindostan express the belief that “the world will become so good, that the lamb and the wolf shall feed together; and there shall be general peace and fear of God upon earth; and there shall be no more controversy about religion, no more hatred, and all shall know God truly.” Origen against Celsus says that the heathen authors did believe and teach the ultimate renovation of the world. According to Burnet, the Scythians, the Celts, the Chaldeans, the Indian philosophers, all say that the earth is to undergo a purgation and be renewed. And nearly all the

heathen authors sang or wrote of some *great year* when all things should again return to beauty, order and blessedness. The same ideas of future renewal were also entertained by the Jews. They looked for a grand millennial sabbath, in which the world should rest from all its tribulations, and holiness and peace be the portion of all its inhabitants. Philo gives it as their belief, that the earth shall be purified, and appear new again, even as it was when it first was made.

These, my brethren, are significant facts. What has been so universally believed, and so deeply plowed into the minds and woven with the hopes of the most enlightened teachers of mankind, dare not be rashly discarded as a groundless fable. There must be some solid foundation for it somewhere. As Mede remarks upon another subject, so here, "all this smoke of tradition could hardly arise but from some fire of truth."— And when we consider that many of the traditions and prophetic utterances of the heathen world are but the echoes and floating relics of God's own primitive revelations, we may safely refer this wide-spread notion of the earth's ultimate restoration and renewal to the same divine source. One thing is certain, that the Holy Scriptures do speak of a "time of restitution of all things," and assure us that God hath declared the same "by the mouth of all his holy prophets since the world began." Christ himself refers to a glorious "regeneration" which is yet to pass upon our world. Paul tells us of a "redemption" for which "the whole creation groaneth and travaileth together in pain," when "the creature itself shall be delivered from the bondage of corruption." And the Old Testament and the New point us to "new heavens and a new earth," which are to be formed by the purgation and change of "the heavens and the earth which are now."

This terrestrial system, then, is not an utter wreck—not a hopeless ruin. It shall yet be restored. God shall send Jesus Christ, even that same Jesus which the apostles preached, and under his wonderful administrations, Satan,

with all his children and confederates, shall be cast out, and the sons of God shall shout over the complete redemption of a world the creation of which excited high songs of joy. Some have the erroneous notion, that the coming of Christ is to be attended, or speedily followed by the entire destruction and annihilation of the earth. Some appear to believe *verily* that everything in God's material universe is eventually to pass away, and space again become a blank such as they suppose it was before creation began. It is singular what a deep antipathy some evince towards all associations of materialism with our immortal destiny. How fond some have shown themselves of disrobing physical nature, and reducing her to smouldering ruins, as if she, and not man, were the offender! Indeed, we have all heard so much about

"The wreck of matter, and the crush of worlds," that we unconsciously set it down among the articles of our creed, not considering that there is not a word of truth in it. It has been so often repeated that,

"The great globe itself,  
Yes, all that it inherits, shall dissolve,  
And, like the baseless fabric of a vision,  
Leave not a rack behind!"

that we are inclined even to contend that it must be so. A few days since I read a passage in Bailey's "*Festus*," where he makes one of his speakers say,

"Behold now all yon worlds!  
The space each fills shall be its successor,—  
'Tis earth shall lead destruction; she shall end.  
The stars shall wonder why she comes no more  
On her accustomed orbit, and the sun  
Miss one of his eleven of light; the moon,  
An orphan orb, shall seek for earth for aye  
Through time's untrodden depths and fud her not!  
*Her grave is dug!*

And, one by one, shall all yon wandering worlds  
Cease; and the sun, center and sire of light,  
Be left in burning solitude. The stars

shall pass!  
The world shall perish as a worm  
Upon destruction's path! *The Universe*  
*Ereanish* like a ghost before the sun,  
Yea, like a doubt before the truth of God!"

Now, this may be fine poetry, and portray a sweep of fancy and power of diction that may be admired; but it is nothing but sublime nonsense. There is nothing of the kind to which any known laws of nature can lead; and there is

nothing of the kind predicted in the word of God. Suppose that Adam, instead of sinning, had gone on peopling the world with holy generations, as Jehovah commanded him; would not this earth have continued to be the happy home of the race, beautiful and "very good" forever? What other opinion will the Scriptures permit us to entertain? Yet Christ is "the second Adam," come down into this world for the expressed purpose to arrest the current of things which set in with the fall of the first: his whole mission and work looking to the restoration to the race, exactly what the first Adam lost. And if the obedience of the first Adam would have exempted the earth from all trouble, danger and destruction, we may rest assured that the glorious redemption of the second Adam will not leave it in a condition less hopeful, secure, or blessed.

But the Scriptures have not left us to argue this point upon mere general principles. They have spoken respecting the duration of the fabric of nature, including this earth, in a manner which should put the question forever at rest in the minds of all believers. Hear what the Psalmist says: "Let the sun, and the moon, and all the stars of light praise the Lord: for he commanded, and they were created. *He hath also established them forever and ever.*"

The same inspired singer, in another place, makes these material orbs of creation as permanent as the very promises and immutable oaths of Deity. He singles them out as the perfect emblems of the infallibility of God's covenant of mercy. "Once have I sworn," saith the Almighty, "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.*" "One generation passeth away," says Solomon, "and another generation cometh; **BUT THE EARTH ABIDETH FOREVER.**" "God laid the foundations of *the earth* that it should *not be removed forever.*" "God himself that formed the earth, and made it, he hath *established it*; he created it not in vain, he formed it to be *inhabited.*" "The righteous shall in-

herit the land, *and dwell therein forever.*" Daniel, in his vision of the last things, *after* the descent of the Son of man in the clouds of heaven, saw "the kingdom, and dominion, and greatness of the kingdom," not in some other world, but "*under the whole heaven,*" which is nowhere but upon this very earth, "given to the people of the saints of the Most High, whose kingdom is *an everlasting kingdom.*" And if these holy and divinely-inspired men knew anything about the subject, and words have any meaning in them, I do not see that there is much ground for the apprehension that this orb, or any other, is likely to fall into oblivion.

Neither does the language of the New Testament on this subject differ from what is said about it in the Old. Jesus says, "*Blessed are the meek, for THEY SHALL INHERIT THE EARTH.*" But where is the blessedness of inheriting the earth, if the earth is to be totally destroyed? This passage, as I take it, points directly to the fact, that the saints are to have this world as their final delightful home, when once the curse of sin has been rooted out of it. As things now are, it is not "the meek," but the proud, aspiring, ambitious and rapacious, who succeed to most of this world's possessions. And if the earth is not to continue, or is not to be the future home of immortality, I am at a loss to find any meaning in this saying of the Savior.

According to Paul, (Rom. iv. 13,) the promise to Abraham, and to all his spiritual seed, is that they shall be "*heirs of the world.*" But is it not a poor sort of heirship which offers an inheritance that is to be eternally annihilated? Peter gives it as the promise of God, and the glad hope of the saints, that the earth, notwithstanding the fires that are to pass over it, is yet to be the home of righteousness, and hence of course also the possession of the righteous. But this cannot be if the earth is to pass away. According to John, "*We shall reign with him on the earth!*" What does that mean, if it does not contemplate the earth as enduring beyond the scenes of judgment, and furnishing the

theater for the sublimest joys and honors of our immortality? And as John looked down the pathway of futurity,—beyond the day of judgment, he “saw a new heaven and a new earth,” and “the new Jerusalem descending,” upon it;—and “heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them and be their God. And he shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away.”

Now, what is there in all this that looks like “the wreck of matter,” “the crush of worlds,” or the everlasting disappearance of “the great globe itself!” No, no; creation is not to be destroyed. The vast and splendid mechanism of the worlds is not to be broken up, and thrown aside, and consigned to oblivion. None of these great products of creative power and wisdom shall ever come to naught, or be forgotten. The footsteps of the Son of God upon this earth have consecrated it, and made it too sacred ever to be blotted from the page of being.—Shall the clay which constituted the body of the blessed Christ pass over into the devil’s hands, or go down to everlasting nothingness? Shall the soil that was saturated with the precious blood of his unspotted heart be consigned to irrecoverable ruin? Shall the theater of his great labors, agonies, death and triumphs, disappear, “and leave not a rack behind” to mark the orb on which his mighty deeds of love were done?—Shall men hold those spots sacred on which great patriots and benefactors lived and died, and the eternal God blot out the world on which his dear Son performed the sorrowful pilgrimage of human life, and accomplished the stupendous work of the redemption of its inhabitants? I do not, I cannot believe it. It goes against all my deepest conceptions of God and his great purposes of love.

Aside from all this, it seems to be a settled law of the divine operations, always to work out what is to be, from

what already exists; and to bring in no new creations beyond what are absolutely necessary. You remember the miracle at the marriage in Cana. Jesus could just as easily have filled the water-pots with wine without requiring them first to be filled with water. But he preferred to take an existing element, and from that to develop the cheering fruits of his marvelous power. So in feeding the five thousand in the wilderness, he could just as easily have dispensed with the few scanty loaves and fishes; but he chose to take what they had, and to make that the basis of his wonderful provision. It would not be more difficult for him to create a new race of men upon earth than to redeem its present inhabitants; but it seems best to him to take the old materials, and out of them to effect his great ends of goodness. He is not prodigal in the use of his power, or wasteful of his creations. Every little fragment must be gathered, “that nothing be lost.” He always takes the sinner to make a saint, and the dying and corrupt body to make an immortal and spiritual one. No matter how humble or unpromising the basis may be, so long as there is a basis on which to proceed, he invariably adopts it, and works from it, in preference to an entirely new creation. I do not know a single exception to this rule. I argue then, as he brings “the new man” out of “the old Adam,” and the glorified body out of “the natural body,” and the new harvest out of the old seed, so he will also assuredly bring the “new heavens and new earth” out of the old heavens and old earth, and thus make a paradise of God out of this very wilderness of our present dwelling-place. My faith is, that these very hills and valleys shall yet be made glad with the songs of a finished redemption, and this earth yet become the bright, blessed and everlasting homestead of men made glorious and immortal in body and in soul.

And why should we start back from such ideas, or wish that it were different? There is nothing essentially corrupt or degrading in matter. It did not detract from Adam’s goodness or hap-

piness that he stood in connection with a material system. It did not render Christ less pure, exalted, or adorable, that he took up his abode upon earth,—and was manifested in the flesh. After all, there is much in this world that is beautiful, attractive and good. Though it has been much disfigured and disordered by reason of the sins of its inhabitants, we may still trace upon it the footprints of Deity, and behold in it many lingering relics of the smiles of its God.

“Look,” says Cummings, “at the floor on which you tread, so exquisitely carpeted with verdure, with fragrance and with blossom; look at the sky that is above you, where worlds are subservient as lamps and lights to ours; look at the whole economy in which you live, the ocean of air you breathe, the infinite provisions for your comfort; and why should you want this world destroyed? Go to some of its fair glens, its lovely scenes, its bright panoramas, and you will be constrained to say, Take away sin, take away corruption, take away head-aches, heart-aches, envy, malice, uncharitableness, and all the evils that sin has given birth to, and I could wish no lovelier heaven to dwell in forever and forever.” Jesus himself points us to the humble lilies of the field, and tells us with emotion that “even Solomon in all his glory was not arrayed like one of these!” Just take from earth the curse of sin that has marred it; let its pristine beauty be renewed; plant in it the throne of my Redeemer’s glory; consecrate and sanctify it with his holy and perpetual presence; and fill it with the happiness, love, peace and righteousness foretold in the Scriptures; and there certainly can be no reason why we should wish any better heaven, or ever think of its annihilation.

But some will be disposed, at this point, to remind me that the Scriptures do certainly speak of an *ending of the world*. The disciples asked Jesus what should be the sign of his coming, “and of the end of the world.” The Savior says “the harvest is the end of the world:” that as the tares are gathered and burn-

ed in the fire, so shall it be in *the end of the world;*” and that he is with his ministering servants “always, even unto *the end of the world.*” I had not overlooked these expressions; nor do they present the least embarrassment to the doctrine of the earth’s eternal perpetuity. The word “world” often has no reference to the material earth, much less to the general material universe. When Jesus said that *the world* hated him, and that *the world* would hate his disciples, he certainly did not mean the inanimate globe.

The word *world*, you will thus perceive, has different significations; and it is used in our English Bibles where very different words are used in the original Greek. The proper Greek word for the material earth is *gee*; but this word is not found in either of the passages which speak of the ending of the world. In two of them the word rendered *world* is *aion*, which means a space of time, *an age*, an era, a *dispensation*. In the other two, the word rendered *world* is *cosmos*, which denotes the exterior order, arrangements, investiture and embellishments of the earth. These shall end when Christ comes, and gives place to something new; but the *gee*, the earth itself—has no end assigned it anywhere in all God’s book of revelation. Ages shall terminate; dispensations shall be consummated and disappear; “*the fashion of this world passeth away;*” and present outward configurations of things shall vanish; but the earth shall abide. Already we have had at least one ending of the world since man’s fall; and from that we may form some idea of what the next shall be. I refer to Noah’s flood. Peter says of it, “By the word of God the heavens were of old, and the earth standing out of the water and in the water, whereby *the world that then was*, being overflowed with water, *perished.*” Now, what was it that *perished*?—the material earth? Not at all; when the flood was over, Noah still found it rolling in its accustomed orbit, where it will continue to roll forever and ever. Peter says it was the *cosmos* that perished; that is, that outward order and con-

stitution of things which existed in antediluvian times. There was no extinction of our globe, no missing of our planet from among the heavenly constellations; and yet inspiration says, "THE WORLD *that then was* PERISHED." May there not, then, be another ending or perishing of the world, without bringing oblivion upon the material orb on which we dwell? Nay, the Holy Scriptures authorize the remark, that "the end of the world" which is yet to come shall not be so destructive to the earth as the flood of Noah was. When Noah came out of the ark, "The Lord said, *I will not again curse the ground any more for man's sake, NEITHER WILL I AGAIN SMITE ANY MORE EVERY LIVING THING, AS I HAVE DONE.*" (Gen. viii. 21.) These are not human conjectures, but the words of the immutable covenant of Almighty God. And, as the perishing of "*the world that then was*" was not an annihilation or destruction of the globe itself, so neither will the ending of the world which now is any more damage or affect the existence of this planet.

But Peter says, "The heavens and the earth, which are now, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men;" that "the day of the Lord will come, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and all that is therein shall be burned up;" that "the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." Does not this teach the utter ruin and extinction of material things? Certainly not. The apostle guards particularly against such an apprehension. "*Nevertheless* we, according to his promise, look for"—not *another* heaven,—but "*new heavens*;" not *another* earth, but "*a new earth*, wherein dwelleth *righteousness.*" The whole passage taken together, then, is nothing more nor less than the assertion of a regeneration of the material world by fire.

The earth shall not pass away. It shall live on—survive its baptism of fire, exist through the mysterious regenera-

tion—and come forth, minus its curse, to flourish with all its sister orbs forever in its Maker's smiles. Fire cannot reduce matter to nothing. It may alter the modes and qualities of it; but it cannot destroy its substance. And when we come to examine what Peter says these last fires are for, it is plain that they shall not be such as to depopulate or make an utter end of this planet. Men of science tell us, that the deeper we penetrate towards the center of the earth, the warmer do we find the temperature; and that, if we could carry our investigations deep enough, we would find the interior of the earth "one rolling, restless flood, like the burning lava that pours from Vesuvius, finding its occasional safety-valve in the volcano." It is evidently to this fact that the apostle speaks, when he says, (as some translate his words,) "the present atmosphere and earth are *stored with fire, reserved unto the day of judgment, EVEN THE PERDITION OF EMINENTLY WICKED MEN.*"

The last fires, then, are those which already exist, but which are imprisoned by the great Creator's word until the day of judgment, when they are to be let loose, not for the annihilation of the world, but for the destruction of the openly apostate, and the persecuting enemies of Christ and his kingdom. The scene which the apostle declares is not universal, but particular and local, and not greatly different from volcanic phenomena which have often been witnessed.

Read the descriptions given of some of these terrific eruptions. Dana says of one which occurred at the great volcano Kilinea Hawaii, "The stream (of fire) plunged into the sea with loud detonations, (with a great noise.) The burning lava, on meeting the waters, was shivered like melted glass into millions of particles, which were thrown up in clouds that darkened the sky, and fell like a storm of hail over the surrounding country. Vast columns of steam and vapors rolled off before the wind, whirling in ceaseless agitation; and the reflected glare of the lavas formed a fiery firmament overhead."



Kinney says, "The intense heat of the fountain and stream of lava caused an influx of cool air from every quarter.— This created *terrific whirlwinds*, which constantly stalked about, like so many sentinels, bidding defiance to the daring visitor. These were the most dangerous of anything about the volcano. Clouds approaching were driven back, and set moving in wild confusion."

Now, bring distinctly before your minds this terrific scene, the sky filled with flames, the loud roar and crash, the fused elements pouring forth from the earth, the disordered rush of winds and the dreadful danger of coming near, and then take up the literal words of Peter, and you will see that it is altogether a similar scene which he describes. The day of judgment is to unchain the imprisoned fires; and then the atmosphere will pass with a rushing noise; and the elements being kindled will melt; and the earth and the works on it will be burned. "As then all these are (to be) *loosed*, what manner of persons ought ye to be in holy deportment and piety, looking for and earnestly awaiting the coming of the day of God, in which the aerial regions shall be let loose, (to rush in fiery whirlwinds,) and the elements being fired shall melt."

The picture is exceedingly awful, and, when realized, shall be dreadfully destructive to those upon whom God's vengeance shall thus fall; but what it portrays is evidently volcanic, and confined to particular regions. Hence, says David N. Lord, after a very thorough, critical and satisfactory examination of the whole passage, "The notion of the conflagration and dissolution of the heavens and earth at Christ's coming, is *without any ground whatever in the apostle's words*, and springs wholly from attaching to them a meaning which they do not involve. The fires by which the impious are then to be destroyed are to be but local and temporary, and are to offer, there is reason to believe, no more obstacle to the safety of the population of the globe at large than the volcanoes have that have already raged in the depths of the earth and ejected their

burning elements into the atmosphere." And I cannot see how any man can take God's words to Noah, promising never again to smite every living thing, and yet believe that the last fires of which Peter speaks are to be the agents of a complete and universal destruction.

It is an inspired maxim, my brethren, that "no prophecy of the Scripture is of any private interpretation." We dare not take what one prophet says separate and apart from what another prophet says. We must take all together, contemplate the whole in the parts, and the parts in the whole, and explain what is presented in one place by what is contained in another.

The conflagration in the day of the Lord of which Peter speaks is the same as the fires of which other prophets have spoken in the same connection.— But we search the Scriptures in vain for any corresponding prediction which describes a universal burning up of all earthly things. We read that "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance upon them that know not God and obey not the gospel." We read that "the beast and the false prophet," when the King of kings appears, shall be "cast alive into a lake of fire." We read that "the Lord shall suddenly come to his temple, and sit as a *refiner and purifier of silver*;" that "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*;" that "our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him;" and that "a fiery stream shall issue and trail forth before him, and *the beast* be slain and given to the burning flame."

But we find nothing to warrant the idea of a *universal* conflagration, much less such a burning as shall depopulate and annihilate the earth. On the other hand, it is explicitly stated in connection with these descriptions of the last fires, that the eminently and notoriously wicked alone are to be visited by them.—

Archbishop Usher says they will take away "only the gross hypocrites and formal professors." Of other classes it is said, "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 do this, saith the Lord of hosts." Upon Gog and his hosts God will pour "great hailstones, fire and brimstone." He "will send a fire on Magog, and among them that dwell confidently." But in the same connection we read of others who live on unharmed by all these avenging fires, whilst "the great globe itself" continues steadfast in its place.

Now, taking all these things together, I regard it as settled and certain, that Peter never meant to teach the utter depopulation and destruction of this planet. He tells us, in harmony with other prophets, that there shall be dreadful fires in the day of judgment. He tells us of the present existence of those fires, and whence they shall proceed. He tells us their object: "the perdition of ungodly men."

He also describes something of the terrific phenomena which shall attend them. And he exhorts us, in view of those awful revelations, to be devout and upright. But I do not find anything in his language to contradict the declaration of the wise man that "*the earth abideth forever.*"

I know that the effects of human apostasy from God are very deep and far-reaching; perhaps much more so than we sometimes think. The whole earth has been involved in it. "The whole creation groaneth and travaileth in pain" in consequence of it. But with the deep depths of the distress which has been struck into all the pulsations of sublunary nature by reason of man's iniquities, the Scriptures do furnish the sublime hope that it shall all be again extracted. There is a time of restitution coming. There is a day of deliverance at hand. That universal wail, which has been going up for the past 6,000

years, shall yet be hushed and lost amid strains of *halleluia* that shall never end.

Luther says, "It is important for us to recur to Adam's original condition, as we expect all things to be brought back again to that." "All things are now disordered and decayed; whence Peter says that the heavens must receive Christ until the time when all things shall be restored again to what they were in Paradise; thus agreeing with Paul, that the whole creatureship has been made subject to vanity, and that it is to be hoped that not man only, but the earth and heaven, shall again be brought back to their Edenic state."

Calvin says, "I expect with Paul a reparation of all the evils caused by sin, for which he represents the creatures as groaning and travailing."

Charnock says, "As the world, for the sin of man, lost its first dignity, and was cursed after the fall, and the beauty bestowed upon it by the creation defaced, so shall it recover that ancient glory, when he shall be fully restored, by the resurrection, to that dignity he lost by his first sin. As man shall be freed from his corruptibility, to receive that glory which is prepared for him, so shall the creatures be freed from that imperfection and those stains and spots on the face of them, to receive a new glory suited to their nature, and answerable to the design of God, when the glorious liberty of the saints shall be accomplished."

But let us hear what God himself has said: "In that day there shall be upon the bells of the horses, *Holiness unto the Lord*: and the pots in the Lord's house shall be like the bowls before the altar." "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; nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his fig tree; and none shall make them afraid." And the floors shall be full of wheat, and the vats shall overflow with wine and oil." "The

waters of the Dead Sea shall be healed by the waters which flow out of the temple; and by the stream of this water shall grow all manner of trees, whose leaves shall not wither, and whose fruit shall not decay; they shall yield their fruit monthly, and the leaves thereof shall be for the healing of the nations." "The creature itself shall be delivered from the bondage of corruption, into the glorious liberty of the children of God." "The wolf also shall dwell with the lamb; and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together, and a little child shall lead them. The cow and the bear shall feed together, and their young ones shall lie down together; and the lion shall eat straw like an ox. And the sucking child shall play on the hole of the asp, and the weaned child upon the cockatrice's den. They shall not hurt nor destroy in all my holy mountain, saith the Lord." "Moreover, the light of the moon shall be as the light of the sun, and the light of the sun sevenfold, as the light of seven days, in the day that the Lord shall bind up the breach of his people and heal the stroke of their wound." "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; for 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." "Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree." "And the inhabitant shall not say, I am sick." "And there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain: for the former things are passed away."

These are glad and glorious descriptions; and they are given by the spirit of God. Whatever meaning people have attached to them, all agree that they set forth a condition of things which is yet to be realized upon this earth. Some

say we must take them literally; others interpret them figuratively; and others understand them spiritually. But, no matter how we take them, one thing is settled and incontrovertible, that they include a *physical* as well as a moral redemption. They describe the lifting off of the curse from all creation around us, as well as from the souls within us.—They exhibit suffering and disordered nature once more free, harmonious, congenial, restored, and forever at rest.—They portray vast and happy changes in things spiritual and things physical, animate and inanimate, human, animal, vegetable and elemental. They show us the earth with its deserts fertilized, its elements harmonized, its inhabitants made congenial to each other, its products rendered abundant and sanatory, and its possessors invested with perfect happiness and immortality.

Some have looked for their fulfillment in a fancied millennium previous to the Savior's coming. They would have us believe that these sublime predictions relate only to the universal triumph of political freedom, general wisdom and exalted piety. But how will the mere reign of righteousness and love in the hearts and conduct of mankind extend redemption into the physical world, or work a deliverance to the animal and other kingdoms? Knowledge, holiness, and liberty combined, and spread over the earth from one end thereof to the other, cannot save a man from bodily aches, decay and death. They cannot take the taint from the atmosphere, nor the malaria from the earth. They cannot cover Sahara with fertility, nor hush the storm and tempest, nor close the volcano's crater, nor stop the Maelstrom's whirl, nor stay the earthquake's giant tread, nor relieve the creature of its groans. Make every meal a sacrament, and every day a Sabbath, and every thought a prayer to God; and all that, of itself, cannot take away the curse with which God has cursed "the ground" for man's sake, nor relieve these dying bodies from their many ills.

The case calls for greater changes in earth, air and sea, and in the whole pre-

sent constitution of terrestrial things, than can by any possibility result from existing processes, or from mere natural developments. We must have special electric influences to quiet the atmosphere and adapt it better to the wants of humanity. We must have volcanic or some other action in and upon the earth, to change some of its surface, consume its impurities, and renew its wastes.— We must have a complete revolution in the present order of things. In a word, we must have another putting forth of divine power upon this world. It must be retouched by the hand that made it. It must come under a renewing potency which can raise the dead. And all this shall be only when the Son of God shall again come from the heavens.

Accordingly, we read, that when the times of restitution come, "God shall send Jesus Christ." "And then shall they see the Son of man coming *with power*." And "he shall call to the heavens from above, and to the earth, that he may judge his people." "He shall have dominion also from sea to sea, and from the river to the ends of the earth." "He shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity," and "destroy them that corrupt the earth." "He shall go forth as a mighty man, he shall stir up jealousy like a man of war; he shall cry, yea, roar; he shall do mighty things against his enemies." "The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake." "They that are in their graves shall hear his voice, and come forth." "Them also that sleep in Jesus will God bring with him." "He 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." "Then shall be brought to pass the saying that is written, Death is swallowed up in victory." "And there shall be no more curse." "And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk." "The plowman shall overtake the reap-

er, and the treader of grapes him that soweth the seed; and the mountains shall drop sweet wine, and all the hills shall melt." "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." "In his day there shall be abundance of peace." "The government shall be upon his shoulder; and of the increase of his government and peace there shall be no end." "He shall come down like rain upon the mown grass: as showers that water the earth. In his days shall the righteous flourish." "He will 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." "His name shall endure forever. All nations shall call him blessed, the Lord God who only doeth wondrous things. And the whole earth shall be filled with his glory; Amen, and amen."

Thus, then, will He that sits upon the throne "make all things new." "There will be wonders in heaven above, and signs in the earth beneath, blood, and fire, and pillars of smoke." But out of trouble shall come joy, out of darkness shall go forth light: and in place of groans and tears and death— shall be songs of joy and glorious immortality.

"The age of crime and suffering yet shall end; The reign of righteousness from heaven descend; Vengeance forever sheath the afflicting sword; Death be destroyed, and Paradise restored; Man, rising from the ruins of his fall, Be one with God, and God be all in all."

"Write," says the Son of God, *for these words are true and faithful*. It is not a poetic dream, but a divine revelation. God hath spoken it by the mouth of all his holy prophets since the world began. It was the hope of Adam as he went forth an exile from Eden. It was the light that illumined the tents of the pilgrims of old with a sweeter halo than the recollections of Paradise. It was the stay of faithful Abraham as he sojourned in tabernacles with Isaac and Jacob, the heirs with him of the same promise.

It shone in the serene imagination of Isaac, and supported the dying head of Jacob, and caused Joseph to turn away from Egypt's mausoleums and ask that his bones might be carried up to the land of the redeemed. It shortened the centuries in which the Lord's chosen toiled in servitude, and cheered the house of affliction with songs. It kindled glad expectations amid the darkness of Gentile apostasy, and taught even the heathen to prophesy of deliverance.

It fired the hearts and tongues of all Judah's minstrels, as they swept from the harps of inspiration those lofty anthems which filled the home of the Shekinah with praise. And thousands upon thousands have not counted their lives dear unto them for the excellency of this hope, and were tortured, not accepting deliverance, that they might obtain the better resurrection. Even irrational nature seems to be filled with the promise, and until now is earnestly expecting and waiting for "the manifestation of the sons of God," and the redemption which shall be effected when death shall be no more. It cannot, therefore, be a fable. A lie could not be so deeply graven. What has been so fondly believed, so long looked for, and so earnestly desired—what has been the hope of the good in every age, the theme of their songs, and the joy of their hearts, what has ever been pointed to as the solution of earth's enigma and Jehovah's great vindication—certainly cannot be a falsehood. No, no, no: it cannot be delusion. Creation's loosened strings shall again be screwed up to their primeval tone and concord, to accompany the songs of God's saints with immortal harmonies:—

"The barren wastes shall rise,  
With sudden greens and fruits arrayed,—  
A blooming paradise.

"True holiness shall strike its root  
In each regenerate heart;  
Shall, in a growth divine, arise,  
And heavenly fruits impart.

"Peace, with her olives crowned, shall stretch  
Her wings from shore to shore;  
No trump shall rouse the rage of war,  
Nor murderous cannon roar.

"Lord, for those days we wait: those days  
Are in thy word foretold;—  
Fly swifter, sun and stars, and bring  
This promised age of gold!"

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." It would be a sad thing, if after all these sublime arrangements of our Maker, we should eventually come short of the inheritance. Let me, then, exhort you to "give all diligence to make your calling and election sure." If you are prayerless, I beseech you to go and call upon God. If you have been thoughtless and careless, I entreat ye to consider, and lay these great matters to heart. If you are a sinner, repent, repent *now*. And from this hour let each one who hears these remarks set out in full earnest to prepare to meet God. Soon your day of grace will be over. Soon your opportunities of becoming participants in the glad scenes of a restored creation will be at an end. "The end of all things is at hand; be ye therefore sober, and watch unto prayer. And above all have fervent charity among yourselves, for charity shall cover the multitude of sins. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ; to whom be praise and dominion forever and ever. Amen."

~~At~~ At the commencement of the present year, a native Mohammedan was for the first time ordained a minister of the gospel. Till the year 1857 such a thing had never happened. But a man has now been raised up from the Turkish race, who is preaching the gospel in Constantinople.

"As long as thou shalt live, seek to improve thyself; presume not that old age brings with itself wisdom; it is better to learn late than never."

"Every man has faults to conquer which he delays to combat."

(Original.)

**The Saints Inheritance.**

Of all the lovely countries  
In the east or in the west,  
The glorious land of Canaan  
Is the brightest and the best.  
To Abraham 'twas promised, Gen. xiii. 17; xv. 18:  
And to his seed, we're told;  
To Isaac too, and Jacob;  
And it never shall be sold.

CHORUS.

Then cheer up, then cheer up,  
All ye wand'ers here;  
Take courage, all ye pilgrims,  
You have no cause to fear;  
The promised land is broad enough  
For all of us who roam;  
Canaan sure is large enough  
To give us all a home.

Paul, writing to Galatians,  
Makes mention of the deed;  
And by him 'tis asserted  
That Jesus is the seed. Gal. iii. 16-23.  
And joint-heirs too with Jesus Rom. viii. 17.  
Are those who keep the law, Rev. xxii. 14.  
And from the blessed gospel  
Their faith do not withdraw. Rom. 4: 16; Gal. 3. 29.

CHORUS.

Old Abraham was a stranger  
In the land to be possessed; Gen. xvii. 8.  
He lived and died a pilgrim,  
And went unto his rest. Heb. ii. 6-13.  
And Isaac too, and Jacob  
The land have not received—  
But that they should obtain it  
They to the end believed. Heb. xi. 5-13.

CHORUS.

This country will be given  
When the dead saints do arise, Luke 14: 14; Matt.  
13: 38-43; 25: 31-34; Dan. 7: 13-22.  
And together with the living,  
Are caught up to the skies,  
To meet the Lord in glory,  
Who himself will then descend, 1 Thess. iv. 17, 18.  
With a trumpet loudly sounding,  
While the angels all attend. Matt. xxv. 31.

CHORUS.

Then Christ will take the kingdom, Dan. vii. 13,  
14.  
His father David's throne, Isa. ix. 6, 7.  
And together with the chosen Luke i. 22, 23.  
Will rule the world alone. Matt. xix. 27, 28; 2  
Tim. ii. 12; 1 Cor. vi. 2.  
He'll gather Jacob's children

Who have been scattered long, Isa. ii. 10-13.  
He'll bring them to Mount Zion  
With joy and with a song. Isa. xxxviii. 10.

CHORUS.

And under their own fig tree  
They'll sing their exile o'er, Micah iv. 4.  
Planted in their country  
To be pulled up no more. Amos ix. 15.  
The remnant of the nations  
Shall yield to Jesus' reign;  
If they refuse submission  
They'll by force plagues be slain. Zech. xiv. 16.  
Zech. xiv. 17.

CHORUS.

Crushed then will be the tyrant,  
The oppressed will go free,  
And all who groan in bondage  
Be set at liberty. Isa. lxi. 1.  
Contention, war and bloodshed,  
In all the world shall cease. Micah iv. 3; Isa. ii. 4.  
The lamb then and the leopard xi, 7-9.  
Will both lie down in peace.

CHORUS.

The serpent will be handled  
By the little sportive boy, Isa. xi. 8.  
In all the holy mountain  
Will be nothing to destroy. " 9.  
The fir tree and the pine tree  
Will all in verdure stand;  
The thistle and the thorn tree  
No more infest the land. Isa. Iv. 13.

CHORUS.

Each year will all the nations  
To Jerusalem repair, Isa. lxxvi. 23; Zech. xiv. 16.  
To worship King, Messiah,  
And serve Jehovah there.  
King Jesus and the chosen  
The kingdom will maintain,  
Till every foe is conquered,  
And death at last is slain. 1 Cor. xv. 24, 25.

CHORUS.

J. W. NILES.

Pine Grove, N. Y.

Bro. J. W. Niles, Pine Grove,  
N. Y., writes:

I am preaching the gospel of the king-  
dom as well as I can in this place, to  
world-loving church members and scepti-  
cal non-professors. I know of none  
here who believe in our faith besides  
myself, but one young man, a friend who  
intends to labor with me. I feel that I  
am indeed a pilgrim, lonely and sad, for

there are none to encourage me, and none to sympathize with me but my friend, and I fear he has not that strong attachment for these glorious doctrines which their great importance demands. But I can endure anything for that glorious crown. O! when will that bright lovely morning break, and scatter away all this darkness and gloom!

## EXPOSITOR AND ADVOCATE.

"THY WORD IS TRUTH."—JESUS.

ROCHESTER, N. Y., NOV. 15, 1857.

### A Liberal Offer.

As several numbers of this volume of the *Expositor* are exhausted, we offer to furnish such as we have, together with the remaining unpublished part of the volume, for \$1.00, to all new subscribers. Those who avail themselves of this liberal offer, will obtain from 15 to 20 numbers of the paper for the small sum of one dollar.—Here is an opportunity for all to obtain the *Expositor* at such a low price, as to place it within the reach of the poorest: who will be first to send on names? Let each one also canvass among neighbors, personally, and do what he or she can to increase the circulation of the paper, and as a consequence, the knowledge of the important truths we advocate. We await a hearty response from our friends.

☞ See the Editor's appointment in Canada.

### Conference at North Fairfield, O.

ON our way to this Conference, we tarried one night in Cleveland, O., partaking of the hospitality of Bro. Bond and family, and in the evening had the privilege of delivering a discourse on the Restitution to a small congregation in Mr. Wood's church. Mr. W. is a Presbyterian minister, and he kindly offered the use of his house, was also present, and took part in the exercises of the meeting. The house being cold, and having but just recovered from severe indisposition, caused us a diminution of usual freedom in speaking to the people; still we hope good was done. It appeared that at any rate, there was sufficient power in our remarks to move some of the few

hearers we had, out of the house; one of whom we subsequently learned was a zealous Sabbatarian of the Helen White school, and another, a very bigoted but conscientious deacon, of Mr. Miller's '43 theory. These disciples of Helen and William, though antipodes in the fundamentals of their creeds, are nevertheless agreed in rejecting the truth concerning the restoration of God's ancient people to the land which is covenanted to them for an everlasting possession. About the time we cited the following cheering promise, these "carnal-Jew" haters took their leave:—"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 the Lord."—Jer. xxxi. 28. This, we suppose was too much for the *piety* of these persons to endure: they could no longer hear the word of God in relation to the promised blessings to Israel—or, "carnal Jews," as they are termed by the dark-minded sectarians of whom we speak,—and who are less accessible to the light of truth, than are Presbyterians, or any of the older sects, who make no pretension to a knowledge of the prophecies, as these people do. We found it so on this occasion: notwithstanding the cold room, Mr. Wood and his congregation gave our very imperfect discourse, a candid hearing, for which they have our thanks.

There are several intelligent and worthy brethren and sisters in the truly pleasant City of Cleveland, who will not be very liable to depart from the truth, under any circumstances: they not only make the word of God the sure foundation of faith, but they intelligently understand it. If they could see it to be their duty to meet for public and social worship, we think it would tend greatly to their edification and comfort in the truth. Their circumstances are unknown to us, and we would not dictate as to duty in this respect. We would recommend them and all others who can, "to forsake not the assembling of yourselves together," especially at this time of peril, when you need all the aid of mutual council to enable brethren to stand.

Oct. 29th, we arrived at North Fairfield in season to attend the first meeting of the Conference, in the evening, and addressed the assembly on the great subject of *the gospel*, as taught in Rom. i. 1-6. On Friday and Saturday following the meetings were continued in the Methodist chapel, which was freely offered for this purpose. As it is not very common for this sect to grant favors of this kind, we mention the case as being worthy of imitation by others. Such christian courtesy was fully appreciated by its recipients. Further than this, certain members of the church attended some of the meetings of the Conference, and freely entertained brethren who had come from abroad to attend the meeting; and we learned that the truth is operating deeply on the minds of certain members of that church: may it make them "free indeed."

Sunday we again occupied the Hall where the first meeting was held, and there the Conference closed.

This Conference was one of the most interesting and profitable meetings of the kind which we have attended this season. It excelled, however, not so much an account of large numbers attending, as on the disposition manifested in *deed*, as well as in word, to advance the cause of truth in that section of country, and the union which prevailed relative to the means to be adopted to accomplish the desired object. The Secretary's report of the Conference will give the necessary information on this subject; we will not therefore say more on this point, except that Elder J. M. Judson was chosen to travel and preach the Word during the ensuing year in the bounds of the Conference, and about \$100 were raised and pledged, with the understanding that that sum would be increased to the amount necessary for his support, when others who were not in attendance at the Conference, shall have an opportunity to make their free-will offerings for the furtherance of this good work. We hope the contributions of our brethren in this respect will be liberal, and worthy of the great cause in which we are all engaged—

and according to the abundance with which not a few in that fertile part of the country are blessed: remember that where much is given, much is required. Let not Elder Judson and family lack the necessities of this life, so long as they are worthy (as they certainly are,) to receive them from the Lord's stewards.

At the close of the forenoon meeting on Sunday, we repaired to the water, where Bro. J. M. Judson baptized two disciples of Christ into his name. In the afternoon we met for the celebration of the Lord's Supper, and social conference. We judge that there were one hundred or more communicants, many of whom gave a reason of their hope during this solemn occasion: it was one of the most interesting communion seasons which it has been our happiness to enjoy for a long time. We left Bro. W. Langarl to speak to the people in the evening.

We spent Sunday night in the kind and hospitable family of Bro. Smith, some four miles from North Fairfield, and in company with Bro. and Sr. Smith went about half a mile to hear a Methodist minister preach, who had been one of our hearers in the forenoon of that day. His text was, "If our gospel is hid, it is hid to them that are lost" &c. He spoke first of the prophecies of the gospel, then of its promises, then of its experience, and finally of the lost from whom the gospel is hid, &c. In this discourse the speaker gave utterance to many good things, with apparent sincerity, and though he had an imperfect knowledge of the gospel, yet he was evidently greatly in the dark in relation to the economy of redemption: still his views were more in harmony with the truth than the great mass of religious teachers of the day. At the close of the discourse liberty was given to "the brethren," and a number of warm old-fashioned Methodist exhortations followed, which were responded to by sundry wails and groans from the brotherhood.

Though we did not claim the right of one of "the brethren," we nevertheless ventured to rise and say, "If it will not be



deemed an intrusion on the rights of the meeting, I will make a few remarks on the important subject of *THE Gospel*, on which the speaker has discoursed this evening." Receiving no response from any one, we took silence for consent, and spoke a few moments on the fearful consequences of teaching the doctrines of men for the gospel of God. We told them that false gospels were being preached by the ministers of the various sects, from the fact that they believe and practise differently, are divided into sectarian and contending parties; and that all who are engaged in this unholy work, are liable to fall under the displeasure of Jehovah, who has said by his servant Paul, that if "any man,"—or even "an angel from heaven preach any other gospel unto you than that which we have preached, let him be accursed." Gal. i. 8, 9.

We further informed them how they might determine what the true gospel is, viz.: by learning how God had preached it; for He has "preached the gospel," (Gal. iii. 8,) and therefore it must have been correctly preached or revealed. To preach the gospel then, is to teach it as God has revealed his eternal and all-glorious purpose *in his word*, and not as it is taught in the creeds of the wrangling sects. We warned them to take heed what they preached, and what they believed, assuring them that nothing short of the pure and unadulterated gospel would be efficacious in effecting their salvation. May that apparently sincere, yet deceived people profit by our plain, yet truthful remarks: we fear however, that like thousands of others who think they are sure of eternal life because they imagine they have immortal souls,— "got happy" at meeting, are sprinkled with a little water by a priest, go to the communion table, pay the preacher and zealously contend for their creed, &c., that this people are beyond the reach of the saving power of the Gospel of life.

All the benefit we could derive from such meetings would be by contrasting their false doctrines worship and spirit with the truth, spirit and true worship of

God. We recommend our scattered brethren, instead of mingling with the antichristian sects in their worship, to meet together where they can, and spend a season in prayer, singing, reading the Scriptures and exhorting one another to steadfastness in the faith. Where this cannot be done,— better stay at home and study your Bibles and worship God in the closet and in your families. "Come out from among them," and God will be your Father and God, and you will be owned and blessed as his sons and daughters.

A brother of our host kindly conveyed us the next morning to Norwalk, a distance of several miles. Here we renewed former acquaintance and friendship with Bro. P. Alling and family. After being conveyed to the railroad, spending the leisure moments in disabusing his mind of the false reports which our enemies are in the habit of circulating concerning "the trials in Rochester," and partaking as we have on former occasions, of our friend's liberality, we took the cars for this city, where we arrived in safety, after an absence of one week, thankful for the blessings of the Conference at North Fairfield, O. May the seed sown on that occasion bring forth much fruit to the glory of God.

### Extreme Literalism.

In the *Bible Examiner* for Sept. 1, 1857, we find the following expressions in reference to "extreme literalism":

"Such interpreters lead themselves and their followers into the ditch of mere formalism . . . think *gain* is godliness . . . receive honor one of another, have not the life of God within. Such is the inevitable tendency of an adherence to extreme literalism."

*Literalism* is "that which accords with the letter," and *extreme*, means "outermost; utmost; furthestmost." Hence *extreme literalism*, is that which accords with the utmost sense of the word of God. The opposite is *limited literalism*, and does not fully agree with word. As the utmost heat of the refiner's fire separates the dross

from the pure gold, so extreme literalism distinguishes divine truth from error: in neither case can the test be too thorough.

But it is supposed that the evils of extreme literalism are very pernicious, as will be seen from the following remarks which we copy from the *Examiner* above referred to.

"Take the promise of God to David, 1 Chron. xvii. 9-14. 'It shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom. He shall build me a house, and I will establish his throne forever.' 'I will settle him in my house and in my kingdom forever.'

"Solomon received this promise in extreme literalism, and acted accordingly, aggrandized himself, fell into idolatry, and died—so far as we have positive evidence—in his folly. He said to Hiram, king of Tyre, 'Behold I purpose to build a house unto the name of the Lord my God, as the Lord spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build a house unto my name.' 1 Kings v. 5.

Here is literalism, which might have done Solomon no harm if he had not rested in it, instead of looking through the figure to the spiritual import of the promise to David. Paul, being spiritual, and inspired too, looks at the matter in its true light. Hear him.

"Christ as a son over his own house, whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Heb. iii. 6. 'That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God.' 1 Tim. iii. 35. '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 Christ himself being the chief corner stone, in whom all the building fitly framed together groweth unto a holy temple in the Lord: in whom ye also are builded together for a habita-

tion of God through the Spirit.'—Eph. ii. 19-22.


"Had Solomon, as a 'wise master-builder,' not stopped in mere literalism, but gone forward—as did the great apostle—he might have been saved from his great shipwreck: but he fell by his 'strict literal principle of interpretation,' and is left as a standing monument to all such self-confident interpreters and their adherents; who begin by overlooking the spiritual design of literal things, and end in the flesh."

Truly, Solomon "ended in the flesh,"—and wherefore? Because instead of strictly adhering to the word of God, he "loved many strange women." "Concerning which the Lord said unto the children of Israel, Ye shall not go in unto them." "He kept not that which the Lord commanded"—therefore he fell, and the kingdom was rent from him and given to his servant." 1 Kings xi. 1-13.

Surely Solomon did not "end in the flesh" because he adhered too strictly to the literal word of God in building the temple; had he deviated from that word in the least in the accomplishment of that typical temple, the displeasure of God would have visited him; but in his excessively literal obedience the work was accepted, for the glory of God covered the house at its dedication.

The *antitype* of 1 Chron. xvii, 9-14, instead of being found in the church, as the *Examiner* teaches, will be fulfilled when God "shall establish his kingdom" on the earth, under the reign of his Son, of whom it is said, "I will settle him in mine house and in my kingdom forever: and his throne shall be established forever more." Thus the *Examiner* is mistaken in applying this prophecy to the church. It refers to the literal work of Solomon, but *antitypically* to the glorious and everlasting reign of Christ. This is true or extreme literalism, which when correctly understood and followed in the study and obedience of the inspired word, instead of "ending in flesh," will safely guide the disciple of Christ through the darkness of a partial literal-

ism, or mysticism, which now overspreads the world, to a place in the kingdom of God.

 Bills of the Banks of this State, Canada, and the New England States, with the exception of Rhode Island, are now current here. Southern and Western bills are not received. Brethren making remittances will please bear these facts in mind.

### Accompaniments of the Advent.

WHEN Jesus comes he will be accompanied with "flaming fire," thunder, a rain of sulphur, "hailstones of the weight of a talent," and "a great earthquake." This is proved by the following passages:

"Behold, the NAME of the Lord (that is Jesus) cometh from far, burning with his anger, and the burden thereof is heavy:—his lips are full of indignation, and his tongue as an overflowing stream, shall sift the nations as with the sieve of vanity.—And the Lord shall cause his glorious voice to be heard, and shall show the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest and hailstones." Isa. xxx. 27–30.

"I the Lord, have a long time holden my peace; I have been still and refrained myself. I will cry like a travailing woman; I will destroy and devour at once."—Isa. xlii. 14.

"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."—Isa. lxvi. 15.

"Upon the wicked he shall rain live burning coals, fire and brimstone, and a horrible tempest; this shall be the portion of their cup."—Ps. xi. 6.

"And t shall come to pass when Gog—the modern King of Assyria, (the Autocrat of all the Russias) shall come against the land of Israel, saith the Lord God, my fu-

ry shall come up in my face. Surely in that day there shall be a great shaking (a great earthquake) in the land of Israel; so that all the men that are upon the face of the Land shall shake at my presence, and the mountains shall be thrown down, and the towers (marginal reading, compare Isa. xxx. 25) shall fall, and every wall shall fall to the ground, And I will call for a sword against him throughout all my mountains, saith the Lord God, every man's sword shall be against his brother. And I will plead against him with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and and great hailstones, fire and brimstone. 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 (Jesus) am the Lord."—Ezek. xxxviii. 18–23.

This "horrible tempest" which accompanies the Lord's approaching advent is thus indicated in Daniel—"thou sawest till that a stone which was not in hands (marginal reading) smote the IMAGE on his feet of Iron and Olay, and brake them to pieces—(viz.: the National Governments and their forces as a potter's vessel.) Then was the iron, the brass, the silver and the gold broken to pieces together, and became like the chaff of the summer threshing floors; and the wind—the horrible tempest—carried them away, that no place was found for them; and the Stone that smote the Image became a great mountain (or Empire) and filled the whole earth."—Dan. ii, 34, 35, and compare 44, 45. This is to happen, says God, "in the latter days."—Verse 28.

Again, of these "terrible things," God speaks again in chap. xii. 1, "The King of the North (Gog) shall come to his end,—and none shall help him. And at that time shall Michael stand up, the Great Prince which standeth for the posterity of thy people, Daniel: and there shall be a time of trouble such as there never was since there was a nation to that same time; and at that time thy people—(the Israelites)—shall be delivered, every one that shall be

found written in the book [of the living.— See Isa. iv. 3, for the meaning of this.]

Paul referring to the same accompaniments says, "the Lord Jesus shall be revealed from heaven with the angels of his power, 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 by all them that believe in that day." 2 Thess. i 7-10. Jude tells us that Enoch prophesied to the antediluvians of this tempestuous epoch.

John had a vision of these things when he saw Messiah in the Temple of God [as in the future age;] for, says he, "there were lightnings, and voices, and thunderings, and an earthquake, and great hail."— Rev. xi. 19. These are political as well as natural phenomena.

Again: "The wine-press of the wrath of God was trodden without the city [Jerusalem;] see Zech. xiv., and blood came out of the wine press, even unto the horse-bridles, by the space of a thousand and six hundred furlongs." Rev. xiv. 20.

And again: "There were voices,—and thunders, and lightnings; and there was a Great Earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the Great City [the Roman empire] was divided into three parts [Papal, Mohammedan and Protestant] and the cities of the nations fell; and Great Babylon [Rome] came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island [kingdom] fled away, and the mountains [empires] were not found [because all broken to pieces.] And there fell upon men a great hail out of heaven, every stone about the weight of a talent [125 lbs] and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." Rev. xvi. 18-21. Illustrative of this *meteoric storm*—turn to Joshua x. 2, and there read an example of what is to occur again

when another Joshua appears to take possession of the land. Also Exodus ix. 22-26.

This "horrible tempest" is styled "the lake of fire, burning with brimstone," and is the agent of the destruction of the Two Horned Beast and the False Prophet of Rome, Rev. xix. 20—consummated in the sinking of that city into the subterranean fires of the Italian peninsula, See Rev. xviii. 8, 9, 18, 12.

Such is the "peaceable" manner in which "the Millennium" or Future Age, will be introduced! The passages quoted above are a beautiful illustration of the truth of the doctrine taught by the blind guides of this generation! Yet with the Scriptures in their hands which teach these things, the people laud their ignorant leaders as the enlightened ministers of the word! How awful is the darkness that overspreads the world! And dark it will continue to be, until He comes who is the Light to enlighten the Gentiles, and the glory of his people Israel.—*G. Banner.*

#### The Rural Annual—1858.

THE third volume of this Annual,—for 1858, has appeared, and is a book which cannot be too highly recommended—alike beautiful, interesting, and useful. The articles are all written expressly for its pages by men of experience. It is well illustrated with 78 appropriate and beautiful engravings.

Among its contents may be mentioned able treatises on Manures for the Orchard and Garden, on the cultivation of Fruit for market, on birds, injurious and beneficial to the Horticulturist, (with portraits drawn from life,) on the cultivation of Grapes in the open air, on Garden Furniture, on the cultivation of Dwarf and Standard Pears, on transplanting Vegetables, &c. It also contains a list of the Nurserymen and Agricultural Implement makers in the U. S. and Canada. It is furnished at 25 cents per copy—and is sent prepaid to any address, on the receipt of that sum.

The *Genesee Farmer*, a monthly agricul-

tural journal, at 50 cents per copy, per volume, is also issued by the same publisher. Besides being an excellent farmer's paper, the *G. F.* possesses the rather unusual merit, in these corrupt times, of utterly excluding from its columns, that abomination of the present age, understood by the appellation of *fictitious literature*, or *light reading*. Those desirous of obtaining these publications should address, Joseph Harris, Rochester, N. Y.

#### Eld. C. F. Sweet to H. L. Hastings.

[The following letter was addressed to H. L. Hastings by Bro. Sweet, as will be seen, in July last—but as the party addressed treats the matter with *silence*, it obliges Bro. Sweet to make the matter public.—EDITOR.]

Orangeport, N. Y. July 31, 1857.

ELD. HASTINGS—*Dear Sir*: I consider it my duty to impress upon your mind what I conceive to be injudicious and extremely wrong, in your course of proceeding; and you should know that *you* as well as others, are under law to Christ, and, that that law is couched in the words of the New Commandment, (John xiii. 34, 35)—which commands brotherly love to the degree of Christ's example; that is death, rather than turn traitor,—be the enemy of a brother. Now sir, I understand, that at the Judgment *this* commandment will be the test of *your* acceptance as well as *mine*; and that Jesus at that time will have a zeal for this law as a cloak."—Isa. lix. 17. "My word," he says, "*shall judge you in the last day.*"—John xii. 48. The whole law is fulfilled in one word, even in this,—"*Thou shalt love thy neighbor, as thyself.*" Gal. v. 14.

Do you suppose, dear sir, that our Saviour had any intention of excepting *you* or *I*, or any one else, when he said, "As ye would that others should do unto you do ye even so unto them"? If not, how do you expect to be justified in your present course; calumniating as false brethren, those who honestly differ from you on certain subjects, and in certain opinions relative to

"the spirit," &c.? And again, by what authority do you charge brethren who give as good evidence of faith and piety as yourself, or others, with separation, or having separated themselves; "sensual, having not the spirit"? I conceive, sir, that the word *spirit* is so *magnified*, in your eyes, as you read it (Jude 19,) that you hardly apprehend the fact, that although the scripture quoted is true, and applicable to those described by the apostle, yet it is a gross mis-application and perversion of the whole subject, for you to point out all those who do not receive *your* peculiar views of the "spirit," its medium and extent of operation, &c., as the separatists, the mockers, and the ungodly sensualists of the last days, spoken of by the Apostle. We, whom you thus calumniate, and call false brethren, do claim to possess the *spirit* of the *gospel*, the *spirit* of *truth*, the *spirit* of *union*, and the *spirit* of *brotherly love*, and do desire to manifest it, "not in word and tongue only, but in deed and in truth."

Now, sir, are you willing to meet us on this ground, and in the *spirit* of the *gospel* try to prosecute the cause and interests of the soon-coming Christ,—against the enemies of truth and righteousness? If so, I shall expect, that in future you will write no more to *this* brother, that "if he would see a whole swill-tub of abuse, just read" in *this* or *that* paper; and to *that* brother, that he "must not believe all the one-sided stories" he reads "in the papers relative to the affairs in Rochester, for we [yourself, and those disciples you have drawn off after you,] have had our names reviled, and all manner of evil spoken of us, falsely, for Christ's sake." I say, if you intend to labor in union and love, with your brethren, in this section of country, we shall look for no more of this work of division, in a stealthy manner, by the pen, in the form of a kind letter, but attended with a false coloring, and a backbiting spirit. Depend upon it, dear sir, God hath not spoken in vain, saying, "*your sins shall find you out.*"

As to you and your party in Rochester suffering for Christ's sake, I am not aware

how that can be. You came there,—was treated courteously, and in a decorous manner; but, because all and every one did not at once receive your opinions, you proclaimed war; and a direct attack was there made on such as did not receive your views. *This, you cannot deny:* and if you should, it is supportable by testimony. In prosecuting the war of sentiment, you denounced all those who took issue with you in regard to the influence of “the spirit”—as backslidden from God, &c., calling them by hard names, as “*old dried shells with the meat all gone;*” and other epithets which give a very high coloring to the subject, and made all those whom your war was declared against, appear very odious to the casual observer. This being the case, it was a direct appeal to the *animal* of your opponents. You, thundering anathemas at them, could not look for better play, and especially if they were the sensualists, you made them out to be. Hence, if you are the cause of the war, and the aggressor, and your weapons were carnal, censorious words, and the battle turns against you in the end. I do not see, how you can now, with any show of reason or truth,—say you are suffering reproach, falsely heaped upon you for Christ’s sake.

Did you, sir, call your brethren “old dried shells with the meat all gone,” “in the name of our Lord Jesus Christ, giving glory to God and the Father, by him,” that it was your inestimable privilege only thus to denounce them? Or, do you think, as you say, you “speak by the Holy Ghost sent down from heaven”? Therefore, if you do not defer judgment, according to the example and teaching of Christ, and the command of Paul, until the coming of the Lord, it would be the same as though you did. How is that Eld. H.? I should like to know. There is such a thing as a man seeming very religious, and yet, giving so loose rein to his tongue, that he may deceive his own heart, and only possess a vain religion after all. How you can publish through the States and Canada, that your name has been reviled, and that you and your party which you have made in

Rochester, are reproached and treated with opprobrious or contemptuous language;—and that some separate themselves, sensual, not having the spirit,—is an enigma to me, which I hope you will try to solve, in your reply to this friendly epistle. I am tolerably well informed on the subject in question, and am not of the opinion that you have had to bear much, only on account of your faults, in your course of conduct. That your proceedings in Rochester, judging from the best light I have in the case, have been very injudicious, and far removed from the example or *spirit* even, of those holy ones who anciently spoke as they were moved by the holy ghost, I cheerfully confess, as the facts appear to me. But it is possible I misapprehend the subject; those improper proceedings are the subject of remark in Rochester, as far as I know on the part of such as are free from a schismatic influence; and hence those concerned and connected with the schism, are suffering for *their faults*, and *not for Christ’s sake*. Christ was no propagator of schism in the christian church; but prayed that all his followers might be one; deeply imbued with the spirit of union, love and peace.

Now, sir, do you say this is your desire? Then act accordingly, and that will prove your words to be true. But if you say you *have done so*, I ask what means this I hear over the land, in the States and Canada,—“False brethren” applied to those who honestly differ from you in sentiment?—but yet would do you no harm, but wish you prosperity in all righteousness. And then again I hear of your crying out,—“*Sweet’s Conference*” relative to the Conference at Dansville. Now, you know that I was appointed at the Conference at Homer in 1856, to make arrangements, with the counsel of Brn. Schenck and Cowles, for 1857. You also know that when I came to Rochester last April, without any reference to the division that you and others had caused there, I got Elds. Cook and Marsh together, and held consultation relative to the Conference and its being at Dansville, June 4-7, 1857. All agreed

to attend, and I was more disappointed, in not finding yourself and Eld. Cook there, then I could have been had any other two of the brethren staid away. The cause of my disappointment and grief was that I saw that the tendency of your course was separatism; not union, but division. And the Lord is my judge of the truth of this remark. *I am opposed to division among brethren*, and shall do all I can to prevent it; and if you voluntarily make on your own part, yourself an opponent in the work of my calling, God helping me, by furnishing me with the complete furniture of the man of God, [2 Tim. iii. 16, 17, | I shall give no quarter, nor vascillate by showing respect of persons. I fear not *man* in these matters, but God. I am not laboring for the meat that perisheth, but for an *eternal reward*.

As I told you in Rochester, I have no personal ill-will towards you, but the kindest feeling. But I am sincere in the opinion that you are so enthusiastic on certain points, that it disqualifies you for the work of union and brotherly love, on any other basis than for others to think as you think, and to speak as you speak, and do as you do, and walk as you walk. Now, where a man sets himself up as an oracle, in the things of religion, and pretends to be "some great power of God," the result is, men must either acknowledge his authority, or join issue with his opinions. If they do the former, they make flesh their arm, and the curse of God is upon them; if they do the latter, there will be division and war. 'But who will be responsible for it? Most assuredly not the one or party who still holds to God's word as the only oracle: and should the battle wax too warm for the new oracle and his party—and they take their leave of the congregation, no more to return to worship in that place—those still remaining on Bible grounds are not chargeable with separating themselves, sensual, not having the spirit? It is those who withdraw fellowship and presence from the original congregation, who are the separatists, and who are liable to the charge of "schismatics," and hence

"makers of divisions," and factions and parties, who Paul says, "should be marked,"—I suppose he means branded with the brand of truth, from the mouth of the Lord, and avoided.

Now, is it not a fact that your party is the one that went off, leaving the original congregation and place of meeting?—and have since not only refused to come back when offered the privilege, but have also refused to come to the light, lest their deeds be reproved? While on the other hand those remaining of the original congregation and place of meeting, have taken every step in their power to have the difficulties existing, all left to an impartial Council, and have declared that they would abide their decision. And then, after a Council had been called, of reliable, intelligent and christian brethren, by the two leading elders in the controversy, and convened for the purpose of hearing the testimony on both sides of the question, to insult them in the way they were insulted by your party faction, is a disgrace to all men concerned therein, and infamous in the eyes of that God, who is without respect of persons. As the thing appears to me, that those disagreeable proceedings are spoken of in Rochester, by the thoughtful in not very commendable terms, I suppose is *true*. And that it is a source of grief to the leaders and abettors of the faction, to have the facts come to light, I have no doubt. But sir, how that gives you power to say you are "reviled" and "all manner of evil" said of you, "falsely, for Christ's sake," if you regard truth and are not deceived, I am yet to learn. Perhaps you may set the subject in another light before my mind: I shall see in your reply, and I desire you to do so, if possible, and promise to go for the truth, let it be what it may.

But one thing more: you know you found fault relative to my notice of the Dansville Conference in the *Expositor*, because I said "the church of God composed of Millenarian Christians" would convene there. Now, as I said to you in Rochester, that of all men, you had the least reason to find fault with the

words, "millenarian christian," for you have shown very clearly, in the "Voice of the Church," that the millenarian views were the sentiments of the Christian Church, from the apostles' days down to the apostacy in the 4th century; and that as soon as the mid was free from the Papal yoke, by the Protestant reform, those views of millenarian glory revived again. And more, you showed in that book and others, which you have sent abroad, that the reign of Christ on the earth a thousand years, has always been held by the church, both Jewish and Christian, where they have not been turned to fables. Then for you to pick at the word "millenarian," as it stood in the notice of the Conference, betrays to me, a show of moral dishonesty; for if the millenarian views are antichristian, and you so understand them, then you are liable to the charge of propagating antichristian sentiments, for the pelf thereof. But if millenarian views are of the truth, then millenarian christians are just the men to meet in conference, as the church of God, at Dansville, or any other place. And for you to make merchandize of me as you did attempt to, in "Chappell Hall," when I spoke to you of your calling the Conference "*Sweet's Conference*," when I had told you I was empowered with others to make arrangements for this conference, at the Homer conference, a year before this. Then you tauntingly interrupted my remark or explanation, saying, "Was you authorized to give such a notice as you did sir?" I am frank to say, sir, that I was non-plussed at this remark from you, because to me it indicated a captious false spirit. But I apologized, saying, I did the best I could in the premises, as I did look upon the name "Adventists" as sectarian. And if I had said "christian," without a qualifying term, then we should be liable to the charge of that denomination, of trying to sail under false colors, and to inveigle their members to our association. And so I did as I before said, the best I could under the circumstances. And now sir, when I calmly reflect on your first finding fault in my absence, and then taunting me at Roch-

ester, in the way you did over the word millenarian, I can come to no other conclusion than this: that you are more enthusiastic than reasonable, and more under the influence of your own spirit than the gentle, lamb-like, loving spirit of the kind and affectionate Jesus.

But while I speak thus free, I assure you, I do unto you as I would have you do unto me. Do me the favor then to write a reply, and fully lay open the matter, and your heart, before me as soon as convenient, if you think I have need to be flagillated a little, *put it right on*: "open rebuke is better than secret love," and if you do not depart from righteousness, I shall say, "the smiting of the righteous is an holy oil." "But if you rebuke a scorner, he will turn and hate thee," but the effect on a wise man is to induce his love. I have no sympathy with a flattering lip, but believe that true charity consists in showing a man his real faults in a plain and friendly manner. Do so to me and all shall be rigidly considered and scrutinized.

C. F. SWEET.

H. L. Hastings.

BRO. MARSH: The above letter was respectfully submitted, about the middle of August last, but has not as yet been replied to, otherwise, than by silent contempt. Deeming it my duty to "mark them that cause divisions," and avoid them, I submit the same to the public press. I heartily concur in the decision of the Council relative to the affairs in Rochester, and am far from the opinion that any one of discernment, if they had heard the testimony as I did, before the Council, could have long remained undecided as to who was in the wrong.— But it "must needs be that offences come, but wo unto them by whom they come." Self-conceited and arrogant men have always afflicted the church of God, and doubtless will, until the "mountains shall bring peace to the people,— and the little hills by righteousness," or until the Lord shall administer his own government, whose cause has always been seriously injured by zealous bigots who have thought very highly of themselves. But, saith the apostle, "If a man think



he (*aside from the word of God*) knoweth something, he knoweth nothing yet as he ought to know." So say I relative to such as claim to be prophets in the middle of the 19th century. In opposition to the simple proclamation of *THE Gospel* as the power of God unto the salvation of the believer; not another Gospel, but the one anciently delivered—the keystone of which was, is, and is to be, that *charity* (or *love*) that rejoices not in iniquity, but in the truth. O Lord, have mercy on us in these perilous times! Amen. C. F. SWEET.

Ulster, Pa., Nov. 1, 1857.

### Conference at North Fairfield, O.

Pursuant to appointment, Conference met on the evening of Oct. 29, 1857.—Elder Marsh from Rochester delivered the opening discourse from Rom. i. 1-6.

Friday, half-past ten o'clock, Elder Langarl discoursed from Rom. v. 1, 2. After a short intermission the Conference met and organized by appointing Elder J. M. Judson, chairman and W. Fish, secretary. On motion, A. G. Stewart, G. W. Smith, J. M. Judson, W. Fish, P. Alling and R. Seymour were appointed a committee to select preaching brethren to fill the pulpit, and also to bring before the Conference for its action, such matters as in their judgment, the case demands.

In the absence of any report from the committee, the afternoon was spent in social conference, in which brethren and sisters spoke freely, and our hearts were made glad while one and another spoke of their hope, and of the great truths of the Bible, and their unshaken faith in the soon-coming kingdom.

Friday evening Elder Marsh addressed us from John xvii. 17. It was an important and instructive discourse on the *cause of*, and *remedy for* divisions among Christians.

Saturday, half-past ten o'clock, Elder Southwick of Marysville, addressed us from Isa. xxviii. 10, from which he showed that God had laid a foundation for the church to build upon—the importance of building on that foundation, the

requirements of the Gospel, the fruits of the spirit, and the blessings that naturally follow all such as build on this foundation, gold, silver, precious stones, &c.

Saturday afternoon Conference again convened. The committee to whom was referred the business of the Conference, made the following Report, which after a very friendly and interesting discussion, was adopted with but one dissenting voice:

*Whereas*, we as christians from different parts of Ohio, have been called together for the purpose of a better understanding in regard to the organization of the church of God, and in order that the members of this Conference and others of like precious faith may act in concert to carry forward the cause of truth. We recommend the following Resolutions:

1. That we should, where there are 3 or more in a place, organize ourselves under the name of Church of God, recognizing no other name for ourselves than Christians, and none for the Church, but the Church of God.

2. That we should appoint an elder or elders, also a deacon, or deacons.

3. That we, in our organization, should make no declarations, than simply declare that we the undersigned do organize ourselves under the name of Church of God in (naming the place) recognizing the New Testament as the constitution of the church, and the Bible as the only rule of faith and practice.

4. That where a brother or sister is standing alone, they should send their names to the nearest church, that we may all be recognized as members of the church of God.

5. That it is our duty as members of the Church, to give of the abundance which God has given us, for the support of those who labor in word and doctrine among us, and we cannot, but at the loss of eternal life, see a minister, or brother or sister in need of the necessaries of life, and we not administer unto them.

6. That we appoint Eld. J. M. Judson an evangelist, whose duty it shall be to travel at large through Ohio, preach-

ing the Word, and setting the churches in order.

7. That when this Conference adjourns, it meet again on the third Wednesday in September next, at Springfield, O.

On motion, Elder J. M. Judson, and Brn. P. Alling and W. Fish were appointed a corresponding committee of Conference.

A vote of thanks was passed to the members of the M. E. Church for their kindness in granting us the use of their house at this Conference.

The Conference expressed its regret to learn that so many of the patrons of the *Prophetic Expositor* are in arrears on their subscriptions, thereby causing Elder Marsh to be in a stait, financially. And that it is our duty to aid him in collecting his dues, and by donations, to continue so valuable a publication.

Saturday evening Elder Marsh spoke from Dan. xi. 35; xii. 1-4. This discourse threw light upon many minds.— He showed that the prophetic periods, excepting the 1335 days in Dan. xii. 12, ended in "the time of the end;" and that we are now far advanced in that time.

Sabbath morning was spent in prayer and conference. At ten o'clock, Elder Marsh spoke by request from 1 Cor. xv. This discourse was listened to with great interest. He showed that the doctrine of immortality to *all* is not taught in that chapter, and that only those who fall asleep in Christ are to have a resurrection, as taught in that chapter. After the discourse, we repaired to the water, where two witnessed their faith in Christ by being baptized.

After a short intermission, we again met for social conference meeting, and the celebration of the Lord's Supper.— This was a precious season. There was perfect freedom. Brethren and sisters spoke from the abundance of their hearts of that love they felt for Christ and for each other. There was a unanimous expression of gladness that they had come to the meeting, as it was the best they ever attended. Those who came from a distance will never forget the

very kind and hospitable manner they were entertained, and the agreeable acquaintances made.

The brethren and sisters present gave pledges to the amount of \$112,50 towards the support of our evangelist.

Conference authorized the publication of the proceedings of this meeting in the *Prophetic Expositor* and *Crisis*.

Sabbath coming after a very searching discourse from Elder Langar founded on 2 Tim. ii. 14, and a very solemn and appropriate prayer from Elder Judson, the Conference adjourned.

J. M. JUDSON, *Ch'n.*

W. FISH, *Sec'y.*

Those who desire the services of Eld. Judson will correspond with him at *North Fairfield, Huron co., O.*—and, let all remember that he has a family to support. If they have no money, they may have many other things that are needful in a family, to give him. If he shall go forth and be instrumental in saving souls, if we shall support him and his family, we shall share with him in the reward. Christ says, if we will only give a cup of cold water to a disciple, in the name of a disciple, we shall not lose our reward.

N. B.—The *Crisis* will please copy.  
WM. FISH.

FROM BRO. J. B. BELLAMY.

BRO. MARSH: I see by the *Expositor* of the 15th inst., that a very large amt is due you for the paper. I deeply regret that this is the case, because while you suffer a loss and are embarrassed in consequence, it shows that many of the readers of the *Expositor* do not attend as they should to that important duty in christian character, which is punctuality in paying their debts. As christians, we should always remember that if we are not faithful in the unrighteous mammon, we are not promised the true riches. I hope every brother will be stirred up to feel his individual responsibility who owes for the paper, and at once make an effort to pay for it. If it is not in the power of some to pay all, certainly the next thing is to do the best they can, for

nothing less than this, I believe, will clear any man or woman in the sight of God from paying his or her honest debts.

I often reproach myself with having too little real, active faith in the things proclaimed, and I fear this is the case with many more of the readers of the *Expositor*. So much of our hearts hold to the things of this life, that we should fear least we should suffer them to cheat us out of the life which is to come, and of the glory and happiness which Jesus has promised to them who are faithful unto the end, bearing his name, and defending his word, enduring its reproaches and glorying in its triumph.

Bro. R. V. Lyon has been preaching to us the things pertaining to the kingdom and the name of Jesus, in this village, and in other villages and places in this section of country, during the last 7 or 8 weeks; but at present he has returned home; not however without giving some encouragement that he would return, of which there is a general anxiety in all the places where he has labored; and truly his labors have been abundant during his short sojourn here.

In this place and some two or three others, brethren have come into church order. I do not mention the names, as I do not distinctly remember. In most places Bro. Lyon has had large audiences, and faithfully and earnestly presented to the people the word of the Lord, and as a workman that needeth not to be ashamed, rightly dividing the word of truth. But after all, but few seem willing to bear the reproach of receiving the things proclaimed, and of searching the Scriptures to see whether these things in very deed be there. But nevertheless I trust we all feel as brethren here to do our part and leave the event in the hands of God.

I remain, yours very truly, in hope of meeting in the Kingdom,

J. B. BELLAMY.

North Augusta, C. W., Oct. 30, 1857.

Bro. H. V. Reed, Metomen, Wis.,—  
Nov. 3, 1857, writes:

I desire to praise God that truth is still on the advance in northern Wiscon-

sin. Bro. J. M. Stevenson, editor of the *Bible Investigator* has renounced the Seventh-day-Sabbath, and is now intending to counteract the influence which he has exercised on behalf of Sabbatarianism. He is a man of great strength of mind, has an excellent knowledge of the Scriptures, and is a good speaker and writer. He has done much to sustain the Seventh-day-Sabbath theory, and his influence is such in many parts that it becomes necessary to have his reasons set forth in some public manner. Bro. S. has spent considerable time in trying to sustain the Sabbath, but he has now come out good and strong. He intends to cease the publication of the *Investigator*, and turn his influence in favor of the *Expositor*. We shall do what we can to aid you.

#### FROM BRO. J. BLAIN.

BRO. MARSH: It may be duty to take a little time to let brethren know where I am, and what doing. Since coming west, in July, I have been some unwell, and when able to labor I have found so much to do, that I have not taken time to write for our papers as formerly.

In July I visited my son in Rock Island, Ill., and labored some there and in Iowa, spreading books, and throwing out tracts at every depot, from Chicago to Iowa City,—a practice which I have adopted wherever I travel, hoping that the "bread thus cast upon the waters, may be found after many days,"—not forgetting the blessed fruit of Bro. Grew's tract on *destruction*, given to Bro. Storrs by him about 1840. Truly this little piece of "bread is being found" much enlarged.

After returning to Chicago in August, I came to central Wisconsin, and have labored mostly in Dodge and Wakashaw counties. Meeting with better success at Beaver Dam and Fox Lake (10 miles apart) than ever before in my travels, I have continued there, and near by, for 2 months. The prospect is that churches of very substantial members will be raised up in both places. They intend to write for some minister to settle among them. I baptized 4 at Beaver

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Dam. Truth is spreading fast in counties north of this, and a large number of my books have gone there to be circulated by brethren Reed, Stephenson, Huber and others. I may say more about the spread of truth in this State another time. It is very destitute of our kind of preachers—who will “come over and help them?” I am the first in this region. The people are from the east, and ready to hear and read.

My circumstances compel me again to ask brethren for some help, where they have sold my books. The hard times have prevented my obtaining enough in 4 months to pay traveling expenses, and may render it trying for brethren to pay me at present. But if they can send me a part, and each one will do so, it will relieve my wants.

I expect to be home, in Buffalo, some time in December, but brethren west may send to me at Chicago, care of my son-in-law, J. W. Dean, *Tribune* office. Western money will pass better there, than at Buffalo. My health is improving, and I hope to be able to labor through the winter, either east or west.

J. BLAIN.

Fox Lake, Wis., Nov. 6, 1857.

Bro. C. F. Sweet's letter in this number of the *Expositor*, shows clearly the character of the *spirits* we have recently had to deal with. Such lawless men, responsible to nobody but themselves, and professing to be “filled with” and “led by the spirit,” have ever afflicted the church. They are to be pitied; yet for the good of others their errors and mistaken zeal should be exposed.—Bro. S. has done this in a christian manner.—Ed.

The leading article in this paper should not go unread by reason of its length; it is a valuable, powerful scriptural argument, and is worthy of a careful reading. We purpose publishing the future Lectures of this able minister of the Gospel.—Ed.

“Can one go upon hot coals, and his feet not be burned?”

See Bro. Reed's letter with intelligence of another renunciation of Sabbatarianism. We bid Bro. Stevenson a hearty welcome to our columns, and a part in the sorrows and joys of the cause in which we are engaged.—Ed.

This number of the *Expositor* closes the first half of the volume, hence the time has come for those who have not paid for the last half of the volume, to make payment, and we request them to do so as soon as possible.—Ed.

See the notice of the Quarterly Conference at Eagle Harbor, N. Y., to commence Dec. 4th. Bro. C. F. Sweet and others are expected to attend. Let there be a general gathering of the lovers of truth at this meeting.—Ed.

### Persia.

The *Presse d'Orient* brings, in a letter dated Teheran, July 22, the unlooked for intelligence that “the Persian Government will proclaim the absolute equality of all as subjects—Mussumans, Christians and Jews, All Persians,—without distinction of race or religion, will be declared eligible for the civil and military service of the State. Before publicly proclaiming this decree, the Shah has caused a copy of it to be sent to every Governor, with injunctions that its provisions be faithfully observed.

Such a proclamation as is here described, so foreign to Oriental ideas and sentiments, and nevertheless proceeding from the spontaneous action of a Persian ruler, would at any time be regarded with deep and lively interest. That it should appear at a time when Mohammedanism seems to have renewed the intolerance of its youth, and when from Upper India, Tunis, Jerusalem, Daghستان, and even Teheran, we hear of nothing but outbursts of Moslem fanaticism, is extraordinary indeed.

“For the ways of man are before the eyes of the Lord, and he pondereth all his goings.”

**Read This.**

MANY thanks are due to those friends of the cause who have recently responded to our call for pecuniary aid, so as to enable us, *by paying a part of what we were owing, to get an extension of a few weeks of the BALANCE of the obligations against us.* Hence it will be seen that the relief is only *temporary.* If others who have kindly expressed an intention to aid us as soon as they can, shall be able soon to carry out their good intentions in this respect—if those who are indebted for the *Expositor* and for books had of us, will pay what they are *able,* (and each *one can, if they will, pay SOMETHING*), we shall be enabled to *continue* the publication of the paper; otherwise we may be compelled temporarily to suspend it.

Taking into consideration the important facts that the *Expositor* in many respects is now in a more prosperous condition than it has ever been—that it is being read by many who are just coming to a knowledge of the great truths it advocates—that it is the only instructor in the Gospel of the Kingdom which the great majority of our scattered brethren have, to cheer them on in their pilgrimage,—and that it is greatly needed to herald to a slumbering church and perishing world, the startling events of “the time of the end,” in which we live: we say, then, taking these and other equally important considerations into account, it would be extremely unwise, if not sinful in the friends of the *Expositor*, to suffer it to be suspended at this important time, for the want of means

to continue its publication. We trust they will not suffer it to be done.

That we may not be driven to the painful necessity of suspending the publication of the *Expositor*, we earnestly urge those who have unsettled accounts with us, either for *books* or the *Expositor*, to settle the same as soon as possible, or inform us by *letter* why you cannot, that we may know on what to depend. There can be no reasonable excuse for a non-compliance with this request; for each one can write us a friendly letter, if unable to discharge your indebtedness to us. We think,—however,—that each can pay in part, if not the whole, if you only *try.*

The Christian population of Calcutta is about 12,500. Of this number, 6,500 are Europeans; 5,000 are Eurasians, or Anglo-Indians, (the progeny of white fathers and native mothers,) and 850 are Americans. This population, numbering some 400,000, of which 275,000 are Hindoos, 115,000 are Mahomedans, and the remainder are Asiatics.

**Lies to Children.**

Some people tell lies to children with the view of enjoying a laugh at their credulity. This is to make a mock at sin, and they are fools who do it. The tendency in a child to believe whatever it is told, is of God for good. It is *lovely.* It seems a shadow of primeval innocence glancing by. We should reverence a child's simplicity. Touch it only with truth. Be not the first to quench *that lovely trustfulness by LIES.*

*“Prayer is the soul's sincere desire, uttered or unexpressed, the motion of a hidden fire that trembles in the breast.”*

*“The Lord heareth the prayers of the righteous.”*

# 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. XXVIII.] ROCHESTER, N. Y., DECEMBER 1, 1857. [No. 13.

## Consolation of the Jews.

[The following article is the substance of a sermon recently delivered in the Jewish Synagogue, Cincinnati, O., Aug. 2, 1857, and is copied from the *Occident*, for September.—Ed.]

### OUR CONSOLATION.

BRETHREN AND FRIENDS: After darkness comes light, and after tribulations, enlargement; so do we Israelites also turn after the fast which is kept in memory of the destruction of the Temple and for the people of the Lord that fell by the sword, with confidence and trust to the hope of consolation and redemption which are to compensate us for the trials which we have had to encounter, during so many wars in which we twice lost our country and sanctuary, and in the subsequent persecutions which we had to endure during our wanderings among all the nations of the earth. Let us then take for the subject of our today's contemplation the commencement of the 40th chapter of the prophecies of Isaiah. After he had in the preceding chapters spoken of punishment and retribution as the result of sinning, he opens with the words:—

*"Comfort ye, comfort ye my people, saith your God. Speak ye (comfort) to the heart of Jerusalem, and cry unto her, that her time (of sorrow) is accomplished, that her iniquity is pardoned; for she hath received of the hand of the Lord double for all her sins."*

The prophet says that they should be comforted who are God's people. But were these the men of his own day?—Assuredly not; for he lived in the time of Ahas, a king renowned for his wickedness, who after he had been to Damas-

cus where he had seen an altar of heathenism which suited his fancy, ordered his High Priest in Jerusalem to erect him one exactly like it in the court of the Lord, while he removed the altar built by Solomon to the north side thereof, and ordered all the sacrifices to be brought on his new structure, while that consecrated to God was to be only occasionally visited at the king's pleasure. Such a prince and such a generation were not to be styled God's people, 'Ammi; for he emphatically announced through another of his messengers, that a nation, as the Israelites were then, are properly Lo-'Ammi, not my people, "for you are not my people, and I will not belong to you." Yea, Isaiah himself had already said to them in his first chapter: "Your new moons and your appointed feasts my soul hateth; they have become a burden unto me; I am weary to bear them."—And just before this he exclaimed:—"When ye come to appear in my presence—who hath required this at your hand to tread down my courts?" The worship of such a people with their festivals and prayers, their coming in masses to God's threshold was all regarded as a burden too heavy to be borne by the Lord; and can it be, then, to such as these that the prophet applied the term "Ammi," my people, speaking on behalf of the Most High?

No, brethren, it was not that generation who could claim affinity to God:—they were not his people, and the decree had gone forth that they should be banished from the Temple and the Land which they polluted by their abominations; their sin was to be visited with expulsion and slaughter, and no comfort

**Read This.**

MANY thanks are due to those friends of the cause who have recently responded to our call for pecuniary aid, so as to enable us, *by paying a part* of what we were owing, to get an *extension of a few weeks of the BALANCE* of the obligations against us. Hence it will be seen that the relief is only *temporary*. If others who have kindly expressed an intention to aid us as soon as they can, shall be able soon to carry out their good intentions in this respect—if those who are indebted for the *Expositor* and for books had of us, will pay what they are *able*, (and each *one can, if they will, pay SOMETHING*), we shall be enabled to *continue* the publication of the paper; otherwise we may be compelled temporarily to suspend it.

Taking into consideration the important facts that the *Expositor* in many respects is now in a more prosperous condition than it has ever been—that it is being read by many who are just coming to a knowledge of the great truths it advocates—that it is the only instructor in the Gospel of the Kingdom which the great majority of our scattered brethren have, to cheer them on in their pilgrimage,—and that it is greatly needed to herald to a slumbering church and perishing world, the startling events of “the time of the end,” in which we live: we say, then, taking these and other equally important considerations into account, it would be extremely unwise, if not sinful in the friends of the *Expositor*, to suffer it to be suspended at this important time, for the want of means

to continue its publication. We trust they will not suffer it to be done.

That we may not be driven to the painful necessity of suspending the publication of the *Expositor*, we earnestly urge those who have unsettled accounts with us, either for *books* or the *Expositor*, to settle the same as soon as possible, or inform us by *letter* why you cannot, that we may know on what to depend. There can be no reasonable excuse for a non-compliance with this request; for each one can write us a friendly letter, if unable to discharge your indebtedness to us. We think,—however,—that each can pay in part, if not the whole, if you only *try*.

The Christian population of Calcutta is about 12,500. Of this number, 6,500 are Europeans; 5,000 are Eurasians, or Anglo-Indians, (the progeny of white fathers and native mothers,) and 850 are Americans. This population, numbering some 400,000, of which 275,000 are Hindoos, 115,000 are Mahomedans, and the remainder are Asiatics.

**Lies to Children.**

Some people tell lies to children with the view of enjoying a laugh at their credulity. This is to make a mock at sin, and they are fools who do it. The tendency in a child to believe whatever it is told, is of God for good. It is *lovely*. It seems a shadow of primeval innocence glancing by. We should reverence a child's simplicity. Touch it only with truth. Be not the first to quench that *lovely trustfulness* by LIES.

*“Prayer is the soul's sincere desire, uttered or unexpressed, the motion of a hidden fire that trembles in the breast.”*

*“The Lord heareth the prayers of the righteous.”*

# 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.

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## Consolation of the Jews.

[The following article is the substance of a sermon recently delivered in the Jewish Synagogue, Cincinnati, O., Aug. 2, 1857, and is copied from the *Occident*, for September.—Ed.]

### OUR CONSOLATION.

BRETHREN AND FRIENDS: After darkness comes light, and after tribulations, enlargement; so do we Israelites also turn after the fast which is kept in memory of the destruction of the Temple and for the people of the Lord that fell by the sword, with confidence and trust to the hope of consolation and redemption which are to compensate us for the trials which we have had to encounter, during so many wars in which we twice lost our country and sanctuary, and in the subsequent persecutions which we had to endure during our wanderings among all the nations of the earth. Let us then take for the subject of our today's contemplation the commencement of the 40th chapter of the prophecies of Isaiah. After he had in the preceding chapters spoken of punishment and retribution as the result of sinning, he opens with the words:—

*"Comfort ye, comfort ye my people, saith your God. Speak ye (comfort) to the heart of Jerusalem, and cry unto her, that her time (of sorrow) is accomplished, that her iniquity is pardoned; for she hath received of the hand of the Lord double for all her sins."*

The prophet says that they should be comforted who are God's people. But were these the men of his own day?—Assuredly not; for he lived in the time of Ahas, a king renowned for his wickedness, who after he had been to Damas-

cus where he had seen an altar of heathenism which suited his fancy, ordered his High Priest in Jerusalem to erect him one exactly like it in the court of the Lord, while he removed the altar built by Solomon to the north side thereof, and ordered all the sacrifices to be brought on his new structure, while that consecrated to God was to be only occasionally visited at the king's pleasure. Such a prince and such a generation were not to be styled God's people, 'Ammi; for he emphatically announced through another of his messengers, that a nation, as the Israelites were then, are properly Lo-'Ammi, not my people, "for you are not my people, and I will not belong to you." Yea, Isaiah himself had already said to them in his first chapter: "Your new moons and your appointed feasts my soul hateth; they have become a burden unto me; I am weary to bear them."—And just before this he exclaimed:—"When ye come to appear in my presence—who hath required this at your hand to tread down my courts?" The worship of such a people with their festivals and prayers, their coming in masses to God's threshold was all regarded as a burden too heavy to be borne by the Lord; and can it be, then, to such as these that the prophet applied the term "Ammi," my people, speaking on behalf of the Most High?

No, brethren, it was not that generation who could claim affinity to God:—they were not his people, and the decree had gone forth that they should be banished from the Temple and the Land which they polluted by their abominations; their sin was to be visited with expulsion and slaughter, and no comfort



was to be given to those who forsook their Father. But Isaiah did not speak to those who then heard him; he looked far down into the depths of futurity, and there discovered quite another people of Israel, of whom Zephaniah spoke when he said: "And I will leave as a remnant in the midst of them an afflicted and poor people, and they will trust in the name of the Lord. The remnant of Israel will do no wrong, and will not speak falsehood, and there shall not be found in their mouth the tongue of deceit." It is such as these who are called, as Hosea said, "The children of the living God," instead of being formerly known as *Lo' Ammi*, whom the Lord will not look upon as his people. What was not then in Jerusalem, therefore, the Prophet foresaw as sure to arise, centuries after his time, perhaps centuries after our own days: and he says in the name of the Lord, that to this holy people, to those whom God will call his own there should be spoken comfort, there should be brought a renewed hope, that of a time of sorrow at an end, of sin atoned for, of a period of perfect reconciliation to the Creator, with as much certainty as the destruction would be which was so soon to overtake those who had become rebels against the law of Heaven.

That the consolation thus promised has not yet taken place, is evident from the records of history; there has never been a time since Isaiah spoke, that our nation presented that devotion and union in the interest of their faith, to be entitled to the high distinction which the name of *'Ammi*, God's people, confers on them; especially if we should assume, as some modern critics pretend to believe, that that part of the book of Isaiah, commencing with the 40th chapter, was written after the rebuilding of the Temple in the time of Zerubbabel. Instead of such an hypothesis weakening our position, it would make it the stronger; as surely during no period of the duration of the Second Temple, had we much of consolation to boast of; first subject to the Persians; then to the Greeks; again a brief period of indepen-

dence, to be soon completely lost through the ambition of men who should have been content with the priesthood, and who finally called in the Romans to settle their senseless quarrels, through which means the state and people sunk finally before the assaults of the dangerous arbitrators, who had first appeared as their friends. We therefore ask, when was it proclaimed within the streets of Jerusalem, that her iniquity had been atoned for?—when, that her time of sorrow was ended? You appeal in vain to any history; it never took place; but its accomplishment is nevertheless certain, though the time may be far distant yet. Look at the construction of the sentence; if we translate the Hebrew literally, it is not as we have given it "saith your God," but it is, "He will say" at the time when it is to be done, and then will He say to his messenger, to speak this comfort to those who are *His* people, to those who are worthy to be called by His name, that they will then have atoned for all their previous faults, and that then a new and better era will arise for them.

But let us next see what the words of consolation are which will be addressed to God's people. We find them in verses 6-8, as follows: "A voice saith, Proclaim; and he saith, What shall I proclaim? All flesh is grass, and all its goodness as the flower of the field; the grass withereth, the flower fadeth, because the breath of the Lord hath blown upon it; surely the people is grass. The grass withereth, the flower fadeth, but the word of our God will stand forever." This is what will be said; but what sort of consolation is this for Israel? It is simply the assurance that, let occur what may, let all on earth perish, there is one thing alone which will survive, and this is the word of our God, even his revelation which is with us, and his spirit which has been planted in us. In the spring the grass comes out of the ground, when the winter's snows have melted away. And as the season advances, many beautiful flowers cover the surface of the ground, emblems of the Creator's mercy and goodness. But scarcely has a day passed, and the wind of the Lord.

has passed over the flowery meads, when the grass is dried up, and the flowers hang languidly, withering on their stalks.

We speak of earthly prosperity, of fortune and pleasure which accompany many of those we call happy; but we turn again to behold them, when we see them withered and faded, and their joy turned into grief and mourning; for "surely the people is grass," and nothing can stand before the indignation of the Lord, and what men build falls before the blast of His breath. His word, however, which He spoke thousands of years ago, has survived all that ever existed, and will stand, oulasting all for ever, just as He himself is imperishable. Error has been promulgated by men of our nation no less than others; enemies have assailed the word of God, to cause Israel to forget their allegiance; but one after the other have they had to retire from their vain contest; and what we have been taught as the truth has triumphed, and it exists as strong as in the beginning. And though we may see these enemies of truth wealthy and powerful, enjoying robust health and reveling in pleasure: though even we may see their followers increase, and that to appearance their ideas obtain constantly new adherents: let us not despair of the cause which has been entrusted into our hands.

We indeed may behold how the wicked flourish like the grass, and grow in beauty like the flower; but we may rest assured, that there are pains and sorrows which are concealed from the eye of man, and which, nevertheless, may and will afflict those who have rebelled against the word of God. For we read in Isa. lxi. 24: "And they shall go forth and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, and their fire shall not be quenched; and they shall be an abhorrence unto all flesh." We are not the judges of the Lord; we can, therefore, not determine why all things around us are just as we find them; we have not the means of forming a proper opinion of the connection of the different events which constantly occur. But the time

will come, when it will be made known who has been the Lord's, and who has earned His approbation, and who it is that has been brought into His holy presence; and who again it is whom He has condemned to the shade of his displeasure.

Our consolation therefore is, "The word of our God will stand forever."—It is accordingly in this, in the law of God, in the word of His prophets, in the teachings which the men inspired by Him have left us, where we must seek for comfort, and where we shall discover the things which will befall us. How many misfortunes have not passed over our nation; and yet we are here, to testify by our presence, that we are still unconsumed. All the efforts made to extinguish our name, have only resulted in diminishing our numbers, but never to destroy us altogether. And whenever we went astray from the law of God, and endeavored to become like other men, we were not permitted to accomplish our design, and we were retained in the service of the One who had chosen us as his messengers. It was His law which, itself surviving all on earth, has preserved us also, and we are here to-day, to declare our adherence to Him, as we yesterday deposited another copy of the law in the ark that it might testify for us, that we still faithfully preserve the letter of the Scripture, that it may guide us on our path. And when we regard our state of dispersion, our *Galluth* all over the earth, submitting as we necessarily do to the laws of the various states which divide the government of the globe among them, we must not despair of the future of Israel, nor be led to imagine that this will always remain so; since for us a change is coming, sure though tardy, when Israel will again be a united people, with a government and laws of their own. For so we read in the *law of Moses* (Deut. xxx. 1-5):

"And it shall come to pass when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou callest them to mind among all the nations, whither the Lord thy God hath driven thee; so that thou

returnest unto the Lord thy God, and hearkenest unto his voice according to all that I command thee this day, thou and thy children, with all thy heart and with all thy soul: that the Lord thy God will restore thy captivity, and have compassion upon thee; and he will again gather thee from all the nations, whither the Lord thy God hath scattered thee. If thy outcasts be at the outermost parts of heaven, from there will the Lord thy God gather thee, and from there will he take thee; and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers."

If words mean anything, it is stated here as distinctly as possible, that the state of dispersion of Israel will one day cease, and that the children of Abraham, Isaac, and Jacob will form again a state of their own in no other country than the land of Palestine, whither they were about to pass when Moses pronounced this remarkable prophecy. It is not for me to assert positively, that *all* Israelites will dwell in our ancient heritage;—perhaps many may continue to reside in various countries, and only go up once a year or oftner to observe the national feasts with their brothers, in the city where the Lord will let his glory dwell again as of yore. But whether this be so or not, we have the assurance that the main seat of the nation, and of the National Worship, will be where it was in the time of our prosperity, under David and Solomon, in the identical land of Israel, which will then be accessible through the new means of intercommunication to persons residing on all the earth, within the circle of every year. But the time is not specified by the prophet; it all depends on the return of the people to righteousness, "even this day, if you will hearken to my voice," as the verse is explained by our wise men, meaning, that every day is the period of redemption, if the people will but sincerely repent, and obey the voice of God with all their heart and with all their soul.

It may be asked, how will this repent-

ance be brought about? We have not the means to answer the question with precision; but we may assume that it can take place even without a direct miraculous agency of God. . . They will with one accord turn to the law of God, and seek in that for the course of life they should pursue, and thus they will literally return to the Lord their God with all their heart and all their soul; and thus being again worthy of His favor, they will be fit to be united into one nation, and to re-occupy the rank of an independent people, a model and light to all others.

That the words of Moses can bear no other interpretation than that which they evidently convey, needs no argument;—they are too distinct and too direct to require any elucidation; unbelief may indeed step in and deny their truths, but this is all it can accomplish, it cannot interpret them to mean anything else than the simple announcement, that the outcasts of Israel are to be gathered from all the places of their dispersion, to be united again into one people, ruled by the law of God under circumstances which will render it forever respected and obeyed. Not alone, however, will our own nation be benefitted by this restoration; for we are told in Isaiah "that from Zion shall go forth the law, and word of the Lord from Jerusalem."—The truth shall radiate from the center, where it will have taken up its abode, and it will illuminate the pathway of all nations; for they will also desire to walk in the paths of the Lord, after they have learned some of his ways; and as Israel has acquired faith in the law of God, so will all others cling to the same, that they may know how to regulate their course.

The means to accomplish this may be perfectly in the course of nature; events may gradually tend to bring all men irresistibly to one mode of thinking, and thus pave the way for the triumph of truth. But there will also be another more active and direct agency employed to effect the will of the Creator. Just as He sent his servant Moses to become the deliverer and legislator of Abraham's

descendants when they sighed under Egyptian bondage, thus will He send another messenger to effect his purpose with regard to Israel in the first instance, and afterwards to the rest of the world. In other words, we expect a bodily messenger, a direct agent of the Lord, in the manner as Moses was, and this personage is known as the Messiah, or God's anointed; and of him we read in Isa. xi. 1, 2, "And there shall come forth a shoot out of the stem of Jesse, and a sprout shall spring out of his roots. And there shall rest upon him the spirit of the Lord, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord."

It is needless to recite for you the whole chapter of which these verses are the introduction; read it for yourselves, and you will find that it exactly agrees with the prediction of Moses regarding the assemblage of the dispersed of Israel, with the sole addition that what is given in Deuteronomy as merely impending is here connected with a special agent, who is to be a descendant from David—the king of Israel. The prophecy is enlarged, not limited, the event is connected with an agent, and such a one as will be in every wise suited for the task which he is to accomplish. Wisdom, knowledge, intelligence, and above all, the fear of the Lord are to be his distinguishing characteristics; strength of mind and of body is to mark him as the first among men, guided by an unerring spirit of Divine intelligence which is to animate him, as it did the prophets of old. What may not such a man effect, even were the course of things to follow the natural channel, at a time when intelligence shall have progressed to the point of discovering that opinions hitherto cherished were all vain and idle.

But we are assured also in another passage, that just "as at the time we went forth from Egypt would God show us his miracles:" wherefore we have the fullest confidence that everything, the natural and supernatural, will combine to forward the will of God on earth;—and that the prince of the Most High,

his messenger of salvation, will have everything levelled before him, to effect the gathering of Israel and the establishment of the worship of the Lord, as it had been predicted by the prophets. And in all our sorrows, amidst all our wanderings, whenever we were banished from the places of our sojourning, we had before us this hope of a glorious deliverance, and of a messenger of redemption: and we were enabled to endure persecutions, bid defiance to insupportable tyranny; and it was thus that our religion survived in our hearts, because we felt assured that it would at last reign triumphant, when the appointed time for our sorrows, the end of the expiration of our iniquity had come.

But there have risen among us men who desire not to see their nation restored; who wish not to pray for the rebuilding of the Temple; who ridicule the idea that again the sacrifice of Judah and Jerusalem will be pleasant to the Lord as in ancient days, and in years of antiquity; who profess to look for no greater happiness than to enjoy civil freedom in all the countries where we dwell; and who emphatically say that they do not believe in the personal Messiah, whom Israelites of former ages so ardently hoped for. And one of them has said that it is necessary to root out this belief from the hearts of Israelites, that they may not be seduced to believe *Yisha Notzri*. Hear it, brethren, we must destroy our faith, that we may not be induced to adopt a creed hateful to our souls! Was it for this that we endured so many martyrdoms, that we poured forth our blood in streams, testifying that we would believe only in one God, in no associate, in none besides our Father in heaven? Could Israel be ever seduced to adopt so false a conception of God, because they believe in a messenger whom He has promised?—We reject the aspersion with scorn and contempt; we will remain faithful, and still trust in God's promises; we will not reject his glorious prediction out of fear that we might deny His being. We have been tried long and severely; and it is not for such an end that we have

struggled, that we should adopt a creed which we have rejected times without number, when our death was demanded as the forfeit of our refusal.

I could spend several hours in reciting to you a succession of prophecies from Moses to Malachi, to prove that a bodily Messiah has been predicted, and that the Scriptures cannot be fulfilled in any other manner, except by such an agent. But it is not necessary that I should do so; and I will merely extract one more passage, which will be enough to bring conviction home to any one who has confidence in the word of God. It is the conclusion of the 59th chapter of Isaiah: "And the Redeemer shall come to Zion, and to those who return from transgression in Jacob. And as for myself, this is my covenant with them, saith the Lord, my spirit which is upon thee, and my word which I have put in thy mouth, shall not depart from thy mouth, and from the mouth of thy children, and the mouth of thy children's children, saith the Lord, from now unto eternity."

You will see from the connection of the ideas, that as little as the word of God shall depart from us, so shall the messenger of God, the *Goel*, who is to effect his will, not remain absent when the transgressors in Jacob return to righteousness. There is no doubt expressed of this regeneration in spirit, no more than this has been done by Moses; it is certain, it is in the nature of things, it is the character of our people, and therefore did God select us from all other nations to receive his law, knowing as He did, that however rebellious and stubborn, we would never reject as a people the treasure He had given us. When therefore, righteousness shall again have become the character of Jacob's sons, the redeemer, who is to release them from bondage to the laws not acknowledged by the Divine code, shall appear, and restore the Temple, and the *sacrifices*, and the *priests*, and the *judges*, and the *people* likewise as they were aforesaid.

But, say modern unbelievers, we want none of these things; we are satisfied with freedom wherever we live; we do

not require sacrifices, we do not desire a Palestine, we look for no prince, we would not obey him if he were here now, we are ardently attached to the republic here, as to the royalty there; in brief, such men as these will not hope, will not pray for a redemption, they believe not in the future son of David who is to come, and some of these men endeavor to taint others with their unbelief, and to propagate through writing and speech their doctrines, which are opposed to the letter and spirit of God's word, which is to live forever.

Now, first as regards themselves, the prophet Ezekiel already spoke of such as these when he said: "And I will select out from you those who rebel and (wilfully) transgress against me; from the land of their sojourning will I bring them out, but to the land of Israel shall they not come, and you shall know that I am the Lord." What they despise will not be given them, and they will be deprived also of what they so ardently cling to. We may well leave their punishment in the hands of Him whose word will stand forever, as He will prove on them likewise that he is the Lord. But as respects their ridicule of our hopes, and their question how it is to be accomplished, we would remark, that had any one predicted in Egypt 100 years before the birth of Moses, that a child should be born to a Hebrew mother, who would be educated by a daughter of Pharaoh as a prince in the royal palace, that this child after learning all the wisdom of the priests and necromancers of that country, would at length return after a banishment of many years, require of the king the release of the Israelitish bondmen, and would, in consequence of this demand, work miracles, overthrow the idols of Egypt, effect the dismissal which he had asked, and become finally the means of promulgating an imperishable legislation: he would unquestionably been looked upon as an idle dreamer, and been ridiculed for his insane ravings. Nevertheless, all this took place, and Moses, though educated in the palace of Pharaoh, never forgot his his brothers who groaned under their

burdens; he forfeited his life to the laws of Egypt in the moment of uncontrollable indignation, when he struck a taskmaster who was beating an Israelite, one of his own nation; he came back, and, in the name of the eternal God, did not beg for, but required the dismissal of a slave nation that built the towns and magazine of the mighty king; he proved his right to be heard by signs and wonders, which overcome at length the tyrant's stubborn will; the idols of the people and the priests that served them were humbled before the prophet of the new God, new to that age though the Creator of the world; and at the foot of Sinai the redeemed heard the voice of the living God, and they received through Moses the details of the law which has survived to this day, and which from mere analogy we would be compelled to judge would outlast every new or contemporaneous idea, as it has done everything brought in competition with it hitherto. And after witnessing all this great display of divine power in a manner so remarkable and striking, shall we doubt that God can gather us again and restore our nation and our worship? Only see, we then were slaves, ignorant, and sunk into the depths of pollution, as it has been allegorically said, that there are 50 gates of uncleaness, and the Israelites in Egypt had entered into all but one, and were thus well nigh lost forever; and against this awful picture compare us as we now are; we have indeed sinned deeply; but for all this the law of God is with us,—and we are in almost every land more or less adherents of its precepts; we are not sunk into the debasement of absolute slavery: we have a share in the progress of science and refinement: and can it be possible that we should declare in our unbelief, that the Lord cannot accomplish all his word which He has spoken?

Moreover, the progress of science is such at this day, that it is scarcely possible to say what can be accomplished through means of natural causes, which operate in a manner which would have been deemed fabulous not a century ago.

The exhibition of the natural miracles of electricity, photography, and illumination by gas and similar things would in the beginning of the last century, have exposed the possessor of these secrets of nature to the danger of being punished as a wizard. Yet now every one acknowledges them to be as they are, within the range of natural causes, and they are used daily without exciting more than ordinary attention.

How shall we then determine now what can or cannot be hereafter? We are met with the objection that at present the Land of Israel is not fit for our occupation; it has become barren and parched, as though sulphur and salt had destroyed the soil; yes, it is so indeed; but the Hand that destroyed can also revive; the mountains can be again clad with verdure, and the valleys may again be hid under the weight of luxuriant crops. Now, and for centuries, the rains of heaven have been scarce, as they come down at uncertain periods; suppose, then, that the first and the latter rains were to be sent again as in former ages, that the pools were to be filled with the refreshing element, the brooks blessed with a perennial flow, the wells again send forth water in abundance: would not the land be soon once more what it was,—fertile, beautiful, lovely, desirable?

Now commerce is banished because there is nothing for it to carry away.—But suppose the trade of the East were to seek once more its way across the newly restored land, to convey the products of the East to the land of the setting of the sun, and its goods, to where the sun rises out of the sea: would not the land of Israel be the home of universal commerce, the seat of power and refinement? Understand, all this can be without calling into aid the power of miracles, or the change of a solitary law of nature: and shall we doubt, then, that the Lord can accomplish the promises He made to us through His prophets? We have so often tasted His bounty, been so often shielded by His mercy, that we would be ungrateful indeed, were mere incredulity to incline

us to doubt of the good which is impending over us. The evil has come, we have received the punishment for our sins; the consolation too, will, therefore, not be denied, the moment the time for its accomplishment shall have come.

But we shall be told, we need not any greater blessing than the enjoyment of freedom; in this country we can work out the development of the Divine idea, and prepare mankind for the acceptance of the truth, without desiring a separate national existence. O the blindness of unbelief! What have we here to boast of so greatly! You are at liberty, indeed, in Louisville and Cincinnati to carry on whatever business you please; you can keep a clothing store or peddle about the country with a jewelry box. But what are the beneficial results for the religion you profess? Is not a violation of its principles constantly excused on the plea, that it is impossible to be a strict Jew against the spirit and letter of the laws of the country? And suppose it were even otherwise, that you were subjected to no disqualification as Jews, which you decidedly are, when compared with other citizens: still it might be justly asked, Is this the proper pursuit for high-minded Israelites, to keep a clothing store, or deal in baubles and jewelry? Is there nothing nobler, nothing more fitting for the high intellect with which we are endowed, than to be the shop-keepers of the world? And still, while we are scattered everywhere, subjected to the laws of every state, and looked upon with suspicion and distrust by our fellow-citizens or fellow-subjects of other persuasions, we shall be compelled to exhibit, as a mass, the evidences of an inferiority which would be foreign to us, were we again a nation, a unit, a people having a government and home of our own,—where we would be subject to no potentate, to no laws, save those of the great King, the holy One of Israel, our God, whose yoke is no burden, but an ornament, a glorious distinction to him who wears it, which galls not the neck, which wounds not the shoulders, but brings healing and joy; where we should be ruled by a prince not

governing by arbitrary enactments, and the mad fancies of an excited legislature but leading all gently on the path of rectitude, as ordained by the divine precepts, protecting alike the great in their possessions, and shielding the humble against the assaults of those too mighty for them. What objection can any Israelite frame against such a government, where justice and freedom combined keep watch over the rights of all? Yes, let us then hope for and desire the advent of the sprout from the root of Jesse, under whom the outcasts of Israel will be gathered from the four corners of the earth, in the land which was given to our father Abraham.

Let us in the meanwhile, however, not be disheartened by the humble position which we occupy in the world, nor by the disregard which our religion meets with from the majority of mankind. For it was the word of God, which in olden days was ordered to proclaim, that all is perishable, save itself alone. Do not fret, therefore, that you are few, while the nations are many; because the promise of the Lord is with you to save and shield you. Do not be dismayed that the churches of the various sects are spread over the land as the grass of the field, while their towers reach heavenward as the flowers which rise above the grass. For there is a change impending, be it far away or hastening speedily,—when all the external glory of the Gentile creeds will vanish, when the Lord will alone reign supreme over all; then will the churches, mosques and temples vanish, because the wind of God will have blown upon them; then will the towers, and steeples, and monuments crumble into dust before the blast of the Most High which will pass over them, and all will dry up like the grass and wither like the flowers of the field; but the truth which is ours will then pervade all, and whoever has a spirit will worship God alone, at the time when He will send His messenger to redeem those who have waited for His salvation. And may He give to you all “glory instead of ashes, the oil of gladness instead of mourning, the mantle of glory instead of a grieved

spirit," in the consolation of Jerusalem, in the rebuilding of the Temple, in the restoration of the worship, in the reign of the son of David. *Amen.*

### The Whole Earth blessed in Israel's Restoration.

There is no truth in the living oracles more positively asserted and established than that of the gathering and conversion of the residue of Israel subsequent to the coming of Christ to establish his kingdom in EDEN (Palestine.) And in doing this work, the Lord will eminently promote his own glory, and cause their restoration to be attended with the most blessed effects to all the earth. His promise is, "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 blessing. And the *tree of the field* shall yield her fruit, and the *earth* shall yield her increase; and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them." Ezek. xxxiv. 26, 27.

Being fully satisfied that every one who does his own reading and thinking, is convinced and firmly believes that this is literal Israel, we deem it altogether a waste of time to attempt to prove that which is so obvious to all. Nor has the promise yet been fulfilled, for then they shall not "bear the shame of the heathen any more." Verse 29.

"And I will cause the captivity of JUDAH, and the captivity of ISRAEL to return, and 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. 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; and they shall fear and tremble for all the goodness and for all the pro-

perity that I procure unto it."—Jer. xxxiii. 7-9.

And will it not excite a burst of surprise from those who profess to be looking for the soon coming of Jesus, who ought from the word of God to have learned his gracious designs of "goodness" and "prosperity" to his ancient people? Why should that which God himself declares shall be to Him "a name of joy, a praise, and an honor," be so obstinately rejected, or so reluctantly received by any of His professed friends?

"I will direct their work in truth, and I will make an everlasting covenant with them. 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 the Lord hath blessed. . . For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all people." Isa. lxi. 8-11. This shall be when they "repair the waste cities, the desolations of many generations;" when "they shall rejoice in their portion," and when, for the "shame" they have endured, "in their land they shall possess the double." Verses 4-7.

"And it shall come to pass, that as ye were a curse among the heathen, O house of JUDAH, and house of ISRAEL; so will I save you, and ye shall be a blessing." Zech. viii. 13. This being subsequent to the restoration of both Judah and Israel from among the heathen, whither they have been driven," proves conclusively that the prophecy has not been fulfilled. "But now, I will not be unto the residue of this people, as in the former days, saith the Lord of hosts; for the seed shall be prosperous, and the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things."—Verses 11, 12. "And 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 v. 7. This shall be after they shall have been restored to their own land, and in the day when their last oppressor shall be destroyed; when the "Ruler in Israel" shall deliver them from "THE ASSYRIAN [Ezek.: Gog of the latter days, or Daniel's King of the North,] which will be the Autocrat of all the Russo-Assyrian Empire of the *latter days*, encamped upon the mountains of Israel,] when he cometh into our borders." And when the woman's seed shall smite the Image upon its feet, as it stands erect upon the mountains of Israel, "then the Iron, the Clay, the Brass, the Silver, and the Gold, shall be broken to pieces together, and become like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the Stone that smote the Image became a great mountain and filled the whole earth."—Dan. ii. 34, 35. Then [in the day when the Stone smites the Image] shall Israel "go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. 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 the Lord for a name, for an everlasting sign, that shall not be cut off." Isa. lv. 12, 13.

"For 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; [that is, like the garden God planted in Eden] joy and gladness shall be found therein, thanksgiving and the voice of melody." Isa. li. 3.

"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 the Lord, and the excellency of our God. . . . 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.—For in the wilderness shall waters break out, and streams in the desert." Isa. xxxv. 1–10. Glory be to God! In that day when the *whole earth* shall be blessed with abundant fertility in the restoration of Judah and Israel to the land of promise: "the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Amen.

R. V. LYON.

North Augusta, C. W., Oct. 15, 1857.

### Optical Illusions, &c.

BRO. MARSH: I send you the enclosed correspondence, which may be interesting to your readers, as it shows to what extremes the delusions of this age are tending.

N. F.

Centralia, Ill., Sept. 24, 1857.

ELD. FIELD, Jeffersonville, Clark co., Indiana.—*Dear Doctor*:—Hearing the bearer of this, Bro. John A. Williams, say that he was going to your place, it moved me to thinking of you and the past, and finally I came to the decision that I would write to you. My condition is about the same as when you prescribed for me years ago, only that my years weigh more heavily upon my physical frame, while I think that my mind is more healthy than formerly, for I do not think that my mind is at all disordered by my disease, and over mental effort, as you all took the liberty to say at that time; and perhaps correctly, for those days seem to be nothing less to me now, than a dream.

I reckon my mind is well enough *now*, but still I may be dreaming yet. Hold! this subject, myself, is not the one I sat down to address you upon; but that doctrine of yours, which you know I *do*, and *must* hold to be an error, and for the past 5 weeks I have *known* to be not the truth.

Now, dear doctor, you will bear with me while I relate what is of more weight

with me than all the arguments and evidences you could parade in an age equal to yours and mine added, with all your Scripture texts, ill or well quoted, in which you are so skillful. Well, my relative, my son Sidney Jay in his lifetime, in conjunction with me, projected the establishment of an academy here, but dying on the 14th of April last, did not see the building erected, but by some means (of which I am satisfied,)—the impression was upon me all the time night and day, that when the frame of that school house should be raised there was to transpire something of deep importance to me; what it was to be, I could not define, but still the impression. I was absent from home when the frame was raised, returned the same evening, and between sundown and dark I went down to the frame, and after looking around a few moments I sat down in the doorway, when my son, (in the exact dress and form in which I last saw him, except he seemed healthy and happy) stood before me, extended to me his hand, and said, "*Father.*"

I saw his form—I heard his voice, and felt his hand, as I have many times since; indeed any time when I go there desiring to see him, when the workmen are about and when they are not. But I do not often go there when the men are there, for I desire to have all quiet when I converse with him. I have had some 40 interviews with him now, mostly while my family are all asleep. He has told much which I did not know, and has shown me much in my friends and enemies which I did not suspect—says he is appointed my guardian to bring me to *eternal* salvation, as I was his, to bring him to the *temporal* one, and that he is to be instrumental in bringing me to an immortal life as I was in bringing him to this world's life.

He has shown me who are my real friends and enemies, whether open or disguised, some of whom I have found to be as he said they were, and I have no doubt but I shall yet find them all as he says. He has enabled me to see through many cloaks—thick ones too.

Now, my dear friend, how can your

doctrine be true, which affirms that the minds of men sleep unconsciously with their bodies in death? I never had a doubt that you were an honest man, and honestly held this notion, but be now assured that it is not true. And, O how thankful I am to my God that it is not true, for since I can converse with my dear boy, life is to me quite tolerable, which before, (after his death) was a weight and a curse, which I *loathed*,—*hated*, yea, above all things *detested*. Own the truth.

Yours, in the best good will,

M. L. WILCOX.

Please write me.

BRO. WILCOX,—*Dear Sir:* Your letter came to hand, and I have read it with interest and surprise. The case you relate is apparently a strong argument against my views of the state of the dead. But with all due deference to your feelings and convictions, I must say that you are doubtless deceived. To admit that there is a reality in the facts related, would be, to not only deny the declarations of Scripture, but contradict the best medical authorities in the world in regard to optical illusions, and imaginary sounds, peculiar to persons afflicted with nervous diseases. For an explanation of such cases I refer you to Good's Study of Medicine, Vol. 4, pp. 151, 191. Other writers treat of the diseases of vision and hearing, to whose productions I could refer you, but it is unnecessary. Why sir, I have attended scores of persons with *delirium tremens*, who could not be convinced that they were not in constant danger of being killed by some imaginary foe whom they affirmed they could see in their rooms, and whose threats they could distinctly hear.

I have seen them strike at them, seize chairs, or anything near them, for self-defence. They often assert that they see snakes in the room, and point to them with the utmost astonishment that their nurses cannot see them. Indeed, it is surprising with what confidence they will assert that they can both see and hear persons in and around their houses,—swearing vengeance against them. I have witnessed many remarkable cases

of imaginary sight and sound. Not long since, I attended a Mr. Woodburn of this City, who, while I was sitting by his bed, instantly sprang up, and seizing a chair, attempted to throw it at a Major Hurst whom he imagined he saw approaching him with a gun in his hand.

I will give you one case out of many others that could be related illustrative of facts that specters may be mistaken for real object. I give the case as one with which I am personally acquainted.

About 35 years ago, my mother was returning from a visit to a near neighbor in Kentucky. In coming home she passed through a dense forest of timber, and some distance from her she saw a negro woman, Jinny—one of her servants, whom she had left at home spinning.—Jinny seemed to be meeting her, and as she supposed, had been sent with a message from my father. Between her and Jinny there was near the roadside a fallen tree, behind the top of which Jinny suddenly disappeared. Mother, believing that she had stepped out of the road and concealed herself, stopped opposite the tree and called to her several times, but she made no answer. My mother became quite provoked, and threatened to chastise her for such impudence. She then walked round the tree, but could see nothing of her. On arriving at home she found Jinny at the spinning wheel, and old Milly carding just as she had left them. She accosted Jinny in rather an angry tone, and demanded an explanation of her conduct and business in the woods. Jinny, as might be supposed, was perfectly astonished, and protested that she had not been out of the house after her mistress left. This was confirmed by every member of the family, and my mother was compelled to yield the point, but ever after asserted that she saw her in the woods as plainly as she ever saw anything in her life. The affair was evidently an optical illusion, in which a living person was supposed to be before the eyes of another.

With my knowledge of the morbid condition of certain organs and functions of persons laboring under diseases of the nervous system, I cannot give cre-

dence to the reality of the many sights and sounds which the advocates of the popular doctrine of immortal-soulism parade as evidence of its truth.

With much respect,

I am, dear sir,

Yours for the truth sake, I

N. FIELD.

Jeffersonville, Ind., Oct. 23, 1857.

### The Lord's Day.

What are we to understand by the expression, *The Lord's day?*—or, *the day of the Lord?* These, and similar expressions are often found in the sacred Scriptures, and as we wish to have the truth on every point, we feel it our duty to spend a few moments in the investigation of this subject. We find but two days in the Scriptures which are termed the Lord's days; one is the seventh day of the week, or the Lord's rest day; and for proof of this see Ex. xx. 8; also Isa. lviii. 12, 13.

"And they that shall be of thee shall build the old waste places, thou shalt raise up the foundations of many generations, and thou shalt be called the repairers of the breach, the return of the paths to dwell in, if thou turn away thy foot from the Sabbath, from doing thy pleasure on my *holy day*, and call the Sabbath a delight, the holy of the Lord honorable, and shalt honor him, not doing thine own ways, nor speaking thine own word."

It is evident from this passage that the prophet had reference to the seventh day of the week. But there are many passages that speak of the Lord's day, that cannot mean seventh day.

Now we wish to inquire what other day has the Lord called *his*, and whether it has reference to a period of 24 hours; or whether it does not have reference to the day of judgment. We often hear men call the first day of the week the Lord's day: when it is never in the Scriptures once called by that name.—When it is spoken, of it is called the first day. Matt. xxviii. 1; Mark xvi. 2; Luke xxiv. 1; John xx. 19; Acts xx. 7. So we see at a glance that there is

no proof for the first day, being the Lord's day: then it devolves upon us to search the Scriptures, that we may obtain the truth upon this point, as well as all others.

In my humble opinion it has reference to the period of Messiah's reign upon the earth. I wish to have the reader notice the different passages where the term, Lord's day occurs, with their connections.

First, we will notice Isa. ii. He goes on in the first four verses, telling what shall come to pass in the last days: he says that 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. Speaking of the children of Israel and their land, it being full of silver and gold, horses, chariots and idols; then he says, Enter into the rocks and hide thyself in the dust; for fear of the Lord, and the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of man shall be brought down, and the Lord alone shall be exalted in that day.

For the *day* of the *Lord* of hosts shall be upon every one that is proud and lofty, and every one that is lifted up, and he shall be brought low, and every high mountain [or kingdom] and every high tower, and the ships of Tarshish; and the idols shall utterly be abolished." All this is done when the Lord ariseth to shake terribly the earth. This needs no comment; all can understand what the day of the Lord has reference to in this chapter.

Isa. xiii. 6-9, "Howl ye for the day of the Lord is at hand, it shall come as a destruction from the Almighty. Behold the day of the Lord cometh, and both with wrath and fierce anger to lay the land desolate, and he shall destroy the sinner out of it. See also the 13th verse.

Joel iii. 13, "Put ye in the sickle for the harvest. Come, get you down, for the press is full; the fats overflow, for the wickedness is great. Multitudes in the valley of decision; for the day of

the Lord is near in the valley of decision."

18th verse. "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 the Lord; and shall water the valley of Shittim."

This undoubtedly has reference to the time when Israel shall have been restored back to their land.

Obd. 15, "For the day of the Lord is near upon all the heathen; as thou hast done, it shall be done unto thee; thy reward shall return upon thine own head."

Malachi iv. 5, "Behold, I will send you Elijah the Prophet before the great and dreadful day of the Lord."

The New Testament, (1 Cor. v. 5.)—"to deliver such an one unto Satan, for the destruction of flesh, that the spirit may be saved in the *day of the Lord Jesus*."

2 Cor. i. 14, "As also ye have acknowledged us in part, that we are your rejoicing, even as ye are also ours in the *day of the Lord Jesus*."

1 Thess. v. 2, "For yourselves know perfectly, that the day of the Lord cometh as a thief in the night." 2 Peter iii. 16, "But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, &c.—Seeing we look for such things . . . looking for and hasting unto the coming of the *day of God*."

Rev. i. 10, "I John was in the spirit on the *Lord's day*, (or was carried forward by the spirit to the Lord's day, or the time when the kingdoms of this world shall become the kingdoms of our Lord and his Christ.) This I think is the meaning of this text. I do not think it has reference to a day of 24 hours; hence in my opinion, it can not apply to the first day of the week.

But, says the objector, John was in the spirit on the Lord's day, and not carried forward by the spirit to the Lord's day. So the angel says in the previous verse, that he was his brother

in the kingdom. How could that be, when the kingdom is not yet set up?—He was carried forward by the spirit to the kingdom age, and saw the downfall of the kingdoms of men, and the setting up of the everlasting kingdom of God.

John says in Rev. xxii. 3, "So he carried me away in the spirit, into the wilderness; and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns." Also ch. xxi. 10. "And he carried me away in the spirit, to a great and high mountain, and showed me that great city, the holy Jerusalem descending out of heaven from God." So I think that John was carried away to the judgment period, when he saw all these things transpire; he might have had his vision upon the first day of the week,—but when he speaks of the Lord's day, he does not have reference to a period of 24 hours; but I think he has reference to that time when Christ shall be revealed in the clouds of heaven; with power and great glory.—The time of restitution of all things spoken by the mouth of all the holy prophets since the world began; the breaking down of earthly kingdoms of men; the restoration of the Kingdom to Israel, or the setting up of the everlasting kingdom of God.

May we be prepared to meet our King! May it be ours to receive the welcome applaudit,—“Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:” When he shall rule in righteousness;—and when his kingdom shall extend from sea to sea, and from the river unto the ends of the earth.

A. B. ALLISTON.

Rural, Wis.

### Rearing Boys.

#### CHAPTER I.

“What! stay at home for that squaling young one? Catch me to.” And the young mother threw on her bonnet and shawl, and humming a gay air, sauntered out on the promenade. One and another bowed and smiled as she moved

along, flushed, triumphant and beautiful. A young man met her just as she was passing the shop of a well known firm.

“Ah! out again, Deliah,” he said earnestly. Where is Charley?”

“With Hannab, of course. You don’t expect me to tie myself to him,” she returned.

The young man’s face grew cloudy. “No,” he returned, with a half sigh:—“but I can’t bear to have him left with servants.”

“Oh! well, I can,” she said, and with a radiant smile left her husband hard at work, and flitted on.

#### CHAPTER II.

“Answer all his questions? make myself a slave, as I should be obliged to? Oh, no, can’t think of it. If I give him his breakfast and plenty of playthings, I consider my duty done. I don’t believe in fussing over children—let them find out things as they grow up.”

“There’s the danger,” replied the dear old lady, casting a pitying look upon the richly embroidered cloak her son’s wife had been bent over all day, “they’ll find out things that ruin them, unless the mother be constantly imparting the right kind of knowledge.”

“Oh, you want to make him a piece of perfection like his father; well, I can’t say I do—I don’t like these faultless men. See, now, isn’t the contrast beautiful? Come here, Charley, lovey, he shall have the handsomest cloak in the whole city.”

#### CHAPTER III.

“A cigar! bless me, what a boy, and only 12! Are you sure you saw him smoke it? Well, I dare say it made him sick enough: boys *will* be boys, you know.”

“Yes, but to think you should allow him to go to the theater without my knowledge!”—and the husband groaned.

“Dear me! why what a fret you are in: do let the child see something of the world!”

#### CHAPTER IV.

“In jail! my God! husband—not our boy.”

"Yes, in jail, for *stealing!*"

"Not our boy!—not our Charley! no, it cannot be! Let me die—kill me—but don't tell me our Charley is a thief."

The boy was sentenced to the State prison, and the mother may yet be carried to the lunatic asylum.—*Cin. Gaz.*

## EXPOSITOR AND ADVOCATE.

"THY WORD IS TRUTH."—JESUS.

ROCHESTER, N. Y., DEC. 1, 1857.

### Jews in Arabia Felix.

As the time draws near for the restoration of the Jews to Palestine, their long seclusion from the civilized world in Africa, Arabia, and other parts of the Eastern world, is being brought to light. From the *Israelite Indeed*, we learn that Mr. A. Stern, a missionary "under the direction of the London Society for the Promotion of Christianity among the Jews," during the year 1856 penetrated the hitherto secluded interior of Arabia, for the purpose of preaching the Gospel to the numerous Israelites whom he found residing there.

This enterprising missionary remarks in the account he has given of his labors, that the time when the Jews first settled in that interesting part of the world is involved in uncertainty; their own tradition asserts, that during the invasion of Palestine by Nebuchadnezzar,—they fled to Egypt, and subsequently wandered further southwards, till they came to the mountains of Arabia, where they permanently established their homes. The fertility of the soil, the salubrity of climate, and the picturesqueness of the scenery rapidly augmented the little colony by attracting fresh emigrants, who, on those distant plains, and woody slopes, sought that peace and quiet which their own fated and distracted country no longer afforded. Inured to hardships, and nursed in war, these foreign colonists, by a dexterous application of their prowess and valor, soon gained an ascendancy over the wild tribes by whom they were surrounded; and the exiles from Judea in a very short time

reigned, where at first they had only been tolerated. For nearly 600 years the power and religion of the Hebrews predominated throughout Arabia; trade, under their sway, increased; agriculture flourished,—and the flocks and herds multiplied on every tract of pasture-land; but a fierce hurricane, that subverted thrones and made the earth heave with throes unutterable, was brooding in the atmosphere.

The Jews were the first victims of the Mahommedan power which was destined to carry desolation into the fairest abodes of Europe. Throughout Arabia the sword or the kelema was their only option. No capitulation tax—no passive spoliation—no galling slavery could procure immunity for the stubborn unbelievers in the holy land of Islam. Strange, that after such severe enactments, such unsparring proscriptions, such wholesale butcheries, which often converted the villages and towns of the Jews into charnal-houses, where young and old, the man with grey beard, and the maiden in full bloom of years, ended their unhappy existence; strange, I say, when we reflect on all these torrents of blood, that there should still be in every valley and mountain range in Arabia vast multitudes of this undying and imperishable race.—Sanaa alone, as Mr. S. was informed by the Rabbis, who do not exaggerate their number, contains 3,500 adult males; and in the whole of Yemen, from Saad, the ancient Diklah, in the north, to the barren rocks that abut on the Indian ocean in the south, there are upwards of 200,000 of this loathed and wronged people. In Sanaa they have 18 synagogues, some of which, like the Kaneesa Beit Alushta, are spacious and solid buildings. These places of worship are under the control of the Beth Din,—who also appoint Rabbis, collect the taxes, and compose every dispute in litigation that may arise in their community. Formerly these rulers were generally men renowned for their wisdom and integrity,—wealth and influence; but an accumulation of troubles, and a long period of racking care, fear and anxiety, lowered their character, and stripped them of those virtues

for which they were once so distinguished. Mr. Stern not only found the Jews eager to hear his message, but deeply sensible that they were justly suffering the sore punishment at the hand of their offended God, for their many sins: hence on a certain occasion they expressed themselves to Mr. Stern in the following penitent and affecting words:

"You are right," was the remark to what I had said; 'the frown of Jehovah is indeed resting upon us; for why are we despoiled and trodden down? Why are we abused and derided, the slave of the wild Arab, and the scorn of their impure offspring? Are we not the descendants of Abraham, and does not the blood of prophets and martyrs circulate through our veins? Oh God! Oh merciful God!—if it is indeed that our sins merit the anguish and pain we suffer, do thou in thine infinite compassion unfold unto our dark intellects what is now hidden, and make clear what is now so mysterious.'—This touching ejaculation awakened my deepest sympathy, so that with yearning solicitude I entreated them to seek the aid of the holy spirit, whose power alone was effectual in enlightening the mind, in subduing the heart, and in disposing the will and affections to rest on a Father's love, and to depend for salvation on a Son's sacrifice."


What a pity that Mr. Stern instead of increasing the darkness of "intellect" of these benighted Jews, could not have shed the light of the gospel of Christ, upon their beclouded understanding. He should have shown them that the Jewish Scriptures, as clearly speak of the *humiliation* and *sufferings* of Christ, as they do of his exaltation and glorious reign on the throne of David; and that the cause of their stumbling was the rejection of the former.


It appears that Mr. Stern did not meet with very good success in making converts to his Gentileism, falsely called Christianity, and one reason for the failure will be seen in the false or heathen doctrine of the trinity, which he taught these Hebrews,—whose living oracles plainly teach the unity of God. Mr. Stern says:

"It was midnight before all retired, and even then, had my strength been equal to the task, a fresh audience that had lingered about the house, would readily have taken possession of the vacated room. As with most Jews, their chief difficulty was the doctrine of the Trinity. 'Everything that you have told us we can believe; thus we will admit that Jesus was born of a virgin—that he performed many miracles, that he taught excellent doctrines—that he toiled, suffered and died, all this we can believe; but that the Deity should make atonement for man, this is an enigma which it is impossible for us to understand.'"

And they never will understand this enigma as an item of their faith, for it is not taught in their sacred Scriptures. Neither do they teach the pre-existence of Christ, or that he was an angel prior to his birth of Mary. The Jews in Arabia did not entertain this faith, for Mr. Stern says that the belief that Christ "was the same Divine being who revealed himself to the prophets and saints, had never entered their minds." And why not? Obviously because no such doctrine is revealed in the Jewish Scriptures or Bible, Neither is the equally absurd doctrine of the Trinity taught in the New Testament: they are of heathen origin.

Truly, if "blindness in part has happened unto Israel," the same is true of Gentile Christians. Of the two, the darkness of the latter is the most hopeless. The veil will not be removed from either till the Redeemer shall come to Zion and effect it.

 This is the first number of the last half of the present volume of the *Expositor*; the time therefore has arrived when those who have only paid for the first half volume should remit another dollar. As we much need our dues at this time, those interested will please give the matter immediate attention.

 Business matters pertaining to the office which may accumulate during our absence in Canada, will be attended to on our return.

**Read This.**

MANY thanks are due to those friends of the cause who have recently responded to our call for pecuniary aid, so as to enable us, *by paying a part of what we were owing, to get an extension of a few weeks of the BALANCE* of the obligations against us. Hence it will be seen that the relief is only *temporary*. If others who have kindly expressed an intention to aid us as soon as they can, shall be able soon to carry out their good intentions in this respect—if those who are indebted for the *Expositor* and for books had of us, will pay what they are *able*, (and each *one can, if they will, pay SOMETHING*), we shall be enabled to *continue* the publication of the paper; otherwise we may be compelled temporarily to suspend it.

Taking into consideration the important facts that the *Expositor* in many respects is now in a more prosperous condition than it has ever been—that it is being read by many who are just coming to a knowledge of the great truths it advocates—that it is the only instructor in the Gospel of the Kingdom which the great majority of our scattered brethren have, to cheer them on in their pilgrimage,—and that it is greatly needed to herald to a slumbering church and perishing world, the startling events of “the time of the end,” in which we live: we say, then, taking these and other equally important considerations into account, it would be extremely unwise, if not sinful in the friends of the *Expositor*, to suffer it to be suspended at this important time, for the want of means

to continue its publication. We trust they will not suffer it to be done.

That we may not be driven to the painful necessity of suspending the publication of the *Expositor*, we earnestly urge those who have unsettled accounts with us, either for *books* or the *Expositor*, to settle the same as soon as possible, or inform us by *letter* why you cannot, that we may know on what to depend. There can be no reasonable excuse for a non-compliance with this request; for each one can write us a friendly letter, if unable to discharge your indebtedness to us. We think,—however,—that each can pay in part, if not the whole, if you only *try*.

**A Liberal Offer.**

As several numbers of this volume of the *Expositor* are exhausted, we offer to furnish such as we have, together *with the remaining unpublished part of the volume*, for \$1.00, to all *new subscribers*. Those who avail themselves of this liberal offer, will obtain from 15 to 20 numbers of the paper for the small sum of *one dollar*.—Here is an opportunity for all to obtain the *Expositor* at such a low price, as to place it within the reach of the poorest: who will be first to send on names? Let each one also canvass among neighbors, *personally*, and do what he or she can to increase the circulation of the paper, and as a consequence, the knowledge of the important truths we advocate. We await a hearty response from our friends.

See the Editor's appointment in Canada.

*“Prayer is the soul's sincere desire, uttered or unexpressed, the motion of a hidden fire that trembles in the breast.”*

“The Lord heareth the prayers of the righteous.”



### Bearing the Cross.

"If any man will come after me, let him deny himself, and take up his cross, and follow me."—Matt. xvii. 24.


The principles of the Christian life are, First, To have a sincere desire to belong to Christ. *If any man be WILLING to be my disciple.* &c. Secondly, To renounce self-dependance and selfish pursuits.—*Let him deny HIMSELF.* Thirdly, To embrace the condition which God has appointed, and bear the troubles and difficulties he may meet with in walking the Christian road.—*Let him take up HIS cross.* Fourthly, To imitate Jesus, and do and suffer all in his spirit.—*Let him FOLLOW ME.*

*Let him deny himself*] *Aparnesastho*, may well be interpreted, *Let him deny*, or *renounce himself fully—in all respects—perseveringly.* It is a compounded word, and the preposition *apo*, abundantly increases the meaning. A follower of Christ will need to observe it in its utmost latitude of meaning, in order to be happy *here*, and glorious *hereafter*. A man's *self* is to him the prime cause of most of his miseries.

Verse 25. *For whomsoever will save his life*] That is, *shall wish to save his life*—at the expense of his conscience, and casting aside the cross, *he shall lose it*,—the very evil he wished to avoid, shall overtake him. See then how necessary it is to renounce one's self! But whatsoever a man loses in this world, for his steady attachment to Christ and his cause, he shall have amply made up to him in the eternal world.

Verse 26. *Lose his own soul*] Or, *lose his life, ten psuchen autou.* On what authority many have translated the word, —*psuche*, in the 25th verse, *life*, and in this verse, *soul*, I know not: but am certain it means *life* in both places. If a man should gain the whole world, its riches, honors and pleasures, and lose his *life*, what would all these profit him, seeing they can only be enjoyed during *life*?

See Dr. Clark's Commentary.

 To do right is always expedient.

### The Son of God.

(Continued from page 303.)

Having spoken of Christ as the seed of Abraham, a prophet and teacher, and as the *son of God*, we shall next notice him

4. *As a priest.* Christ is now our great antitypical high priest after the order of Aaron, who has entered "into the heaven itself, now to appear in the presence of God for us," Heb. ix. 24. When the gracious work of the present is accomplished, he will return to this world, establish his Kingdom in the Holy Land, and occupy the exalted position of *Priest-King*—or, become a priest after the order of Melchisedec.—"Thou art a priest forever after the order of Melchisedec."—Ps. cx. 4. "He shall be a priest upon his throne."—Zech. vi. 13. These predictions, Paul applies in Heb. v.; viii.—to Christ, in the world, or age to come, of which the apostle speaks in Heb. ii. 5. Glorious indeed will be the order and purity of the universal worship of the inhabitants of this world, when Christ as *Priest-King* presides over that worship.

5. *Christ is to fill the office of a King.*—He is not King, *de facto*, now—but is such by right, as the Son of God, and heir to the throne of his father David. To be a King, *de facto*, he must return to earth—where he is to reign, as is predicted in the Scriptures. "The Redeemer shall come to Zion."—Isa. lix. 2. He has gone "into a far country, to receive for himself a kingdom, and to return."—Luke xix. 12. After his return, he must be *anointed* as king upon his throne. "Yet have I set (or, *anointed*, margin,) my King upon my holy hill of Zion."—Ps. ii. 6. He has not as yet been thus anointed, and therefore is not the *Christ-King*, or anointed King. The anointing which he received in the days of his humiliation qualified him for the offices of *teacher* and *prophet*, and not for that of King. Isa. lxi. 1; Luke iv. 16-19; Acts iii. 22. Great and glorious will be the coronation day of the Son of God; such a day as the world never before witnessed. Angels and glorified saints will wonder.—

adore and praise, and bow at the feet of God's beloved Son, when by the hand of his Father, Jesus shall be *anointed King* upon his holy hill of Zion.

We now inquire, which of the titles of Christ which we have been considering, is the most significant?

1. It cannot be as the seed of Abraham, for that denotes only a natural descent—which pertains to the flesh, and notwithstanding Christ was of the seed of Abraham, according to the flesh, we are to "know him no more after the flesh."

2. It cannot be as Teacher or Prophet, for others have been anointed to these offices.

3. It cannot be as Priest, for the reason last named: mortal men have been anointed to fill this office.

4. For the same reason, it cannot be as King; every potentate who has been anointed for this office has been a Messiah, a Christ, or, what is the same thing,—an *anointed king*.

5. It then follows that the office and designation, *Son of God* is the most significant one which is conferred on Christ. It includes all others: thus, God's Son was made of the seed of Abraham,—yet all who are the seed of Abraham are not sons of God. His Son was a Teacher and Prophet, but teachers and prophets are mortal, and therefore as such they are not sons of God. His Son will be a Priest-King; but all priests and kings have not been—sons of God. Hence to preach Christ understandingly, or as he is held forth in the Scriptures, as the Son of God, is to preach him in all his offices. If he is the Son of God, he possesses the undying nature of his Father—is *heir* of all things, and qualified to perform and carry out all the different phases of the mission ascribed to him in the Scriptures.

In view of these facts we can see why so much stress is placed on the name *Son of God*, in the New Testament. True faith in this name is the imperishable rock on which the Church of God is built.—Matt. xvi. 16-18,

Baptism is *representative*, not however, of the seed of Abraham, nor of Christ, as Teacher, Prophet, priest or King,—but of the *death and resurrection* of the Son of God, thereby showing forth faith in God's word, which assures us that we too shall attain to the exalted condition of being sons of God, if we hear, believe and obey his well-beloved Son. Baptism inducts—not into the name, prophet, priest or king, but Son of God; the faith therefore which qualifies for baptism, must be that stated in Acts viii. 37, "I believe that Jesus Christ is *the Son of God*."

Henry Ward Beecher, in his wanderings about New York City, disguised, to study nature and the different aspects of society, recently dropped into a mock auction shop. He stood some time, when the auctioneer called out, "Mr. Beecher, why the devil don't you bid?" He was greatly astonished at finding himself known in that place. He retired and sent a friend to ask Funk how he knew him, (Beecher.) "How do I know him?—why I have been a prominent member in his church for the last five years, and own the fifth pew from the front.—*Ex. Paper.*"

Here is a striking specimen of the fruits of the pulpit oratory of the present day.—It receives the applause of the wealth and wickedness of the community, but it fails to rebuke iniquity, or to disturb its perpetrators in the professed house of God!—Truly we live in fearful times!

### The Desert.

"Then shall the lame man leap as an hart, and the tongue of the dumb sing:—for 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."—Isaiah xxxv. 6, 7.

May not the facts which have recently transpired in Africa be the beginning of the fulfillment of this prophecy?

The French papers have interesting accounts of newly bored artesian wells in the Sahara Desert, in Algiers. They are 6 in number, and some of them are 275 feet deep. The appearance of the water in each case produced the greatest excitement among the desert tribes. Their joy over the first well was unbounded; the news of the event spread towards the south with unexampled rapidity. People came from long distances in order to see the miracle; the Marabouts, with great solemnity, consecrated the newly-created well, and gave it the name of "*the well of peace.*" At another place, as soon as the rejoicing outcries of the soldiers had announced the rushing forth of the water, the natives drew near in crowds, plunged themselves into the waves, and the mothers bathed their children therein. The names immediately applied by the people, such as "*the well of bliss,*" and "*the well of gratitude.*" sufficiently attest their feelings. It is said that these wells will work an important part in a social revolution of the tribes in their neighborhood. Having been obliged, like their ancestors, to wander from place to place, as the desert springs dried up,—they will now remain around the constantly flowing wells, cultivate the land, and take the first steps towards civilization.

Bro. H. V. Reed, Rural, Wis., Oct. 6, 1857, writes:

BRO. MARSH: I have just returned from Omro and Poygan; the truth is progressing finely: 8 more were baptized on last first day, making in all, 30, who have put on Christ by baptism, in that place. May the Lord bless the dear saints in that place. I should be glad to learn if there is not some good brother who can settle in this part of the State, and spend some of his time in preaching. There are several localities where labor would be acceptably received from some good brother. I propose spending my time in traveling in new places, and as there is no one located in northern Wisconsin, I think it a desirable field for some one who has ability to preach the

Word. The country is somewhat new; but an individual could have considerable spare time in which to preach the Word. If any brother wishes to come, he will please write me at Rural, Wau-paca co., Wis.

We hope some capable brother will respond to Bro. Reed's invitation, and occupy that important part of the field. There is an opportunity to do much good in that section, which should not pass unimproved. Who will respond?—ED.

Bro. W. Goff, Richford, Vt., Oct. 25, 1857, inquires:—

Do brethren your way, when they hire or call ministers, inquire of the Lord or his word, or follow the fashion of the sects? Should they not follow the directions of John, who says, "If any come to your assembly and bring not this doctrine, suffer him not in your house."

Bro. O. R. L. Crozier, Grandville, Mich., Oct. 18, 1857, writes:

I am glad that your difficulties with certain brethren have been submitted to so judicious a committee mutually chosen, and that they have rendered a decision palpably impartial and just, and one that should be respected by the parties interested.

The parties in that unhappy affair are brethren whom I have dearly loved, and I earnestly wish that this root of bitterness might be plucked up, so that none might be made to fall thereby. Perhaps I may be allowed to say, without being deemed as "taking the dog by the ears," that I thought at the time of reading Bro. H.'s castigation of "S." for his strictures, that the spirit which indited that article only needed sufficient power to crush the freedom of the press.

When a series of discourses are delivered in public, in this country of Republican and religious liberty, I had supposed they might be criticized without exposure to the anathemas of Rome, New England or Rochester; and if some wounded sectary should assume to anathematize, I had not supposed a whole

church would be ready to "pitch in" and doom a man to perdition for doing what he had a perfect right, by both law and gospel, to do. I thought "S." 's notice quite modest, and if Bro. H. had not been a little "out of sorts," I think would not have complained; as it is, I hope pride of consistency will not prevent his doing the *amende honorable*, and so healing this foolish and disgraceful breach.

Dr. R. Willard, Warsaw, Ind., Oct. 28, 1857, writes:

We feel much interested in the several articles in the two last numbers concerning the great work of preparation which is to precede the coming of the King of kings. It seems that a highway is being cast up preparatory to the return of the Jews or Israelites. The present movements are without precedence, and seem truly to harbingers the coming crisis, and he will bring in requisition whomsoever and whatsoever he will, for the furtherance of this great work of restitution. How different our expectations of the future from orthodox notions of the *finale* of the present age. But I humbly trust that our faith is none other than that taught by the Prophets and Apostles; and if so, we shall not be disappointed at his coming, but will have occasion to say, "This is our God; we have waited for him, and he will save us."

Bro. L. H. Bellamy, North Augusta, C. W., Oct. 27, 1857, writes:

Bro. R. V. Lyon has been with us, preaching the things pertaining to the Kingdom of God and the name of Jesus, and I think with good effect. We have much opposition in this place from professing christians; but I think prejudice has given way much since Bro. Lyon came among us. We came into church order here this morning, and Bro. Lyon leaves for home; he preached his last discourse last evening; and one which I think will ensure him a more welcome reception from the opposite party should he return here again.

Bro. D. F. Sally, Princeton, Ark.,—  
Oct. 23, 1857, writes:

Owing to the cause of my expenses not being covered by my receipts, in evangelizing for several years past, during the present year I have been pretty closely confined to business at home, in attending to the claims of my very dear and dependant family. I have not failed, however, to what I could in the way of preaching the Word to my neighbors, which has resulted in about 20 additions to the Church of God, besides the sowing of some seeds of the kingdom, which, I trust, will yet bring forth fruit unto eternal life.

I have consented to travel and preach the coming year again at a stipulated sum, secured by a few responsible persons, which will more fully, and with more certainty, remunerate me for my time and services than formerly. *Preachers and their families cannot live upon the wind.* "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." Yet, "*the gospel must be preached!*" My brethren and sisters in Christ, are we all looking and praying for the coming of the Lord, and are we living as we would be found of him?

Bro. E. L. Parker, Poygan, Wis.,—  
Nov. 9, 1857, writes:

Since my return to Poygan, I have gathered a church in gospel order, of 34 members, and baptized 30. Prospects very favorable on the side of truth, though the sects are bitterly opposed, and manifest every opposition in their power.

Bro. J. T. Ongley, Blooming Valley, Pa., Nov. 25, 1857, writes:

Having felt desirous for some time to take a trip east as far as Syracuse, and visit the churches, especially those I have visited in days gone by, and preach the good news of the Kingdom, (in my weak way,) and endeavor to encourage the dear children on in the way to the Kingdom,—I have taken this method to

inform those who may wish me to give them a call. They can do so by writing me, or communicating through the paper.

FROM BRO. W. SHEPHERD.

BRO. MARSH: I have received a specimen chapter of the work you notice, "*The City of the Great King*," and have been canvassing for it a little, but do not know what the author's views are in regard to the future of Jerusalem; but should suppose, from the fact of his styling, as he rightly does, "Jerusalem,"—the "City of the Great King,"—and the sacred motto which he has selected to adorn the title-page, "Beautiful for situation, the joy of the whole earth is Mt. Zion, the city of the great King," that his views run in harmony with its prophetic and ultimate greatness,—regarding it as the center point of the world, and destined to become the splendid metropolis of the whole earth, where, because of the supreme magnificence and splendor of the Temple which shall be erected, kings shall feel highly honored to have the privilege to "bring presents unto" it, (Ps. lxxviii. 29.) as no doubt tangible testimonies of their loyalty, homage, and reverence to the "great King," who shall there be enthroned, robed in the royal ermine pertaining to the Israelitish Kingdom of God, swaying his righteous scepter "from sea to sea, and from the river unto the ends of the earth." When "they that dwell in the wilderness shall bow before him, and his enemies shall lick the dust." Yea, when "all kings shall bow down before him (i. e. pay him homage and respect,) and all nations shall serve or worship him." "For he shall deliver the needy when he crieth: the poor also, and him that hath no helper, and break in pieces the oppressor."

Happy state of things!—may it soon prevail "according to promise." May God soon make bare his holy arm in the eyes of all nations, and all the ends of the earth see the salvation of our God in the permanent establishment of Jerusalem in the earth, and render her an

eternal excellency, and a joy of many generations.

Dear brother, I had almost fainted,—but for the hope of seeing the goodness of the Lord in this promised land of the living, where God will swallow up death in victory, even in his glorious holy mountain, and where he has "commanded the blessing, even life forever more." Isa. xxv. 7, 8; Ps. cxxxiii. 3. In view of the blessedness promised to the saints as predicated upon the restoration of "the house of David," and the return of Israel to their legitimate possessions and reign of Messiah in Mt. Zion and Jerusalem, and in presence of his ancient ones gloriously,—May we not feel to exclaim with him who "shall be a prince among them."—"O that the salvation of Israel were come out of Zion! When the Lord bringeth back the captivity of his people, Jacob shall rejoice and Israel shall be glad." Yes, in view of the splendid promises pertaining to the Holy City, or City of the Great King, may we not say, "If I forget thee, O Jerusalem, let my right hand forget his cunning. . . If I prefer not Jerusalem above my chief joy." And O may we not omit to "pray for the peace of Jerusalem!"—that the blessing of prosperity may attend us, even now, agreeable to promise,—"they shall prosper that love thee,"—cherishing the delightful thought that soon peace will be within her walls, and prosperity within her palaces.

Jerusalem, thou blest abode,  
Beloved city of our God—  
Thy palaces and temple fair;  
Soon may the saints thy glory share.  
Jerusalem! how sweet the name,  
Jerusalem! of ancient fame.  
Dear are thy memories to the last,  
Sweet are thy memories of the past—  
Bring back, O Lord, the happy day,  
When her reproach shall flee away—  
And in her regal glory shine,  
Adorned with beauties all divine.

In conclusion, in view of the significant signs of the times, it behooves us to take especial heed to the apostolic exhortation, "Keep yourselves in the love of God, praying in the holy ghost, looking for the mercy of our Lord Jesus

Christ unto eternal life." Grace be with the Church at Rochester. Amen.

WM. SHEPHERD.

Elizabeth City, N. J., Nov. 13, 1857.

FROM BRO. H. HAIGHT.

BRO. MARSH: The church of God in Borelia, stands firm, earnestly contending for the faith once delivered to the saints; and the result is that others see the truth and obey it, and are purified. I have baptized two prominent men living in Port Perry, into the name of Jesus, who I believe if faithful to their profession will be in the likeness of Christ's resurrection. We have good times, with much opposition from the proud sects of the present day; they say we are the children of the devil. In that they are mistaken, for Jesus says, If they call the Master of the house Beelzebub, they will those of his household. Jesus told certain hypocrites that they were of their father, the devil; that he was a liar from the beginning—it follows of course that all those who tell the same untruth, "thou shalt not die,"—are his children.

I pray God that we may be kept from error, and abide in the truth, patiently waiting for God's Son from heaven.

Yours truly,

H. HAIGHT.

Reach, C. W., Nov. 8, 1857.

**Foreign.**

In the late foreign news, we find the following:

It was reported that the French ambassador at Constantinople had suspended relations with Redschid Pasha, though not with the government.

The French Government is understood to have approved of the conduct of its Minister at Constantinople, in refusing to hold any intercourse with Redschid Pasha.

The *Journal de Constantinople* announces that the Turkish Government have decided upon constructing a line of telegraph to Bussorah, on the Persian Gulf.

A correspondent of the *Sabbath Re-*

*corde*, writing from Jerusalem, Oct. 9, 1857, says:

"There was a great throng in the city from January till May. *Ten thousand* pilgrims—Armenians, Greeks, Latins, and Moslems—came to visit the holy places, and the Christians especially, to be present at the farce of producing the holy fire in the so-called sepulcher during Easter. Besides the pilgrims there was an unusual number of travelers from England and the United States."

The *London Times'* Paris correspondent says:—

It is pretty certain that the Emperor is much annoyed at the turn things have taken in the Principalities. Neither the Austrian nor the Turkish ambassadors has been invited to Compeigne. Something serious must be going on at this moment at Constantinople, if it be true, as reported, that M. Thouvenal has suspended relations with Redschid Pasha, though not with the government. It is added, that M. Thouvenal has been left alone in the matter.

**Influence of a Holy Life.**

There is an energy of moral suasion in a good man's life, passing the highest efforts of the orator's genius. The seen but silent beauty of holiness speaks more eloquently of God and duty than the tongues of men and angels. Let parents remember this. The best inheritance a parent can bequeath to a child, is a virtuous example, a legacy of hallowed remembrances and associations. The beauty of holiness beaming through the life of a loved relative or friend, is more effectual to strengthen such as do stand in virtue's ways, and raise up those that are bowed down, than precept, command, entreaty or warning. Christianity itself, I believe, owes by far the greater part of its moral power, not to the precept or parables of Christ, but to his own character. The beauty of that holiness which is enshrined in the 4 brief biographies of the Man of Nazareth, has done more, and will do more to regenerate the world and bring in everlasting righteousness, than all the other agencies put together.

It has done more to spread His religion in the world than all that has ever been preached or written on the evidences of Christianity.—*Chalmers.*

### Pray for the Peace of Jerusalem.

All acceptable prayer must be for things in harmony with the will and purposes of God; prayers dictated by the Spirit, and those inwrought prayers in the believing mind, must be acceptable. Among these is prayer for the peace of Jerusalem.—When Daniel had discovered by studying the sacred books, that the set time for the deliverance of his people and city was at hand, even Jerusalem that was in desolation, he commenced praying earnestly for that to be speedily accomplished, which God had purposed and promised; so now, if we are confident from the word and providence of God, that the time, "Yea, the set time to favor Zion," has come, the exhortation should be attended to, "Pray for the peace of Jerusalem. Ye that make mention of the Lord, keep not silence, and give Him no rest until He establish and make Jerusalem a praise in the earth."

All the blessings and promises of the latter days are interwoven with the deliverance of the "city of the great King." Break forth into joy, sing together ye waste places of Jerusalem, for the Lord hath comforted his people; he hath redeemed Jerusalem. The Lord 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."

C. BOARDMAN.

Hartford, Ct., Sept. 27, 1857. \*

FROM BRO. J. L. WINCE.

BRO. MARSH: I regard the *Expositor* of inestimable value, and the more so as I read other religious papers which are mainly devoted to the politics of the day—pay tribute to Cæsar, but forget to give tithes to the God of heaven, seeking by their mystical rules to pervert the truth, or in other words to change the truth into a lie, saying, Thou shalt not surely die. This

passage is the groundwork of their whole faith, the parent of all the monstrous doctrines found in the creeds and discipline of the sectarian churches. Surely, "they are turned from the truth unto fables," giving heed to seducing spirits and doctrines of devils.

What a sad condition the church is in—that which should be the reflex of God's word, the center of light to the world has become a pit of corruption,—a Sodom of sin—an impenetrable cloud of error,—a hydra system of lies—a head without spiritual perception, having eyes that discern not the light, ears that hear not the true prophet, and feet that walk in the broad-way to death!

Their eye is double, therefore the body is full of darkness. Their ears are closed to the words of the great Prophet Jesus Christ, who said,—“Ye shall not see me henceforth, until ye shall say, Blessed are they that come in the name of the Lord.” “Whom the heavens must receive until the times of restitution of all things.” Jerusalem must be trodden down of the Gentiles until the times of the Gentiles be fulfilled.

These words they hear not, for at death they are going to heaven, as they suppose, to see Jesus, “who hath entered into the holy of holies,” wherein no man is permitted to enter, and they say that the heavens must receive Jesus until *we* (the church) restoreth all things; then come forth to rule over elements perfectly subordinate—no kingdoms to be broken in pieces,—no kings to be subdued, no wicked to be destroyed, but all the ungodly will be converted to the faith, and everything restored to perfect harmony by the training hand of the church!

Now, brethren, this is no caricature of the church; darkness covers the church, and gross darkness the people. Will you, therefore, who have the means of disseminating the truth, through the *Expositor*, suffer it to go down, while the sects with the treasures of wealth at their disposal,—with popularity and everything fascinating, with the world for their ally, are scatter-

ing error like dust before the wind. over every clime, in pamphlets, tracts, books, papers, and by the mouths of their ministers who stand in every pulpit—I say, will you spend twice the price of the *Expositor* for tobacco, that disgusting and filthy stimulant? Are you reading political papers, and watching the capital of electioneering schemes—of land speculations!

We do not object to the reading of such things in order to become acquainted with facts immediately connected with our own country; but we do object to the paying for and reading of such papers, to the neglect of the great truths which particularly concern our future destiny! Let us make christian duty paramount to all other things, and use the things of this world as not abusing them. Let us turn our eyes where the prophets turned theirs—to the great panorama of the Eastern nations, to those scenes of splendor which passed before the raptured vision of the holy seers of old, who for our sakes have faithfully marked out in the prophetic chart, the Bible, the waymarks which have been, and still are the guide to those who walk thro' this world as pilgrims and strangers, looking for that city that hath foundations,—the maker and builder of which is God.

The great events which are the subjects of prophecy, which were to take place previous to the coming of the Son of man,—have had their fulfillment, with the exception of the closing scenes which immediately precede the great action between the Messiah and the combined forces of the Magog power, which ushers in the much-to-be-desired of all nations—the good time coming.

History is the key to prophecy. With the historical part of the Bible, and other good and authentic history, we cannot fail to see that we are on the verge of those dreadful convulsions which are going to shake the world, and cause the thrones of the despots of Europe to tremble and fall. Then shall He who is to be King over all, wage a war of extermination on the forces of the fierce king; for he shall come to his end on the mountains of Israel.

Prophecy is commensurate with Gentile times, and these times have an end at, or soon after the coming of the Son of Man. Now, between the last events that have become matters of history, and the coming of Christ with the clouds of heaven, there are very few prophecies to be fulfilled, consequently we are living in grand and momentous times—times in which the world is fast ripening for the sickle of the reaping angel—times in which the powers that be are becoming as dried stubble for the flames—times in which a spirit of fear and restlessness pervade all communities, the sea and waves roaring, and men's hearts failing them for fear of those things that are coming upon them. The rulers of this world are at their wits end to know what to do to quiet the disturbed elements that are now in motion.

In view of these things, "let us be sober, watch and pray, for in such an hour as ye know not, the Son of man cometh." O! brethren, watch the signs that are flashing up the Eastern heavens! By so doing we take heed to prophecy as a light that shineth in a dark place; for if we watch, "we shall not be overtaken as a thief in the night." Let us do and pray, hoping that eternal life may be verified in us at the coming of the Lord and Savior Jesus Christ.

I remain,

Yours, in the hope of eternal life,

JOHN L. WINCE.

Land Office, Ind., Nov. 5, 1857.

In the natural world it is Light that wakes us in the morning, and keeps us awake through the day; and I believe that to bring Light into God's house is one of the surest ways of driving slumber out of its walls.—*Dr. Channing.*

Let us watch and pray, lest we enter into temptation: for the spirit is truly willing, but the flesh is weak. Let us not sleep as do others; but let us watch and be sober, and hope unto the end," looking for the gracious appearing of our Lord Jesus Christ.



### A Call to be a Minister.

Has he a call to be a minister who fears to investigate doctrines that claim to be true, for fear of being convinced that they are so, and that thus he shall be compelled to renounce his own church creed?

Has he a call to be a minister, who when convinced of truth, fears to preach it, lest he be proscribed by the Conference, or the Presbytery?

Has he a call to be a minister who winks at the sins of Deacon A, or Bro. B, because they are the most liberal subscribers to his salary?

Has he a call to be a minister who will forsake an obscure situation where he is accomplishing much good, and is comfortably supported, for another which offers him popularity, and an additional hundred dollars, but where the chances are against his being equally useful?

Has he a call to be a minister who meets the wealthy of his congregation with his blandest smiles, and most cordial grasp of the hand, while he passes the poor with only a cold bow?

Has he a call to be a minister, who tires out his congregation every Sunday with his long prayers, and who instead of humbly praying to God, prays at some of his hearers, and to please by his eloquence the critical ears of others?

Has he a call to be a minister who attends reformatory lectures to hear what may be said, but skulks away in a dark corner, lest he may be called upon to open the meeting with prayer, or offer some remarks?

Has he a call to be a minister, who preaches temperance and self-denial, and yet rejoices in the opportunity to outrage both physical and moral law, at Farmer Thrifty's Thanksgiving dinner-table?

Has he a call to be a minister, who cannot keep tobacco from his mouth long enough to preach a sermon, and who insisted on defiling the house of God with the filthy extract of that weed?

Has he a call to be a minister, who is more familiar with the writings of the "fathers," than with his Bible?


Has he a call to be a minister who continually wears the countenance of a Pharisee, and always clothes his religion in mourning weeds?

Has he a call to be a minister who is more solicitous about the fashion of a shirt collar, than the welfare of souls?

Has he a call to be a minister who fears to "cry aloud and spare not to show the people their sins," lest he be denounced as a pulpit politician?

Has he a call to be a minister, who loves the world with all his mind, might and strength: and his neighbors as they contribute to his own aggrandizement?

M. P. A. C.

 Bills of the Banks of this State, Canada, and the New England States, with the exception of Rhode Island, are now current here. Southern and Western bills are not received. Brethren making remittances will please bear these facts in mind.

### Scolding.

A little girl who had witnessed the perplexity of her mother on a certain occasion when her fortitude gave way under severe trial, said:

"Mother, does God ever fret or scold?"

The query was so abrupt and startling, it arrested the mother's attention almost with a shock.

"Why, Lizzie, what makes you ask that question?"

"Why, God is good; you know you used to call him the 'Good Man,' when I was little—and I should like to know if he ever scolded?"

"No, child; no."

"Well, I am glad he don't; for scolding always makes me feel so bad, even if it is not me in fault. I don't think I could love God much if he scolded."

The mother felt rebuked before her simple child. Never had she heard so forcible a lecture on the evils of scolding. The words of Lizzie sank deep in her heart, and she turned away from the innocent face of

her little one to hide the tears that gathered in her eyes. Children are quick observers; and Lizzie seeing the effect of her words, hastened to inquire:

"Why do you cry, mother? Was it naughty for me to ask so many questions?"

"No, love, it was all right. I was only thinking how bad I been to scold so much, when my little girl could hear and be troubled by it."

"O, no, mamma, you are not bad, you are a good mamma, only I wish there were not so many bad things to make you fret and talk like you did just now. It makes me feel away from you so far, like I could not come near you, as I can when you smile and are kind: and oh, I sometimes fear, I shall be put off so far I can never get back again."

"Oh, Lizzie, don't say that," said the mother, unable longer to repress the tears that had been struggling in her eyes. The child wondered what could so affect its parent, but instinctively feeling it was a case requiring sympathy, she reached up and laid her little arms about her mother's neck, and whispered:

"Mamma, dear, do I make you cry? Do you love me?"

"O, yes, I love you more than I can tell," replied the parent, clasping the child to her bosom. "And I will try never to scold again before my little sensitive girl."

"Oh, I am so glad: I can get so near to you when you don't scold; and do you know, mother, I want to love you so much."

This was an effectual lesson, and the mother felt the force of that passage of Scripture, "Out of the mouths of babes have I ordained strength." She never scolded again.—*Ex.*


### Mohammedanism Waning.

The conviction is steadily gaining ground in European Turkey, that Mohammedanism has passed its zenith, and must soon give way to the growing power of the Christian faith. The recent war, which brought the Turks into daily contact with the English and French armies, undermined that proud self-complacency which has

hitherto been a striking characteristic of the Turkish mind. They felt keenly that they had fallen far behind the civilization of Western Europe, and that sooner or later their end must come. A new omen of impending disaster has recently given fresh pungency to their fears. The sacred banner of Mohammedanism has disappeared from Constantinople. It is believed by all the Mussulmen that this banner was woven in heaven, and given to Mahomet by the angel Gabriel, and that, when the work of Islamism is ended, the angel will descend again and bear back to heaven the sacred symbol.

The divine gift has been solemnly guarded for centuries in a mosque at Constantinople. Last spring it strangely disappeared, and no trace of it has since been discovered. The missionaries suppose it has been stolen away by bigoted ecclesiastics, who despair of the prosperity of Islamism in Constantinople, and will soon produce the banner at another center, remote from all contact with Christian nations. But the Turks believe that it has been borne away by supernatural power, and it confirms the forebodings received from their sacred books, that their religion has finished its work, and will soon disappear. Their despondency of Moslems in Turkey is in striking contrast with the extravagant hopes of the Moslems in India, who are looking forward to the restoration of their fallen empire.—*Watchman & Reflector.*

THE SCRIPTURES.—"My conscience," said Luther, "is a prisoner to God's word."

 It was a tradition of the Rabbis,—that the Son of David should come in an age "when those who were afraid to sin should be despised." Is it not true courage to face this despising, and refrain from sin?

"When thy flail of affliction is upon me, let me not be the chaff that flies in Thy face, but the corn that lies at thy feet."

**James Chalen & Sons, Bulletin Buildings, Philadelphia, will Publish, October, 1857, the City of the Great King,**

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Of the merits of this forthcoming work, we cannot definitely speak: it will doubtless be a highly interesting and very valuable work, and we therefore recommend our readers to send on their orders without delay, accompanied with the cash.—Ed. of THE EXPOSITOR.

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“Counsel in the heart of a man is like sweet water.”

# 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. XXVIII.] ROCHESTER, N. Y., DECEMBER 15, 1857. [No. 14.

## The Law and Sabbath.

I shall not have space in this number of the *Expositor* to give more than an epitome of my reasons for giving up the Law and the Sabbath, as binding upon Gentile Christians; that is, the law and Sabbath as given to the children of Israel. But I hope, at no distant period, to be able to give my views more in detail. Meanwhile, the readers of the *Expositor* (including all who have any claims upon the *Investigator*,) will have the privilege of perusing a discussion between brethren Bezzo and Reed on the above theme.

I propose at this time merely to state a few objections to our former arguments; and—

1. I cannot find one "*Thus saith the Lord*," for calling the *ten commandments* separately, a *law*. Ps. xix. 7, is quoted as an instance; but the margin reads, *doctrine*—instead of *law*. But, supposing the word "*law*" to be the correct rendering, yet it remains to be proved that the ten commandments are exclusively referred to. We should never be forced or induced to assume all that can prove anything to the point in our proof texts. One assumption cannot prove another. Matt. v. 17, is referred to as another example. But in this quotation, as in the former, the premise is assumed. Read our Savior's commentary upon the law, of which he speaks, verses 21–39. When he comes to analyze the law to which he refers, and expound its precepts, he quotes more largely from what was written exclusively in the book, than from the ten commandments; thereby teaching that he used

the phrase *law*, as including all the sundry commandments of the book of Moses in contrast with the prophets. Compare Luke xvi. 16; Matt. xi. 13. Mark, this *law* as well as the prophets, *prophecied*. Were any prophecies written upon the tables of stone?

But it is argued that Matt. v. 18, proves that the law of which Christ speaks will be perpetuated co-extensive with the duration of heaven and earth. That the word *fulfill* in its application to the *law* was used in the same sense as when applied to the prophets (verse 15) will appear by inserting Campbell's translation of the 18th verse. "For, indeed, I say to you, heaven and earth shall sooner *perish*, than one iota, or one tittle of the *law* shall *perish without attaining its end*." Thereby teaching that that law was only given for a definite time, and a specific end, at the expiration and attainment of *which* it would *perish*, i. e. attain its end—be fulfilled, &c. The *end* (i. e. object) and *duration of time* for which the law was given is explicitly stated by Paul in Gal. iii. 17, 19, 23–25.

Again Matt. xxii. 40 is referred to as another example; but mark, it was the *great commandment in the law* in reference to which the lawyer propounded his question. Verse 36. Christ in reply, does not quote from the ten commandments, but precepts which were written exclusively in the book; thereby teaching that the law in which these *first and great commandments* were written, was not the ten commandments separately—but *all* the law which was written in the book, in contrast with all the prophets. Compare Matt. xxiv. 35–41 with Deut.

vi. 5; Lev. xix. 18; Ex. xx.; xxiv. 8. There is no transition in our Savior's reply to the lawyer from one law to another. The two precepts quoted were *in* (i. e. parts) the same *law* which hung upon them: Verses 36-40.

But I cannot follow these assumptions any further. Like immortal-soulists, we have, in all our proof texts upon this point assumed the very thing to be proved. When it can be shown by *one statement* of holy writ that the *ten commandments* are ever called a law, it will then be time to answer conclusions deduced from the phrase, law. Will any of the friends of the Sabbath please point me to one "*Thus saith the Lord,*" for calling the ten commandments separately a law? I can find no such instance.

2. The *basis* of my arguments to prove "*two laws,*" "*two covenants,*" &c., was a supposed distinction between the *Sinaitic covenant* and the *conditions* of that covenant. In connection with all my brethren upon this point, I assumed that the ten commandments were not the covenant *itself*, but the *conditions* of the covenant. So I think I proved two Sinaitic covenants by the same mode of reasoning that my brethren proved one, viz.: by showing two agreements between God and the people. I knew all the time that God said, in plain, explicit language, that the *ten commandments were his covenant*; but my mind was blinded by vain philosophy to such a degree that in my zeal to sustain the ten commandments, as a separate code, which pre-existed the Sinaitic covenant, and continued to exist after that covenant had been disannulled, I even dared to pervert the language of inspiration, and make the only true God a liar. With deep contrition and sincere repentance I confess this great sin, whose only palliation is that I did it ignorantly. Let me say in the spirit of kindness and charity to all who occupy the same position, Beware! Be careful, how you read, how you change, the words of the Most High God! Turn with me, however secure you may feel in your present position, and read once more the language which God selected to express his ideas,

and remember while you read, that *these* are the words of God spoken with an audible voice amid the awful symbols of the Divine presence! Realize that the same eye is upon *you* while you read his words which scanned the quivering hearts of Israel's awe-struck hosts!

To the *law* and to the *testimony*: if we speak not according to *these*, it is because there is no light in us. Amen.—“And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude;—only ye heard a voice. And he DECLARED UNTO YOU HIS COVENANT WHICH HE COMMANDED YOU TO PERFORM, EVEN TEN COMMANDMENTS; AND HE WROTE THEM UPON TWO TABLES OF STONE.”

Can language be plainer? Read also Ex. xxxiv. 27, 28. “And he (Moses) was there with the Lord 40 days and 40 nights; he did neither eat bread, nor drink water. And he WROTE UPON THE TABLES THE WORDS OF THE COVENANT—THE TEN COMMANDMENTS.” If, therefore, God means what he says, the *ten commandments* were *his covenant*. This being admitted by every person who takes the Bible as a literal book, I will next ask *when* this covenant was made, for *whom* it was made, and *how long* it was designed to continue.

(1.) This covenant was not made with the fathers, but with the identical men who were all there alive that day. Deut. v. 1-6.

(2.) The text quoted shows also for whom it was made, i. e. for the literal children of Israel! In Ex. xxxiv. 27, 28, the Lord expressly declares that this covenant was made between him and the *children of Israel*; but,

(3.) *How long* did this *covenant* continue? I answer, it continued *ecclesiastically* until the death of Christ, when the children of the bondwoman were excommunicated, or God forsook the Temple as the head of his church, and all the types met their antitypes in the death of Christ; and politically when the Romans cast out the nation of the Jews: since which times Jerusalem has been in bondage with her children. Gal. iv. 21-31. The last vestige of this co-

venant was ready to pass away when Paul wrote his epistle to the Hebrews, Chap. vii. 8-13. Six years subsequently, and the last promise relating to the Jews, as a nation, was withdrawn, and the threatened judgments for disobedience (Deut. xxviii. 49-58) were poured out upon them.

I would refer such as believe that we are under the old covenant to the temporal promises and and threatenings attached to obedience and disobedience. Also to the national character of many of those promises and judgments. Compare Ex. xix. 5, 6 with Deut. iv.,-xii.

As to my positions on the *two* Sinaitic covenants, they were legitimate deductions from an assumed premise, consequently with that premise they must fall. While there was but one covenant, there were many things pertaining to that unit covenant; such as the "*table of the covenant*"—the "*ark of the covenant*,"—the "*blood of the covenant*," &c. In one word, all the commandments God gave verbally or by Moses, were written in the book, and called the "*book of the covenant*." See Ex. xx.-xxiv. 1-8.

The agreement made between God and the people at Sinai included the priesthood.—See Ex. xix. 5, 6. And, Paul (Heb. ix. 1-5) represents the first (i. e. Sinaitic covenant) as containing the tabernacle with all its furniture, and the priesthood with all their service. From the 19th to the 22d verses he quotes the language of Moses in Ex. xxxv. 6-8, and applies it to the first (i. e. the old) covenant. And at the last verse of the 8th chapter, he declares that this *first* covenant had waxed *old*, and was ready to vanish away. Moses, in the language quoted by Paul and applied to the faulty covenant which was ready to vanish away, denominated it the *book of the covenant*. Paul, in his letter to the Hebrews, denominates it *the law*; (ix. 19), and in his letter to the Galatians, (1) *the law*; (2) *the book of the law*. Gal. iii. 10. It will be seen in Bro. Bezzo's comment on this verse, in reply to Bro. Reed, that he acknowledges that the ten commandments were written in the book and included in the book of the covenant.

Does any person argue the perpetuity of the book of the covenant? By reference to Gal. iii. 17-25, we can all see just *when* this law (this book of the law, vs. 10,) was *originated* and *when* it *terminated*.

I have for about 2 years advocated the view that the commandments were not included in the law upon which Paul treats in his letter to the Galatians;—that this epistle is a commentary upon the ceremonial law, while his letter to the Romans is a commentary upon the ten commandments. Being driven from this position, I had no alternative left but to abandon the idea of the distinctive existence of the ten commandments as a separate code. There are so many points of analogy between these two letters that we must conclude that they are a treatise upon one and the same law. For proof on this point I would refer the reader to Bro. Reed's rejoinder to Bro. Bezzo's reply to his arguments. I will for the present submit Whiting's translation of a portion of Rom. vii., inasmuch as I have laid great stress on this chapter, as proving the perpetuity of the ten commandments:—

"Are ye ignorant brethren (for I speak to those who know law,) that the law hath dominion over a man as long as he liveth? For the married woman is bound by law to her husband while he liveth, but if the husband die, she is separated from the law of her husband.—So then if while her husband liveth she is married to another man, she will be called an adulteress: but if her husband die, she is free from that law; so that she is no adulteress though she is married to another man. Thus, my brethren, ye are also become dead to the law through the body of Christ, that ye might be married to another, even to him, who is raised from the dead, that we might bear fruit to God. For when we were in the flesh, the sinful passions, which were through the law, wrought powerfully in our members to bear fruit to death: but now we are separated from the law, being dead to that by which we were held; (by what were they held?—answer, the law, verse 1,) so that we should serve with a

new spirit, and not in the old legal way." Rom. vii. 1-7.

Again, I have been greatly perplexed to answer the arguments against the perpetuity of the ten commandments drawn from the language of Paul in his 2d letter to Cor. iii. 7, "But if the *ministration* of death, *written* and *engraven* in stones," &c. Paul says the *ministration written in stones*,—we said the *ministration of the law written in stones*; thus adding to the word of the Lord.—But understand the Apostle to mean what he says, and all difficulty vanishes like mist before the rising sun.

3. We have assumed a number of other things which we ought first to have proved, such as *moral, perfect, holy, just and good* as being applicable to the ten commandments alone. I will briefly notice these qualifying terms in the order I have introduced them. The first is an anti-Bible phrase. But if by moral we are to understand that they contain moral principles, in contrast with positive municipal laws, or what is generally denominated civil law,—I demand the proof.

(1.) No one certainly will claim that the fourth commandment contains moral principle. There can be no moral principle enveloped in the observance of one day in seven; nor any obligation in the absence of a positive precept.

(2.) The two great precepts which were written in the book contained pure, unmixed moral principle. Take away those two precepts, and the ten commandments would make a very imperfect code of morals. But,

(3.) The ten commandments were evidently not designed to enforce a moral principle, not to regulate the affections of men, but simply to restrain their overt conduct as citizens of a civil community.

An Israelite could obey every one of those commandments and hate God and his neighbor. Apart from the second commandment they could claim every promise for obedience, and were obnoxious to every penalty and curse for disobedience to the letter. A man may hate God in his heart, and yet not have other

gods before him—not make an image and bow down and worship it, or take his name in vain. He may hate his parents, and yet give them overt honor.—We are not forced to love our neighbor or kill him, or steal from him, or bear false witness against him. No, these commandments do not enforce love to God, or our neighbor. We must go to the two great precepts in the law to find these duties enforced. But that the ten commandments were a part of the civil code by which the Israelites were governed is evident from the fact that the same promises were offered for obedience to all and the same penalties attached to disobedience.

Many of those promises were national, and cannot therefore be applied to the Gentiles. And they were all temporal in their duration, and local in their application. Read carefully the following texts referred to. Ex. xix 5, 6; Deut. v. 33; vi. 10, 11, 17-25; vii. 12-26; viii. 1-20; also the 10th and 11th chapters. How can we apply the foregoing promises or threatenings to the Gentiles? With what propriety can we separate these precepts from all their promises and penalties, and yet argue their perpetuity by virtue of their original authority? With what show of consistency can we have *two* sets of penalties and of promises attached to the *same* commandments, *one temporal* and the other *eternal*; *one local* and the other *general*; *one national* in many respects, the other *individual* in every respect; *one civil*, the other *moral*: *one expressed*, the other *implied*? Take from these commandments their civil dress, and they are shorn of all their binding force. One of England's greatest jurists long since decided that there could not be a law without a penalty. It may be an act; but it is deprived of the force of law—it is a dead letter. But lastly, on this point the ten commandments as spoken from Sinai, and written by the finger of God upon tables of stone cannot be applied to any other people which have ever lived, except the literal children of Israel, whom God delivered from Egyptian bondage. I have never, until with-

in a few weeks, realized what is implied, ay, expressed in the perpetuity of the ten commandments. I will quote words of God which were written upon the tables of stone, and then call upon the most sanguine advocate of the perpetuity of the ten commandments to know how such language can be applied to the Gentiles of the present dispensation.

Mark the *preface* to the ten commandments. "The Lord talked with you face to face in the mount out of the midst of the fire, saying, I am the Lord *thy* God which *brought thee out of the land of Egypt, from the house of bondage*. Thou shalt have no other gods before me."—Deut. v. 4-7. These words were spoken just as audibly and written with the finger of God upon the tables of stone just the same as the other commandments; but can they be applied to any nation or people except the Israelites? The friends of the Sabbath must admit that this preface, though spoken by God and written upon tables of stones, is exclusively *Israelitish*. Well, this is admitting a good deal. But let us see whether this admission will not apply with equal force to the *fourth* commandment,—“And 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 day.” Verse 15. “Tell me, ye that desire to be under the law, do ye not hear the law?” Gal. iv. 21. What right has any man to disserve this Divine reason for keeping the Sabbath from the fourth commandment? What propriety in abolishing a part of the voice of God—which was written upon tables of stone, and perpetuating another part? Let it be remembered that the same parity of reasoning which is adduced to prove a part of the words of God which were written upon tables of stone will prove the whole, Vice versa. The same reasoning which will abolish a part will abolish the whole.

But it will be argued that the first reason given why they should observe this commandment is equally applicable to

the Gentiles. True. But should our Divine reason invalidate another?—Should a general reason conflict with, or abolish a specific reason? Were not both these reasons attached to the same commandment at the same time, by the same lawgiver, and written upon the same tables of stone? Then why abolish one reason and perpetuate the other? It looks like handling the word of God deceitfully; but we have all or most of us done it ignorantly. To every unprejudiced mind the specific reason attached to the fourth commandment in the above quotation proves that the Sabbath was exclusively an Israelitish institution; (see also Ex. xxxi. 15-18:) for one of the reasons given, as an essential element of the commandment itself, cannot be applied to any other people. O tell me, ye friends of the Sabbath, what becomes of your *oft-repeated* arguments to prove the distinctive existence of the ten commandments, because they alone of all the commandments God has ever given were spoken under such awful and sublime circumstances and written with the finger of the living God upon two tables of stone!

And yet with this vaunted show of consistency on your side, you turn round and teach the Israelitish nature of a portion of those solemn words; ay, you teach the abolition of the great first reason why the whole ten commandments were given—and shame on our ignorance, we have taught the Israelitish nature and abolition of one of the Divine reasons why the Sabbath commandment was given. We have taught the separate existence of those commandments *because* they were written by the finger of God upon tables of stone; and yet we were at the same time teaching that a portion of those very words were applicable to no other people, and had actually been abolished. With chisel and hammer we have effaced a part of those “*living oracles*,” and then argued the perpetuity of the remainder, because our *theory* does not necessitate the blotting of them out. The same reasoning if carried out would nail the whole ten to the cross.

But I will give another instance in



which our arguments in favor of the separate existence of the ten commandments as a code of laws, prove too much, and therefore prove nothing. Read the reason attached to the fifth commandment. "Honor thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee." Verse 16.

Note: This promise does not relate to future life in the promised land, but a prolongation (i. e. continuation) of the lives they then passed. Compare this promise with the places where the same is repeated over and over again. Chapters iv. 40; vi. 3, 18. Are we Gentiles on our way to the land of Canaan?—Does God offer our children the privilege of going over and possessing that goodly land, and living to see their children's children before they go thence, if they will honor their parents? How can the promises above referred to be applied to the Gentiles? Think of these things my dear Sabbath-keeping brethren. But it may be denied by some that all the words enumerated by Moses in the above passages of Scripture were written upon the tables of stone. Let me then conclude this part of the subject by quoting the 22d verse. "THESE WORDS THE LORD SPAKE UNTO ALL YOUR ASSEMBLY IN THE MOUNT OUT OF THE MIDST OF THE FIRE OF THE CLOUD, AND OF THE THICK DARKNESS, WITH A GREAT VOICE: AND HE ADDED NO MORE. AND HE WROTE THEM IN TWO TABLES OF STONE, AND DELIVERED THEM UNTO ME."

In conclusion I would invite all of my Sabbatarian brethren to an impartial, unprejudiced investigation of the following portions of Scriptures referred to in proof of the positions (1) that God had but *one code of laws* by which he governed the *kingdom of Israel* as a great church and state system. That this great unit system is called the *law of God and the law of Moses*—the *BOOK OF THE LAW OF GOD* and the *BOOK OF THE LAW OF MOSES*, INTERCHANGEABLY. Also that all the commandments of God (the ten not excepted) were written in the book and

called the *book of the covenant*; the *book of the law*, &c. Ex. xx. 1–xiv. 1–8; Heb. ix. 18–22; Gal. iii. 10; 1 Kings ii. 3; 2 Chron. xxxi. 3, 4; xxxiii. 8; Ezra iii. 2; Neh. viii. 1, 8, 13, 14, 18; ix. 3; Luke ii. 22–24, 39; 1 Chron. xxii. 12, 13. It is called the law of God because he is the author; and the law of Moses because he was the divinely appointed agent.

(2.) I will refer the reader to a plain prophecy, together with the testimony of Christ and his apostles, showing that Christ was to take the *place* of Moses as the *Divinely appointed agent*, and *head* of the Christian church to give it a *perfect code of laws, to which, and to which alone* the living members of his body are *amenable*. Deut. xviii. 15–19; Acts iii. 22; vii. 37; Matt. xvii. 5; John xiv. 15, 23; xv. 10, 14; Matt. v. 21–44; xxviii. 18–20; Eph. i. 20–23; v. 22–32; Col. i. 18; 1 Cor. xi. 3; Rom. vii. 1–4; 2 Cor. iii. 7–18. To the foregoing I would subjoin the following questions from the pen of Bro. Seymour, sent for publication, with a scriptural reply in the *Investigator*; and which if any man living can answer in a plain Bible manner I will return to the observance of the Seventh-day-Sabbath as a Christian duty, and essential condition of salvation. Meanwhile, I would solicit for Bro. Reed and Bezzo a careful, prayerful hearing.

Your brother for the whole truth,—the pure, unmixed truth of the inspired word, in much charity, love and sympathy, praying constantly that you may be brought to a knowledge of the truth;—and that "*the gospel of Christ*" may be *the power of God unto your salvation*. Amen. J. M. STEPHENSON.

Omro, Wis.

### Bro. Seymour's Questions.

1. Where is there *one command* of God to keep holy the Seventh-day-Sabbath prior to the time of Moses?
2. 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?

3. Where is there *one command* of God to any believer in Jesus Christ, to observe the Seventh-day-Sabbath, subsequently to the crucifixion of the Son of God?

4. Where does the Comforter, or Holy Ghost, or Spirit of truth, which is to guide the church into *all truth*, command any one to keep the Seventh-day-Sabbath?

5. Where is there *one text* in all the word of God, stating that *the ten commandments* ALONE constitutes God's moral, holy, or spiritual law, which you say is our *rule* of conduct, and which J. H. Waggoner says constitutes man's *whole duty*?

6. Where is there *one text* in all the living oracles of God, stating that *all his* (God's) commandments which are sure and stand forever and ever, *mean the ten* on the tables of stone, no more, nor less?

7. Where is there one text in the blessed Bible that tells that there was more holiness, spirituality or sanctity attached to the Seventh-day-Sabbath,—than there was to the sacrificial offerings? Num. xviii. 8, 9.

8. Where is there one text in the epistles of Paul, that expressly declares that the *same* moral, holy, just, good or spiritual law or schoolmaster, which brought us to Christ (which Paul clearly says we are no longer under,—that is was fulfilled—that we are delivered from that being dead wherein we were held; of which Christ is the end—*abolished; taken away—not under*) is now obligatory?

9. Where is there *one jot or tittle* 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 in the Decalogue, during the whole Gospel dispensation?

10. Where is there one text in the Bible which says the keeping of the Seventh-day-Sabbath is the *seal* of the living God, and seal of this dispensation?

I will add one more:—

11. Where does Paul, who was an able minister of the new testament, who

preaches the *whole* counsel of God, who kept back *nothing* that was profitable unto the church of God, teach Seventh-day-Sabbath keeping?

A. N. SEYMOUR.

### The Antitypical Melchizedec Order of the Priesthood.

1. Melchizedec's priesthood was typical of Christ's priesthood. In proof,—read the following quotations of Scripture: Heb. v. 6, 10; vi. 20. "As he saith also in another place, Thou art a *priest* forever after the order of Melchizedec. Called of God, an *high priest* after the order of Melchizedec. Made an *high priest* forever, after the order of Melchizedec." Also chap. vii. 11, 15, 17. "If therefore perfection were by the Levitical priesthood (for under it the people received the law) what further need was there that another *priest* should rise after the order of Melchizedec, and not be called after the order of Aaron. And it is yet far more evident: for that after the *similitude* of Melchizedec there ariseth another *priest*. For he testifieth, Thou art a *priest* forever after the order of Melchizedec." Paul in this last verse quotes from Ps. cx. 4, "The Lord hath sworn and will not repent, Thou art a *priest* forever after the order of Melchizedeck."

2. Melchizedec in his *regal* character as king was also a type of Christ. Compare Heb. viii. 1, 2, with Gen. xiv. 18. "For this Melchizedec, *king of Salem*, priest of the Most High God, &c. First being by interpretation, King of righteousness, and after that also King of Salem, which is King of peace."

"And Melchizedec, King of Salem brought forth bread and wine: and was the priest of the Most High God." In other words Melchizedec was a type of Christ in his official character as King and Priest on his throne.

3. Christ as the antitype of Melchizedec will be a *king* and *priest* on his throne under the *new* covenant in the *age to come*, or kingdom dispensation.—See Zech. vi. 12, 13. "And speak unto him, saying, Thus speaketh the Lord of

hosts, saying, Behold the man whose name is The Branch; and he shall grow up out of his place, and he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both."

That the fulfillment of the foregoing prophecy is yet future, is evident, *first*, from the fact that it is associated with Christ's building the temple of the Lord, an event which has never taken place on earth. That it cannot be accomplished, according to the prophecy, in heaven, is evident from the first clause of the 15th verse of the same chapter. "And they that are far off shall come and build in the temple of the Lord."

Secondly, because it is associated with Christ's ruling on *his throne*, which will be the *throne* of his father David, *restored*. Christ is now sitting on his Father's throne. Rev. iii. 21.

That the throne to which the prophet refers in the above quotation is not the Father's, but David's restored, will appear by comparing the testimony of other prophets in relation to the same things. Jeremiah is very specific upon this point. Chapter xxxiii. 15-21. "In those days and at that time will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith he shall be called, the Lord our righteousness. For thus saith the Lord; David shall never want a man to sit upon the throne of Israel; neither shall the priests the Levites want a man before me to offer burnt offerings and to kindle meat offerings, and to sacrifice continually.— And the word of the Lord came unto Jeremiah, saying, Thus saith the Lord, if ye 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 have a son to reign upon his throne; and with the Levites, the priests,

my ministers." Note the following points in the foregoing:—

1. The throne upon which Christ as the righteous Branch reigns, is the *throne* of David, being a fulfillment of the *covenant* God made with David concerning his throne and kingdom.

2. His priesthood is associated with his reigning in righteousness upon David's throne, and executing judgment in the *land* (not in *heaven*.)

3. The *house* of Israel are the subjects over which this *righteous* Branch reigns, or, in the language of the prophet, he "sits upon the throne of the house of Israel." That Christ's reign and intercession as king and priest on his throne is over the literal *twelve* tribes of Israel, restored to their own land is demonstrated by the entire context. At the 7th verse he says, "And I will cause the captivity of Judah and the captivity of Israel to return, and will build them as at the first." This language cannot be applied to spiritual Judah and Israel; for they have never been carried into captivity to return. That it does not refer to immortalized Israel will appear by quoting the 8th verse. "And I will cleanse them from all their iniquity, whereby they have sinned against me," From the 8th to the 14th verses are predicted the restoration of the land and cities of Israel, and the exalted position Israel as a nation shall occupy among the nations of the earth. At the 14th verse, he says, "Behold the days come, saith the Lord, that I will perform that good thing which I have promised to the house of Israel and to the house of Judah."

Then comes in the words of the prophet in relation to the Righteous Branch. Of the same import is the context following after; especially the 20th verse. At the 23d chapter we find another prophecy analogous to those already quoted, in relation to the reign of the *Branch*, (Christ,) as king and priest over the houses of Judah and Israel brought back from their captivity, and united into one kingdom in the land of Canaan. Verses 3-9: "And I will gather the remnant of my flock out of all countries

accompanied by special and apparently plausible reasoning, and fastened on the unsuspecting, but honest-minded hearer. So reader, if perchance, one cometh along with "much fair speech," heralded by announcements of "Lectures" on "the Times of Restitution," or any other equally enticing heading, be sure to give no heed to fair speech, argumentative reasoning, pious demeanor, nor any other "arm of flesh,"—but proceed to bring him to the standard of Divine truth, and if he attempt to prevaricate by insisting on regulating that standard for himself by asserting the oft-repeated axiom of Immortal-Soulists, that God does not mean what he says—or that He has *two* meanings to his Word, the one *literal* and *obvious*, the other *spiritual*, or to be *guessed at*, or perhaps determined by the operation of an imaginary "*spirit*,"—we say, if he take such position as this,—**REJECT HIS MESSAGE AT ONCE!**—for that which will not allow God to mean *just what He says* in plain language, is error of the worst kind, if not blasphemy. If God's blessed word means not what it says, who is to determine what it does mean? We receive not fundamentals of Faith, except by a *Thus saith the Lord*:—and trust not to men's vague parabolic interpretations, which is only an endless labyrinth of confusion and darkness, the way of which is to perdition. Be assured that no doctrine which fails the test of the literal Word of God, is of any value, but to be cast to the dogs. Let us beware how we trifle with God's revelation, of which Jesus says not one jot or tittle shall pass away, and which is to judge us in the Last Day! It is written, "If any man shall *take away* from the WORDS of the book—God shall take away his part out of the book of life." But rather, O reader! "continue in the things which thou hast **LEARNED**, and hast been assured of, **KNOWING OF WHOM THOU HAST LEARNED** them; And that the **HOLY SCRIPTURES** are **ABLE TO MAKE THEE WISE UNTO SALVATION** through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for

reproof, for correction, for *instruction in righteousness*: ~~Let~~ that the man of God may be **PERFECT, THOROUGHLY FURNISHED** unto **ALL** good works."—  
S.

### Our Sabbatarian Brethren.

Occupying a large portion of this number of the *Expositor* are several able communications from the pen of Bro. J. M. Stevenson, a very able and christian minister of our Seventh-day-Sabbath brethren. As will be seen, Bro. Stevenson's mind is changed on that subject, principally thro' the efforts of our indefatigable brother, H. V. Reed. Bro. Stevenson's reasons are sound, logical, Scriptural,—and he has come to the same conclusions to which several of his most highly esteemed brethren have before him. May he rejoice in peace, and be instrumental in turning many from the blighting influence of an obsolete law. We commend him to our brethren abroad, as every way worthy of their christian welcome, more especially as he will have to encounter the denunciation of the *Review*, whose work is to misrepresent and calumniate all who dissent from its erroneous teaching on the Sabbath.

The importance of the subject is a sufficient reason for the prominence given to it in this number, and we hope all our readers will give Bro. S.'s communications an attentive perusal. Bro. Stevenson has published the *Investigator*, a Sabbatarian sheet, up to the time of his change of sentiment, but has now discontinued the same for reasons which appear below. Some things pertaining to its subscribers will be published in our present issue, at the request of Bro. Stevenson, and a copy sent to each.

We cannot close this article without referring to the effective labors of many of our brethren in the work of combatting this erroneous theory, prominent among whom is Bro. A. N. Seymour, of Mich., of whom, "all manner of evil things" have been spoken, for his courageous vindication of the truth. In our next, will ap-

rae an article from our excellent brother, H. V. Reed.

Before concluding, we may mention that a few days since, was received a kind letter from an esteemed minister, who among other things, writes, "I have many requests to write for the *Expositor*, on the Sabbath question, but I suppose its columns are not open for one who obeys the Law of God." Why such impressions as these should obtain in the minds of intelligent readers of the *Expositor* is strange, when we have repeatedly offered the columns of the *Expositor* for the discussion of the Sabbath question, subject to our "rules." We now again make this offer, and our friend can have the privilege he desires.

S.

#### To the Patrons of the Investigator.

Circumstances render it impossible for me to issue the forthcoming number of the *Investigator*. The gentleman whom I engaged to do the printing has moved away, and I cannot get the work done at our place, nor within a reasonable distance. Moreover the small remittances of the past three months will not justify me in making arrangements, even if such arrangements could be made, for the continuation of the paper, beyond the fifth or sixth issue at most. I have, therefore, made arrangements to spend the coming winter in doing the work of an evangelist; believing that in this way I can be more useful as an instrumentality in the advancement of the precious cause of my Divine Master. Bro. Marsh, Editor of the *Prophetic Expositor & Bible Advocate*, has kindly offered, in reply to a request from me to that effect, to publish the number, or numbers due of the *Investigator*, either in a separate form, or in the *Expositor*. I have, having taken all the circumstances into the account, decided to have it published in the *Expositor*.

There can be no reasonable objections, by any of my subscribers to this arrangement, since I believe, and would publish the same views of the Editor of that excellent

paper; and since I have every reason to believe that its pages will be opened to the investigation of the Sabbath question, now going on in the *Investigator*, to a reasonable length. And I requested him to send the *Expositor* to all who have paid for their paper, during the discussion of this subject between Brn. Bezzo and Reed: at the expiration of which you will have the privilege of subscribing for one of the best religious periodicals of which I have any knowledge.

I would refer all who have paid for a year or more, to my prospectus, published in the first number of the *Investigator*.— You paid your money with those conditions before you. You cannot justly blame me. The blame, if any blame there be, rests solely with the professed friends of the paper who had the means and did not forward them in time to prevent the sudden, and yet not unexpected, death of the *Investigator* in its infancy. To those who have aided in the support of the paper, I tender my heartfelt gratitude.

And if this little sheet has been an instrument in the hands of God of doing any good, to his great and holy name be all the glory. Or, if it has been the means of retarding that blessed cause, which I prize above all else besides, I implore his forgiveness for the sake of Jesus Christ my adorable Redeemer.

And now dear brethren and sisters in Christ, I bid you an affectionate farewell, hoping to meet many of you in that glorious kingdom soon be established on earth.

J. M. STEPHENSON.

Editor of the *Bible Investigator*.

#### History of the Jews.

As the reader of this article may be supposed to be familiar with their history as recorded in Scripture, we shall pass over here all that preceded the Babylonish captivity, under Nebuchadnezzar. It was then the kingdom of Judah, as well as Israel, was ruined, A. M. 3416, about 388 years after its division from that of the Ten Tribes.— In the 70th year of the begun captivity,—

the Jews, according to the edict of Cyrus, king of Persia, who had overturned the empire of Chaldea, returned to their country. (See Nehemiah; Ezra.) After their return they rebuilt the temple and city of Jerusalem, put away their strange wives, and renewed their covenant with God.—Vast numbers of them, who had agreeable settlements, remained in Babylon.

About A. M. 3490, or 3546, they escaped the ruin designated them by Haman. About 3653, Darius Ochus, king of Persia, ravaged part of Judea, and carried off a great many prisoners. When Alexander was in Canaan, about 3670, he confirmed to them all their privileges; and, having built Alexandria, he settled vast numbers of them there. About fourteen years after, Ptolemy Lagus, the Greek king of Egypt, ravaged Judea, and carried 100,000 prisoners to Egypt, but used them kindly, and assigned them many places of trust.

About eight years after, he transported another multitude of Jews to Egypt, and gave them considerable privileges. About the same time, Seleucus Nicator, having built about thirty new cities in Asia, settled as many Jews as he could; and Ptolemy Philadelphus, of Egypt, about 3720 bought the freedom of all the Jew slaves in Egypt. Antiochus Epiphanes, about 3834, enraged with them for rejoicing at the report of his death, and for the peculiar form of their worship, in his return from Egypt, forced his way into Jerusalem, and murdered 40,000 of them: and about 2 years after he ordered his troops to pillage the cities of Judea, and murder the men, and sell the women and children for slaves. Multitudes were killed, and 10,000 prisoners carried off: the Temple was dedicated to Olympius, an idol of Greece, and the Jews exposed to the basest treatment. Mattathias us, the priest, with his sons, chiefly Judas, Jonathan and Simon, who were called Maccabees, bravely fought for their religion and liberties. Judas, who succeeded his father about 3840, gave Nicanor and the king's troops a terrible defeat, regained the Temple, and dedicated it anew,

restored the daily worship, and repaired Jerusalem, which was almost in a ruinous heap. After his death, Jonathan and Simon, his brethren, successively succeeded him; and both wisely and bravely promoted the welfare of the church and state. Simon was succeeded by his son Hircanus, who subdued Idumea, and reduced the Samaritans. In 3869 he was succeeded by his son Janneus, who reduced the Philistines, the country of Moab, Ammon, Gilead, and part of Arabia. Under these three reigns alone the Jewish nation was independent after the captivity. After the death of the widow of Janneus, who governed nine years, the nation was almost ruined with civil broils. In 3939, Aristobulus invited the Romans to assist him against Hircanus, his elder brother. The country was quickly reduced, and Jerusalem taken by force; and Pompey, and a number of his officers, pushed their way into the sanctuary, if not into the holy of holies, to view the furniture thereof. Nine years after, Crassus, the Roman general, pillaged the temple of its valuables. After Judea had for more than thirty years been a scene of ravage and blood, and twenty-four of which it had been oppressed by Herod the Great, Herod got himself installed in the kingdom. Twenty years before our Savior's birth, he, with the Jews' consent, began to build the temple. About this time the Jews had hopes of the Messiah; and about A. M. 4000, Christ actually came, whom Herod (instituted by the fear of losing his throne) sought to murder. The Jews however, a few excepted, rejected the Messiah, and put him to death. The scepter was now wholly departed from Judah; and Judea, about twenty-seven years before, reduced to a province. At the destruction of Jerusalem about 11,000 Jews perished, and since that disastrous event they have been scattered, contemned, persecuted and enslaved among all nations, not mixed with any in the common manner, but have remained as a body distinct by themselves.

All history cannot furnish us with a parallel to the calamities and miseries of the

Jews—rapine and murder, famine and pestilence, within; fire and sword, and all the terrors of war, without. Our Savior wept at the foresight of these calamities; and it is almost impossible for persons of any humanity to read the account without being affected. The predictions concerning them were remarkable, and the calamities that came upon them were the greatest the world ever saw, Deut; xxviii. 29; Matt. xxiv. Now, what heinous sin was it that could be the cause of such heavy judgments? Can any other be assigned than what the Scripture assigns? (1 Thess. ii. 15, 16.)—"They both killed the Lord Jesus and their own prophets, and persecuted the apostles, and so filled up their sins, and wrath came upon them to the uttermost." It is hardly possible to consider the nature and extent of their sufferings, and not conclude the Jews' own imprecation to be singularly fulfilled upon them, Matt. xxvii. 25: "His blood be on us and our children." At Cæsarea 20,000 of the Jews were killed by the Syrians in their mutual broils. At Damascus 19,000 unarmed Jews were killed; and at Bethshan the heathen inhabitants caused their Jewish neighbors to assist them against their brethren, and then murdered 13,000 of these inhabitants. At Alexandria the Jews murdered multitudes of the heathens, and were murdered in their turn to about 50,000. The Romans under Vespasian invaded the country, and took the cities of Galilee, Chorazin, Bethsaida, Capernaum, &c., where Christ had been especially rejected, and murdered numbers of the inhabitants. At Jerusalem the scene was most wretched of all.

At the Passover, when there might be two or three millions of people in the city, the Romans surrounded it with troops, trenches, and walls, that none might escape. The three different factions within, murdered one another. Titus, one of the most merciful generals that ever breathed, did all in his power to persuade them to an advantageous surrender, but they scorned every proposal. The multitudes of unburied carcases corrupted the air, and produced a pestilence. The people fed on

one another; and even women, it is said, broiled their sucking infants, and ate them.

After a siege of six months, the city was taken. They murdered almost every Jew they met with. Titus was bent to save the Temple, but could not: there were 6,000 Jews, who had taken shelter in it,—all burnt or murdered. The outcries of the Jews, when they saw it, were most dreadful: the whole city, except three towers and a small part of the wall, was razed to the ground, and the foundations of the temple and other places were plowed up. Soon after the forts of Herodian and Macheron were taken, the garrison of Massada murdered themselves rather than surrender. At Jerusalem alone, it is said one million one hundred thousand perished by sword, famine and pestilence.

In other places we hear of 250,000 that were cut off, besides vast numbers sent into Egypt to labor as slaves. About 50 years after, the Jews murdered about 500,000 of the Roman subjects, for which they were severely punished by Trajan. About 130, one Barchocob pretended that he was the Messiah, and raised a Jewish army of 200,000, who murdered all the heathens and Christians who came in their way; but he was defeated by Adrian's forces. In this war, it is said, about 60,000 Jews were slain and perished. Adrian built a city on Mount Calvary, and erected a marble statue of swine over the gate that led to Bethlehem. No Jew was allowed to enter the city, or to look to it at a distance, under pain of death.

In 300 they began to rebuild their city and temple; but a terrible earthquake and flames of fire issuing from the earth, killed the workmen, and scattered their materials. Nor till the 7th century durst they so much as creep over the rubbish to bewail it, without bribing the guards. In the third, fourth, and fifth centuries, there were many of them furiously harrassed and murdered. In the sixth century, 20,000 of them were slain, and as many taken and sold for slaves.

In 602 they were severely punished for their horrible massacre of the Christians

at Antioch. In Spain, in 700, they were ordered to be enslaved. In the 8th and 9th centuries they were derided and abused: in some places they were made to wear leathern girdles, and ride without stirrups on asses and mules. In France and Spain they were much insulted. In the 10th, 11th, and 12th centuries, their miseries rather increased: they were greatly persecuted in Egypt. Besides what they suffered in the East by the Turkish war and crusades, it is shocking to think what multitudes of them the eight Crusades murdered in Germany Hungary, Lesser Asia, and elsewhere. In France, multitudes were burnt. In England, in 1020, they were banished; and at the coronation of Richard I., the mob fell upon them and murdered a great many of them. About 1,500 of them were burnt in the palace of the city of York, which they set fire to themselves, after killing their wives and children.

In the 13th and 14th centuries their condition was no better. In Egypt, Canaan, and Syria, the crusaders still harassed them. Provoked with their mad running after pretended Messiahs, Khalif Nasser scarcely left any of them alive in his dominions of Mesopotamia. In Persia, the Tartars murdered them in multitudes. In Spain, Ferdinand persecuted them furiously. About 1249, the terrible massacre of them at Toledo forced many to murder themselves, or change their religion. About 1253, many were murdered, and others banished from France; but in 1275 recalled. In 1320 and 1330 the crusades of the fanatic shepherds, who wasted the south of France, massacred them; besides fifteen hundred that were murdered on another occasion. In 1358 they were totally banished from France, since which few of them have entered that country. In 1291 king Edward expelled them from England, to the number of 160,000. In the 15th, 16th, and 17th centuries, their misery continued. In Persia they have been terribly used: from 1663 to 1666, the murder of them was so universal, that but a few escaped to Turkey. In Portugal and Spain

they have been miserably handled. About 1392, 6, or 800 000 were banished from Spain; some were drowned in their passage to Africa; some died by hard usage; and many of their carcasses lay in the fields till the wild beasts devoured them. In Germany they have endured many hardships. They have been banished from Bohemia, Bavaria, Cologne, Nuremberg, Augsburg, and Vienna: they have been terribly massacred in Moravia, and plundered in Bonn and Bamberg. Except in Portugal and Spain, their present condition is generally tolerable. In Holland, Poland and at Frankfort and Hamburg, they have had their liberty. They have repeatedly, but in vain, attempted to obtain a naturalization in England, and other nations among whom they are scattered.

The above facts which we gather from the *Encyclopedia of Rel. Knowledge* will be both useful and interesting to the Bible student, in comparing the predictions of Scripture in respect to the punishments which awaited the rebellious children of Israel. The exact harmony of the two, is truly wonderful and impressive!

"The preservation of the Jews," says Basnage, "in the midst of the miseries which they have undergone during 1700 years, is the greatest prodigy that can be imagined. Religions depend on temporal prosperity; they triumph under the protection of a conqueror; they languish and sink with sinking monarchies. Paganism, which once covered the earth, is extinct. The Christian church, glorious in its martyrs, yet was considerably diminished by the persecutions to which it was exposed; nor was it easy to repair the breaches in it, made by those acts of violence. But here we behold a church hated and persecuted for 1700 years, and yet sustaining itself, and widely extended. Kings have often employed the severity of edicts and the hand of executioners to ruin it. The seditious multitudes, by murders and massacres, have committed outrages against it still more violent and tragical. Princes and people, Pagans, Mohammedans, Christ-



ians, disagreeing in so many things, have united in the design of extirminating it, and have not been able to succeed. The *bush of Moses*, surrounded with flames, ever burns, and is never consumed. The Jews have been expelled, in different times, from every part of the world, which hath only served to spread them in all regions. From age to age they have been exposed to misery and persecution; yet still they subsist, in spite of the ignominy and the hatred which hath pursued them in all places,—whilst the greatest monarchies are fallen, and nothing remains of them besides the name.

“The judgments which God exercised upon this people are terrible, extending to the men, the religion, and the very land in which they dwell. The ceremonies essential to their religion can no more be observed: the ritual law, which cast a splendor on the national worship, and struck the Pagans so much, that they sent their presents and their victims to Jerusalem, is absolutely fallen, for they have no temple, no altar, no sacrifices. Their land itself seems to lie under a never-ceasing curse, Pagans, Christians, Mohammedans, in a word, almost all nations, have by turns seized and held Jerusalem. To the Jew only hath God refused the possession of this small tract of ground, so supremely necessary for him, since he ought to worship on this mountain. A Jewish writer hath affirmed, that it is long since any Jew has been seen settled near Jerusalem:—scarcely can they purchase there 6 feet of land for a burying-place.

“In all this there is no exaggeration: I am only pointing out known facts; and, far from having the least design to raise an odium against the nation from its miseries, I conclude that it ought to be looked upon as one of those prodigies which we admire without comprehending: since, in spite of evils so durable, and a patience so long exercised, it is preserved by a particular providence. The Jew ought to be weary of expecting a Messiah, who so unkindly disappoints his vain hopes; and the Christian

ought to have his attention and his regard excited towards men whom God preserves for so great a length of time, under calamities which would have been the total ruin of any other people.”

*The Jews* are looked upon to be as numerous at present as they were formerly in the land of Canaan. Some have rated them at 3,000,000, and others more than double that number. Their dispersion is a remarkable particular in this people.—They swarm all over the East, and are settled, it is said, in the remotest parts of China. The Turkish empire abounds with them. There are more of them at Constantinople and Salonichi than in any other place: they are spread through most of the nations of Europe and Africa, and many families of them are established in the West Indies; not to mention whole nations in middle Asia, and some discovered in the inner parts of America, if we may give any credit to their own writers. Their being always in rebellions (as Addison observes) while they had the holy temple in view, excited most nations to banish them. Besides, the whole people are now a race of such merchants as are wanderers by profession; and at the same time are in most, if not in all places, incapable of either lands or offices, that might engage them to make any part of the world their home. In addition to this, we may consider what providential reasons may be assigned for their numbers and dispersion. Their firm adherence to their religion, and being dispersed all over the earth, has furnished every age and every nation with the strongest arguments for the Christian faith; not only as these very particulars are foretold of them, but as they themselves are the depositaries of these and all other prophecies which tend to their own confusion, and the establishment of Christianity. Their number furnishes us with a sufficient cloud of witnesses that attest the truth of the Bible, and their dispersion spreads these witnesses through all parts of the world.

Truly God has “watched over them, to pluck up, and to break down, and to throw

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 the Lord. 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 Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, *The Lord our Righteousness*. Therefore, behold the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt. But, the Lord liveth which brought, and which led the seed of the house of Israel out of the north country, and from all countries whither I have driven them; and they shall dwell in their own land." I would also refer the reader to the 4th and 11th chapters of Isaiah, in which the raising up, of this righteous Branch is associated with the reign of Christ as king and priest to "EXECUTE JUDGMENT AND JUSTICE IN THE EARTH;" (not in heaven)—also in which the restoration of *Judah and Israel* to their own land is predicted.

In conclusion, on this point, I will quote a portion of the 110th Psalm:—"The Lord hath sworn and will not repent, Thou art a priest forever after the order of Melchizedec. *The Lord at thy right hand shall strike through kings in the day of his wrath.* He shall judge among the heathen; he shall fill the places with the dead bodies; he shall wound the heads over many countries."

From the foregoing I would deduct the following conclusions;—

1. Paul, in his letter to the Hebrews, (vii. 17,) quotes the 4th verse of this Psalm, and applies it to the priesthood of Christ, as the antitype of Melchizedec.

2. This prophecy points forward to the time when the Lord shall send the *rod of his strength* (Christ: see Rom. ii. 25, 26; Isa. lix. 20; Ps. xiv. 7;

liiii. 6) *out of Zion*, and Christ, as king, shall *rule in the midst*, (not millions of miles away from his enemies, or after all his enemies will have been destroyed) of *his enemies*. Verse 2.

3. It points to the *day of the Lord's* (the Lord at the Father's *right hand*, not the Father himself) *wrath*, when as the *rod of his Father's strength*, or ruler in the *midst of his enemies*, He shall strike *through kings*, verse 5.

4. As the result of his *ruling*, or *striking through kings*, the *heads* (i. e. rulers or kings) of many countries shall be wounded, and he shall judge among the heathen, and fill the place with the dead bodies of his enemies. Verse 6. All must see at a glance that the foregoing concomitants of Christ's reign as the *antitypical* priest of Melchizedec have never transpired in heaven, or on earth,—nor ever can in the *present age*; they must, therefore, relate to the *Future Age*, or the *kingdom age*.

2. *Jerusalem, or Zion restored will be the metropolis of Christ's kingdom, as the antitype of Melchizedec.* I subjoin the following extract from the pen of John Thomas, editor of the *Herald of the Kingdom and Age to Come*, as expressive of my views on the last point introduced. .

"JERUSALEM THE HOLY CITY.

"*Jerusalem which is above is free,—and is the mother of us all*"—PAUL.

"The Jeruselems of the Bible are *first*, one city in different states, and under divers constitutions; and, *secondly*, the Glorified Body Corporate of the city in its glory, under its future Melchizedec Constitution.

"In studying this subject, the following classification, we think, will greatly assist the reader in obtaining the mastery over it. We remark, then,

1. That Jerusalem is first referred to in Scripture as Salem, which signifies *peace*. An individual supposed to be Shem, the second son of Noah, an ancestor of Jesus of Nazareth, and a righteous man, was then residing there as King and Priest of the Most High God, possessor of heaven and earth. He was, therefore, styled '*Melchizedec, mc-*

*lek salem,* or, king of righteousness; king of peace; that is, *King of Jerusalem reigning in righteousness, priest of the Most High God.* This was a typical order of priesthood. He who officiated in it was greater than Abraham, who paid tithes to him, and received his blessing. These facts are suggestive in a high degree, especially in the light of the following testimonies.—Gen. xiv. 18; Isa. xxii. 1; Ps. cx. 4; Heb. v. 5-10; vi. 20; and the whole of chapter 7.

"Jerusalem, the throne of God's High Priest, contemporary with Abraham,—was to him a representation, or type, of the same city, when it should be prepared of God (Heb. xi. 16, 10) for his seed, the Christ, to reign there, as Melchizedec's successor, after the resurrection of the Saints. So that Abraham will then be at once contemporary with his ancestor Melchizedec the First; and his descendant, Melchizedec the Second.

"2. That Jerusalem is next brought before us ecclesiastically, as under the Mosaic Law. In the reign of David she was chosen to be Jehovah's habitation.—Deut. xii. 5; 2 Sam. xxiv. 16, 18; 1 Kings viii. 29; 2 Chron. vii. 12; Ps. cxxxii. 13-17. She continued under the Mosaic Constitution till about 74 years after the birth of Jesus; when the State was abolished by the Roman, or Little Horn of the Goat, power.—Dan. viii. 11, 24. This was a period of 1,094 years from the foundation of the Temple. During this millenium of war and disaster, iniquity and crime, she is scripturally regarded as in bondage with her children, or citizens, by virtue of the Law; and is allegorically styled Hagar. Gal. iv. 25. These children she was to lose; and after their loss, she was to be left alone.—Isa. xlix. 20, 21; Matt. xxiii. 37, 39.

"The children of the bondwoman, or of Hagar, Jerusalem, were "shut up unto the faith" under the schoolmaster of Sinai, who could give them no title to the inheritance covenanted to Abraham and his seed. The sentence against them was, '*Cast out the bondwoman and her son.*' This the Roman power accomplished politically; and the Law and the

Prophets spiritually: for 'cursed' saith the former, 'is every one that continueth not in all things written in the book of the law to do them;' and the latter saith, 'The just shall live by faith.' Hence, the law, because of the weakness of the flesh, gendered only to bondage, shutting up its children under the curse. Such was Jerusalem, the Harlot, which killed the prophets and built their sepulchers—the persecutor of Him that was of the Spirit.—Isa. i. 21, 24.

"3. We remark, thirdly, that there is a period in Scripture styled '*the times of the Gentiles*'—Luke xxi. 24; and answering to the symbol in Rev. xi. 2,—termed '*the court of the Gentiles.*' The times of this court extend to the resurrection of the saints, and re-appearing of the King of Israel. During this long period, Jerusalem is scripturally regarded as in her *widowhood*, or as a woman forsaken of her husband and children, a captive sitting upon the ground bewailing her desolate condition.—Isa. liv. 4-8; xlix. 14-17; iii. 6.

"4. But to return to the widowed, and momentarily-forsaken Jerusalem, oppressed by the Euphrateans, or Turks. We remark, then, in the fourth place, that when the times of the Gentiles, or the *forty-two months* of their oppression, shall be fulfilled, Jerusalem will be redeemed. When that time, now so near at hand, shall have come, it will be said to her, by her Redeemer, 'Awake, awake, stand up, O Jerusalem, which has drunk at the hands of Jehovah the cup of his fury; awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for *henceforth there shall no more come into thee the uncircumcized and the unclean.*—Shake thyself from the dust; arise and sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion.'—Isa. li. 17; lii. 1, 2.

"Here we have presented to us, *the Exalted Jerusalem*, rendered in the English version, '*Jerusalem which is above,*' Gal. iv. 36. It is sufficient to remark here, that it is stated in Parkhurst, that

'the adverb *amo*, with the article, is used as a noun denoting *what is above, exalted.*'—*Lcx.* When the present Jerusalem awakes, arises, stands up, and sits down in peace and glory, her position in rank and dignity among the cities of the world compared with what it is now, will be above, high, exalted. She will then correspond to the hope of those who now believe 'the gospel of the kingdom.' As under the Law of Moses, which went forth from Sinai, she was allegorically the bondwoman Hagar; so under the law which is hereafter to go forth from Zion (Isa. ii. 3,) she will be allegorically the Free Woman, Sarah, the princess or Queen, which shall be for Nations; of whom also shall be kings of peoples.—Gen. xvii. 16. She is then '*the mother of us all.*' both Jews and Gentiles, who now believe the promises, or '*glorious things spoken*' of her by the prophets and apostles.—Ps. lxxxvii. 3.

"In a certain sense, the Exalted Jerusalem, though not yet in being, 'is' the mother of us all. Jerusalem is now '*barren and beareth not,*' yet she hath now in dispersion many more children for the Age to Come, than she could reckon before she became a widow, and was forsaken of her husband, God.

"The obedient believers of the gospel of the kingdom, who shall be pronounced the '*blessed of the Father,*' when Jerusalem is exalted, will be the royal municipality of the city—the *new Jerusalem enthroned in the exalted Jerusalem,* when 'they shall call her the throne of Jehovah; and all the nations shall be gathered unto it, to the name of Jehovah, to Jerusalem.—Jer. iii. 17. The exalted Jerusalem would be deficient of a principal element of her glory and power, if the New Jerusalem, or Christ and his glorified brethren and associates,—*Israel's Elohim* were not enthroned there as '*the administration of the fulness of times.*'—Eph. i. 10. The 'heirs of the kingdom' do not claim Hagar, who is ordered to bondage, for their mother. She was mother only to Jews, who became such by circumcision of the flesh. Neither do they claim the widow and God-forsaken Jerusalem for their mother;—

they abandon her to Turks, Papists, Protestants, Greeks and non-Christian Jews. These are her lovers while divorced from Jehovah—paramours, with whom 'the sons of the free woman' have no sympathy in faith, hope, or practice. Now, if Jerusalem in the past, nor Jerusalem in the present, be their mother, it is manifest that, if Jerusalem is to be their mother at all, it can only be *in the future.* This is the truth. Hence it is, *Jerusalem as she shall be is the mother of us all,* the Mother City of the Heirs of the Kingdom—the *Metropolis* of the Kingdom, when the time comes that the saints possess it, and the dominion, and the greatness of the kingdom, under the whole heaven.—Dan. vii. 22, 27.

"In those glorious days, Jerusalem will be the Married Wife, and the free and joyful mother of the free born.—Isa. liv. 1. Abraham, Sarah, and their seed will be there among the free—free from the bondage of sin and death. Her husband will be her builder and maker, even God—Isa. liv. 5; Heb. xi. 10:—and 'all nations shall flow unto it'—Isa. ii. 2; and bring their glory and honor to its princes, who shall reign for the ages of the ages.—Rev. xxi. 26; xxii. 5.

"5. We may remark, lastly, at this time, that the Palestine Jerusalem, in her future relation to Jesus of Nazareth, the Great King of the Jews; his ancestors, Abraham, Sarah and David; and his brethren, the Saints in general, as the "*Married Wife*"—will be under a constitution growing out of the *covenants* made with Abraham and David, and '*the word of the Oath,*' and styled '*the Law from Zion:*' for, "out of Zion shall go forth the Law"—the law which proceeds from the Holy One of Israel for that nation (Isa. li. 4; Jer. xxxi. 33) and for which also the Gentiles shall wait.—Isa. xlii. 4. Thus the King of Israel is revealed in the Scriptures as the '*Lawgiver,*' not of Judah only, but of all nations. These things being admitted, the following proposition is evident, namely, *that the existing laws and constitutions of the nations are all to be superseded by a Divine law which is hereafter to be proclaimed from Zion.* Hence,

the establishment of this truth will be fatal to all the superstitions and imperial, monarchical, and republican politics of the world. Many direct testimonies can be adduced from the prophets and apostles to prove this. It is, however, in this place, sufficient to present the truth in this form.

"Under the 'Law from Zion,' Jerusalem will be the Mother City of all nations; for 'all nations shall flow unto it.' Rome is now the Mother of Papal-dom; and Mecca of Mohammedom: but in the age, or world, that is coming, Jerusalem will be the Mother of all, both Jews and Gentiles; for 'they shall no more walk after the imagination of their evil heart' (Jer. iii. 17;) 'and shall all call upon the Name of Jehovah, to serve him with one consent (Zeph. iii. 9:) inasmuch as 'from the rising of the sun to the going down of the same, Jehovah's Name shall be great among the Gentiles; and in every place incense shall be offered unto his name, and a pure offering: for my name shall be great among the nations, saith Jehovah of armies.'—Mal. i., ii.

"In Jerusalem, under the Law from Zion, the Name of Jehovah will reside; that is, Jehovah's King will reign there as priest of the Most High God after the order of Melchizedec. 'Art thou greater than our father Abraham?' inquired the Jews of Jesus. The answer is, 'Yes.' Abraham paid tithes to the King of Salem, who blessed the holder of the promises: and it is the less that is blessed of the greater. When Abraham beholds the priestly King of Salem on David's throne in Zion, the king will bless 'the Friend of God,' saying, 'Come thou blessed of my Father, inherit the city which hath foundations, whose builder and maker is God; and for which thou didst look when thou didst sojourn in this then promised land, as in a foreign country, dwelling in tents with Isaac and Jacob, the heirs with thee of the same promise.' Will not Abraham, then, who, being heir of the world then enters upon his inheritance for the first time, give him tithes of all? Will he not be as liberal to Melchizedec the Son, as to Melchizedec the Father? And not to him only,

but to all his seed? Yea to all; for Abraham refused to be made rich at the expense of his companions.—Gen. xiv. 23.

"But of the Melchizedec constitution of things in Jerusalem, there are many things to be said, hard to be uttered, seeing that the ear of the Nineteenth Century is dull of hearing. For when for the time it ought to teach, it needs to be taught the first principles of the oracles of God; being unskilled in the Word of Righteousness. We have labored, however, to be intelligible to babes. We trust we shall have succeeded to some extent. If difficulties still exist, let us know, and we will do the best we can to remove them. For the present we conclude, wishing the reader much success in his endeavors to understand the Truth, to the end that he may obey it."

J. M. STEVENSON.

Omro, Wis., Nov. 20, 1857.

#### **The End of all Things is at hand!**

How remarkably does the transpiring events of our day coincide with the prophetic delineations of the closing scenes of time? Yet how few are willing to consider them as even the premonitory signs of the *end of the world*, as intimated by the pen of inspiration.

So rapidly do the most wonderful events transpire, that even the days of an infant are sufficient to compass the rise and fall of empires. With what rapidity does the revolutions of governments and the changes of the social condition of countries follow each other! What a change even in a single year has been produced! What a dissolving of the elements of human greatness, and the power of princes! What a repelling force has been developed, operating between the particles of social organism! Of how little value are the suggestions of man's wisest experience to the eager throng of adventurers hastening to the vortex of human finality! how impatient of restraint! how unstable in the path of duty! In fine, how accurate the description of the apostles in the foretold events of the last days.

"Now the spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron." 1 Tim. iv. 1, 2.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof."—2 Tim. iii. 1-5.

"Knowing this first that there shall come in the last days scoffers, walking after their own lusts, 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."—2 Peter iii. 3, 4.

"But beloved remember ye the words which were spoken before of the Apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last times, who should walk after their own ungodly lusts." Jude 17, 18.

How melancholy have been the departures from the faith of late! who does not feel sorrow for the defection of some friend who has turned his back upon the truth, and no longer lingers at the portals of the temples of God?

How wide-spread has been the delusions of seducing spiritualists!—what destruction of social confidence and virtue has attended their manifestations! *seducing spirits*, how truly they were named by the Apostles! Doctrines of devils! What horrid developments have been witnessed!

Who does not know of cases of glaring hypocrisy, lies, India-rubber consciences, as if seared with a hot iron—unblushing affrontery!

Look at the gross immoralities of the Mormons. See what a host of individuals are accurately described by the Apostle in the second quotation from

Timothy. But we have not room to specify all the abominations now openly manifested as foretold. If any one can read the daily journals and not be satisfied of the truth of prophecy, we are sorry for their scepticism, for this is also one of the signs of the times. Look at the political condition of Society—what corruption! what bribery! how given to all the arts of deception and intrigue are office-holders!—witness the ballot-box stuffing, false swearing, and other acts of violence everywhere prevalent. Alas! it seems to be too true that we live in the last days, the days of Peril. The Tyranny of former ages gave way to Constitutional Monarchy, and again, that form of government yields to Democracy. How greatly is it to be feared that even the feeble restraints of Democracy will fail, and the deplorable condition of anarchy succeed to the last flickering existence of human government.—*Sab. Recorder.*

THE TOMB OF HIPPOCRATES.—The *Esperance*, at Athens, states that near the village of Arnaoutli, not far from Pbarsalia, a tomb has just been discovered which has been ascertained to be that of Hippocrates, the great physician, an inscription clearly enunciating the fact. In the tomb a gold ring was found, representing a serpent—the symbol of the medical art in antiquity—as well as a small gold chain, attached to a thin piece of gold, having the appearance of a band for the head. There was also lying with these articles a bronze bust, supposed to be that of Hippocrates himself. These objects, as well as the stone which bears the inscription, were delivered up to Housin Pasha, Governor of Thessaly, who at once forwarded them to Constantinople.

It is calculated that the clergy cost the United States \$12,000,000 annually; the criminals, \$40,000,000; the lawyers, \$70,000,000 and liquors, \$200,000,000.

"Put not your trust in princes, nor in the son of man, in whom there is no help."

## EXPOSITOR AND ADVOCATE.

"THY WORD IS TRUTH."—JESUS.

ROCHESTER, N. Y., DEC. 15, 1857.

**A Liberal Offer.**

As several numbers of this volume of the *Expositor* are exhausted, we offer to furnish such as we have, together with the remaining unpublished part of the volume, for \$1.00, to all new subscribers. Those who avail themselves of this liberal offer, will obtain from 15 to 20 numbers of the paper for the small sum of one dollar.—Here is an opportunity for all to obtain the *Expositor* at such a low price, as to place it within the reach of the poorest: who will be first to send on names? Let each one also canvass among neighbors, personally, and do what he or she can to increase the circulation of the paper, and as a consequence, the knowledge of the important truths we advocate. We await a hearty response from our friends.

**BY** letter from Elder J. Marsh, we learn that he meets encouragement, and success in Canada West, where he has been for the past two weeks preaching the "good news of the kingdom," and endeavoring to liquidate the pecuniary embarrassments of the *Expositor*. Considerable interest has been awakened in different portions of the field of his labors, and The Truth has been magnified. Further particulars may be looked for in the next number. The usual receipt of monies, and some other matters pertaining to the office and requiring the personal supervision of the Editor, are necessarily delayed till his return. S.

**An Old Error in a New Dress.**

The religious community of our city, have been somewhat exercised by a lengthy Course of Lectures from "Rev. W. H. Cuthbert," a disciple of the sect founded by Mr. Edward Irving, and popularly known as "Irvingites." As this people are making unusual exertions in different parts of the world to make proselytes, and extend their

faith, perhaps a word in relation to them is *apropos*, especially as the mode of presenting "the faith which is in them" is calculated to enlist the sympathies of honest inquirers after truth. While holding many noble Bible truths in common with our brethren, especially on the subject of Prophecy, and while they justly, and truly, rebuke the corruptions and apostacy of the Popular Churches—yet it should not be forgotten that their *foundation* is laid in one of the most dangerous and delusive errors of modern times,—one which has been a "root of bitterness" to all the true children of God,—the indomitable defenders of the truth and veracity of God's own Word. People who are "puffed up" with the "vain imagination" that they are the subjects and instruments of a *special*, independent and absolute inspiration of the Holy Spirit, aside from Jehovah's Word, may easily make themselves believe that Apostleship is *now* in the Church, that the Apostolic gifts of *healing*, raising the *dead*, *unknown tongues*, and working all manner of miracles, are conferred on *Apostles* now,—as these deluded men teach. Yes, reader, this is the very essence of the doctrine, hence Irvingism presents to the intelligent mind a strange medley of folly,—spiritualism, fanaticism, literal truth and moral maxims—all "shaken up in a bag," elements as incongruous and *non-adhesive*, as *fire* and *water*. The "man of God" who is founded and established upon the Word which Jesus says *abideth forever*—he who is built upon Prophets, and Apostles (of whom there are just—*twelve*—no more, no less!)—Jesus Christ himself being the Chief Corner Stone—will not be long in holding up to view, the naked pretensions of Latter Day zealots.

But the young and feeble in THE ONE "faith once delivered to the saints," may perhaps be deceived by that specious and partial presentation of real Bible truth which these teachers present on their first appearance in a community, and may not perceive indications of the black, cloudy mass which lies in the background, and which is eventually brought forward ac-

down, and to destroy, and to afflict." Jer. xxxi. 28. In view of the great change that has taken place within a few years past, in the condition of the Jews and their land, we feel a strong assurance that we are on the eve of the fulfillment of the last clause of the verse above quoted, which reads,— "So will I watch over them to build, and to plant, saith the Lord."

Below will be found an account of a secret movement of the Gog power in the field of ambition and aggrandizement.— Surely the modern Assyrian is enlarging his borders and rapidly preparing to exercise the *suzerainty* ascribed to him in the Scriptures of truth. Nothing, in our day, compares with the extraordinary movements of this monster of the last days.

S.

### Russian Annexation in Asia.

Correspondence of the N. Y. Tribune.

WASHINGTON, Mon., Nov. 23, 1857.

The last letter of your London correspondent contained a statement so remarkable, and yet so little noticed, that I copy it, in the hope of drawing to it the attention which it deserves. He says:

"One of the most important facts, fully authenticated, though ignored by the English papers, is the submission of the Kbaik Tartars to Russia. These clans amount to four millions, and their country extends from the frontiers of the Province of Irkutsk to the great Mongolian Desert. They are a tribe of warriors, and have lately learnt to despise the Chinese Emperor, their former suzerain. The Russian promise of lowering their tribute, and the few judiciously-administered bribes to their chiefs, have at once extended the Russian boundaries far into Central Asia. The country thus acquired is as large as France, with the climate of Southern France. It is the Italy of Siberia. Together with the recent acquisition of the country watered by the Amoor, Russia has gained in Asia as large a territory since the accession of Alexander II as France, Belgium, Holland, and all Germany

taken together. It seems, indeed, as if China, not India, were the real object of Russia."

The Russian Embassy here know nothing of this annexation of the Khalka country, and do not credit the report. I know so well, however, the high intelligence of your London correspondent, that I cannot believe he can be mistaken in the matter. He is too experienced a statesman to make such positive assertions without authority. If the statement be correct, the fact is one of the greatest political consequences that has happened for several years. The questions of Scandinavian Union, or of Moldo-Wallachian Union, which occupy the diplomatists, are trifling compared with it. It is the greatest step forward which Russia has made since the partition of Poland.

The Chinese Tartars, as you know, are divided into two great nations, resembling each other generally in appearance and manners, but differing in language and hostile in history—the Mantchoos and the Mongols. The Mantchoos, the present ruling race of the Empire, are of very recent historical importance, having first become powerful and conspicuous in the seventeenth century. The Mongols, on the contrary, have been famous and formidable from the remotest times. Vast swarms of them have repeatedly descended from their high table lands in the center of Asia, and have overrun the plains of India, China, Persia, Syria, Egypt and the Eastern Europe, penetrating to Germany and even to France. Under Attila and under Jeughis Khan they established, for a time, empires surpassing in extent any others that the world has seen. Under Kublai Khan they conquered China in the thirteenth century, built Peking and the Great Canal, and maintained a brilliant rule for about ninety years, when they were expelled by the natives. Since the conquest of China by the Mantchoos in the seventeenth century, they have been gradually bribed and coaxed into admitting the suzerainty of the Emperor, after a fashion, he paying them annually in presents about ten times the



amount which he received from them as a tribute.

The Khalkas are the principal division of the Mongol nation, comprising by far the greater portion of the people, and occupying the finest territory. Their Khans, or Princes, who are four in number, are lineally descended from Jenghis the Conqueror, and have consequently been a source of uneasiness to the Mantchoo rulers of China, who have always held them by a slack and capricious allegiance, though nothing has been spared to flatter and conciliate them. Bribery and religious influences have been the means used by Emperors to preserve peaceful relations with these warlike and haughty tribes, who have not forgotten the unrivaled martial achievements of their ancestors, and whose bards still sing of the days when they were masters of the world.

Father Huc says of the Khalkas, that of all the Mongols,

"They are the most numerous, the most wealthy, and the most celebrated in history. They occupy the entire north of Mongolia. Their country is of vast extent, including six hundred miles from north to south, and about fifteen hundred from east to west. It is divided into four great provinces, subject to four separate sovereigns. These provinces are subdivided into eighty four banners, in Chinese, called Ky, in Mongol, Bochkon. Princes of different ranks are at the head of each banner.

"The numerous principalities of which Mongolia is composed may be considered as so many feudal kingdoms, giving no obedience to their sovereign, beyond the extent of their fear or their interest; and indeed what the Mantchoo dynasty fears above all things, is the vicinity of these Tartar tribes. The Emperors are fully aware that, headed by an enterprising and bold chief, these tribes might successfully renew the terrible wars of other times, and once more obtain possession of the empire. For this reason, they use every means in their power to preserve the friendship of the Mongol princes, and to enfeeble the strength of these terrible nomads.

"The Khalkas, however, do not seem to be much affected by the imperial blandishments. They see only in the Mantchoos a rival race, in possession of a prey which they themselves have never ceased to desire. We have frequently heard the Mongol Khalkas use the most unceremonious and seditious language in speaking of the Mantchoo Emperor. These redoubtable children of Jenghis Khan still seem to be cherishing in their inmost heart schemes of conquest and, invasion. They only await, they say, the command of their Grand Lama to march direct upon Peking, and to regain an empire which they believe to be theirs.

"Although Mongolia is scantily peopled in comparison with its immense extent, it could, at a day's notice, send forth a formidable army. A high Lama—the Guison-Tamba, for instance—would have but to raise his finger, and all the Mongols from the frontiers of Siberia to the extremities of Thibet, rising as one man, would precipitate themselves, like a torrent, wherever their sainted leader might direct them. The profound peace which they have enjoyed for more than two centuries might seem to have necessarily enervated their warlike character; nevertheless, you may still observe that they have not altogether lost their taste for warlike adventures. The great campaigns of Jenghis Khan, who led them to the conquest of the world, have not escaped their memory during the long leisure of their nomadic life. They love to talk of them, and to feed their imagination with vague projects of invasion."

The territory which your London correspondent affirms the Russians to have annexed is not the whole of Mongolia, of which Father Huc gives the dimensions, but only the region between the great desert of Gobi and the Russian frontier. As well as I can calculate its area from the maps in my possession, it is about seven hundred miles in length by two hundred and fifty in breadth, comprising 175,000 square miles. It is unquestionably the finest part of Chinese Tartary, in climate and in natural ad-

vantages. It adjoins and completes the recent Russian acquisitions on the Amoor, by the upper part of which river and its branches it is chiefly watered. In extent, climate, soil and position, it may be compared to Canada—the country of the lower Amoor to Canada East, the Khalka country to Canada West.

The Jesuit travelers of the last century computed the number of the Khalkas at 600,000 families, which agrees very well with the 4,000,000 of population given by your correspondent. I have read somewhere, I think, in Du Halde's great work on China, that they can bring into the field 300,000 horsemen.

The entire commerce between Russia and China has for 170 years been carried on through the country of the Khalkas, the Town of Kiakta, in the Province of Irkutsk, serving as the entrepot of the trade. The City of Irkutsk, the capital of the Province, is the seat of government for the whole of Eastern Siberia, Kamschatska and Russian America. It is the commercial center of Northern Asia, and the Russian Government has taken great care to maintain and augment the political importance of the place, by the institution of Seminaries for teaching the Tartar and the Chinese languages, and by keeping there some of its ablest and most experienced statesmen. The German traveler, Erman, who was there in 1828, speaks of its appearance and the mode of life of its inhabitants as in the highest degree attractive and delightful. The climate in February and March he compares to that of the finest part of May in Germany. The officers of Government would have been distinguished in any capital in Europe for their talents and attainments. Their scientific culture particularly surprised the German, who was himself a man of science of high eminence. The present Governor-General at Irkutsk, Mourawioff, is a man of great ability. Gurowski says he is "as active, ambitious and enterprising as any man in Russia;" and ascribes to him, rather than the Imperial Cabinet at Petersburg, the project of Russian

aggrandisement on the Chinese frontier. In the present distracted and weakened state of the Chinese Empire, if the Russians have really obtained control of the Khalkas and their country, the field is open for immense acquisitions in the same direction, and event to the conquest of China itself. Directed by Russian statesmanship and military science, the warlike and enterprising Mongols, once put in motion, would be apt instruments for the subjugation of Central and Southern Asia. The powers of Europe could not interfere to any purpose, and no Asiatic nation is in a condition to resist them. The system of administration which holds Siberia, with its vast area and multifarious population, in peaceful submission to the Czar, could easily and securely extend over at least the three or four millions of square miles of Chinese Tartary, and Russia thus be brought into immediate contact with India and China Proper.

#### FROM BRO. R. CHOWN.

BRO. MARSH: The time appointed by the Church for the delegates to meet at Crane's Grove, to appoint Evangelists, and to bring a report of what each Church would do for their support, duly arrived, but from some cause none of the delegates attended, excepting Brother Spears of Crane's Grove, and the writer from Paine's Point Church. The money panic has so affected business matters here, that the state of things is very perplexing; no one, scarcely, can say what he will do, and it cannot be expected that men who have families to support, will leave them unprovided for:—by thus doing they would be worse than infidels, and deny their faith.

Brethren, what can be done? Shall it be, that such a glorious cause, which we have espoused, shall be defeated for the want of means to support it? Shall the *Expositor*, which has so nobly defended the truth, be crippled for the want of pecuniary aid? Shall Brother Marsh have to abandon the field in which he has so many years stood in defence of the truth, for want of means? Is it God's cause? If so, then as His child-

ren, let us support it! What says the Savior? "Inasmuch, as ye did it unto one of the least of these my brethren, ye did it unto me." "Come, ye blessed of my Father, inherit the *kingdom* prepared for you from the foundation of the world." To the glory of that kingdom, (if children,) we are heirs: and soon it is to be inherited by the faithful.

Shall we bring an evil report of the goodly land?—or, shall we, Joshua or Caleb-like, use the means we have, and be resolved that we are fully able in the strength of Israel's God to go up and possess the *Land* which God has promised to the faithful by being united to Christ and becoming Abraham's seed.

I see by the Exeter *Western Times*, (England,) that the coronation of the King of kings is proclaimed to take place the 29th of May, 1858. I do not think that the great work to be accomplished before that event, can be done in so short a time; the walled villages of Ezekiel xxxviii., must first be built, and Gog go up to take a spoil, and fall on the mountains of Israel. Ezek. xxxix. The Scriptures cannot be broken; they must have their literal fulfillment, as at Christ's first advent. Was not Christ literally born in Bethlehem, according to the Prophets? Was he not a man of sorrow? Was he not wounded? Did he not make his grave with the wicked, and with the rich, in his death? And even a bone was not broken, that the Scriptures might be fulfilled.

Shall not his second advent have just as literal a fulfillment? Do we not see even at this present time, how God's word is fast becoming history? The periodicals of the day are the best comments on the Scriptures. The clergy of England, (some of them at least,) find fault that India was not Christianized. Cardinal Wiseman takes it up, and asks how that could be accomplished by heretics, as he looks upon Protestants.—Others have in their pulpit blamed the government; but at the same time their own parishes have been scenes of the most disgraceful riots and mobs: others, to some extent, see the signs of the times.

Mr. Head, of Feniton, in his sermon

on Fast Day, shows that a Christian abhors the deeds of his fathers, if proved to be contrary to the Divine law: for he says we had less to answer for in the days of Romish superstition, when men had to walk bare-footed by way of penance for having offended their Bishop. Our fathers spent their money to build churches—we spend ours in making *instruments of death*; in carrying fire and sword about the world, as if to set it on fire. Witness Sevastopol, Canton, the increasing horrors of the East. We have been taught that God gave us India, that we might preach the Gospel to the natives. This tradition inverts the apostolic mode, and causes us to seek, *not* them, but theirs. When it can be proved that Paul was pioneered by Cæsar, or bribed to worship Mercury or Jupiter, or Diana, *then*, and not till then, shall we prove our dealings pure and apostolic with India. We see at a glance that we come to the time when men shall beat their plowshares into swords, and their pruning hooks into weapons. Joel iii. 10, "Let the heathen come up," &c.

You can see this just before the harvest, when the wickedness is great. 16th verse, "The Lord shall roar out of Zion, and utter his voice from Jerusalem."—How can men call this the Church, and say that we shall have a millenium before the Lord comes? Look at Micah iv., and see what will take place? It will be the reverse from what is said in Joel: "They shall beat their swords into plowshares, and their spears into pruning hooks?" What for?—That every man may sit under his vine and fig-tree. See Amos ix. 13. "The plowman shall overtake the reaper," &c.

If God's word does not mean what it says, how can it be understood? It means what it says, and says what it means. Did not God speak by the prophets? Was it not holy men of old who spake as they were moved by the holy spirit? 2 Sam. xxiii. 2. David says, "The spirit of the Lord spake by me, and his word was in my tongue." Then shall we resist the spirit's teaching? So they stoned Stephen, when he preached to them, &c. He showed them the spirit's

teaching, and "Ye do always resist the Holy Ghost. Which of the prophets have not your father's persecuted, and they have slain them that showed before the coming of the just one," &c.

See the rage then against a man full of faith and the holy spirit. We must be men of faith, for the just must live by faith. Let us look at Abraham's faith; for we must have a perfect faith. James ii. "Was not Abraham our father justified by works? Ye see, then, how that by works a man is justified, not by faith only."

Peter tells us, (1 Peter i. 22,) "Seeing ye have purified your souls in *obeying the truth.*" We must then, be justified by faith and works, and purified in obeying the truth, and sanctified through the truth, which is the Word of God.—2 Thess. ii. 13; John xvii. 17-19.

Dear brethren, it becomes us to work in view of the shortness of time. Let us not sleep, as do others; but let us watch and be sober. I know that it is a time of stupor: are we not in the days of the antitype of Noah and Lot? The wickedness of men is great. Look at Lot, how he lingered when the angels told him to warn his relatives; yet he lingered. They had to hasten him for his life, and lay hold on his hand, for he hesitated still.

In the *Advent Herald* for Oct. 24, I noticed a sketch of a sermon from Mr. Spurgeon, showing that at least some of the poorer class of England are expecting Jesus to come, to relieve them from oppression, and to establish his Kingdom on earth. Mr. Spurgeon says:

"He often cheers himself with the thought of the coming Lord. We preach now perhaps with little success. The kingdoms of this world are not become the kingdom of our Lord and his Christ; but a day is coming when the shout shall be heard, 'Alleluia, Alleluia; the Lord God omnipotent reigneth.' For that day do I look, that the oppressed shall be righted, that despotism shall be cut down, that liberty shall be established, that peace shall be made lasting, and that the glorious liberty of the gospel shall be extended throughout the

known world. This is to have its fulfillment when the word of the Lord shall go forth from Jerusalem, and a King shall reign in righteousness."

He gave many proofs from the Scriptures of the literal resurrection of the dead, he says, "That *souls do not sleep in the dust,—bodies do.*" The Scriptures tell us that man became a living soul.—David says that Christ's soul was not left in hell, (or the grave,)—and Peter says the same; and that eight souls were saved by water. Do not men see that they destroy the resurrection of the dead, if they are *not* dead.

I leave these few remarks, hoping that the truth will triumph, that God may be glorified, and souls saved by believing and obeying the truth—that Jesus died according to the Scriptures, and was buried, and rose again,—(1 Cor. xv. 34:) and if Christ be not raised, then they also which are fallen *asleep* in Christ are *perished.* "The first man Adam was made a living soul." Not a living soul in him. Remember that Elijah stretched himself upon the dead child, and the child breathed, and his soul (or life) came to him. We read of the burial of a man, who as soon as he touched his prophetic bones, rose again to life. May the spirit of Him that raised Jesus from the dead, dwell in us, so that when Christ, who is our *life*, shall appear, we may have life eternal through him alone!

ROBERT CHOWN.

Daysville, Ill., Nov. 2, 1857.

#### FROM ELD. J. BLAIN.

BRO. MARSH: A kind Providence has permitted me to enjoy "sweet home" again, after 5 months' absence. I purpose remaining home a few months to recruit my health, and shall be happy to hear from brethren who have good news to communicate, or inquiries to make, or want books, or have temporal aid to send, which I need more than I anticipated. After writing a month ago from Wisconsin, where I had been laboring for two months, wheat fell to 50ts. per bushel, so will not be sold till spring,—and brethren had to request me to wait

till then for the aid they designed to give. This renders it necessary to ask all who owe for books to help what they can so that I may pay debts, clothe myself, &c. I have still a supply of books which brethren can have as heretofore. They can also be had at Chicago, by writing to J. W. Dean, *Tribune* office.

I shall also keep Bro. Hudson's work to supply brethren. I find by reading it, that it is a giant work. It is well bound, has 472 pages, and the matter far exceeds my most sanguine expectations.—It is designed especially for ministers, and must convince and bring out those who are deserving and conscientious; and there are such, even in these degenerate times, as to the mass of the ministry. I entreat brethren to get this invaluable work into their hands in some way.

Bro. H. is compelled to have pay in advance for his work, till his printer is paid, and so does not yet send it to book stores, as he wishes to do. I hope friends will buy as soon as possible to enable him to have it for sale through all the land, and in Europe. He is now Professor of Languages in Central College, McGrawville, Courtlandt County, N. Y. Those living in that region, I presume, can get his book of him.

As proof that there is yet honesty and courage among creed bound ministers, and that light may do them good, and also to show that we "labor not in vain," I give a letter just received from a new field:—

"Dear Bro. Blain: Please send me a list of the books you have on hand on the Life theme, &c. I have been convinced of the error of the Church, by reading your *Death not life*,—am very much pleased with it, and want to get more light on the subject. Direct to W. S. Knight, M.D., Cole Creek, Fountain co., Ind.

"P. S.—I have commenced preaching on the subject, and O! how the orthodox do kick at it. But we have reason to take courage, as we have convinced a number of the truth, and among them are two very pious and talented ministers.

"Nov. 16, 1857."

I have other encouraging facts to tell, but have time to write no more at present.

J. BLAIN.

Buffalo, N. Y., Dec. 8, 1857.

BRO. MARSH: Please say through the *Expositor*, that if any wish my labors during the winter, they will write me immediately, at Forrester, Ill.

H. COLLINGS.

### The Lord's Day.

We have shown the fallacy of arguments used to enforce the Sabbath upon Christians. But being compelled to leave the matter here for the present, it may be well to say that we deem it expedient to observe the "*Lord's day*,"—the resurrection day of Jesus—Sunday, according to the practice of the primitive christians. In the absence of an express command, it cannot be *wrong* at least, to patronize what was practised and countenanced by the Apostles themselves. That the "first day" (our Sunday) was observed as a day of christian worship by the Apostles and early Christians, we learn from two sources:—

1. We learn it from the Scriptures; Acts xx. 7; 1 Cor. xvi. 2. It was a day of gathering together, a day of preaching, a day of eating the Lord's Supper, and a day of laying by some of the goods of this world, to benefit the needy saints, whether laymen or ministers; but it was not a substitute for the Sabbath.

2. We learn the same from the writings of early Christians. Says Barnabas, who was a fellow-laborer with Paul, and who is called an "*apostle*" in the Scriptures:—"We observe the *eighth* day with gladness, in which Jesus rose from the dead." Bar, Epis. 13: 10. The eighth day; is the next day after the 7th; being the first day of another week. It is thought by some that Barnabas was an *inspired* man; but let this be as it may, he was, according to Scripture testimony, "filled with the holy ghost,"—and therefore his statement can be relied upon as *correct history*. He knew

well what day was then observed by the different churches through the land, as he had traveled much with Paul, as well as with others.

Again, Ignatius, Bishop of Antioch, only 68 years after the crucifixion, and 6 years after the death of the Apostle John, writes as follows:—

“Let us no more Sabbatize, but let us keep the Lord’s day.”

Justin Martyr, who was born only 56 years after the cross, writes:

“On the Lord’s day, all Christians in the city or country, meet together, because that is the day of our Lord’s resurrection, and then we read the writings of the Apostles and Prophets; this being done, the president makes an oration to the assembly, to exhort them to imitate and practice the things we have heard; then we all join in prayer; and after that we celebrate the sacrament; then they who are able and willing give what they think proper,” &c. Eusebius tells us that “from the beginning, the Christians assembled on the first day of the week, called by them the Lord’s day; for the purpose of religious worship, to read the Scriptures, to preach and celebrate the Lord’s Supper.”

W. SHELDON.

Vermillion, Minn.

**LIGHT SOWING:** Or, *Conversations on important Bible topics, embracing Repentance, Immortality, Hope of Salvation, Love of God, &c.* Published by Wilson & Cuckroft, Geneva, Ill. Price: 5 copies, 50 cts.; 12 copies, \$1.00; 28 copies, \$2.00.—Postage added.

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“Levity of behavior is the bane of all that is good and virtuous.—Seneca.

### Excerpta.

#### OBEDIENCE.

Filial obedience is the first and greatest requisite of a state.—*Goldsmith.*

#### SAFETY.

It is one of the worst of errors, to suppose that there is any other path of safety, except that of duty.—*Nevins.*

#### YOUTH.

“Improve your opportunities,” said Buonaparte, to a school of young men; “every hour lost now is a chance of future misfortune.”

#### RICHES.

The only way for a rich man to be healthy, is by exercise and abstinence: to live as if he was poor; which are esteemed the worst parts of poverty.—*Temple.*

#### PREMATURE EDUCATION.

Intellectual effort in the early years of life is very injurious. All labor of mind required of children before the 7th year, is in opposition to the laws of nature, and will prove hurtful to the physical organization, and prevent its proper and mature development.—*Hufeland.*

#### SELF-CORRECTION.

The readiest and surest way to get rid of censure is to correct ourselves.—*Demosthenes.*

#### EDUCATION WITHOUT RELIGION.

Educate men without religion, and you make them but clever devils.—*Wellington.*

#### SUBLIMITY.

One of the sublimest things in the world, is plain truth.—*Bulwer.*

#### WAY OF LIFE.

Many people labor to make the narrow way wider. They may dig a path into the broad way, but the way of life must remain a narrow way to the end.—*Cecil.*

#### INFLUENCE.

Every human being is connected with God’s world by a thousand ties, and can not live a single day without doing good or evil.—*Porter.*

**James Chalen & Sons, Bulletin Buildings, Philadelphia, will Publish, October, 1857, the City of the Great King,**

OR, JERUSALEM AS IT WAS, AS IT IS, AND AS IT IS TO BE. By DR. J. T. BARCLAY, Late Missionary to Jerusalem.

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Publishers do not hesitate in announcing this work as the most accurate, reliable and interesting on Jerusalem, Ancient, Medieval and Modern, ever published in this or any other country. The splendid Chromographs (printed in 8 rich colors.) fine Steel and Wood Engravings, Diagrams, Maps, and Panoramic Views, impart to it an interest and value which no other work on the subject can claim. To those who prefer fact to fiction, scrupulous truthfulness of representation to the speculative sketches of fancy, that so often libel the sacred localities, this work cannot but prove gratifying and instructive in the highest degree.

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“Counsel in the heart of a man is like sweet water.”

# 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. XXVIII.] ROCHESTER, N. Y., JANUARY 1, 1858. [No. 15.

## Christology--No. 2.

### THE MISSION OF THE ANOINTED.

"THE spirit of the Lord God is upon me; because JEHOVAH hath anointed me (i. e., *made me a Christ*) to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to captives and the opening of the prison to *them that are bound*; to proclaim the acceptable year of JEHOVAH, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, the planting of JEHOVAH, that he might be glorified."—Isa. lxi. 1-3.

In a former article we showed (for the instruction of those who are desirous of coming to an intelligent knowledge of the truth,) the signification of the term *Christ*; that instead of being simply the surname of Jesus of Nazareth, it signifies a personage whom Moses and the Prophets teach is to proceed from the loins of David (according to the flesh) to be the anointed of *Jehovah* as a Priest and King, to establish David's throne, and reign thereon forever. We shall now endeavor, by the help of *Jehovah*, to speak more particularly of the mission of that personage, of which we made but little mention before.

Christianity is taught in clear and unmistakable language in the Scriptures of Moses and the Prophets; in them the mission of the *Anointed* is plainly foretold. It was those Scriptures, out of which Paul, in the synagogue of Thes-

salonica, reasoned with the Jews, showing certain things which the Anointed must needs have accomplished, and that Jesus of Nazareth whom he preached unto them, was that anointed personage; (2) it was those Scriptures to which Jesus of Nazareth himself appealed, declaring that they bore testimony of him. "If I bear testimony of myself, my testimony is not true" (or valid.) "Search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of me." John v. 31-39.

The holy Scriptures of Moses and the Prophets, teach a Christ to come; they foretell his mission; and whoever comes claiming to be the anointed of *Jehovah*, must speak and act in accordance with their teachings, be he Jesus, Theudas or Judas.—See Acts v. 36. If he fails in this, he proves himself an impostor—one walking in darkness, and doing not the truth. "If they speak not according to this word (the Law and the testimony, or Moses and the Prophets) it is because there is no light in them." Isa. viii. 20. "If we say we have fellowship with him (Christ) and walk in darkness, we lie and do not the truth." 1 John i. 6. "Lying lips are an abomination to *Jehovah*." Pro. xii. 22. It follows then, that if Jesus of Nazareth is, as is claimed, *The Anointed*, he must accomplish all that is written concerning him in the law of Moses, in the Prophets, and in the Psalms, otherwise than this, he fails to establish his claim to the Messiahship, and we, with the Jew, must look for another, or throw aside the Scriptures as a fable.

How inconsistent is the modern theology: it asks the Jew to believe that



Jesus of Nazareth is the one whom Moses and the Prophets said should come. The inquiring Jew in return, asks, Will *Jehovah*, in his person, perform the oath which he swore to Abraham, and the oath to David? Will he make him to sit upon the throne of David?—and by him restore the kingdom to Israel, and bring Jacob again unto himself?—and he is answered, *Only in a figurative sense*: and from such a figurative, immaterial Christ, the Jew turns with disgust and contempt. The same prophet who predicted he should be born of a virgin, declared likewise that he should sit on David's throne, and gather again the tribes of Jacob. Shall we receive that prophet's testimony only in part? Better reject it altogether. The same Prophet that said he should be despised and rejected of men, said likewise that he should "tread down the nations in his anger, and trample them in his fury." Isa. lxiii. In short the Scriptures of Moses and the Prophets, as we will now proceed to prove, present to our understanding two distinctly marked manifestations of the *Anointed One*.

1. The *man of sorrow*, anointed to preach good tidings to the poor, to proclaim liberty and deliverance, to accomplish which he becomes himself a sacrifice.

2. The *man of war*—the *anointed King*; who as a military chieftain will subdue and overthrow nations, kingdoms and powers; recover his kingdom and dominion, avenge his people upon their oppressors, and fill the whole earth with the glory of *Jehovah*, and abundance of peace and prosperity so long as the moon endureth.

1. We will proceed to examine the testimony of the Prophets with regard to his manifestation as the man of sorrows. In this character we find as in the portion of Isaiah placed at the head of this article—*anointed to preach good tidings to the meek*. Was this accomplished in Jesus of Nazareth? Hear him in his sermon on the mount,—

"Blessed are the meek, for they shall inherit the earth."

Again:—

"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, for I am meek and lowly."

The man, Jesus of Nazareth, was anointed, or made *Jehovah's Christ* at his immersion by John; the (*Christ*) used on that occasion, instead of the anointing oil of the Levitical priesthood, being the holy spirit; as we read:—

"So the heavens were opened unto him, and he saw the spirit of God descending like a dove and lighting upon him; and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Matt. iii. 15, 16.

Again, "God anointed (*Hechrisa*) made a *Christ* of "Jesus of Nazareth with the holy spirit and with power, went about doing good, and healing all that were oppressed with the devil, for God was with him." Acts x. 38. He was to "bind up the broken-hearted."—We find Jesus of Nazareth accomplishing this in his mission of love as he went about doing good, healing the sick, raising the dead, and casting out demons. He was to comfort the mourner, "Blessed are they that mourn, for they shall be comforted."

We find him proclaiming the glad tidings of the Kingdom of God at hand, the acceptable year of *Jehovah* when oppression shall cease, and he shall reign in all the glory of his Father. We hear him proclaiming the day of vengeance to come upon all those who disregard his teachings, and obey not the truth. With regard to his sorrows, the prophet Isaiah says, "Who hath believed our report, and to whom is the arm (i.e. *power* or *strength*) of *Jehovah* revealed? He shall grow up as a tender plant, and a root out of dry ground. He is despised and rejected of men, a man of sorrow and acquainted with grief, and we hid as it were our faces from him. He was despised, and we esteemed him not.—Surely he hath borne our griefs and carried our sorrow. He was wounded for our transgression; he was bruised for our iniquities; the chastisement of our peace was upon him. *Jehovah* hath laid upon him the iniquity of us all. He

was oppressed and afflicted, yet he opened not his mouth; he was cut off from the land of the living, for the transgression of my people was he stricken, and he made his grave with the wicked, and the rich in his death; because he had done no violence, neither was any deceit in his mouth." Isa. liii.

This chapter of Isaiah, the greater portion of which I have here transcribed, is familiar to most readers of the Bible, and by the masses of so-called Christendom, is applied to Jesus of Nazareth, and correctly believed to have had a literal fulfillment in him. It teaches us plainly that the anointed of Jehovah, the person to whom the power and strength of Jehovah is revealed, must pass through all the various phases of suffering here presented. And we see it truly accomplished in the history of Jesus of Nazareth. He exclaims to those who would follow him, the "foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head."

He was despised by the Jews, rejected and abhorred by his own people; he was persecuted by them from city to city, and from village to village; harassed and perplexed, yet still the same uncomplaining person, we see him led to the slaughter, dumb, not endeavoring to avert the dreadful blow that awaited him. "He made his grave with the wicked, and rich in his death. He was numbered with transgressors." He was crucified between two thieves, and the rich man, Joseph of Aramathea, begged his body of Pilate for interment in his own new tomb. A multitude of Scripture predictions concerning the first manifestations of Jehovah's anointed have had a most minutely literal accomplishment in the person of Jesus of Nazareth; to some of which we will briefly allude:

First, as to the manner of his conception and of his birth. He was to be born of woman, and of the seed of David; yet the prophet teaches us to expect something out of the ordinary course of nature, for he says, "Jehovah himself shall give you a sign: for behold a vir-

gin shall conceive and bear a son, and shall call his name Immanuel." Isa. viii. 14. When the time arrived for the accomplishment of this, we find Gabriel sent to Mary to announce the fact that she was the one chosen to be blessed among women.

Again, with regard to the place of his birth, the Prophet Micah says, "And thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel." Micah v. 7. Notwithstanding Mary, with Joseph to whom she was espoused, were residents of Nazareth, yet as the time drew nigh for her to be delivered, circumstances were so ordered that they were called to Bethlehem where Jesus was born.

Again, says the Prophet, "I have called my son out of Egypt." Hosea xi. 1. On account of the determination of Herod to slay the young child, Joseph was warned by God in a dream to take the young child and his mother, and flee into Egypt, where he abode until the death of Herod, when they returned,—and the prediction was fulfilled.—See Matt. ii. 15. The prophet Isaiah says he shall be despised of his people and abhorred of his own nation. Isa. xlix. 7. We find the Jews exclaiming, "Can any good thing come out of Nazareth?" They denounced him as a blasphemer, a gluttonous man, and a wine bibber, an associate of publicans and sinners, a Sabbath breaker, a raiser of seditions, a person unfit to live: "Away with him!"—say they: "Crucify him! crucify him!" They were ready upon a multitude of occasions to take up stones to rid themselves of his unwelcome presence, whom they so bitterly despised, and held in such supreme abhorrence. He came to his own, (people,) and his own received him not. In fulfillment of prophecy, we find him for iniquity chastened with the rod, i. e., scepter of men, and the stripes of the sons of Adam.—(2 Sam. vii. 14; see Adam Clarke's criticism on this passage. The 14th verse is rendered by him thus: "I will be his Father, and he shall be my son. Even in his suffering

for iniquity I shall chasten him with the rod of men, and with the stripes of the children of Adam.")

In fulfillment of prophecy we find him not only despised of men, but also to all appearance forsaken of God. Ps. xxii. 1; Isa. liii. 4; Matt. xxvii. 46.

In fulfillment of prophecy we find him condemned to death, though no cause of death was found in him.—Isa. liii. 9; Dan. ix. 26; Luke xxiii. 4.

In fulfillment of prophecy they pierced his hands and his feet.—Ps. xxii. 16.—They "gazed and stared upon, and mocked him, in his agony, giving him vinegar and gall for drink." Ps. lxix. 21; Matt. xxvii. 48.

In fulfillment of prophecy he is filled with iron and the staff of a spear. 2 Sam. xxxiii. 7; John xix. 34.

In fulfillment of prophecy his destroyers part his garments among them, and cast lots upon his vesture. Ps. xxii. 18; Luke xxiii. 34.

In fulfillment of prophecy he is raised from the dead. Ps. xvi. 10. He ascends up on high to sit on the right hand of Jehovah until his enemies are made his footstool. Ps. cx.

We have presented a mass of Scripture predictions concerning the *anointed one*; every one of which it is claimed has had a literal, real accomplishment, once for all, (not in a figurative, two-fold or spiritual sense,) in the person of Jesus of Nazareth: and upon the fulfillment of these predictions are based his claims to be the anointed of Jehovah. Now we are about to present another class of predictions with regard to the Anointed, that have never had an accomplishment in the person of Jesus of Nazareth, or any other, all of which must be as literally and really accomplished, or his claim fails, and we are without a Christ, and must still look for one to come.

*It is realities; fact, and not fiction with which we wish to deal.* Jesus of Nazareth must fulfill the whole mission of the anointed, or it is obvious to every sensible, reasoning person that his claim falls to the ground. That portion of his mission yet unfulfilled of which I am

now about to speak in his manifestation to the world as a "*a man of war*," a military chieftain to make war, to conquer and prevail against his enemies. To subdue all nations, all rulers, all authorities, and all powers unto himself. and then to reign *Prince of Peace*.

In noticing the anointed one as a man of war, we will submit some of the reasons why he must assume that character, it being granted that in the person of Jesus of Nazareth, we have the child born and the Son given as spoken by Isaiah and the angel Gabriel. Isa. ix. 6, 7; Luke i. 31-33. We likewise have him called (or proved) the Son of the Highest; but this is all of either prediction we have fulfilled. The prophet says, "Upon the throne of David shall he sit, and upon his kingdom to order it and to establish it with judgment and with justice, from henceforth, even for ever; the zeal of Jehovah of armies shall perform this."

The angel says to Mary, "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."

Again, we find the prophet declaring him to be Jehovah's servant, to bring Jacob again to him, and to become his (Jehovah's) salvation to the Gentiles,—unto the ends of the earth. Isa. xlix. 6.

Again, that he shall assemble the outcasts of Israel, and the dispersed of Judah from the four quarters of the earth. Isa. xi. 12.

Again, that he shall establish the earth, and cause to inherit the desolate heritages. Isa. xlix. 8.

Another Prophet declares that in his days "they shall sit every man under his vine and under his fig-tree, with none to molest or make them afraid." Micah iv.

We are told that he will restore to Zion, peace as a river, and holiness as the sands of the sea: that his people shall be all righteous, that they shall inherit the land forever. Isa. lx. 21.

That his dominion shall be from sea to sea, and from the river to the ends of the earth.

How is this state of things to be

brought about? Be it remembered that these predictions are almost every one in close connection, and many of them a continuation of what is spoken of that man of sorrows, we have previously noticed. They are all expressed in equally plain language, and must all have as plain and literal a fulfillment to answer the end of the prophecy and the expectation of the believer in Christianity.—But how is this to be accomplished? He is to sit on David's throne, which we showed in our former article was located on Mt. Zion, in the city of Zion or David, in Jerusalem, in the land of Palestine in Asia. The Tabernacle, (house,) or dwelling-place of David, together with David's throne, is fallen down, and in ruins, and is at the present time in the hands of the Turk.

How is Jesus of Nazareth to obtain possession of what is his right, as the Anointed of Jehovah, which his own people refused him 1800 years ago?—Will some of the modern, self-styled ministers of the Gospel go to his Serene Highness, and by their sermonizing, persuade Abdul-Mejid, or his successors, to resign his pretensions to the holy places in favor of Jesus of Nazareth, and calmly and peaceably submit to his rule, and if he should succumb, will his powerful protectors (?) England, France, Austria and Prussia, all of whom have a jealous eye upon that same promised inheritance of Abraham's consent, and peaceably give up their rule and authority likewise? And will powerful Russia abandon all her ambitious schemes, and submit without a struggle, through the instrumentality of such preaching, as that which for centuries in the past has failed to tame, the warlike propensities of a single province, but such imaginings are but folly and worse than folly. Jesus of Nazareth came and being anointed of Jehovah by the holy spirit, preached the gospel of the kingdom, with the demonstration of the spirit and with power, performing mighty wonders to confirm his word, and he failed to bring even the house of Jacob again to him. Yet the throne of David of right belongs to Jesus of Nazareth,

and it is in ruins, and in the hands of the Turk, and the Turk is in the hands of his protectors!

Jacob must be gathered again; Israel must be brought back again, and they are scattered among the nations. Righteousness must fill the earth, and now we see it corrupted under its inhabitants, growing worse and worse every day. We are taught that all who are Christ's, are heirs with him of his inheritance—that inheritance is universal rule and dominion over all nations, to the uttermost parts of the earth; and how is it to be obtained? We answer, *by conquest,—literal conquest!* By fighting, not by preaching! Not by persuasion or entreaty, but by the sword, by fire, and by pestilence. To this agree Moses and the Prophets.

We followed Jesus of Nazareth as the *man of sorrows* until he ascended upon high and sat down on the right hand of the throne of the Majesty in the heavens. Not on David's throne, for we read that he ascended to a place which David had never visited; although he had been dead 900 years: consequently David although a "man after God's own heart," had no throne in heaven for Jesus of Nazareth to sit upon. "For David is *not ascended into the heavens*, but he saith Jehovah said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool." Acts ii. 34.

This language was quoted by the apostle Peter from Ps. cx., where David says, "Jehovah said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool." Jehovah shall send the rod, i. e. scepter of thy strength out of Zion: this Zion is the city of David, and place of David's throne.—See 2 Sam. v. 8-10: "Rule thou in the midst of thy enemies." "Thy people shall be willing in the day of thy power." That people, the Jews, were not willing at his first manifestation, and to-day they abhor and despise him. "In the beauty of holiness from the womb of the morning, thou hast the dew of thy youth. Jehovah hath sworn and will not repent, Thou art a priest forever after the order of Melchizedec. Jehovah

at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries."

Here then we have the connecting link in the chain of prophecy concerning the "anointed of the God of Jacob,"—the "man of sorrows," and "the man of war." He is sitting, and is to sit upon the right hand of Jehovah, until his foes are made his footstool. Of what is to transpire in the interview we do not purpose in this article to speak; but of what is to transpire at that time, when he is to be manifested for the conquest of the world; for Jehovah is a man of war, Jehovah is his name, Ex. xv. 3.—For he that is to be King of glory is Jehovah strong and mighty; Jehovah mighty in battle, Ps. xxiv. 8. "For in righteousness doth he judge and make war." Rev. xix. 11. "Jehovah shall go forth as a mighty man; he shall stir up jealousy as a man of war. He shall cry, yea, roar; he shall prevail against his enemies." Isa. xlii. 13.

When he was first manifested, kings set themselves, and rulers took counsel together against Jehovah and against his anointed." [Our brother will see from his own words here, that *Jehovah* and "his anointed" are not one and the same being.—ED.] But he that sitteth in the heavens shall laugh. Jehovah shall have them in derision; then shall he speak to them in his wrath, and vex them in his sore displeasure, saying, Yet have I set my King (Heb. *anointed*,)—upon my holy hill of Zion. (David's throne.) I will declare the decree. Jehovah hath said unto me, Thou art my Son, this day have I begotten thee. Ask of me, and I will give thee the beaten (nations or Gentiles) 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.

When first manifested he was despised by his own nation, but when manifested in his power, the Prophet says,—

"To him whom man despiseth, to him whom the nation abhorreth, kings shall see and arise, princes shall worship before thee, because of Jehovah, and because of his holy one." Isa. xlix. 7.

"He shall have dominion from sea to sea, and from the river unto the end of the earth." "They that dwell in the wilderness shall bow before him: his enemies shall lick the dust: yea, all kings shall bow down before him, all nations shall serve him." Ps. lxxii. "He shall judge (rule) among many people, and rebuke strong nations afar off; and they 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." Micah iv.

These, and a multitude of other predictions which we might present, do as plainly teach a portion of the mission of the Anointed One, to be that of a military chieftain and a mighty conqueror, as do the others we have presented, set him forth as a man of sorrows. Other Scriptures show us equally clear, that he will have associated with him in his work, his saints, who like himself have suffered afflictions in this present state, that they may attain us to everlasting life.—"Let the saints be joyful in glory,—let them sing aloud upon their beds; let the high praises of God be in their mouths, and a two-edged sword in their hands, to execute judgments upon the heathen, and punishment upon the people, to bind their kings with chains, and their princes with fetters of iron, to execute upon them the judgments written; this honor have all the saints." Ps. cxlix. 5.

"To him that overcometh and keepeth my words unto the end, will I give power over the nations; 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.

Such is some of the testimony of the Prophets who claim to speak the words of the spirit of Jehovah. Will those words be fulfilled? Or, are they all a miserable array of mysticism, signifying nothing? Their testimony is that the

*anointed of Jehovah* shall be manifested as a sufferer, and a sacrifice for sin first, afterwards as a mighty chieftain and conqueror, to subdue all powers unto his rule; then having conquered a peace, and obtained possession of his inheritance, he is to reign in peace and prosperity upon the throne of David forever.—“For *Jehovah* shall punish the hosts of the high ones that are on high, and the kings of the earth upon the earth; then the sun shall be confounded and the moon ashamed when *Jehovah* shall reign in Mt. Zion, in Jerusalem before his ancients gloriously.” Isa. xxiv. 21.

Peace be within thy walls, O Jerusalem,  
And prosperity within thy palaces.

A portion of the mission of the Anointed relates particularly to bring Jacob back again to *Jehovah*, and gathering the outcasts of Israel; with regard to this we have said but little at the present time, having reserved it for a future article, which we purpose by the help of *Jehovah* soon to complete, hoping that these articles will be the means of throwing some light upon that much used and little-understood name of Christ.

I remain, yours, in hope of the manifestation of *Jehovah's* anointed,

MARK ALLEN.

Woburn, Mass., Nov. 1, 1857.

### Seventh-Day Sabbath.

THE following communications from brethren Bezzo and Reed, are part of a friendly discussion on the Sabbath which was partly published in the *Investigator*. As that paper is discontinued, and as a part of its subscribers are furnished with the *Expositor*, in accordance with an arrangement between us and Bro. J. M. Stephenson the editor of the *Investigator*, the discussion between brethren Bezzo and Reed is transferred to the *Expositor*. The manner in which Bro. B.'s article closes leaves us to infer that Bro. Stephenson has omitted to send its conclusion, still there appears to be nothing wanting essential to the argument.—Ed.

J. B. BEZZO TO H. V. REED.

Bro. R. next adduces Rom. vii. 1-6, to show the abolition of the law. As Bro. Stephenson has fully answered this in the first number of the *Investigator*, I think further remarks are unnecessary.

4. Bro. R. next quotes Gal. v. 1, and then says: “O that our brethren might heed the admonition to stand in the liberty of the gospel, and not associate this with the binding obligation of the law. The gospel reveals the only way of salvation for man.” To this last I agree. But salvation from what? Why, salvation from our sins; Matt. i. 21.—And what is sin? Answer, “The transgression of the law.” 1 John iii. 4.

5. He next quotes from Acts xv. 5-10, and then says, “If the law was to be the rule of action in this dispensation, how could Peter be free from condemnation, if he taught that it was tempting God to teach this law? The law here mentioned is called “the law of Moses.” To show that this was distinct from the moral law, I would again refer to Bro. Stephenson's article upon the two laws.

6. His next quotation is from 2 Cor. iii. 1-14. From this he argues that the commandments were done away. It is true that Paul says, “The ministration of death, written and engraven in stones,” but it is also true that it is out of the power of the English language to make the term ministration mean law.

### REPLY AND STRICTURES.

#### NO. ONE.

BRO. STEPHENSON: With your permission I would be glad to make a brief reply to a few thoughts suggested by Bro. Bezzo, in his reply to my article published in the *Prophetic Expositor* of July 15th, in which I contend for the completion and abolition of the law, of the Israelitish commonwealth. Bro. B. does not show the fallacy of my position; but proceeds to give another application, which in its teaching shows that the law has never reached a terminus at all. He says that Christ will become the end of the law if we believe,—thereby teaching that he would not become the end of the law if men did not believe. This, I

consider to be the strength of Bro. B.'s whole argument upon this point, Christ's becoming the end of the law is not suspended on an *if*, but it is a positive declaration without any provisions whatever. This idea you read in order to read it out; Paul declares that "*Christ is become the end of the law, for righteousness to every one that believeth.*"—Rom. x. 4. Not *will* become the end of the law *if* we believe, but "*is become the end.*"

You lay much stress upon the word, "for righteousness to every one that believeth," as though we believed that Christ had some other object in view in becoming the end of the law. Here you stumble again. The grand object of Christ's becoming the end of the law, was for righteousness to those who should become heirs by faith in Christ, "For if there had been a law given which could have given life, verily righteousness should have been by the law." Gal. iii. 21. "*But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets, even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe, for there is no difference. Therefore we conclude that a man is justified without the deeds of the law.*"—Rom. iii. 21, 22, 28.

From the foregoing, we learn,—

(1.) That the law could not give life.  
(2.) That righteousness does not come by the law.

(3.) That God's righteousness is now manifested *without* the law.

(4.) That we are justified by faith without the deeds (works, Campbell) of the law. Hence you discover at once the grand object of Christ becoming the end of the law, viz.: "for righteousness to every one that believeth."

It is through faith that our righteousness is manifested and not by the works of the law. You next say that "our righteousness consists in doing the law." This brother is *our* righteousness, not the *righteousness of God*, which is *by faith*, which is another thing. We learn that the Jews went about trying to establish

*their own* righteousness (which was by the law, and not by faith;) and Paul shows them that "Christ is become the end of the law for righteousness," and that they had not "submitted themselves to the righteousness of God which is by faith" (not law.) You admit that *our own* righteousness consists in doing the law: hence you see this is against you. Paul corrects this false notion and shows that the "righteousness of God *without* the law is manifested, being witnessed by the law and the prophets." The law and prophets witnessed or testified of the *righteousness of God* which is by faith, not law. Bro. B., you have failed in this; try again.

Again; you say that "by the law is the knowledge of sin," and that "sin is the transgression of the law," &c. We grant all this; but what does it prove? We can see no force in this unless you wish to prove that *all* sin is the transgression of a known law, but in this you fail, for the world is to be judged of sin *because they believe not on Christ.*—"Whatsoever is not of faith is sin"—Again, "as many as have sinned in the law shall be judged by the law, and as many as have sinned *without* law shall perish without law." Rom. ii.

Your premise is wrong, consequently your conclusion is wrong also. You have Christ becoming the end of the law as fast as men believe, and no faster. If no one had believed on Christ, then according to your position Christ would have never become the end of the law at all: strange logic this: but we pass to notice other points.

To show the falsity of my position, you bring up the oft-repeated objection, viz.: If the law has been done away, then we can lie, cheat, steal, bear false witness, and do all things that are wicked, and no law to condemn us! But Paul refutes such a quibble at once by saying, "What then shall we sin *because we are not under the law, but under grace?* God forbid?" Rom. vi. 14. "How shall we that are dead to sin live any longer therein?" But we claim that there is a law in this dispensation, as the following texts abundantly show.

Rom. iii. 27; viii. 2. "The law of Christ," "the law of liberty" "the royal law," "law of faith," &c., &c. Hence to say that we have no law is not correct, but mark, it is not the law of Moses, of which Paul speaks in Rom. vi. 14, which we are not under. Hence brother, you discover that you are no better prepared to refute the position than before.—The law of love forbids such an application as you have made of my position. The transgressor has no liberty to fulfill the lusts of the flesh

But we pass to notice, Luke xvi. 16-17. You claim that this effects nothing in the controversy because it refers to the law of Moses, and not to the law of ten commandments. I admit that it refers to the law of Moses, but the law of Moses and the law of God is one and the same law. Now, if this can be proved, you admit all I claim. Hence we shall agree once.

In Neh. viii., ix, the terms, law of God and Moses are used interchangeably. It is called the "book of the law of Moses," and the "book of the law of God." I wish the reader to turn and read them carefully; also 1 Kings ii. 3; 2 Chron. xxxi. 3; Ezra vii. 6-10; Luke ii. 22, 24, 39. It will be seen that it is one and the same law which is referred to in the above quotations. Hence Bro. Bezzo has virtually admitted that the law of God is the law referred to in Luke xvi. 16, 17, and by admitting that this is the law of Moses, he must of necessity admit that Matt. v. 17-19, refers to the same, because they are evidently the same. That verse 17 refers to the same law as Matt. v. 17, 19, none I think will dispute; hence by this admission we take your main text from you.

But, Bro. B., will you be kind enough to tell us where the ten commandments are called a law? You talk as though they were a law. I deny there being such a text in the Bible, and you must show that there are two laws, or else your case is hopeless. I have shown that what you call the law of Moses, is the law of God, and you admit that Luke xvi. 16 refers to that law (of Moses)

and you also admit its completion at the cross of Christ.

Now unless you show that there are 2 separate laws, you are fairly defeated.—The law of God peculiar to the Mosaic age is done away, nailed to the cross.—Here I shall hold you. But in your comment on verse 17, you seem to think that it refers to the ten commandments, or at least try to show the fact. Why did you not take this position in the start? Then you would not have conflicted with yourself! You now say in your comment on verse 17, that Christ refers to one of the ten commandments in the subsequent part of the chapter. Now brother as you first admit that it refers to the law of Moses, and secondly to the ten commands, you virtually admit that the ten commandments are a part of the law of Moses, and hence we come together! Why did you, take exception to my position at all? You discover at once that you are in a dilemma! Please extricate yourself. Hence the law ceased at the cross, and all efforts to remove are vain. Here we leave the texts, and pass to notice other points at issue.

As a reply to Rom. vii. 1-6, you refer me to Bro. J. M. Stephenson's article on the two laws in No. 1 of the *Investigator*. I have read the article referred to, but fail to find any proof of there being two separate laws. I will notice Bro. S.'s main positions. He first takes the position that Romans and Galatians refer to different laws: Romans to the ten commandments, and Galatians to the law of Moses. In this, Brother Stephenson differs from most expositors of the law though his position is much more tenable than the position taken by the mass of Sabbath-keepers. But I will proceed to show that Romans and Galatians have reference to the same law, and then show that Galatians cannot refer to the ten commandments exclusively. I will present some of the points of analogy between Romans and Galatians which to my mind can be harmonized upon no other principle than that of the unity of the law. That the reader may see the striking similarity



between the two books, I will place them in juxtaposition.

## ROMANS.

1. For not the hearers of the law are just before God, but the doers of the law shall be justified. Rom. ii 13.

2. For circumcision verily profiteth if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision. ii. 25.

3. For we have before proved both Jews and Gentiles that they are all under sin. iii. 9.

4. Therefore by the deeds of the law there shall no flesh be justified. iii. 20.

5. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets. iii. 21.

6. Therefore we conclude that a man is justified by faith without the deeds of the law. iii. 28.

7. Do we then make void the law through faith? God forbid. iii. 31.

8. Abraham believed God, and it was counted unto him for righteousness. iv. 3.

9. For the promise that he should be heir of the world was not to Abraham or to his seed through the law,—but through the

## GALATIANS.

1. And the law is not of faith, but the man that doeth them shall live in them. Gal. iii. 12.

2. For I testify again to every man that is circumcised that he is a debtor to do the whole law. v. 3.

3. But the scriptures hath concluded all under sin, &c. iii. 22.

4. For by the works of the law no flesh shall be justified. ii. 16.

5. I do not frustrate the grace of God; for if righteousness come by the law, then Christ is dead in vain. ii. 21.

6. But that no man is justified by the law, is evident, for the just shall live by faith. iii. 11.

7. Is the law then against the promises of God? God forbid. iii. 21.

8. Abraham believed God and it was accounted to him for righteousness. iii. 6.

9. For if the inheritance be of the law it is no more of promise, but God gave it to Abraham by promise. iii. 18.

righteousness of faith. iv. 13.

10. For until the law, sin was in the world, but sin is not imputed, when there is no law. v. 13.

11. Moreover, the law entered that the offence might abound. But where sin abounded grace did much more abound, &c. v. 20.

12. Wherefore my brethren, ye also are become dead to the law. vii. 4.

13. Christ is the end of the law for righteousness to every one that believeth. For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them.

14. For he that loveth another, hath fulfilled the law.—xiii. 8.

From the foregoing collation of Scripture, it must be plain to all, that the Epistles to the Romans and Galatians, refer to one and the same law. The Apostle shows in both books,

1. That circumcision is of no utility.

2. He would correct those Judaizing teachers who taught circumcision to be necessary, for justification and righteousness, by showing—

3. That by the deeds of the law no flesh should be justified.

10. And this I say, that the covenant that was confirmed before of God in Christ, the law which was 430 years after, &c, iii. 17.

11. Wherefore then serveth the law? It was added because of transgression, till the seed should come, to whom the promises were made, &c. iii. 19.

12. For I thro' the law am dead to the law, that I might live unto God. ii. 19.

13. Wherefore the law was our schoolmaster to bring us to Christ. The law is not of faith, but the man that doeth them shall live in them. iii. 24. (12.)

14. For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself. v. 14.

4. That we are justified by faith without the deeds of the law.

5. That righteousness does not come by the law.

6. That God's righteousness is manifested without the law.

7. That those who are of the law are not heirs; if so faith is made void and of none effect.

8. That Christ is become the end of the law—was our schoolmaster to bring us to Christ, and when faith is come, we are no longer under the schoolmaster. These facts and many more, are set forth in Romans and Galatians; hence we think that we have fairly shown that they both refer to one law. In a recent conversation which I had with Brother Stephenson, he acknowledged to me that he could not sustain the idea of two laws from Romans and Galatians.

But this view of the subject is much more consistent than those who hold that Galatians refers to the ten commandments: how would it sound to read in the ten commandments instead of law, in Galatians, thus:

"Tell me ye that desire to be under the ten commandments. The ten commandments were added because of transgressions till the seed should come. Before faith came we were kept under the ten commandments: but after faith is come we are no longer under the ten commandments. I testify again to every man that is circumcised, that he is a debtor to do the whole ten commandments. Gal. v. 3. For as many as are of the works of the ten commandments, are under the curse; for it is written,—Cursed is every one that continueth not in all things which are written in the book of the ten commandments to do them."

We see at once that it would be perfect nonsense to read in the ten commandments, and not the law. The last quotation shows that Paul is talking about *all things written* in the book of the law, not a part, not the ten commandments merely, but *all things* in the law: hence you discover at once that Paul was talking about the law as a system, not a part, but the whole. Hence I am

conceive that Brother Stephenson and the Review people are all in error upon this point: it is all things written in the law, which shows Paul was talking about a unit system, circumcision and all.

Bro. Stephenson bases another argument upon the phrases, "tables of the covenant," and "book of the covenant," to prove two laws; but notices one fact, and that is, if the above mode of reasoning proves two laws, then I can prove any number of laws upon the same principle. There are the phrases, "Ark of the covenant," "blood of the covenant," &c. Not that these phrases prove so many covenants, but are so many terms pointing out one specific covenant. Mark, it is *the* covenant in every instance, and these terms are so many definite phrases pointing out the covenant. That the 10 commandments are the covenant is plain from Deut. iv. 12, 13. Hence this position proves too much, consequently proves nothing.

We think brother that you have made nothing by an appeal to Bro. S.'s arguments upon the law system. What will you do, Bro. B.? You must see at once that you are at sea without a compass, and you may be lost in the wide ocean of conjecture, if you do not return and take a true position.

We will notice 2 Cor. iii., and will then leave the subject. You say that it "is out of the power of the English language to make ministration mean law." I have not said that it meant law, neither indeed do I wish to be so understood; for I deny that the ten commandments are called a law; hence you have made a wrong issue. But, mark, it is out of the power of the English language to make ministration refer to anything else than that which was written upon stones.

You say that it was the ministration of that which was written upon *the stones*, and not the law itself. Here you contradict Paul, for he does declare, emphatically, that it was "the ministration written and engraven on stones." I care nothing for your so-called translation from Edson and Bates. I know not whether it is a translation or paraphrase, and indeed it makes no differ-

ence to me. We should have our faith predicated upon something authentic and reliable. It must be plain to every reader that ministration is the thing which is written on stones, and at the 2d verse declares it is done away.

I will subjoin A. Campbell's translation of verse 7. "For if the ministration of death in letters engraved on stones was with glory," &c. Now, it is plain that what was written on stones was the ministration. In short it says so, and it cannot be denied. Hence we prove the abolition and completion of the ten commandments, i. e. as a system; therefore we are unharmed so far as Bro. B.'s arguments are concerned; our position stands good as before; I fail to see wherein Bro. B. has sustained an objection against our position. So here we bid the reader farewell, hoping that we may gain the kingdom of everlasting peace.

Yours, in hope, H. V. REED.

#### Quarterly Conference at Albion, N. Y.

Our Quarterly Conference at Albion, N. Y., passed off very pleasantly: but few however were in attendance from abroad, probably on account of the extremely bad traveling; yet a goodly number of the friends and citizens were present, and see no cause why it was not a profitable meeting, but leave others to decide that, seeing I had all the preaching to do. There was collected \$11.38, and pledges \$25.00—in all—\$36.38, for the purpose of sustaining an Evangelist in Western New York. The whole now pledged unpaid, is \$121.60, and the amount paid is \$210.98, making in all pledged and paid, \$332.58.

I will say to friends and brethren, as I am now about to move into Western New York, and as my expenses will be more than I have means, to meet at present, I have engaged one hundred dollars on hire to pay my expenses in making the exchange, so I am prepared to get along at present, but shall depend on the brethren and those who have made pledges to meet the matter in the course of six months. All brethren who

love the cause of gospel truth, are invited to interest themselves in its proclamation through the means of evangelical labor. I now ask all those who may desire my labors in their vicinities to communicate with me at Albion, Orleans co., N. Y.

C. F. SWEET.

Ulster, Pa., Dec. 9, 1857.

#### FROM BRO. A. N. SEYMOUR.

BRO. MARSH: I see by the last *Expositor* that Bro. J. M. Stevenson, of Wisconsin has fully renounced the Seventh day Sabbath. Well, praise the Lord. My soul fully responds, Amen and amen. I was anticipating this, although not quite so soon. I do rejoice in the redemption of another worthy minister of Christ from the bondage of Sabbatarianism, and may God bless him abundantly, and may he be successful in opening the eyes of dear brethren and sisters who have honestly been led astray from the path of duty and truth, by the bewitching and bewildering influence of the *Review & Herald*.

The real truth on this question is finding its way among the Sabbath friends, not a little, and although three worthy ministers, have within the last 9 months abandoned that system, yet I am anticipating a greater work: conviction is fastening upon many minds—the seed has been, and is being sown among them, and while some see this, they are tightening every cord, and closing every avenue possible to prevent the truth from getting into their ranks.

One minister writes to me, and says, my mind is being irresistibly drawn into the *unit-law*-system,—true, and every intelligent mind will be drawn to that point before he renounces the Sabbath. Why?—because a desperate effort has been put forth to sustain *two* separate and distinct laws, and when brethren canvass the book of God in search of evidence to sustain such an idea, they find it as free from evidence as they do evidence to sustain the doctrine of immortal-soulism,—not a jot or tittle to sustain either.

I hope all, especially the ministering

brethren, will keep those eleven questions which were published through the *Expositor* some time ago, prominently before Sabbath-keepers: the result will be glorious indeed. I have done my utmost to get preachers of the Sabbath-theory to answer them, but as yet not an attempt has been made, and notwithstanding God says, "Sanctify the Lord God in your hearts," and be ready always to give a reason of the hope that is in you to every one with meekness and fear: yet they choose to incur the displeasure of the Almighty, rather than to answer the questions, or acknowledge their inability to do so. May the Lord have mercy on them, and guide them in the pathway of peace and truth.

Yours for the truth,

A. N. SEYMOUR.

Reading, Mich., Dec. 8, 1857.

P. S.—I wish to say to those brethren who have requested our labors, that we will do what we can to meet their requests, and if there are others who wish our labors, they may write us at Reading, Hillsdale county, Mich. We hope to spend most of our time in the field this winter.

A. N. S.

#### "Sabbath" and "Sunday."

A correspondent of the *Notes and Queries*, says the only words in the English for the first day of the week, before the existence of Puritanism, were Sunday and Lord's Day. The former of these expressions were used by our Saxon ancestors, with all other Teutonic nations. The latter was adopted from the Christian form of Southern Europe. Sunday in Italian, still retains the Hebrew name of *Sabbato*. The word for Sunday in Russian, means resurrection; "identifying the day as the southern nations do, though more significantly, with the great triumph of the Christian faith."

Disraeli, in his *Commentaries on the Life of Charles I.*, fixes the reign of Elizabeth and the year 1554 as the period when Sunday was first called Saturday, (*dies Sabbati*.) He says:

"It was in the reign of Elizabeth, during the unsettled state of the national religion, that a sect arose among those

reformers of the reformed who were known by the name of *Sabbatariane*."

Also, that "John Knox, the great reformer of Scotland, was the true father of this new doctrine in England, although Knox was the bosom friend of Calvin.—(Volume 2, chapter 16, page 353.)

Calvin was opposed, as were indeed Luther and other great reformers of the day, to Knox's views of Sunday; Knox himself was behind some of the present day professors, if a tradition at Geneva is true. "That when John Knox visited Calvin on a Sunday, he found his austere coadjutor bowling on a green. At this day and in that place, (continues Disraeli) a Calvinist preacher, after his sermon, will take his place at the card table."

This question is so much involved with the death of Charles I, and the rise of the Commonwealth, that Disraeli has treated it very largely in the 15th and 16th chapters of his second volume, and with great erudition, judgment and taste.

[*Boston Transcript*.]

Dr. Livingston found the interior parts of Africa, over which he traveled, well watered and wooded. As he approached the west coast, through Angola, to which the Portuguese used to transport their convicts, the country was healthy, and particularly that part of it to which the criminals were banished. On the high lands good wheat was grown, and nothing was ever seen by him more luxuriant than the vegetables in the valley of Loangua, which descended to a depth of 1500 hundred feet. In passing along, sitting on the back of an ox, he was always obliged to hold a stick in his hand, or keep his hand over his eyes, to defend them against the long grass that towered above his head!

Of the 47 rulers of Europe, the Prince of Schaumburg Lippe, a petty German principality, has reigned the longest — his administration dating from February 13, 1787.

## EXPOSITOR AND ADVOCATE.

"THY WORD IS TRUTH."—JESUS.

ROCHESTER, N. Y., JAN. 1, 1858.

### A Liberal Offer.

As several numbers of this volume of the *Expositor* are exhausted, we offer to furnish such as we have, together with the remaining unpublished part of the volume, for \$1.00, to all new subscribers. Those who avail themselves of this liberal offer, will obtain from 15 to 20 numbers of the paper for the small sum of one dollar.—Here is an opportunity for all to obtain the *Expositor* at such a low price, as to place it within the reach of the poorest: who will be first to send on names? Let each one also canvass among neighbors, personally, and do what he or she can to increase the circulation of the paper, and as a consequence, the knowledge of the important truths we advocate. We await a hearty response from our friends.

### Tour in Canada.

It may be both interesting and profitable to our readers, to narrate some of the incidents of our recent tour in Canada West. We left this city Nov. 26, at three o'clock, a. m., expecting to reach our first appointment at North Augusta, on the evening of the same day,—a distance not far from 300 miles from Rochester. But "the cars did not connect" at Rome, N. Y., causing a delay of 10 hours there, 15 at Watertown, and 13 at Maitland, C. W.—Consequently, instead of reaching North Augusta on Thursday evening, we did not arrive there until Saturday noon.

Another great inconvenience caused by the detention at Rome, was that it brought us into Canada on "fast-day," which was so scrupulously observed that no business was transacted at the Custom House; we were therefore not permitted to take a few religious books, pamphlets and tracts into the Province on that day. While urging the captain of the ferry boat to permit us to take the books with us, a Custom

House officer came aboard for the purpose of crossing the St. Lawrence from Ogdensburg, N. Y., to Prescott, C. W. We presented our case to him, but to no purpose: established custom could not be interfered with.—doubtless, in his estimation, it was more sinful in us to carry a few religious books in hand, into Canada, than it was for him to carry beer in his stomach; for he was evidently pretty well filled with that,—or some other stimulant. He told us, however, that if we could obtain an order from the chief custom-house officer, for the books we could take them into Canada. We left our books with the captain, and hired a hack to take us to the "chief," nearly a half mile from the ferry. We found that personage from home; but on our return we met him clad in official uniform, with sword at his side, evidently feeling the spirit of his station. We ventured to address him somewhat as follows: "I am from Rochester, N. Y., sir, and am going to North Augusta, to attend a religious meeting to-night, if I can possibly reach there. I have a few religious books, pamphlets and tracts now on the ferry-boat, which one of your subordinate officers has told me I can have by obtaining an order for them from you." The request being denied, we ventured to press our case, informing him that leaving our books would submit us to great inconvenience, as we should either have to remain in Prescott over night, or come or send 17 miles for the books. But this availed nothing: the day was too holy to transact such business. We then asked if he could not consider our case as an exception to the general rule, as our object was to do good with our books; and to justify our plea, referred him to David, who in a certain case of emergency transgressed the law and was blameless—and that Christ considered it right to do good on the Sabbath, &c. But our case was not like these, in his opinion, consequently our appeal was in vain. As it was now "sun-down," we inquired if he could not consider "fast-day" closed, and on this principle allow us to take our books? To which he replied,—"the day does not close till midnight!"

Being satisfied the books could not be obtained, we concluded to ascertain why these officials were so tenacious for the strict observance of this "fast-day;" therefore we asked this official why the day had been appointed? With a degree of servile importance he replied,—“The Governor-General of Canada appointed the day for humiliation and prayer for her Britannic Majesty's troops in India.” We left our books on the boat, and these officials to the enjoyment of profound ignorance, superstition and brief authority, feeling satisfied that they understand not the intention of the appointment of the day which they were so zealous to compel others to observe. If we judge correctly of the good sense of the Governor-General, and of her Britannic Majesty, neither would approve these Pharasaic acts of these custom-house officers; and we are sure that *such* days of "humiliation and prayer," instead of moving God to crown with victory the arms of the British troops in India, would incur his displeasure. It is that kind of religion whose advocates "strain at a gnat, and swallow a camel."

Mr. Freelan, a gentleman who resides at Brockville, kindly offered to convey us to Maitland, 6 miles west of Prescott. We thankfully accepted the offer, and near 8 o'clock in the evening reached Maitland,—where we put up for the night at an Irish tavern. We found a seat in the Bar room, which was about 15 feet square, containing a bar, stove, and about a dozen men, young and old, nearly half of whom spent the time in smoking, and the other half in drinking and treating others, and the *ladies* which were in another room! These people were keeping the "Governor-General's day of *humiliation and prayer*," and were anxious that we should take part in their devotions, not to the pipe, however, but to Bacchus; for a young gentleman respectfully and very kindly invited us to "take a drink" with them, which was as respectfully declined, but we embraced the opportunity to advise the young man, in the hearing of those present, to pursue a different course, warned him of the fearful

consequences which were sure to follow a life of intemperance, and entreated him never to take the intoxicating cup again.—He eagerly grasped our hand, remarking, "Your advice is good, sir; but I have a glass turned out and paid for: what shall I do with it?" "Throw it on the floor," was our reply. He turned, took his glass, put it to his lips, and then threw a part, if not all its contents on to the floor, and he did this several times afterwards. On leaving, he took us by the hand again, thanked us for our good counsel, and requested us to call on him if we ever came to Brockville. He appeared to be a young man of high standing in society, and was clerk in his father's wholesale liquor store in Brockville. May he and thousands of promising young men, dash the cup of death from their lips while it is in their power,—and may they be induced to this step by the *example* as well as precept of the professed children of God, at all times, and in all places where duty may call them.

We reached North Augusta in time to address a small congregation in the Presbyterian meeting-house in that place. Sunday, a. m., we spoke to a crowded audience in an adjoining neighborhood, and in the afternoon and evening to good congregations in the meeting-house just named.—It is to be regretted that our stay in this place was necessarily short, feeling confident from the interest manifested that if our meetings could have been continued longer, much good might have been the fruit of our labors; as it was, we trust they were not in vain. We hope to visit the place again at a future day, and some others in that section of country,—when we shall be at liberty to tarry longer than we could on this occasion. Should a conference be held in that region, next summer, we shall endeavor to be present. We hope the brethren concerned will interest themselves in the matter, and arrange for such a meeting; if they shall decide it advisable to have one.

By the kinndess of Bro. Pike we were conveyed to Prescott, where we obtained

our books, and then proceeded by railroad to Cobourg, over 100 miles from Prescott. Finding no appointment had been made for us there, we passed on to Port Hope, where we met a few of the scattered flock, to whom we spoke the word of life, in the house of Bro. Russel. Our brethren have no regular meetings either at Cobourg, or Port Hope; yet it is our opinion that good congregations could be gathered in both places by an efficient and judicious minister of the Gospel. The same may be said of the neighborhood of Bro. J. Powers, a few miles west of Port Hope, where we had an interesting meeting on the evening of Dec. 3. We may likewise mention Bowmanville, Darlington, Oshawa and Whitby, as places of interest in reference to the cause of Bible truth—all of which we visited, and preached the Word to the people.

At Bowmanville the Disciples permitted us to speak in their house, and to their congregation, a protracted meeting being in session. This courtesy is appreciated—and for which they have our thanks. At Oshawa the Christians gave us the use of their Chapel, a candid hearing, and a kind reception during our short stay with them. This, together, with the friendly interviews we had with Eld. T. Henry of Oshawa, and Elder Thomas of Whitby who conveyed us there from Oshawa, and with whom we tarried one night, leads us to conclude that the Christians in Canada are further advanced in a correct knowledge of the truth, than in the States. We found Elder T. a believer in the doctrine of life only through Christ, the destruction of the finally impenitent, as the penalty of their sins. Had this once Bible people continued true to the original principles on which they stood, they would now have been one with us, and our fellow-laborers, in the promulgation of the great truths of the Bible, which we as a people advocate. May the Christians in Canada shun the fearful apostacy into which their brethren in the States have fallen.

From Whitby we proceeded by stage, about 30 miles nearly north, to Port Perry,

where we were bid a hearty welcome to the house of Bro. Wm. and Sr. Mary Ongley, who with a strong company of brethren in that section of country, are contending for the faith once delivered to the saints. They meet with much opposition, however, from the religious sects, especially the "Bible Christians," one of the many divisions of the Methodist sect; in what particular they differ from the old school, we were unable to learn. But we did ascertain that the endless torment of the wicked as taught by Benson, is an essential element in their faith—for at one of our meetings, on reading the sentiments of Benson, which we give below, to show the absurdity of this horrible and blasphemous doctrine, it greatly disturbed some of this people who with their minister were present. Such was their disquietude that they repeatedly interrupted us during our discourse, calling upon us to explain this or that passage of Scripture, such as "their worm dieth not, and their fire is not quenched," "the smoke of their torment ascendeth up forever and ever,"—the minister objecting to our using the name of Benson in public, because he was dead, and was not present to defend himself, calling our discourse, which chiefly consisted in reading the plain word of God, "the essence of moral poison," &c. The following are the sentiments of Benson, to which reference has been made, which is quoted from *Storrs' Six Sermons*, pp. 40, 41, 68, 69:

"Benson, an eminent English minister, in a sermon on *The Future Misery of the Wicked*, says, "God is present in hell, in his infinite justice and almighty wrath, as an unfathomable sea of liquid fire, where the wicked must drink in everlasting torture—the presence of God in his vengeance scatters darkness and we through the dreary regions of misery. As heaven would be no heaven if God did not there manifest his love, so hell would be no hell, if God did not there display his wrath. It is the presence and agency of God which gives everything virtue and efficacy, without which there can be no life, no sensibility,

no power.' He then adds—'God is, therefore, himself present in hell, to see the punishment of these rebels against his government, that it may be adequate to the infinity of their guilt: his fiery indignation kindles, and his incensed fury feeds the flame of their torment, while his powerful presence and operation maintain their being, and render all their powers most acutely sensible; thus setting the keenest edge upon their pain, and making it cut most intolerably deep. He will exert *all* his divine attributes to make them as wretched as the capacity of their nature will admit.'

"Number the stars in the firmament. the drops of rain, sand on the sea shore; and when thou hast finished the calculation, sit down and number up the ages of woe.—Let every star, every drop, every grain of sand, represent 1,000,000 of tormenting ages. And know that as many more millions still remain behind, and yet as many more behind these, and so on without end."

"They must be perpetually swelling their enormous sum of guilt, and still running deeper, immensely deeper, in debt to divine and infinite justice. Hence, after the longest imaginable period, they will be so far from having discharged their debt, that they will find more due than when they first began to suffer.—Infinite justice arrests their guilty souls, and confines them in the dark prison of hell, till they have satisfied all its demands by their personal sufferings, which, alas! they can never do."

No wonder Mr. Hughes was disquieted on hearing these horrible blasphemies exposed before the people with whom he had been zealously laboring for in a protracted meeting in the place, to induce them to become believers in these and other worse than heathen dogmas, which are a fundamental element of Methodism in all its forms. To believe such absurdities is impossible, for there is no evidence in either sound reason or divine revelation to justify them; and where there is no evidence, there can be no true faith. Benson's hell therefore existed only in his fanciful and disordered brain, as it now has an exist-

ance only in the false doctrines and vain imaginations of finite and erring mortals; while the doctrine of the everlasting destruction of the wicked is clearly taught in the Bible.

The opposition manifested on the occasion waked up an interest among the people to hear more from us on the subject,—which desire we endeavored to satisfy in several continuous discourses on the great theme of *life and death*, as revealed in the Scriptures of truth; and we had satisfactory evidence that our labors were not in vain.

Our appointments in Toronto and St. Catharines we were unable to fulfill, not being able to reach those places in season. We regret this disappointment, and hope to visit those places at a future day. We cherish with grateful remembrance the hospitality and christian kindness of those who entertained us, and administered to us in "things temporal." during this tour in Canada. May they be the happy recipients of eternal life at the resurrection of the just!

#### A Voice from Jerusalem.

In a letter dated "Jaffa, July 3," 1857, published in the *Sabbath Recorder*, of Dec. 3, speaking of the Jews in Jerusalem, the writer, Walter Dickson, formerly of West Groton, Mass., but now a resident agricultural missionary in Palestine—says:

"But we are met with the objection that all efforts for their benefit have, and ever will prove abortive. This objection, to my mind, is perfectly invalid, when we consider that they are put under chastisement for a given length of time, and that *that time has already expired*, and that *the prophecies are so full in relation to the blessings in reserve for them*, which they have not received. If our faith is not strong enough in the prophecies to walk by, let us call in the aid of sight and facts in relation to it. And what is their testimony? Why, *that a nation in the midst of nations is beginning to rise*, to throw off Esau's yoke, and that he himself is enacting laws and firmans to tolerate liberty of conscience



and let them stand erect, and that they (the Jews) are beginning to inquire after the old ways wherein their fathers trod. A disposition is already arising among them here, to put forth an effort to support themselves by cultivating the soil given to their father Abraham and his seed *forever*."

Three things mentioned in this extract are specially worthy of note:—

1. That Israel has been "put under chastisement for a given length of time, and that that time has already expired."

2. That "laws and firmans to tolerate liberty of conscience" among the Jews are being enacted by "Esau." And,

3. That "a disposition is already arising among" the Jews, "to support themselves by cultivating the soil given to their father Abraham and his seed *forever*."

The undeniable facts named in the two last items are conclusive evidence of the truth of the statement in the first,—the long time of Israelitish punishment has ended, and God is remembering his covenant with Abraham, his descendants and the land in great mercy: hence the set time to favor Zion, and to speak the word of comfort to Jerusalem, has arrived. Let us rejoice.

### Where the Gold Goes.

The following table from the *Washington Era* exhibits some curious features, tending to show "the destination" of the immense sums of gold annually produced from the mines of Australia, California and other parts of the world. If we mistake not, the President, in his late annual message to Congress, reports the products of California alone at \$400,000,000 since 1849. It has long been a puzzle to worldly men, especially during the late financial revolutions in Europe and America, as to *what has become of all this gold?* It is not in the hands of the great commercial and banking communities, nor Governments of Britain and the United States, as the suspension of *specie* payment by our banks, and the Bank of England, clearly shows. Where, then, can it be? No one unacquainted with the *purpose* of Jehovah in

relation to his chosen people Israel, can satisfactorily answer the question. But it is of truth, that as "the set time to favor Zion" is now dawning—and as the time for Israel to become the Divine medium of government and power is close at hand—so we see "the riches of this world" passing into the hands of the Jews, in a quiet, unobserved and apparently inexplicable manner, so that at this moment that people hold the *material* wealth of the whole world in their hands. American gold goes to London; English gold centers there too; not, however, with the Government or the Bank of England—for both are continually *borrowing gold*—but in the hands of the great Jewish capitalists, Rothschilds, &c., who by the operation of oppressive laws in the different countries, prohibiting them from holding real estate, have consequently become traders in *money*, and goods readily convertible into such,—so that by accumulation, they have finally become the money-power of the world. Kings, Popes and Emperors are glad to supplicate their favors. It is a great thought that the very causes which has for 1800 years been the means of *their punishment*, should be now followed by results which are *enriching* them, and *punishing* their oppressors. So it was with Babylon, Persia, Greece and Rome, who being the instruments of Divine vengeance, accomplished their work, and then—*disappeared!*

Says the writer referred to,—

"During the long-to-be-remembered days (of Nov.) the names Rothschilds & Barings, stood almost alone as a tower of strength; indeed, it is supposed that they rendered more aid to the Bank of England, than they received, and that during all this eventful crisis they have been more truly independent than that monstrous moneyed power, or even the Government itself."

It is said that when Gog goes up to the land of "unwalled villages"—he goes "to take a spoil, and to take a prey," to turn his hand upon a people possessed of "cattle and goods," "to carry away silver and gold," &c. Now is the time of preparation—hence these interesting movements,

affecting the condition of Israel among the nations, S.

*Amount of Specie Exchanges in Dollars received from and remitted to the following countries for the year 1857.*

	Received.	Remitted.
London, - - -	4,069,054	51 212,263
Paris, - - -	1,987,833	6,655,018
North of Europe, -	132,624	764,133
West Indies, - -	635,517	6,564,260
Mexico, - - -	4,958,984	
South America, -	406,882	857,640
China, - - -		2,383,699
Miscellaneous, -	270,895	702,954
<b>Total,</b>	<b>12,461,799</b>	<b>69,136,922</b>

**A. N. Seymour—The Review and Its Slanders.**

BRO. MARSH: The enclosed was duly forwarded to the *Advent Review & Sabbath Herald*, where it appeared justice and fairness should give it a place. After waiting several weeks for its appearance I wrote inquiring if it had been, or was to be published, and requesting its return if they decided not to publish it: whereupon it was returned without a word either of reason for not publishing, or of explanation in any way.

Bro. Seymour feels that he is greatly wronged,—which is indeed true; hence I send it to you, hoping that you will give it a place in the *Expositor*. Bro. Seymour's influence is felt in Michigan on the Sabbath question, hence its advocates feel impelled to curtail his influence as far as possible,—therefore these baseless attacks upon his character. It seems due that a word should be heard in his defence.

Yours truly,

E. MILLER, JR.

Mendon, Mich., Dec. 5, 1857.

P. S.—Will the *Crisis* please copy?

*For Advent Review & Sabbath Herald.*

Mr. Editor: Twice has Eld. A. N. Seymour, through your paper, been held up as a deceiver, and your readers warned to beware of him as a "wolf in sheep's clothing."

First, in April last by J. H. W., and again in August, by J. W. I think unjust-

ice has been done him, and would solicit a small space in your paper to speak in his defence.

J. H. W. says, "he professes to be a minister of righteousness: but is in reality a minister of unrighteousness." A serious charge; and surely no one expecting God's approbation would lightly make it. J. W. says, "a man will use the best arguments he has." In so serious a matter of character it is to be expected that any man of candor would state his best testimony;—hence we apply the above maxim and conclude we have his *best proof* to sustain the charge. Let us examine it.

He says, "At a meeting held \* \* in Lenawee co, he (Seymour) declared that thenceforth his work was to overthrow the Sabbath." At another time he reports him to have said,—“Let them work, I can pull down faster than they can build up: and again stated his determination to direct his whole energies to put down the Sabbath.” Again, he says: “Within a few days after making this last statement, he came to the Sabbath evening meeting of the Hillsdale church, and by plausible speeches and fair professions caused some of them to believe that he was an honest inquirer after truth.”

Well, where is the proof that he was not an honest inquirer after truth? Did you, dear brother, ever oppose any theory that you believed to be error, and at the same time express a wish to be corrected if you were yourself in error? Did Bro. Seymour do more? Did he at all express regret that he had opposed the faith he wished to be informed in? Did he at all intimate that he should cease to oppose it unless convinced that it was not error?—Now in all candor, where is the concealed wolf in all this? An openly expressed intention to use his influence—and if *correctly* reported, his whole energies to put down what he regarded as a mischievous error, and at the same time without pretending to be in doubt of the correctness of his opinions, expressing a wish to be corrected, if in error. I can see no proof of the charge in this testimony; even allow-

ing his statements to have been correctly reported, which he denies. No! his accusers having brought no proof of their charge are worthy of a christian rebuke for making it.

J. H. W. further says, "he is also circulating the most slanderous reports against the brethren." If this is so, he is worthy of censure; but until there is evidence that he does so, knowing or believing them to be false, it does not sustain the charge.

J. White refers to the fact of my being permitted to speak at Battle Creek, while he was refused. The reason assigned for this refusal was, "he has time and again wounded us by publishing our faults."—That he has published the faults of the Sabbath people and followed them up in it I am aware; and that some things in that matter have met my disapprobation I also allow; but to convict a brother of error in doctrine or practice is one thing; and to publish him to the world as a designing deceiver,—“a wolf in sheep's clothing” is altogether another.

And now permit me to say, that believing Bro. Seymour to be worthy of christian confidence—the reverse of what he is charged, I think your corresponding editors have done him a deep injury—a cruel injustice,—and I hope they may have the requisite christian meekness to correct the wrong.

Please give this a place in your *Review*, and thus oblige your fellow traveler to that judgment where righteousness will be rewarded and wickedness punished without partiality,

E. MILLER, Jr.

Mendon, Mich., Sept. 27, 1857.

FROM DR. N. FIELD.

BRO. MARSH: We have recently had a visit from Bro. L. H. Chase of Michigan, who labored with us about three weeks,—during which time we had several valuable additions to our church. He is decidedly one of the ablest and most conservative evangelists in our connection, and ought to be liberally sustained. No one can hear him without perceiving that he has been

trained in the school of Apostles and prophets. He understands the Gospel as well as any man could, and presents it in contrast with its modern corruptions and perversions in such a way as to convince the most sceptical that there is a wide difference between apostolic and modern sectarian teaching. He has a method peculiar to himself; but well calculated to make a deep impression on his hearers. By nature he is an orator. His manner is grave and dignified, even when caricaturing the follies and absurdities of Methodistic revivals, in which he is remarkably expert.—By comparison of truth and error he gives additional force and perspicuity to his arguments. He shows the counterfeit religions of the day no quarter, but holds them up to the public gaze in all their naked deformity. He is emphatically a man for the times.

Yours truly,

N. FIELD.

Jeffersonville, Ind., Dec. 18, 1857.

### Jews in Hindostan.

The Jews in England have sent an address to their brethren in the Bombay army, exhorting them to remain true to the interests of the British crown. Apropos of this, the *Abend Zeitung* publishes the following extract from Hassel's *Geography*: "In Malabar alone there are 20,000 Jews, and in the remainder of the peninsula their number is proportionably great. They date their presence in Hindostan from the period of the Babylonian captivity. They assert that a portion of the tribe of Manasses, after three years wandering, finally settled in India, to the number of 20,000 families. Growing in favor among the Hindoos, they in a short time increased to 80,000 families, and were soon powerful enough to establish the kingdom of Cranganore, upon the coast of Malabar.—Here they flourished for some years, under a republican form of government, presided over by two chiefs. They still retain their chronicles in the Hebrew language, which are said to commence with the reign of

Nebuchadnezzar. This people are known as the 'white Jews.' There are also 'black Jews' in India, supposed to have descended from slaves of the former, who were converted by their masters to the Mosaic faith."

### Why were the Ten Commandments Spoken verbally, and written upon Tables of Stone?

Answer (1) This awful display of the Divine presence, accompanied with the most transcendently sublime and terrific scenes, rendered a thousand-fold more impressive by the voice of God, was designed to impress the minds of that idolatrous people with the power and grandeur of the living God, in contrast with the boasted pretensions of false gods, and to inspire their minds with fear.—See Ex. xx. 20; Deut. iv. 10; vi. 2; Heb. xii. 21.

(2) They were written upon two tables of stone and placed in the ark as a memorial to perpetuate that event throughout their generations; and to inspire the minds of their children, and children's children with reverence and fear. Ex. xvi. 33, 34; Heb. ix. 4; Num. xvii. 20; 1 Kings viii. 2; Deut. iv. 10; x. 12; vi. 2, 20, 24. Nothing but memorials were put in the ark. Three of the most memorable displays of the Divine power, connected with the deliverance and exodus of the children of Israel, were perpetuated by three appropriate memorials, viz.: the pot of manna, Aaron's rod that budded, and the tables of the testimony. The ten commandments were written in a book before they were written upon tables of stone. See Ex. xxiv. 1-12. The people never had access to, nor heard the ten commandments read out of the tables of stone. None but the high priest, and he only once a year, had access to those tables. They were read out of the book to the people, and were integral parts of the book of the covenant, the book of the law, as any may see by reading the texts referred to in my article on this subject.

But why did not God proclaim more than the ten commandments in the same

manner? I might with equal propriety, ask why he did not pour out more than the ten plagues upon the Egyptians? It might be answered, These were sufficient to display the almighty power of God, to inspire the Egyptians with fear and leave Pharaoh without excuse, so that God could be just in his overthrow.

Just so in reference to the ten commandments. They accomplished the end for which they were given, and what more was necessary? Moreover the people fled precipitately away, and would not hear any more; but requested that all the others might be communicated to them by Moses. God, in sympathy complied with this unanimous request. Read Ex. xx. 18-21.

But why were not more than ten commandments written upon tables of stone? With equal propriety may we ask, Why was only one small pot of manna (of the vast quantity which fell during 40 years.) put in the ark? It may be said in reply, that that was enough to commemorate the miraculous manner in which Israel was sustained during their sojourn in the wilderness. Just so in regard to the ten commandments; they were enough to perpetuate that august event. When the other command's were associated with a monument of the power of God in dividing the river Jordan, and causing the people to go over on dry ground, *they too* were written upon tables of stone. See Joshua iv.; Deut. xxviii. 1-8.

Both sets of tables were memorials to the children of Israel throughout their generations, and to no other nation or people. The *preface* to the whole ten commandments, the *reason* for the fourth, and the *promise* for obedience to the *fifth*, (Deut. v. 1-17) show conclusively the Israelitish nature, and the object of those commandments.

But why abolish the law of ten commandments and then re enact nine of the same commandments? Answer, the ten commandments are never in the Bible called a law. They were not a twentieth part

of the great law of which they were parts. —But remember (1) you (all of you) have the general reason for the whole ten commandments, the specific reason for the 4th, and the promise attached to the fifth, effaced from the tables of stone—abolished. (2) You advocate the abolition of all the penalties and promises attached to those commandments. (3) You acknowledge that Christ was invested with authority to abolish the rewards and penalties, but deny his right to abolish the ten commandments themselves. And (4) I call upon the friends of the Sabbath to point me out one particle of moral principle involved in one commandment which God had given from Adam to Christ, which is not incorporated into the constitution of the Christian Church, or in other words, which is not taught and enforced by Jesus Christ, and his inspired apostles. I call upon you to refer me to one *positive precept*, or *institution*, belonging to any previous dispensation, either taught or enforced this side of the crucifixion of Christ.

Your brother for the truth on every point,

J. M. STEVENSON.

Omro, Wis.

BRO. MARSH: Please correct the following misquotations of Scripture to wit, page 1, 2d column, last line, Matt. xxii. instead of 24th chapter. Second page, 1st line,—column first, Ex. xx. to xxiv. 1-8. instead of Ex. xx.; xxiv. 8. Also page 367, first column, line 3d, chapter 8 instead of 7.—Also the 18th line from the bottom of the same column, read Ex. xxiv. instead of 34. On the same page. column 2d, line 7th, insert the adjective *ten* between the article *the* and commandments. On page 369, column first, line 8th from the bottom article *a*, insert the words *the perpetuity of*. Also on page 370, column 2d, line 2d, read Ex. 20th to 24th, 1-8, instead of Ex. 20th, 1-14th, 1-8. Also page 371, column 2d, line 18th from the bottom, read Heb. 7,—instead of 8.

J. M. STEVENSON.


### Reverend.


An *ex-Editor* to all *Editors* and *Printers* would respectfully suggest that the word "*Reverend*," or "*Rev.*," does not look well on paper, or anything else, when applied to man; as that name is exclusively applied to God, and only once in Scripture, "*Holy and Reverend is his name.*"—Ps. iii. 9. And his command is—"Thou shalt not take the *name* of the Lord thy God in vain." I understand that every time this *name* is applied to man it is taking the name of the *Lord* in vain, as much as it would be to call any man, "*God*," "*Jehovah*," or "*Almighty*!"

It would seem more like the meekness and humility of Christ, for ministers to object to this name or title. When one said to him, "*Good Master, what shall I do that I may inherit eternal life?*"—his first reply was, "*Why callest thou me good? there is none good but one, that is God.*" Mark x. 18. Would it not be more like the meek spirit of Christ, then, for a minister to say, "*Why callest thou me Reverend!*"—there is none reverend but one, that is God.

The Apostle Peter said, "*The elders which are among you I exhort,*" &c.; not the *Rev. Doctors of Divinity* which are among you. Again, "*Our beloved brother Paul,*" &c.; not the *Rev. Doctor Paul!*—Again, in Revelation, "*The four and twenty elders;*" not the four and twenty *Reverend Doctors of Divinity*. The word "*elder*" is often found in Scripture, and is a proper and respectful name or title for ministers; but "*Holy Pope*," "*Right Reverend Doctor of Divinity*," &c., is more appropriate and better suited to Popery than to Christianity. I need not say to my brethren, "*The Lord alone shall be exalted,*" according to Isaiah ii. 11. 17. I would only add, that if I should edit, or print, or re-print a book or paper of any kind, whenever I came to this title—"Rev.," when applied to man, I would either substitute *Eld.* instead of *Rev.*, or would leave it entirely out, with nothing more than *Bro.* for *Brother*. But *Holy* and *Reverend* is the *NAME* of our God forever and ever.—And let all the people say, Amen.

[*Sab. Recorder.*]

 A large amount of business pertaining to the office accumulated during our recent tour in Canada; some of this, including several doctrinal articles which require consideration—will be attended to in a subsequent issue: we ask our friends to be patient in the matter.

 We send bills of account in this number to subscribers who are owing, and expect to receive responses to the same, at least by those who consider themselves morally obliged, and are able to pay for, a religious paper. Some will pay, others will state the reason of their inability to pay, and others will neglect the matter entirely. We shall see who will do justly in the case.

### Sectarianism.

"A man who is an heretic after the first and second admonition, reject, knowing that he that is such, is subverted and sinneth, being condemned of himself."—Titus iii. 10, 11.

BRO, MARSH: I have chosen a trite subject, but with your permission I will write a few lines for the benefit of the readers of the *Expositor*. In my remarks, I propose two things:

I. An exegesis of the text, and—

II. The application.

I. The word is a transfer of the original word into our language, adopting the English idiom. There are two cognate nouns in the original, derived from the verb *hairco*, which signifies to take, to choose. *Hairesis*, one of the nouns, occurs nine times in the New Testament, and is rendered in the common version, *sect*, 5 times, and *heresy*, 4 times. I will give the texts,—

Acts v. 17, "Then the high priest rose up and all they that were with him, which is the *sect* of the Sadducees."

Acts xv. 5, "But there rose up certain of the *sect* of the Pharisees."

Acts xxiv. 5, "And a ringleader of the *sect* of the Nazarines."

Acts xxviii. 22, "for as concerning this *sect*, we know that it is everywhere spoken against."

Acts xxiv. 14, "But this I confess to

thee that after the way which they call *heresy*, so worship I the God of my fathers."

1 Cor. xi. 19, "For there must be also *heresies* among you, that they which are approved, may be made manifest among you."

Gal. v. 20, "The works of the flesh are \* \* hatred, variance, emulation, wrath, strife, seditions, *heresies*, envyings, murders," &c.

2 Peter ii. 1, "Who shall bring in damnable *heresies*."

The other noun, *hairtikos*, (from which *heretic* comes) occurs only in our text. It will be seen that the use of the words in the Apostles' day, was uniform, whether by Jew or disciple. They always expressed a sense of wrong doing, something odious and hateful in the sight of God and good men; and pernicious to the cause of God and his church. The Jewish church had its sects or heresies, when Jesus made his advent among them, and each conceiving that itself was right and the other wrong, condemned the other, as the authors of the schism. They supposed themselves the true church of God, and knowing, full well, that it was a unit, they deprecated any division, party, or sect, as a heinous sin against God. Hence, they desired Christ to adopt their customs and traditions, (Matt. ix. 14-17.) and be one with them, which Jesus refused.—For this reason, they in their blindness as to what and where the true church was, could never speak of the christian church, except as a *sect*. Had they been pure, they would have been justifiable in so regarding it.

The Christian church, once established, under the auspices of Christ and the Apostles, was the *hairetiko*,—the leader of a *sect*! Jesus prayed most earnestly for unity—Apostles labored for it, and denounced *sectarians* in unmeasured language. Paul ranks it with "idolatry, adultery, fornication, murder, drunkenness," &c., and adds, "that they that do these things shall NOT inherit the kingdom of God"! Peter calls *heresies* "damnable." Fearful denunciations indeed! Paul tells us, after due

labor, to "reject" the heretic, or sectarian, or schismatic. Reject him? Yes; as you would an adulterer, for he is as much under the influence of his fleshly passions. The history of the apostolic church, and that of their immediate successors, shows that they acted upon this wholesome principle.

Will Christ's prayer remain unanswered? No, by no means. But, are not Christians divided into different sects, now? They bear different names, I admit, and are ranged under different leaders, but let circumstances change,—let their relations, which they now sustain, alter—let them go among Christians of another name, and there is not a real, humble disciple, if he find kindred souls there, that would not unite with them instant. Nay, they would find themselves *one*, mangle the party names they had borne. Thus the apostle's words will be made true, "that those that are approved among you may be made manifest." The sectarians will also be made manifest. They will show that they love their party—those of their own name, more than the household of faith. Will not, then—is not Christ's prayer answered?

Different sects, if you please, *names* I should call them, losing their sectarian spirit, have been to Berlin, and united on common ground—Christianity. How it makes that old Roman Jezebel, the apostate (unity?) church shriek!


II. From the texts cited it is easily seen that division among the disciples of Christ is always ranked as heresy.—Heresy does not consist in differences of opinion, in the household of faith. These have always existed in the family of Christ, and of necessity, always must, in this imperfect state. But it does consist in making those opinions the basis of christian fellowship. The process is this: the man has made some real or supposed discovery of truth. He was a christian before? Why? Because he acted up to the light he enjoyed, i. e., practiced the truth he comprehended. Now, he is no more. He is, if he has made a *real* discovery of new truth (new to him), to practice whatever new duty

it inculcates, and enlighten his fellow men, as far as he is able. But, while he may do this, he begins to magnify the discovery, as if he had reached the *akron* of all christian attainment, and he begins to press his views upon his brethren for their acceptance, at first moderately and patiently, but soon immoderately and impatiently, until, if they do not soon see as he does, and embrace his views, denunciation follows, and he begins to "judge each" (stupid auditor) God's "foe," and "deals damnation" on their devoted heads. Here is *separation, division, heresy*. Yet such men are regarded by the professedly christian world as quite good disciples of our one Lord, who prayed that *his* disciples might all be one. How small the occasion,—how slight the pretext for division! And now behold the supposed discovery turns out to be a fable—a phantom of his own honest, but misguided imagination!

And anon, the man himself has discovered it. It never was anything but an unphilosophical speculation about baptism, prayer, conducting a meeting, a meeting, or prophecy. But does the man repent of his unchristian, his heretical attitude towards, and denunciation of the disciples of the Lord? No, sir! Not he! He has become a sectarian—an *haeretikos*, now. He has ridden down his old hobby—she is worn out, and will carry him no further. But another is at hand. His wonderful astuteness has led him to a new discovery, and immediately he is astride of his new hobby, John Gilpin-like, riding over everything in his track. Here is the heretic for you! Do you fear his thunders? Do you respect the character of the man? His thunders are harmless sounds. His character—it is going. He will "suspend" soon. Rebuke such a man. If he repent, forgive him. If not, "after the first and second admonition reject him, knowing such an one is subverted." More anon.

GEO. NEEDHAM.

Del Roy, Ill., Nov., 1857.

 The Jews' Disability question is again before the British Parliament.

**The Dignity of Jesus, the Christ.**

*Translation and Exposition of Col. i.  
12-23.*

"Giving thanks to the Father, who has qualified us for the portion of the inheritance of the saints in the light, and who has delivered us from the power of the darkness, and transferred us into the Kingdom of his beloved Son, in which (*en w*) we have the deliverance—the forgiveness of the sins; who (*os*) is an image (*eikion*) of the invisible God and heir (*prototokos*), of all creation; because (*oti*) all things were created for him (*en auto*) those in the heavens and those upon the earth, those visible and those invisible, whether thrones, or lordships, or governments, or powers; all things were created (*eklistai*) on account of him (*di auton*); and for him (*eis auton*); and he is preferred of them all; and all things are sustained for him (*en auto*), and he is the head of the body—of the congregation; who is a chief (*arche*) a lord—(*prototokos*) from the dead, that he might become pre-eminent in every respect;—for all the fullness was pleased to dwell continually in him, and through him (*di auton*) to reconcile all men (*ta panta*) to himself having made peace by means of the blood of his cross; through him (*di auton*) whether on the earth or in the heavens; and even you, who were formerly alienated in the mind and enemies by wicked works, but now he has reconciled in the body through the death of his flesh, to present you holy and unblameable and unprovable in his sight, since you continue founded and settled, and not moved from the hope of the gospel which you have heard, which has been preached to all mankind under heaven, of which I, Paul, am made a minister."

In explanation of the passage, I would submit for the consideration of candid Christians, the following remarks:

1. Jesus the Christ, is the Son of the Father. The Apostle Paul expressly declares that praise is due to God, the Father, because he has transferred us into "the Kingdom of his beloved Son." That Jesus of Nazareth is the Son of

God is admitted on all hands. But he was constituted and anointed 'the Christ,' and declared to be "the Son of God."—He was not born "the Christ," neither was he born "the Son of God." The angel said previous to his birth, that he should "be called the Son of the Highest." When he was baptized he was anointed from heaven with the holy spirit, and for the first time solemnly declared to be "the beloved Son" of God. At that time John said, "I saw and bore record, that this is the Son of God." Therefore, Jesus, "the Christ"—"the Son of God," cannot be "truly and essentially the supreme and eternal God."

2. "An image—an heir." In the 13th verse the Greek words *eikon*, an image, and *prototokos*, an heir, are without the article, and should be so rendered. In Heb. i. 2, 3, Jesus Christ is called "an heir of all things," being "an effulgence of the glory and an exact image (*character*) of his substance." Also in 2 Cor. iv. 4, He is said to be "an image [*eikon*] of God." In the 18th verse, *arche* and *prototokos*, are also without the definite article, and should be rendered a beginning, or chief, and a Lord or heir.

3. "All things were made for him"—(*en auto*). The primary meaning of the preposition *en*, is *in*: but it is very frequently rendered *for*, and this is a common signification. We can only give a few examples. Luke i. 71, for (*en*) the remission of sins. Gal. iii. 7, crucified for (*en*) you. Matt. vi. 7, for [*en*] their much speaking. Also Eph. iii. 11; Heb. x. 19, and others. Inasmuch then, as God constituted Jesus, whom the Jews crucified, "both a Lord and the Christ," consequently all things were made for him; even "thrones, lordships, governments and powers;" for the Son is not only the "head of the body—the congregation," but he is expressly declared to be "the head of all principality and power." Col. ii. 10. It is evident therefore, that "all things" were made and constituted for and on account of him; for it is the height of absurdity to say that God made all things by himself; such an expression cannot be found in the Scriptures.



4. The word *protokos*, rendered *first born* in the common version in the 15th and 18th verses, is applied to Jesus Christ. He is not the *first born* of all men, and certainly not of *every* other creature. *Protokos*, properly means the first born child, and as such is considered the heir—the lord or ruler—the chief, or pre-eminent. Thus in Rom. viii. 29; it says: That he might be the *first born* [*protokon*] among many brethren." Jesus is an image of the Father, and Christians should be "conformed to the image of his Son." He is the first born or an heir of all creation, for so the phrase *pasa ktisis* is rendered in Rom. viii. 22.

In Heb. i. 2, he is expressly declared to be "an heir of all things," and Paul says in Gal. iv. 1, that the heir is lord of all." He is the "first born," or lord from the dead. He is the "Lord of glory," whom the Jews crucified, 1 Cor. ii. 8. And Paul says in Rom. xiv. 9,— "To this end Christ both died and rose up, and now lives, that he might rule over the dead [*nekron*] and the living [*zo uton*]." The title of "lord" implies universal dominion, as when Peter said of Jesus, Acts x. 36, "He is Lord [*pantou*] of all men."

5. "Before all men." The Greek phrase is *propanton*. The preposition *pro* does not apply to time, but to preference—it does not relate or refer to the pre-existence of Jesus Christ: not to the order of time—as being eternal, or that he "was prior to all creation, to all beings" as is contended by some learned divines. But it applies to preference, "that he might become pre-eminent in every respect." Jesus Christ sustains the most exalted rank in the universe—he is pre-eminent above all others—he is the head and lord of all men. "This expression," says Barnes, "does not mean that he was 'begotten before all creatures,' as it is often explained, but refers to the simple fact that he sustains the highest rank over all creation. He is the Son of God. He is the heir of all things. He is exalted as the Son of God above all."

We conclude, therefore, that the pas-

sage under consideration does not prove "that Jesus Christ is the creator of the universe, of all things visible and invisible." This cannot be established by this passage as has been claimed by those who hold that Jesus Christ "is truly and essentially God." It is inconsistent to say that Jesus Christ, or any being made all things *by himself*, and all things consist *by him*.

WICKLIFFE.

The foregoing translation of Col. i. 12-23, from the *Ch. Palladium* shows not only that that text does not sustain the trinitarian dogma, viz: that Christ is the eternal God, but it also leaves the equally unscriptural doctrine of the pre-existence of Christ, without the aid of this passage for its support.—Ed.

#### English Bible Translations.

The following list of the different versions of the English Scriptures, is extracted from the *Encyclopedia of Religious Knowledge*:

WICKLIFFE'S BIBLE.—This was the first translation made into the language. It was translated by John Wickliffe, about the year 1360, but never printed, though there are manuscript copies of it in several of the public libraries.

TYNDALE'S BIBLE.—The translation by William Tyndale, assisted by Miles Coverdale, was the first printed Bible in the English language. The New Testament was published in 1526. It was revised and republished in 1530. In 1532 Tyndale and his associates finished the whole Bible, except the Apocrypha, and printed it abroad.

MATTHEW'S BIBLE.—While Tyndale was preparing a second edition of his Bible, he was taken up and burnt for heresy at Flanders. On his death, Coverdale and John Rogers revised it, and added a translation of the Apocrypha. It was dedicated to Henry VIII., in 1537, and was printed at Hamburg, under the borrowed name of Thomas Matthews, whence it was called Matthew's Bible.

CRANMER'S BIBLE.—This was the first Bible printed by authority in England,

and publicly set up in the churches. It was Tyndale's version revised by Coverdale, and examined by Cranmer, who added a preface to it, whence it was called Cranmer's Bible. It was printed by Grafton of the largest volume, and published in 1540. After being adopted, suppressed and restored under successive reigns, a new edition was brought out in 1562.

**THE GENEVA BIBLE.**—Some English exiles at Geneva, in Queen Mary's reign, viz.: Coverdale, Goodman, Gilbie, Samson, Cole, Wittingham, and Knox made a new translation, which was printed there in 1560. The New Testament, however, had been printed in 1557.—Hence it was called the Geneva Bible. It was much valued by the Puritan party. In this version, the first distinction in verses was made. It went through some 20 editions.

**THE BISHOP'S BIBLE.**—Archbishop Parker engaged bishops and other learned men to bring out a new translation. They did so in 1568, in large folio. It made what was afterwards called the great English Bible, and commonly the Bishop's Bible. In 1589 it was published in octavo, in small, but fine black letter. In it the chapters were divided into verses, but without any breaks for them.

**MATTHEW PARKER'S BIBLE.**—The Bishop's Bible underwent some corrections, and was printed in large folio, in 1572, and called Matthew Parker's Bible. This version was used in the churches for 40 years.

**THE DOUAY BIBLE.**—The New Testament was brought out by the Roman Catholics in 1584, and called the Rhemish New Testament. It was condemned by the Queen of England, and copies were seized by her authority and destroyed. In 1609 and 1610 the Old Testament was added, and the whole published at Douay, hence called the Douay Bible.

**KING JAMES' BIBLE.**—The version now in use was brought out by King James' authority in 1611. 54 learned men were employed to accomplish the work of revising. From death or other

cause, 7 of them failed to enter upon it. The remaining 47 were ranged under 6 divisions, and had different portions of the Bible assigned to those divisions.—They entered upon their task in 1607. After some three or four years of diligent labor, the whole was completed.—This version was generally adopted, and other versions fell into disuse. It has continued in use for nearly 200 years.

### **The Cause of the Panic.**

Dr. Raphall, a Jewish Rabbi of New York, in his Thanksgiving sermon upon the times, touches upon the cause of the panic as follows:

I say it, fearless of contradiction, that on the day when the panic was at its worst, this country possessed more material wealth than it had owned in any preceding year of general prosperity.—No, the cause is not material—it is mental, moral, deeply seated within us. And its name is Selfishness—intense, unscrupulous, insatiable selfishness.—When the cloud arose in the West, small, like a man's hand, and began to spread; when concerns looked upon as wealthy, began to break down, no man asked, "What can I do to sustain my neighbor?" But every man thought only of himself; and judging all others by himself, universal distrust became prevalent to that degree that its hideous influence paralyzed the efforts of one and all, and has not yet subsided. And if you ask me how could this happen in a land where religion and morality are preached from thousands of pulpits, I answer you there is a system that has no pulpit, but preaches most powerfully; there is a worship that no one owns to, but that has temples everywhere, and unbelievers nowhere. While Judaism and Christianity are nominally the faith and worship of the land that other system is the real religion, cupidity the law—the almighty & the high priest, and self the idol; and this idol so successfully counteracts the goodness of God, that under its pestilent influence every good gift is perverted, so that abundance is no safeguard against want, and

even freedom degenerates into misrule. We have searched—we have examined. Let us now return to God, for his word is the only remedy to this wide-spread evil. I would ask the pious and reverend men who so zealously pray for the conversion of "Jews, Turks and infidels" I would ask their flock who join in the prayer, has it ever struck you that the precept which the Lord God of Israel gave through Moses, his servant, "Thou shalt love thy neighbor like thyself," is not merely a sublime and most pure lesson of virtue, but that it is also the most useful lesson of practical prudence and worldly wisdom? Had those financial chiefs and merchant princes who sit in the highest places nearest the altar, been taught and trained to love their neighbors in reality, and not merely in profession, the present unfortunate state of things could never have arisen. But late as it is, it is not yet too late for carrying out that precept, which is at once virtue and prudence. I would ask these merchant princes what you done to succor the working man whom your reckless selfishness has thrown out of employment? The winter will soon aggravate the pangs of hunger by those of cold. What have you done to mitigate those pangs? Does your blind selfishness reply, "their wants are nothing to us. There are poorhouses, there are the soup houses." Reflect. Are poorhouses and soup kitchens the best means to enable the starving workmen to resist the temptation that will incessantly goad them on to replenish the empty cupboards of their worshiped homes with abundance taken from your well-provided and luxuriant abodes? Reflect, I say again, and as you love yourselves love your neighbors.

**RELIGIOUS PARTIZANS.**—Under the cover of religion men perhaps more frequently indulge the bitterness of passion without compunction, than in any other situation. The wretch who wantonly and without some *salvo* to his conscience, attacks private character, feels self-condemned. But the sour sanctimonious, grace-hardened bigot embarks all his

pride, gratifies all his revenge and empties his corroded bosom of gall, and having done so, smoothes over the distorted features of a countenance on which sits the smile of Judas, and says, and half believes, that *he has done God service.*  
*James Montgomery.*

**SLAVES.**—Portland papers, which ought to know, assert that three of the slave vessels recently captured and taken into Havana, were built with Boston and Portland capital, and when captured, Eastern people were on board as officers and part of the crews. Another of the vessels had been owned by parties in Massachusetts, Maine and New York, and was sold with the knowledge that she was intended for the slave-trade.—One had 400 Africans on board, and another 116.

The highest court of law in Great Britain has decided that marriage with a deceased wife's sister is illegal and an offence against common law. A very proper decision.

"In thee, O Lord, do I put my trust, let me never be put to confusion."

### Obituary.

**FELL ASLEEP** in Jesus, at Port Perry, C. W., July 15, 1857, Mary Squire, wife of James Squire, aged 46 years. She was an exemplary Christian, and firm believer in the personal coming of Christ to reign with his saints on the earth.—Her sufferings were long and severe, and she bore them with humble resignation, looking forward with joyful hope to the resurrection morn for immortality in the kingdom of God. Her afflicted husband deeply feels his irreparable loss, left as he is with two lovely daughters in the morning of their days, to care for. Yet he sorrows not as those without hope.—The funeral was attended by a large circle of friends and mourners, July 17, and a discourse was preached by Eld. C. F. Sweet. "Blessed are the dead who die in the 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. XXVIII.] ROCHESTER, N. Y., JANUARY 15, 1858. [No. 16.

## **Destruction of Antichristian Nations, in connection with Gospel-hardened Sinners and Hypocritical Jews, at the Coming of the Lord Jesus.**

WHILST mine ears are saluted with the groans and agonies of the dying, as they are borne from the earth, by every gale that reaches our peaceful homes—my mind rushes forward with lightning speed to that day when Daniel's time of trouble shall be fully realized by an ungodly world,—called by Jeremiah, "Jacob's trouble; but he [Jacob] shall be saved out of it." Therefore, thus saith the Lord, "Blow ye the trumpet in Zion, sound an alarm in my holy mountain;—let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess; a day of clouds and of thick darkness, as the morning spread upon the mountains; a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations."

\* \* \* Before their face the people shall be much pained; all faces shall gather blackness.

"The earth shall quake before them; the heavens shall tremble; the sun and the moon shall be dark, and the stars shall withdraw their shining; and the Lord shall utter his voice before his army; for his camp is very great; for he is strong that executeth his word; for the day of the Lord is great and very terrible, and who can abide it?"

Joel ii. 1-11. "The great day of the Lord is near, it is near, and hastoth greatly, even the voice of the day of the Lord; the mighty man shall cry there

bitterly; that day is a day of wrath and day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities and against the high towers. And I will bring distress upon men that they shall walk like blind men, because they have sinned against the Lord; and their blood shall be poured out as dust, and their flesh as dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy; for he shall make even a speedy riddance of all them that dwell in the land."

Zeph. i. 14-18. "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. \* \* I will destroy and devour at once."

Isa. xlii. 13, 14. To the penitent he saith: "Hear 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. A voice of noise from the city, a voice from the Temple, a voice of the Lord that rendereth recompense to his enemies. \* \* And the hand of the Lord shall be known towards his servants, and his indignation towards 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." Isa. lxxvi. 5-16.

To this last prediction Paul evidently refers, when, addressing the church at Thessalonica, he says, "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you,—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." 2 Thess. i. 6-10.

"Behold the name of the Lord cometh from far, burning with his anger,—and the burden thereof is heavy; his lips are full of indignation and his tongue as a devouring fire. \* \* \* And the Lord shall cause his glorious voice to be heard, and shall show the lighting down of his arm, with the indignation of his anger and with the flame of a devouring fire, with scattering and tempest and hailstones." [Isa. xxx. 27-30.] Therefore, wait ye upon me, saith the Lord, 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 mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy." Zeph. iii. 8. "And I will overthrow the throne of kingdoms; and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots and those that ride in them: and the horses and their riders shall come down every one by the sword of his brother." Hag. ii. 22.

"For behold, in those days and in that time when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people, and for my heritage Israel, whom they have scattered among the nations, and parted my land. \* \* \*

"Proclaim 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; assemble yourselves and come, all ye heathen, and gather yourselves round about; thither cause thy mighty ones to come down, O Lord. Let the heathen be awakened, and come up to the valley of Jehoshaphat, for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down, for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also 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." Joel iii. 1-16.

"God came from Teman: and the holy One from Mount Paran: his glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hand; [the symbol of authority and power;] and there was the hiding of his power.

"Before him went the pestilence, and burning coals went forth at his feet. He stood and measured the earth. He beheld, and drove asunder the nations, and the everlasting mountains were scattered; the perpetual hills did bow. \* \* \* The sun and moon stood still in their habitation: at the light of thine arrows they went forth, and at the shining of thy glittering spear. *Thou didst march through the land* in indignation, thou didst thrash the heathen in anger."—Hab. iii. 3-12.

"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 also 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 heaven 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, [capital of the red land] and a great slaughter in the land of Idumea. \* \* \* For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion." Isa. xxxiv. 1-8.

"Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.—For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity. \* \* \* I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall move out of her place in the wrath of the Lord of hosts and in the day of his fierce anger." Isa. xiii. 9-13.

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. \* \* \* The land shall be utterly emptied and utterly spoiled; for the Lord hath spoken this word. The earth mourneth and fadeth away; the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof. Therefore hath the curse devoured the earth,

and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left, \* \* \* [Israel, &c.] Fear and the pit and the snare are upon thee, O inhabitant of the earth. And it shall come to pass that he who fleeth from the noise of the fear shall fall into the pit, and he that cometh up out of the midst of the pit, shall be taken in the snare; for the windows from on high are open, and the foundations of the earth do shake.—And it shall come to pass in that day that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. [1000 years, Rev. xx. 5.] Then the moon shall be confounded and the sun ashamed when the Lord of hosts shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously." Amen. Isa. xxiv. 1-23.

"Now, therefore, be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption even determined upon the whole earth." Isa. xxvii. 22.

In this work of awful destruction in which the day of the Lord [or Millennium] is to be ushered in, Judah and Israel shall be made powerful instruments in the hand of the Lord; and their land is to be the destined spot for the great and final overthrow of Gog and his mighty army by the Stone smiting the Image upon its feet. "When I have bent Judah for me," saith the Lord;—"and filled the bow with Ephrhim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as a sword of a mighty man. And the Lord shall be seen over them, and his arrows shall go forth as the lightning, and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south; the Lord of hosts shall defend them." Zech. ix. 13, 14.

"But thou Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. Those whom I

have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant, I have chosen thee, and not cast thee away—Behold, I will make thee a new sharp threshing instrument having teeth; thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff." Isa. xli. 8, 9, 15.

"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 the Lord hath spoken it." Obd. v. 10.

"The portion of Jacob is not like them, for he is the former of all things, and Israel is the rod of his inheritance: the Lord of hosts is his name. Thou art my battle-axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms; and with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider; with thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and maid; I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers." Jer. li. 19-23.

"Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion.—But they know not the thoughts of the Lord, neither understand they his counsel: for he shall gather them as the sheaves into the floor. Arise, and thresh, O daughter, (the Jews, or Israel) of Zion: for I will make thy horn iron, and I will make thy hoofs brass: and thou (Israel and Judah) shalt beat in pieces many people: (Gog and his mighty army) and I will consecrate their gain unto the Lord, (Jesus) and their substance unto the Lord of the whole earth."—Micah iv. 11-13.

"And the remnant of Jacob shall be

among the Gentiles in the midst of many people as a *lion* among the beasts of the forest, as a young *lion* among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, *and none can deliver*. Thy (Israel's) hand shall be lifted upon thine adversaries, and all thine (Israel's and Judah's) enemies shall be cut off. And I will execute vengeance in anger and fury upon the heathen, (Gog and his army) such as they have not heard" Micah v. 8, 9, 15.

"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, saith the Lord, I will smite every horse with astonishment, and his rider with madness: I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness. And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the Lord of hosts, their God. 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 again in her own place, even in Jerusalem. The Lord also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah. In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord 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. 2-9.

Here we have a vivid description of the battle of that great day of God Al-

mighty!—a battle which is to be fought after the Autocrat of all the Russias shall have encamped upon Israel's mountains. A solemn day to all who are found identified with the serpent power: but glorious to those who shall be found identified with the seed of the woman.

"For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the *Lord* go forth, and fight against those nations, as when he fought in the day of battle.—And this shall be the plague wherewith the *Lord* will smite all the people that have fought against Jerusalem: Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the *Lord* shall be among them; and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor. And Judah shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold and silver, and apparel, in great abundance." Zech. xiv. 2, 3, 12, 13, 14.

"And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the *Lord God*, that my fury shall come up in my face. For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of *Israel*; so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountains, saith the *Lord God*: every man's sword shall be against his brother. (Yes, brother's sword will be bathed in

brother's blood!) And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone." Ezek. xxxviii. 18–22.

"The nations shall see and be confounded at all their might: they shall be afraid of the *Lord* our *God*, and shall fear because of thee. Behold, it is come, and it is done, saith the *Lord God*: this is the day whereof I have spoken."

Solemn day! Let the unbeliever tremble when he reads the denunciations of God's wrath, speedily to be inflicted on antichristian nations and Gospel-hardened sinners. The contemplation of such awful calamities being just about to overtake and overwhelm a secure, though guilty world, is enough to melt the hardest heart, though it be a thousand times harder than the nether millstone, into compassion! Truly, "it is a fearful thing to fall into the hands of the living God!"

R. V. LYON.

Woodstock, Ct., Dec. 18, 1857.

### Sectarianism.

We often hear about "the one faith," the meaning of which is that *I* or *We* have discovered the sum and substance of all revealed truth. Now, the Scripture expression, "the faith," often means the gospel plan, or God's plan of salvation. Do those who use it thus, really think they have fathomed God's immeasurable plan of redemption? Vain man forbear thy pride. Fall on thy face before the great Teacher and confess thy ignorance, and ask him to teach thee the first lessons of wisdom, viz.: thine own ignorance!

So sure as the above position is taken, sectarian action follows. Here is the germ of a *sect*. Halloo, there sir! Are you a disciple? Well, I think I am. I try to live up to the truth I understand, and to examine all that purports to be new truth, which from time to time, may be presented. This I believe is all God



requires. But see here sir, (we will suppose it is 1842.) Do you believe in '43? Well I am no chronologist, but I think the coming of Christ is near. Well sir, you are not ready to meet the Lord.

We pass to '47 and '54, and the same standard is set up. But time passes on and proves it false. None but a misguided mind ever adopted it. But it was "the one faith" then. Well sir, time is not the test now, but "the third angel's message." Are you keeping the "Pope's Sunday or God's Sabbath"?—Do you believe in, and practice baptism for the remission of sins? Have you been baptized into the faith of the coming kingdom—i. e. the Abrahamic faith?

Now you *must* believe and do these things, or you can never go into the kingdom of heaven. *Who* says so?—*Man*, poor shifting, changing, fallible, short-sighted man! Yes, as you live, he has thrust himself into the chair of the Great Teacher, and gone to framing creeds for us! I mean, he has attempted it. Will our Head and Law-giver yield it to such an one? I think not. He will say, "Ye know not what manner of spirit ye are of." "Receive ye one another, even as Christ received us, to the glory of the Father." How did he receive us? In all our weakness—our childishness. "I have fed you with milk, and not with strong meat, for hitherto ye were not able to bear it, neither now are ye able."

But, Paul, did you not teach them all about the "third angel's message," or "baptism for the remission of sins," or "the Abrahamic faith?" "I have fed you with milk."

Now, bear me witness: I say not that these things are, or are not true. But I do say that a man may be a christian and not believe the theory which is couched under these and the like terms. The assumption that every man must believe these conclusions to which some other man has come, in order to be saved, is monstrous, sectarian, devilish. The time was when the theorist himself did not believe them; nay, though true, he was ignorant of those truths, and of course was under no obligation to be-

lieve them. God requires us to believe *only* so much truth as we perceive. The time was when I was ignorant of the glorious truths of Christ's Second Advent, reign on David's throne, the new heavens and earth, as the eternal abode of the saints, &c., &c., yet I had as much evidence that I loved God, and was accepted of Him, as when I perceived and embraced them. And so it was and is with thousands. Even those who set up their sectarian tests, if asked whether they were christians before they perceived those tests, would tell you they were. How dare they, then, to condemn others, who do not see as they do? How absurd the position! How contradictory of itself! But if it were not absurd on its face, enough to shock a sensitive mind, it involves a difficulty, which I should suppose the most common intellect would perceive at once. It supposes a full grown man, when nought but a child exists. It shuts the door of advancement. No further progress. You have the Abrahamic faith, *in extenso*, or you are not a christian.

Well, there is one thing about the position, outrageous as it is, consistent with itself. I never saw a full grown sectarian, that made any advance "in grace, and the knowledge of our Lord and Savior Jesus Christ." They uniformly stand in their own peck measure, and turn, and turn around in it, all the time so blinded with self-consequence, and self-righteousness, that they cannot perceive that they are only turning in their own little circle. "O, I am so tried with Bro. B., that I can hardly fellowship him as a disciple." "What is the matter with Bro. B.?" "Well—he—well—he don't come into church order, and I believe in church order—and another thing, he don't see some points on *the kingdom*, as we do." "Well, now, I am glad you go for church order—it is, very important, if you recollect, I have advocated it when it was most unpopular—but do you not also know, that the time was when *nineteen-twentieths* of those who believe in the second advent and reign of Christ on earth, scouted the idea, ridiculed and denounced it? And

now you are "tried" with him for believing just what he was taught, but a few years since"? "And as to the kingdom, how long since you saw those points about the kingdom?" "Charity," my brother, "suffereth long and is kind—beareth all things—endureth all things" You, sir, are becoming heretical in your spirit. Take care! "Him that is weak in the faith, receive ye" O sir, if Jesus were here, he would rebuke you—Paul would, and their words do it now. Take care! "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."—*Jesus.*

Yours in hope,

GEO. NEEDHAM.

Del Rey, Ill.

#### Waymarks--No. 5.

Not having written anything concerning my evangelical labors since September last, I have concluded to note briefly some of the most prominent events occurring since that date, which may also exhibit the characteristics of some of the men of this generation.

After attending the funeral of little Ellen Moore, (whose obituary was published in a previous number of the *Expositor*,) I accompanied my wife on a visit to her father, who resides at Lansingville, Tompkins co., N. Y.

On the following Sunday, my father-in-law gave me an introduction to the Methodist Episcopal minister, who came there to preach on that day, requesting him to grant me the pulpit in the afternoon, and also to give the notice at the close of his forenoon discourse, all of which he cheerfully promised to do;—then turning to me, he asked, "Are you a Methodist, sir?" "No sir," I replied: "I claim only to be a christian."

This answer seemed to be quite unsatisfactory, for he unceremoniously left me to take a seat, while he ascended the pulpit without giving me further notice, and proceeded to deliver a sermon of an hour's length, founded on Luke xxiii. 43, in which was shown the sky-kingdom as the territory of Christ's reign, now set up in the hearts of men, and to which

they will be finally admitted when they die, if they are orthodox!

You see, therefore, that I could have had the privilege of sitting near the very throne of this imaginary kingdom, and of having the oil of fancy poured upon me until I was completely mesmerized by its deleterious influence. But because I acknowledged myself only a christian, it was denied me, and also a seat in the pulpit, while he discoursed to his eager listeners, this glorious, fancy-gospel; but all this world-renowned bliss and fleshly enjoyment, I was obliged to forego, because I had acknowledged myself to be only a christian!

After returning home from Lansingville, I soon after left for Dundaff, Pa., where I spent some time in preaching, and visiting old and tried friends there, and in the vicinity of Carbondale, where I was greatly encouraged and refreshed by the timely aid and kind liberality of friends, in these hard and perilous times. From thence I journeyed to Great Bend, Pa. After a few hours stay in the place, I was informed, as at other times when visiting there, that "Madame Rumor," had proclaimed me a "liar," and a very bad man, even "from my boyhood." I found my accuser to be a Methodist Episcopal clergyman from Athens, stationed at Binghampton, N. Y. Rumor also asserted that the above-named preacher, Mr. Mead, had stated that he had known me for many years, and he also knew me to be "a very bad character from my youth up."

I informed the people that I had barely heard Mr. Mead, as a Methodist preacher at Athens, Pa., 7 miles from Ulster where I have lived for the last 14 years; but that I was ignorant of his forming any acquaintance with me during that time, which, if done was entirely without my knowledge, for I had no recollection of having seen him at any time. True, he had preached at Athens, a year, or more, during which time he had occasionally been at Ulster, but I had not seen him. He informed my daughter, however, that nearly ten years ago, he attended the wedding party of her aunt, where he says he saw me.

and Mrs. Sweet, but I have no recollection of seeing him there, and am sure I neither saw, nor spoke with him; yet from his own admission to my daughter, he must have seen and remembered me, for he acknowledged himself to be at that time associated with a company of rowdies outside of the house, to annoy those inside of it, with the savage yells, and discordant sounds, otherwise made by them, and as I was in a position to be seen on that occasion, it is possible Mr. Mead saw me, while the darkness of the night, and the object of his nightly visit, hid him from my vision. And this is *all* the opportunity he has had, to my knowledge, to form an acquaintance with myself; and yet on it, he bases a knowledge of my character sufficient to brand me as "a bad man and a liar" !— Whether or not, he was a Methodist minister at that, I do not know, but suppose he was not.

I will now return to the Bend, and relate what occurred there as the cause of Mr. Mead's course, and evil speaking. Last March I attended a Methodist quarterly meeting there, and requested, through the kindness of a brother that the presiding elder should read to his congregation a notice that I would preach in the Baptist meeting-house in that village, in the afternoon; and the Monday and Tuesday evenings following, naming the subjects on which I expected to speak, "Faith, hope, charity." But when he gave out other appointments at the close of the meeting, he deigned not to notice mine at all;— and I, therefore took the liberty to announce to the congregation my several appointments, and the subject of each discourse, the last to be on charity. As I subsequently learned that some thought I did very wrong in naming my appointments in their meeting, "because it disturbed them," it was not difficult to discern what manner of spirit they were of.

Well, while fulfilling my appointment, I took occasion to say to my audience, that there was quite a difference between the conduct of the Methodists in that place, and those in Ulster where I had lived for many years; for there I had

not only had my appointments given out by the Methodist preacher there, but had been invited by him to occupy the pulpit of the new Methodist church at Ulster, &c. When Mr. Mead came to the Bend and hearing of my remark, it is said that he went about saying that "it was a lie;" that "I had not preached in the new Methodist church in Ulster;"— neither had his brother minister there, ever shown me such courtesy as to notice my appointments; that I had manufactured the whole story for effect—further that he was well acquainted with me, and knew me to be a "*vile fellow* from my youth up to manhood," &c.

When I arrived at the Bend, as I have before stated, I was soon informed of the scandalous reports in circulation, and wrote to Ulster by the first mail, hoping to get testimony other than my own statement, which had been discredited, before my engagements would compel me to leave the place.

In good time the reply came, which I read to large and attentive congregations on the following Friday and Sunday evenings. Here are the contents of the note from Ulster:

"*To whom it may concern, greeting:* This may certify that by the consent of the Trustees of the Methodist Episcopal Church in the village of Ulster, Eld. C. F. Sweet has been in the practice of occasionally preaching in said church, and has never been refused by us, or any of the Trustees of the house, when he, or his friends have made application for the same.

G. H. VAN DYKE, } Trustees of  
 "H. S. DAVIDSON, } M. E. Ch.  
 "Ulster, Oct. 20, 1857."

I also received in the same envelope, the following from the chorister of the Ulster choir:—

"I, the undersigned, asked of all the Trustees of the Ulster M. E. Church, the privilege for Eld. C. F. Sweet to preach therein, and they all gave their consent; also, when he preached I was present, and as usual, led the choir. I was present also when *our Methodist*

preacher gave out an appointment for Eld. C. F. Sweet.

"W. B. HOLCOMB,  
"Chorister."

On the same sheet, I also found the following from some of as good citizens as Ulster contains:—

"We, the undersigned, know that Eld. C. F. Sweet has preached in the new M. E. church here, for we have been present, and heard him at different times.

"G. Burney, esq., F. E. Barber, J. Bowman, H. J. Davidson, I. Gordon, J. Smith, I. Smith, H. Heath.

"P. S.—Any amount of respectable names can be given, if further desired."

Having by overwhelming testimony proved my statement true, I told the people that as "the lie" no longer rested on me, the matter would be left at once, themselves being judges where the charge of falsehood belonged.

Everywhere I find this same bitter hostility to the word of the living God, and a blind "zeal not according to knowledge" is leading the teachers to perdition, and many there are following "their pernicious ways," by reason of whom the way of Truth is evil spoken of.

On leaving the Bend, I returned home, remaining 2 days, and then left for South Creek, from thence to Milford, where I spoke to the people—from thence onward to Reynoldsville and Searsburg, where I again had the happiness of meeting my true yoke-fellow,—Eld. A. Guthrie, whom I love in the truth. He stands there in Searsburg as firm and immovable as the rocks of Gibraltar, and will, in spite of all the advocates of tradition. O Lord, pity the man who calls himself a *christian*, and the Bible his only creed, who will persecute an acknowledged godly man for a difference of opinion only!

Bro. Guthrie accompanied me to Bradford Hollow, where we found that the Baptists had a protracted meeting in session. As they were ignorant of our appointment until after our arrival, we felt constrained to address the language of Abraham to Lot, "Let there be no strife between us," if you choose the vale, then I will take the hill; and thus

made an appointment to preach in the town of Oratze, more than a mile from Bro. Forrester's, and where I delivered 6 discourses to very attentive audiences. Satan, however, manifested himself here, in a manner of which I will not now speak. From thence I visited East Springwater, spake once in M. E. Ch. at Liberty Corners, and spent Saturday and Sunday at Springwater, where a good and joyful season with the friends there was experienced.

On the Sunday evening I was there, I listened to a sermon preached by the celebrated Millerite, Joshua V. Himes. His subject was the Kingdom of God, and with some few exceptions, I thought his doctrine according to Moses and the Prophets, Christ and his Apostles. He, however, overlooked entirely the Melchizedec priesthood, nor did his discourse require it, for he stated that "the advent of Christ would put an end to "probation, sin and sinners;" and of course where no sins are to be remitted, there would be no necessity for that office. Yet his sermon was far in advance of that of the Methodist, (whose house he occupied,) his location of the kingdom on this earth, instead of its being already set up in the heart; and their minister being present, it might be supposed that a flood of light must be descending upon his mind, whether the darkness comprehended it or not.

It was also, quite amusing to witness the movement of the affair. Elder Himes, on closing his discourse, descended from the pulpit to the altar, and gave out a hymn; after the singing thereof, he called on the Methodist minister to "close by prayer," to which he consented; but it appeared to be hard work to pray, after such a thorough refutation of Methodist gospel; and he therefore said but little more than to thank God that "they had received into their hearts the blessed kingdom of Jesus, which was righteousness, and peace, and joy in the holy ghost, then closed his prayer by asking God "to bring us to the kingdom we look for," he did not say *heaven*, which we all know is the kingdom he and his followers look for; that idea Mr. Himes

had utterly demolished, so he "split the difference," and very reverentially asked God to bring them (the Methodists) to (heaven,) the kingdom they look for, and also that he would take Mr. Himes and his followers to the new earth, which Mr. H. had clearly shown to be the territory of the kingdom *he* looked for. Now, why cannot all men be as gentle and accommodating as that; and compromise the truth, if need be, and keep on the popular side of the question? If all men would act like that, we might then blot out the text which reads, "first pure, then peaceable," &c. It appears to me, that if Mr. Himes preached the truth relative to the location of the kingdom that professed ministers of the gospel should have acknowledged it heartily, or if he believed it to be heresy, it was his privilege and *duty* to correct them with a thus saith the Lord.

I fear the man was convicted of the truth, which he was unwilling to confess. But this notion concerning the kingdom of Jesus being heaven, will soon be numbered among the fables which have passed away,—then shall the blind see, and the ignorant utter knowledge.

On the 23d I left Springwater for Eagle Harbor, called on the friends at Hemlock Lake, Honeoye Falls, and Rochester. Financial matters in the city are truly distressing—much worse than in the country, which should awaken the brethren everywhere to consider the embarrassment under which the editor of the *Expositor* labors, and teach us all to retrench and reform in our expenditures as far as possible in these times of fashionable prodigality, that we may be enabled to live peaceably, read the *Expositor*, and other advocates of the truth, without the extreme mortification of thinking *I owe the editor or printer*. I know brethren, that Bro. Marsh is exceedingly hard-pressed—his hard-working laborers are on half-pay—he is getting deeper and deeper in debt for paper, &c., and what he will do I know not; but this I do know, if *all* would pay their dues, and keep their remittances, \$2, or even \$1, paid in advance,

it would be far better for all. Try it, brethren, and see.

C. F. SWEET.

Albion, N. Y.

### Syrian Exploration.

(Continued.)

"If we unite the only good, natural harbors on the Syrian coast of the Mediterranean Sea and Persian Gulf by a line, it passes entirely to the west of the river Euphrates. This line extended and representing a trunk railroad, has important and extraordinary relations with more than one country. A railroad has been projected as straight as the country, and the vast but well adapted desert plains will admit, between the port of Alexandretta on the Mediterranean Sea and that of Grane on the Persian Gulf. The most correct maps exhibit how such a trunk road, as it were, binds together two great lines, viz: one drawn from London to Sidney, and the other from London to Bombay. As the trade of Syria, on the Mediterranean, is chiefly confined to Alexandretta, Tripoli, and Beyrout, especially the last, various branch roads have been proposed. It has been thought best, however, first to unite Beyrout, by the pass in Lebanon, near Sidon, with Damascus.

This connects the two most populous cities of the country, and at the same time passes through and near the most fertile sections of Syria and Palestine. In order to gain a point nearer a natural center for the Caravan trade of the Desert, this branch should be extended to Tadmor (Palmyra.) A branch from Tripoli to Tadmor would certainly be the shortest. The nature of the country, however, may not admit of its construction in any way better than a zigzag line. That proposed from Seleucia to Aleppo is too far to the north for our wants. On reaching a point to the east of Tadmor by the Beyrout branch, as suggested, a portion of the trunk railway could most speedily be commenced southerly to Grane, which connects by the Persian Gulf with the waters of the Indus, &c. That portion of the trunk rail-

way to the north of Tadmor, towards Alexandretta, and an easterly branch towards Bagdad and Persia, could be undertaken more slowly, if thought advisable.

"The Euphrates in this plan is principally used to irrigate the desert sections, and furnish the road and settlements with water. A junction, finally, of the Euphrates with Tadmor by a canal navigation and irrigation, as another 'Baree Doab' in the Punjaub, India, will supply all that possibly may be required; or that the springs of water which exist there will not be able to supply in the future. The increased commerce and population of the first sections would, by such a canal, possibly anticipate and sufficiently prepare the country of the southern section of the Euphrates, and bordering the Shat-el-Arab, for the more speedy and substantial construction of the railway to Grane. The serious difficulty to be overcome in all the plans yet suggested, is the overflowing and consequent unhealthy condition of the country near and below the junction of the rivers Tigris and Euphrates.

"This project is looked upon as self-supporting from its local trade. In its beginning, and especially its desert section, it connects and increases the caravan commerce of Central Asia, at a better point than has yet been proposed. The transit to India from the Mediterranean Sea, is equally affected by the same means. The carrying out of the plans would expedite the *complete* establishment of the principle of toleration and religious freedom, as set forth in the recent concessions of the Sublime Porte.

"The restoration of a desert has not been connected with any plan as far as known, although all have admitted that there is a great want of water in certain places, not excepting even 'that great river.'

"It is thought that there is enough to do; that Anglo-American enterprise would most speedily form a politico-commercial union of great advantage to both nations, especially in developing the dormant resources of that portion of the East. This plan would contribute

its share to ameliorate the condition of vast populations, and finally give them even a higher grade of civilization than we enjoy.

"The air lines from London to Sydney or Bombay, intersect some of the most prominent commercial emporiums of Europe, Asia, the East Indies, and Australia. Among others should be mentioned Strasburg, Trieste, Constantinople and Batavia. Besides these lines, others equally striking and interesting might be drawn. Baron Von Haxthausen's work on Trans-Caucasia, shows in the preface, lines not generally known to the world. Among other ideas we should not neglect to mention the importance of the irrigation of the desert with reference to the ravages of the locust, to the avoiding to so large an extent the difficulties of keeping in repair the embankments of the river Euphrates, and the annoyances arising from some Arab tribes. By the cultivation of trees, already referred to, the rains would most probably be restored, and the desert speedily made to contribute to the support of a great trunk railroad. The late discoveries in the manufacture of iron, the great speed attainable by the enlarged locomotive; the recent improvements in sub-marine engineering by 'the nautilus,' and its adaptation to the construction of harbors, prove that individual, and even national interest is fast merging into that of all mankind.

"The shortest line from the Mediterranean Sea to the Persian Gulf would connect Joppa and Grane. The true complement of the Isthmus of Suez Canal is this southern line of railroad. The increasing trade, after the construction of either of these projects would render the other indispensable. A southern direct line of railway would have to depend on Artesian wells for water, at least for that portion of the Syrian desert where it is impossible to use the waters of the Jordan and the Euphrates. The depression of the valley of the Jordan might possibly be avoided by running to the south of the Dead Sea; but here, judging from our want of knowledge, there is need of exploration.

Until further investigation on the advantages of Wady Sirban, the disputed levels of the Syrian desert, and other points briefly set forth in 'The Report of the Committee on resuming the U. S. Expedition to the Jordan and Dead Sea,' recently published in the Bulletin of the American Geographical and Statistical Society: we cannot speak confidently of the comparative merits of any plans. A general hydrographic reconnaissance, or the survey of the coast of Syria and Palestine, especially of that portion near and to the south of Jaffa, is much wanted. What the present improvements in submarine engineering could effect at any point on the coast bordering the desert section of Palestine, is not known. All the maritime powers, not excepting ourselves, are interested in a speedy survey of this portion of the Levant.

\* \* \* \*

"It is only by railroads on the Syrian Desert, that Great Britain, France, the Jews as a people, the United States, the Mahommedans, including Arabs and others, can be commercially united.— Either railway, the shortest being about 850 miles, map measurement, would traverse the entire length of the plain of the El-Hamad or Ed-Dahna, the Arabia Deserta of the old geographers, and Syrian Desert of others. It would almost seem that it was for this that God created the vast plains of the El-Hamad, as their foundation is most remarkably adapted for this purpose.— Neither hills, mountains, nor valleys are found on the great plain as far as it is known. Besides the use which could be made of the plain of Aleppo and the flat country and hard soil near the Euphrates, there is said to be 'a midway ridge,' which might answer for a natural water-shed or for a common road.— This is crossed by the great road 100 feet wide, now said to be as well paved as any street in Paris or London, and with wells for each day's journey.— This paved road is justly called the greatest work of that astonishing people, the old Romans.

"Volunteer individual effort can yet

do much, as it has already done in the expedition to the river Jordan and the Dead Sea. The geological reconnaissance of the Lebanon mountains by Hendry J. Anderson, M.D., LL.D., has received its well merited praise from both sides of the Atlantic. What influence any one individual can exert to procure such information as is wanted, in order more speedily to bring about its attendant blessing, is best known to themselves. On this Desert, irrigation is alone wanted for a successful cultivation of the soil throughout the year. This is shown after rains, by the flower-bearing bushes and good pasture. To supply this deficiency it is thought possible to turn the Euphrates and Jordan into the Desert. The 'narrow and wonderful ravines' of about 100 feet in depth, the old beds of the Euphrates, the gigantic ancient canals wanting so little repair, are all adapted to this purpose.

"The proposed magnificent harbors of Alexandretta and Grane, not only rival the finest in the world, but are most advantageously situated. The old inland basins at Seleucia 57 acres in extent,— 'the Euphrates Valley Railway Company' expect to put in good order for the railway to Aleppo. The cost of this and another artificial harbor near Jaffa, cannot be told until the proper surveys and estimates have been made. The junction of the southern line of railroad by a coastwise branch, or one through the valley of the Jordan, or the Haouaan, so as to unite with the road at Beyrout, Damascus, or even with Egypt, it is only necessary to mention.

"The connecting sea-routes through the Mediterranean Sea would bind together many nations. A canal piercing the Isthmus of Corinth 6 miles, would extend commerce through Greece and her archipelago to Austria and all Germany, also over northern Italy to France and Great Britain. Either of the Syrian Desert trunk railroads would become, as it were, a new Dardanelles and Bosphorus, not to a Black Sea, but to an Indian Ocean and the great Pacific. International companies may yet open these roads so that all nations may be

equally interested, and their vessels of commerce act as a mutual check upon the other. In this way it is possible that vessels of war may finally lose their importance.

"If India alone, with a population little less than 200,000,000, advancing in productive industry every year, requires a railway of over 1000 miles in length so zigzag in its course as to touch at Shuster for the best opium, or at Bagdad to politically influence Persia, it will be built, and that possibly by the Euphrates Valley Railway Company.— For they say, 'We are far from accepting the Ja'ber Castle line as the final solution of the great problem—the shortest route to India. We accept it as an instalment only, confidently looking forward to the day when the company which now proposes the first step in the right road, will carry out the extension of their line, and connect the Mediterranean and the Persian Gulf by an iron road.' The cost of building or taking a Sevastopol, it is unnecessary to ask. The commercial man as well as the statesman, should study the influence of such a road on the true development of that country, especially Syrian Arabia.

"The shortest possible routes to India, China, and Australia, are now not only the attracting the statesman, merchant, capitalist, but even the philanthropist; because what increases commerce benefits all. The Syrian Desert is, therefore, the most important of the great thoroughfares by sea and land, being the link to unite and civilize all mankind by commerce. A desirable result might be obtained could such roads as are proposed, not only be constructed by the combined skill, and exemplify the peculiarities of taste, durability and speed of French, English and American engineers, but the exploration be primarily conducted under their various national but united talent. If our Government took the lead in this matter, it would be followed by others, as has been done both in the late Japan Expedition and in deep-sea soundings across the Atlantic Ocean.

"In a memoir, dated London, Janu-

ary, 1857, and dedicated to the Earl of Clarendon, by W. P. Andrew, F. R. G. S., it is stated that 'the route to Australia by way of Southampton, Alexandria, and Suez, is practically quicker by 10 days than by way of Panama. It is a common mistake that the road via the Isthmus of Panama is the shortest from London to Sydney. The two routes stand in the relation of 8400 geographical miles via the Euphrates, and of 9900 geographical miles via the Isthmus of Panama, or 1500 geographical miles in favor of the Euphrates route.'

(To be Continued.)

### Chronological Order of the Books of the Old Testament.

#### B. C.

- 1491 Genesis.
- Job.
- 1491 Exodus.
- 1499 Leviticus.
- 1451 Deuteronomy.
- 1451 Numbers.
- 1427 Joshua.
- 1406 Judges.
- 1312 Ruth.
- 1055 1 Samuel.
- 1018 2 Samuel.
- 1015 1 Chronicles.
- Psalms.
- 1013 Song of Solomon.
- 1004 1 Kings, I.—XI.
- 1004 2 Chron. I.—IX.
- 1000 Proverbs.
- 975 Ecclesiastes.
- 897 1 Kings, XII. &c.
- 862 Jonah.
- 800 Joel.
- 787 Amos.
- 750 Micah.
- 740 Hosea.
- 713 Nahum.
- 698 Isaiah.
- 630 Zephaniah.
- 626 Habakkuk.
- 623 2 Chron. X., &c.
- 560 2 Kings.
- 588 Jeremiah.
- 588 Lamentations.
- 587 Obadiah.
- 574 Ezekiel.
- 534 Daniel.



520 Haggai.  
520 Zechariah.  
509 Esther.  
457 Ezra.  
434 Nehemiah.  
397 Malachi.

## EXPOSITOR AND ADVOCATE.

"THY WORD IS TRUTH."—JESUS.

ROCHESTER, N. Y., JAN. 15, 1858.

### Principles of Morality.

Reader, are you a subscriber for the *Prophetic Expositor*? If so, have you paid your subscription? If not, can you do so? If you can, why not do this at once? Is it just not to pay your honest debts? How can you be blessed in reading a *religious* paper which you neglect to pay for? Do you expect to go into the Kingdom at the expense of others? If so, you will be woefully mistaken. If you cannot pay, then why not inform us to that effect, that we may either stop sending the *Expositor*, or have the privilege of forwarding it to you without charge? You are not too poor to be just, and it is a violation of this virtue to neglect making payment: or, if you are unable, to inform us of your inability.

If any take offence at this, it will only indicate that they are actuated by selfish principles: if the persons we address treat the matter with further neglect, that will show them to be lacking in moral integrity. This debt is one of *honor* and *confidence*. We have reposed confidence in you as a disciple of Christ—by neglecting to pay, you betray that confidence. We leave the matter with you, and would remark that you are not only *legally*, but *morally* and *religiously* bound either to pay us *forthwith*, or inform us why you cannot do this.

### The City of the Great King:

Or, *Jerusalem as it was, as it is, and as it is to be.* By J. T. Barclay, M.D., *Missionary to Jerusalem.* Philadelphia, Pa., James Challen & Sons. 1858. Price, \$3.50.

With much pleasure we acknowledge the receipt of a copy of this valuable work

from the publishers; from a hasty examination of it, we do not hesitate to say that it is all, if not more than the previous notice of it has given us cause to expect.—That our readers may judge of the general character of the work, we give the publisher's announcement, also the last chapter of the book.

"This work is presented to the public, believing that much will be found in it of great interest and value to all classes of the religious world, and to those who would see the hand of Providence in the history and fortunes of Israel, and the nations with whom they have been associated, for more than 3,000 years.

"The name of Dr. Barclay—a resident missionary in Jerusalem for three years and a half, is now favorably known, both in Europe and in this country, for the valuable discoveries he has made in the Temple Enclosure and other sacred localities, to which he was admitted by special firman, and for the aids he has furnished to many distinguished tourists, in the Holy Land, which have been in all their recent works repeatedly acknowledged.

"The City of the Great King,' on every page of it, shows the extent and accuracy of his labors; and his Map of Jerusalem, now before the public, is justly esteemed the only reliable one known. His close observation of facts and conscientious adherence to truth, together with his long and patient labors in the prosecution of his task, cannot fail to commend this book to the confidence of the public."

With the exception of what the author says in the following chapter, concerning the "overhanging golden city," and the Savior not dwelling "upon the earth in *propria persona*," we fully endorse. As it is, we commend the work to our readers, believing it to be well calculated to aid in the accomplishment of the great work now in actual progression, relative to the restoration of Jerusalem, the "city of the Great King" to its promised grandeur and glory.

Orders may be sent to James Challen & Sons, Philadelphia, Pa.

## JERUSALEM—AS IT IS TO BE.

"Glorious things are spoken of thee, O city of God!"

## MILLENNIAL JERUSALEM.

*Mene, mene, tekel upharsin*, was the terrific verdict denounced alike against the empire of the Chaldees, its haughty monarch, and its mighty capital, "the beauty of the Chaldees' excellency;" and upon many a splendid city of antiquity has "Ichabod" been written: but of *Jerusalem*, Jehovah says, "I have graven thee upon the palms of my hands: thy walls are continually before me: I will make thee an eternal excellency." We accordingly find that however often doomed to utter destruction by her merciless spoilers and subverters, phoenix-like, she has always risen from her ashes in due time. For the same Almighty Being that not only suffered these chastisements to be inflicted upon the Holy City, but declares in judgment for her sins, "I will make Jerusalem heaps and a den of dragons—Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountain of the house like the high places of the forest," also declares in fulfilment of his inscrutable decrees, "because they call thee an outcast, saying, This is Zion, whom no man seeketh after, 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"—"it shall not be plucked up nor thrown down for ever."

It is strongly intimated in this comprehensive promise, that the city would not only be fully restored, but be built up according to her ancient landmarks. And that such a re-edification was literally accomplished under those great reformers and restorers, Ezra, Zerubbabel and Nehemiah, we have abundant evidence in the memoirs of the admirable Tirshata, and the zealous Scribe. But the same Divine Being who so graciously promised its restoration, is pledged also for its enlargement beyond its ancient boundaries. And to any one at all acquainted with the history

of Jerusalem and topography of the city and its environs, the truth of this declaration will abundantly appear.

\* \* \* \*

And to this permanence and prosperity of the Holy City throughout the Millennium, Zechariah also abundantly testifies in the last chapter of his prophecy—10th verse. "And it shall be lifted up and inhabited in her place, from Benjamin's Gate unto the place of the First Gate, unto the Corner Gate; and from the Tower of Hananeel unto the King's Wine Press." The landmarks here indicated seem expressly designed to mark out the ancient capital of the Jewish kings, and purposely to exclude much of Cœnopolis—the large addition made by the apostate Jews under Agrippa: and not without special reason, for Jerusalem is yet to be surrounded by another enclosure, whose prescribed limits, of course, the city bounds must not transcend—a fact most significantly indicative of long-premeditated design and superintending providence. This wall of the sanctuary—seen in vision by Ezekiel—is a square of 500 reeds, or rather more than a mile on each side, around which extends a narrow suburban strip 30 yards in width. If the southern boundary of this square be located so as to coincide with the southern limits of the ancient city, and the western line adapted to the western limits as closely as it can well be, there will be a considerable vacant surplus on the east and north of the city; and the Temple area will fall about the center of the enclosure, in accordance with the intimation conveyed by the prophet in his description of the Holy City and vicinity. (Ezek. xlv.) This extension of the bounds of the city will render its area rather greater than any phasis under which it has heretofore existed: and with this enlargement on the north and east, still more completely will "the whole valley of the dead bodies and of the ashes, and all the fields unto the Brook Kedron, unto the corner of the Horse Gate toward the east, be holy unto the Lord." Whilst the Temple seen in vision by Ezekiel—so far at least as its details are

given—bears a general resemblance to that of Solomon and the later structure erected by Zerubbabel and repaired by Herod, according to the accounts of Josephus and of the Talmud, it is yet not designed after either. In order to locate this Temple and the surrounding “sanctuary” within the compass of Moriah’s surface, it has been seriously proposed to change the text and substitute *cubits* for *reefs* in some passages, after the example of the Seventy. Who took the liberty of making such an alteration, no doubt under the impression however ill-founded—that the prophet was describing the fashion of the Temple to be erected on the restoration of the Jews after the seventy years’ captivity. But, as Dr. Scott well observes, “if men allow themselves to substitute one word for another in the sacred text, because the alteration would render that consistent with their systems which otherwise would be incompatible with them, there is no knowing to what lengths they may proceed.—Surely it is better to acknowledge our ignorance on such abstruse subjects, than to support a favorite scheme of interpretation by giving countenance to so dangerous a measure.”

A sentiment surely worthy of all acceptance; and especially in reference to the portion of Scripture now under consideration, which has always been esteemed by the Rabbins so abstruse and difficult of exposition in some respects; yet, the adaptation of the Temple and courts described by Ezekiel to the Temple Mount at least is attended with no special difficulty, and certainly requires no such reduction as that proposed. The area of Mount Moriah is abundantly adequate to the accommodation of the projected Temple and all its courts. And there is certainly no kind of objection to the enclosure of the whole city within 500 *reefs* quadrilateral, constituting the boundary between the sanctuary and the profane place—provided, at least, that it be remodelled and inhabited only by the Prince, the Priests, Levites, &c., in attendance on the Temple service.

But while the exterior enclosure of the

sanctuary described by Ezekiel is so much more extended than those of the former Temples, the sacred fane itself, as well as the other corresponding structures, is but slightly larger. Their respective dimensions indeed are generally identical as far as recorded; but it must be remembered that the cubit used by “the man” in measuring Ezekiel’s Temple is the “greater cubit”—being 21.648 inches in length, while the measurements of the other Temples were given in the “common cubit” of 18 inches—shorter than the former by a handbreadth, which is rated at nearly 4 inches. (Ezek. xl. 5; xliii. 13.) And besides this discrepancy in size, there is also a considerable dissimilarity in the internal arrangements. In the former Temple there were four courts—that of the Priests, that of Israel, that of the Women, and that of the Gentiles: whereas in the Ezekiel Temple there are only two mentioned—the Inner and the Outer, or “Utter court.” But there are many points of difference between the Ezekiel or Millennial Temple,—and the old Jewish Temple in any of its former phases—all going to show a modified ritual adapted to the Millennial age.

That this Temple is not to be erected before the final advent of the Messiah is obvious from the declaration of the Lord by Zechariah (vi. 12), “Behold the Man whose name is the *Branch*; and he shall grow up out of his place, and *He* shall build the Temple of the Lord.”

The Temple and courts are described by the prophet as being in the midst of a square plat called the “Sanctuary;” surrounded by a wall 500 cubits long on each side, situated in the midst of the “Holy Oblation,” a special reservation of territory about 51 miles in length and 20 1-2 in breadth, which is assigned to the Priests as their place of residence. Contiguous to this “possession of the priests,” is that of the Levites, of the same dimensions—lying immediately on the north; and to the south lies the “possession of the city,” the same in length, but only half the breadth of the two other portions, called

also the "profane place, for the city for dwelling and for suburbs for them that serve the city." This great city—Yehovah Shammah—is a square of 10 and a-fourth miles on each side, inclusive of its suburbs; half a mile wide, and occupies the exact middle of this last portion.

It is thus seen that these three portions united form a rectangular quadrangle of 51 miles on each side, quadrating with the cardinal points of the compass, which being protracted upon the map of Palestine, will be found to occupy nearly all the region of country lying between the Mediterranean and Perea. On the eastern and western faces of this immense square the Prince is assigned his "portion"—the exact quantity not specified—but doubtless including all that triangular tract between the Holy Oblation and the Mediterranean on the west; and the immense parallelogram extending from the eastern side of the oblation, between the new divisions of Judah and Benjamin, entirely to the border of Perea. It will be seen on inspecting the accompanying map, that the lots respectively assigned to the different tribes of Israel, differ very materially in position from the former partition under Joshua—being arranged nearly in a reversed order. And although this great Oblation is situated much nearer the southern than the northern border of the newly-apportioned Holy Land, yet there being only 5 divisions below and 7 above—and the land also being much wider below than above—the divisions are nearly equal in capacity, though so widely differing in length and breadth. And this remark will apply with equal truth to the entire country in its utmost boundaries, from the Euphrates to the Mediterranean in one direction, and from Mount Anaus to the Red Sea and Persian Gulf in the other—as it does to the restricted limits described by Ezekiel.

The *exact* location of the Holy Oblation within this district of country, though so minutely described, is not very clearly delineated, and hence cannot be determined with absolute precision. But upon the

supposition that the Temple is to occupy its former site, and the "very high mountain" to the south of which the Great City is to be located is Jebel Furcidis or Frank Mountain (Beth-haccerem), its northern boundary will run due east from a point on the Mediterranean coast about 20 miles above Jassa, to the western declivity of the mountains of Ammon and Moab; its eastern side will lie a few miles east of Jordan on this declivity; and corner with the south line near the mouth of the river Arnon, thence crossing the Dead Sea, and passing a short distance south of Jebel Furcidis, and the ancient Jeba will unite with the western border 8 or 10 miles north of Beersheba.

If "the living waters that go out from Jerusalem," as recorded in the 14th chapter of the prophecy of Zechariah, be identical with the waters described by Ezekiel in the 12 first verses of the 48th chapter of his prophecy, as issuing from the Temple (and they undoubtedly are), then must the Temple be built upon its ancient foundations in the Holy City. And that the city is to be rebuilt upon its ancient site—(and if not under the very metes and bounds that circumscribed it at the period of its subversion by Nebuchadnezzar, at least as extensively), is also evident. (Jer. xxxi. 38-40, and Zech. xiv. 10.) That the "very high mountain" on the south of which the prophet saw the future city in vision, can be no other than Jebel Furcidis (that celebrated signal station in days of yore), is sufficiently obvious from a consideration of the fact that there is no other mountain in all southern Palestine to which this expression could apply with the least propriety. A circumstance strongly corroborative of this conclusion, too, is found in the fact that this mountain is situated just on the northern border of the belt of country that is to be levelled "as a plain—from Geba to Rimmon, south of Jerusalem." And for what purpose is this rugged region to be reduced to an even surface, but as a site for the vast Millennial City—Jehovah Shammah!

This city of cities will cover an area of more than 100 square miles; and will number its inhabitants by millions. It can be rendered very accessible by a short railway from Al Arish, Askalon, or perhaps still better—Gaza—reputed the very best seaport on all the coast of Syria; and the construction of a railroad to Ez'ou Geber, Solomon's celebrated seaport at the head of the Elanetic branch of the Red Sea, is also entirely practicable at a small cost. The commerce of the East once flowed mainly through a channel almost identical in position with the route here indicated, between the Mediterranean and Indian Ocean; and it is doubtless destined again to become the great highway of trade and travel between the East and the West.—Such a city, in such a climate, in a position so advantageous in a civil, commercial and geographical point of view, might well claim to be the mistress of the world, when Judea shall have again become inhabited by its rightful owners. But still it is to its neighbor, a few miles to the north—the City of the Great King—the joy of the whole earth—that this supremacy is assigned in the coming age by Him who is Governor among the nations—the King of kings and Lord of lords.

We learn from the prophecy of Zechariah (xiv. 8), that at the coming of the Lord 2 most copious perennial streams of water shall burst forth from Jerusalem—one going forth towards the Mediterranean or "hinder sea," and the other towards the "former" or Dead Sea—developed apparently by the great earthquake. And as this earthquake shall rend Mount Olivet asunder and produce a "very great valley," running eastward, apparently for the purpose of conveying one of the life-giving streams to the parched desert below, will probably effect other physical changes in the immediate neighborhood of Jerusalem; as well as in the depression of the land from Geba to Rimmon. It will be useless to speculate as to the course the western stream will pursue—though it would seem from the 3d chapter of Joel, 8th verse, in connection with the declarations of Ezekiel

(xlvii. 1-12), that the course of the eastern river is very definitely marked out.—though there is no valley in the neighborhood of Jerusalem known at the present day by the name there designated, Shittim. Wady-anak-Nazal, however, would seem to be indicated as the most natural channel, and may originally have been called Shittim.

We are not informed *where* the healing stream bifurcates—if indeed there be only one source of the waters—or in what part of the Temple enclosure, or of the city the second fountain arises—if there be 2 distinct sources. Ezekiel only measures and describes one; but Zechariah clearly indicates the existence of 2, and inasmuch as that which flows eastward arises on the east of the Holy House, that which flows westwardly probably rises west of that building. If so, it must necessarily fall into the Tyropæon, and if left to itself, would naturally be carried down Wady enNair into the Dead Sea, unless it be conducted out of it westwardly by an aqueduct, or else the earthquake divert it in the same direction either by opening a new channel or by blocking up, or elevating some portion of the present Wady-en-Nair. It would be perfectly practicable, with very little labor, to conduct a stream issuing from the Temple area to the region of the future Jehovah Shammah by a short serpentine canal conformed to the requirements of the ground about the upper portions of the Tyropæon, Mount Zion, Hinnom, &c.—situated as the ground now is. This western stream may thus readily be conducted to the great city, and thence, after irrigating a large portion of arid region of southern Judea, enter the Mediterranean at el-Arish, or by any of the numerous valleys that empty into the Mediterranean. We have no positive information as to the *size* of this river; but if it be as large as that emptying into the Dead Sea, it may be rendered very serviceable, not only for the irrigation of a large district of country, but for internal boat navigation. If it be true that the desert of Arabia was once an inland sea or lake,—

and is still depressed below the level of the sea, may it not be re-filled either from the sea or by this river? It will be recollected that while Jerusalem is 3027 feet above the Dead Sea, its elevation above the Mediterranean is only 2610 feet; and that Jehovah Shammah will be much more depressed.

The waters that issue out eastward seem to undergo no increase in passing from the altar through the surrounding buildings, nor perhaps for a farther distance of 600 yards; but at this point, at the least, the fountain becomes a stream ankle-deep;—1200 yards from the sanctuary it becomes knee-deep, at a distance of 1800 yards it is found to be loin-deep; and when it is last measured, at a distance of 2400 yards (more than one and a third miles) from the wall of the sanctuary (by which time it has passed through the cleft in Mt. Olivet), it has become more than chin-deep—"risen waters to swim in, a river that could not be passed over." Whether the river becomes still deeper, and what is its width, we are not informed; but it is probable that it receives no further increment. Its gradual augmentation thus far, at regular intervals of one-third of a mile, seems to be due to subterranean accessions received from the rent bowels of Mount Olivet.

Should this river rush immediately down this valley into the Dead Sea, it would produce a succession of rapids, cascades, and cataracts unequalled in all the world; for the distance being only about 15 or 20 miles, and the difference of altitude nearly 4000 feet, the rate of descent could not be less than an average of 200 feet per mile, or 1 foot in 26—a fall of 4000 feet in 20 miles! while the entire fall in the Mississippi, throughout its whole course of 2000 miles, is only 1575 feet! What inconceivable power for the propulsion of machinery! What teaming luxuriance must crown the banks of this fertilizing and vivifying stream, and especially if the waters be made to meander along the declivities of the once frightful barren and desolate desert! How surpassingly beautiful the evergreen landscape in which this life-giv-

ing river sweetly meanders—where "grow all trees for meat whose leaf fadeth not,—neither shall the fruit thereof be consumed, bringing forth new fruit according to his months—the fruit thereof for meat and the leaf thereof for medicine!" (xlvii. 12.) Then indeed will "the wilderness and the solitary place be glad, and the desert rejoice and blossom as the rose!" These are the gladdening waters of which the exulting Psalmist spoke in vision—"There is a river the streams whereof shall make glad the city of God, the Holy Place of the tabernacles of the Most High." (Ps. xlvii. 4.)

We are not positively told that the waters issuing to the west will possess those wondrous properties that characterize the eastern river; but it is altogether a legitimate inference, that they will be similarly endowed. And if on the banks of this refreshing and fructifying stream, adorned with those health-imparting and life-giving trees, the Highway of Holiness shall lead from Jehovah Shammah to the Holy City and Temple, through the desert of Tekoah, thus really become "an house of prayer for all nations," what a paradisaical avenue would conduct the millenarian pilgrim up to the House of the Lord! Thus shall "the ransomed of the Lord return, and come to Zion with songs and everlasting joy upon their heads!" "And it shall come to pass \* \* in the *last days* that the Mountain of the Lord's house shall be established on 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. 2, 3.

See the streams of living waters,  
Springing from eternal love,  
Well supply thy sons and daughters,  
And all fear of drought remove:  
Who can faint while such a river  
Ever flows their thirst t' assuage!  
Grace, which, like the Lord the giver,  
Never fails from age to age.

Great as are the temporal blessings of the *Millennial* age, greater by far are its spiritual blessings. Satan being then bound, and the evidences of the Lord's presence ever before their eyes, who can form even the faintest conception of the blessedness and splendor of the glorious era when the whole earth shall be filled with the knowledge of "the glory of the Lord, as the waters cover the sea!" For "wisdom and knowledge shall be stability of thy times and the strength of salvation."

The waters of the Dead Sea would not only be "healed," but doubtless much increased in depth and extended in length; for the latter rain being also fully restored would form in concurrence with these copious waters, far more than a counterbalance to the evaporation by which this mysterious sheet of water is now restricted to its narrow limits; and being walled in by perpendicular cliffs towering to the height of one or two thousand feet on each side, while its breadth would not be much increased, its length must necessarily be greatly extended—particularly towards the south. It would seem even from existing indications, that its length was formerly much greater than at present.—And such a copious accession would doubtless cause its permanent outflow into the Red Sea—thus effectually sweeping away its bitter waters.

Very considerable geological changes will doubtless be produced by the great convulsions that accompany the subsidence and levelling of the tract of country lying between the Mediterranean and the Dead Sea, under the parallels of latitude separating Jeba and Rimmon. And one highly beneficial result, amongst many remarkable consequences of the earthquake, will, no doubt, be a literal verification of a prophecy of Isaiah (xxxv. 6, 7), that has heretofore been regarded as exclusively figurative—"in the wilderness shall waters break out, and streams in the desert. And the parched ground become a pool, and the thirsty land springs." How glowingly is the prosperity of the land and nation of Israel set forth by the prophets, when Ju-

dah and Israel shall have been restored and brought in complete subjection to their prince, David—the Beloved—i. e. the Prince Messiah. Isa. lx., &c.

But the most interesting and perhaps the most marvellous circumstance attending the *Millennial* condition of Jerusalem, remains yet to be mentioned. We are informed by Isaiah in the 4th chapter of his prophecy, that "when the Lord shall have washed away the filth of the daughter of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment and by the spirit of burning—he will create upon every dwelling-place of Mount Zion, and upon her assemblies; a cloud and smoke by day, and the shining of a flame of fire by night: for upon all the glory shall be a covering.—And there shall be a tabernacle for a shadow in the day-time from the heat, and for a place of refuge and for a covert from storm and from rain" (3, 6)—the Lord *shall arise* upon thee, and his glory *shall* be seen upon thee; and the Gentiles *shall* come to thy light, and kings to the brightness of thy rising." (lx. 1, 3.)

"The sun shall be no more thy light by day: neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory: thy sun *shall* no more go down, neither *shall* thy moon withdraw itself, for the Lord *shall* be thine everlasting light, and the days of thy mourning *shall* be ended: thy people also *shall* be all righteous, and they *shall* inherit the land for ever—the branch of my planting, the work of my hands that I may be glorified: a little one *shall* become a thousand, and a *small* one a strong nation; I the Lord *will* hasten it in his time." (lx. 19, 22) "Moreover, the light of the moon *shall* be as the light of the sun, and the light of the sun shall be seven-fold in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound." (xxx. 26.) "Then the moon *shall* be confounded and the sun ashamed, when the Lord of Hosts *shall*

reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." (xxiv. 23.)

From these passages it would appear that when the Lord shall again record his name on "his dwelling-place in Zion"—(for "this is the *hill* which God desireth to  *dwell* in, yea, the Lord  *will dwell* in it forever")—there  *will* be a revival, on a magnificent scale, of the "Glory of the Lord" as it anciently rested over the Tabernacle in the wilderness—"a  *pillar* of cloud by day and of fire by night"—such a manifestation of Deity, perhaps, as was once seen in Eden; May it not be to this Shechinah, thus overshadowing the Holy City as a glorious luminary canopy, that the astonishing change of climate is to be ascribed? And need any more direct divine interposition be invoked in explanation of the wonderful effects wrought on the whole vegetable and animal kingdom in relation to the fertility of the soil, the domestication of destructive monsters of the forest, the transmutation of poisonous reptiles into innocent creatures, and the prosperity, happiness, and longevity of its inhabitants! Should any other influence be deemed necessary, we have it, without inconsiderately ascribing these wonderful changes to such an alteration of the axis of the earth, as would make the ecliptic and Equator coincide [as some  *Millenarian* writers rather fancifully conjecture.]

Has not the Lord promised, in speaking of this very matter as portrayed in the 11th chapter of Isaiah, that he will make a covenant with the beasts of the field, and the fowls of heaven, and the creeping things of the ground? Hosea ii. 18. There is no calculating the wonderful consequences that would inevitably result from the alteration of electrical, thermal, and magnetic agencies, to say nothing of those celestial light from the overhanging golden city in a meteoric and climatic point of view!

And who can divine the wonderful change that  *will* be wrought not only on man, but in the brute creation also, and indeed even in the vegetable kingdom, by

the life-giving stream that flows from the oracle of God! Would it be any marvel that the carnivorous beasts should not only become herbivorous by feeding upon the vegetation growing on the banks of this marvellous water, but have their entire natures changed into something like what it probably was when Adam gave them names in the garden of Eden? If the juice of the grape when fermented is capable of producing an effect so astonishing upon man—mentally, physically and morally—is there anything unreasonable in the supposition that the water of this river and the vegetable productions on its banks—which are not only healing but life-giving—should effect such a change even in ravenous beasts and venomous reptiles? Certainly not: "*because their waters they issue out of the sanctuary*"—a fact to which the prophet directly ascribes their wonderful properties. If the properties of the nitrous oxide [or exhilarating gas] are so different from those of the atmosphere [though formed of the same elements, and differing only in their relative proportions], why should not a slight change in the waters of the Sanctuary be adequate to the production of  *all* the effects ascribed to this  *Millenial "aqua vite?"*

There is no aspect in which the  *Millenial Age* can be regarded, that is not richly suggestive of the most pleasing and profitable themes of contemplation. Satan being bound, and man brought into complete subjection to Jesus Emmanuel, the whole creation, which had hitherto groaned in travail on account of man's sin, is vocal with praise—"the times of the restitution of  *all things*" having now arrived! Who, that has a heart to feel, can refrain from praying and laboring for "a consummation so devoutly to be wished!"

#### Bro. Seymour's Questions.

1. Where is there  *one command* of God to keep holy the Seventh-day-Sabbath prior to the time of Moses?
2. 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?

3. Where is there *one command* of God to any believer in Jesus Christ, to observe the Seventh-day Sabbath, subsequently to the crucifixion of the Son of God?

4. Where does the Comforter, or Holy Ghost, or Spirit of truth, which is to guide the church into *all truth*, command any one to keep the Seventh-day-Sabbath?

5. Where is there *one text* in all the word of God, stating that *the ten commandments* ALONE constitutes God's moral, holy, or spiritual law, which you say is our *rule* of conduct, and which J. H. Waggoner says constitutes man's *whole duty*?

6. Where is there *one text* in all the living oracles of God, stating that *all his* (God's) commandments which are sure and stand forever and ever, *mean the ten* on the tables of stone, no more, nor less?

7. Where is there one text in the blessed Bible that tells that there was more holiness, spirituality or sanctity attached to the Seventh-day Sabbath,—than there was to the sacrificial offerings? Num. xviii. 8, 9.

8. Where is there one text in the epistles of Paul, that expressly declares that the *same* moral, holy, just, good or spiritual law or schoolmaster, which brought us to Christ (which Paul clearly says we are no longer under,—that is was fulfilled—that we are delivered from that being dead wherein we were held; of which Christ is the end—*abolished; taken away—not under*) is now obligatory?

9. Where is there *one jot or tittle* 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 in the Decalogue, during the whole Gospel dispensation?

10. Where is there one text in the Bible which says the keeping of the Seventh-day-Sabbath is the *seal* of the living God, and seal of this dispensation?

I will add one more:—

11. Where does Paul, who was an able minister of the new testament, who preaches the *whole* counsel of God, who kept back *nothing* that was profitable unto the church of God, teach Seventh-day-Sabbath keeping?

A. N. SEYMOUR.

### The Work of Vengeance in India.

Extract from a letter written by an English officer in India:—

"I have been out 2 days with 3 guns, recovering stolen property and setting fire to villages. After the first day's work, all the native drivers left us, so we had no chance but to mount and drive ourselves. Three of the drivers returned, one of them so late that we taught him how to dance upon nothing. We are hanging all we can get hold of; the gallows is just in front of one of our siege batteries. I expect, when we get out, we shall cut up all we come across."

This extract reminds us of a passage in the New Testament, as follows:


"And when the disciples, James and John, saw this, they said, 'Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?' But he turned and rebuked them, and said, 'Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them.'"


When will the principles of peace pervade the councils of nations, and men learn war no more?—*Am. Missionary.*

"The principles of peace" will not pervade the councils of nations, and men learn war no more, *until*—Christ shall come to Zion, and be "Judge among many people, and rebuke strong nations afar off." Then, *and not before*, will the nations "beat their swords into plowshares, and their spears into pruning hooks, and learn *war no more.*" Micah iv. 3.

EDITOR.

"Faith, hope, charity."

 We have sent bills of account in this and the previous number of the *Expositor*, in all to the amount of \$1803. Could we realize *all*, or even one half of this sum, it would relieve our present embarrassments, and enable us to continue the publication of the paper without involving us any deeper in debt.— But few of our subscribers are so poor as to be unable to pay the sums they respectively owe us. We trust they will at least so regard this call, and the urgency of the case, as to pay immediately their indebtedness to us, or inform us why they do not.

 Eld. C. F. Sweet with his family recently passed through this city on their way to Albion, a pleasant village in Orleans co., about 50 miles west of Rochester, where they have located. In behalf of Bro. Sweet's many friends in Western N. Y., and our humble self, we bid him, and family, a hearty welcome to this "garden of the West." Friends desiring his labors will communicate with him at Albion, N. Y.

### Valley of Dry Bones.

*"Son of man, can these bones live?"*

The prophet was shown a large valley which was full of bones, very many, and very dry, all of them perfect parts of a once perfect organization, but now disorganized and scattered promiscuously over a large valley, "very many and very dry." As the prophet looks and wonders at the apparent hopeless condition of these dry bones, a voice from the Lord inquires, "Can these bones live?"

It did not surprise me to hear an "Advent brother" remark to his Sunday School Class, that the Hebrew race had become so mixed up with the nations, that it was impossible to identify them, or tell to what tribe or family they belonged, and of course they could never have a national reorganization. To the

eye of sense it appears impossible. How improbable that these bones belonging to so many different bodies now mixed up could ever be brought together into their proper places! So very dry, how can life ever course its way through them? But, hark! a voice from the Lord says to the Prophet, "Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord: Behold, I will cause breath to enter into you and ye shall live. So I prophesied as I was commanded."

This is the first step in their re-organization.

"And as I prophesied there was a noise and a shaking."

Are we not living where this noise and shaking are to be heard and felt?—"I will shake all nations."

"And the bones came together, bone to his bone, and flesh and sinews came upon them, and the skin covered them above, but there was no breath in them."

The organization is complete, but it is a *dead* organization.

"Come from the four winds, O breath, and breathe upon these slain that they may live. So I prophesied as he commanded me, and the *breath* came into them, and they lived and stood upon their feet an exceeding great army."

1. I wish to call the attention of the brethren in particular to the order of events in the re-organization of the children of Israel as one nation upon the mountains of Israel.

2. It being given unto us to understand this mystery, that blindness in part has happened unto Israel until the fullness of the Gentiles be come in; that as concerning the gospel they are enemies for your sakes, but as touching the election they are beloved for the fathers' sakes. We think as a people there is yet in the future an important work to perform. What that specific work is we may not now fully understand. Let us therefore be ready unto every good work.

"O that each in the day of his coming  
May say, I have fought my way through,  
I have finished the work thou didst give  
me to do!

O that each from his Lord may receive  
the glad word,

Well and faithfully done,  
Enter into my joy and sit down on my  
throne."

C. BOARDMAN.

Hartford, Ct.

FROM BRO. S. WING.

BRO. MARSH: As the cause of God is ever near and dear to us, I would inform you how the word prospers in this section of country. Elder Chase has been in this region since last spring.—His labors were confined mostly to three counties, viz.: Adams, Pike and Brown: although in many places denied churches to speak in, and all manner of evil reports circulated falsely against him, and the word taught by him, nevertheless several have come out and put on Christ by baptism, and others have been awakened to the subject, and search the Scriptures to see if these things are so, and the truth seems to shine out and gain ground.

At the Mounds in Brown co., the Baptist church was solicited for him to speak in 3 evenings, but was refused, and much opposition and means used to prevent people hearing him: however, he had a respectable congregation in a schoolhouse, where he spoke on the subjects of the immortality of the soul, the restitution and kingdom of Christ, in his earnest and able manner, and has convinced many of the fact that the word of truth has been perverted and hidden from the world to a great extent, inasmuch as some old men who have been members of the church for many years, have said they never heard the Gospel before.

Some say they can find no fault; others call him the Bible preacher, and those who did not hear feel anxious to hear, and since his return home have sent to him to come back at their expense, with a pledge of remuneration.

Such is the state of feeling in this place and vicinity, notwithstanding it is denounced as "damnable heresy" in the pulpit, &c. We anticipate a good time if Bro. Chase is permitted to return and labor among us. We esteem him as an irreproachable Christian, and an efficient

teacher, and anxiously await his return. May the Lord be praised, and the cause of truth run, and be glorified.

The above is written by request, and is approved by several of like precious faith.

Yours, in the hope of the Gospel,  
S. WING.  
Clayton, Ill., Nov. 8, 1857.

FROM SR. M. A. SEARS.

BRO. MARSH: Just one year ago yesterday, our best earthly friend "finished his course," having kept the faith, and in hope of a crown of righteousness, laid up for all who love the appearing of the Lord, the righteous Judge. Our consolation in the bitterness of our grief is, to know that in the resurrection, at the last day our loved and lost one will rise again—be clothed with immortality and have "eternal life" in the kingdom of God.

How fervently shall we then feel and express the sentiment of the apostle,— "Thanks be to our Lord Jesus Christ, who giveth us the victory." The intervening time from death to the "path of life," will seem as but lying down to rest for a night, to arise invigorated, refreshed and renewed in the morning; and O! with what health, vigor, energy and unspeakable joy shall we shout, "O grave, where is thy victory, O death, where is thy sting"!

We have thus far proved the faithfulness of our covenant-God in regard to all that he has spoken in his word for the consolation of the widow, and fatherless ones, and we desire ever to trust in him, knowing that he "careth for us."

God be with you my brother, and sustain you by his grace, that you faint not in these times of trial—times of "perplexity and distress" not only of individuals, but "of nations," for these things most surely indicate that the coming of the Lord draweth nigh, when you will receive the reward of the inheritance, having served the Lord Jesus Christ.

For the fellowship of the Gospel,  
Your friend and sister,  
M. A. SEARS.

Lake Zurich, Ill., Nov. 15, 1857.

FROM BRO. L. H. CHASE.

BRO. MARSH: Since my return from Ill., I have visited Jeffersonville, Ind., where I have been holding meetings,—and proclaiming the gospel of the kingdom, there, and in the adjacent vicinity. Fifteen persons have been induced to put on Christ by baptism, since I last saw you, which encourages me to hope that my feeble labors are not altogether in vain in the Lord.

The cause of truth is gaining ground, in some measure, that is, a few are made willing to obey the Gospel; I expect, however, that but little more can be done toward converting sinners until Jesus comes. Truly, the times are perilous, and the world hastening on to its final overthrow; human governments, both political and ecclesiastical, are rotten at the core; distress of nations with perplexity, are becoming visible to all observent minds; "darkness covers the earth, and gross darkness the people." Men are becoming lovers of themselves; covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof. Evil men and seducers are waxing worse and worse, deceiving, and being deceived.

God's word is being fulfilled, as it was when Lot fled out of Sodom, and so shall it be when the Son of man appears. The currency of our country is at present deranged, business men are perplexed, and many of our public works have been discontinued, and manufactories closed, by which, not a few have been deprived of employment, on which they depended for food and raiment. The cries of those who have built up our cities, and reaped our fields, are beginning to enter the ears of the Lord of Sabaoth.

This financial depression has brought distress and want upon many, while our seas, lakes, rivers and railroads are teeming with an abundance of earth's products. Barns and store-houses, gran-

aries and depots are literally groaning under the weight of heaven's multiplied blessings, while very many are looking with dismay upon the future prospect; consequently crime, in all its multiplied forms, continues to increase, 50 per cent over and above the increase of the population, throughout the whole habitable globe; and yet, the short-sighted divinity of these last days is crying, "Peace and safety"!—while the world is rushing on to its final ruin. The church is seeking its own ease and aggrandizement, lulling its members into carnal security, with its syren song, which must end in perdition. Many also, who profess to love the appearing of our blessed Lord, are becoming impatient, fretful, fault-finding, self-righteous, boasters, unteachable, irritable, unmerciful and unforgiving. But a sifting-time is coming, when it will be known who are who are kept from the hour of temptation, which is coming on all the world to try them.

The above picture, frightful as it may appear, causes the enlightened Bible-Christian to rejoice; not that sin abounds, and human misery prevails; but because they are the unmistakable evidences that his salvation draweth nigh.

Gog, the King of the North, is diligently preparing himself and his vast armies for a warlike demonstration,—in these days of God's preparation. Millions of money is now being spent for internal improvements; in laying the iron rail which is soon to bear on its track Nahum's flaming chariots with a speed like the lightning; in the building of many ships to sail over the Black Sea, for commercial purposes, yet carrying weapons of defence. The secret alliances also, which he is forming with surrounding nations, "lading himself with thick clay," is sure evidence that the time is near, when he, with all his armies, will come forth with great fury, and like a mighty whirlwind, he shall overflow and pass over, and many shall fall down slain. Then shall he plant his tabernacle between the seas in the glorious holy mountain, and there his warlike career must come to a final close,

for "he shall come to his end, and none to help him."

Then will the heathen be aroused, and come up to the "valley of decision."—Then will the harvest, which is the world be ripe. Come, get ye down, says the prophet, "for the press is full; the vats overflow, for their wickedness is *great*. The sun and moon shall be darkened, and the stars withdraw their shining.—The Lord also 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; and then shall Jerusalem be holy, and there *shall no strangers pass through her any more*. Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mountain 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: and they shall flee to the valley of the mountains, for it shall reach unto Azal; yea, ye shall flee, as you fled from before the earthquake in the days of Uzziah, King of Judah. The Lord my God shall come, and all the saints with thee. And it shall come to pass in that day that the light shall not be clear, nor dark; but it shall be one day which shall be known to the Lord, not day, nor night; but it shall come to pass that at evening time, it shall be light. Living waters shall go out from Jerusalem: in summer and winter shall it be. And the Lord shall be King over all the earth. In that day shall there be *one Lord*, and his name one. All the land shall be turned as a plain, from Geba to Rimmon, south of Jerusalem, and it shall be *lifted up*, and inhabited in her place."

O! my dear brother, it is my sincere and constant prayer that we may be found worthy to share some humble part

in this glorious kingdom when Jesus comes, to take his faithful servants, to their long-desired rest.

As ever your brother in Christ,  
L. H. CHASE.  
Adrian, Mich., Dec. 18, 1857.

FROM ELD. J. BLAIN.

BRO. MARSH: Having twice in two months asked for aid from brethren who have sold my books, I feel it a trial to mention my wants again so soon; but not having received on account for books sent out, \$5 in 6 months, nor \$1 in 3 months, I find it necessary to repeat my request. The hard times affect all, and likely each one who owes me thinks all others better off than themselves, and so trust that others will aid me. I only need a part of what is due to pay debts and get through the winter, and can wait till times are better for the remainder. Some are owing who have had books 2 and 3 years, and it requires more capital than any of us poor publishers possess, to wait so long. In order to help on the cause of truth, I buy books of Brethren Storrs, Grew, and others, on which I make no profits when sold at wholesale. I owe such brethren for books, and they need it. If my health permits me to go out and labor this winter, I can hope to sell but few books for money, nor get much aid. Many owe me small amounts of one and two dollars, which would help me much—will they too, remember me?

J. BLAIN.  
Buffalo, N. Y., Jan. 11, 1858.

Bro. N. Hornaday, Augusta Station, Ind., Dec. 4, 1857, writes:

Truth is gaining ground in some parts of Indiana. I have just closed a meeting at the Mud Creek church, Tipton co., Ind., where, through my humble instrumentality the entire church (with the exception of three or four,) are fully established in the truth. The church had formerly been in the old Disciple faith. They would be much pleased to have some of the brethren call and preach for them. If any preacher wishes to

find them, they will go to Sharpsville on the Peru and Indianapolis Railroad, and there they can find brethren who will give them the necessary information, and also assist them with the necessary aid to find the place. I have so many calls, that it is out of the question for me to appropriate much of my time to any one church, or neighborhood. Could Bro. Chaplin pay this church a visit?

### Debts of Honor.

"Owe no man anything," is a Divine injunction too little regarded in this day of wild speculation. Men run into debt, hoping for some favorable change of fortune that will enable them to pay. This is *dishonest*, and no one of any Christian principles can be guilty of it. But there is often a strange obtuseness of conscience to pecuniary obligations among Christians, who are amply able to pay. We would stir up the consciences of such, "by way of remembrance," to certain small obligations that we have designated "debts of honor."

Such are subscriptions to religious objects of various kinds. These have something of the nature of a vow made to the Lord—a part of our substance consecrated to his service. "To vow and not pay," is regarded as a high crime against heaven. These debts can not well be recovered by law. They are between Christian men, and often Christian ministers and their people, and it is a reproach to our common Christianity for "brother to go to law with brother." Such debts we call *debts of honor*—the highest kind of honor. Not such honor as exists among thieves or gamblers, and there is a kind of honor even among them. Not such honor as exists among men of the world, for they are many of them, too honorable to do a mean act. The *Christian* honor—that high sense of honor—that delicate perception of right which true religion produces and requires in its subjects. These debts are often small, and could be paid without any trouble or embarrassment. It is in reference to those who are *able to pay*, and yet do not, and will not do it,

that we speak. The poor and unfortunate may be forgiven; but those who live well, and wear costly attire, and can make improvements on their dwellings to gratify taste or love of display, it is of such that we speak. They are often strangely remiss in regard to their pecuniary obligations to religion.

The first thing we would mention is, subscriptions to the minister's salary.—Many of our ministers are but poorly paid at best, if they get all that is promised. But when this is cut down one-fourth or one-third by bad debts, they are often reduced to great extremities to live at all. They do not like to be talking about money, much less to preach about it. They feel unwilling to offend a brother in the church by urging their claim, and so they give it up for the sake of peace.

Now, is such a course right or honorable, for a professing Christian? Ought he to take advantage of the *religious* nature of his obligation, to repudiate it, and thus give the lie to his own religion, and cast a reproach upon *all* religion? Is such conduct worthy of any man who professes the high and holy religion of Jesus Christ? Is it not *dishonorable, disgraceful, base, mean*? Yet such things are often done, and if the individual is urged to pay up, he gets huffy, and gives up his pew, or leaves the church, and goes to some other.

Again, debts due to our paper, are religious debts. This paper is not a *private* concern to make money out of for an individual. It belongs to the church. It is published for the church, to do good and promote the best interests of the church, and the glory of God.—We believe it *has* done good, and is *now* doing, and is destined to do far more good in the future. It has not paid its own expenses, and one reason of this is, it has so many *bad debts*. The amount in each case is very small, and might be paid without being felt. But we can not afford to send agents round to collect. We do not like to put our claims into the hands of a legal officer. We are thus defrauded, and the paper drags on heavily. Is it honorable to subscribe

for a religious paper and then not to pay for it? We leave this question with the conscience of our delinquent subscribers.—*C. C. Herald.*

### Fidelity.

A heathen king once caused a pious Bishop to be brought before him, and required of him that he should deny his faith and sacrifice to the gods. But the Bishop said,—

“My lord and king, that I shall not do.”

Then was the king exceedingly wroth, and said,—

“Knowest thou not that thy life is in my power, and I can kill thee? One look and it will be done.”

“I know that,” answered the Bishop, “but allow me first to lay before thee a smile and a question for thy decision.—Suppose that one of thy most faithful servants should fall into the power of thine enemies, and they should seek to move him to be unfaithful to thee, so that he should betray thee. But seeing that thy servant remained steadfast in his fidelity, the enemies should take him, and stripping him of all his clothes, send him away naked, in the midst of mockings and insults. Say, O king, when he should return to thee thus, wouldst thou not give him thy best robes, and recompense him for his disgrace with honor.”

And the king answered and said,

“Well, yes! but what does all this mean, and where has such a thing happened?”

“Then spake the holy Bishop,—

“Behold, thou canst strip me of this earthly garment. But I have a Master who will robe me anew. Ought I then to regard the dress, and give up my fidelity for it?”

Then said the heathen monarch, “Go, I give thee thy life!”

### Maxims.

#### RICHES.

The only way for a rich man to be healthy, is by exercise and abstinence: to live as if he was poor; which are es-

teemed the worst parts of poverty.—*Temple.*

#### SPEECH.

“If any man speak, let him speak as the oracles of God.”

“This is love that we walk after his commandments.

“Speak the truth in love”

#### SUBLIMITY.

One of the sublimest things in the world, is plain truth.—*Bulwer.*

#### WAY OF LIFE.

Many people labor to make the narrow way wider. They may dig a path into the broad way, but the way of life must remain a narrow way to the end.—*Cecil.*

#### INFLUENCE.

Every human being is connected with God's world by a thousand ties, and can not live a single day without doing good or evil.—*Porter.*

#### OBEDIENCE.

Filial obedience is the first and greatest requisite of a state.—*Goldsmith.*

#### SAFETY.

It is one of the worst of errors, to suppose that there is any other path of safety, except that of *duty*.—*Nevins.*

#### YOUTH.

“Improve your opportunities,” said Buonaparte, to a school of young men; “every hour lost now is a chance of future misfortune.”

### Obituary.

DIED, at Galien, Mich., Nov. 19, 1857, Murray N., syn of F. G. and Amanda White, and nephew of the editor of this paper, aged 17 years.

We deeply sympathize with our bereaved brother and sister, and family, in the great loss they have sustained in the demise of a beloved son, and brother.—But they sorrow not as those without hope, but are comforted with the expectation of meeting the departed on the resurrection more, in the Kingdom of God, to part no more. Blessed hope!

[EDITOR.]

# 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. XXVIII.] ROCHESTER, N. Y., FEBRUARY 1, 1858. [No. 17.

## **Egyptian Astronomy and Chronology.**

JOHN the Baptist was born on the longest day of the year, the 22d of June,—our Lord 6 months later, on the shortest day of the year, the 22d of December. It is affirmed, the same is proved by the sacerdotal class of Abia, at the annunciation of John. In 533 B. C., the Jews returned to Jerusalem, and on Saturday, the 25th of September, at the dedication of the altar by Zerubbabel, the 24 classes of priests resumed again their turns of duty, which continued till the destruction of the second Temple, 71 years after Christ. It was the year second before the commencement of our era, on Saturday, the 22d of September, that this 8th sacerdotal class, called Abia, to which Zechariah belonged, left the Temple after receiving the announcement of the birth of John. So John was born on the 22d of June, and the Savior on the 22d of December, 6 months afterward, fulfilling the prophecy of Haggai ii. 6-18, as the 24th day of the 9th month was then, to which the Prophet points, the day of the winter solstice.

It is said that Paul determines both the baptism of Christ and his public ministry, commencing with the 15th year of Tiberias—John the Baptist's ministry commenced this year of the Emperor's reign. As the Jewish priests entered upon their public services on the 1st day of their 31st year, our Lord being "born under the law," though only a priest "after the order of Melchizedec," yet, very probably, he commenced his public ministry on Dec. 23d of his

31st year—2 years previous to our ordinary calculation, namely, in A. D. 29, and 46 years after the erection, or rather reparation of the second temple by Herod.

It is supposed that the 3 years and some months of our Lord's public ministry, by the parable of the fig-tree and vine-dresser, and by the 4 *feasts* of the passover mentioned by John, or more definitely in the Revelation by the 42 months, or 1260 days, the Hebrews generally, if not always, calculated by the solar month of 30 days. This calculation exactly gives us *three years and six months*.

It is very probable that Daniel's expression touching the Messiah, who was to "confirm the covenant with many for one week," signifies only 3 years and 6 months. It is presumed that Daniel's week was composed of months of 15 days, or 7 prophetic half years, namely, three solar years and a half. Our Lord likely was baptized in the 15th year of Tiberias, which answers to our ordinary year, A. D. 29, at the age of 30 years; then preaching *three and a half years*, would make his age at his crucifixion 33 years, answering to the 18th year of the Emperor's reign. Our Lord was crucified on the 14th day of the month Nisan, on the day before the feast of the passover, called the "preparation," which corresponds to the 19th of the Julian March. It was on this day that the early Christians always observed the Easter festival, and more particularly the Capadocians and Gauls. All place the death of Christ, meaning the time or interval embracing the crucifixion and the resurrection upon the 19th, 20th and



21st of March. Hence, it appears that Christ died on the same day on which the paschal lamb had been typically slain in Egypt, 3 days before the vernal equinox; and the resurrection of Christ took place on the following Sunday, which in the year A. D. 33, was on the 22d of March, the day of the vernal equinox. Augustine says that Christ's death took place on the same day which the announcement to Mary had taken place. If so, this day of the vernal equinox occurred upon a Sunday only in the year preceding the commencement of our era, from which it appears that the birth of Christ was on the 22d of December.

The Gnostics, a species of sincere heathens, existed before Christ, and actually were expecting his advent. They have a number of monumental evidences that Christ was born on the day of the winter solstice. In proof of this, Professor Seyffarth says, "Clemens Alexandrinus, with the oldest and most credible fathers of the Church, gave their testimony in favor of the same day."—According to the old Julian style, the 25th of December was the day of the winter solstice. The chronograph in the works of Cardinal Norris states that Christ was born on the day of the full moon, which was the 22d of December of the year preceding our era. It is said that John was born on the longest day of the year, and our Lord on the shortest. Professor Akers has Christ crucified on the 26th of March, the 14th of the Hebrew month, Abib, A. D. 28—page 261. Professor Seyffarth places his death and resurrection on the 19th, 20th, and 21st of March. He says,— "The solar eclipse of Dianysius Areopagita, gives that as the day of Christ's death with mathematical certainty.— Moreover, that the 14th of Nisan answers to the 19th of March, and could only have taken place in the year 33 after Christ. It occurred at 2 o'clock in the afternoon, during the very hour Christ expired on the cross. Thus he died on the very day the paschal lamb was slain in Egypt, namely, three days before the vernal equinox," consequently, his re-

surrection took place on the 22d of March, the day after the vernal equinox, according to the calculation of the last named.

Again: this occurred upon Sunday, only in the year preceding the commencement of our era. It is supposed the statement said to be made by Dionysius is spurious. However, this is not so clear. So it is concluded by Seyffarth that the day of the resurrection, the day of the exode out of Egypt, the laying the foundation of the Temple of Solomon, and the dedication of Zerubbabel's temple was the same day, and a Sunday. So of the dedication of the ark of the covenant: the entry into the promised land; also the same day that the Almighty completed the work of creation. So the words of Daniel, as they are found in the original, read,— Messiah was to confirm the covenant with many for one week, and to be cut off in the midst of the week. The Hebrew year commenced on the day of the autumnal equinox—the middle of the prophetic week must have been the day of the vernal equinox, namely, the 22d of March.

Again: If Christ died on the 19th of March, and arose on Sunday, the 22d of March, he must have remained in the grave 3 days and 3 nights: for this 19th of March of the year 33, A. D., was a Thursday. The Evangelist appears to refer his death to Thursday, the 3d day before the resurrection. Therefore, Christ, like Jonah, was really in the heart of the earth 3 days and 3 nights. Prof. Seyffarth's allusion to Dionysius is not very happily expressed, as he appears to make a mathematical certainty out of it. If the darkness was an eclipse, which proves mathematically a definite occurrence,— then how could it be miraculous? If the latter, certainly not the former.— However, we are not pressed to put much stress on the account given by Dionysius. Dr. Akers differs from Dr. Seyffarth a little. The former supposes Christ baptized about Saturday, Dec. 30th, A. D. 28: the latter in the 15th year of Tiberias, A. D. 29. So doctors will differ. The writer is inclined to

follow as closely as possible astronomical calculations, in connection with well-known data.—*Western Christian Advocate.*

### The Temple Seen in Vision by Ezekiel.

THE Temple seen in vision by Ezekiel, appears to be one of those mysteries of holy writ, which has been a sore perplexity to the Biblical student, ever since its promulgation by the prophet more than 2,000 years ago. It seems to have been one, which has defied the art of man to elucidate, and simplify, even to the understanding of our greatest theologians.

The Jewish Rabbins have done what they could to bring out an explanation of the mystery, and the Gentile divine has spread his glossy explanation out before the world as the true meaning of this beclouded portion of holy writ: but neither of them has as yet arrived at a true elucidation of this heretofore insoluble mystery. While the Gentile is trying to make it appear that it refers, as he calls it to "To our Church, *spiritually*,"—the Jew gives a more common-sense view of the subject, and takes it for granted that the Lord really means what *he says*, and not that he says one thing and means another!

The Lord here gives Ezekiel many measurements for a building; and if it is not to be a literal building, *why were all these measurements given?* But many of our Gentile teachers would doubtless answer, that it is to show the beautiful proportions in which the Lord will establish his spiritual church; and that everything in the church must be done according to rule, and that all its business and worship must be transacted and attended with decency and orderly attention.

Why did not Solomon use the same logical reasoning, when his father David gave him the measurements of the *first Temple*? He might have done so with as much reason and propriety, as the Gentile of the present day, when speaking of the measurements given to Ezekiel. Why did not Solomon use a little more of that kind of wisdom which is in

general use, in this, the 19th century, and say, Well, truly my father David has given me measurements for an immense building of gigantic proportions: but it cannot be, that he really supposed such a building would be erected as a *literal thing*? It must have reference to the spiritual state of the people hereafter; therefore, there is no use in keeping 10,000 men in the mountains of Lebanon to hew timber, 80,000 to hew stone, 70,000 to carry burdens, and 3,300 overseers to watch over them, and see that the work goes on, agreeably to the instructions of the Lord, given to my father David; no use in all this. But it appears that Solomon did not use the wisdom of the 19th century, for he was more willing to believe the words of David his father, than many of our divines are at the present day, to believe the words of God Almighty himself.

It appears that Ezekiel, and the angel, were standing contemplating the building, its proportions, magnitude, &c., when the Lord points his finger to the building with the exclamation, "Son of man, (behold) the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever." Are we to suppose, that the Lord here really means what he says, that he is to be here literally and to sit upon a literal throne, dwelling in the midst of Jews forever, or during the next dispensation of 1000 years. Now, suppose I should say that to-morrow, or at any other given time, a carriage would proceed up Broadway, (New York,) drawn by 6 beautiful cream-colored ponies, with servants in livery, and the carriage would contain a foreign prince, with a few of his immediate friends and acquaintances, what would it be supposed I meant? Why, any person of common sense would say that I meant just what I *said*. Then suppose a person should come up who was filled with the wisdom of the 19th century, and hear what I was saying, and he should wisely shake his head, putting on an air of great importance, remarking to others, that I did not really mean what I said: that my words had a *spiritual* applica-

tion, and were not to be literally fulfilled; and that I meant a "spiritual carriage, would proceed *spiritually* up Broadway, drawn by *spiritual* horses, with *spiritual* servants in *spiritual* liveries, and that the *spiritual* carriage would contain a *spiritual* Foreign Prince, with a few of his immediate *spiritual* friends, consequently, the *spiritual* phenomenon would be *invisible* to the naked eye."—Would not such a man as that be pronounced by all around insane, crazy, out of his head, deranged, or any thing else to the same effect? Most certainly he would, and this is the precise way some people now treat the words of the Lord, and think they are doing God's service!

Isaiah says, "Thine eye shall see the King in his beauty: they shall behold the land that is very far off:"—(but before thou seest him after thou hast heard of his being in this world,) "thine heart shall meditate terror," (and thou shalt say in thy flutter and agitation) "Where is the Scribe? Where is the receiver? Where is he that counted the towers? (Be not terrified,) "thou shalt not see a fierce people, a people of deeper speech than thou canst perceive, of a stammering tongue that thou canst not understand: Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed; neither shall any of the cords thereof be broken: but there the glorious Lord will make unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ships pass thereby. For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; he will save us." Isa. xxxiii. 17-22.

"And it shall come to pass in that day that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth; and they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison; and after many days shall they be visited. Then the moon shall be confounded and the sun ashamed; when the Lord of hosts shall

reign in Mt. Zion, and in Jerusalem,—and before his ancients gloriously." Isa. xxiv. 4-23.

I think, Mr. Editor, that many of our Gentile churches will also have a chance to be confounded and also ashamed of their consummate wickedness for trying to make people believe that God is no more capable of speaking the truth in plain English than they are.

Yours truly,

X. Y. Z.

### "The City of the Great King."

BRO. MARSH: I have received this work, *The City of the Great King*, and on the whole it proves to be an excellent work. I observe that the author has devoted but one chapter however, to the future of Jerusalem. This does very well with the exception of one little marginal note that I think would not have been amiss, if it had been omitted; but notwithstanding it is an excellent work, and one no doubt that is destined to have a large circulation, tending as it naturally must to direct the attention of many to the subject of Jerusalem and the Holy Land, and in it being brought out at this particular point of time big with interest to the waiting people of God, it does appear almost a providential affair, indicating clearly together with the maps, another marked feature in the "signs of the times," showing that the consummation of our hopes and the whole Israel of God "draweth nigh."

That the Lord indeed is about to establish Jerusalem, and make it a praise in the earth; and when as he affirms, "I will bring again the captivity of my people Israel, and they shall build the waste cities and inhabit them, and they shall plant vineyards, and drink the wine (which maketh glad the heart of man) thereof: and 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 their land which I have given them, saith the Lord God."

"I will gather them that are sorrowful.—I will save her that halteth, and gather her that was driven out; and I

will get them praise and fame in every land where they have been put to shame. I will make you a name and a praise among all the people of the earth, when I turn back your captivity before your eyes, saith the Lord."

"And I will rebuke the devourer for your sakes, and he shall no more corrupt the fruits of your ground, neither shall your vine cast her fruit before her time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightful land, saith the Lord of hosts." "For I have set mine eyes upon them for good, and I will bring them again to this land."—"For I know the thoughts that I think traverse you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me and ye go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you; saith the Lord; and turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you saith the Lord: and I will bring you again unto the place whence I caused you to be carried away captive." "I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they call thee an outcast, saying, This is Zion, whom no man seeketh after. Thus saith the Lord, Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-place (i. e. the whole entire land of promise: see Gen. xiii. 14-17,) and the city, i. e., the New Jerusalem in contradistinction to the old shall be builded upon her own heap (i. e. upon the very identical spot where the old one stood 18 centuries ago in all its grandeur) and the palace shall remain after the manner thereof," (as it did in days of yore, only more beautiful and glorious.) And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply, and they shall not be few: and I will glorify them, and they shall not be small. Their children also shall be before me as aforetime, and

their congregation shall be established before me, and I will punish all that oppress them, and their nobles shall be of themselves, and their Governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me?" The Messiah, no doubt, who is represented in a certain place as saying, "Lo, I come: in the volume of the book it is written of me: I delight to do thy will, O God: yea, thy law is within my heart." Ps. xl: 8. "And ye shall be my people, and I will be your God."—Jer. xxx. 17-22.

From the consideration of the precious promises pertaining to the "house of Israel," so soon to be realized, and the fact of our interest being identified with the "commonwealth of Israel, as Dr. Barclay says in the close of his great work, "Who that has a heart to feel, can refrain from praying and laboring for a consummation so devoutly to be wished!"

"When Judah shall no longer mourn  
Beneath the heathen's chain;  
The days of splendor shall return,  
And all be new again.  
The fount of life shall then be quaffed,  
In peace by all who come,  
And every wind that blows shall waft  
Some long-lost exile home."

Then let us, one and all, unite, and "praying in the holy ghost," i. e., agreeable to the spirit of the words of prophecy—in harmony with God's "eternal purpose," the burden of that purpose and prayer now being, "Thy kingdom come Thy will be done on earth as it is in heaven." Amen.

Grace, mercy and peace be with all the Israel of God. Amen.

WM. SHEPHERD.

Elizabeth City, N. J., Dec. 15, 1857.

GOD'S DIRECTION FOR THE ACCUMULATION OF WORLDLY GOODS.—"Seek first the Kingdom of God and his righteousness, and all these things (that is needful things of earth) shall be added unto you, (that is by making a lawful effort to obtain them.)

### The Lord's Day. ●

BRO. MARSH: Having for many years entertained the idea that "the Lord's day" has reference to the *first* day of the week, I will present you with a short review of an article written by Bro. A. B. Alliston, on the above subject, found in *Expositor* for Dec. 1, 1857, page 348—in which he asserts, first, that "the Lord's day" refers to the *seventh* day, or Sabbath; and, secondly, that it refers to the reign of Christ in his Kingdom.

In the first place, then, we will examine his proof texts on the assertion that the *seventh* day, or Sabbath, is, in Scripture, called the "Lord's day." For proof of this he refers us to Ex. xx. 8, which reads, "Remember the Sabbath-day to keep it holy." Now, does this contain any proof to that effect? If my brother can see any such proof in it, I must confess that he has a keener eye than I have; for I can see none.

He also refers to Isa. lviii. 12, 13,—  
"And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations, and thou shalt be called the repairers of the breach, the return of the paths to dwell in, if thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor him, not doing thine own ways, nor speaking thine own words." My brother says, "It is evident from this passage that the prophet had reference to the *seventh* day of the week."

This is very true. But does the Prophet here, or anywhere else, call the Sabbath, "the Lord's day." Nay, verily. *It is not found within the lids of the Bible.* But I think there is one text where the expression, "the Lord's day," does refer to the first day of the week, my brother's assertion to the contrary, notwithstanding.

Says Bro. A., "We often hear men call the *first* day of the week, *the Lord's day*, when it is never in the Scriptures once called by that name. So we see at a glance that there is no proof for the first day being the Lord's day. Then it

devolves upon us to search the Scriptures on this point, as well as on all others."

Well, let us see. The expression, "the Lord's day," I think, occurs but once in holy writ; and is not at all synonymous in sense with "the day of God," "the day of the Lord," "the day of the Lord of hosts," &c. But "the Lord's day" is a peculiar expression, the sense of which is to be determined by the associating words standing in connection with it.—Then, to the law and to the testimony. Rev. i. 10: "I (John) was in the spirit on (not to) the Lord's day," &c. The peculiar expression, "on the Lord's day" specifically points out a certain day of the week, just as much so as the expression "upon the first day of the week when the disciples met together for to break bread." And doubtless has reference to the very same day: for this reason, that the first disciples kept this day sacred, because our Savior arose from the tomb on this day: hence they kept in commemoration of his resurrection at the same time celebrating his death, thus devoting the whole day to the service of the Lord: and hence the propriety of John's calling it "the Lord's day."

But we have other corroborating testimony on this point. We refer you to the writings of the early Christians.—Says Ignatius, Bishop of Antioch, only 68 years after the crucifixion, and 6 years after the death of the Apostle John,—  
"Let us no more Sabbatize, but let us keep the *Lord's day*." What does he mean by that? Does my brother think that Ignatius exhorted his brethren to keep the day of judgment? Or, would we not rather suppose that he referred to a certain day of the week?—and as the first day of the week was the day that was thus kept by them, it follows that it is this day that John called "the Lord's day."

But, says Bro. A., John was only carried forward in vision to "the Lord's day," as the angel, in the previous verse says, that he was John's brother in the kingdom, when the kingdom was yet in the future. But does the angel really tell John so? I think not: let us see.

How readest thou? Rev. i. 9: "I, John, who also am your brother and companion in tribulation, and in the kingdom, and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ." Now, was this language addressed to John by the angel, or was it John himself, speaking to the church? Surely the latter. But this might do, if we could read, "I was in the spirit to the Lord's day," instead of "I was in the spirit on the Lord's day." But we will hear another witness:

Justin Martyr, who was born only 56 years after the cross, writes thus: "On the Lord's day, all Christians, in the city or country, meet together, because that is the day of our Lord's resurrection? (What day of the week was this?) and then we read the writings of the Apostles and prophets; then the president makes an oration to the assembly to exhort them to imitate and practice the things we have read; then we all join in prayer; and after that we celebrate the sacrament," &c.

Eusebius says that "from the beginning, the Christians assembled on the first day of the week, called by them,—*the Lord's day*, for the purpose of religious worship, to read the Scriptures, to preach, (to the people,) and celebrate the Lord's Supper." In the presence of such evidence, we may well ask, What further witness do we need?

Having fully examined, and I think, fairly answered Bro. A.'s first proposition, I now proceed to notice his second, which I think is equally as faulty as the first.

Says Bro. A., "I wish to have the reader notice the different passages where the term, *Lord's day*, occurs, with their connections," just as tho' the Bible were full of such texts. And yet with all his searching scrutiny he has barely succeeded in finding one such text, and I affirm the only one within the lids of the Bible. And (unfortunately for his cause) it is entirely against him. But we will examine his supposed proof texts for a moment, where the following expressions are found, but are by no means synony-

mous either in form or in sense, with the expression, "the Lord's day." "For the day of the Lord of hosts shall be upon every one that is proud and lofty." Isa. ii. 12.

"Howl ye, for the day of the Lord is at hand: Behold, the day of the Lord cometh." Isa. xiii. 6, 9.

"For the day of the Lord is near in the valley of decision." Joel iii. 13.

"For the day of the Lord is near upon all the heathen." Obd. 15.

"Behold, I will send you Elijah the prophet before the great and dreadful day of the Lord come." Mal. iv. 15.


"That the spirit may be saved in the day of the Lord Jesus." 1 Cor. v. 5.—

"For yourselves know perfectly that the day of the Lord cometh as a thief in the night." 1 Thess. v. 2. "Even as ye are also ours in the day of the Lord Jesus." 2 Cor. i. 14. "Looking for, and hastening unto the coming of the day of God," &c. 2 Peter iii. 12.

Now, I freely admit that all these expressions refer to the coming and reign of Jesus, but not one of them is synonymous with the expression, "the Lord's day." Therefore they are entirely irrelevant, and consequently have no more bearing on the subject than the 10th verse of the 6th chapter of Genesis,—which reads as follows: "And Noah begat three sons, Shem, Ham, and Japheth." Because the expression, "the Lord's day" is not once used in the whole Bible with reference to the coming or reign of Jesus: which Bro. A. will see himself by a close examination of the subject. I therefore close my remarks for the present; praying that we may all be so humble that we may desire the sincere milk of the pure word of the Lord, which will make us wise unto salvation, and give us an inheritance among all the redeemed and sanctified of the Lord.

J. MESSIMORE.

Millwood, Ind., Dec. 22, 1857.

 The actions of men are oftener determined by their character than their interest.

### Forty Days.

The numerical adjective *forty* is used so frequently, and in such connection in the Scriptures, as to leave the student of "the word of the kingdom" without a doubt of its significancy in relation to the times appointed, bearing upon the events to be manifested in the closing up of "the times of the Gentiles," and the restoration of the kingdom of God again to Israel. In the following lines, then, I propose to cite the instances in which it strikingly occurs, that we may be able, if possible, to extract the thing of which it is exhibited as *the sign*.

The Noahic deluge, whose incidents were so arranged as to make it convertible into a sign of things pertaining to Israel, was the result of rain for *forty days and forty nights*. Gen. vii. 4.

Noah opened the windows of the Ark *forty days* after the tops of the mountains were seen above the waters. Gen. viii. 6. Moses was in Mount Sinai in the presence of Jehovah's glory *forty days and forty nights*. Ex. xxiv. 18.

When he came down the second time from glory, where he had been interceding for Israel, and bringing with him the new tables of the Covenant, it was after an absence of *forty days and forty nights*. On this occasion his face shone intensely with the glory of the divine majesty he had been contemplating: so that the Israelites could not behold it unveiled. Ex. xxxiv. 28.

The Twelve representatives of the Twelve Tribes of Israel were *forty days* among the 7 nations of Canaan spying out their affairs. Num. xiii. 25. These *forty days* became a *sign* of the duration of the time in which they should continue to bear their iniquities before entering into the possession of the land under the victorious Jehoshua, the son of Nun. The time signified by the sign was *forty years*—a day for a year. Num. xiv. 34.

Elijah traveled towards Horeb during *forty days and forty nights*, in the strength of one meal of bread and water. 1 Kings xix. 8.

Ezekiel lay on his right side *forty days* as bearing the iniquity of the

House of Judah. This, with the 300 days he lay on the other side for the Ten Tribes, was "a sign to the house of Israel," that they should eat their defiled bread among the Gentiles during 430 years from the destruction of Jerusalem by the king of Babylon; of which 430 years' national vassalage, 40 years were on account of the transgressions of Judah, when the government of the whole nation was in the hands of that tribe, under Solomon, from the foundation of the Temple to the revolt of the Ten Tribes from the house of David, on the 4th of Rehoboam's reign—a year for each day of the sign. Ezek. iv. 3–13.

Jonah announced to the king and nobles of Nineveh, the capital of the great Assyrian monarchy, that if they did not repent, their city should be overthrown at the end of *forty days*. Jonah iii. 4.

Like Moses and Elijah, Jesus fasted *forty days and forty nights* in the wilderness. He was afterwards *forty-two months*, or 1260 days preaching the gospel of the kingdom as Jehovah's "dove," Matt. iii. 16, bearing the olive leaf to Israel. Acts x. 36. John the Baptist preached the same gospel for the same length of time before him, or 2520 days for both.

*Forty days* elapsed between the resurrection of Jesus and his ascent from the Mount of Olives; during which interval he discoursed with his apostles concerning the things pertaining to the kingdom of God. Acts i. 3.

The symbolical "*Holy City*," or those that keep the commandments of God, and have the testimony of Jesus Christ, that is, the saints were to be trodden under foot of the Gentile governments for *forty-two* sign months: Rev. xi. 2; xii. 17; and these Papal powers were to practice their oppression for *forty-two* similar months. Rev. xiii. 5.

Such are the principal places where *forty* occurs in connection with days and months; let us see now what the Bible suggests in relation to the phrase

### Forty Years.

Between the first passover eaten in Egypt, and the entering into Canaan

under Joshua, the Hebrew nation ate manna *forty years* in the wilderness:—Ex. xvi. 35.

Moses was *forty years* old when he forsook the court of Egypt. He remained in the land of Midian as a keeper of sheep *forty years*. Acts vii. 28, 30. After that he was king in Jeshurun *forty years*, during which he showed the wonders of God in the wilderness.

"According to the days of Israel's coming out of the land of Egypt will I show to him wonderful things," Micah vii. 15, in the wilderness of the peoples; where I will plead with them face to face, like as I pleaded with their fathers in the wilderness of the land of Egypt,—Ezek. xx. 35, 36, in bringing them into Gillead and Bashan to feed there *as in the days of old*. Micah vii. 14.

The days of the coming out of Egypt were *forty years*. This passage in Micah confers an interest and importance upon this 40 years, additional to what they naturally possess as *the transition period* between the servitude in Egypt and the encamping in the valley near Jericho, named the valley of Achor, under Joshua. They are converted by the spirit into a *sign of a future transition period of forty years*, at the expiration of which the Twelve Tribes shall again encamp in the same valley, preparatory to their taking possession of the rest of the Holy Land. The Papal countries throughout which the Israelites are scattered, are collectively styled Egypt.—The words of the Spirit are "The Great City, which is called *pneumatikos*; *pneumatically*, or figuratively, Sodom and Egypt, where also our Lord was crucified." Jesus was crucified in the Roman empire, which was constituted the great municipality or city, by the decree of Caracalla. The demoralized condition and fate of Sodom, and the relation of Israel to ancient Egypt, being significant of the condition and fate of Rome, and of the existing bondage and oppression of Israel in the bounds of its ecclesiastical dominion, and of the Egypt-like judgments that await the kings, priests and peoples of her communion during the period of Israel's deliverance,

the Roman system is most appropriately designated by the names of those ancient sinks of iniquity and abomination. The spiritually-named Sodom and Egypt is the existing place of Israel's exile; and from the crucifixion of their king to the death of his witnesses, the arena of their conflicts with the Gentile powers, symbolized by the Beast with Seven Heads and Ten Crowned horns. It is from this Egypt of the West that Israel has to be brought out in these "latter days," and to be transferred into the land promised to Abraham and his seed for a perpetual inheritance. How is it to be done?

The answer to this question, not of difficult production, is not the subject of this article. What I want to impress upon the reader's mind at this time is, that there is a *coming out*, or future exodus for Israel from the Egypt of the West; and that there is a *future entering into Palestine* by way of the ancient Jericho; and that *between the coming out and entering in, there is an interval of 40 years*.

The "hour of judgment" on "Sodom and Egypt" belongs to this period. It is the grand climacteric of Israel's years—the great transition period in which they are passing out of evil into good, exchanging blindness and degradation for divine intelligence, and exaltation above all nations of the earth.—*The forty years in the wilderness of Egypt was typical of a future forty years sojourn in the wilderness of the peoples*. It will begin under the Seventh Vial, and end with the exhaustion thereof; when it will be proclaimed, "*It is done!*" The work of engrafting Israel into her own Olive Tree, upon a principle of faith in Jesus as their King, will have been perfected; a work which only God can accomplish through the agency of Christ and the saints.

But, how shall Israel be induced to stand to arms, and in the face of strong powers begin their march towards the appointed wilderness? Oh, saith Jehovah, addressing David's son and Lord, "Thy people shall be willing in the day of thy power." "Behold I will allure



Israel, and bring her into *the wilderness*, and speak comfortably unto her. And I 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 days when she came up out of the land of Egypt.*" Hosea ii. 14, 15. This has never happened since Hosea recorded it in the oracles of God,—it therefore remains to be fulfilled.

The reader will perceive from these testimonies that the restoration of the Israelites scattered and buried in the nations, is indirect. When Moses led them out of ancient Egypt, he did not march them direct to Palestine; but led them by marches and counter-marches through a waste howling wilderness, indirectly to that glorious land. So the Spirit testifies it shall be in the future exodus. They will not be marched direct from the Egypt of the West into the Holy Land. At present they are intellectually and morally unfit for settlement in that land under Messiah.—They will be allured from that Egypt into the wilderness; and marched from the wilderness to the Valley of Achor, when, by divine discipline and instruction, they shall be regarded fit.

This *forty* years in the wilderness of the peoples will precede by 10 years,—and, of necessity, be parallel with the last "*hour*" or 30 years of the continuance of "*the kingdom of men*," which at their expiration will lose all power to practise and make war. The marvellous things to be shown to the Israelites will make them mighty; so that "the nations" of that kingdom "shall see and be confounded at all their might; and shall lay their hand upon their mouth, their ears shall be deaf, and they shall lick the dust like a serpent; they shall move out of their holes like worms of the earth; and they shall be afraid of the Lord our God, and shall fear because of thee," Micah vii. 16, 17, for the Lamb shall overcome them, Rev. xvii. 14.—*Herald of the Kingdom, &c.*

Believe, and obey.

### Kansas.

BRO. MARSH: Agreeably to your wishes, I improve this opportunity to address you a brief communication touching Kansas, geographically and politically.

First, however, let me say that I left Ann Arbor, Mich., Sept. 29th, for Leavenworth City, K. T., via Mich., Central Railroad, to St. Louis, Mo., then via Pacific Railroad to Jefferson City, Mo., where I took the Lightning Line Missouri River packets to Leavenworth City, where I arrived, and set foot in Kansas for the first time, Oct. 4, 1857. I halted at Leavenworth City, and put up for a short repose at the Planter's House, until the evening of Oct. 5th,—when I took passage on the Steamer New Lucy, for Weston, Mo. Here I was delayed a short time, as the above-named steamer did not run any further up the river—the point I wished to reach being Iowa Point, Kansas, distant from Weston about 150 miles. Fortunately however, the delay was cut short by the arrival of the small steamer Progress, which landed me at Iowa Point, Oct. 9.

Here I pursued my journey on foot to the place of my destination, Padonia & vicinity, Brown co., K. T., distant from Iowa Point 20 miles, where I arrived, Oct. 9.

On the whole I enjoyed a very pleasant journey; and to that Being who ever rules all things by His wisdom and almighty power, I render heartfelt gratitude that no accident or casualty has befallen me. Truly "his mercy is over all his works, and endureth unto all generations."

Kansas, as you and your readers doubtless well know, lies between the parallels of 38 and 40 north latitude,—her climate consequently is mild and healthy, and very favorable to agricultural pursuits. Her boundaries are as follows: beginning at a point on the western boundary of the State of Missouri, where the 37th parallel of north latitude crosses the same; thence west on said parallel to the eastern boundary of New Mexico; thence north on said boundary to latitude 38; thence, follow-

ing said boundary of the Territory of Utah, on the summit of the Rocky mountains; thence, northward on said summit to the 40th parallel of latitude; thence east on said parallel to the western boundary of the State of Missouri; thence south with the western boundary of said State, to the place of beginning. Kansas is a stupendous prairie, beautifully and gracefully rolling, with running brooks and streaks of timber interspersed in various directions. Those who like a prairie country cannot fail to be pleased with her scenery and the general aspect of the whole country. Her lands are all thoroughly drained—at least, every part I have visited. The soil is a deep prairie mould, free from gravel or grit. In fertility unsurpassed by none.

A superficial observer would be very likely to conclude that the country is desitute of timber, or nearly so—but let one travel through the Territory,—and I will venture the assertion that a very different conclusion would be almost invariably arrived at.

Coal has been discovered in various parts of the Territory, and of good quality. The principle timber found in this section is, walnut, elm, oak, hackberry, &c. There is also to be found in many parts of the Territory, good stone for building purposes conveniently located to quarry with but very little labor. Considering all things, the water to be found in this Territory is of good quality, especially in the north and north-easteru portion thereof.

If I were to advise any one to come Kansas, I could cheerfully direct such to this part of the country. A young man wishing to change his location would do well to come to this Territory. He can do far better than to locate in a timbered country. The writer has had some experience in this matter, and knows whereof he affirms. But I see I must close this letter. I shall therefore be compelled to wave the political affairs of Kansas, at least, for the present; however, I would remark that politically Kansas is, as you probably are well aware, unsettled. The people are

waiting with much interest to see what Congress will do with the Lecompton Constitution. A despatch reported here last evening that trouble had again broken out at Doniphan, Leavenworth, and Ft. Scott. But as to the truth of it I cannot vouch.

Respectfully yours,

J. A. SOBER.

Hamlin, Kansas T., Dec. 23, 1857.

P. S.—My post office address until further notice, is *White Cloud, Kansas Territory.*

### "Honoring the Spirit."

THERE is not a more effectual mode of dishonoring a King than to reject his voice or official word. The man who despises his word of command, *practically* despises and spurs his whole kingly authority.

And is it not equally correct to affirm that those who reject the *testimony* of the Spirit, as delivered by the persons who spoke as they were moved and guided by it, are *virtually chargeable with dishonoring the Holy Spirit*? We speak not of intention, for it may in courtesy be taken for granted that no man living would intentionally disown and deny the Spirit. Even the hardened Scribes while Jesus ministered on earth did not intend by their traditions to nullify the Word of God. At least we have no ground to assert that they did this designedly. But they did it effectually. They dishonored God by making void God's word through their traditionary orthodoxy.

Men who are *incessantly talking, preaching and praying concerning the Spirit* will not feel that it is a compliment to be mildly or in any way told that they disown, deny and dishonor the Spirit. Neither do we feel that it is, on our part, in the sight of our cotemporaries, a complimentary work. But apart from all *feelings*, whether theirs or ours,—is the charge *true*? This is the question.

It will not do to assert that because our neighbors speak so much about the Spirit that therefore they possess and

are directed by it. Many a talker entertains his friends by a continual chatter about wealth and the way to wealth, who lives in blissful poverty all his days. Many a speech-maker treats of the happy effects of kindness, who never had one kindly generous throb in his heart. Many an orator gives glowing lectures in reference to good government, who never for one whole hour properly governed himself. In these instances, talking and theorizing are not possessing. So also as it relates to the things of the Spirit. Indeed, it sometimes happens that in these degenerate days the more that some *pious* people say about the Spirit the less they are "led by the Spirit." While therefore it is certain that an orator could preach every day for 40 years concerning a pet theory of what is termed "*spiritual influence*," and yet be as destitute of the *holy* spirit, as though he was an Indian Chief following the trade of war and paying homage to the sun, we cannot and dare not accept of a great stock of talk about the Spirit as proof that it is possessed.

Nay, the very *opposite* ground may be safely taken. For it is undeniable that in all the recorded sermons of the Apostles to sinners, there is no theory of the Spirit presented. The model preachers to whom Jesus said, "Go,—preach to every person in the world," executed their work *without preaching the Spirit*. They preached *Jesus!* They could, it appears, be full of the Spirit, and show signs as extraordinary ministers of Christ by the Spirit, and yet never even once while announcing the Gospel to men speak a syllable about the "influence of the Spirit," or the "work of the Spirit"!

The phrase, "the work of the Spirit," so frequently employed by modern preachers,—this phrase, we say, is *not once found in the Sacred Oracles, Old Testament or New*. We therefore most heartily desire that teachers were so fully possessed of the Spirit that they would cease to use non-spiritual language. It is not however the mere expression to which we object. The meaning or idea conveyed by it is radically

*unscriptural and subversive of the teaching of the Spirit*. To illustrate this, let us first hear a revivalist preacher of the most approved stamp. He says—

"A revival of religion is simply an increase of the best desires, affections and exertions of persons who are already pious . . . and by fervent and united prayer prevail with God to send down that effectual influence of his Spirit by which sinners are converted."

This is from the pen of one of the most popular living ministers. Let us consider it. Passing over the expression relative to "a revival of religion," (which, taken as it reads, clearly means that religion has been dead!—and has been brought to life again!) behold what is said concerning the "work of the Spirit." First of all, it is distressing to hear a talented and eloquent teacher, and an able writer, tell us that God requires to be prevailed upon either by prayer or other agency to do something special for the unconverted, without which special working they must be lost; while Prophets, Apostles, Evangelists, and teachers ordained of heaven have stated, proved, and illustrated the superabounding affection of God for the family of man; *always* willing and ever ready to bless those who will hearken to him, and receive what he has already done. Again, this fervent and united supplication is for the purpose of moving God to send down—not his Spirit—but the *influence* of his Spirit,—a gift that is only spoken of in latter-day theology. But mark what this influence is to do: "by which," says the preacher, "sinners are converted."

Not further to criticise the phrase,—"*influence* of the Spirit," but taking for granted that the preacher means the Spirit in its own living power, let us propose two queries just here, after stating two cardinal facts:

It is a fact that Jesus, while personally on earth, promised to send the holy Spirit.

It is also a fact that the holy *spirit*, agreeably to promise, did descend from heaven.

Now it is in place to ask, Did Jesus

promise that the Spirit should descend upon sinners? Or, when the Spirit actually came, did it rest upon and enter sinners in order to their conversion?—Or, we may earnestly ask, *Have we a single example registered in the Christian oracles of the holy spirit being sent by God to an unbeliever to convert him?* And if we cannot find even one such instance in the days of inspired preachers and superhuman signs and wonders, it is not only fallacious, but it is a *virtual rejection of the testimony of the spirit to expect or teach anything of the kind in this day.* Thus the so-called work or influence of the Spirit is put forward as the grand converting power, in the place of the Gospel of Christ,—which develops and embraces the love of the Father, the favor of the Son, and the living power of the Spirit.

We have, then, two distinct and diverse gospels—thus:

1. The Gospel of the Apostles—a Divine message, setting forth in heaven's own language, the affection, grace and power of the Godhead,—which Gospel, carrying in it and opening up the things already executed for the sinner's salvation, is pressed upon him for acceptance. Such is the *apostolic* or primitive Gospel.

2. Then there is the modern Gospel, which sets forth to the sinner that he can *not* be converted till God send to him a special influence from heaven, called the *influence of the Spirit*; this too in the face of the fact that the holy Spirit, speaking by heaven-ordained Apostles urges the sinner to turn from his sins and live. This latter-day Gospel, we are bold to say, *does practically deny the Spirit* that spake to the unconverted by the inspired preachers. It is *not* the Gospel that was delivered to the world by the Apostles in the name of Christ, approved and sanctioned by the Father, and immediately dictated and uttered by the holy Spirit.

Seeing therefore that we have to choose between two Gospels, two classes of preachers, and two ways of making converts, we halt not in a neutral attitude—we *dare not* sanction the modern

Gospel, but must in the name of heaven accept and teach with our whole heart, mind and strength, the Gospel announced by the ambassadors of Jesus.

In so doing who can call our charity anything but genuine?

But there is a class of persons to which the holy Spirit is promised. Yes, and the promise is made good in every instance upon the conditions divinely proposed. Praise the Lord for his proposals and promises! Those who obediently acknowledge the Lord Jesus, *according to what the Spirit has already testified of him*, are assured of the forgiveness of sins, and, thanks to Jesus, they are assured of the holy Spirit. The whole college of Apostles, in reply to the opponents and opposers of Jesus in the city of Jerusalem say, "We are his witnesses of these things, [the things of Jesus the Lord], and so also is the holy spirit, whom God has given to them who obey him." Acts v. 32.

Again, speaking of the Lord's followers in a certain place, the Evangelist Luke testifies, "the *disciples* were filled with joy and with the holy spirit." Acts xiii. 52. Paul observes to his brethren in the city of Ephesus, speaking of the past, "You were, after you believed, sealed with the holy spirit of promise." Eph. i. 13.

Our prayer is that every avowed and faithful worshiper of Jesus the Divine Prince and Redeemer may be so largely and richly filled with the Spirit that he will feel, and teach, and live, *according to "the mind of the Spirit"* EXPRESSED AND REVEALED IN THE SACRED WRITINGS.

[Ch. Banner.]

**MOTHS IN CARPETS.**—To prevent moths from injuring carpets, says the *New York Tribune*, buy half a pound of gum camphor, for 25 cents, and that will save all the carpets in your house for a year, by placing a few little crumbs under the edges of the carpets without moving them.

**Give to the poor and needy, as to Christ.**

## EXPOSITOR AND ADVOCATE.

"THY WORD IS TRUTH."—JESUS.

ROCHESTER, N. Y., FEB. 1, 1858.

**Signs of the Times.**

No class of men are satisfied with the present condition of the world; all look for a change: some in one way, and some in another; and they also differ as to *what* the change will be when effected. All seem to be groaning and travailing in pain, desiring to be delivered from the evils of the present degenerate times. All see, or think they see, in transpiring events, most convincing proof that their expected "good time," is drawing near. Hence the politician, the moralist of every grade, the religionist, pure and impure, of every sect is drawing from "the signs of the times," sure evidence, as they imagine, that the great and much-desired change is near at hand.

These persons are right in supposing and predicting a great change in the political, moral and religious condition of the world; for the sure word of prophecy justifies the expectation. They are also correct in their united testimony that the "signs of the times" clearly indicate that this change is near: but *all*, save the enlightened and watchful christian, are ignorant of the *character* of the change which is to take place, and the *manner* in which it will be effected. They have *no* expectation of the coming of Jesus Christ, the *King of Zion* to establish and occupy the throne of David for the purpose of subjecting the world to obedience to the Father through the instrumentality of Messiah's government: nothing of this kind is indicated to them by the signs which they discern. Hence the light that shines around them, has, through the influence of their own false theories, become darkness to their perverted vision, so that they are being prepared to be taken in the snare which will soon be sprung upon the whole world. The *manner* therefore in which the transpiring signs are disposed of by those who do not understand them, is of itself a sign to the

understanding christian that the coming of the Lord is near, for his word clearly foretells that this very blindness would exist just previous to his second appearing.

The New York *Herald* notices the present "commercial distress" of nations as being "amongst the signs of the times," which unmistakably indicate "that we are *now in the midst*" of a great commercial change of the world. In this, the *Herald* evidently is correct, for *now* is the "time of the *end*," the transition period from Gentile to Messiah's rule over the world. The great work is rapidly progressing, and in due time will be fully consummated.—Then the commercial interest of the world will center at Jerusalem in Palestine in Asia, "the city of the great King," for then "the abundance of the sea shall be converted to thee, Jerusalem." Isa lx. 5.

Hence the *Herald* is sadly mistaken in designating the United States as the place to which this interest will be turned. It is also no less mistaken in supposing that the great change is to be brought about by similar causes which effected "those great changes which transferred the trade of Tyre and Carthage to Italy and Holland, and thence to the insular Western communities." This is making the present signs of the times, nothing more than what has frequently existed before, and may take place again and again in the future. It is virtually saying, "Where is the promise of his coming?" all "things continue as they were,"—commercial changes have taken place, being preceded by signs indicative of the same—therefore such things may be and now are seen and expected again. This is the wisdom of the worldly wise, which is foolishness, and will soon thus be made manifest to all men; for the word of promise gives the unfailing assurance that the change to which the world is now rapidly approaching, is not to be accomplished by natural causes, but by the real presence and actual power of Christ in this world: "the kingdoms of this world are to become his," and the seat of his government, the place of his throne of universal empire will be Jerusalem, and as a matter of course as

well as of prophecy, there the commercial, religious, moral and political interests of the world will center.

We give the following article from the New York *Herald*, on this important subject; not because we endorse it, but because it furnishes good evidence that discerning men of the world, as well as prophetic students, see in the signs of the times, very strong assurances that "we are now in the midst" of changes which will ultimate in the great and glorious change of this world from Gentile rule and oppression, death, disease and sin—to the glorious reign of Christ, and the establishment of life, peace and happiness. The following is the article to which we have alluded:—

#### **The Mutations of Commerce—Indications of Approaching Changes.**

The rapid and continuous spread of commercial distress over the whole of Europe, in spite of the efforts made by national banks and governments to arrest it,—is amongst the signs of the times that deserve to be carefully noted. The suspension of the Bank of England charter was the panacea which, according to financial empirics abroad, was to cure the evils caused by the influence of our own embarrassments.—This, with the aid of other precautions adopted by the Continental governments, would, it was thought, speedily allay all cause for alarm. Well, the Bank charter has been violated, contrary to the opinions and advice of all sound financial thinkers, and the French and other Continental governments have done all that lay in their power to allay the distrust which has rapidly diffused itself amongst all classes.—Still the panic is spreading wider and wider, like a malignant epidemic, carrying misery and annihilation to commercial credit in its train. Instead of things getting better, they are getting worse, not only in England, but throughout the whole Continent. All the great centers of commerce are profoundly disturbed. No man, however strong his commercial position,

considers himself safe, and houses that have hitherto enjoyed the unlimited confidence of the public, have fallen under the ban of suspicion. In Hamburg, according to the last accounts, the failures were arriving so thick and fast business was altogether suspended.

Financiers are so accustomed to take a purely economical view of commercial disturbances like the present, that it is no wonder that the remedies which they prescribe should sometimes turn out failures. Thus, in England it was thought that the suspension of the charter and the extension of relief by the Bank of England to a few of the leading banking houses would have the effect of easing the position of the secondary establishments, and of gradually restoring confidence amongst the commercial classes generally. What is the fact? In Great Britain the middle class firms are falling by thousands, and credit is almost wholly annihilated. In France, there is reason to believe that things are in an equally bad, if not worse condition, although the precautions taken by a despotic government to gag the press and unmake matters wear the best aspect possible, render it difficult to arrive at the facts. From the general tenor of the advices that reach us from all quarters, we are compelled to arrive, with the London *Times* at the conclusion that European commerce is rotten to its core. There are organic derangements, like diseases, so desperate that no remedies or palliatives can avert their consequences, and Europe, we are convinced, is now suffering under the influence of a malady of this nature.

How else are we to account for the widespread calamities caused by the re-action of our own disasters? Here we have already tided over the worst of our troubles, satisfied that we have been more frightened than hurt, and cool and comfortable all things considered. We feel that we have youth and vitality in our favor, and that it will not take us long to recuperate from our temporary exhaustion. How, then, does it happen that the *contre-coup* of mis-

fortunes which exert only a passing influence over us, should shake Europe to its very center, and plunge it into the depth of distress and despondency in which we now behold it? People may attribute the deep-rooted consternation now prevailing abroad to excessive speculation, undue expansion, vicious banking, governmental extravagance, or any other of the fallacious causes that present themselves to the superficial thinker. The philosophy of the thing, however, lies within a simpler and more arbitrary compass than any of these reasons.

The commerce of the world is continually shifting the theater of its operations, and the evidence of history goes to establish that every mutation of this kind must lead to more or less of a general disturbance. Thus, when the Jews were the only bankers of Europe, each religious persecution which drove this people from the scenes of their commercial activity was followed by universal distress and suffering. In the same way, when the commerce of Venice and Genoa was transferred to Hanse Towns and Holland, the change was marked by a concomitant disturbance in the financial relations of European countries. So it was, also, after each succession of violent measures taken by England to assert her commercial supremacy and to absorb the trade of the world.

Who can doubt, from the evidences of deep-seated disturbance and organization which are now presenting themselves in the commercial relations of Europe, that we are now in the midst of another of those great changes which transferred the trade of Tyre and Carthage to Italy and Holland, and thence to the insular Western communities? Do not all the facts transpiring both in Europe and here tend to prove that the trade of the globe is gradually taking this direction, as the great commercial center whence both hemispheres are in the future to be vivified and fed?

Zeal regulated by knowledge is a rare ornament.

### Debt and Grace,

*As Related to the Doctrine of a Future Life.* By C. F. Hudson. Boston, John F. Jewett & Co. 1857. Price \$1 25.

Having read but a small portion of this learned, philosophical work, we are therefore unprepared to judge of its merits.— From what we do know, however, of it, we are led to the conclusion that the writer will not be very readily comprehended by the common people. He has placed his food so high on the tree of science, that but few can readily reach it. One minister who has carefully read the work, himself an able writer on the same subject, and who highly values this book, said it was better suited to the capacities of ministers, than laymen, and that it needed to be read twice with the aid of a lexicon, to comprehend it. Doubtless it will do great good in the higher circles, for whom it was probably intended by the author. The following is an extract from Chap. XI. of the book, for a copy of which we are indebted to the kindness of the author.

### PARADOXES OF PENALTY.

“Knowing, therefore, the terror of the Lord, we persuade men.”

### FEAR AND SHAME.

As the prevalent doctrine of the Divine penalty has multiplied future “punishment so it has led to a frequent misquotation of Paul’s language, as if he had said, “the terrors of the Lord. But the context, and the entire argument of Paul, show that his expression had no reference even to the doom of the lost; much less to any manifoldness of their pains. He alludes rather to the *majesty* of Christ, as a Lord and Judge, whose favor he hoped to gain. Making his appeal from the poor judgment of the brethren in Corinth respecting himself and his motives, he declares that the love of Christ constrains him in all his acts, whether he appear to them sober or beside himself. And in this appeal he is confident of the approval of their better judgment, as well as of the approval of God.” “We are made manifest unto God, and I trust also are made manifest in your consciences.”

ces." It was not the terror of condemnation that moved Paul to persuade men;—but a feeling of reverence analogous to that which is due to the civil ruler,—“fear to whom fear,”—but incomparably more elevated and ennobling; the fear of a trusting, finite creature, before a loving, infinite Father; and which is best expressed in Heb. xii. 28: “Wherefore we, receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear.”

This exposition may introduce a discussion of the practical bearings of the doctrine we hold. Has it power to alarm and convict the unconvicted, and lead them to escape the condemning sentence of the final Judge? We think it may be clearly shown that instead of loss of motive power which is feared for the Gospel, if eternal suffering is given up, there will be, in various ways, a real and great gain.

Until the heart is changed and pervaded by a holy love that is almost dishonored by the name of “motive,” we confess the need of motives derived from human nature, to restrain men and lead them to think of Christ. Among these motives, Fear is one of the strongest; yet it is a most pernicious error to employ it alone, or mainly, or out of its proper connection with other motives; for it then becomes the weakest of all. All the legitimate forces of human nature should be employed, or the Gospel will fail of its proper power.

The author of the *Conflict of Ages* has finely illustrated the place which his theory should hold among the practical forces of our theology. The “principles of honor and right” in the government of God seemed not to accord with the supposed history and destiny of man; as if the wheels of a boat were revolving against each other, turning it round and round, and leaving it to float with the current. The machinery is misadjusted, or part of it is wanting. May not the doctrine of man’s pre-existence harmonize the conflicting forces, and give the Gospel power and progress?

The illustration may be applied to our

own theory with a difference. Instead of supplying a missing wheel, we think we dispense with a superfluous wheel. One theory proposes an indefinite extension of man’s guilt; the other, an abatement of an infinite half of his punishment. One theory proposes to balance evil in long ages past, against eternal future evil; the other would restore the balance by cutting off the eternity of evil.

But we will not appropriate the *illustration* to our own use. We prefer another, which may show how the sentiment of Fear has been misapplied in our theology.

James Watt found the steam engine encumbered with a serious difficulty, the removal of which has given the age its name. The piston had been raised by the steam admitted to the cylinder, and was waiting to be returned by the pressure of the atmosphere. But how to get rid of the steam that had done its work? The custom had been to reduce it by a jet of cold water: and here the battle of opposing forces had been long fought. If little water was admitted, the steam was imperfectly condensed, and the piston was returned feebly. If water was admitted freely, the piston came down with force, but rose again slowly, because the cylinder itself was cooled. On one side or the other, the loss seemed inevitable; and in reducing the loss to a minimum, the wisdom of a generation had been spent.

But why, asked Watt, admit cold water into the cylinder at all? The idea of “separate condensation” relieved the whole difficulty.

Why retain the notion of eternal evil as an inseparable content of our theology? Is it accepted as the spent force of an immortal nature? An immortality lost, yet not gone, seems a thing incredible, and strongly opposes the fear, which, like a heavy atmosphere, surrounds us. The eternal evil, like a surd quantity, must be reduced to some rational form, before it can yield to fear. Eternal suffering must appear as eternal justice by some theory of



human guilt. At the mention of Justice, we are startled, perhaps subdued, if not crushed. And if we are not crushed, the hope of righteousness, trying what it can do with infinite perverseness, may slowly raise us again. God is so good, that the sinner, with a false theodicy, or with none at all, may yet be saved.

But the Christian wants a theodicy for the eternal evil that remains. Temper it as he will, it still challenges many doubts. Christian theology has labored for generations past to find the maximum of reason, and the minimum of doubt. This has been the Conflict of Ages. And the conflict could not be confined to the schools. Filling the minds of all classes of men, and producing the various forms of false theology we have noted, it has borne most heavily upon the engineer of the doctrines of salvation—the preacher of the gospel. It pursues him in every effort to maintain a theodicy. It pursues him in his resort to mystery, and in his appeal to man's innate sense of duty. It meets him at the bedside of the dying, and at the funeral of the dead. Whether he feels it or not, it haunts him everywhere, baffling his skill or marring his labor, in all his efforts to persuade men.

But dispense with the doctrine as unauthorized, and how soon it appears needless. Let the wicked be regarded as of no account, and as having no part in the world to come, and the powers of that world find their natural adjustment. The necessity of all labored theodicy, unhelped by a single word from God, is gone. Men can not bear up against immortal fears, confiding in immortal strength. They may be moved by a "deep, convulsive dread." And the new fear,—the fear of infinite loss,—is of a healthy quality. It implants no superstitious or fanatical feeling; it breeds no morbid melancholy. It clearly recognizes, and thus may most deeply feel, the infinite goodness of God. Freed from every chilling gloom, and paralyzing doubt and deceitful hope, it may impel to the truest faith and the most earnest effort to lay hold upon eternal life.

A second improvement of the engine by Watt was hardly less important than the first. He found atmospheric pressure too feeble, and requiring too nice a fitting of the machinery. He dispensed with it altogether, and moved the piston either way by steam.

Human nature has two sides—the sentiment of Fear, and of Shame; the blanched, and the blushing face. Each, in concert with the other, is powerful; sundered from each other, they are weak. If fear has no place, the character becomes mirthful and frivolous, and shame itself is lost. And without the sense of shame, fear passes into dismay and reckless doubt. And each sentiment is, in its place, and in different minds, stronger than the other. There are appalling fears that move the soul as no reproach could move it; and there are moments of shame that would gladly be exchanged for months of pain.

Now we think we have shown, in our discussion of human dignity, that the notion of an absolute immortality leaves little work for shame. Men may indulge vice freely, if it can not touch the being of the soul. And they may glory in the power of an eternal wickedness. When, on the other hand, the appeal is made to the dread of eternal suffering, that is not shameful in itself. And if it is believed and feared, the sense of fear engrosses all the other sensibilities; one can hardly think then of blushing for sin. Then follows paralysis; and we are sometimes astounded to hear of crimes committed, apparently under the full influence of a doctrine of infinite terror, that shock the common decency of men.

But reduce the terror to the proper dimensions of human fear, and the sense of shame may do its proper and effective work. The abounding goodness of God, the freeness of his priceless gifts, the proper infamy of man's ingratitude, and of all our foolish sins that dwarf us into nothingness when we might be "the sons of God," these things may produce an overwhelming shame; and they have done so when

rightly plied and relied on to move the soul. Too often, the appeal is followed by allusion to an infinite but doubtful terror, and the charm is broken.

We need not repeat examples heretofore adduced from the Scriptures, and which might be multiplied, to show that he who knows what is in man has abundantly appealed to his sense of shame. The frequent instances of scriptural irony belong to the same argument. E. g.—Gen. iii. 22; 1 Kings xviii. 27; Zech. xi. 13; and perhaps Luke xvi. 9.

### Syrian Exploration.

(Concluded.)

To facilitate intercourse, and relieve the necessities of Christians, Jews and Mohammedans in the East—to spread civilization where it has been entirely neglected and is most needed, viz.: among the Arabs, we know of no better instrumentality. For the Arab may be said to be especially neglected; when missionaries are exploring the interior of Africa, and being settled even among the Affghans. As either road would most permanently and intimately unite all nations and creeds, the popularity of the enterprise could only be measured by its influence in annihilating the deplorable prejudices existing among all religious sects, and in no place exercising more influence than in the Eastern world.

An interesting paper, principally on the physical features of the Holy Land and Syria, was read during the past season before The American and Geographical and Statistical Society by M. J. Raphall, [a Jewish Rabbi.] The learned Rabbi stated, that the idea of a road through the Syrian Desert was not new; that he claimed no originality, and if he wanted to go back to its first publication, he would quote the Prophet Isaiah. He gave the following translation of his Hebrew quotation:

"Behold I bring you something new.—and even now it shall spring forth. *Will* you not recognize it? I will cause a road to be made through the wilderness, and rivers to flow through the desert."

Most probably before, but certainly as early as 1535, we met with this singular

English translation of this sacred writer—(Isa. lxi. 4.) by Myles Coverdale:

"They shall buyld the long rough wildernes, and set up the olde deserte. They shal repayre the waiste places and soch as haue bene uoyde thorow out many generacions."

It is a little remarkable that the commercial restoration and consequent colonization of Syria, can be brought about by a railroad: that this would introduce a general system of fertilizing the sands of the desert by irrigation, render indispensable the Isthmus of Suez Canal; that this canal and the Syrian Desert railroads would eventually "turn the rivers into the desert;" (Ps. cvii. 33, 36, 37), "dry up the Euphrates;" (Rev. xvi. 12.) "destroy the tongue of the Egyptian Sea," by means of the barrage and the proposed canal of alimentation, (Isa. xi. 15,) "heal the waters of the Dead Sea;" (Ezek. xlvi. 10, 11.) These portions of Scripture, so simply explained, are, with a road, prophetic; (Isa. xlviii. 19.) The sword and the spear of the Arab are, it seems, to be used for the purposes of agriculture; (Isa. ii. 4.) It is in this Desert that they are in common use, but more for the destruction than the support of our fellow-creatures. Could they be used to turn the course of the irrigating rivulets, civilization would soon commence among the wildest people, leading ultimately, to the reign of universal peace.

It has not been our intention to go into any minutiae, or even to cover the ground of our views on the subject of the commercial importance of Syrian Arabia. We desire to attract attention by merely hinting at the one-sided views so prevalent in each hemisphere, by losing sight of the central position of Syrian Arabia, in that which in size is more than double our own, and in its population vastly superior. We think it important to make of easy access for the invalid, that part of our globe which is thought to possess the finest, as well as the most peculiar climate—one that will not only give durability to railroads, but is admirably adapted for the great staples of commerce. We have hinted

at many articles,—among others, of a substitute for the 40,000,000 pounds of tea which we import from China, of the profit of the cultivation of the olive, and the many uses of the palm. We have neglected to speak of other trees, as the fig, or mulberry; the last mentioned now cultivated in some places from the base to the top of Mount Lebanon. The leaves are used to fatten sheep, as well as for silk-worms.—We might have referred to the coal and iron as well as bitumen. Major General Chesney thinks the bitumen can be furnished for fuel at a price not to exceed 6 cts. per 112 lbs., even at Ja'ber Castle on the Euphrates.

We have in part described the peculiar and extraordinary position and advantages of the Jewish nation, of their influence upon, and the trade they can open up, even with the Arabs; that the Arabs of some portions of their country form an intermediate class between vagrant tribes and peasants; that they are settled as petty merchants in a continued line of small towns, and at present conduct caravans through this desert: that they have ingenious methods of irrigation.

We might have spoken of the Armenians. Their industrious habits, cause them to be preferred as tenants by the Mahomedan landlord, both in Turkey and Persia. Russia has shown her appreciation of this people, when in her wars with Turkey and Persia, she introduced many thousand families into Georgia. There is a striking uniformity in their character in all parts of the world, at least in Turkey, Persia, Russia, and India. They are most keen and indefatigable traders. The limits of their commercial enterprise in the East are Tartary and China. An Armenian was the first to discover the present route via Trebizond and Tebriz, for that commerce which formerly passed through Bushire and Bagdad. Of what benefit such a people would be in developing the commerce of Syrian Arabia, is easily inferred.

The proposed lines of roads are located mostly on caravan routes. This would be-

gin a new trade from and to all quarters,—exemplified by crossing rather than doubling the whole of Arabia, and thus acting commercially on northern Africa.

We like these views of a late article in Tait's Magazine, on the Euphrates Valley Railway, that "the friends of this scheme are now opening out a country equally fertile, but much larger than Egypt itself. As for India, it has a trade that will afford two roads in or out; however the Calcutta, Ceylon and Madras trade may run, the the Indus business will flow into the Euphratean channel. As to producing grain with means of transport, Mesopotamia would pour incalculable supplies, at prices far below those for the same article in the Black Sea. Many millions of inhabitants crowded the banks of the Euphrates in ancient days. Their power was felt over all Western Asia and Northern Africa. The now deserted plains were fields and gardens. The soil teemed with vegetation. The fruits of temperate and tropical climes grew there in luscious abundance. The arid sands need only again to be irrigated by the abounding waters to become joyous with corn, wine and oil. The same writer says of 3 great lines of railways meeting at the termini in London: "They take widely divergent courses, and neither of them could alone have accommodated the intermediate traffic; this, he thinks, is an analogous case to the Indian business, which can well support two or three routes from end to end."

A complete substitute for the River Euphrates on a ridge supposed to be a natural watershed, using the depressions on the adjoining desert reservoirs or pools for irrigation, turning the rivers for that purpose into the narrow but deep ravines on the north, using the existing canals on the south, making immediate use of the road which is supposed to exist, employing the Arabs with their camels and horses at once: this is one outline of our views. The other or southern line may, after a hydrographic reconnoissance, be found not only the shortest, but as furnishing less difficulties than have been hinted at.

To witness the rising of the sun on the Persian Gulf, the awe-striking but placid lake which marks a mysterious cemetery, the "beautiful for situation" from the east of the mountains of Jerusalem, and the sun's setting rays falling gently over the Mediterranean,—as has been ably described, may, with a speed of 60 miles an hour, yet be made to occupy but one day, and that not far distant.

Were it proper, we could dwell on the lengthened life promised by the known effects of such an atmosphere as covers the desert mountains near Ma'an—of the best development of the physique, which exists there; but the influence and the fragrance of this atmosphere arise from a medical botany unfortunately as yet unknown.

The labors of a Wallin, and Burton, and of the U. S. Expedition to the Jordan and Dead Sea, had but few objects of science in view. The resuming of this last expedition will combine many. It may attempt to make commercial treaties with those tribes which frequent this portion of Arabia. The levels of the plain adjoining the Dead Sea: the field of antiquarian research in the ruins of known but unvisited cities, paved roads, wells, ravines; the peculiar botany of the country,—these and other matters have been described in another paper.

Knowledge, which is power, is wanted of the locality as connected with this home of the horse and the camel, and also of its mineral wealth. We have hinted at the comparison of the proposed expedition with what has been done by the Viceroy of Egypt, and other foreign powers; with the extent and distance of those undertaken by the United States to Japan, and, among others, that of the vast interior of South America; and more especially of the want of a hydrographic reconnoissance of a portion of the coast of Palestine bordering the desert. The benefits of such expeditions are not for commerce alone. They not only ameliorate the conditions of all races and lessen the prejudices of religious sects, but they are the true field on which our navy has already gained some laurels.

A reference to the standard maps of Stieler and Berghaus, Zimmerman and Ritter, Chesney, Johnson and others, shows how little is known and what is wanted. It is unnecessary to examine the reports of the various geographical societies, to be convinced that we know but little. Every new traveler proves it. This becomes most important, as the affairs of the East compel the construction of a great road, which, as Americans, we ought at least to turn to some profit.


An expedition of any one nation to explore Syrian Arabia, will hardly have an opportunity to tread this Desert before it is followed by that of another, unless it be undertaken by the maritime nations as proposed. The question is, who shall and ought to take the lead?


#### Joining Hands with Iniquity.


"We are very glad to hear that the health of our dearly beloved Bro. Hastings is improving. He has many warm friends in the west who have never seen his face. We hope that he will still continue to improve, and that he will soon visit the west. We think he would find it very beneficial to his health. Will he correspond with us upon this subject?"

"D. R. & M. S. MANSFIELD.  
"Buchanan, Mich., Dec. 23, 1857."

We quote this paragraph from a recent number of the *Crisis*, and look upon it as an endorsement by that paper, as well as the writers, of the iniquitous course recently pursued by H. L. Hastings in this city: thereby showing that they place more confidence in the fanatical and selfish judgment of Mr. Hastings concerning *himself*, than the decision of a wise and impartial Council of brethren, relative to him. Adopt this principle of action, and there is an end to all Gospel order among us. Mr. Hastings should be held to the law of Christ, and refusing to do the same, should be treated as a transgressor of that law, and not as a "dearly beloved brother." It is a sickly Christianity that winks at iniquity in any man,—and from which we desire to be entirely separated.

 Eld. L. H. Chase, of Mich., is proclaiming the Word of God with some success, in the Church in this City. We hope much good will result from his efficient labors.]

 We have several important questions, some requests to explain certain passages of Scripture, and a number of communications which need much correction to prepare them for the press, or call for a reply—from worthy correspondents, all of which are necessarily deferred for want of time to attend to them according to their merits. When we shall be more at liberty than we now are, is uncertain: our friends will therefore excuse our seeming neglect.

 Comparatively but few of those to whom we have recently sent bills of account, have responded to the same. We trust *all* will do so without delay; it can be done by a little effort, which will be made if they love the truth in *sincerity*.

### Redschid Pasha.

By the last foreign mail, the death of this great man is announced. Redschid was beyond doubt the ablest and most enlightened Turk of the present day. For over 25 years, in one official position or another, but principally as Grand Vizier—has he labored to bring about the many great reforms which have been witnessed in the Sultan's dominions. Especially true is this since the close of the late Russian war.—Redschid it was, who—in the name of his master officially promulgated the Firman granting freedom and equality of civil and religious rights—the *Magna Charta* of Turkey—and the first *practical* evidence that the long Prophetic period of Gentile oppression is drawing to a close, and God is about to remember the Covenant which he sware to Israel's fathers.—and lo! we see before our eyes, that He will surely perform, "the word which He spake,"

As an enlightened statesman. Redschid was an inveterate and never-ceasing enemy

of the Gog-power, and to him much of the unexpected efficiency of the "Sick Man" in the late war, may be ascribed. He was ever on the alert to thwart Russian ambition and projects of aggrandisement. The death of this distinguished man is exceedingly ominous at the present juncture of affairs. Redschid was the very symbol of British interest and influence at the intriguing court of the Sultan, and was supported actively by that power, in carrying out the schemes and purposes pertaining to her interest. Taken in connection with the recall of Lord Redcliffe, this event may be regarded as the departure of British influence at Constantinople, *though not in Asiatic Turkey, especially Syria, Palestine and the countries east of them.* Having now accomplished her work at Constantinople by enforcing freedom for Israel in the land of their fathers, she has no more to do in the City of the Crescent, but gives place to the approaching domination of Gog (Russia,) which must henceforth increase like a mustard tree, till it overshadow the *whole of Continental Europe.*

For political and commercial reasons, the power of the Merchants of Tarshish will be now directed to a grand development of material greatness in the countries we have just named: commercial pre-eminence, the safety of India, and the necessity for an effectual barrier against Russia, *will compel her to this.* And thus the physical restoration of the Lands,—and of God's ancient people, partially and in *unbelief*,—will be maturing *contemporaneously* with the political combinations of the peoples and rulers of the earth, under Gog. (Antichrist,) who will go up to the then partially restored people and city of Israel, to be destroyed by the Lord at his second appearing.

In order to the development of the great preparatory events of the future, a time of *unbounded peace, plenty and material prosperity* must ensue,—the world drowned in *peace* and plenty,—"And as it was in the days of Noah, so shall 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 the flood came and destroyed them all.—Likewise also as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded: *but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all.* EVEN THUS SHALL IT BE IN THE DAY WHEN THE SON OF MAN IS REVEALED” Luke xvii. 26-30; 2 Peter iii. 3, 4. The world having by this time attained to its maximum of wickedness—the judgments of God are poured down,—and succeed each other with startling rapidity, “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, &c. Then shall the Lord go forth, and fight against those nations,” &c. And in that day the Lord shall be King over ALL THE EARTH.—Zech. xiv. 4, 3, 9.—

Says the Apostle—“Secing it is a righteous thing with God to recompense tribulation to them that trouble you,—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.” 2 Thess. i. 6-10.

“Behold the name of the Lord cometh from far, burning with his anger,—and the burden thereof is heavy; his lips are full of indignation and his tongue as a devouring fire. \* \* \* And the Lord shall cause his glorious voice to be heard, and shall show the lighting down of his arm, with the indignation of his anger and with the flame of a devouring fire, with scattering and tempest and hailstones.” [Isa. xxx. 27-30.] Therefore, wait ye upon me, saith the Lord, 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 mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy.” Zeph. iii. 8. “And I will overthrow the throne of kingdoms; and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots and those that ride in them: and the horses and their riders shall come down every one by the sword of his brother.” Hag. ii. 22.

“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 also 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 heaven 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, [capital of the red land] and a great slaughter in the land of Idumea. \* \* \* For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion.” Isa. xxxiv. 1-8.

See also Joel ii. 1-11; Isa. xlii. 13, 14; xlv. 5-16; 2 Peter iii.; Jude 14, 15, &c.

Such is God's medium through which Peace and Righteousness shall obtain an eternal foothold on this sin-cursed world. God's method of progress is to make Darkness the way of Light, Death the prelude to Life, Despair the introduction to Salvation, and Corruption and Confusion the road to Order and Glory.

In view of the present and impending apostasy of men, let us be watchful, and preserve our garments spotless, unto the Coming and Kingdom of our Lord Jesus Christ!

Do we desire to know what shall be the "sign" of these things, and "of the end of the age?"—let us then watch and note the developments taking place among the nations of the East—not the West, for JERUSALEM "they shall call" "the THRONE of the LORD." For "out of Zion shall go forth the law, and the word of the Lord from Jerusalem." The center and seat of God's Kingdom is to be JERUSALEM! See Isa. xxiv. 23; Joel iii. 16, 17. Knowing then, that Jerusalem shall be "the City of the Lord, the Zion of the Holy One of Israel," let us regard with interest and profit the great changes which are soon to transpire there, the preparatory symptoms of which we now behold.

The London Times remarks:

"Turkey has lost an able administrator—one who was capable of retrieving her finances and extending her commerce, and whose high position made it easy for the [English] Cabinet to deal with the rival pretensions of European Powers. Though there are many men not unworthy to fill his place, we fear that for a time the Sultan's Councils will sadly miss the weightiest mind."

S.

Bro. C. F. Sweet, Albion, N. Y.,—Jan. 17, 1858, writes:

I wish to say to brethren in different sections, if they desire a two-days meeting held in their respective localities—they will please give me notice, either by letter sent to me at Albion, Orleans co., N. Y., or through the Expositor, and those wishing a Conference will do the same. The time for our next Quarterly Conference will be March 5, and over the 7th. Where shall it be held? Let those answer who desire it in their neighborhood. Shall it not be at Seneca Falls, South Butler, or Searsburg? Who will respond?

Bro. G. F. Mitchell, Van Buren, N. Y., Jan. 10, 1858, writes:

Through the labors of Bro. Stephenson, I was led to embrace and keep the Seventh-Day-Sabbath. I strictly observed it for one year, and was conscientious in so doing. I am glad and thankful to Bro. S. for the ray of light he has shed upon the pages of inspiration, respecting the two laws, and am glad he has seen the error and exposed it. I have long since taken the position that no man has a right to assume a position on Bible ground, and be justified in the sight of God. It can be plainly seen by a careful examination of Bro. Stephenson's exposition, Bible in hand, that Paul makes no mark of distinction between the two laws. If we have to assume the perpetuity of the Ten Commandments, the case is obvious. I would say to Bro. Stephenson that Bro. and Sr. Lamplere, and James Stephens, have given up the Seventh-Day-Sabbath upon examination of your article.

FROM BRO. H. V. REED.

BRO. MARSH: Having spent the last month in southern Wisconsin, and thinking it might be encouraging to the brethren scattered abroad, I thought I would give a brief journal of the past month.

I reached Twin Grove, Dec. 6, (at which place Brn. Collings and Hitchcock had appointed the Conference,)—only in time for the last meeting. For the first time I met with these brethren: our acquaintance however, was short, as they were under the necessity of leaving the next morning. We met together on the evening of Dec. 6; the house was well filled, and we spoke upon the gospel as being the power of God unto salvation. Good interest was manifested in the word spoken, and after several spirited exhortations, we partook of the Lord's Supper, which was a refreshing season, and a good spirit prevailed throughout the meeting.

I remained with the brethren at this place until rested, for I became much fatigued by my journey. I found a

welcome home among these dear friends. This little church was planted last May, through the praiseworthy efforts of our esteemed brother Collings, whose labors are duly appreciated by the brethren.— We cannot refrain from speaking of the good order, firmness and intelligence of this thriving society, which numbers at present about 18 members.

By the request of the brethren meetings were commenced in Fairfield, Dec. 9, and continued until Sunday, Dec. 19; I having delivered 12 discourses, when Bro. Collings came, and aided in proclaiming the Gospel. He is a workman that needeth not to be ashamed, and we commend him as a worthy minister of the Gospel, and one who is able to set forth the truth with clearness and force.

Meetings were continued at this place until the 23d, when we started for the Conference at Mt. Pleasant, which was to commence Dec. 24th, and at which place it was arranged to meet Bro. Stevenson. It will be seen from this, that Bro. S. did not come at the time appointed in the *Expositor*, circumstances being such he could not. The brethren came together on the evening of the 24th. The Methodists had an appointment for a prayer-meeting, but gave way for our meeting, and their preacher staid to hear the discourse, which was upon the future life as brought to view in 1 Cor. xv. This of course would not agree very well with Methodist guides and dignitaries of the 19th century, who have joined the apostacy, and given themselves over to the thinkings of the flesh.

Friday, 25th, meeting commenced at 10 1-2 o'clock, a. m. Bro. Stevenson spoke upon the subject of the Record which God gave of his Son, showing clearly that we do not get Eternal Life through the first Adam, but through Jesus Christ, and that all who claim eternal life through any other medium, falsify the Record which God has given of his Son, 1 John v. 11, 12.

2 1-2 o'clock, p. m., Bro. Collings preached the funeral discourse of Sr. Iman, who died the evening previous.— Sr. I. leaves a husband, and 2 children to mourn their loss. Her death was

sudden and unexpected, but she died in the one hope. Her funeral was well attended, and the people listened with interest to the discourse, which was delivered by Bro. C. from Rom. xiv. 13.

Bro. S. commenced a series of lectures upon the fulfillment of prophecy, and continued until the next evening, during which time he spoke upon the movements of the Latter-Day-Assyrian, or Gog power of the north, showing most clearly from the chronological and geographical position of Russia, that she was the power brought to view in the prophecies of Ezekiel, Daniel and other Prophets. Bro. S. is well versed in history and Scripture; besides this he is an orator. Phrenologically speaking, he has a large brain, all the organs requisite for a public speaker, and an active temperament, at the same time enduring. He is decidedly the man for this sectarian and apostate age. This is not said to flatter, but to let the brethren know the strength of the man.

The Conference closed Sunday evening. Before dismissing this point, I would say that on Sunday afternoon 32 willing souls were baptized into Christ. This was decidedly one of the best meetings that I ever attended. The preaching brethren present were Brn. Hitchcock, Collings, Whitesitt and Stevenson. At the close of the meeting Sunday evening, others expressed an anxiety to be immersed; so on Monday morning we repaired to the water's edge, where 3 more were buried in the likeness of Christ's death, &c. The interest being such that Brn. Collings and Stevenson concluded to stay a short time longer; the result was glorious: Tuesday morning 5 more came forward for baptism. Again on Wednesday morning, 4 more embraced the opportunity of being planted in the likeness of Christ's death, and 1 has been immersed since, making in all 15, who have obeyed from the heart that form of doctrine which was delivered unto them. 13 of the above members reside in the vicinity of the Mt. Pleasant church, which now numbers about 35 substantial members.



May they remain firm until the day of the Lord Jesus!

Bro. Craton felt anxious for some meetings at Monroe, (county seat of this county, Green,) accordingly Bro. Stevenson, gave out an appointment for a series of lectures, commencing Jan. 1, 1858. These meetings were not very well attended, yet there were some who became interested, and manifested an anxiety to hear further. Bro. S. attended the Methodist meetings on Sunday, at 10 o'clock, a. m., and handed in an appointment for the preacher to announce for him; but as soon as this expounder of Gentile and Babylonian twaddle received it, he tore it in pieces with an apparent air of triumph.—thinking that his faithful devotees would bear him out in such a nefarious course; but such was not the case. It will do perhaps for such men to dabble with De mono-Gentile theology; but to style themselves ministers of THE Gospel is an imposition upon the bleeding cause of our heavenly Redeemer.

After the close of the above meeting, a clergyman of the Hymenean order, I should infer, by the name of Williams, with whom Brn. Hitchcock and Collings, also Brn. Needham and Hull had debated last spring, came and proposed a discussion with Bro. S. upon the subject of the nature and destiny of man. Bro. S. accepted. They were to meet the next day, (Monday,) to arrange the preliminaries for the discussion. This Williams brought Elder Drew, pastor of one sect of the Methodist school.—They put forth high sounding words, by which they thought they would stop the discussion; but Bro. S. maintained his position, and accepted almost every proposition they offered; yet they left, and would not come to any fair issue.

This Williams considers himself a defender and champion of Ghostology and eternal torment; but if we were to judge from his appearance, we should consider him a weak vessel in the hands of modern heathenism, under the garb of Christianity. He is ever active in trying to impede the progress of truth, but is a mere busy-body in other men's

matters. We should not have taken pains to have noticed these wild visionaries, had it not been for reports which are being circulated among the honest. We wish to undeceive them.

The interest being such we concluded to hold another meeting at Fairfield.—Several in that community have joined the congregation at Twin-Grove, 3 by immersion. Fairfield has now become a good field, and we hope that Brn. H. & C. will spend some of their time there.

Bro. Collings and myself have just closed a series of 14 Lectures at the center school-house, near Bro. McKibben's, and had a good turn-out; considerable interest was taken in hearing the Word. Bro. S. started for home last week. Bro. C. started this morning. I shall leave this part to-morrow, and am sorry I was not privileged to form a more extensive acquaintance with Bro. Hitchcock, but hope to in the future.

It is impossible for me to visit the Churches in Illinois at present—shall try to do so at some future time. Bro. Stevenson was also disappointed in not seeing the brethren in Illinois.

On the whole, I think our visit to this part of the State has been productive of good: we have been cheered in visiting and conversing with the brethren of like precious faith. We thank them for their kindness in helping us on our way: may we meet in the land promised to the faithful! Amen.

H. V. REED.

Twin Grove, Wis., Jan. 12, 1857.

FROM BRO. J. HAMILTON.

BRO. MARSH: I would at this time, agreeably with my former convictions of duty, embrace the first opportunity to confess my errors, both of faith and practice, through your excellent paper, to those dear brethren and sisters whom I sincerely love, and from whom I have been separated in a great measure for the last 5 years, in consequence of believing in the error that the Ten Commandments as the Law of God were to

be perpetuated through all time, in consequence of which belief I was compelled to keep the Seventh-day-Sabbath. But through the instrumentality of Bro. J. M. Stephenson and H. V. Reed, my wife and self, together with others in this place, think we clearly see our error upon that point, and are ready to confess it, although we have this consolation, that we acted under the clearest convictions of duty from the light we then had; but when the article from Bro. Stephenson appeared in the *Prophetic Expositor*, No. 14, which some kind friend had the kindness to send me the number,—(for which I feel grateful,) I learned that the Ten Commandments were not separately the law of God, and that they were only a part of that law given to lead the people under that dispensation to *Christ*.

I can now see why it was not needed after it had led to Christ, because it contained no virtue or power in itself to give life, and when it reached to Christ, it reached to the Life-Giver, and we hear him declaring, "I am the way, the truth, and the life.—I am the resurrection and the life,"—and we hear him declaring "in him was life, and the life was the light of men." "I have come that ye might have life," &c.

We see that the law of love as taught by the blessed Savior in that ministration spoken of by Paul, which so far exceeds the ministration before it, that the former dispensation has no glory when compared with it. The glorious ministration of the law of love is not taught by the Ten Commandments, and the observance of which in the way they are taught by some, has a great tendency to grieve away the spirit of love. I bless the Lord for the liberty that I now feel in Christ. I realize it now more than ever, and may we all be governed by that spirit of love which worketh no ill to his neighbor, that thinketh no evil,—which is the fulfilling of the law,—is my prayer.

J. HAMILTON.

Fredonia, N. Y., Feb. 8, 1858.

Bro. N. Hornaday's article in our next.

FROM BRO. W. PUTNAM.

BRO. MARSH: I have for the past 5 years observed the Seventh-day as the Sabbath, in good faith, and am now interested in reviewing the subject. I must confess that Brn. Stephenson's & Reed's articles have shaken my faith in reference to the perpetuity of the Sabbath, but I mean to give it a thorough investigation, and pray that I may come to correct conclusions. My confidence is unshaken in these dear brethren, being personally acquainted with them—but it is human to err, and it behooves us to try all matters of faith by the unerring Word.

There are some objections yet in my way: when they are removed you will hear from me again. I wish to say here for the encouragement of the scattered flock, that God has not forgotten his people in this new region of country,—and I will commence at home. Praise God, *He* has heard and answered prayer. Two months ago none but my wife and self in the family could call on God by prayer; but now the entire family consisting of 7 persons, bow morning and evening around the family altar, and all unite in offering our morning and evening sacrifice to God. To Him be all the glory.

We have had to go over 36 miles to meeting, in order to meet with those of like precious faith. God has blessed the truth in that place; some 7 or 8 have been begotten to a lively hope by the Resurrection of Christ from the dead—and are now desirous, with my family, to put on Christ by baptism; but we have no one within 150 miles of us to administer the ordinance.

There is a great desire to hear on the subject of the Kingdom and Age to come, through this whole region of country, as far as I have traveled. Is there not some preacher who can come into this new field, and break the bread of life to those so anxious to hear? Or must the people perish for the lack of knowledge?

Your brother, in patient waiting for the coming Kingdom, Wm. B. PUTNAM.  
Eau Claire, Wis., Jan. 12, 1858.

### Additional Questions on the Sabbath?

12. Where is there *one text* in the Bible which exalts the Ten Commandments above the rest of the Law?

13. *What and where* is the penalty for violating the *fourth* commandment?

14. How much more time does "always," "forever," "perpetually," and "throughout your generations", *measure*, when connected with the *Seventh-day-Sabbath*, than when connected with the *entire law*?

15. Where does the church of the living God of apostolic times, which was built upon the Prophets and Apostles, Jesus Christ himself being the chief corner-stone, which composed the royal priesthood, the holy nation, the peculiar people, and the temple of God filled with the holy ghost, enjoyed all the gifts, and went into all the world to preach the glad tidings of the kingdom of God to those who previously had neither law nor gospel—who were the light of the world, the salt of the earth, the city on a hill, a building fitly framed, the pillow and ground of the truth,—*ever* preach Seventh-day-Sabbath keeping?

Let all fully digest the 15 questions that I have proposed, and they never will be troubled with that doctrine afterwards, for they completely undermine that theory, and leave it to float among the false theories or fables of these days.

A. N. SEYMOUR.

### Human Government, Progress and Perfectability.

There is no nation under heaven,—where there is a succession of rulers, and a succession of those who are ruled, let it be ever so free, ever so pure, and ever so enlightened; but that it will in time become so corrupt, that the Almighty himself will be obliged to overthrow it. Let the American people take notice.

C. B. SCOVILLE,  
Rochester, N. Y.

"Imbue the mind with right tastes, affections and habits."

### Learn to Swim.

To be a good swimmer is not only to possess a manly accomplishment, but it is one of those means of *self-protection* without which one must live in frequent danger. In all the great disasters on our Lakes and Rivers, burning or sinking boats, it is evident that a large proportion of the lives lost are of those who cannot swim, and are thus reduced to utter helplessness at a time when they most need all their power.

The husband or father is as feeble and useless as the wife or daughter he would save. It is cheering to read occasionally of ladies declining the assistance of male friends, and with the coolness of conscious power, waiting until the proper moment to spring into the water and swim to help. Such an incident happened on Lake George last summer, and again on the Mississippi this season. In each of these instances a lady swam nearly a mile without assistance. Children should be taught to swim in early life. Boys and girls should be taught as soon as they are 9 or 10 years old; and once acquired, the art is never forgotten.

He who loves the Lord Jesus Christ will be affected with everything which relates to him. He will be glad when he sees him honored in his worship, his ministers, &c.: he will be concerned when he is injured; he will strive to please him, and avoid everything which he has forbid. By this we frame the best judgment of our love to God.

"You cannot fathom your mind. There is a well of thought there which has no bottom. The more you draw from it, the more clear and plentiful it will be.

"O, let us be wise, improving time—knowing the days are evil, and that we must give an account to God how we improve all the blessings He has given.

At New York the longest day, Jun<sup>o</sup> 19, has 14 hours, 56 minutes.

# 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. XXVIII.] ROCHESTER, N. Y., FEBRUARY 15, 1858. [[No. 18.

## 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

### FOURTH DISCOURSE.

*The Doctrine of the Resurrection—Erroneous Interpretations of the 20th chapter of the Revelation Refuted—The First Resurrection—What the ancient Jews taught upon the Subject—Citations from the old Prophets—How the matter is presented in the New Testament—The Sublime Hopes involved.*

"And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the Beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ 1,000 years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection."

THAT the Dead shall rise again, is the universal belief of Christians. As no historic fact was ever more invincibly established than the resurrection of our Divine Redeemer, so no article of our faith is more clear and indisputable than the doctrine of our rising again like him at our appointed time. It is hardly worth while, in this connection, to accumulate proofs and authorities to support what is so generally admitted and be-

lieved, and so clearly announced in the Holy Scriptures.

Certainly, no one will deny that the raising of the dead lies entirely within the reach of Divine power. No one will say that it is a thing impossible to Omnipotence. It involves no contradiction. It is prohibited by no foregone law or necessity. It is not rendered impossible by incapacity in the decomposed bodies of the departed for re-organization.—God knows each atom, and where it rests. Our substance was not hid from him when we were made in secret. His eye saw it yet being imperfect. All our members were written in his book when yet there was none of them. He has his number for every hair upon each head. Wherever the particles of these dissolving bodies may be scattered or lodged, they lie completely within his knowledge and power. And He who could at the first so attempt the vulgar dust as to constitute a man, can also again recover these attempered particles and restore them to their places. If he can bring a new and glorious ear out of the rotting seed, he can also bring a spiritual body out of the corruptible one.

And as the resurrection of the dead is not a thing impossible, so it is not a thing improbable. Faint analogies of it may be traced in the ordinary changes and revolutions beheld in nature around us. Clement, the contemporary and friend of Paul, says, "The Lord does continually show us that there shall be a future resurrection. Day and night manifest it. The seed sown in the earth displays it." The day fades and dies. It is buried in sleep, silence and darkness. In the morning it revives, opens its grave of

gloom, and rises from "the dead of night." The summer dies, and lies down in its wintry grave. The winds of heaven sigh and weep over it as if they would not be comforted. In the spring, life begins to work again in the buried roots and seeds; the plants and flowers burst out of their dark cerements; and everything arrays itself in newness and glory. The sower goes forth and casts his seed upon the earth. It falls down dry and naked, and in time dissolves. But the great power of the providence of the Lord raises it again from that dissolution; and from the old seed new germs arise, and bring forth fruit. The caterpillar builds himself a tomb, and then lies down in it and dies. But out of the grave of the ugly worm comes forth the butterfly which sallies forth in the sunshine like a living flower. And so there are many things in nature that are repaired by corrupting, preserved by perishing, and revived by dying. And as we behold man, the lord of these things, dying like them, it is but a fair presumption that he will revive again hereafter as we see them revive.

But God has not left us in the *school of nature*, nor given us over to settle our persuasions upon mere *likelihoods*. In the glorious record of his word, he has put the doctrine of the *Resurrection of the Dead* beyond dispute. Distinct glimmerings of it may be found all through the Old Testament; and it is predicted in the New in language which no one can misunderstand. Paul says there were many saints before his day who "were tortured, not accepting deliverance, that they might obtain a better resurrection." He says that the Jews allowed "that there shall be a resurrection of the dead, both of the just and unjust." The heroic Maccabees hoped for it. The sisters of Lazarus consoled themselves by thinking of it as they lingered at their only brother's grave.— Christ explicitly pointed to a coming period, when "they that are in their graves shall hear the voice of the Son of man, and come forth." The great Apostle to the Gentiles argued it as a thing demonstrated by the resurrection of the

crucified Savior. It was the great consolation of the noble army of the martyrs. And in every age of Christianity it has been cherished as the glad hope by which the believer triumphs over the gloom of corporal dissolution.

God has also added a seal to this doctrine which cannot be counterfeited. He has actually restored deceased persons to life again. When Elijah prayed for the resuscitation of the dead child of the widow of Sarepta, God heard him, "and the soul of the child came into him again, and he revived." Elisha, in his lifetime, received power to raise the young Shuemite; and the mere touch of his bones caused a dead man to revive and stand upon his feet. When the daughter of Jairus died, Jesus "said unto her, *Tabitha, cumi*, and her spirit came again, and straightway the damsel arose." When he came "nigh to the gate of a city called Nain, there was a dead man carried out; and he came near and touched the bier, and said, Young man, I say unto thee, Arise; and he that was dead sat up, and began to speak." And not only in the chamber and in the street, from the bed and from the bier, did Christ call the dead to life. His voice was heard with equal effect even in the putrid grave. When Lazarus had been "dead four days," and so long buried that his sisters said, "Lord, by this time he stinketh," Jesus "cried with a loud voice, Lazarus, come forth; and he that was dead" and putrid, obeyed and lived again. And the blessed Savior himself, after being "crucified, dead and buried," took to himself the might of his superior nature, and came forth from the sepulcher, and showed himself to hundreds with many notable signs. In these cases the *problem has been solved*, and the fact demonstrated forever, that there is such a thing as the *resurrection of the dead*. Though we may not be able to comprehend the processes by which it shall be effected, we may rest assured that it is no idle dream, no cunningly-devised fable, but a sublime and stupendous reality.

How far the resurrection-body is to be identical with the body which dies and

wastes in the grave has not been revealed. It is enough for us to know that we shall rise from the dead, without being able to understand the philosophy of it. Doubtless we will leave much gross matter behind us in the grave. Not all those identical particles which, by that time, may be wrought over and over in nature's vast laboratory to supply still other bodies, will need to be recovered and replaced in order to bring about the resurrection. "That which thou sowest, thou sowest not that body that shall be, but bare grain; but God giveth it a body as it hath pleased him. So is also the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body." And yet, in the mysterious transition from one to the other, *identity* is preserved. "For *this corruptible* must put on incorruption, and *this mortal* must put on immortality." Otherwise the whole idea of *resurrection* vanishes.—"We believe in the resurrection of *the body*;" and, if it is not in some way the raising of the body that dies and is buried, the whole doctrine amounts to naught. The thing is so mysterious, and so far removed from our present experiences, that it is impossible for us to understand it fully; but this we must adhere to, that the transition from corruption to incorruption, and from mortality to immortality, is somehow accomplished in the same body.

Identity does not necessarily imply the continuation of all and precisely the same parts. We may be corporeally identified as the same men 10 years hence that we are now; and yet, according to what physiologists tell us, by that time there will hardly be a particle in our bodies which is now in them. Great changes may occur, but people will identify us as the same persons then that we are now. So, then, we may also lose the more earthly parts of our material organism, and still come from our graves with bodies refined and spiritual indeed,

but still interiorly and in form identical with those which we now inhabit.—The butterfly is the same animal with the caterpillar which preceded it. It has the same body. It has arisen out of the same elements which constituted the caterpillar; though it has left much gross material behind it. The seed which we plant is the same that afterwards shoots up into a stalk, with blades and blossoms; so that we point to it and say,—"Here is the flower I planted;" although much of that seed decays in the ground and mingles with the dust. And so the present mortal body is the germ or seed of the future heavenly body. The one rises out of the other. It is the same creature emerging in a new development. And when the signal for our re-animation comes, we shall gather to ourselves the interior essence of our slumbering dust, emerge in glory from our graves, and go forth amid the sublimities of a life in which body and soul shall enjoy unsullied and immortal union.

It has been made a question, however, whether the text before us refers to the literal resurrection of the dead. It is strange to see to what fancies men have resorted to do away with the plain, evident, and literal import of the apostle's words.

Some say that this "first resurrection," at the beginning of the Millenium, is nothing more than the quickening and regeneration of sinners by repentance and faith in Christ. They take it as a spiritual resurrection, like that in the case of the returned prodigal. That the Scriptures do speak of the sinner's recovery as a resurrection, there can be no doubt. Whenever a wanderer from God is made thoughtful, prayerful and penitent, he rises out of moral inanity to spiritual activity. As John expresses it, he passes from death unto life. But this moral quickening will by no means meet the case before us. The resurrection of which the text speaks is the resurrection of such as had already been raised spiritually, and who partake of this resurrection because they were before "*blessed and holy*." It is the resurrection, not of those who *sleep in sin*,

but of "them that sleep *in Jesus*," not of those who have never known Christ, but of "them that were beheaded for the testimony of Jesus, and for the word of God, and had not worshiped the beast." It is the resurrection of those who were saints without it, many of whom had so loved Christ as to lay down their lives for him and his gospel.

Others have supposed that this "first resurrection" is purely ecclesiastical, and that it was effected in the days of Constantine the Great, when the visible church was released from the cruel Pagan persecutions, legalized, and elevated to the patronage of government. But every rightly-instructed man knows that the changes wrought by Constantine were rather a *burial* of the true church than a resurrection of it. So far from being attended with blessedness and holiness, it was rather the opening of the door for the worst degradations and wickedness that ever despoiled Christendom. Instead of binding Satan, he was then first let fully loose upon the gospel to corrupt and tarnish it with his foul devices. In place of introducing the reign of Christ with his saints, it laid the way for the reign of the Man of sin with his corrupt adherents. And, so far from making men "priests of God and of Christ," it made them priests "after the working of Satan, with all power, and signs, and lying wonders, with all deceivableness of unrighteousness."

Others, again, are of opinion that this "first resurrection" denotes a great number of dissimilar changes relating to the prosperity of the Gospel and the peace of the world, such as the general conversion of the wicked, the restoration of the Jews, the universal diffusion of liberty and light, and the revival of Christianity in the purity in which it was embraced by the martyrs. This notion was first set on foot by Whitby about 50 years ago, and has met with great favor from some classes of teachers. But it is filled with inconsistencies and surrounded by insuperable objections. The resurrection which the text speaks of is the resurrection of "them that were beheaded for the testimony of Jesus, and

for the word of God, and whoever had not worshiped the Beast nor his Image." The wicked never were beheaded for the testimony of Jesus, or for the word of God. Their deadness in trespasses and in sins is not the result of their faithful adherence to the Son of God. The Jewish race, which now lies buried among the nations, was not denationalized and reduced to this condition in consequence of bearing testimony for Christ, but for denying and crucifying him. It is impossible, therefore, that these parties should be the subjects of the resurrection spoken of. And the idea that the resurrection of the martyrs denotes merely the revival of their spirit and moral qualities is at variance with the text in another respect. The Apostle is speaking of *persons*. "I saw the souls of them that had been beheaded for the testimony of Jesus—and they lived and reigned with Christ." The original term employed is *psuchas*, which occurs nearly a hundred times in the New Testament, but which is never once used to denote characteristics or attributes. It invariably means *lives, beings, persons, souls*; as where we read there "were in the ship 276 souls;"—there were added to the church "about 3000 souls;"—in Noah's ark "8 souls were saved."

And so the living again and reigning of *those souls* that were beheaded for their fidelity to God, must mean the resurrection, not of their spiritual characteristics, but of these beings or persons themselves. As a patient student and learned critic remarks, "It is a literal resurrection that is predicted of them manifestly, inasmuch as that is the only resurrection of which . . . saints are capable. It certainly is not a renovation of heart, as they were renewed while in this life, and are made priests of God and of Christ, and given to reign with him, because they were saints here. As their resurrection then cannot be a spiritual change analogous to a restoration of the body from death, it must necessarily be a corporeal change. That it is to be a corporeal resurrection is shown moreover by the representation that the rest of the dead lived not till the thou-

sand years should be finished. The rest of the dead are the literally dead; not the literally living, though without spiritual life. To treat that term as a mere metaphor, is to deny to the vision the character of a symbol and to empty the whole passage of its meaning. If the death of those who are not partakers of the first resurrection be but metaphorical, then must the death of the martyrs be metaphorical also, and thence the resurrection which is ascribed to the souls be merely metaphorical. But that is to make the passage a mere assemblage of metaphors, without anything literal from which the figures are drawn or to which they are applied, and to divest it of all propriety and significance. If the souls of the dead, as well as the resurrection, be mere metaphors, no agents whatever are left to be their subjects; and they are predicates without anything of which they are affirmed,—metaphors with nothing which they metaphorize. As the souls exhibited in the vision then are real souls, so, also,—for the same reason, the rest of the dead are the real dead, and the resurrection affirmed of the one and denied of the other a real resurrection." (Lord's Exp. of the Apocalypse, p. 519.) Professor Stuart also treats this text as "simple prose," and endorses "the exegesis which deduces from the whole passage the reality of a first resurrection at the introduction of the millenium." (Com., in loc.)

The facts upon which those rely who interpret this first resurrection figuratively, are,—that Ezekiel has the restoration and conversion of the Jews symbolized to him under the resuscitation of the dry bones, and that the Saviour speaks of the repentance and recovery of the prodigal son as the making alive of him that was dead. With these two facts, they jump at the conclusion that the resurrection of the martyrs and holy ones at the beginning of the Millennium is to be taken in a somewhat similar sense. But, when we draw the necessary distinctions between things that differ, this argument proves the ex-

act reverse of what it is designed to establish.

It must be taken as a settled canon of interpretation that where a resurrection is affirmed, it can be taken only in the sense of the pre-supposed death. So in both these instances the resuscitations are the exact counterparts of the previous deaths. The Death symbolized by the *valley of dry bones* is plainly described as both a national and moral death; and the predicted resurrection is accordingly both a national and a moral resurrection. The death of the prodigal son was a moral and spiritual death; and his resurrection was of course of the same kind. And so it must also be in the case before us. But what sort of death is that which has passed upon the martyrs, and upon "those who were beheaded for the testimony of Jesus, and for the word of God"? Was it a national death? Nationally the martyrs never lived, and of course could not nationally die. Was theirs a spiritual or moral death? No; for no one can be called Christ's witness, blessed and holy, and yet be dead in this moral sense.—What was their death, then, but a literal, personal and individual death? Was it not a death in the real, natural and ordinary meaning of that word?

Well, then, here, as in the other cases, as was the death so shall the predicted resurrection be. As these martyrs and saints literally, really and personally died, and in that sense alone are dead, so shall they again be literally, really, and personally made alive again in "the first resurrection;" whilst "the rest of the dead" sleep on "until the thousand years are finished." They are corporally dead, and when John tells us that they shall live again in the first resurrection, he can mean nothing but a corporeal resuscitation.

I feel compelled, therefore, to understand the text as referring to the literal resurrection of the Dead. I can find no other theory which will meet the necessities of the case, or which will conform to sound principles of interpretation. I find then a duality in the Resurrection which the Scriptures teach. It is two-



fold. There is a "*first resurrection*" at the beginning of the Millenium, and there is a *resurrection* at the end of the Millenium. The one embraces the martyrs and saints,—the "blessed and holy,"—"them that sleep in Jesus;" the other the resurrection of "the rest of the dead." The one is the *resurrection* which we are taught to hope for and seek after; the other a something about which the Scriptures say but little, and which promises nothing to be desired. The one is a resurrection to all the glories, joys and honors of a perfected redemption; the other a *resurrection* to dismay, shame, and everlasting contempt.

Nor is this a *novel* doctrine. Calmet says, "The ancient fathers acknowledged a two-fold *resurrection*: first, that which is to precede the Messiah's reign of a thousand years upon earth; secondly, that which is to follow the reign of the thousand years. This sentiment is found clearly enough in the second book of Esdras, in the testament of the twelve patriarchs, and in several of the Rabbin's."

Professor Stuart, declares that "the doctrine of a *first resurrection* as taught by John, was not novel to the men of his time." "I have my doubts," says he, "whether the assertion is correct, that the doctrine of the *first resurrection* is nowhere else to be found in the Scriptures. That the great mass of Jewish Rabbins have believed and taught the doctrine of the *resurrection of the just*, in the days of Messiah's development, there can be no doubt on the part of him who has made any considerable investigation of this matter." Thus, Jonathan the Paraphrast, who lived 30 years before Christ, says of the people of God, "They shall be gathered from their captivity. they shall live under the shadow of Messiah; the dead shall rise, and good shall increase in the earth." This is based on the last chapter of Hosea Rabbi Kimchi says, "The holy blessed God will raise the dead at the time of deliverance." This he draws from Isa. xxvi. 19. The Sanhedrin, cited by Aruch, says, "There is a tradition in the house of Elias, that *the righteous* whom the

holy and blessed God shall raise from the dead shall not return again to the dust; but for the space of a thousand years, in which the holy blessed God will renew the world, they shall have wings like the wings of eagles, and shall fly above the waters."

Another says, "The benefit of the rain is common to the just and the unjust,—but the resurrection from the dead is the peculiar privilege of those who live righteously."

Chabbo says, "The dead in the land of Israel shall live or be quickened *first* in the days of Messiah, and shall enjoy the years of Messiah." Thus also in Zohar we read, upon Isa. xxv. 8, "The world cannot be freed from sin until King Messiah shall come, and the blessed God shall raise up those who sleep in the dust." These, and many like sayings, have been collected by critics from the most ancient of the Rabbinical writings. Corresponding passages have also been found in the sacred traditions of the heathen world. Of course no Rabbinical testimony or mere tradition is adequate to prove an article of religious faith; but these quotations are not without their significance. Where did these men get such ideas? They for the most part profess to receive them from the writings of the inspired prophets. They refer us to Isaiah, Ezekiel and Daniel as their authority. Nor are their interpretations to be discarded as necessarily fanciful and erroneous because they belong to the records of Rabbinic lore. It is a sorry wit which takes for granted that a man cannot be guided to the truth of God because he is a Jew. These ancient Rabbins were the friends, countrymen, brethren and children of Jehovah's own inspired prophets, and may be our guides in many things.

The passage to which they refer us in Isaiah (xxvi. 19) certainly does describe a resurrection,—a *joyous* resurrection, and therefore a *resurrection of the just only*,—and specifically connects it with the coming and glorious reign of the Lord Messiah. The place to which they point in Ezekiel (xxxvii.) certainly describes a national and moral *resurrection*,

and surrounds it with promises which imply also the *literal resurrection* of all the faithful Israel to share the kingdom of him who shall be their Prince forever. And what they cite from Daniel, (xii. 2.) according to the best Hebraists, not only asserts a *resurrection* which all take to be literal, but draws a plain distinction between the *resurrection of the just* and the rest of the dead. Gaon thus paraphrases it:—"And many of them that sleep in the dust of the earth shall awake; *this* is the resurrection of the dead of Israel, whose lot is to eternal life; but *those* who do not awake (at that time) shall be an abhorrence to all flesh."

This agrees with the translation of Professor Bush:—"Many from out of the sleepers in the dust of the earth shall awake; *these* (that is, those who awake, shall be) to everlasting life, and *those* (who do not then awake shall be) to everlasting contempt." Thus also does Professor Whiting render it:—"Many from the sleepers of the dust of the ground shall awake, *these* to everlasting life, and *those* to reproaches and everlasting abhorrence." The language of Daniel thus accommodates itself exactly to the language of the text. The martyrs and saints arise: "*this is the first resurrection*. But the rest of the dead lived not again until the thousand years were finished." Daniel is unquestionably speaking of a literal, limited and eclectic *resurrection*. As Dr. Hody argues, "if *many*, standing alone, could signify *all*, *many of*, which is the phraseology of this text, cannot signify all. Many of them that sleep in the dust of the earth cannot be said to be *all* they that sleep in the dust. *Many of* does plainly except some." And if there is to be a limited and eclectic *resurrection* when the great Prince shall stand up for Israel,—and yet all men shall be made alive again, the point is settled that there must be a two-fold resurrection, just as John teaches us in the text.

The state of the question, in the period in which the New Testament was given, was therefore simply this:—The ancient prophets speak of a *resurrection*

from among the dead, a literal *resurrection* to eternal life, which embraces only the just, and leaves the wicked still in their graves. The more learned and devout Jews so understood these glorious predictions, and taught the doctrine of a first resurrection, or *resurrection embracing only the just*. The doctrine of a *two fold resurrection* was therefore no strange notion to those who lived in the time of Christ and his Apostles, but familiar to the minds of many. If it was an error, we would naturally expect some contradiction of it from Christ or his Apostles. The absence of such contradiction leaves room for the presumption that it was not an error. And if we can find language in the New Testament adapted only to this belief, and framed to it as the truth, the presumption in its favor will have all needful support to furnish ground upon which to insist upon it as a divine certainty.

Let us look, then, at what may be gathered on the subject from the New Testament.

1. I think you will find it invariably true, that wherever the *resurrection* of both the *good* and *bad* are spoken of, the *resurrection of the righteous* is always named first, and that of the wicked afterwards. "All that are in their graves shall hear his voice, and shall come forth: (1) they that have done good, unto the *resurrection of life*; and (2) they that have done evil, unto the *resurrection of damnation*." "There shall be a *resurrection of the dead* both (1) of the just and (2) unjust."

2. The *resurrection of the righteous* is specifically said to precede the resurrection of the *wicked*. "As in Adam all die, even so in Christ shall *all* be made alive. But every man in his own *band, cohort, company*: Christ the first-fruits; afterward *they that are Christ's* at his coming; then cometh the *end*"—at which time the rest of the dead live again. "The dead in Christ shall rise *first*." "The rest of the dead lived not again until the thousand years were finished."

3. The *resurrection of the righteous* is everywhere spoken of as a peculiar

blessing, in which the wicked have no share whatever. Of every one that seeth the Son and believeth on him, Jesus says, "I will raise *him* up at the last day;" thus distinctly intimating that none but believers shall share in the resurrection here contemplated. He speaks of "the resurrection of the just" as something quite distinct from any thing in which the unjust shall have a part.— He says that "the children of the resurrection are equal unto the angels, and are the children of God," and "are as the angels which are in heaven." Here he certainly speaks of a resurrection from which the wicked are quite excluded.— See also Romans viii. 23; 1 Cor. vi. 14; 2 Cor. iv. 14 :—"Blessed and holy is he that hath part in the *first* resurrection."

4. The resurrection of the righteous is plainly spoken of as *eclectic*. One instance is in Luke xx. 35, where the Savior speaks of those worthy of heaven as destined "to obtain the resurrection" not merely "from the dead," as our version reads, but "out of, or from amongst the dead ones." This certainly implies the raising of some, that is, the saints, whilst the rest of the dead remain in their graves.

Another instance is in Philippians iii. 11, where Paul speaks of his strong desire and great exertions to "attain unto the resurrection from amongst the dead ones." What did Paul mean by this? "Of his resurrection at the end of the world, when all without exception surely be raised, he could have no possible doubt," says Pro. Stuart. In this sense then can this passage be understood. It represents him as laboring and struggling merely in order to attain to a resurrection, and as holding this up to view as unattainable unless he should arrive at a high degree of Christian perfection?— On the one hand, let us suppose a *first* resurrection to be appointed as a special reward of high attainments in Christian virtue, and all seems to be plain and easy. Of a resurrection in a *figurative* sense, i. e. of regeneration, Paul cannot be speaking; for he had already attained to that on the plain of Damascus."

Both these passages bring before us

the whole congregation of the really dead, and describe the resurrection of which they speak as a selection out of or from amongst that great company, taking some and leaving others. The second is particularly remarkable. For if the righteous and the wicked are all to be raised together, Paul might have saved his pains to attain to a resurrection of which he would have at all events been partaker. "Of like tenor," says Stuart, "is the implication in Luke xiv. 14, where the Savior promises to his disciples a sure reward for kindness to the poor and suffering, at the resurrection of the just. Why the resurrection of the just? What special meaning can this have, unless it implies that there is a resurrection where the just only, and not the unjust, will be raised? This would agree entirely with the view in Rev. xx. 5 :—"But the rest of the dead lived not again, until the thousand years were finished.'"

Now, when we come to sum up all these facts, and assign them the force which belongs to the words of inspiration, the conclusion is to me unavoidable, that the doctrine of a twofold resurrection has a solid foundation in the Scriptures. The resurrection of the holy is entirely separated, in nature and in point of time, from the resurrection of "the rest of the dead." Strike this doctrine from the Apocalypse, and we still have it in the epistles of Paul. Strike it from the epistles, and we still have it in the

himself. Strike it from the New Testament, and we are left with the resurrection spoken in the Old Testament, as in the book of Isaiah.— It is there, distinct from any portion of the resurrection of all the saints to take place at the resurrection of their bodies, and the transformation, so far as the resurrection of another argument for the coming of Christ's pre-millennial advent. The resurrection of the saints is everywhere connected with his final advent. "All shall be made alive; they are Christ's at his coming." "Them that sleep in Jesus will God bring with

him. For the Lord himself shall descend from heaven: and the dead in Christ shall rise first." "When he shall appear, we shall be like him." But the *resurrection* and *glorification* of the saints is just as clearly connected with the beginning of the Millenium. There can be no Millenium whilst the wilful king continues to "exalt himself, and magnify himself above every god, and speak marvellous things against the God of gods;" and the fall of this anti-christian power, and the glorious *resurrection* proclaimed by Daniel are contemporaneous. "He shall come to his end, and none shall help him. *And at that time* God's people shall be delivered, every one that shall be found written in the book; and many of them that sleep in the dust of the earth shall awake." So in the text, the Millenium, or the period of the thousand years, is introduced by the rising and living again of "them that were beheaded for the testimony of Jesus, and for the word of God, and which had not worshiped the Beast nor his image." These holy ones are to "live and reign with Christ the thousand years;" and so their resurrection must occur at the beginning of the thousand years. And as they that are Christ's arise "at his coming," *his coming must be before the Millenium.*

Such, then, is the glorious hope of the Lord's people. Very soon shall Christ their deliverer come, and change them into a full likeness to himself. Then shall his victory over death be manifest. "Because he lives, we shall live also."—"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." And how many sunny thoughts cluster around this doctrine!

There is nothing so repulsive to our natural instincts as death. There are few people who do not feel a cold shudder creeping through and through them whenever they realize the thought that they must die, and have the coffin-lid screwed down upon their foreheads, and be covered up with clods in the damp, dark ground. But the hope of the resurrection of the just throws a radiance

round the death-bed and the grave, and helps to reconcile us to the mysterious change. To a good man, the sepulcher is the resting-place for the wasted and wearied body previous to going forth into the bliss and honors of a divine and eternal kingdom. Its shades are but a quiet night anterior to an everlasting day. Death is but a *sleep*, which presupposes a future awakening. "An eternal sleep" is a contradiction in terms, a miserable solecism,—a mode of speech the very phraseology of which brands the atheistic invention with absurdity. Sleep is but the *temporary* suspension of animation for the purpose of refreshment and invigoration. It is always succeeded by a *waking*. And such is *death* to the Christian. Jesus has transmuted it into a refreshing *sleep*, from which we shall early arise, in renewed strength and glory, for the scenes and employments of a day which shall have no night. The New Testament nearly always speaks of the departure of the believing as a *sleep*. Jesus said, "Our friend Lazarus *sleepeth*;" but I go that I may awake him out of *sleep*." "The saints which *slept*" is familiar phraseology to the reader of the Scriptures. "David, after he had served his own generation, *fell on sleep*." As the first martyr died, Luke said he "*fell asleep*." Paul comforted the mourning Thessalonians, by assuring them that their pious dead "are *asleep*," only "*asleep*,"—to be waked to life again when Jesus comes. And so all the saints that have departed this life are said to "*sleep in Jesus*."

Yes, Christian parent, that child which so suddenly sickened, withered and faded in your arms, and which with so much sadness you yielded to the cold, dark grave, is not lost and gone eternally. It only sleeps—sweetly sleeps! You buried it; but you buried it looking for *the resurrection of the last day*, when it shall awake to be yours forever. Weep not, O daughter, as if that sainted mother whom you last saw dressed for the tomb shall never look upon you again with her wonted love and tenderness.—She is thy mother still. She is not dead, but *sleepeth*. She will awake again, and

take you to her heart as fondly as ever. Sorrow not as they that have no hope, O stricken one, mourning over a husband's grave. He has only laid him down to rest in soft slumber. God's eye is on that prostrate buried form. And when thy loved one's Savior comes he will shake off his sepulchral covering, and be thy constant friend as in the days gone by.

"Soon shall you meet again,  
Meet no'er to sever;  
Soon will peace wreath her chain  
Round you forever."

And what a re-union of hearts and exchange of happy gratulations shall crown and crowd that happy day! What glorious meetings and triumphs will then be celebrated! What devout and anxious hopes shall then be consummated! Then shall Jesus say, "Awake and sing, ye that dwell in the dust; and they shall obey his call, and rise to praise him forever. Then will the once-afflicted saints of every age and clime "stand drest in robes of everlasting wear." Then shall those who denied themselves and took up the cross receive their crowns. Then shall the wisdom of their "respect unto the recompense of the reward" be vindicated forever. Then shall God glorify his Son by transforming millions into his glorious image. And "then shall be brought to pass the saying that is written, *Death is swallowed up in victory.*"

Earth, my brethren, has been the theater of some splendid victories, the fame of which has filled the world and echoed along the corridors of ages. But never has earth beheld such a triumph as that which shall be realized at the resurrection of the just. Then shall be enacted another Genesis, more glorious than the first. Then shall be performed another exodus, more illustrious than that which Moses led. Then shall truth triumph over error, and faith over unbelief, humility over pride, life over death, and immortality over the grave. Then shall the cross give way to the crown, and corruption to glory; and from the mold and ashes of every Christian's tomb shall come forth an undying form, radiant with the transforming touch of

Deity,—a dear-bought but sublime and imperishable monument to the resurrection and the life. The graves of the patriarchs shall open. The scattered dust and ashes of Prophets, Apostles and martyrs shall be gathered. Unknown saints of God that have died in garrets, and cellars, and barns, and dungeons,—and lowly and despised poor in Christ who sleep in potter's-fields,—shall spring forth from their unnoticed graves in sublimer glory than ever adorned the illustrious Solomon. Precious innocents, whose names were never heard, and lamented children, that molder in their little tombs, and pious afflicted ones, who spent their days in pain secluded from the gay world,—all, *all* shall then forsake their resting-places and shine as the stars forever and ever. Then shall all the people of God of all lands and ages, mysteriously united in one gracious brotherhood of faith, join in one great congregation, celebrating with untold joy the sublime epiphany of their redeeming Lord, and with their million tongues in heavenly concord singing the triumphs of that salvation for which they lived,—and hoped, and died.

"Oh, scenes surpassing fable, and yet true!  
Scenes of accomplished bliss! which, who can see,  
Though but in distant prospect, and not feel  
Hissoul refreshed with foretastes of the joy?"

Nor are the saints that have died to be the only participants in the happy victory. All the holy who live in the flesh when the blessed Savior comes shall be co-partners in the glory. And what will add to the rejoicing of this particular class is, that they will never die at all. They shall not even sleep with their fathers. "Behold, I show you a mystery," says Paul. "We shall not all sleep, but we shall all 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." "The dead in Christ shall rise first: *then we which are alive and remain shall be caught up together with them.*" And what a thought is this, that there perhaps are some listening to me now

who shall never know by experience what death is! Those of Christ's people who are living when he comes shall of a sudden feel the thrill of immortality careering through them, and find themselves transported to join the children of the resurrection. Not one of them that truly believe in Jesus shall be left behind. The humblest and obscurest, the lowest with the highest, all shall be taken together. For "he shall send forth his angels, with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." And they shall live and reign with Christ the thousand years. "And so shall we ever be with the Lord." And thenceforward forever shall this song be sung:—

"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 he shall God.

And God shall wipe away all tears from their eyes:

And there shall be no more death,

Neither sorrow, nor crying,

Neither shall there be any more pain:

For the former things are passed away."

Verily, "blessed and holy is he that part in the first resurrection!" Was there ever conceived such a system of grace and glory as that which constitutes the gospel of Jesus? How precious are its promises! How transporting are its hopes! How it meets the vast desires of humanity, and pours consolation into the hearts of the children of sorrow! What is there to compare with it?—Atheism, with its eternal sleep, may stupefy the soul, and render it somewhat callous to the woes of life. But how sad and cheerless is the epitaph which it writes on the tomb! Heathen philosophy, with its transmigrations and feeble guesses, may excite some dull and low concern for futurity; but how gloomy is the destiny which it sets before man! It is only Christianity, with its resurrection and another life, that can at all rouse man into a proper consciousness of his dignity, or satisfy the lofty and mighty aspirations that well up from his heart. This is our glorious hope, the

price of which cannot not be equalled with gold.

And how devoutly thankful should we then be for what God has done for us and purposed concerning us! How should our hearts soften at the contemplations before us, and swell with emotions of love towards so great a benefactor! How should we be concerned to find out the will of such a friend, and seek to approve ourselves unto him! How cheerfully should we hail him as the chief among ten thousand, and the one altogether lovely! How gladly should we set ourselves to do his gracious commands, and to keep his loving counsels! In him is our strength, our hope, and our joy. He is not ashamed to be our God, and surely we should not be ashamed to be his people, "looking for that blessed hope, even the glorious appearing of the great God, our Savior Jesus Christ!"

Let us, then, give ourselves to him, as a living sacrifice, which is our reasonable service. Let us fully identify ourselves with Jesus, knowing that "when he shall appear, we shall be like him, for we shall see him as he is." And, especially, let us not forget that "every man that hath this hope in him purifieth himself, even as the Savior is pure." He hath prepared for us a city; but "there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie." It is only "the holy" who shall have part in the *first resurrection*. "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." It is only "unto them that look for him" that "he shall appear the second time unto salvation."

My dear friends, let me then ask each of you individually, whether you are a Christian. Have you joined yourself to the company of those who are seeking for a part in the *first resurrection*? Are you looking for the coming of Jesus,—and diligently engaged "that you may be found of him in peace, without spot, and

blameless"? Do you hunger and thirst after righteousness, mourning over your sins, and meekly yielding to the word and will of the blessed Savior? Are you seeking to lay up treasures where moths corrupt not, and thieves come not to steal? Are you looking at these great things, not seen as yet, but which are soon to be revealed to the everlasting joy of the faithful?

Oh, think it not a bitter thing to be a Christian, or that I am interfering with your comfort when I urge you to be holy and good. It is your highest happiness that I am consulting. It is your sublimest pleasure that I would have you secure. I ask you to come to Christ, only that you may escape ruin and be a partaker of joy, and peace, and glory everlasting. You cannot be at peace whilst unreconciled to God. It is only by becoming holy that you shall cease from being miserable. Come, then, to Jesus, who invites and entreats you to come, and find rest for your souls.—Come, come; and he who laid down his life for you, will not deny you a hearty welcome. Come, and share in that blessed inheritance which is the joy of angels and of Christ. Put it not off for a single day longer. Let your penitential prayer at once go up, "*God be merciful to me a sinner!*" And may the Lord help you, and guide you, and bring us all to be of that happy number who attain unto the resurrection of the just!

FROM BRO. H. M. ALLEN.

BRO. MARSH: \* \* You cannot think with what jealousy and vigilance every one who loves the truth is watched in this place, lest the truth should get some foothold: but thank God, it has in the minds of some of the humble poor, a lodgement which cannot be easily broken up. The *Expositor* may be credited as the most successful means in turning the minds of many from the traditions of men to the word of the living God. O what a flood of light have its pages shed on the minds of hundreds of individuals in reference to Jerusalem, Mount Zion, David's throne and the Twelve Tribes

of Israel—in short on all subjects connected with the coming Kingdom of our Lord. How many minds would to-day be enshrouded (had they not had their eyes opened by its pages) in spiritualism: it would still have been with them spiritual Jerusalem, spiritual Zion, spiritual David's throne and spiritual Israel, and so on to the end of the chapter, nothing but spiritual nonsense, the whole of it, and this too, of professed ministers, not a few! O, did the rich know how its pages cheer the lonely pilgrim on his way, who cannot get abroad to hear what is going on, or hear one word of Gospel preached, they would help.

I don't know how it is, but it seems to me responsibility must rest somewhere, or so deserving a messenger would be better sustained. I suppose its friends are the poor of this world generally;—and the name of its enemies is no doubt Legion. But hold fast, Bro. Marsh, the faithful *Word!* It is the "literal principle" that gives you the neck of all your enemies. O how it does hiss, and thy "heaps upon heaps" slay the errors of this degenerate age. Farewell! May God Almighty bless thee, and bring thee to the land which he sware to Abraham, Isaac, Jacob, to give their seed for an everlasting possession, and give thee an inheritance there." Amen. May the Lord help us to be sober, and watch unto prayer.


Yours, in bonds of love,

H. M. ALLEN.

Caldwell, N. Y., Jan. 8, 1858.

DR. JUDSON'S BURMESE TESTAMENT. The story of the preservation of this precious work, related by Mrs. Judson, might adorn the page of romance. It was taken to Alva in manuscript; and when Mr. Judson was thrown into prison, was secretly sewed up by his wife in a cushion too hard and unsightly to tempt the cupidity even of his jailors, and used by him as a pillow. When, at the close of 7 months, he and his fellow-sufferers were so rudely thrust into the inner prison, the old pillow fell to the share of one of the keepers; but, finding it probably too hard for his use, he threw it


back, and it came once more into its owner's hands. It was again lost when he was driven to Oung-pen-la; and, being stripped by one of the attendants of the mat which was tied around it, the roll of hard cotton was again flung back into the prison. Here it was found by Moug Ing, who took it home as a memorial of his teacher, without suspecting its priceless contents. Several months after, the manuscript, which now makes a part of the Burmese Bible, was found within, uninjured.

 There were 23,000 persons died in New York last year—enough to have formed a city, twice the population of Newburyport. If nobody died in New York but those struck by lightning, and 23,000 thus passed away, it would so alarm the population that no man would feel safe an hour; for if all the names in the city were put into a box and 23,000 drawn out for the grave, about 2,000 monthly, all would be filled with consternation; but as it is now, that number can fall out one by one—missed for a day and then forgotten—and nobody think anything of it. Death is as sure to reach all, however, in the course of time, as though there was a certain number detailed for eternity by some other process, and the operation was continued till all were gone.


OPPOSE THE OPPOSITION.—The subjoined is copied from the *New York Chronicle*: it is capital:—"Our denominational names are signs of antagonism. Baptist and Pede-Baptist, Congregational and Episcopal, Calvinism and Armenianism, and so on, are names which occupy towards each other an attitude of contrariety and opposition. They are 'banners' of war, indicating that those who bear them have each the idea that it has 'a great truth' as a battle-axe with which to hew down the opposing sects. Instead of standing on the broad basis of christianity as a whole, each has entrenched itself in some single fastness which it makes more of than of the whole wide continent besides. Now,

nobody supposes this divided state of things is as desirable as a general harmony in truth. A Babel of conflicting opinions is by no means so Christ-like as "the unity of the Spirit in the bond of peace." And who does not prefer to return as rapidly as possible to a religious nomenclature that reminds one of a christianity uncorrupted by philosophy and superstition, a christianity flowing as a translucent stream from the heart of the God-man into the bosom of a church having one 'Lord, one faith, and one baptism.'

"The terms Baptist, Congregationalist, Episcopalian, Methodist, Presbyterian, and the like, are not Bible names for the followers of Christ; but are the outgrowth of a divided and corrupted church."

 Calling on the name of the Lord pre-supposes faith; for, says Paul, "How shall they call on him in whom they have not believed?" The true penitent then, under the influence of a living faith in Jesus Christ, not only confesses his faith in the Messiah, but he bows his whole soul to his authority; and as he does so, he "invokes the name of the Lord"—that Lord whom he has just confessed, and into whom he is now baptized.

According to the census returns, the entire number of Indians inhabiting all parts of our country amounts to about 413,000. Of this number, 30,000 is the estimated number of those inhabiting the unexplored territories; 24,100 are the Indians of Texas; 92,130 belong to the tribes living in New Mexico; 32,231 are in California; 22,733 are in Oregon; 11,500 in Utah.

 Christians may *grow* in favor, in moral courage, patience, godliness, brotherly kindness, and universal good will, as they grow in stature. But this growth is not attained by wishing, but *by abounding in the work of faith, the labor of love, and in the patience of hope.*



## EXPOSITOR AND ADVOCATE.

"THY WORD IS TRUTH."—JESUS.

ROCHESTER, N. Y., FEB. 15, 1858.

**Unsettled Accounts.**

We have been notified that a part of the money for which our premises are mortgaged, will be wanted by the first of next April or May. If the claim shall be pressed and we be unable to meet it, then the mortgage will be foreclosed. Could we realize what is due us on *book* and *Expositor* accounts, we should be able to satisfy this and all other pecuniary obligations for which we are responsible. We therefore urgently solicit all who are indebted to us, to make payment *immediately*, or at furthest, by the *first day* of next May, or previous to that date, inform us why you do not pay.

All who shall treat this notice with neglect, and shall be owing us *two dollars*, or more, in May will then have their names erased from our books, and the same will be published in our paper as being no longer worthy of receiving it from our hand,—and at our expense. Shall our *home* be taken from us for the want of what our *subscribers* and *book agents* owe us? We trust not: they will pay us.

**Spurgeon's Sum and Substance of the Gospel.**

Spurgeon, the popular pulpit orator, who on the occasion of the recent national fast, preached to a congregation of 24,000 persons in the Crystal Palace, London, thus defines the Gospel:—

"If any man here, should be in doubt on account of ignorance, let me as plainly as I can, state the Gospel. I believe it to be wrapped up in one word—*Substitution*. I have always considered, with Luther and Calvin, that the sum and substance of the gospel lies in that word, *Substitution—Christ standing in the stead of man*. If I understand the gospel, it is this: I deserve to be lost and ruined: the only reason why I should not be damned is this;

that Christ was punished in my stead, and there is no need to execute sentence twice for sin. Christ took the cup in both his hands, and

"At one tremendous draught of love,  
He drank damnation dry."

This blasphemous sentiment takes off the mask of the heathen doctrine of substitution, and presents it at a glance in its most horrible features. According to this teaching, by sin Adam merited for himself and posterity, *eternal damnation* in a hell of *liquid fire*, which Christ, as a substitute, *drank dry!* Hence hell and damnation are dried up, and sinners no longer merit damnation; yet strange to say, we are taught that the immortal souls of sinners are daily being plunged into "liquid damnation"—that a lake of liquid fire is to exist eternally in which the damned are to be tormented: such horrible blasphemies as these are the ingredients of Spurgeon's gospel, which he proclaims to listening thousands, for fifty cents a head, and which is a fundamental article in the creeds of nearly every sect in Christendom, and heathendom. Truly, the people have turned their ears away from the truth, and are turned to fables. Follow not their pernicious ways.

**Test of Baptism.**

In the *Herald of the Kingdom* for last Nov. the editor gives the following as his test of baptism.

"Our test of baptism is really this: we say that the teaching of the New Testament inculcates *faith first*, and *immersion afterwards*; and that the faith inculcated is comprehensive of 'the things concerning the kingdom of God, and the name of the anointed Jesus;' and that without this, the one faith, no religion is pleasing to God. See Acts viii. 12; Heb. xi. 6; Eph. iv. 5. Strike out the faith, and the immersion is nothing."

The number of religious tests which have been formed by short-sighted mortals is "legion," and their fruits pernicious beyond conception: contention, division,

persecution and death, in all their horrid forms, have followed in the train of these enemies of God.

Honest and dishonest, wise and unwise men of every age and sect, have taken part in this work of human folly and daring presumption. Some have manufactured their tests out of materials created out of their disturbed dreams and imaginary visions and revelations. Others, by their inventive genius and fruitful fancies have made up a compound of truth and error, while a class have exclusively dealt in the word of God, but have dissected, re-arranged and so compounded it again, as in reality to make it a human test of the most deceptive character, and extremely pernicious in tendency.

It is not the work of the Christian to invent tests out of either human or divine material, or both, by which to try the religion of himself or others. His duty is to try himself by the test which God has given in his word, and urge others to do the same; for by that word all are to be judged. To say that its *arrangement* is imperfect, is an impeachment of its divinity, as really as it is to question its authenticity; for if the words of truth are not correctly arranged or associated, they are not truthful in their teaching.

This fundamental point is overlooked by every maker of religious tests. They seem to look upon the word of God as a confused mass of disconnected materials, submitted to *uninspired* ignorant men to select from the same, and arrange such parts into tests of faith and practice, as in their perverted judgments from time to time might be thought advisable. Instead of this work being what those engaged in it suppose it to be, viz.: "comparing Scripture with Scripture," it is in reality turning "the truth of God into a lie;" or so arranging his words as to make them teach a doctrine contrary to the truth.

If, as some strenuously contend, a person's baptism is *not* valid whose *faith* has been *imperfect* in its arrangement, would not the *same cause* render God's word invalid also? It would. It is said that the

"Gospel makes no provision for ignorance," and that a person's faith must be "perfect in *degree*," as well as kind, *before* baptism, or it is invalid, when at the same time it is urged that the things to be believed are not definitely given in any one passage of Scripture, and therefore cannot be understood, only by comparing Scripture with Scripture. This is requiring the seeker after truth to learn perfection where it does not exist: for if the faith which qualifies for baptism is not perfectly stated in the Bible, then it cannot be obtained from that book—and it is the height of human folly to attempt to remedy the evil, by *expositions, commentaries, comparing Scripture with Scripture*, or anything else.

"The word of the Lord is perfect" in *manner, order, or arrangement*, as well as in matter. The *foundation of all christian faith and practice* is plainly and definitely stated therein: we know not an exception: it can be *read* without note or comment, in the word of inspiration. Read, or *hear, believe and obey* the Word as it has been recorded by the pen of inspiration,—is the way to justification and eternal life. A creed or test of faith made up of different portions of Scripture, selected, expounded, and arranged by uninspired men, is *human*, and no more God's test than the Alkoran, the Book of Mormon, or any other confession of worldly origin. This meddling with the word of truth to make it appear more truthful, or arranging it into abstract propositions to make a test of faith, is virtually saying that we are wiser than God, and can define his wise and immutable and eternal purpose, better, or more clearly than He has been able to do it! It is an attempt to lay a better or more sure foundation of faith, out of the imperishable materials furnished by the great and all-wise Builder, than he has laid. O! what consummate folly! When will men learn wisdom? O that they were wise enough to know their ignorance, and become simple-hearted and confiding in God sufficient to be willing to believe and obey Him;—and instead of setting themselves up as

correctors of the Holy Spirit, be willing learners at the feet of him who spake as never man spake.

We wish it distinctly understood that we receive nothing as the *foundation, standard or test* of our *faith*, either in the aggregate, or in detail, which we cannot READ in the *Bible*: hence if the *Herald's* "test of baptism" was to be found therein we would most cordially endorse it; but as it is not, we therefore rank it with all other human tests as unworthy of approval, and reject it:—

1. *Because it is not a Bible test.* True, it is very near this, but differs enough from the word of God to show that it is man's production, and suited to a dogma of his invention. If the test was *just like* the words of divine inspiration, it would be in Bible language, and its place in the book, chapter and verse—could be referred to as readily as any other passage of Scripture. But no such test has been given in the law of faith, therefore as a whole, we dissent from it.

2. *We reject this test because it is vague and indefinite in its specifications.* It states that the faith which qualifies for baptism, "is comprehensive of the things concerning the kingdom of God," but does not define those "things;" thereby leaving wide open the door of litigation and strife, concerning those things, and affording an opportunity for the introduction of error among them, and for their true character to be determined according to the various opinions of dissenting partizans. So far as the test is concerned, each one is left at perfect liberty to determine for himself, or herself what these "things" are. If, as the test teaches, because of a defect in "the one faith," "no religion is pleasing to God,"—"and the immersion is worth nothing,"—then it would be of the utmost importance, to "have the things concerning the kingdom" defined, that the faith in them might be perfect, and consequently the baptism valid, and the religion acceptable to God. Hence the test like all human ordeals to try the faith of the children of God, is fundamentally defective, inefficient and

worthless, and instead of being a sure guard against error, opens another door for the introduction of moral corruption into the church.

3. *This test rejects "him that is weak (or ignorant) in the faith."* we cannot therefore endorse it. It teaches that his religion is vain, whose immersion was not preceded by "the one faith" which "is comprehensive of the things concerning the kingdom of God," &c. "The things" are all the things, as revealed in the eternal purpose of God relative to his everlasting kingdom. To *comprehend*, is to understand: hence the "test" requires that every disciple, old and young, wise and unwise, shall equally comprehend or understand all "the things concerning the kingdom of God," as revealed in his word, *before baptism*. Failing to comprehend even one of "these things" "his immersion is worth nothing" and his religion vain!

That we do not misjudge relative to the real sentiments of this defective test, is evident from the facts that the author of it, though repeatedly urged to state whether or not "*perfection in faith, in degree, in the gospel,*" is necessary to qualify for baptism, has nevertheless not seen fit to commit himself directly on this important point. He has however, indirectly given us to understand that perfection is necessary in the case. And further, it is affirmed by another person of this faith, that the "gospel makes no provision for ignorance;" that an individual must "be perfect in degree in the faith of the gospel before baptism," in order to make that ordinance valid,—that he was thus perfect before his immersion, and had made no advancement in *the faith of the gospel* since his immersion—but his faith however, had been greatly confirmed, &c. That this position is fundamentally defective, is evident from the following considerations:

1. *That the disparity in the human intellect or understanding forbids it.* Some persons have one, five or ten talents. It is not possible therefore that they should ever be *equally perfect in degree* though

they may and should be in *kind*, in the faith of the Gospel.

2. *It is unreasonable* to suppose that the alwise and just Creator, would create minds of *different capacities*, and then require the *small vessels* to retain as much in *quantity* as the largest ones. The test makes no provision for this case, but demands the same degree of faith from *all* before baptism, and admits of no increase *in the faith of the Gospel* subsequently to the same!

3. *The facts in the case* incontrovertably prove that *good men and women, before, as well as subsequently to immersion*, have different degrees of *faith in the Gospel*.—Some have great, while others have little, or are “weak in the faith.” It would be no more absurd to create a test by which everybody should be required to possess the same degree of physical strength in order to qualify them for immersion, and the kingdom of God, than to demand of them the same degree of faith.

4. *The testimony of the Bible makes gracious provision for an imperfect faith among the disciples of Christ*. “But he that knew *not*, and did commit things worthy of stripes shall be beaten with few stripes. For unto whomsoever much is given, of him shall much be required,” and *vice versa*. Luke xii. 48. The “test” requires the same degree of faith from the one to whom a little, as from one to whom much has been given; hence it is unjust in its requirements.

“Him that is weak in the faith receive ye. but not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth; for God hath received him. Who art thou that judgest another man’s servant? To his own master he standeth or falleth. Yea, he shall be holden up, for God is able to make him stand.”—Rom. xiv. 1-4.

The “test” makes no provision for the weak or ignorant “in the faith,” but calls

for perfection in them on this subject;—therefore it is opposed to the gracious provisions made for the weak in this passage. “We then that are strong [in the faith] ought to bear the infirmities of the weak [or ignorant in the faith.] and not to please ourselves.”—Rom. xvi. 1. According to the “test,” there are no weak ones to be infirm in the faith of the Gospel before immersion, but here we find those among Paul’s brethren who subsequent to that act were weak in the faith. For this cause did Paul call them “aliens,” “sinners,” “apostates,” &c.? No; but he told the strong to receive them, and bear with their infirmities. He did not command them to withhold their fellowship from those weak saints until their faith should be perfected and they be immersed again? We leave the author of the ‘test’ to reconcile this case with his theory; who as well as all others has abundant cause for unfeigned gratitude to our most gracious heavenly Father, for the provision He has made in the Gospel for the ignorance of his children.

In harmony with this view we also quote the following passage. “For if any man see thee which hast *knowledge* sit at meat in the idol’s temple, shall not the conscience of him which is *weak* [or is ignorant] be emboldened to eat those things which are offered to idols; and through thy *knowledge* shall the weak or [ignorant] brother perish, for whom Christ died?”—1 Cor. viii. 10, 11.

“According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble, every man’s work shall be made manifest, for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work, of what sort it is. If any man’s work abide which he hath built thereupon, he shall receive a reward.

If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."—1 Cor. iii. 10-15.

Here we are taught that a person may build on Christ, the sure foundation, be saved, and still be honestly in error in some of his religious works, and as a matter of course the imperfection of his faith must correspond with his works. Hence Paul and the "test" are at issue on this important point.

"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskillful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."—Heb. v. 12-14.

The doctrine of the Melchizedec priesthood, one of the important "things concerning the kingdom of God," is what Paul's Hebrew brethren were ignorant of, yet he did not unchristianize them for this defect in their faith in the Gospel, but taught them that they ought to have been so far advanced in christian knowledge as to have been teachers of the ignorant; and though he assures them that they needed to be instructed in the *first principles* of the oracles of God, not an intimation was given that their baptism was invalid. The case clearly shows that perfection of faith in degree, according to the Bible test was not indispensable to christian character in apostolic times.

Add to these weighty considerations the facts that the early Jewish christians were so imperfect in their faith as to adhere to the law of Moses, that Apollos after being baptized and becoming "mighty in the Scriptures," was "instructed in the way of the Lord *more perfectly*," yet he was not required to be re-baptized (Acts xviii.)—and that the apostles did not comprehend certain important "things concerning the

kingdom of God," viz.: the hidden mystery that the Gentiles should be "fellow-heirs and partakers of the same promises" made to Abraham, Isaac, and Jacob. when baptized, nor until they were enlightened by the vision of the sheet given to Peter, nevertheless they were not baptized when this fundamental item of the gospel of the kingdom was comprehended by them. Taking all these weighty considerations into account, and we have an overwhelming amount of evidence that the doctrine of the "test" of the *Herald* is not of Bible origin.

Why not be satisfied with the Bible test on this subject. Here it is, as we find it recorded in Acts viii. 35-38.

"Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water;—what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. 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."

Here we see that a sincere faith in Jesus the Christ, or the *anointed* Son of God, was the inspired Philip's test of the qualifications of a subject for immersion into the name of Christ. It is the only direct test on this subject in the Bible. Strike it out of that Book and we have no infallible rule by which to settle this important question.

This positive Bible test is greatly confirmed by the following testimony. "And many of the Corinthians *hearing, believed, and were baptized.*" Acts xviii. 8. What did they believe? 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, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ*

died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures; and that he was seen of Cephas, then of the Twelve, and that he was seen of above 500 brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am; and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all; yet not I, but the grace of God which was with me. Therefore whether it were I or they, SO WE PREACH, AND SO YE BELIEVED." 1 Cor. xv. 1-11.

Thus we see what the *gospel* was, by hearing and believing which the Corinthians were qualified for baptism. A hearty faith in the *same* gospel will qualify an individual for the same ordinance now. It was the gospel of the kingdom, or "the things concerning the kingdom," the first or most prominent of which, directly, were "concerning his (God's) Son Jesus Christ our Lord." Rom. i. 3. And this both Philip, Paul, the other apostles, angels, Jesus Christ, the holy Spirit and God himself, have presented as necessary to be believed before immersion, and no higher degree of faith than this is demanded.

Let him or her who had the faith of the eunuch and the Corinthians when immersed, not be troubled about the validity of their immersion; but if such have not had this faith, but have it now, be baptized as Philip was, without delay. The gospel of the kingdom of God, of Christ, of salvation,—imperatively calls upon every true believer in it to put on Christ in the ordinance of baptism. Christ has suffered and died for you, and risen from the dead to confirm the promises made to the fathers; baptism is representative of his death and resurrection, hence in baptism we show our faith in the great and glorious fact that

Christ the first fruits has died and been raised to life eternal, thereby giving his disciples the strongest possible assurance that they too will be raised or changed to a state of immortality at his second coming.

We also entreat those who have never obeyed the gospel, to do so now—delay no longer, for delay in matters in which eternal life is involved, is extremely dangerous. Hear, believe and obey the Gospel. The obedience that will bring you to Christ, is Repentance and Baptism. Will you come unto him, in this, his appointed way? Will you thus be initiated into the church, the school of Christ, to become a learner of the Gospel at his feet? If so, and you continue to receive and obey his teachings, you will become wise unto salvation, and as a reward of your faith and obedience,—will be crowned with eternal life in the Kingdom when it is come. O, be wise, lest you lament your folly when it is too late to secure an inheritance in the Kingdom of God!

### Dialogue of Devils.

BRO. MARSH: I have before me No. 10 of what is called the *American Christian Review*, in which I find a piece entitled,—*Dialogue of Devils*, in which the writer has Lucifer to boast that he has "a few men under his control who act as if they thought the only thing the Almighty had in his mind from the beginning of the world, the only design of the Bible, the Christian religion, the ministry and the church, was to prove that man is a material being. . . And he (such a one) would no more perceive the Son of God, than if he was not in the universe. He would no more think of converting and saving sinners, than if there were no such work.—His center of attraction is not the Lord the Lord is not his ruler, nor his theme; his theme is soul-sleeping, and soon will he put the souls to sleep under his influence. or what is worse, he will put them spiritually to death."

My reasons for noticing the above article, are—

1. Because the editor of this periodical is a man that stands pre-eminently high in the "Reformation," viz.: Benjamin Franklin, of Cincinnati, O. And to think that a man filling so dignified a station would suffer an article to be published to the world through the columns of his paper is enough to cause any lover of truth to blush.

2. The writer, be he who he may, knew enough to hide himself behind the fictitious signature of "Reporter." If he had put the word *false*, before *reporter*, it would have been more appropriate. Now, I do not wish to be understood as standing in defence of soul-sleepers, yet there is a people who are so called by their opposers, and inasmuch as I am one of them, I feel it to be duty to stand in defence of the truth, taught by them.

Are we under the influence of the devil because we believe that man is mortal?—If so, then Job was, for he affirmed it.—Does any other inspired writer deny that man is mortal? I answer *no*, most emphatically. Inasmuch then as Job says that man is "mortal," and Mr. Franklin and all his brethren can unite their voices in singing.—"All that is mortal soon will be enclosed in death's cold arms." If this poetry be true, then man, soul and body, must be enclosed in death's cold arms, because *he* is mortal. Is there a people who are stigmatized with the appellation of soul-sleepers, who would no more perceive the Son of God than if he were not in the universe? If there is, they deserve no better name than the one given them by "Lucifer." But the people who are called soul-sleepers in this country by Mr. F.,—certainly do perceive the Son of God, for they teach that no man can come to the Father, but by him; and that *eternal life* is the gift of God, through Jesus Christ, our Lord.

Does Mr. F. believe that *death* is the gate to endless joy? If not, he should teach his brethren to omit singing the hymn book which says,—

"Death is the gate to endless joy  
But still we dread to enter there."

Now, if this sentiment be true, and all must admit that it is in strict-keeping with the sentiments taught by Mr. F. I would ask what it is that does not perceive the Son of God? Is it those who expect to get to endless joy by death? or those who expect to get there by Christ, who declares that he is the *resurrection and the life*, and that no man can come to the Father but by him? I leave the reader to judge.

Why it is that any sane man should even dream that the devil should be pleased with our manner of preaching is a mystery to me. Does he like to be contradicted at every point? If he does, he is different from all other beings that I am acquainted with. Does he like those who contradict him at every step? Or would he be most likely to be pleased best with those who endorse this sentiment? Suppose, for instance, that Mr. Franklin and myself had both been present in the garden at the time the devil said to Eve, "God doth know that the day thou eatest thereof thou shalt *not surely die*." I should have replied, What you are saying to Eve is false: God has said that she should *die*,—and he meant by the word *die*, that she and her kindred should return to *dust from whence they had been taken*." But Mr. Franklin steps up somewhat disgusted with my teaching, and says the sentiments that I uttered are not the truth, it is "soul-sleeping doctrine,"—God did not mean that man should go to dust again, he only meant he should leave the old body, and never *die at all*, but should *live to all eternity*, either in happiness or misery. I ask which of these positions looks most like the teaching of the *devil*? The devil argued that man, should *not die*: Mr. Franklin argues that man is not material; hence he does not *die*. God said that man was dust, and that he should die and return to *dust again*. I argue that man was made of dust, and that he *did die*, and return to *dust again*. And Paul comes to my assistance and says, "the first man was of the *earth, earthy*." But Mr. F. joins issue with him, and says, Not so Paul;—his *body* was of the earth, but his *immortal soul* was not of the earth. But, stop,

Mr. F., Paul told Timothy that *God only hath immortality*, and you argue that all men are in possession of it already. Well, somebody is wrong, and as Mr. F. does not intend to become a soul-sleeper, if there is any changing done, Paul must do it. But Paul wrote to the church at Rome to seek for *immortality*, which is unnecessary, if, as Mr. F. teaches, all men are already immortal.

Inasmuch as I got my religious education in the same school that Mr. F. did,—and he was my teacher a portion of the time, I wish to lay before the readers of this article a few of the plain contradictions in the theory taught by that school. They will say that *eternal life* is the gift of God through Jesus Christ our Lord,—and that whosoever hath the Son of God hath life; but whosoever hath not the Son shall not see life, and probably before the discourse is closed they will exert all the powers they have to prove that all men, (whether they have the Son or not,) will have eternal life, either in heaven above, or in hell beneath. In order to cover up such contradictory sentiments, they are driven to the conclusion that the Bible on many points means exactly to the opposite of what it says. For instance, the Scriptures say, "If ye live after the flesh ye shall die." They say, *die*, here means *eternal life* in misery!

Peter says, the wicked shall "utterly *perish*;" and Peter teaches that the wicked are like the natural brute *beasts* that *perish*." They say that when a beast perishes it ceases to *exist*; but when a sinner *perishes*, he *exists in conscious misery eternally!* Paul speaking of the wicked, says, "who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power."—They teach that the wicked will be punished with everlasting preservation in torment, in the presence of the Lord and the glory of his power. Paul says, the *end* of the wicked is *destruction*. They say the wicked will have no end at all.

I must now close this article, as my sheet is about full. Now, friendly reader,

you can see by the contrast just presented, that if the wicked do not come to an *entire end*, we have the wrong book, while we have the Bible.

My reason for not sending this article to Mr. Franklin to publish the same, is, I have evidence that he will not publish what he calls soul-sleeper doctrine. But it seems he will publish for Lucifer,

A DISCIPLE,

Augusta Station, Ind., Dec. 4, 1857.

### Jerusalem as it is to Be.

A PARALLEL DRAWN BETWEEN THE CITIES SEEN IN VISION BY THE PROPHET EZEKIEL AND JOHN THE REVELATOR.

THE New Jerusalem has been a matter of sore perplexity to commentators, and has furnished food for very many long and eloquent discourses. Some have supposed that it was a great spiritual fabric erected out of the souls of believers, each soul being a bright and polished stone in the great spiritual building, and that the splendor of it showed the perfection and purity of those who have a chance of becoming a lively stone in the fabricated pile of the great city.

Others have supposed that it was a literal city which would descend from the clouds at the advent of Messiah, when it would be inhabited by the saints, and they would thore, and then, live and reign with him a thousand years.

Others still have supposed it to be a literal city, which would be brought into view above the clouds, where it would hang dangling in the air for 1,000 years, like a soap bubble in the wind, and afterwards descend upon the earth.

Others in speaking of the location of the city, would place their hand on their breast in the region of the heart, and tell you, that it was located there.

But laying aside the singular theories and conjectures of man, we will turn our attention to what is *written by the hand of inspiration*. There are 3 verses in different books, which when placed in connection, form a complete history and a perfect



chapter; and go to show what this city is, and how it will make its appearance:—

"I John, saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."—Rev. xxi. 2.

"When Jehovah shall build up Zion, he shall appear in his glory."—Ps. cii. 16.

"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."—Matt. xxv. 31.

So we see by this, that the New Jerusalem is to be a literal city, and that it is to be built by Messiah when he personally makes his appearance. We also read that Abraham looked for a city which hath foundations, whose builder and maker would be God.—Heb. ii. 10. Thus we see how the New Jerusalem comes down from God out of heaven, for it is prepared and builded by Him, here on the earth, having a real and literal foundation, as much as the cities of New York and London. The time for its accomplishment is nearly identical with the setting up of the Kingdom: which, as Daniel says in his 2d chapter and 4th verse, would be before the final overturn of the Ten Thrones or Powers of Europe that give support to the Image as seen by Nebuchadnezzar; as he says, that "in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

#### *New Heavens and New Earth.*

John says that he "saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away.—(or state and church governments,) and there "was found no place for them," "And I saw a new heaven and a new earth; for the first heaven and the first earth has passed away; and there was no more sea." It appeared by this that the old churches and the old states are to pass away, to make room for the new ones that are to be ushered in, by Messiah,

when he comes: for he that sat upon the throne said, "Behold I make all things new." "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. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Isaiah (lxv. 17,) in speaking upon the same topic, holds the following language: "For behold I create *new heavens* and a *new earth* and the former shall not be remembered nor come into mind. But be ye glad, and rejoice forever in *that which I create*: for behold I create *Jerusalem* a rejoicing, and her *people* a joy. And I will rejoice in *Jerusalem*, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed." So we see by this, that the new heavens and new earth are to be in this world after the coming of Messiah to build up Jerusalem.

We next come to

#### *The Point from which the City is Seen.*

In Rev. xxi. 10, John tells us, that the "Lord carried him away in the spirit to a great and *high mountain*, and showed him that *great city*, the *holy Jerusalem*, descending out of heaven from God." In his 40th chapter and 2d verse, Ezekiel says,—that "In the visions of God brought he me into the *land of Israel*, and set me upon a very *high mountain*, by which was as the *frame of a city* on the south."

Ezekiel here sees the city as a frame, and looks upon it in its primitive state, when it is being built under the guidance and direction of the Lord himself; for, "When the Lord shall build up Zion, he shall appear in his glory." John views it at a time when it has arisen in all its

splendor and magnificence, and lies basking in the sunlight of God's great presence. They both view it from the summit of a very high mountain, and both have their vision filled with the grandeur of earth's imperial capital, "the city of the Great King."

#### *Measuring Reed.*

The last verse in Ezekiel says, "And the name of the city from that day shall be, The Lord is there." He sees the Lord in the first place, standing in the gate with a line of flax in his hand, and a *measuring reed*. John also sees the same person, for he says, "And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof." These are the only places in Scripture, with one exception, where the *reed* is spoken of as an instrument for taking measurements.—This exception is found in the 11th ch. of Revelation, 1st verse, where the same person hands the *reed* to John, and tells him to measure the Temple, the Altar, and them who worshiped therein: so this *reed* appears to be the exclusive property of the Lord himself, when he comes to build up Zion, and is not spoken of as being used in any other place.

#### *Number of Cities, and their Size.*

Ezekiel speaks of *two* cities, one of which was 500 reeds square, (or about one and a fifth miles) with 3 gates,—while the other was 4,500 reeds square, having 12 gates (or about 10 miles).—Zechariah goes on in his 2d chapter and speaks of another city which makes the third. This city was so immensely large, that it could have no walls, and consequently no gates. Zechariah lifted up his eyes, and saw the same MAN, which Ezekiel and John had both seen. This man had the same *line of flax* in his hand which Ezekiel saw, and said that he was going to measure Jerusalem to see what was the length thereof, and what the breadth thereof. There is one singular fact in relation to this, of which I wish here to speak; and that is, Zechariah sees the Lord before Jerusalem is built. The Lord appears to be jour-

neying. He has the line of flax in his hand, and is going to locate the city, to find out the length thereof, and the breadth thereof.

Isaiah (lii. 12.) also speaks of the Lord as journeying; for in speaking of the New Exodus, he says, "Ye shall not go out with haste, nor go by flight: for the Lord will go *before you*, and the God of Israel will be *your rearward*." lii. 12. After the Exodus is finished, and the Lord with his people arrive in the Holy Land, the city is commenced, and is thrown into the shape in which Ezekiel saw it, like the frame of a city. It is afterward finished, and looms up before the astonished vision, in all its glory and magnificence, and appears in the condition in which John saw it "Behold my servant shall deal prudently, he shall be exalted, and extolled, and be very high; so shall he sprinkle many nations. The kings shall shut their mouths at him, for *that which had not been told them shall they see, and that which they had not heard shall they consider*." Isa. lii. 13, 15. But to return to our subject:

John also speaks of 3 cities. In the 21st chapter, from the 1st to the 8th verse, inclusive, he speaks of the Tabernacle of God, or Temple, as he says,— "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."

After speaking of the Temple, or Tabernacle, which was in the 3-gated city, of a mile and a fifth square, he goes on to speak of the city having 12 gates, which was about 10 miles square: this is found from the 9th verse, onward: In the 16th verse, John speaks of the city which is mentioned by Zechariah. He says that it measured 12,000 *furlongs*, or about 2,000 miles. This would be across about as far as from the River Indus on the borders of Hindostan, to the Mediterranean Sea: and refers to a particular allotment of land that is set apart for the use and behoof of the Lord himself, as in the 72d Psalm, 8th verse, it says:—"He shall have dominion also from sea to sea, and from the river, (meaning the

Indus,) to the ends of the earth." (or, the port of Smyrna, where it projects out into the Mediterranean.) This whole land of 12,000 *furlongs*, is spoken of as a great city: not one packed like New York or London, but an immense rural city. Zecl. ii. 4, describes it to a demonstration. He says, "Jerusalem shall be inhabited as *towns*, (plural) as *towns* without walls, for the multitude of men and cattle therein: for I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her." We now come to the

### *Height of the City.*

John says that the city lieth 4 square, and the length is as large as the breadth. So it is said of all the cities their measurements are the same each way: But when he says that the length, and the breadth and the height of ~~it~~ are equal, What does he mean by the pronoun *It*? Does he mean to say that the city is 2,000 miles high, 10 miles high, 1 1-5 miles high, or does he yet refer to something else? Isaiah (ii. 2,) and Micah (iv. 1,) both say, that "It shall come to pass in the last days, that 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 shall 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." If the length, breadth, and height of the city, were equal, it would be a perfect mountain:— and here it speaks of the *Mountain of the Lord's house*; so that we have arrived at a solution of the problem. That is, *The Lord's house*, which of itself is a *perfect Mountain*, the length, the breadth, and the height of *it*, are equal. And Ezekiel says, "Upon the top of the *Mountain*, the whole limit thereof round about, shall be most holy. Behold, this is the *law of the house*." Therefore we may set it down as a settled fact, that it is the *Mountain of the Lord's house* of

which he speaks, that has its length, breadth and height equal. Isaiah says, that "In this *Mountain* shall the Lord of hosts make unto all people, a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined: and he will destroy in this *Mountain*, the face of the covering cast over *all people*, and the veil that is spread over *all nations*." (All, is generally supposed to mean the whole, and not a *part*.)

### *Glories.*

John, in speaking of the *glories* of this city, says: that "the building of the wall of it was of Jasper, and the city was pure gold, like unto clear glass." It had also 12 foundations, which were garnished with 12 kinds of precious stones. Isaiah (liv. 11, 12,) also says, "O thou afflicted, tossed with tempest and not comforted! Behold! I will lay thy stones with *fair colors*, and I will make thy windows of *agates*, and thy gates of *carbuncles*, and all thy borders of *pleasant stones*."

Tobit (xiii. 16-18) also says in his prayer of thanksgiving, that "Jerusalem shall be built up with *sapphires* and *emeralds*, and *precious stone*: thy walls, and towers, and battlements with *pure gold*. And the streets of Jerusalem will be paved with *beryl*, and *carbuncle*, and *stones of Ophir*. And all her streets shall say, Alleluia; and they shall praise him, saying, Blessed be God, who hath extolled it forever."

The questions now arise, Where are all these precious stones coming from? Where are oysters going to be found large enough to yield pearls of a sufficient size to build the gate of a city?— Where is the gold going to be found, which is like unto clear glass? Ah!— says the sceptic, there is where you are caught. Perhaps I am not: Let us look into this matter a little further, and we will see whether I am caught or not.

In the first place, What is a precious stone? I answer, It is some of the ingredients of our globe, melted together by the action of the internal fires of the earth, and then thrown upon the surface

by the convulsions of nature. Man is even now manufacturing them, and that continually. He takes the rock, and sands of the earth, with some other ingredients, and casts them into a fiery furnace, when lo! they are transformed into *limpid gems*, that can scarcely be told from the original precious stones: if he wishes to have them variegated, he mixes with the sands, such metals as will give the desired color, and then he brings out the transparent drops to suit the taste of the artist. If he wishes for an agate to put in his window, he can have it. If he wishes a crystal to make him a mirror, he has that; or, if he wishes for sapphires, carbuncles, emeralds, or any other precious stones, they are at his service.

There has recently been another method discovered of manufacturing precious stone, by chemical action, (so said :) the rough rock is dissolved, and poured into moulds; and when thoroughly set, it becomes clear and beautiful, so that a palace can be erected of precious stones, that there will be hardly a joint in it,—and with as little expense as one built of brick; yet having the appearance of precious stone, from the foundation-corner to the tops of the highest minaret. If this be so, cannot the jasper wall be moulded in a single block, and may not *pearls* yet be manufactured to fill up the openings?

In regard to the streets being made of pure gold like unto clear glass, I would say, that if the buildings were faced with plate glass, and backed with gold-leaf, they would look like gorgeous golden mirrors, from base to summit.

Now if this would not be making the streets of pure gold, like unto clear glass, I would ask, What in the name of common sense it would be doing? Yet, gold may, by and by, be made perfectly pure: as gold is already being manufactured by artists' hands; and it is hard for mankind to tell what may not be done in future time. Yet the greatest results may be looked for and anticipated.

#### *Gates of the City.*

John says that the gates of the city

had on them, the names of the 12 tribes of the children of Israel; and there were on the east 3 gates, on the north 3 gates, on the south 3 gates, and on the west 3 gates.

Ezekiel (xlvi. 30-34) also gives us to understand that toward the north there were 3 gates; one gate of Reuben, one of Judah, and one of Levi. Toward the east 3 gates; one of Joseph, one of Benjamin, and one of Dan. Toward the south 3 gates; one of Simeon, one of Issachar, and one of Zebulon; and toward the west 3 gates; one of Gad, one of Asher, and one of Naphtali."

#### *Light of the City.*

John says that "the city hath no need of the sun, neither of the moon, to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof.—And the nations of them which are saved shall walk in the light of it: and the *kings of the earth* do bring their glory and honor into it. And the gates of it shall not be shut at all by day; for there shall be no night there. And they shall bring the glory, and honor of the nations into it."

Isaiah (lx. 19, 20,) speaks upon this subject, very much in the same strain; as he says: "The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee:—but the Lord shall be unto thee an everlasting light, and thy God thy glory.—Thy sun shall no more go down, neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light,—and the days of thy mourning shall be ended." (iv. 5, 6,) "And the Lord will create upon every dwelling-place of Mt. Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow, in the day time, from the heat, and for a place of refuge, and for a covert from storm, and from rain." (lx. 11, 12) "Thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may

be brought. For the nation and kingdom that will not serve thee shall perish; yea those nations shall be utterly wasted."

### *The Temple.*

Ezekiel gives us the measurements of a Temple, or a building which he calls a Temple: he also calls it, "The house," but the Lord tells him, it is his *Throne*. Therefore, instead of calling it a Temple, it might with great propriety be called the *throne of God*, as He is to be there by his literal, personal presence; as (xxxiii. 18,) Isaiah says, "Thine eyes shall see the King in his beauty," &c. John says, "I saw no Temple therein for the Lord God Almighty, and the Lamb, are the Temple of it." "And I saw a great *White Throne*, and him that sat on it, from whose face the earth and the heaven" (or the State and Church) "fled away, and there was found no place for them:" yet Ezekiel goes on and lays down rules for the government of the priests, the Prince, and for sacrifice.—These are for the great ceremonies of State, that are carried on before and around the throne. In speaking of there being no Temple in it, it is to be remembered that John was describing more particularly the 12-gated city, while Ezekiel described the one with 3 gates.

### *The River of Life.*

John the Revelator, says, "And he showed me a pure *river of water of life*, clear as crystal, proceeding out of the Throne of God and of the Lamb. In the midst of the street of it."

Ezekiel (xlvi. 1-12,) also gives us to understand that waters issued from under the threshold of the house eastward, and came down from under from the right side of the house, at the south side of the altar. One thousand cubits from the eastern gate, the water was to the ankles; 2,000 cubits from that gate the water was to the knees; three thousand, and it was to the loins; and at the distance of four thousand, it had become a river, the waters of which were so deep, as to render it impassable, except by swimming or ferriage. "And

it shall come to pass, that everything that liveth, which moveth whithersoever the [two] rivers shall come, shall live;" and for that reason the Revelator calls it "the river of life;" as it heals the waters of the Dead Sea, and everything shall live whither the river cometh;—consequently the Dead Sea may at that time with propriety be called, the *Sea of Life*.

### *The Tree of Life.*

John gives us to understand that on each side of the *River* there was the *Tree of Life*, which bear twelve manner of fruits, and yielded her fruit every month: and the *leaves* of the tree were for the healing of the nations. Ezekiel also speaks of *Trees* on each side of the river, which yielded their fruits monthly and in such abundance, that it would not be consumed. The leaves also were unfading, and were used as a medicine.

### *Entering into the Temple.*

"Afterward he brought me to the gates that looketh toward the east: and behold, the glory of the God of Israel came from the way of the east; and his voice was like the voice of many waters, and the earth shone with his glory."—(Ezek. xliii. 1, 2.) The writer was once listening to the voice of a glee club in the open air, as it was singing in the distance, where from 20 to 30 male voices were brought into unison. The effect produced was of such a nature—that it brought these words to mind with a tremendous power: "And his voice was like the sound of many waters:"—although it was upon so small a scale,—yet the impetuous, dashing, and receding of the waves, were as apparent as though he stood upon the rock-bound coast, listening to the music of the everlasting floods. If the effect produced by so few was so powerful, what will that be when the Great King shall enter into his holy tabernacle, and seat himself upon the "Great White Throne;" while the great multitude which no man could number, ~~and~~ (see Esdras ii. 42-48) ~~and~~ are singing with the voice of triumph,— "Praise ye Jehovah, *Praise God in his sanctuary*: praise him in the firmament

of his power. Praise him for his mighty acts: praise him according to his excellent greatness. Praise him with the sound of the trumpet; praise him with the psaltry and harp. Praise him with the timbrel and dance: praise him with stringed instruments and organs. Praise him upon the loud cymbals: praise him upon the high-sounding cymbals. Let everything that hath breath praise the Lord. *Praise ye the Lord.*"

C. B. SCOVILLE.

Rochester, N. Y.

**W**e call special attention to the notice of Brn. Sweet and Newman, of the next Quarterly Conference to be held at Seneca Falls, N. Y. It is to be hoped the brethren in Western New York, who can, will attend this meeting. We shall endeavor to attend, with the expectation of once more greeting many of the faithful in the Lord, on our pilgrimage to that "better country." We say to all, attend this meeting who can.

**A** short time since we noticed the death of Redschid Pasha and the removal of Lord Stratford de Redcliffe from Constantinople, both of whom were *opposed* to the project contained in the following by the last steamer;

"The *Deutschland* of Jan. 6, under its Vienna head, says:—We learn positively from Constantinople that the mission of M. de Lesseps has fully succeeded. The representatives of Austria and France, acting in common, have induced not only the cabinet with Reschid Ali and Fuad Pacha at its head, but also the Grand Council of the Porte, to sanction the Suez Canal. The English legation made no opposition, after Lord de Redcliffe's departure, and maintained an altogether passive attitude."

The effect of this undertaking is very interesting to contemplate, as it will entirely change the position of the Holy Land in regard to other nations, and place it in the front rank, as the great

commercial center. Look at a map of the world, and you will be able to appreciate these events of importance in their bearing upon Jehovah's land. *Specie* continues to flow to the East, and while being silently drained of their very *life-blood in order to its transfer to the East there to remain permanently*, the nations of the West are exalting themselves on the glory and strength of a *fictitious, valueless paper currency*, which will eventually work a destruction of their power. Says the New York *Herald*:—

"The signs of times indicate that we are on the eve of a new inflation greater than the last; that stocks are going up, the good ones first, and the trash afterward; that after the stock market has been inflated to some ridiculous extent, commerce, which is now struggling toward recovery, will suddenly spring into its old activity, and we shall see progress such as the country has never known before."

The same may be said of the European commercial countries. S.

FROM BRO. C. F. SWEET.

BRO. MARSH: My moving from Ulster, Pa., to Albion, N. Y., has prevented me from constant labor in the proclamation of the Word, for a few weeks, except on Sunday. I am now settled once more, and ready to attend to the call of brethren, as an evangelist in this field of Western New York. I am now at Orangeport, until Tuesday, when I commence a series of meetings at Waterport, and on Wednesday, the 17th, I shall (at the request of Bro. Boynton and others,) commence a series of meetings near East Pembroke, some 6 miles west of Batavia: after which I purpose to go east as far as South Butler and Seneca Falls. If the friends in Canada wish me to make them a visit this spring in May, or the latter part of April, they will please address me to that effect, at Albion, N. Y. If I do not hear from

them, I shall understand that they are supplied with with preaching for the present.

Yours truly,

C. F. SWEET.

Orangeport, N. Y., Feb. 8, 1858.

FROM BRO. T. G. NEWMAN.

DEAR BRO. SWEET: With pleasure we saw your notice in the *Expositor*, proposing to have the Quarterly Conference at Seneca Falls. We have consulted among the brethren, and find that it is the general feeling of all to approve the measure,—and the brethren have requested me to write you to say that we should be happy to meet the brethren in Conference at this place, which we hope may be a means of doing good.

The brethren wish me to say that they have engaged *Concert Hall* for the occasion, and we shall do the best we can to sustain the meeting.

There is quite an interest waking up here on the subjects of the *coming of the Lord* and the *inheritance of the saints*. On the whole, a visit from our brethren promises to repay them, and advance the cause of truth among us.

We give a general invitation. Let us have a *rally* around the standard of the *Cross*, and *shout aloud to our returning King*. I pray that we may have a refreshing season. Amen.

Yours, in hope of eternal life through Christ,

T. G. NEWMAN.

Seneca Falls, N. Y., Feb. 5, 1858.

### Mount Lebanon.

#### TURKISH INTERFERENCE FOR THE PROTECTION OF MISSIONS.

It is stated in the *Missionary Herald*:—"Attempts were made at Aramon, where the missionaries have had a congregation for some years, to break up Protestant preaching by violence. After various efforts to allay the excitement, application was made to Government officers at Beyrout, through the British consul-general, and on Saturday, 'Two officials from the Government in Beyrout and two from the Governor of the moun-

tain district, went to Aramon, arriving late in the night. On the Sabbath, Mr. Calhoun again went to preach. When the time of service arrived, the officials publicly stated that there is to be perfect religious freedom for all; *to-day, to-morrow, this year, next year, and for all time*. This they repeated over and over again, as the will of the Sultan, and then ordered some one to go upon the house-top and proclaim aloud, after the manner of the Mohammedans, that it was time for prayers, and that all who wished to come might come. Services were then conducted as usual, and at the close, the officials demanded that the prosecutors should ask pardon of the persecuted, which was accordingly done. The Governor also called some of the men to his own village, and threatened them with severe punishment if they should molest any one on account of his religion, repeating in substance, the sentiment advanced by Mr. Calhoun, that religion pertains to the individual conscience and to God alone.

Nineveh was 15 miles long, 8 wide, and 40 miles round, with a wall 100 feet high, and thick enough for 3 chariots abreast.

Babylon was 50 miles within the walls, which were 75 feet thick, and 300 feet high, with 100 brazen gates.

The Temple of Diana, at Ephesus,—was 429 feet to support of the roof. It was 100 years in building.

The largest of the Pyramids is 481 feet high, and 653 on the sides. Its base covers 11 acres. The stones are about 30 feet in length, and the layers are 208. It employed 330,000 men in building.

The labyrinth of Egypt contains 300 chambers, and 12 halls.

Thebes, in Egypt, presents ruins 27 miles round, and 100 gates. Carthage was 23 miles round. Athens was 25 miles round, and contained 369,000 citizens and 400,000 slaves. The walls of Rome were 13 miles round.

"He that winneth souls is wise."

# 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. XXVIII.]

ROCHESTER, N. Y., MARCH 1, 1858.

[No. 19.

## Lectures on the Prophecies.

BY ELHANAN WINCHESTER.

### LECTURE XII.

*The spiritual blessings of Christ's Kingdom described; such as, the universal knowledge of God: His Law being written in the hearts of men, shall cause universal and constant obedience to his will. Vice will then be much more rare on earth than virtue is now; proved from several considerations. The great obstructions that now hinder the success of the Gospel shall then be removed: and the knowledge of the glory of God shall in consequence fill the whole earth. A living, infallible Judge, the watchmen of Zion seeing eye to eye. The Church being one as the Father and Son are one, and holiness becoming general—shall produce these great and surprising effects.*

I shall, in this Lecture, consider more particularly the spiritual blessings that shall be communicated to mankind in the Millennium: beginning with that greatest of all blessings, *The knowledge of Jehovah*. This is to be universal:—*for the earth shall be full of the knowledge of the glory of Jehovah, as the waters cover the sea.* Hab. ii. 14. There cannot be a more universal expression, or a stronger prophecy of the extent of this glorious blessing. The waters cover the sea in every place. It cannot be called *sea*, where it is not covered: so shall the whole earth be overspread, and filled with the knowledge of the glory of our great Creator. Then shall darkness, ignorance, superstition, and idolatry of every kind, be banished from the globe. This hath never yet been the case since idolatry first obtained credit among men,

to the present time: and those who would have us believe that the spread of Christianity has been sufficient to fulfil this noble prophecy, do not consider that more than two-thirds of the inhabitants of the earth are still heathens, and nearly one-half of the remainder Mahometans: and of those who profess to know God, how many in works deny him—being abominable, disobedient, and to every good work reprobate!

If the waters covered the sea, no more than the true knowledge of the glory of God fills the earth at present, we should have but a very scanty ocean, unworthy of the name: there would be a few lakes and springs, but nothing like an open sea.

Those who would accommodate such grand predictions to past events, have not those ideas of prophecy that appear worthy of the subject. I cannot bear the thought, that God's promises should (like some men's) seem larger in word than in deed: but, on the contrary, I think God is able to do more than we are able to ask or to think; and that he may, in some instances, perform more than he promises—but never less.

But though the time has never been, it certainly will come, when God shall be known, loved, feared, revered and obeyed, through all the world; when the understandings of all shall be enlightened, their wills become subject to the law of Jehovah, and their affections shall delight in his ways. His name shall be universally known—his power declared—his goodness manifested—through all the earth. The knowledge of God that shall thus extend over the earth, shall not be that dry, barren knowl-



edge, which produces no fruit; but such a knowledge as shall make men the willing and obedient subjects of their Lord: *For from the rising of the sun unto the going down of the same, my name shall be great among the Gentiles: and in every place incense shall be offered to my name, and a pure offering: for my name shall be great among the heathen, saith Jehovah of hosts: Mal. i. 11.* This is a glorious promise, rich with blessings, and hath never been fulfilled; for it reaches from one end of the earth to the other, round the whole globe, in every degree of latitude and longitude, in every zone, in every climate: through every empire, kingdom, country, state, city, town, village, dwelling, or habitation. God's name shall be great in all places, highly honored among all nations; and he shall not only be served by all, but shall be adored and worshiped, in the purest manner. God said to Moses, when Israel rebelled against him—*But as truly as I live, all the earth shall be filled with the glory of Jehovah. Num. xiv. 21.*

Though God saw how ungrateful and rebellious the people were, for whom he had done such great things; yet he saw that there should come a time when all the earth should be filled with obedient subjects; and when not only the descendants of those very people, but the nations at that time most blind and ignorant, should come to see his glory; which shall fill the whole earth, so that not the obscurest part shall remain in darkness. We must be both surprised and pleased to find these glorious promises breaking out in the very midst of God's complaints against his covenant-people; as though he would comfort himself when grieved with the amazing iniquity and ingratitude of those whom he had done so much for, with the thought and certain fore-knowledge of that glorious time, when all the inhabitants of the earth shall love, serve and adore him. This grand promise in the prophecy of Malachi, bursts forth in the midst of the just complaints of God against the Jews, for the dishonor, contempt, reproach and profanation, which they cast upon his name, and their weariness of his service;

and their selfishness and insincerity in all that they did respecting it. The other promise in Habakkuk, is found in the midst of reproofs for various sins, and threatenings of divers judgments for the same. This is a subject that God always keeps in mind; and his intention, in all his judgments, is to make way for the displays of his goodness: and therefore, in the midst of wrath, he still remembers mercy; and among the most dreadful threatenings, we frequently find the most gracious promises. This is done to prevent our conceiving of judgment, or wrath, as a final end, for which it is never intended; but only as a mean to introduce his mercy. This is an infallible rule for the understanding of prophecy: judgment is a mean, but never an end.

These three promises are particularly precious to us Gentiles; since they certainly refer to us, and to all the nations of the world, in that glorious period of which I am speaking. As for the children of Israel and Judah, the promises that they shall know the Lord in that day, are very numerous: and though you have already heard them read in the new covenant, which shall be made in the last days; yet, as this is a matter of very great importance, it may not be amiss to repeat some of them in this Lecture.

"Behold the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith Jehovah. But this shall be the covenant that I will make with the house of Israel: after those days, saith Jehovah, I will put my law in their inward parts, and write it in their hearts: and I will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah: for all shall know me, from the least of them unto the greatest of them, saith

Jehovah: for I will forgive their iniquity, and I will remember their sin no more." Jer. xxxi. 31-34.

In this one passage, what an amazing treasure of grace and mercy is contained! and which is reserved for the house of Israel and Judah in the latter days; and then is to be poured out upon them!

As this glorious text contains much information respecting the subject of which I am treating, and has most of the spiritual blessings which shall be given to the children of Israel in the latter days, briefly comprehended therein; it cannot be displeasing to you if I make a few remarks upon it.

1. In these words it is absolutely promised, that by virtue of the new covenant which God will make with the house of Israel, and with the house of Judah, in the latter days, his law shall be put in their inward parts, and written in their hearts. This implies a hearty unfeigned obedience to the will of God, which the children of Israel shall render freely, willingly and cheerfully, in that glorious time: moved thereto by the strongest internal motives; viz.: love to God, and delight in his commandments. Then their highest pleasure will constantly be to walk in those ways that formerly were grievous unto them.

2. God will absolutely then be their God, and they shall be his people. This implies all blessings in one; both temporal and spiritual—for soul and for body, for this world, and that which is to come: for as God is the chief, yea, the only good, those who have him for their portion, need no other inheritance to make them happy; and they who *shall* be his people, are in a safe and most desirable situation.

3. They shall know Jehovah so universally, as to have no exceptions among them—all shall know him, from the least unto the greatest—shall have no need of any one to teach them:—for having the law of God written upon their hearts, they shall know him truly, love him heartily, and obey him sincerely.

O what a lovely thing it will be to see a nation that has formerly been remarkable for stubbornness, ingratitude,

inconstancy, disobedience and rebellion, so changed in their principles, dispositions, manners and conduct, as to bear no resemblance to what they were before! All of them shall know the Lord; insomuch, that no one shall have any occasion to instruct his neighbor to teach his brother.

4. In addition to all these great blessings, the pardon of all their iniquities is promised, and that their sin shall no more be remembered: the same blessing is elsewhere expressed, by their being cleansed from all their filthiness.

"Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you; and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. 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 increase it, and lay no famine upon you."—Ezek. xxxvi. 25-29. In this passage the same spiritual blessings are promised as in the passage out of Jer. xxxi., only in different words: and these are connected with those great temporal blessings, viz.: that they shall dwell in the land that God gave to their fathers, and that they shall have the good things of life in great abundance, so as never to experience any want or famine.

I cannot in this lecture set before you a tenth part of the glorious blessings that are promised to the house of Israel in those happy days which are yet to come; nor need I, as they have been so fully laid before you in a former Lecture: all I proposed in this was only to give a little specimen, and of such only as are of a spiritual nature; the 2 passages I have cited contain all needful spiritual blessings, absolutely promised, except continuance in them, which is

abundantly found in other passages, some of which I shall bring for that purpose.

"And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith Jehovah:" or, as Paul cites it, "And so all Israel shall be saved; as it is written, There shall come out of Sion the deliverer,— and shall turn away ungodliness from Jacob. For this is my covenant with them, when I shall take away their sins." Rom. xi. 26, 27.

"As for me, this is my covenant with them, saith Jehovah: 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 Jehovah, from henceforth and for ever." Isa. lix. 20, 21.

In these words the continuance of those great spiritual blessings, the spirit of God in their hearts, and his words in their mouths, is promised in the most absolute manner, from age to age, during that glorious period called *for ever*;— they and their children, and their children's children, shall continue to know, love, fear and obey their Lord, and shall never more turn away from him.

God, by the mouth of Jeremiah says, "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. And I will give them one heart and one way, that they may fear me for ever, for the good of them and of their children after them. And I will make an everlasting covenant with them, that I will not turn away from them to do them good; (*that is, I will never cease doing them good*) but I will put my fear in their hearts, that they shall not depart from me— Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly, with my whole heart and with my whole soul." chap. xxxii. 37-41.

In this excellent passage, God promises that he will never turn away from them, nor cease to do them good, and

that they shall never turn away from him. We may observe that God is constantly pleased to connect the promises of these spiritual blessings in the prophecies, with their being gathered out of all countries, made to dwell safely in their own land, which God gave to their fathers, no more to be cast out forever, and with their enjoyment of constant peace, health and felicity there, never to decay, &c., on purpose to prevent these wonderful prophecies from being mistaken, or misapplied, either with respect to the people, or to the time. They can apply to no people, but the descendants of Abraham. Isaac and Jacob, to whom the land of Canaan was given, and cannot be fulfilled to them until that period when they shall dwell safely and quietly in that land, no more to be disturbed, cast out, or distressed, whether by war, pestilence, or evil beasts; those four great judgments with which they have been formerly so severely visited, but shall never be afflicted with any more when the time comes for these prophecies to be fulfilled. But notwithstanding God has taken such amazing care to prevent these promises from being misunderstood, yet many have applied them to other people; and some would have us believe that they may be accommodated to the flourishing state of the Jews after their return from the Babylonish captivity: but I need not take time to confute these unworthy ideas, so contrary to the plain letter of the prophecies.

I have therefore proved, that in the *Millenium* the knowledge of God shall be universal, and that his law shall be written in the hearts of men, so as to cause universal obedience to his will, by the same positive proofs and arguments that Paul proved both Jews and Gentiles all under sin. He first proved the Gentiles all under sin, and gave a catalogue of their abominable crimes, and then proved the Jews to be equally guilty with them, or more so; and then concludes all under sin in general, as he had proved by evincing the particulars, that both Jews and Gentiles were so.— In the same manner I have brought a

number of express, positive passages to prove that all the Gentiles shall know, love and serve the Lord; and a few specimens of those many prophecies that declare that the whole house of Israel shall have the same blessings, more abundantly: and therefore I shall be able nearly to reverse Paul's description of men in former ages.

We have proved that both Jews and Gentiles shall be all under righteousness; as it is written, "Thy people shall be all righteous, they shall inherit the land for ever."

"They shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more."

"And they shall be my people, and I will be their God."

"And I will give them one heart, and one way, that they may fear me for ever."

"I will put my fear in their hearts, that they shall not depart from me."

"And I will cleanse them from all their iniquity, whereby they have sinned against me."

"I will turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."

"All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee."

"All the kings of the earth shall praise thee, O Lord? when they shall hear the words of thy mouth.—Yea, they shall sing in the ways of the Lord; for great is the glory of the Lord."

"As truly as I live, all the earth shall be filled with the glory of the Lord."

"For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

From these and many other passages of plain Scripture, I am authorized to say, that, in the time of the *Millenium* There shall be none wicked, no not one.

There is none that is ignorant, there is none that forsaketh God.

They are all returned into the way,

they are together become useful; there is none that doeth evil, no not one. Their throat is an open sanctuary; with their tongues they have used sincerity; the butter and honey of Canaan is under their lips.

Whose mouth is full of blessing, and sweetness of wisdom.

Their feet are swift to serve God, and do good.

Salvation and happiness are in their ways.

And the way of peace have they not forgotten.

And the way of strife have they not known.

And they are quiet from the fear of evil, having the fear of God always before their eyes.

This shall be the true character of mankind in the *Millenium*, according to the infallible word of prophecy.

If any say there shall be some exceptions in the *Millenium*, and some sinners shall be found accursed, and shall die for their own sins, I answer, that I freely grant it: and has there not, in all ages, been some exceptions to Paul's descriptions of mankind? Certainly there has; and I hope many more, in proportion, than there will be wicked persons in the *Millenium*.

Wickedness shall then hide its baleful head, and shall be banished from the earth; "For evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. xxxvii. 9-11.

I apprehend that it shall be far more difficult to find wickedness and vice than on earth, than it is now to find virtue and goodness. As must be evident to all who consider:

1. That even now while Satan and his evil angels are at liberty to rove through the earth, and tempt mankind, and tho' he rules in the hearts of the greater part by far, yet still Christ has much influence on earth, and rules in the hearts

of many: and therefore a considerable number are now true and faithful servants of the Lord: but in the *Millenium*, Satan *shall* be bound and closely confined to the bottomless pit, and *all fallen* spirits with him; and during that time he *shall* have no more influence over the inhabitants of the earth than though he was not in existence; and consequently, as Christ *shall* then have influence over *all* the earth universally and freely, and Satan *shall* have none at all, the number of the wicked must of course be far less then, than the number of the good now is.

2. That little goodness there is now in the world greatly restrains vice, keeps it under in many places, and puts it out of countenance: for vice is very cowardly at best, and loves in darkness; what then *shall* be the case when goodness becomes predominant, and spreads through the whole earth? Surely, vice *will* be hard to be found.

3. Though many vices are fashionable and highly encouraged at present, yet they cannot universally prevail, on the account of the opposite influence of God and goodness: but when goodness and truth shall be universally prevalent, where shall iniquity be found?

4. There are many great and shining examples of all kinds of virtue and goodness now on earth; these are the light of the world, and the salt of the earth; they preserve it from darkness and corruption; or else vice, which has an hundred examples for one, would soon overspread the globe: but in the *Millenium*, evil examples *shall prevail no more*;—and consequently vice *shall hardly* be found.

5. Solomon assures us, that "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is *fully* set in them to do evil." Eccl. viii. 11.

Sinners do evil an hundred times, and yet their days are prolonged; and therefore vice grows bold and rampant. The wicked frequently prosper, and therefore harden themselves in *rebellion* against God; and the long permission many of them have to continue in sin, and yet to

have abundance of outward prosperity, contributes more than any one thing both to dishearten and discourage the good, and to cause vice to prevail, and the wicked to triumph. See on this subject, Job xxi. and Ps. lxxxiii.

If it were the case that *all* should be immediately struck dead as soon as they sinned, it would be ten thousand times more restraint to sin than the greatest future punishment that could be threatened. For instance; if *all* swearers, blasphemers, liars, and other profane and wilful sinners, were immediately to drop dead upon the spot, men would soon be more afraid of sin, than David was of the ark of God, when he saw Uzziah struck dead for touching it. 2 Sam. vi. 6-10; 1 Chron. xiii. 9-13.

In the *Millenium* every one *shall* die for his own sins, and be accused and cut off for his own transgressions; for, "In those days they *shall* say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one *shall* die for his own iniquity; every man that eateth the sour grape, his teeth shall be set on edge." Jer. xxxi. 29, 30.

And I doubt not at *all*, but that sinners *shall* be immediately cut off, as soon as they transgress, and thus an increase of evil *will* be prevented, both by destroying the evil example which might corrupt, if suffered to continue, and by the sudden and exemplary punishment inflicted upon the rebellious; which *shall* cause others to hear and fear, and deter them from doing the like. But when iniquity is general in any age or country,—God cannot punish it in this manner, unless he destroys the whole body politic; which he doth not commonly do, *till* he hath tried all other means. See the reason God gives, why he would not punish even the most atrocious crimes, Hosea iv. 13, 14, but would let them go on together, *till* the people, ripe for destruction, should *fall* at once. Dreadful case! Happy *shall* those times be, when vice *shall* be almost entirely prevented, by being punished immediately with death.

6. Many vices seem to proceed from

live an upright and righteous life, obeying God's commandments in *ALL* things, according to the best of their ability, so that when the short sands of life are drawing to a close, they may exclaim with the Apostle Paul, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Thus we see, in these chapters the great design of the "Gospel of God,"—where it is revealed—to whom it is sent, and for what purpose. It is nothing more, *nothing less*, than the Divinely-revealed mind of *Jehovah!* This revelation or "Gospel," embraces the *WHOLE BIBLE*, and no man has a right to exclude one portion, to the exaltation of another portion of it: *this is sectarian and irreverent to God*, and is a fruitful source of evil. The "Gospel of God" is divided by its Author into *two* great divisions, *Law* and *Promises*; so it has been in the Adamic, Noahic, Patriarchal, Mosaic and Gospel dispensations; and so it will be in the Millennial Age—till the end of that era, when Man having been raised to a state of Immortality and Perfection, will then no longer be under *Law*, and in his then glorious nature will have realized the *Promises*,—and so *Law* and *Promises* being now *FULFILLED*,—they together become the joyous "EVERLASTING GOSPEL" or alleluia, of an "everlasting age." So shall each glorified creature sing the praise of the "Everlasting Gospel" before the throne of God and the Lamb!

"And 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.

And God shall wipe away all tears from their eyes; and there shall be no more Death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. . . . And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. *He that overcometh shall inherit ALL things; and I will be his God, and he shall be my son.*"—Rev. xxi. 1-7.

May reader and writer have part in this glorious promise! But to it there is a condition attached, which *must* be first complied with:—

"Blessed are they that *do* his commandments, that they may right to the tree of *Life*, and may enter in through the gates into the city."—Rev. xxii. 14.

Respectfully submitted,

A. SINTZENICH.

Rochester, N. Y., Feb. 22, 1858.

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## EXPOSITOR AND ADVOCATE.

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"THY WORD IS TRUTH."—JESUS.

ROCHESTER, N. Y., MARCH 1, 1858.

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### The Gospel.

*Gospel*, comes from the Greek word, *eu-angellion*, and simply signifies *good news*, or *glad tidings*. The term does not define the character of the news announced; this can be learned only from the context, or some other paralled passage of Scripture, where the word is found. We will notice a few examples.

Mark i. 1. "The beginning of the Gospel of Jesus Christ, the Son of God."

This is Mark's preface to his record of the birth, acts, death, resurrection, ascension, &c., of Jesus, the son of God. Hence he calls his whole book, "the gospel," which in a general sense is true, as it is of every other book in the Bible, for therein is contained *all the good news* which God has ever communicated to man. In this general sense, the whole great and glorious purpose of God, in its revelation to man, as we have it in the Bible, with strict propriety may be called the Gospel, or the good news of God. Rom. i. 1; xv. 16.

In this view of the Gospel it did not

have its "beginning" either in Mark's or Paul's day, but it begun in the garden, when the good news of the bruising of the serpent's head by the woman's seed, was announced to our first parents. But in a qualified sense, "*the* gospel of Jesus Christ the son of God," had its "beginning" at the different times, and in the different places named by these apostles. See Mark i. 1; Phill. iv. 15.

Mark i. 14. "Now after that John was put in prison, Jesus came into Galilee, preaching the Gospel of the kingdom of God."

"*The Gospel*" spoken of here could not be the announcement for the *first* time.—that God purposes to set up his kingdom in the world; for this good news had long been revealed by the prophets, which the Jews well understood. Hence this announcement of this familiar and acknowledged truth, would not have been *news* to them; for the same reason it could not have been a proclamation that the kingdom will be located in Palestine, with the seed of Abraham, the son of David, for its king, the Jews, according to the flesh, the possessors of that land, and subjects of the kingdom. These things pertaining to the kingdom, were understood and believed by the Jews; hence it was no *news* to them to hear them proclaimed. The proclamation of the death, resurrection, and ascension of Christ to the right hand of God, at this time, formed no part of the facts of "*the* gospel," of "*the* kingdom,"—for these things had not then occurred, and could not therefore be announced as *facts of the* gospel. Then what was the character of "*the* gospel of the kingdom of God," which Jesus of Nazareth first preached in Galilee? Let the next verse answer.

"And saying, the time is fulfilled, and and the kingdom of God is at hand; repent ye and believe the gospel," or this good news of the kingdom. "The time is fulfilled" for what? Let Luke answer.—"And he came into Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath day, and stood up to read. And there was

delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, the Spirit of the Lord is upon me,—because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted; to preach deliverance to captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.—And he began to say to them, *This Day is this Scripture fulfilled in your ears.*" Luke iv. 16-21.

This was good news, and the time for its proclamation was then fulfilled, or had fully come. The seed of the woman, the seed of Abraham, and son of David, had been born, at whose birth those who "looked for consolation in Israel," rejoiced, and angels, on announcing the "glad tidings of great joy" to the humble shepherds, sung, "Glory to God in the highest, peace on earth, and good will toward men,"—the well-beloved Son of God had been baptized and anointed for the work of his ministry, thereby furnishing the most indubitable evidence that God had remembered his covenant and oath to his people, in the birth of his Son. These things were not only *news*, but they were indeed *good news* which constituted the grand theme of "*the* gospel of the kingdom of God," as proclaimed by Christ and the apostles, previous to his crucifixion.

Mark xvi. 15, 16, next claims our attention. "Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized, shall be saved; but he that believeth not shall be damned."—It is of the utmost importance to understand the real character of the good news *referred* to (for it is not defined) in this passage. Though the location and character of the kingdom are important and elevated themes of the Gospel, in its general sense, yet they do not constitute the most

prominent parts of the good news named in this text; for they are not mentioned either in it, in the context, nor in the parallel passages in Matthew, Luke and John's gospels. Matthew speaks on the subject thus:

"Go ye therefore, and teach [or, make disciples of] all nations, baptizing them," &c. Matt. xxviii. 19. Disciples of any person are made by acquainting them with his true character and doctrine. Thus individuals were discipled to Christ; they heard and believed the good news concerning him, repented of their sins, and were baptized into his name. Hence, according to Matthew's testimony in the case, "*the Gospel*" in Mark xvi. 15, consisted in the proclamation of the character and doctrine of Jesus Christ, the son of God, in a manner to disciple men and women to *him*.

The 24th chapter of Luke sheds great light on this deeply interesting subject.—In it we are informed that certain devoted women, on repairing to the sepulcher of Christ, early on the first day of the week, were accosted by two angels thus, "Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet with you, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words." This good news, by these faithful, and now joyful women, was quickly borne to the desponding disciples of Christ, but they believed not this, now "*the gospel*."

The same day two of these immersed, yet unbelieving (in this "*the gospel*") disciples went to Emmaus; and as they walked, talked and were sad in the ignorance and unbelief of "*the gospel*," Jesus himself joined their company, and on asking a reason of their sadness, they related to him the facts relative to his recent crucifixion—the statement of certain of their number that he had risen from the dead, and that they had "trusted that it had been he which should have redeemed Israel." Jesus reproves them for their ignorance and un-

belief thus, "O fools, [or ignorant] and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, ["*the gospel*" which they were slow to believe] and enter into his glory? And beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures *the things* [the gospel] concerning HIMSELF," that they might believe "*the gospel*" of God "concerning his son Jesus Christ our Lord"—(Rom. i. 3) that by the power of the same good news they might be qualified to make disciples unto him.

This gospel so filled these disciples with faith, hope and joy, as to cause them to return to Jerusalem immediately, where they communicated the good news to the apostles and other brethren, which they found assembled there. And to confirm the truth of their declaration, "As they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you—Behold my hands and my feet, that it is I myself. And while they yet believed not for joy, and wondered, he said unto them, have ye any meat?—and they gave him a broiled fish, and a piece of an honeycomb, and he took it, and did eat before them. And he said unto them, these are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning ME. Then opened he their understanding that they might understand the Scriptures, [concerning himself,] and said unto them,—thus, it is written, [in the Scriptures which he had just expounded to them] and thus it behooved Christ to suffer, and rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things." They were *witnesses* of the truth of the good news they proclaimed. They were "*witnesses unto me*." (Christ) Acts i. 8, including his *ministry, death, resurrection, and ascension*. Therefore the



proclamation of these things was "the gospel"—which they were commanded to go into all the world and preach to every creature.

We will now examine the chapter in which the text under consideration is found, viz.: Mark xvi. 15, 16. It is in perfect agreement with the testimony given by Matthew and Luke, which we have already noticed. By Mark we learn that Christ first appeared after his resurrection, to Mary Magdalene, who quickly communicated the good news to the apostles and others, who "mourned and wept" at their sad disappointment, in the death of their Lord, but they "believed not" "the gospel" preached by Mary. Soon, two others of their own number, men of truth and understanding, who had been to Emmaus, and seen and eat with Jesus, preached the same good news which Mary had told, yet strange to say these apostles were so ignorant of some of the most important "things concerning the kingdom of God," as to "believe them not." Such was their blindness and unbelief, that nothing short of the actual presence of the Lord himself could produce faith in them. Hence "he appeared unto the eleven as they sat at meat, and upbraided them with their *unbelief and hardness of heart*, because they believed not them which had seen him after he had risen. And he said unto them— [who now believed the good news], Go ye into all the world, and preach the good news to every creature. He that believeth [it] and is baptized shall be saved; but he that believeth not [it] shall be damned."

That this good news or "the gospel" in the case, specially refers to the death and resurrection of Christ, is evident from John's account of the same. In chapter 20 we have the account of these events.— Thomas was not present when Christ first appeared to the other apostles; therefore he did not believe their testimony touching the case. "After 8 days" Christ appeared again, and convinced Thomas that he was alive, and said to him, "because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have

believed." John then adds, "*these things* 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." "These things," then, constitute "the gospel," which Christ commanded his apostles specially to preach in all the world.

This we conceive to be the true, plain, common-sense meaning of Mark xvi. 15, 16. But it may be asked, Are there no other ingredients in the gospel, than those above named? In the fullest sense of the phrase there is; but nothing of equal importance to be proclaimed, believed and obeyed by the people of this gospel age or dispensation. Different parts of the good news of which the grand whole of the gospel is made up, have been proclaimed in different ages. First, in the garden, *the seed of the woman shall bruise the serpent's head*. This cheering promise will be fulfilled under the glorious reign of Christ, when he shall "destroy him that had the power of death, that is, the devil." Heb. ii. 14.

"The gospel" was also preached to the antediluvians by Noah, "that they might be judged according to men in the flesh,—but live according to God in the spirit." 1 Peter iii. 19, 20; iv. 6. We are left to infer the character of this good news; as it is not specified in the account given of it. Doubtless it pertained to the approaching flood, and the salvation from it, promised, which was typical of the salvation obtained through Christ the great antitypical ark; for, referring to the type, Peter says, "the like figure whereunto even baptism doth also now save us." 1 Peter iii. 21.— By faith in and obedience to this gospel, Noah saved himself and house. Heb. xi. 7.

"The gospel" which God preached to Abraham, is defined thus, "*In thee shall all nations be blessed.*" Gal. iii. 8. This was good news indeed to Abraham, tho' not a word is said in it about either Christ, the land of promise, or the kingdom of God: it was only a part of the grand whole of the Gospel in its fullest sense, yet it was *the* gospel, by believing which Abraham was justified.

*The Gospel* which was preached "unto them who fell in the wilderness," consisting in the promise of the possession of the land of Canaan as their rest, which they came short of obtaining in consequence of their unbelief. It was the Gospel, or a sufficient development of the great purpose of God to meet the wants of the people to whom it was preached. It could not be *the gospel* to any other people.—Heb. iii. 16-19; iv. 1-3.

When *the seed of the woman was born*, the covenant of eternal life to Abraham was confirmed, and the sacrificial types of the law of Moses were fulfilled in the *birth, death, and resurrection* of Christ, thereby opening the door of salvation to a perishing world; it was a theme of sufficiently greatness and glory to be worthy of the appellations, *the gospel, the gospel of God, the gospel of Christ, the gospel of salvation, the gospel of the grace of God, the gospel of peace, the gospel of the kingdom*, &c., all of which as a grand whole, are the development of God's eternal purpose relative to man. The specific items of that purpose which have been specially submitted to Jews and Gentiles of *this age* to believe and obey, are "concerning his (God's) Son Jesus Christ our Lord," (Rom. i. 3,) which is stated in the following order by Paul.

1. *Christ died for our sins according to the Scriptures.*
2. *He was buried.*
3. *He rose again the third day according to the Scriptures.*

The *evidence* of these facts then follows, all of which Paul calls *the Gospel*, which he preached to the Corinthians.—1 Cor. xv. 1-11. That it is the Gospel for this age is evident from the undeniable facts, that it is the same good news which was proclaimed by all the apostles in their discourses, oral and epistolary: we know not an exception, and further Paul says, "So we preach," 1 Cor. xv. 11. True, on various occasions they taught other and all *the things concerning the kingdom of God*, but the death and resurrection of

Christ, or the doctrine of *The Cross* comprised the prominent theme of their preaching. "For Christ sent me not to baptize, but to preach *the gospel*, not with wisdom of words, lest the *cross* of Christ should be made of none effect. 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. 17, 18.) "The gospel is the power of God." Rom. i. 16.—Hence to preach the Cross was to preach the gospel. "We preach Christ crucified: the power of God, and the wisdom of God." 1 Cor. i. 23; 24. "For I am determined not to know anything among you, save Jesus Christ, and him crucified,"—1 Cor. ii. 2.

If the view herein presented be not correct, then we seriously inquire, why does the New Testament abound in such plain declarations as the following?

"Thou art the Christ the Son of the living God." Is this nothing more than the faith of devils? Let Jesus answer,— "Blessed art thou, Simon. On *this rock* I will build my church."—Matt. xvi. 13-18.

"God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Let us believe on his Son that we may have life.

"Therefore, [the sum of the whole matter,] let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."—Acts ii. 36. Thus, faith in this good news, and repentance qualified the Pentecostians for baptism.

"But those things [concerning the death and resurrection of Christ] which God before had showed, by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled—unto you first, God having raised up his son Jesus, sent him to bless you, in turning away every one of you from his sins."—Acts iii. 18-26. They were turned away from their sins by being disciplined to Christ, by hearing, believing and obeying the Gospel concerning him.

"Then Philip went down to Samaria, and preached Christ unto them," (Acts viii. 5) or the things concerning the kingdom of God, and the name of Jesus Christ, (verse 12) which things doubtless chiefly were concerning the death and resurrection of the King, for in the same chapter we are told something how he preached Jesus.—It was thus, "He was led as a sheep to the slaughter, and like a lamb dumb before his shearer, so opened he not his mouth. In his humiliation his judgment was taken away; and who shall declare his generation? for his life is taken from the earth." (Verses 32, 35.) From this Scripture, Philip preached Jesus or the things concerning the kingdom, and the faith produced on the part of the eunuch, was that "Jesus Christ is the Son of God," (Verse 37,) which qualified him for baptism, (v. 38.)

"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, and he commanded us [when he said, "Go ye into all the world, and preach the Gospel to every creature"] to preach [the Gospel] 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, that *whosoever* [Jew or Gentile] believeth in him shall receive remission of sins." Acts x. 39-47. This gospel was sanctioned by the visible manifestation of the holy Spirit, and faith in which qualified Cornelius and other Gentiles for baptism. The death and the resurrection of Christ, were the prominent theme on the occasion.

"We declare unto you glad tidings, [or, the Gospel] 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. 32, 33. Hence to believe understandingly in the Son of God, is to believe

in his death and resurrection. "By him all that believe are justified from all things," &c. Verse 39.

"What must I do to be saved? Believe on the Lord Jesus Christ, and thou shalt be saved. And they spake unto him the word of the Lord" to produce faith in him, which qualified the jailor and others for baptism. Acts xvi. 30-33.

"Why should it be thought a thing incredible with you that God should raise the dead? I verily thought myself that I ought to do many things contrary to the name of Jesus of Nazareth;" for I verily thought him an impostor; but now I am fully persuaded that God has raised him from the dead, which has given me the assurance that he will raise me also, which is now my hope (Acts xxiii. 6,) and which is "the hope of the promise made of God unto the fathers," and to the faithful of the Twelve Tribes of Israel.—Acts xxvi. 6-9. This "hope of eternal life, which God, that cannot lie, promised before the world began," (Titus i. 2,) is the *one* hope of the Gospel.

"To whom it [righteousness] 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 again for our justification." Rom. iv. 24, 25. If God justifies, vain is the condemnation of man!

"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."—Rom. x. 9.—He "that believeth the gospel, and is baptized shall be saved." "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ."—Gal. iii. 26, 27. The same faith and baptism will constitute persons children of God now.

"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Col. i. 12. The faith spoken of here, is faith in the death and resurrection of Christ, which qualifies for baptism; for in that act we represent

the death and resurrection of Christ and his people. Faith and its object must agree. Baptism does not represent the kingdom, Jerusalem, the throne of David, Palestine restored, nor the reign of Christ and his saints over the house of Israel and the world. There should be a resemblance between them and baptism,—if faith in them is *the* faith which qualifies for that ordinance.

"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. Blessed assurance: those who had this faith when baptized, and thus believe with all the heart now, should let no man trouble them about either their baptism or future salvation: the word of the Lord is sure.

"Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God." 1 Peter i. 21. When this gospel produced this faith and hope in Peter, he exultingly exclaimed, "Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead to an inheritance incorruptible," &c. Mark the order—the resurrection of Christ produces the hope of life, or lively hope, to an inheritance, &c. Faith in the *inheritance* first, and in Christ *last*, is the order of a modern hypothesis!

"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 believeth not the record that God gave of his Son. And this 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 in 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." 1 John v. 9-13.

Do you believe this "*record*" which God has given of his Son? If so, and your faith is made perfect by corresponding works, you have the blessed assurance of obtaining eternal life through him at his coming. If not, the wrath of God abideth upon you?

This great subject is not exhausted: the Bible abounds in evidence which we have not noticed, to sustain the position we have taken, viz.: that "*The Gospel*" which Christ commanded the apostles to preach in its prominent items consisted,

1. *In the proclamation of the death of Christ.*
2. *That he was buried.*
3. *That he rose again the third day,—*

thereby confirming all his claims, as the *son of God* and *King of Israel*. See 1 Cor. xv. 1-11. "SO WE PREACH, AND SO YE BELIEVED." Let him who dare, join issue with Paul here. Remember, the issue is to be, not with *us*, but with Paul.

#### Unsettled Accounts.

We have been notified that a part of the money for which our premises are mortgaged, will be wanted by the first of next April or May. If the claim shall be pressed and we be unable to meet it, then the mortgage will be foreclosed. Could we realize what is due us on *book* and *Expositor* accounts, we should be able to satisfy this and all other pecuniary obligations for which we are responsible. We therefore urgently solicit all who are indebted to us, to make payment *immediately*, or at furthest, by the *first day* of next May, or previous to that date, inform us why you do not pay.

All who shall treat this notice with neglect, and shall be owing us *two dollars*, or more, in May will then have their names erased from our books, and the same will be published in our paper as being no longer worthy of receiving it from our hand,—and at our expense. Shall our *home* be taken from us for the want of what our *subscribers* and *book agents* owe us? We trust not: they will pay us.

**From Bro. J. Mc'Millan.**

BRO. MARSH: Please allow me a little space in your *Expositor*, to say, as one who has long identified myself with the cause of truth, and of God's revealed truth, which you also not only identify yourself with, but are an able, free and independent exponent of it. As regards myself, I think I can say, without fear of contradiction, love of truth and bearing testimony to it as it is in the living oracles, is a ruling passion in my mind, and has been for many years, independent of creed or partizanship.

Hence I take the liberty to say, and regret much because I have to say it,—not because I love you not; O no! but, because I love you,—such expositions as have appeared from time to time in your editorials in the *Expositor*, under the headings, *Valid and Invalid Immersion*, particularly in your last issue of Feb. 15, under the head of *Test of Baptism*, surpasses, it does seem to me anything I have ever met with for its illogical, and seemingly sophistical perversions of truth, and the true christian idea of what the Apostles of our Lord preached for the Gospel to be believed in, previous to being baptized.

I will not enter the lists as a controversialist, that is not my province, neither my inclination. (The editor of the *Herald*, whose province it is, will see to that, I hope for the sake of truth,)—but to say, Be it known unto all men,—whether believer or unbeliever, that I, being one who am not afraid, nor ashamed neither to raise my head nor to hold forth. I thank my God, *I know his gospel*. Yes, the good news of the gospel of the Kingdom, ere long to be set up in Jerusalem, in Palestine, in Asia; the King himself taught and commanded his Apostles to make it known for the obedience of faith among all nations, for his name. I hesitate not to say, I intelligently know, and have this same gospel daguerreotyped on my mind, and am not forever learning it. I have believed, and do believe it, with my whole heart, and have obeyed it by being immersed into the name of Jesus Christ for the remission of sins, and have hope through the

grace of our God, like my brethren of old and brethren now of the same faith, the one faith.—to continue steadfast in the Apostles' doctrine and fellowship.

I have been constrained, in justice to myself, and the cause of truth I love,—having been long associated with you in Rochester, to take this opportunity to thus publicly announce my sincere and honest dissent from your ultimatum embodied in your editorial, *Test of Baptism*, of Feb. 15. With all due respect and love to you, and the household of God everywhere, in the faith and hope of the Gospel of God's dear Son,

I subscribe myself,

JAMES Mc'MILLAN.

Rochester, N. Y., Feb. 19, 1858.

REMARKS ON THE ABOVE.—BRO. Mc'Millan's communication, though somewhat singular, and as we judge, uncalled for, is nevertheless purely friendly in intention. Had not the worthy brother convinced us of this fact, and manifested a desire thus to speak through our columns, we should have published his declaration, if at all, with some reluctance, because such mere statements, though from the wisest and best of men, weigh nothing in the scale of truth.

This, and other equally important matters of disagreement in sentiment, have ever existed in the church in this city, yet they have not been suffered to become a cause of division among us, and we trust never will be made so. Hence this manifestation to others, is nothing new or alarming to us. We united in church order with the understanding that we differed on some points of doctrine. No one desiring to hold dominion over the faith of the others but all being willing to grant to others the privilege they claim for themselves, viz.:—to believe and obey the Gospel according to their honest convictions of its requirements, on these equitable principles we have preserved our christian union, without making a surrender of truth, fettering the conscience, or gagging speech; at the same time the Bible has been faithfully studied, and freely taught by different teachers, to the edification and great con-

the necessary cares and labors of life in these hard times! For one instance in a thousand; how few captains of ships would be employed, unless they were to take many false oaths? But in that glorious time, commerce *shall* no longer be connected with sin, nor trade and merchandize, buying and *selling*, with iniquity.

It *shall* be very easy to procure subsistence. The earth *shall* yield her increase, and *all* temptations to fraud, violence, robbery, theft, cheating, lying, perjury, &c., &c., *shall* be greatly diminished, or entirely cease. Covetousness, pride, luxury, extravagance, oppression and cruelty, *shall* also come to an end.

When *all* these things, and many others are considered, it *will* appear not only probable but certain, that *vice* will be much more rare in the *Millenium* than virtue now is. And there can be no reasonable doubt, but mankind *will* be even more *naturally* inclined to goodness than they now are, or ever have been to wickedness.

O glorious change! O what a happy world *will* ours be in that period, if it is only on account of the cessation of sin, and the universal spread of righteousness and goodness! But many other circumstances *will* then conspire to make mankind happy, *all* of which I *shall* endeavor to consider in their order.

Two very happy and desirable circumstances I *shall* join together, which *shall* then take place, much to the happiness of mankind; the want of which at present, is a very great misfortune, and doubtless contributes amazingly to the spread of vice, and the destruction of men:—

1. Christ's ministers, or the watchmen of Zion, *shall* see eye to eye; and,

2. They that believe *shall* be one, as the *Father and Son* are one.

This unity our blessed Redeemer prayed for, before he left the world to go to the Father; and though his prayer has never yet been answered and fulfilled, it certainly *will* be, in that glorious period of which I am speaking, and not before. Some say that those who believe in

Christ think alike in *all* essential matters, and only differ in some circumstantial; but I must confess, I do not know one single point of doctrine, however plainly it may appear to be revealed in Scripture, in which *all* believers agree; not even respecting the character of God, the person of Christ, the plan of salvation, the resurrection of the body, &c., and surely these are some of the most weighty. It is not likely therefore that the world at large *will* believe, while Christians are so exceedingly disunited. Others *tell* us, that our Savior only prayed that there might be a secret mystical union between Christians, and they *will* go so far as to *tell* us that *all* believers are one in Christ already, and so the prayer is accomplished. But let such remember that our Lord prayed for this unity, for the purpose of having the world brought in, in consequence of the same, to believe and know that he is the true Messiah, and was sent by God: and therefore this oneness must be such as the world can behold.

There are *still* others that *will* gravely *tell* us, that *all* the saints are one in heaven: but unhappily this union cannot be discerned by mortals below, so as to bring the world to believe and know that Jesus is the Messiah. Some again imagine, that if the same forms were used by *ALL* believers, and the same articles of belief professed, it would fulfil our Savior's prayer, and bring the world to believe; but to be one as the *Father and Son* are one, seems to imply much more than this. For my part, I freely confess, that I never expect that part of the prayer of our Lord to be fulfilled, till part of the prayer which he taught us to pray is accomplished, "*Thy kingdom come: thy WILL be done on earth, as it is in heaven.*"—Which *WILL* be at that time when he *SHALL DWELL* on earth as *REALLY* as he doth now in the heavenly city above.

Some would have us believe that it is no matter at *ALL* whether ministers preach the gospel alike, or believers exactly agree in mind and judgment. But such think very differently from Paul, who, writing to the Corinthians, said,—

"Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye ALL speak the same thing, and that there be no divisions among you, but that you be perfectly joined together, in the same mind, and in the same judgment." 1 Cor. i. 10. And in his farewell to that church, he did not forget to exhort them to be of one mind, as the most ready way to live in peace; that so the God of peace, who bates discord and strife, might be with them. 2 Cor. xiii. 11. While the churches in the apostolic age continued in love and perfect agreement, they flourished exceedingly. Oh what a happy and glorious church was that at Jerusalem, when "the multitude of them that believed, were of one heart and of one soul!" Acts iv. 32. Then great grace was upon them all, and their number soon increased to many thousands. But this was nothing more than a figure and pattern, and the first-fruits of what shall be in that glorious day, when Jesus shall reign over the whole earth;—when there shall be one Lord, and his name one; one way, one doctrine, one worship; when all the millions of believers shall have one design, one love, be of one heart; and be as perfectly one as the human body is one, or, more perfectly still, as the Father and the Son are one. Then SHALL ALL the world believe and know that Christ Jesus is the Son of God—the true Messiah—the Savior of the world.

Nothing has given the world more offence, and cause of stumbling, than the jars, contradictions, wranglings and divisions, among those who profess to be the disciples of Christ, except it be their scandalous lives and conversations:—these two things, taken together, have prevented the heathen, in all ages, from becoming members of the christian church. And what has abundantly made the matter worse, instead of mending it, has been the intolerant spirit which has prevailed among ALL sects,—filling them with wrath and hatred against those who differ from them; and which has frequently caused them not only to hate, but to persecute and to kill each other. Animosity between

ministers—divisions in churches, hatred of one sect against another, rising to persecution, even to death—and the wicked lives of most professors of religion in ALL countries: ALL these things conjoined, have given such a fatal blow to Christianity in the world, that it can never recover till Jesus comes. But all these dreadful disorders shall be perfectly remedied in the Millenium; for then—

1. There SHALL be a living infallible Judge on earth, even Jesus Christ our Lord; so that no controversies can long exist; for ALL WILL be determined by his sentence, from which there can be no appeal. He SHALL thus judge among the nations, and SHALL rebuke many people; and they SHALL not only beat their swords into plowshares at his word, and their spears into pruning-hooks at his command, but their contentions shall cease at his determinations; and there shall be no more wranglings and disputings concerning points of doctrine nor practice; ALL shall submit to his sentence; as says the prophecy—Therefore my people shall know my name: therefore they shall know, in that day, that I am he that doth speak; behold, it is I; Isa. lii. 6.

2. Christ will bring with him his chosen saints and followers, whom he will make rulers over ALL the earth; for they shall reign with him. Daniel had the promise that he should rest, and stand in his lot at the end of the days of tribulation; and there is no doubt but all the faithful saints shall have the like honor. Those that have been faithful over a few things, shall be then made rulers over many things. These all having the perfect mind of Christ, shall instruct *all* those who wish to draw near the King, how to do it with propriety: and *all shall* teach one way, so that there shall be no division at all. And if they go forth as immortal, shining, joyful seraphs, to proclaim Jesus to mankind as the universal King, it may be truly said of them, as in the next verse to that which I cited out of Isa. lii.,—

"How beautiful upon the mountains are the feet of him that bringeth good

tidings, that publish peace, that bring-eth good tidings of good, that publish-eth salvation, that saith unto Zion, Thy God reigneth." Verse 7.

3. It is then immediately added,— "Thy watchmen shall lift up the voice, with the voice together shall they sing : for they shall see eye to eye, when Jehovah shall bring again Zion." Verse 8.— Whether these watchmen are those that shall be raised, or changed at the coming of Christ, (as is most likely) or whether they shall be such as shall be appointed leaders by the authority of the Savior, from among the people, it makes no difference in this case : they shall see eye to eye, without the smallest difference of sentiments or practices ;— so that no possible schism can happen then, nor error of any kind spring up.

4. All people and nations shall go up to Jerusalem from year to year, to worship the great King over all the earth, and to learn his will, in order to perform it; for thus declare the prophets, saying :

"And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, 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. 3; Micah iv. 2. Thus ALL nations shall flow to the holy mountain, where Jesus shall reign—there they shall receive instruction from the fountain-head, in which they cannot be deceived, nor err in the least : and thus, at that time, *all the church shall be one*, as the Father and Son are one—and *all* the world shall believe and know that the Savior reigns—*all shall* submit to his laws, obey his decrees, and readily perform his will. *All* nations and kingdoms shall CALL upon the name of Jehovah with one pure lip, and serve him with one shoulder or consent. Zeph. iii. 9.

And as for Holiness to Jehovah, which is now so much wanted, it shall then be written upon the bells of the horses; and every pot in Jerusalem and Judah shall be holiness to Jehovah. Zech. xiv. 20.

21. And if the most common utensils shall then be holy, how much more shall they be clean that bear the sacred vessels, more immediately dedicated to the Lord!

I have such ideas of the holiness of those times, places, things, &c., that I cannot express:—

There shall be on earth the holy mountain, on which shall stand the holy house, of which holiness is the law.— "This is the law of the house—Upon the top of the mountain, the whole limit thereof round about shall be most holy: Behold, this is the law of the house."— Ezek. xl. 12. Into this sacred house, the Holy One of God shall enter, attended by holy saints and angels: There the holy name of God shall be revered. The children of Israel shall then become a holy people—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 the courts of holiness shall the people eat and drink, and praise the holy Lord. Holiness shall spread through the earth;— nothing unholy, or unclean shall approach the palace of the great King, and scarcely shall be found in the world, during the time of his reign. There shall then be no complaint of unholy priests and carnal professors; all the stumbling-blocks that have, for so many ages, hindered the success of the Gospel, and prevented the spread of true religion, shall be removed, and exist no more.

Then it may be said with truth, in the words of the Prophet, out of that chapter of which so much use has been made in this Lecture—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 nations: and all the ends of the earth shall see the salvation of our God. Isa. lii. 9, 10.

The obstructions being entirely removed, the glory of God shall spread till it shall cover the wide earth; as



saith the prophet, Isa. xl. 5—And the glory of Jehovah shall be revealed, and all flesh shall see it together: for the mouth of Jehovah hath spoken it.

With this most lovely scene in view, I close the present Lecture.

### The Gospel—as Revealed in Gen. i.—xii.

*“If ye continue in the faith, grounded and settled, and be not moved away from the Hope of the Gospel, and which was preached to every creature which is under heaven; whereof I Paul am made a minister.”—Col. i. 23.*

*“In hope of ETERNAL LIFE, which God, that cannot lie, promised before the world began.”—Titus i. 2.*

*“For unto us was the Gospel preached, as well as unto them: [Israel, in the wilderness:] but the word preached did not profit them, not being mixed with faith in them that heard it.”—Heb. iv. 2.*

*“Receiving the end of your faith, even the salvation of your souls Of which salvation the Prophets have inquired and searched diligently, who prophesied of the Grace that should come unto you—the sufferings of Christ and the glory that should follow.”—1 Peter i. 9–11.*

PAUL, in his opening address, in the Epistle to the Romans, (i. 1,) describes himself, “a servant of Jesus Christ, called to be an Apostle, separated unto the GOSPEL OF GOD.” What is the Gospel of God, here alluded to? As a correct scriptural understanding of this important question is absolutely necessary to a true comprehension of God’s revelation to man, we will first ascertain the definition of these words, with a desire to arrive at their exact meaning,—so that we may be enabled to have a truthful perception of the arguments and reasonings of the inspired writers, in the Scriptures of truth.

1. What is the *Gospel* of God? The word *Gospel*, in the original Greek, is *euangelion*, which signifies, literally, *good news*, or *glad tidings*. We may, then, state the proposition as, *Good News*, or *Glad Tidings—of God*. “Of God”?—then it must *originate*, come from, or be sent by, the Great Supreme. This is self-evident, because all which

is “*good*” in itself, must originate in the source or fountain of all goodness, which is God *himself*: hence Paul calls it “the Gospel of God.” Acts xx. 24, likewise, it is so denominated by Luke, because it proceeds from, and manifests the *favor* of God to fallen, lost man, and is the *means* whereby that favor is received. Rom. i. 16, it is called “the Gospel of Christ,” because he is the subject matter of it. In the same verse it is also said to be “the power of God unto salvation to every one that believeth” it. It is the *means* or *way*, or *medium*, by which we may obtain salvation or Eternal Life, (not *happiness*, merely, but literal LIFE, which was forfeited by the transgression of Adam.) So also in Eph. i. 13; Mark i. 15; Phill. i. 27; 2 Tim. i. 10; Mark xvi. 16, &c. With the same meaning and for the same purpose, it is called the “Gospel of the Kingdom,” Matt. 23; ix. 35; xxiv. 14. Having shown the meaning of the phrase “the Gospel of God,” and some of its equivalents, we now proceed to consider,

2. *Where* this Gospel or Good News is to be found—to *whom* it is sent—and for *what purpose*.

In the 1st chapter of Genesis we have revealed from the mind of God himself, “the Gospel” or *good news* of His eternal purpose to *create Man*, an intelligent and responsible being, for a great and glorious destiny,—an eternal, and happy hereafter, on this globe which we inhabit, which is endure, even as the throne of God himself—and the way in which He effected this great work. This is certainly “*good news*,” or “Gospel,” of the highest *importance* and interest to *every human being* (Col. i. 23,) and to it all may recur with feelings of gratitude and thankfulness. Paul says, “ALL Scripture” is “profitable,” that the “man of God” may be “thoroughly furnished” unto all good works. This is indeed true, and of no chapter of the Bible is it truer than the Gospel in Gen. i. If we had time and space, we might investigate to a much greater extent, the wonderful depth of the riches and goodness of God contained in this chapter, but we must necessarily pass on, to notice—

THE ACCOUNT OF THE CREATION OF THE TERRITORY OF THE KINGDOM, which is to be the everlasting abode of the righteous, concerning which so much is subsequently spoken of in Scripture:—

"And God said, Let the waters under the heavens be gathered together unto one place, and let the dry land appear; and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good."

Here we have the first account of the *territory of the Kingdom of God*, the "good news" of which is called "the gospel of the Kingdom." But are we sure we have this territory truly described? Hear the Prophet Daniel:—

"Thou sawest till that a Stone [Christ] was cut out without hands, which smote the Image upon his feet that were of iron and clay, and brake them to pieces. Then was the Iron, the Clay, the Brass, the Silver, and the Gold, broken to pieces together, and became like the chaff of the summer threshing-floors;—and the wind carried them away, that no place was found for them: and the Stone that smote the Image became a great mountain and *filled the whole earth.*"—Dan. ii. 34, 35.

"And the Kingdom and dominion,—and the greatness of the kingdom, *under the whole heaven*, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and ALL dominions shall serve and obey him."—Dan. vii. 27.

"Another parable put he forth unto them, saying, The *Kingdom of heaven* is like to a grain of mustard seed, [when first established in Palestine by Jesus, at his *second coming*,]—which indeed is the least of all seeds; *but when it is grown, it is the greatest among herbs*, [the Kingdom in its full growth, including the whole world: Dan. vii. 27; ii. 34, 35,] and becometh a tree," &c.—Matt. xiii. 31, 32.

In view of God's great work, David exclaims, (Ps. xxxiii. 8, 9,)—

"Let all the earth *fear the Lord*: let all the inhabitants of the world stand in awe of him; *for*, he spake, and it was

done; he commanded, and it stood fast."—And we are told our eternal home is never to be disturbed,—for Jehovah hath

"Laid the foundations of the earth, *that it should not be removed forever*"! "The glory of the Lord shall endure forever: the Lord shall *rejoice in his works.*" Ps. civ. 5, 31.

"Blessed are the meek: for they shall inherit the *earth*"—not Palestine, for that is the exclusive inheritance of Israel.

We next find in order the *inhabitants* of this great territorial creation:—

"And God said, Let us make man in our image, after our likeness; and let them 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. So God created man in his own image, in the image of God created he him: male and female created he them."—Gen. i. 26, 27.

That this is a very essential portion of "the Gospel of God" is shown by the fact that when Paul preached "Jesus and the resurrection" to the idolatrous Athenians, they were no more enlightened than though he had been expounding the Book of Mormon to them, and only answered him by expressing an inquisitive curiosity to "*know what this new doctrine*, whereof thou speakest, is." It seems Paul fell back on, or rather commenced again, with the "first principles" of the Gospel, and said:—

"Ye men of Athens, I perceive that in all things ye are too superstitious; for as I passed by, and beheld your devotions, I found an altar with this inscription, *TO THE UNKNOWN GOD*. Whom therefore ye ignorantly worship, him declare I unto you.—~~The~~ *God that made the world*, and *ALL things therein*, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed anything; seeing he giveth to all, Life, and Breath, and all things;—and hath made of one blood all nations of men, for to dwell on all the face of

the earth; and hath determined the times before appointed, and the bounds of their habitation that *THEY SHOULD SEEK THE LORD*, if haply they might feel after him, and find him, though he be not far from every one of us; for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring." *Acts xvii. 22-28.* Please read here Col. i. 23; Rom. ii. 14-16. Being thus enlightened, they were enabled to receive "Jesus and the resurrection," and believed, and were saved. Verse 34.

The Psalmist says the ultimate object of this act of Divine beneficence, was that Man, "the work of his hands," might be ultimately crowned with "glory and honor," for which purpose he was created "a little lower than the angels." Ps. viii. 5.

Gen. ii. 3-14, compared with xv. 18, proves the identity between the territory of the Kingdom in its "mustard-seed" development, and the land covenanted to Abraham, the one being embraced in the other. The Stone cut out without hands, became—a great mountain, and FILLED THE WHOLE EARTH!

We next find an intimation of the future King, the promised Life-Giver, the anointed One, the King Immanuel, on David's throne: also of his appointed suffering, death, and ultimate triumph over Death and *him that hath the power of death*, which is the Devil, and all evil—that all things may be brought into subjection to the eternal purpose of God:—

"And I will put enmity between thee and the woman, and between thy seed and her seed; and *it shall bruise thy head, and thou shalt bruise his heel.*"—Gen. iii. 15.

This passage is the germ of the whole subsequent Gospel. John confirms this in his first Epistle:—

"He that commiteth sin, is of the devil; for the devil sinneth from the beginning. *For this purpose the Son of God was manifested, that he might destroy the works of the DEVIL.*"—1 John iii. 8.

And our Lord himself, in the parable of the tares, says:—

"He that soweth the good seed is the Son of man, [with the Father, before he took our nature upon him—John i. 1-3.] the field is the *WORLD*: the good seed are the children of the kingdom: but the tares are the children of the wicked one. The enemy that sowed them is the devil: [in Eden:] the harvest is the end of the world (*æon*); and the reapers are the angels. The Son of man shall send forth his angels, and they shall gather out of his *kingdom* [the world, verse 38.] all things that offend, and them which do iniquity: and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth."—Matt. xiii. 37-42. This furnace of fire is the second and last "*DEATH*," not *preservation in misery*, spoken of by the Revelator.

Says Paul,—

"We see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor; that he by the grace of God should *taste death for* [or, on account of,] *every man*. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; *that through death he might destroy him that had the power of death, that is, the Devil.*"—Heb. ii. 9, 14.

What a large amount of light concerning the "things of the Kingdom of God" and the name "Jesus" we have unfolded in this early portion of God's Gospel!

In the 4th chapter of Genesis, we find the Gospel still preached: obeyed by some, rejected by others. Of the former class was righteous Abel, who did "well," and pleased God. "And the Lord had respect to Abel and to his offering." Cain, however, did not work righteously—his "offering" was not accepted,—yet the Lord promised him, if he obeyed the Divine law, that he should be accepted:—"If thou *doest well*, shalt thou not be accepted?—and if thou *doest not well*, *sin lieth at the door.*" Of course there could be no *sin* where there was no *law*; hence the sys-

tem of Divine law instituted in the beginning with Adam, was continued uninterruptedly, and will be till after the Millennial era, when God shall be all in all.

Again we find the Gospel preached and obeyed, by a few :

"And Enoch walked with God; and he was not, for God took him."—Gen. v. 24.

Let us see how "Enoch walked with God." Let the Apostle Jude answer: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, *the Lord cometh with ten thousand of his saints, to execute judgment upon* ALL, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."—Jude 14, 15.

It seems then, from Jude's testimony, that Enoch, the 7th from Adam, preached "the gospel of the kingdom," "the things pertaining to the kingdom of God." Certainly he did, for we cannot doubt the Apostle, though some theorists try to make us believe that it was not even revealed, much less preached, till Abraham's day! Let us beware of dividing or mutilating the glorious *Gospel* of the great God *and* our Savior Jesus Christ.

Gen. vi. 6-8: "And it repented the Lord that he made man on the earth,—and the Lord said I will destroy man, . . . But Noah found grace in the eyes of the Lord."

There still remained a few who honored the Divine law. In the 18th verse we find the great Covenant, Gospel or Good News revealed which was to establish life to Noah and the *very existence* of Abraham, and without which the Abrahamic covenant would never have existed. It was a matter of momentous importance, for on it hung the fate of Mankind, and the fulfillment of God's eternal purpose.

"But with thee will I establish my covenant, and thou shalt come into the ark; thou, and thy sons, and thy wife, and thy sons' wives, with thee. . . Thus did Noah; according to all that God

commanded him, so did he."—Gen. vi. 18, 22.

Gen. vii. 1, "And the Lord said unto Noah, Come thou and all thy house into the ark: for thee have I seen righteous before me in this generation."

Gen. viii. God remembers his covenant with "righteous" Noah, so that as long as the "earth remaineth" "seed-time and harvest, cold and heat, summer and winter, and day and night shall not cease." Read verses 13-22, and see if this is not Gospel of the highest importance to all mankind!

Chapter 9, the Adamic blessing is reaffirmed:—

"And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. And the fear of you, and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea: into your hand are they delivered."—Gen. ix 1, 2.

The Divine will is communicated, and God's covenant established with Noah, *and his seed after him*, ratified by signs even to "perpetual generations," and Jehovah pronounces it an "everlasting covenant" between himself and "all flesh"!

"And I, behold, I establish my covenant with you, and with your seed after you; and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth: and I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there be any more a flood to destroy the earth. And God said, This is the token of the covenant which I make between me and you, and every living creature that is with you, for *perpetual* generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth! And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: and I will establish my covenant which is between me—and EVERY

living creature of *all flesh*; . . . and the bow shall be in the cloud; and I will look upon it, *that I may remember the everlasting covenant between God and every living creature that is upon the earth.* And God said unto Noah, This is the token of the covenant which I have established between me and all flesh that is upon the earth."—xi. 9-17.

Here the Gospel of God develops promises pertaining to the Kingdom, both in its Palestine and Universal state, and subsequently further disclosed in the Abrahamic covenant. We see the connection and mutual dependance of the Gospel as preached by God to Noah and Abraham. The whole Abrahamic covenant is necessarily based upon the covenant made with Noah. Isaiah says,—

"For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto me: *for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee, nor rebuke thee*; . . . my kindness shall not depart from thee, neither shall *the covenants of my peace* be removed, saith the Lord."—Isa. liv. 7-10.

Chapters 10 and 11, give the succession of the sons of Noah, which Gospel is highly important as showing the genealogy of the promised seed.

In Chapter 12 we come to the Gospel preached by God to Abraham, (Gal. iii. 8,) a continuation of the Gospel previously given, and for precisely *the same object*, viz.: to bring Life and Immortality to light through the Gospel. As this important Scripture has been so fully and ably expounded, it is unnecessary to say more, only to observe that it is the point in the purpose of God, where Israel is called into a national existence, hence the great stress laid upon it by the devout of that nation in all ages. It is the theme of Israel's prophets, and in each one of them the fulness of God's

purpose is more and more developed as the different dispensations were revealed by the Spirit. To commence the Gospel of the everlasting God with the call of Abraham, as some have done, is a gross error, as we have proved. The Abrahamic covenant is but an advanced step, in the providential unfolding of the great purposes of God, as revealed in the Gospel, commencing with Genesis and ending with Revelation.

The great central truth of the Abrahamic covenant, like the glorious gospel which preceded it, is the future advent of the Life-Giver, and the redemption of Man from Death, to which he was doomed by the transgression of Adam. "In thee shall **ALL THE FAMILIES OF THE EARTH BE BLESSED**" by a Resurrection and Translation into the Kingdom of God's dear Son. *Life* first, then the *inheritance*, is the teaching of the Abrahamic covenant, as it is that of all other portions of Holy Writ. The *inheritance* must be valueless unless the *heirs* be first raised from their dusty beds.

This great fundamental principle is the great focal point of the Gospel of God as preached to Adam, to righteous Abel, to Enoch, to Noah, to Abraham, to Isaac, to Jacob, to Moses, to the Prophets,—as preached by the Lord Jesus himself, who says, "I am the Resurrection and the Life,"—and the Apostles give like testimony. Man, having by *disobedience* fallen without remedy,—Christ has mercifully taken our sins upon *Himself*, and has offered himself once for all, for the sins of whole world, that by virtue of his atoning blood, we may be made partakers of the Divine nature, and live *to die no more*. "For he hath brought **LIFE** and **IMMORTALITY** to light through the Gospel"! Yes:—this is the great burden of the Gospel, and if men are saved at all, it must be by the power of the Gospel—not by the efficacy of any other means, be they mere outward ceremonies, professions, or partial or erroneous Gospels. If any would inherit Eternal Life, they must Repent, be immersed into the likeness of Christ's Death and Resurrection, and

fort of the well united and joyful brotherhood. The grand secret, as we conceive, of preserving *christian union*, where a difference of opinion exists, lies, in "preaching Christ out of good will," and not for strife, or selfish, or party ends.

Knowing that like differences exist among Christians in other localities, we would improve this opportunity to impart a word of friendly counsel on the subject. Do not suffer the spirit of litigation, strife and division to sunder your union and destroy your usefulness as a church. But bear with each other's imperfections, and dispassionately examine the points of disagreement between you, in the light of the Bible, hoping that you may come to the unity of the faith in all things: but should it prove otherwise, do not become impatient, nor unkind towards each other, but continue to exercise christian forbearance in the case, and so long as each manifests the *spirit of Christ*, treat each other as brethren. If any one is not perfectly satisfied with his or her baptism, we earnestly recommend them to be baptized again. But whether you have been baptized or not, never attend to the ordinance until you are fully convinced the word of the Lord requires it of you. Neither your feelings, nor the opinions of others should be your criterion of action in the case, but the word of the Lord. Let the re-baptized not condemn those who are satisfied with their baptism, and *vice versa*.

There must be forbearance among christians in these matters, or no two in this age of imperfection could be united in a church capacity, for no two perfectly agree on *all* the doctrines of the Bible. We do not say that disagreement is justifiable,—but we say as it does exist among equally wise, conscientious and good men and women, we believe it to be well-pleasing to an ever-merciful God, instead of judging and condemning each other, and splitting up into contending party factions,—that they should endeavor "to keep the unity of the spirit in the bond of peace," bear with each other's infirmities, and so fulfill the law of Christ.

It will be seen by comparing the article in this number of the *Expositor*, on "the Gospel," from the pen of Bro. A. Sintzenich, that we differ in sentiment on some essential points of doctrine. Still this disagreement, as in the case of Bro. J. McMillan, and all others, where honesty of heart, and purity of life are apparent, is cause for no breach of christian fellowship. Would Bro. G. Storrs, Dr. J. Thomas and others whom we have highly esteemed and dearly loved, act on this principle, we should now be co-workers *together* in the cause of truth. As we understand it, they have withdrawn from us on account of a difference of sentiment, which we regret,—for our *united* labors are needed in the suffering cause of truth at this time.

Bro. Stephenson or Reed is solicited to call at Appleton, Ill., and preach the Word, when they can conveniently do so. Call on J. Griswold.

We can furnish no more full sets of the last half of this volume of the *Expositor* to new subscribers. We will therefore make no charge for the remaining numbers of the paper to *new* subscribers. If they will remit \$2.00, we will give them the *next*, the remaining numbers of this volume, together with such back numbers as we can spare. Who will avail themselves of this fair offer?

We have carefully read Brother Grew's article on the pre-existence of Christ, and inasmuch as it is mainly a repetition of what we have previously published from him on this subject, we see no propriety in publishing it. We will say in reference to his quotation from the Gospel by John, on the phrase, "come down from heaven," &c., that "come down" is derived from the Greek *katabaino*, and among its first significations, means to *descend*.—Christ descended *not* from Adam, but from God his Father, consequently not from this world, but from heaven. Matthew and Luke, in their genealogies of Christ, have proved this beyond dispute. Thus

Christ came down from heaven. This is plain Bible literalism. If Christ came down from heaven in any other way, where is the proof? There is none; for the Bible does not contradict itself.

**BRO. SEYMOUR'S QUESTIONS.**—ON Sabbatarianism, have called out answers from two writers, which consist in a great measure, of questions to Bro. S. They also disagree: the one takes the position that there is, the other that there is not—“more holiness attached to the Seventh-day-Sabbath, than there is to the sacrificial offerings.” *Questions and contradictions* we do not consider a “plain, Bible answer,” which Bro. Seymour asks for;—we therefore respectfully decline the articles of these Sabbatarian brethren.

#### Meetings at Westport, Wis.

**BRO. MARSH:** Our meetings commenced at the above-named place, Jan. 26, and continued until Feb. 7, during which time we (Bro. Whitsitt was with me and preached twice,) delivered 16 lectures. The house was crowded and much interest prevailed throughout the entire meetings, and we trust much good has been done. The subject of the Seventh-day Sabbath occupied quite a portion of our time—there being a large number of the Seventh-Day brethren who long since saw the folly of the *Review's* “messages.” Quite a number became interested in the subject, and fully renounced Sabbatarianism. We hope they may stand firm in the liberty of the gospel, wherewith the truth has made them free. We hope the preaching brethren will try and visit this place as often as possible.—Prospects bid fair for the establishment of a congregation of believers in the “anointed.” We shall try and visit them again soon.

Through the kindness of Mr. Joseph Deming, we were brought to this place, (Wyocena.) This town is devoted to the worship of Moloch and Beliel; we have almost concluded to spend a short time among these devotees to fashion and folly,

and see how many are willing to unite with truth as it is in the Anointed.

Your brother, in haste,

H. V. REED.

Wyocena, Wis., Feb. 9, 1858.

Will Bro. Stevenson harmonize Ex. xxiv. 12, with his one-Law theory?

M. HULL.

#### FROM ELD. J. BLAIN.

**BRO. MARSH:** I see by the last *Expositor* you speak of Bro. Hudson's work as too learned and abstruse for many, except ministers. It is, as you say, designed mostly for them, and must shake their faith in endless woe; but you will find when you have read the whole of it, (as you say you have not as yet,) that all our reading brethren who have time to read so large a work, will be able to understand his many new and deep arguments, and be enlightened and comforted by them. This has been the case with myself, although I had studied the subject much for 8 years. I have also seen a number of private brethren who have read it, and say the same. All agree that it must be read with very close attention, and should be read twice over, and with *Webster* by them. (!)

One reason for this care, is, it was condensed so as not to be too large and costly. Judge Wilson of Chicago, who was the means of first convincing Bro. H., told me it contained ideas enough to make 3 such volumes, if he had expatiated on them as writers generally do. When any new thought or argument is presented to us, we always have to think more closely than on old ones. “New things can yet be brought out of the treasure house of God's book,” and also out of the treasure-house of thought and argument, and this book is good proof of it. Say and do what we may, the masses will be led by a few thinking minds, ministers and lay members, and such will read the book, if got into their hands, for the reasons that it is learned and large, and is written in a kind spirit.

The great and to me glorious points

in this work, I will illustrate by a remark of an unlearned, beloved brother, who when asked why he liked his new minister better than his old one, replied, "Somehow, he makes God look very *big*, and very *good*." Bro. H. harmonizes God's attributes in his government over our-sin cursed race, as I think no other uninspired writer has ever done. He takes up all the theories ever invented to justify eternal misery, and annihilates them in few words. His Scripture argument is learned, but plain and strong. His *history* of the doctrine of punishment is minute; and may seem longer than needful to some, while others will be benefitted, and their consciences be disturbed by learning fully that the popular theory is a heathen dogma, and how it crept into the church. It is true, as brethren have said, that our works which are less as to size, and learned criticisms, are better for the masses, and new learners. We must creep before we run, but should not creep forever to avoid hard thinking and a little expense. "Grow in knowledge" is God's command.

We, who as ministers, are battling the giant error of eternal evil, need all the weapons that can be obtained, both offensive, and defensive—rewards and shields, and though many brethren by much toil in writing, have furnished us with many such weapons, yet I must believe that Bro. H. has presented us with valuable additions.

But though an important gap has been filled by this new work, yet I conceive another is still open. A work, or works to more directly meet Universalism and Restorationism by the doctrine of *destruction*, is now greatly needed. They have been long battled by the "*roasting and frying*" theory, as they often call the common view of punishment, but no work from our side of the house has been specially addressed to them, as I know of. I hope brethren will soon give us books and tracts on this point. Universalists can be shown that *their* texts can much more easily be removed, or harmonized, than those for destruction. Their theodicies, or reasoning to vindicate

Divine *justice* and goodness, though powerful, can be also met and over-balanced by reasons for destruction.

Having had a good opportunity, by traveling and conversation with all classes of men for 5 years, to learn the tendency to Restorationism, I feel deeply on this point, and now make it prominent in preaching. But we can preach to but few, while books would be read by many, as they would buy to learn about this new mode of warfare on their system. They heed not, but look with pity and disgust on their hell fire assailants. I am encouraged to labor for their salvation by having met with scores who have been converted by our views. Let us not fear, or be deceived by not having success with old and openly avowed Universalists. They can seldom be reached, but they are only a small minority who hold the same views. Secret Restorationism is now the mighty stumbling-block that obstructs the Gospel. The secret of success with spiritualists, is the salvation of all by "*progression*."

Such works would also be read, and do good to torment-teachers. As many are so ignorant as to call us Universalists, they might wish to see the strange paradox, "how Satan could cast out Satan."

I often say to Universalist friends that we must have a battle with them ere long, and I trust our writing brethren will see the time has come to commence it. The tongue must be my weapon, as ability and circumstances seem to forbid using the pen.

The sample of Bro. H.'s work given in the *Expositor* of Feb. 1, I see is one of the poorest and most intricate sections of the book, and hard to be understood till the previous part is read. I hope the editor will see that the good of our cause, and justice to the author require some other and plainer sample should be given. When he has time to read the whole work, I think he will see the propriety of my remarks, and recommendation in this brief notice. I would



suggest the 5th, 6th and 7th short sections in chapter 2, as a good sample.

J. BLAIN.

Buffalo, N. Y., Feb. 9, 1858.

In compliance with Bro. Blain's request, we give the following from Mr. Hudson's able work.—Ed.

#### The Four Theologies.

The unworthy opinions of God which denote a wrong solution of the problem of Evil are various, but may be reduced to 3 classes; which, along with the true solution, we may style the 4 Theologies.

1. The first regards Evil as existing or subsisting in defiance not only of God's prohibition, but of His power.—Either He could not prevent it, or He could not dispense with it. It is necessary, either as a fate, or as means to an end. It may be reduced to vassalage, but it cannot be eliminated or destroyed, without danger of greater evil. This theology, which makes Evil a power coordinate with Good, we shall call Dualism.

2. The second confesses the omnipotence of God, but employs it in the introduction and maintenance of Evil in the world. Evil is a part of God's plan, expressly designed as occasion for display of His attributes. Sin is committed, no less than it is forgiven or punished, of His sovereign purpose. In one form of the theory, the distinctions of right and wrong are themselves a decree of God's pure will, and might be reversed at His pleasure. This is the theology of a divine Absolutism or Despotism.

3. The third is a natural re-action from the second. It rejects altogether the moral distinctions which had been rested in a pure arbitrament, and resolves all events into a course of Nature. In its higher forms it opposes to the dominion of fate only a divine indiscriminate goodness, or instinct of good nature. This is Naturalism, Pantheism, or Atheism.

4. The fourth seeks to reconcile all Evil that has been or shall be with the Omnipotence of God, without sacrificing either His Justice or His Love,—His

moral or His natural goodness. It must answer the question: Why does perfect Power and Wisdom permit that which perfect Holiness abhors? The solution of this problem will be the true Theism.

In a word, Evil is either God's necessity,—or His choice,—or of Nature,—and sin does not exist,—or, it is simply permitted.

These 4 Theologies will appear in their effects in the hearts of men. The first, creating an eternal conflict in the heavens,—difficulties of divine government past all relief, produces an Agony of Faith.

The second, affirming that might makes right, and that the end will sanctify the means, encourages in these who possess power, the Prostitution of Faith. To the victims of its reasonless omnipotence it leaves only a Prostration of Faith.

The third, blotting out this baleful light from the heavens as worse than darkness, bequeaths to mankind an Eclipse of Faith.

The fourth, recognizing Evil as actual, yet hateful, leaves for man a Trial of Faith; by which, however, he need not be overcome, looking for some "restitution of all things;" in which hope the trial may end in a Triumph.

#### THE NOTION OF EVIL AS AN ETERNAL NECESSITY IS DUALISTIC.

The most gross and bald Dualism is that which asserts two personal, self-subsistent Gods, one good and the other evil, warring against each other. But there are various forms of Dualism aside from the notion of an evil God; and we shall define it to be the doctrine of *evil as an eternal principle*, whether this principle be taken as a Person, or as a Law of Nature. And with this definition we affirm

1. That the doctrine of evil as an eternal necessity is only a refined form of the doctrine of evil as an eternal principle, and is essentially dualistic.

2. That the doctrine of eternal sin or misery, as the result of an event in time, logically involves the eternal necessity of evil, and is dualistic.

These propositions may be supported both by analytical argument and by an historical induction of facts.

#### THE ANALYTIC ARGUMENT.

The fact that sin is a result of *freedom*, may seem to bar all argument respecting it as a *necessity*. But it should be remembered that two parties are concerned with the entrance of sin in the world, and the freedom of one may be the necessity of the other. The doctrine of future punishment sometimes takes this form,—that because man has freely sinned, God must of necessity expose him to eternal suffering, lest sin should be too free, and the welfare of all beings be put in jeopardy.

But, it will be said, *justice* is certainly good and salutary; and if the justice of eternal suffering can be made out, it should not be accounted an evil.

In reply we ask: Is punished sin an evil? It is made up of three things,—guilt, pain, and the justice which connects them. Now the guilt is certainly an evil in itself, and so is the pain; the justice is doubtless good, or it would not be just. But what is it good for?

Punitive justice denotes simply this: that guilt and pain are good for each other. The example of punishment may happen also to be good for other beings; but this is an added consideration, extrinsic, and can never create the justice itself. Rather, the *need* of exemplary punishment, whether to restrain the vicious or to encourage the virtuous, indicates just so much imperfection and evil. Even though the eternal miseries of hell should multiply the eternal joys of heaven, it still remains a dire necessity, if those joys can be procured only at such expense. And if the best results of punished sin cannot make it an intrinsic good, much less can the abundance of it. From the thought of its being extended through immensity, and continued thro' eternity, even those who think it useful in its place would shrink back with horror. Good as guilt and pain may be for each other, they do not form a compound of any intrinsic value. They do not,—like the fiery oxygen and the poisonous

hydrogen, which the just chemistry of nature converts into a liquid blessing,—they do not add to the proper moral wealth of the world. On earth, or in hell, the compound is no better than its elements, evil, and only evil, and therefore it has no home in heaven.

Even granting, then, for argument's sake, that justice should give sin and pain immortal wedlock, forbidding their mutual death-grapple, as when

"The snaky sorceress that sat  
Fast by hell-gate, and kept the fatal key,  
Rose, and with hideous outcry rushed between"

Satan and Death, and each are eternized, the inquiry remains, Can sin and pain be an eternal fact, without an eternal necessity? If not necessary, then why actual? If it is said that man, absolutely immortal, shall sin for ever mauger God's efforts to change his evil purpose, then he imposes an immortal necessity upon God; and this becomes an *eternal* necessity, in the eternal reason for such immortality. The inverted pyramid, which grows up by occasion of a creature's act, expanding into immensity, and whose limit is beyond the zenith, must rest upon another equally infinite, whose base reaches farther down than the nadir. The irreducible Evil was already latent in the eternal past, with god-like omnipotence defying the power of God. If He could not create free beings for an eternal good, without the contingency of eternal evil, then the contingency developing as fact, betrays an eternal necessity and fate.

Again, if this limitation of divine power is from the divine justice, then this attribute itself is enslaved to the sinful creaturo. The law, which was "holy, just and good," becomes a *carte blanche* which frail man may fill out as a sentence of infinite evil in the world. The norm of endless blessing, he may convert into the instrument of an endless curse. And if the germ of a world's welfare shall develop into a towering Upas tree, which no stroke of divine justice can fell, it is but an aggravation of the dire case to say that it is rooted in the depths of Infinite Goodness.

Again, if eternal sin or suffering is


supposed needful to display the divine character, to secure saints in perpetual holiness, or to give zest to the joys of their redemption,—such a contrast of Good and Evil is precisely the old philosophic Dualism. Godness is not sufficient for its own uses. Evil must form the background in the picture of the Universe, to render the Beautiful, the True, the Just, and the Good, prominent and vivid. The destruction of all evil would be the suicide of all good. A restitution of all things that should leave no trace of the Adversary's kingdom, would be a fatal victory—a signal defeat.

In this view, though good, in its very idea, ought to be universal, it must ever be in fact sectional. Its incursions into the domain of Evil must be limited by certain bounds and conditions. "Two kingdoms, one of Christ and the other of Satan, will have their respective limits." Goodness can never fill all worlds. The law that curbs the raging sea becomes its law: "Hitherto shalt thou come, and no farther." The wave of blessing must be stayed. God cannot be all in all. Angels and men, and we know not what other races of God's own creatures, must be shared by him with the Power which He abhors. His advantage is in numbers only; the contest is a drawn battle in many a struggle. And we are often told that the immortal children of the Wicked One make ceaseless progress in their wickedness and woe; in its dreadful way, Evil thus keeps pace with Good, eternally.

Now whether this dominion of Evil be maintained by a personal God, or by an eternal necessity of things, it signifies little. And whether it be immovably fixed, or ever shifting, or ever recurring, as an eternal vicissitude,—makes no difference. In either case the power of God is for ever inhibited, His dominion for ever limited. Wide regions of the universe can never be His own; and whether he is dispossessed by a foreign Power, or by an adverse necessity, the empire of eternity is a dominion: and the true doctrine of that empire is Dualism.

This is Eld. Blain's selection, and we

really don't see that it is much easier to be understood than the chapter given in our issue of Feb. 15: There are good thoughts in both,—but yet, a book that requires a reference to "*Webster*" at almost every paragraph (as Eld. B. acknowledges to be the case,) is not just suited to popular enlightenment. High-flown figures of speech, almost obsolete words, and "theological" provincialisms, are things about which the common people know little, and care less. It is to be regretted that the author has allowed himself to fall into this mistake. We say this from no ill-will to Mr. Hudson, and hope his book may have a wide circulation, and do much good,—still we must "speak the truth in love," irrespective of any considerations. By the bye will Mr. H. inform us what a "*norm*" is, as we fail in discovering the word, even, in "*Webster*."—Ed.

 The Gospel should be preached just as it is, without addition, diminution, or a certain cunning re-arrangement of it. Doing either of these things,—would be preaching "another gospel,"—But rather obey Jesus, and go—

"Teaching them [the world] *all* things [not a mere ceremonial dipping merely, which alone is *not* the *obedience* of the Gospel,] whatsoever I have commanded you; and lo, I am with you [in my providence,] *always*, even to the end of the world." S.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

"God's word is power; and where that Gospel is fully and faithfully preached, and heartily believed and obeyed,—there is promise, surer than rising suns, stronger than armies."

# 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. XXVIII.] ROCHESTER, N. Y., MARCH 15, 1858. [No. 20.]

## "The End of the (AION) World," or Agc.

### A DISCOURSE.

BY WILLIAM SHEPHERD.

"Jerusalem shall be trodden down of (by) the Gentiles, until the times of the Gentiles be fulfilled."—LUKE xxi. 24.

THERE are certain passages and predictions in the sacred Scriptures, the importance of which we can only realize and more fully appreciate in proportion as we approximate to the period of their fulfillment, or the termination of that peculiar state and condition of things specified in any of those particular passages of God's blessed word. We repeat, their interest in magnitude increases in the same ratio as we advance to the point of their accomplishment. The passage before us is one of the most significant declarations of Holy Writ. These words of our Lord, or rather this prediction from the time of its first utterance, never seemed invested with such immense importance as it does at this day. And this will be readily conceded when we admit the fact. Namely, that we are now actually living in the very last verge and terminus of this remarkable period here designated, "the times of the Gentiles." Consequently this prophetic text is one of the most notable and attractive of our day, and with its desirable and delightful associations (i. e., to the saints of God) as delineated in his most holy word— it is well calculated to enlist our more than ordinary attention, and most profound study. This will be seen, however, as we pass along in our proposed investigations of this important subject.

We shall proceed to give—

1. A brief exposition of the text.
2. Call your attention to a few parallel passages, or rather prophecies, which will have their accomplishment almost contemporaneously, while from a slight examination of their context we may learn to a high degree of certainty what are the character of those events which will succeed the end of Gentile supremacy, and of which the termination of that remarkable period in the world and the church will most assuredly usher in.

In the first place, then, we shall speak of "the times of the Gentiles." They began about the year 581 B. C., and reach down, according to the careful calculation of some of our most learned, sacred chronologists, to about A. D. 1866, which would make in all 2,452 years. They began with the reign of Nebuchadnezzar, King of Babylon, and will end doubtless with the reign, with most of the now living and present "kings of the earth," more especially Nebuchadnezzar's great antitype, the Czar of Russia, the Gog of the latter days; in whom will be embodied that very bold, daring and presuming spirit which animated the heart of Nebuchadnezzar, and his more immediate successors, together with the same far-reaching and selfish, ambitious disposition of Alexander the Great, his famous namesake, who aspired to be monarch of the world, and of whom it is said he wept because there was none other to conquer. But, "he shall come to his end," in the very height and climax of his conquests, and supposed victorious triumphs, "and none shall help him." His doom is clearly portrayed in the "lively oracles of God." This proud

Assyrian, by the mighty power of God will ultimately "fall upon the mountains of Israel," with all his "bands, and the people that is with" him, while "the ravenous birds of every sort, and the beasts of the field" shall feed upon their carcasses. "Thou shalt fall upon the open field, for I have spoken it saith the Lord God." Ezek. xxxix. This will terminate forever all Gentile predominancy, and be the time of the establishment of Messiah's Millennial Kingdom—the power of which being previously developed and brought to bear in the utter demolition of Gentile government and final overthrow. But to return. The times of the Gentiles extend through the entire series of the four monarchies as presented in the great Image, recorded in Dan. ii., reaching from the golden head down to "the toes of the feet,—part of iron and part of clay."

And here we cannot help but remark, how mortifying and humiliating must be the reflection to the present sovereigns of the world, to know that their governments (notwithstanding all their boasted pretensions in the arts, civilization and refinement) are a *downward* progress, instead of *upwards*, according to God's unerring word. Look at the symbols here used to designate the progress of Gentileism! The establishment of their supremacy is here introduced with the most precious metal, a head of *gold*, symbolizing the kingdom of Babylon, and Nebuchadnezzar, for it is said of him, "Thou art this head of gold;" from this it merges into a kingdom (Medo-Persia) symbolized by metal of less worth, *silver*; from this it fell and is transferred to the kingdom (Grecia) symbolized by a material of still inferior character,—*brass*. Finally, we come down to the fourth department of the image, or fourth monarchy (Pagan Rome) symbolized by a still baser metal, *iron*, while the condition or state of this kingdom, in its last extremities, its divided state, is symbolized in part with the very clay itself we tread upon!

Then, again, we find that these four monarchies are presented in the 7th chapter under a different class of figures.

They are symbolized by the wildest "beasts of the field." Beginning however with the noblest of animals, the Lion, and from thence descending down to the Bear, then to the Leopard, and lastly to a nondescript, "dreadful and terrible, and strong exceedingly," panoplied with "ten horns," in one of which there were seen "eyes like the eyes of a man and a mouth speaking great things." What kind of advancement is this we ask, which the Gentile nations are presuming upon? Surely, if the image was inverted or turned upside down, the golden reed placed where we have the iron and clay feet, and the beastly symbols reversed in the order in which they are described, then they might have some just claim to their daring pretensions. But this "turning of things (the things of God) shall be esteemed as *potter's clay*." Let God be true, if it proves every man a falsifier, to his eternal shame and disgrace. God has evidently made it clear in his word, that the progress of nations is directly downward. They may boast of their advancement in literature and the sciences, they may claim to have improved in governmental affairs, financial operations, military tactics, and in their systems of commerce and traffic, which doubtless exceeds in nothing "the wisdom of the Egyptians." It is true, that the facilities of travel by steam, and the method of converse by telegraph, or through the medium of magnetic fluid, appears to be a development of something "new under the sun." But notwithstanding all these apparent improvements, the progress of Gentile governments and nations is anything but desirable to the good man, and their very last estate, God has in his wisdom, as an appropriate and most fitting symbol selected a *nameless* wild beast,—"*dreadful and terrible, and strong exceedingly*," arrayed as it were with "*great iron teeth*." To represent that miserable and wretched state of things which shall obtain in the winding up and closing scene of the last of the four unholly monarchies which is at hand when "the wicked shall be turned into hell, and all the(se) nations that forget God." See

Ps. ix. Read the entire Psalm at your leisure; you will find that in every particular it synchronizes with the terminus of the period we are here contemplating. The whole Psalm you will observe, is prophetic, consequently we look for its accomplishment in the future, at the end of this age, and it is then more especially, that all the wicked, and all the forgetful nations of God will be turned into hell.

But adhering more closely to the text, "Jerusalem shall be trodden down of the Gentiles." This is a phrase used by our Lord to denote that suffering, ignoble and humiliating subjugation of the Holy City and the Hebrew nation, to Gentile domination through which she has been passing so many centuries, implying a debasing subserviency to their vindictive caprices and cruel declaration. That the various Gentile and heathen nations and powers would maintain the ascendancy over that one fair, flourishing and wealthy metropolis of the East, especially as it was under the prosperous reign of David and his son Solomon,—and which is yet, blessed be God, destined to far surpass in splendor and magnificence all the cities of the world, or all that it ever yet has been. The great focal point of this sublunary sphere, possessing the most dazzling, alluring, and powerful attractions to all admirers of the *truly* sublime and beautiful, the glory and "joy of the whole earth,"—amen.

"The kings of the earth, and all the inhabitants of the world would not have believed (as saith the prophet) that the adversary, and the enemy should have entered into the gates of Jerusalem," (Lam. iv. 12,) to have seen it in its pristine days, when the God of Israel was its impregnable defence, and His glory was *visibly* manifested, shining between the golden cherubims, even His shekinah presence. But the enemy did enter, notwithstanding when it was more fully given into the hands of the Gentiles. And this was more signally accomplished, "in the 9th year of Zedekiah, King of Judah, in the 10th month, came Nebuchadnezzar, king of Babylon, and

all his army, against Jerusalem, and they besieged it, and it came to pass when Zedekiah, the king of Judah saw them, and all the men of war, then they fled and went out of the way of the city by night. But the Chaldeans pursued after them and overtook them in the plains of Jericho, and when they had taken him, they brought him to Nebuchadnezzar, king of Babylon, to Riblah, in the land of Hamath, where he gave judgment upon him. Then the king of Babylon slew the sons of Zedekiah in Riblah, before his eyes; also the king of Babylon slew of the nobles of Judah: moreover he put out Zedekiah's eyes,—and bound him with chains, to carry to Babylon. And the Chaldeans burnt the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem." Jer. xxxix.

But this was not without a just and righteous cause from God as "all of his works are done in truth," and He "doeth whatsoever pleaseth him." For, even this king Zedekiah, the very last one who wore the royal crown of "the house of David" we learn, "did that which was evil in the sight of the Lord according to all that Jehoaichin (his predecessor) had done. For through the anger of the Lord it came to pass in Jerusalem and Judah, till he had *cast them out from his presence.*" "For the sins of her prophets, and the iniquities of her priests, that have shed the blood of the just in the midst of her."—See Ezek. xxi. 25, 26; 2 Chron. xxvi. 11-19; Jer. lii. 22; Lam. iv. 61.

We repeat, this point of time in the past defines the beginning of the treading down. Here is the point then, where Jehovah cedes to the monarch of Babylon, the great representative of all mere earthly governments, universal and unlimited dominion, for a good reason best known to himself. As he "worketh all (these) things after the council of his own (blessed) will." And in many instances "giveth *not account* of any of his matters," yet assured us however, in his word that "all *things* shall work together for good to those who love God,"

and are called according to his purpose. Amen.

This conferment of universal sovereignty to the King was also known to Daniel, who confirms to him in the following words, "Thou, O King, art a King of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, and the beasts of the field, and the fowls of heaven, hath he given into thy hand, and hath made thee ruler over them all."—"It is thou, O King, that art grown strong; for thy greatness is grown and reacheth unto heaven; and thy dominion to the end of the earth." Dan. ii. 37, 38; iv. 22.

And furthermore, we would observe in regard to this, that though here is universal dominion granted, yet the duration of that dominion is limited.—Mark, it is never affirmed of his kingdom, or the kingdoms of his successors, "And of his kingdom there shall be no end." "Whose kingdom is an everlasting kingdom." And, "whose dominion endureth throughout all generations." One that "shall not pass away—(nor) be destroyed." While the respective constituents or subjects might possess it for ever, even forever and ever: no, this long age belongs exclusively and alone to the kingdom with which we find it connected in the divine records, even that kingdom which the God of heaven is about to set up and permanently establish, over which the glorious Messiah, David's greater son—the one greater than Solomon (Matt. xii. 42), the holy Anointed and Coming One, the man of Jehovah's right hand, the Branch whom he has made strong for himself, to accomplish all his pleasure. (Ps. lxx. 15; Acts v. 21; vii. 56.) shall preside, shall set upon his throne clothed in the royal ermine of heavenly hue, a priest and king after the order of Melchizedec, and "rule in the strength of Jehovah, and in the majesty of the name of the Lord his God." Ps. cx. 5; Micah v. 4.

"Jerusalem shall be trodden down of (or, by the) Gentiles." It is obvious, then, and clearly apprehended what this

treading down means. That the Holy City and her people should submit and become tributary to the tyrannical rule and arbitrary sway of the surrounding nations until a certain time, even "until the times of the Gentiles be fulfilled." That is to say, Jerusalem shall continue to be held in ignoble subjection, and trodden down by these powers until the allotted period granted them in the divine economy for a wise and benevolent purpose by the God of heaven, shall be fully consummated. Till these times are completed, which as we previously remarked occupy that prominent space in the prophetic chart, including the 4 universal monarchies of antiquity symbolized in the great image, and portrayed under the figures of 4 wild beasts.—Daniel informs us clearly in reference to this important point of time—the completion or filling up of the cup of Gentileism, and how the last vestiges of this power, and their corrupt systems, are to be disposed of. He traces the great image from the golden head down to the very extremities of its toes, i. e. unto the fourth and last kingdom (Rome Papal) in its divided state, and says to the trembling monarch who listens to his divine interpretation with the most profound attention,—“Thou sawest till a stone was cut out without hands, which smote the image upon its feet that were of iron and clay, the brass, the silver and the gold, broken to pieces together, and became like the chaff of the summer threshing-floor; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain kingdom, and filled (extended throughout) the whole earth.” They end, then, we observe, through the violent process of smiting by the stone power symbolizing “the kingdom of our God and the power of his Christ.” “He is the Rock,” and will “smite the nations and rule them with a rod of iron.” They are at once reduced to the mere consistency of dust, and with the tempest of God's fury are carried away, annihilated, if you please, blotted out of existence, like the fearful

doom that awaits the wicked, to be no more forever. Amen.

"Jerusalem shall be trodden down (then) of the Gentiles *until* the times of the Gentiles be fulfilled"? What then? Why it is evident from the general tenor of the Scriptures, the writings of the prophets, the very words and nature of this prediction, that important events in quick succession will follow the completion of these times. Events having a special bearing and reference to Jerusalem: there is one saying of our Lord touching this to which we would advert, showing conclusively that after a time, the times we are here considering, that that desolated city, place and people,—even "the desolations of many generations," "after so long a time" would finally recover its long-lost estate and favor with God. We allude to the Savior's language on the occasion of his beholding the then-doomed city, and weeping over it, particularly the closing words of his valedictory, "*Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.*" Matt. xxiii. 37-39. There is a touching pathos runs through these few verses which is truly beautiful, so characteristic of Him from whom they emanated.—Peruse them carefully, and drink in that blessed spirit which pervades them. It is the spirit of love, peradventure its transforming powers may strike a chord that has been lying dormant, attuning it to a more harmonious at-onement with God and his purpose, "and let Jerusalem come into your mind." Jer li. 50. We return, "Ye shall not see me henceforth, until ye shall say blessed is he that cometh in the name of the Lord." This implies that the Son of God did not intend to take his leave for ever, but that he would return at a future day and meet with a welcome reception, even be hailed with loud and joyful "Hosannah's Blessed is he that cometh in the name of the Lord: blessed be the kingdom of our father David, that cometh in the name of the Lord: hosannah in the highest." But for proof of these things whereof we affirm, we shall proceed,

2. To examine a few passages of

God's precious word, which we conceive defines the same point of time, and may be regarded as parallel Scriptures pointing to one and the same important period for the object of their accomplishment.

"To the law and the testimony, if they speak not according to this word, it is because there is no light in them." And this we shall endeavor to do, adhere strictly to the law and the testimony."

The first passage then, which shall claim our attention is found in Isa. x. 12.

"Wherefore it shall come to pass, that when the Lord hath performed his whole work upon Mount Zion and on Jerusalem,—I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks."

When the Lord hath performed his whole work, i. e., when he has fully executed the work of judgment, and accomplished all his threatenings upon Judah and Jerusalem, as it is written in the law of Moses and in the Prophets, (See Deut. xxviii.; Jer. xv.;) when this is fully brought to pass, which will be at the precise termination of the period mentioned in our text. Then what follows as one of the inevitable consequences? Why, thus saith the Lord, "I will *punish* the fruit of the stout heart of the king of Assyria, and the glory of his high looks: for he saith by the strength of my hand have I done it, and by my wisdom, for I am prudent,—I have removed the bounds of the people (Israel) and have robbed their treasures, and I have put down the inhabitants like a valiant man." This, the proud Assyrian has been doing all along, in a primary sense, from the golden head, and will accomplish more fully just before the end of his wild career. And mark, here in this connection the graphic description given by Daniel of the 4th beast "having eyes like the eyes of a man, and a mouth speaking great things." And how accurately does this tally with the conceited self-congratulation of the Babylonian monarch, "the king spake, and said, is not this great Babylon that I have built for the house of my kingdom, by the might of *my* power, and for the



honor of my majesty." Dan. iv. 30. The king of Assyria here designates a character. It is answerable to Pharaoh, to Nebuchadnezzar, to our past oppressors, to the present tyrannical ruling despots of the earth, the Gog power of Ezekiel, the Dragon power of the Apocalypse, &c. A few passages will make this clear, to which it may be well to recall the mind.

"O Assyrian, the rod of mine anger. Therefore, thus saith the Lord God of hosts, O my people that dwellest in Zion, Be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt." See Dan. xi. 41-45; Isa. x. 4, 24-27.

"I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them (the Israelites) and his burden depart from off their shoulders."—Isa. xiv. 25. How clearly do those texts, with their contexts, harmonize with the whole subject matter of discourse. We find that this Assyrian character after fulfilling his mission, is dealt with by the Lord like Nebuchadnezzar after the 70 years captivity of Israel. There is a similarity which is truly remarkable. We observe that these judgments of God overtake him in the *end* of this age, as we find in the last verse of this chapter, for there we read, "What shall one then (at that time) answer the messengers of the nation?" Why? "That the Lord hath founded Zion, and the poor of his people shall trust in it." And this is more fully affirmed by the following Scripture. "Then (at the above point), when the Lord hath founded Zion,) shall the Assyrian fall with the sword (Rev. xix. 15,) not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be utterly discomfited. And he shall pass over to his stronghold for fear, (i. e. he will attempt to escape seeing that many of his generals and officers are struck with terror and multitudes of his army begin to retreat) and his princes (mark, "he shall cut off the spirit of princes, he is terrible to the kings of the earth. Ps. lxxvi. 12),

shall be afraid of the ensign, saith the Lord, whose fire is in Zion, and his furnace in Jerusalem." Isa. xxxi. 8, 9.

We repeat then, that the king of Assyria denotes a character, and is answerable to all ungodly monarchs, and rulers, more especially shall we find its counterpart now in the present kings on the earth, they are the very embodiment of this proud and overbearing Assyrian spirit, and soon we may look to see it fearfully developed in one of the living emperors of Europe. But notwithstanding all their supposed security and expected triumphs in all their latter-day schemes, they are doomed to disappointment. And here it is, at this particular juncture of affairs, we have "a message from God," not unto "the sons of men," indiscriminately, but to "the kings of the earth," the present ruling sovereigns of Europe and the whole world.—It comes, O kings, in the authority and name of Jehovah whether you will hear or forbear. And, "this is the writing that is written," the superscription found upon all the governments and kingdoms, "*MENE, MENE, TEKEL, UPHARSIN.*" And "this is the interpretation of the things, *Mene*, God hath numbered thy kingdom(s) and finished it (them) *Tekel*, Thou art weighed in the balances (of the sanctuary) and found wanting. *Peres*, Thy kingdom(s) is divided and given to Him whose right it is to reign. And I will punish the fruit (the descendants) of the stout heart of the king of Assyria, and the glory of his high looks." "And it shall come to pass at that day, that the Lord shall punish the host of the high ones that are on high, and the *kings of the earth upon the earth*: and they shall be gathered together as prisoners are gathered in the pit." Isa. xxiv. 21, 22.

Together with this, and at this point of time, will the Lord of hosts "stain the pride of all (mere human) glory, and bring in contempt on the honorable of the earth." "And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day." Isa. ii. 17. Read the connection of this

passage, and observe how it synchronizes with the precise point of time when "the kings of the earth" are to be punished. See also Isa. xxvii. 1, where "leviathan the piercing serpent," is spoken of, which is emblematic of all the idolatrous and wicked nations of earth, though some may impudently claim to be christian. And in reference to whom God declares he will "with his sore, and great, and strong sword,—punish."

Then there is another important event growing out of this act, or which will transpire immediately subsequent to it, as you will find noted in this chapter,—and more particularly in the 6th, 12th and 13th verses, i. e., a highway is opened, and matters are all favorably adjusted for the return of the Jews, or literal descendants of Abraham. The great work of emancipation is now rapidly carried on through divine interposition. And they came, many which were ready to perish from the land of Assyria, and the outcast in the land of Egypt, to worship the Lord in the holy mount at Jerusalem." When Jehovah from henceforth "shall cause them that *come* of Jacob to take root, (and) Israel shall blossom and bud, and fill the face of the world with fruit.—See Hosea xiv. 5-7. Thus we find how big with interest to the people of God is the end of the period signified in the text. That it brings us to no less than the close of this dispensation, and opens up a new era, even "the world to come, of which we speak," and for which we look forward with pleasing anticipation.

Again, at this time when the "high ones that are on high" and "the kings of the earth" are to be summarily and justly dealt with by "our God, who is a consuming fire," for their wickedness and hypocrisy. That there is a message from him also comes in force to the multitudes of Christendom, and more especially to the priests of Baal, a messenger from God to them, and to which we must not omit to call their attention to. Observe, "the word of God is quick and powerful, sharper than any two-edged sword." And how much better is it to be slain with it now, while there is hope

of living again, than to be slain hereafter with that sword of *magnetic lightning* proceeding from the mouth of Christ in his coming military and warlike character, producing instant and eternal death? See Rev. xix. 15; compare Isa. xi. 4; 2 Thess. ii. 8. Acting upon the principle that "a live dog (Isa. xlvi. 10, 11) is better than a dead lion." We repeat, then, O ye priests of Baal, how much better is it to cease making void the counsels of God through your vain traditions, teaching for doctrines the commandments of men, and feel willing to be slain at once, submitting to God's word. But to the message:

"Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up 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. Howl ye shepherds (or pastors) and cry; and yallow yourselves in the ashes, ye principal (or leaders of the various flocks or congregations) for the days of your slaughter (or your days of slaughter,—margin) and of your dispersions are accomplished; and he shall fall like a pleasant vessel, and the shepherds shall have no way to flee, and the principal of the flock to escape. (Mark, many will say to me in that day, Lord, Lord, have we not prophesied in thy name,—then will I profess unto them, I never knew you.) Matt. vii. 22, 23. A voice of the cry of the shepherds, and a howling of the principal of the flock shall be heard; for the Lord hath spoiled their pasture, i. e. scattered their congregations, depriving them of their large salaries and fat livings, and the *peaceable habitations* are cut down because of the fierce anger of the Lord, Jer. xxiv. 32-36; Ezek. xiii.

(To be Continued.)

"Serve the Lord with gladness; come before his presence with singing."

"If thou faint in the day of adversity thy strength is small."

### The Day of the Lord.

A. B. ALLERTON TO J. MESSIMORE.

BRO. MARSH: In looking over the *Expositor* of Feb. 1, I notice a review of an article written by me in the December number. With your permission, I wish to examine the objection which is urged against my views by Bro. Messimore under the title, The Lord's Day. Bro. M. says, "having many years entertained the idea that the Lord's day has reference to the first day of the week."

Now we wish to know when and where he learned this; from the word of God, why truly there is not one text in the Bible that even hints that the first day of the week is the Lord's day. Many of us have entertained ideas and *preached and believed them*. But when we were called upon to *prove* our position from the *Word*, we have searched in vain for evidence to sustain our position. Now, if the first day of the week is the Lord's day, the Scriptures will harmonize on this point. Bro. M. mistates my position when he says that I assert first, that the Lord's day refers to the Seventh day, or *Sabbath*; and second, that it refers to the reign of *Christ* in his *kingdom*. My statement was this, that there was but two days in the *Scriptures* that were called the *Lord's day*; one of those *days* referred to the *Sabbath*, or the *Lord's rest day*; and my quotation from Exodus was not to prove that the Sabbath was the Lord's day, but this quotation was thrown in to prove the Seventh day to be the Sabbath.

I relied upon other testimony to prove the Sabbath to be the Lord's day. I then brought Isaiah's testimony to prove the Sabbath to be the Lord's day, which testimony is right to the point. Let us read it: "And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations: and thou shalt be called the repairers of the breach, the *restorers* of the paths to dwell in, if thou turn away thy foot from the *Sabbath*, from doing thine own pleasure on *my holy day*, and call the *Sabbath* a delight, the *Holy* of the *Lord*, honorable," &c.

I relied upon this passage to prove the Sabbath to be the *Lord's day*, which does as plain as language can be made to express it in the *first person*. Bro. M., in commenting upon Isaiah says, "Does the prophet here or anywhere else, call the Sabbath the Lord's day?" Nay, verily, he says it is not to be found within the lids of the Bible. Now I am unable to see any difference between the expressions, *The Lord's day*, or, *The day of the Lord*. In Isaiah the Lord is speaking in the first person. Now I would like to have my brother arrange this term in Isaiah, in the third person, and have it read otherwise than the Lord's day; it does not alter the meaning or the sense of the term in the least.

Take another example; God speaking in the first person, calls a certain people his; thus, "My people." Now, arrange this in the third person, his people, or the *people of God*, or God's people. I can see no difference in the meaning.

Bro. M. says the expression, *The Lord's day* is not at all synonymous in the sense with the *day of God*, The day of the Lord. Now I cannot conceive the slightest difference in the meaning of the following terms, God's day, or the Day of God, the Lord's day, or the day of the Lord. God's everlasting kingdom, or the everlasting kingdom of God; the faith of Abraham, or Abraham's faith; Abraham's seed, or the seed of Abraham. There cannot be the slightest difference in the meaning of these different terms. The preposition *of* is called by grammarians a possessive preposition, as it can supply the place of the possessive case, for example, *The Lord's day*, which can be read, The day of the Lord." Take another; God says My spirit shall not always strive with man, which can be read, the spirit of God shall not always strive with man, and still retain the same meaning, my brother's criticism to the contrary notwithstanding.

Bro. M. says, the Lord's day is a peculiar expression, the sense of which is to be determined by the associating words standing in connection with it.

Now, what words are there standing in connection with Rev. i. 10, that any one can come to the conclusion that John had reference to the first day of the week? I would as soon look for proof of keeping the first day, sacred in my brother's text in Genesis, I might as well assert that he (John) had reference to a particular day of the month: I can see no proof for either.

My brother repudiates my rules of synonymizing, and then takes his text in Acts xx. 7, which reads, "when the disciples come together upon the *first day of the week*, to break bread, &c., and then takes the term *Lord's day* in Rev. i. 10, and tries to prove that they are synonymous terms, which is opposed to all rules of synonymy. They cannot be made to mean the same thing. But, taking the general tenor of John's teaching, and it has reference to the coming of Christ, the breaking up of earthly kingdoms, the resurrection and the judgment, &c. Greenfield, in his Lexicon, translates it thus, Day of, or pertaining to the Lord; hence it could be rendered the day of the Lord, as properly as the Lord's day, and to my mind would retain the same meaning. The first day is not mentioned in this connection at all. If it were not for tradition that has come down to us through the dark age, we would not have known what day John commenced to have his vision upon and we might have studied the apocalypse from youth to old age and we would not have come to any conclusion so as to define the particular day of the week. And the same apostle in his gospel when speaking of any particular circumstance that transpired upon that day, he calls it the *first day of the week*, in contrast to all the other days of the *week*.

Bro. M. does not feel satisfied with the inferential testimony deduced from *one* passage of Scripture only, and in that they did not celebrate the Savior's death until the second day according to Bible time.—Acts xx. 7–11. And next he appeals to the fathers to prove his position, hence I conclude he has no Scripture to uphold him in his position; if so, he would have quoted it right at this

time, for it would have been right to the point.

I read in your rules of discussion that none but Bible questions, and the plain and literal *testimony* of the Bible can be admitted. But since he has appealed to the Fathers, instead of the *word*, permit me to follow him in his wanderings, for I do call it wandering, to leave the *Bible*, and appeal to the Fathers.

Bro. M. says the first disciples kept the first day sacred, in commemoration of his resurrection; and also celebrated his death, thereby devoting the whole day to the service of the Lord. This is Bro. M.'s *reason* for calling the first day, the Lord's day, because the disciples worshiped upon that day; this system of reasoning would make every day the Lord's day, for we read in the Acts of the Apostles that the disciples "*continued daily* in the Temple; and in breaking bread from house to house, and did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people; and the Lord added daily to the church such as should be saved." I fail to find a single command from Christ or his apostles to keep the first day, sacred, or in commemoration of his resurrection, or his death. The great teacher who taught as never man taught, has given the church memorials to keep in mind these two events, the breaking of bread, or the Lord's Supper, which the Savior in speaking of, says, as *oft* as ye do this ye do show forth the Lord's death till he come (I quote Paul, instead of Christ) as *oft* as ye do it—he does not say ye shall do it every first day to show forth his death—but as *oft* as ye do this, we have baptism as a memorial of his resurrection. Rom. vi. 4, "Therefore we are buried with him by baptism into death, that like as *CHRIST* was raised up from the dead by the glory of the Father, even so, we also should walk in newness of life." Read the 5th verse. Can we add memorials that will more fitly represent his death or resurrection? Will the keeping of a certain day add to these memorials! I think not; the day has nothing to do with them; it is the

events themselves that bring to view his death and resurrection; and not the particular days with which these events are associated.

Bro M. appeals first to Ignatius; what does he say in reference to days? what did he write to Polycarp? He says: "Be every day better than another."—Mosheim says he wrote, A. D. 100. I cannot glean from this expression, "Be every day better than another," that he had any particular reverence for the first day.

Next is Justin Martyr. Jerome never mentions him, says Mede; being afraid of the authority and antiquity of the man.

Bro. M. next refers to Eusebius; according to many of the ancients his testimony is not to be relied on. Dr. Elliott, Mr. Brook, and Prof. Stuart affirm that he disparaged the authority of the Apocalypse, and insinuated that it was the work of Cerinthus. Eusebius would prove too much for my brother. He would take the only passage in the Bible where the term Lord's day occurs; hence he proves nothing. Eusebius wrote in the year A. D. 325; he was a miserable expounder of the Scriptures,—for he quotes Ps. xlv. 9, 10; Isa. xxxv. and other millennial prophecies as being fulfilled in the Constantian glory of the church. The city built by the Emperor at Jerusalem with the church of the holy sepulcher, he suggested was the new Jerusalem of revelation; which was indeed, as Burnett exclaims, a wonderful invention. Then were the Waldenses; they kept the seventh day as a day of rest; they lived in the valley of Piedmont; they are said to have looked upon the Romish church as the antichrist. They lived at the same time or immediately after the apostles. This testimony does not prove that the first day was invariably observed as being *sacred*. And as late as the year A. D. 321, Constantine according to Gibbon, issued a decree that Sunday should be observed; this proves that it was not observed throughout the churches at that time: according to historians Parliament was held in England on Sunday until the time of Rich-

ard II, when at the instigation of the Roman church, it was adjourned till the following day. This does not tell very much for their keeping a first day sacred.

If the Fathers are a correct guide,—then I can prove almost every doctrine that has been taught by the Romish ch. Paul says that the spirit of antichrist was at work in his day. And provided we could have the writings of all the persons that lived contemporaneously with the Apostles, they would be no guide for us. They were not *inspired*, hence not *infallible*. "All Scripture is given by *inspiration* of God, and is profitable for doctrine, for reproof (if a person does not keep the first day holy, where is your Scripture to reprove that person) for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

Paul says, in Gal. i. 6, "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 of Christ*. But though we or an angel from heaven preach any other *gospel* unto you than that ye have received, let him be accursed." So we see from this that the apostles' teachings were perverted while they yet lived; and taught men to beware what they preached, and what they believed. And we should be doubly careful about mixing our pre-conceived notions and opinions with the word, and then try to prove by the Fathers that it is all Scripture. Bro. M., let us stick close to the word that liveth and abideth forever; for when we leave that, we are at sea without a compass, and know not where we shall land.

Now, let Paul give his testimony in regard to the observance of days, it is right to the point, "One man esteemeth one day above another; another esteemeth every day alike; let every man be fully persuaded in his own mind." Rom. xiv. "Ye observe days and months, and times, and years. I am afraid of you, lest I have bestowed labor upon you in vain." Gal. iv. 10. This testimony is

against the observance of days, and times and years, &c. Paul wrote this about A. D. 64.

Now, if Paul ever intended to teach the sacredness of the first day, there would have been a good time for him to have made his intentions known; but he makes a clean sweep of the observance of days Sunday or first day not excepted.

This is a question that has been agitated a great deal for some time past,—and I have examined my Bible thoroughly upon this point; and I cannot find any Scripture that teaches me to observe any day as holy or sacred in this dispensation. And now for my own benefit and for others who are interested in this investigation, I wish to ask a few questions, which I would be glad to have any one answer through the *Expositor*, *scriptural answers wanted*, for we profess to take the Bible for our rule of faith and practice. In what book, and in what chapter and verse, is the Scripture to be found that teaches us to keep holy the day on which Christ rose from the dead? Wherein does the observance of the first day of the week memorialize Christ's resurrection? Where is the Scripture to be found which calls the first day of the week, *The Lord's day*? When has Christ or his Apostles commanded their followers to observe any day as holy time, since the shadowy system was nailed to the cross?

Bro. M.'s criticism on my quotation from Rev. i. 9, is correct. But neither John nor the church *was literally* in the Kingdom, so the text remains good for what I intended it to prove.

As regards Bro. M.'s text found in Genesis, I have no comments to make upon it; but when he undertakes to prove the binding obligation of the *first day* of the week upon Christians, I think he will have to use texts that have more proof to that effect, than the one which he quoted in Genesis has to mine.

Yours, praying that we may have our joints girt about with truth, and having on the breast-plate of righteousness, and our feet shod with the preparation of the gospel of peace,  
A. B. ALLERTON.

Rural, Wis.

## POETRY.

"Let the inhabitants of the rock sing!"—Isaiah

(Original.)

### Truth.

Truth is a gem of heavenly birth,  
And naught of earth is like it;  
And those who feel its precious worth  
Will sacrifice to win it.

We know the diamond's luster fair,  
Is coveted by many;  
And rubies in their beauty rare  
Are scarce refused by any.

Yet truth which far exceeds them all,  
Lies hidden and neglected;  
And those who dare its worth recall  
Are by the world rejected.

But what care we, my brethren, dear,  
For fame or earthly pleasure,—  
So we but labor faithful here,  
To win that heavenly treasure?

It will secure for us a home,  
Where *death* can never enter:—  
Where *life* surrounds in youthful bloom,  
From center unto center.

EMMA FISHER.

Vienna, Wis.

(Original.)

### Lines

In Memory of Mrs. Matilda Eno, who died at her residence, Lysander, N. Y., Oct. 18, 1857.

Death! Death! How mysterious  
Is thy silent power!

Wilt thou ne'er  
Wake again, sweet friend? Must thy  
Pure life, and meek and Christian faith,  
Avail thee nothing? Must sorrowing tears,  
(The sweetest tribute desolate hearts  
Can give to thy dear memory,) fall  
O'er oblivious grave? And, can the grief  
That fills the hearts of those that  
Owned thee, Wife and Mother, find  
No solace, in the thought that thou  
Wilt live again? Is there nought  
Of all thy noble virtues, truth, and  
Love, that wreath'd thy life's pathway,—  
Left us?

Yes, thy memory,  
Engraven upon heart's tablet  
Of many friends,—doth live,  
A bright, beacon star, to high-souled  
Thought, and Christian faith:

And to him, who  
In days of yore did win thy

Heart's first love,—thy mem'ry seems  
The brightest flowerett-wreath  
That thought can dwell upon :  
And those whom thou didst learn  
To lip the sweet, hallowed "mother,"  
In hours such as solitude  
Doth oftimes lend ; rehearse  
Thy sacred name, and bless thy  
Memory.

But, O, the glorious  
Truth, that thou wilt live again !  
(Tho' loathsomeness and ruin  
Of the grave doth hold thee in its  
Dark embrace)—Is triumphant yet ;  
And we know, thou'lt find an answer  
At the calling of the Master, and  
In the Resurrection morn thou'lt be  
By Him remembered.

Farewell ! farewell !

Thou lov'd one ! In this dark,  
Dreary earth, we ne'er shall meet  
Again : but, O may our soul's  
Faith, like thine, be such that  
We all shall gather round the throne  
Of Him who has the power, and will  
Restore us Eden and Life  
Immortal.

E. F. P.

Lysander, N. Y.

### Oh, May we Love the Bible !

Oh, may we love the Bible !  
God's holy book of truth,  
The blessed staff of hoary age,  
The guide of early youth ;  
The lamp that sheds a glorious light  
On else a dreary road ;  
The world that speaks a Savior's love,  
And shows the way to God !

Oh, may we love the Bible !  
For it alone can tell  
The way to save our ruined souls  
From Satan, sin and hell :  
In words of truth it tells us how  
We may now look to heaven—  
That if we trust in Jesus' blood,  
Our sins are all forgiven.

Oh, may we love the Bible !  
That tells of Jesus' love ;  
Who came to earth for us to die,  
And pleads for us above :  
Who bore our sins of every dye  
Upon the cursed tree,  
And sent the Holy Spirit down,  
That sinners may be free.

Oh, may we love the Bible !

The deepest, richest mine,  
All filled with brightest gems of truth  
For men of every clime.  
The guilty sinner here may learn—  
The Gentile and the Jew—  
To wash his robes in Jesus' blood  
From sins of every hue.

Oh, may we love the Bible !  
For which the martyrs died,  
And spread the glorious truth of God,  
Wherever men reside ;  
It tells the dying how to live,  
When time has passed away,  
And walk with God in robes of light,  
Through realms of endless day.

Oh, may we love the Bible !  
And shun the crafty tongue  
That would this treasure take away,  
And leave our souls undone ;  
That would consign poor mortal minds  
To gloom of endless night :—  
May we "maintain the truth in love"—  
And "God defend the right."

Original.

### Determination.

Through fire, through water, wherever it lead,  
I still must press on in the heavenly race ;  
Through torrents of blood, if so decreed,  
All danger and trouble I'll valiantly face.

My Savior shrunk not from the shame of the  
cross,  
He to death was obedient, that man he might save ;  
My pattern was he : I will therefore count loss,  
All else but my Jesus, so loving, so brave.

Now girded and fearless in the race let me run,  
No weariness hinder : no danger dismay :  
When I have strove to the end, and the battle  
have won,  
I shall meet, with Messiah at the great rising day.  
Then troubles and conflicts no more I shall have,  
No cares and no sorrows around me assail ;  
For I shall have triumphed o'er death and the  
grave,  
At the portals of *hades* no more shall I wait.  
SUSPICO.

Geneva, Ill.

### The Advent Near.

[TUNE—*Over the Mountain Wave*.]

List to the joyful news sounding so clear,  
O'er the hills through the dales Jesus is near ;  
Hark, how it wafts along thro' earth's domain !  
Quick, prepare soon to share Heaven's bright  
reign,

*Chorus:*

Pilgrims and strangers here we'll ever roam,  
Till our Lord shall reward and bring us home.

Swiftly the tidings roll onward with speed,  
To the believers soul joyful indeed ;  
Soon will the reaping time fully have come,  
Saints will all great and small, be gathered home,  
Pilgrims and strangers, &c.

Lord, let thy kingdom come, we'll ever pray,  
Soon take thy children, O haste the day!  
Lift up your heads, ye saints, banish all fear,  
Signs proclaim, Jesus' reign, Judgment is near.  
Pilgrims and strangers, &c.

THE LILIES.—A traveler in Palestine says: "Not far from the probable site where the Sermon on the Mount was delivered, our guide plucked two flowers, supposed to be of that species to which our Lord alluded when he said, 'Consider the lilies of the field.' The calyx of this giant lily resembled crimson velvet; and the gorgeous flower was of white and lilac, and truly no earthly monarch could have been 'arrayed more gloriously than one of these.' Such is the testimony of nature to the words spoken by our Lord."

**The Gospel in China.**

Mr. Meadows, Chinese interpreter in her Majesty's civil service, writes:—

"The Eastern Prince has stated, in writing, that under the rule of the Tae Pings, the Bible will be substituted for the Sacred Books of Confucianism, as the Text-book in the Public service Examination."

The above remarks are made by Mr. Meadows: "I fairly despair of imparting an adequate idea of the importance of that resolve of the Tae Pings, or of the immense significance which it gives to the piece of yellow shading in the middle of the accompanying map of China. Upon the gradual extension or diminution of that piece of shading, during the next ensuing years, it depends whether or not in a prosperous population of 360 millions of heathen, all the males who have the means, and are not too old to learn—all the males, from boyhood to 25 or 30 years of age, who can devote

their time to study—will be assiduously engaged in getting the Bible off by heart, from beginning to end. Should the thing take place, it will form a revolution as unparalleled in the world for rapidity, completeness and extent, as is the Chinese people itself for its antiquity, unity and numbers."

A great variety of concurrent and independent testimony, subsequently received, confirms the above statement of Mr. Meadows, and places it beyond doubt, that so far as regards their literary examinations, the Bible is the text-book of the insurgents.

The *Times* correspondent, in a letter dated Oct. 7, after alluding to rumors of important successes on the part of the insurgents, not yet confirmed, adds, "What is quite certain is, that Tae Ping Wang continues to tolerate every form of Christianity within his own dominions, and is issuing edicts for the protection of commerce and transit, and other wise purposes, as an established emperor ought."—*Church Missionary Intelligencer*.

**"Religious Journals."**

Sectarian journalists are thorough-paced party hacks; and write for the promotion and defence of party interests. Such people know well what suits the taste of those for whom they write; for a sectarian journal is not an instructor of the people, but an index of the sentiments of the denomination in which it circulates.

**The Great Point of Duty.**

As in the time of Luther the great point of duty for every man to emancipate himself from the chains of superstition, so the great point of duty now is to free ourselves from the subtle, and therefore more delusive dangers of infidelity. There is no safety apart from the written word, "the engrafted word is able to save the soul." An enlightened faith in this is the first step towards the approbation of God.



## EXPOSITOR AND ADVOCATE.

"THY WORD IS TRUTH."—JESUS.

ROCHESTER, N. Y., MARCH 15, 1858.

**The Christ, the Son of God.**

As *Messiah*, in Hebrew, *Christ*, in Greek, and Anointed, in English, are words of the same import, this form of expression, therefore, in our heading, which is of frequent occurrence in the New Testament, may be stated thus,—*the anointed, the Son of God.*

To anoint literally—was to consecrate anything by pouring oil upon it. Jacob anointed a pillar of stone by pouring oil upon it. Gen. xxviii. 18; xxxi. 13. Moses anointed the priests with the holy oil.—Ex. xxix. 7; xl. 15, 16; Lev. viii. 12.—Also the tabernacle, the altar, &c., with the same oil. Lev. viii. 10, 11. Kings were anointed with oil when called to the throne of Israel. 1 Sam. x. 1; xv. 17; xvi. 13.—And Elijah was told to anoint Elisha for the work of a prophet of the Lord. 1 Kings xix. 16. These persons and things were *the anointed*, as follows: *the anointed pillar, the anointed priest, the anointed king, altar, &c.* Yet neither was *the anointed Son of God.*

Through the knowledge of the truth and the spirit of righteousness, Christians are anointed or consecrated to God, (2 Cor. i. 21; 1 John ii. 20–27,) and with propriety may be called the anointed ones, or separately, *the anointed disciple, &c.* Yet, no one, in the highest sense, is *the anointed Son of God.* Such disciples possess the nature of their earthly father Adam, which is mortal, and must be changed to the divine, immortal nature of God their heavenly Father, before they can be the perfected sons of God. The Son of God has attained to this nature, consequently has the nature of his Father, and therefore is emphatically *the Son of God, or the anointed Son.* Their anointing is limited, but Jesus their elder brother received the Spirit without measure, or in its fulness, thereby constituting him in a higher sense *the anointed.* Their anointing consecrates them

to truth and righteousness; whereas, the Lord Jesus by anointing was not only dedicated to pure holiness, but was set apart to the high offices of *prophet, priest, and King.* Hence he is *the anointed* in a sense pre-eminently above his fellows. Heb. i. 9.

The fact that Jesus of Nazareth was *anointed*, did not prove him to be *the anointed King of Israel*, and legal heir to the throne of David. The person possessing this right must be *the Son of God.* No other claim, if possible, from an anointed angel, would be valid. He must be *the Son of God.* Thus the prophets have predicted. David speaks of God's Son as "*his anointed,*" (Ps. ii.; vii.) and Paul in referring to the same prophecy, applies it to the Son of God, and says that God has anointed him above his fellows. Heb. i. 8, 9. Isaiah foretold that the King who was to reign over the house of Jacob forever, must be "*a son*" (Isa. ix. 6, 7,) and that he would be anointed with the Spirit of the Lord. (Isa. lxi. 1–3,) which last prediction Jesus applied to himself soon after this anointing was received at his baptism. See Luke iv. 16–21.

In perfect agreement with these and other similar prophecies touching this case, is the testimony of the New Testament on the same subject. The *specific* point which is specially proved in the case is, that Jesus of Nazareth is *the Son of God.*

1. *The annunciation to Mary.* She was assured that her promised son should "*be great,*" and be "*called the son of the Highest,*"—that "*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.*" Luke i. 32, 33. Thus the angel Gabriel and the prophets harmonize in this important matter: they show clearly that the *specific* claim to be fulfilled in Mary's son, to entitle him to the throne of David and kingdom of Israel, was that he was *the son of God.*

2. *His return from Egypt.* "*Out of Egypt have I called my son.*" Matt. ii. 15. This brief reference seems to have been

made for the express purpose of recognizing Jesus as *the son of God*.

3. *His baptism*, at which time "the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him, and lo, a voice from heaven saying, This is my beloved Son, in whom I am well-pleased." Matt. iii. 13-17. How great, how transcendently glorious! was this anointing "with the holy spirit and power" (Acts x. 38) of *the Son of God*. While he meekly knelt in prayer, surrounded by wondering thousands, that all might understand and believe, as it were, the ever blessed and eternal Father, in the descent of the Spirit, laid his hand on the head of his Son, and proclaimed with his own voice, "THIS IS MY BELOVED SON in whom I am well pleased." This descent of the Spirit and this voice were not seen and heard to prove that Jesus was *the anointed*, but that he was *the son of God*. He was not anointed previous to this time, but he was the Son of God, and to convince the Jewish nation of this important fact, God thus anointed his beloved Son in their presence.

4. *His temptation*. "If thou be the Son of God, command that these stones be made bread," and "cast thyself down" from the pinnacle of the Temple. Matt. iv. 6.—The tempter well knew that Jesus claimed, and that God had declared him to be the Son of God, hence he assailed him on this specific and all-important point. The demons also equally understood that this was the high character of the Nazarene;—"for they cried out, saying, what have we to do with thee, Jesus, thou son of God?" "thou art the son of God." Matt. viii. 29; Mark iii. 11.

5. *Christ's own declaration*. "I said I am the son of God. If I do not the works of the Father, believe me not [that I am the son of God]. But if I do, though ye believe not me [my declaration that I am the Son of God] believe the works,' viz.: the miracles he performed in confirmation of this important fact. John x. 37, 38.

6. *His transfiguration*. The important object of this grand miniature exhibition

of the glory of the Christ and his kingdom was, to confirm the Apostles in the faith that Jesus of Nazareth was the son of God, for the Father proclaimed on the occasion, in an audible voice, as he did at the baptism of his Son. "THIS IS MY BELOVED SON: HEAR HIM."—Mark ix. 1-7. If this endearing name is not the *highest* which God's beloved Son can bear, why did he not confer a higher title on him when imparting "honor and glory"—and "majesty" to him as he did at the transfiguration? If *the anointed*, as some contend, is the highest title of Jesus, and specially pertains to his kingly majesty power and glory, it is strange indeed, that God did not, on the occasion of the bestowment of these high honors, proclaim, THIS IS THE ANOINTED, &c. It was God's beloved Son on whom these honors were conferred in the mount of transfiguration, and they were thus bestowed to confirm the great fact that he really was *the Son of God*, whose word we should hear and obey. 1 Peter i. 16-18.

7. *His mock trial*. When before the Jewish council he was asked, "Art thou the Christ?" It seems that a direct affirmative answer to this question was not expressive of his real character, hence he gave them to understand that he was the Son of God, by telling them that "hereafter shall the Son of man sit on the right hand of the power of God," which his accusers understood to be saying that he was the Son of God; for they peremptorily inquired, "Art thou thou the Son of God? And he said unto them, ye say that I am." This admission was sufficient in their estimation to convict him of blasphemy, and render him worthy of death. Luke xxii. 66-71.—Had he professed simply to be *the anointed* Jesus of Nazareth, doubtless it would not have been deemed criminal in him, because to anoint persons for various purposes was no uncommon thing among the Jews; but to claim to be *the son of God*, was a sufficient cause of death in their estimation, for when Pilate said, "I find no fault in him," though Christ admitted that

he was the *King of the Jews*, they "answered him, We have a law, and by our law he ought to die, because he made himself the Son of God." John xix. 1-15.

8. *His crucifixion.* The nature of a father and son is the same. If the one is immortal and undying, so is the other, and *vice versa*. As God cannot die, his Son must be undying also, or their natures would not be one. The Jews seem to have well-understood this, when they charged Christ with blasphemy, who, as they supposed, was a mere mortal man,—yet he professed to be the Son of God, thereby "making himself equal with God:" equal in nature, as every son is thus equal with his father. See John x. They did not, however, understand that Christ's nature must be changed by the process of Death and Resurrection, from a mortal to an immortal nature, or that he must be "born from the dead," before he could be made partaker of the divine nature of his Father, and become his son in immortal perfection. Here is where they stumbled: Christ taught and demonstrated by mighty signs, that he was the Son of God, and at the same time said he must die. This seeming contradiction, in their blindness, the Jews could not reconcile with their views of the undying nature of the Son of God, as taught in their prophecies. They supposed that God would take care of his Son, in whom he delighted, as predicted in Ps. xxii 8, which they tauntingly repeated when Christ hung on the Cross, "If thou be the Son of God, come down from the cross. He saved others: himself he cannot save. If he be King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now [as he has promised concerning his Son, in Ps. xxii,] if he will have him [for his son]; for he said, I am the Son of God.'" Matt. xxvii. 39-43. God did deliver his Son, not, however as the Jews demanded, but as God had promised, viz.: from death, so that his soul did not see corruption, thereby demonstrating not only that God is "the God and Father of our Lord Jesus Christ," (1 Peter i. 3),—

but declaring him to be the Son of God in his perfected immortal nature, which he obtained by a resurrection from the dead. Rom. i. 4. Had the Jews understood these important truths, they would not have rejected God's Son as they did, but have joyfully received him as their Redemer and King.

The testimony of the centurion and others with him, should not be unnoticed in this case. The specific point relative to the claims of the Nazarene, to which their attention was called at the tragical scene of his death, was that he was the Son of God; for they cried out, "Saying, truly this was the Son of God." Matt. xxvii. 54,

9. *His resurrection.* This is the climax of all the evidence in the case: if it were wanting, all the remaining testimony would not prove him to be the Son of God: for God's Son, and adopted sons and daughters are as sure of eternal life as that God their Father is able to give it to them. He would fail to be their Father and God if he did otherwise, for a benevolent father will do all in his power for the welfare of his beloved children. "God is not the God of the dead, but of the living."—therefore his children must live forever. Christ is his well-beloved Son; hence it was "not possible that he should be holden of" death, not only for this reason, but because his Father had sworn with an oath to raise him up to sit on the throne of David.—Acts ii. 22-32. If this promise and oath had not been fulfilled in raising Christ from the dead, all his claims as the Son of God would be false, and the power of death would still be upon him, thereby proving him to be a deceiver, as the Jews supposed he was; possessing nothing more than a mortal nature; perishing himself, and with him all who had centered their hope of life in him. 1 Cor. xv. 13-19. But, "blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead," (1 Peter i. 3), thereby declaring him to be "THE SON OF GOD WITH POWER." Rom. i. 4.

Thus the evidence is clear, overwhelming and complete, that Jesus of Nazareth in his highest, most majestic, honorable, powerful and undying character is THE SON OF GOD. There is no doubt, no contingency in the case; for it is proved beyond the reach of cavil. As the Son of God he was born, as such he was taken to and from Egypt, as such God anointed, honored, glorified and proclaimed him. Demons confessed him to be the Son of God, the Jews crucified him for making this high profession, and God sealed the truth of the claims of his Son by raising him from the dead.

10. *The testimony of the apostles.* With the foregoing array of infallible evidence at their command, and empowered to confirm the truth of the same by miracles which God performed by them, the apostles went forth into all the world to preach the gospel to every creature, a prominent theme of which was that Jesus the Christ is the Son of God. Hence, Mark prefaces his record thus, "The gospel of Jesus Christ, the Son of God." Mark i. 1. John says of the signs wrought by Jesus, that they were "written that ye might believe that Jesus is the Christ, the son of God."—John xx. 30, 31. And immediately after the conversion of Saul, "Straightway he preached the Christ, [or. the anointed] in the synagogues, that he is the Son of God."—Acts ix. 20. See also Heb. iv. 14;—1 John v. 9–20.

The form of expression, if we mistake not, is uniformly, "the Christ, the Son of God," and never, the Son of God, the Christ. To give prominence to the word, *anointed*, above the word *Son*, makes the *anointing* superior to the *anointed*. It is deriving the highest title from the *act* of anointing, instead of from the *anointed*,—who *inherited* his highest name from his Father, viz.: *the Son of God*. "He hath by inheritance obtained a more excellent name than" even the angels bear. Heb. i. 4, 5. No other name excepting that of the eternal Father is higher than, *the Son of God*. It is the root from which all other names or titles of Christ are derived. He must be *the*

to be the *heir* of all things." He must be *the son*, in order to be the prophet, priest and king, as predicted of him in the Scriptures. We will now notice some other important things pertaining to this subject.

*The Son of God was anointed by his Father.* "Thy God hath anointed thee." Ps. xlv. 7; Heb. i. 9. "The Lord hath anointed me." Isa. lxi. 1; Luke ix. 18.—"Whom thou hast anointed." "God anointed Jesus of Nazareth."—Acts iv. 27; x. 38. This grand imposing and important act was performed, as we have previously shown, at the baptism of Jesus, when his Father proclaimed him to be his well-beloved Son.

*The Son of God was anointed with the Holy Spirit.* See the passages last quoted. He not only received the Spirit in its divine fulness, but it visibly descended in the form of a dove, upon him, thus consecrating and qualifying him for all the high offices he was appointed to fill.

*The Son of God was anointed to preach the Gospel.* Isa. lxi. 1; Luke iv. 18. This anointing not only consecrated him to the work of a preacher of righteousness, but to the office of a prophet also, both of which he filled during his ministry in the flesh.—He spake as never man spoke, and foretold future events with divine accuracy, thereby giving the strongest assurance that he was that teacher and prophet which Moses said the Lord would raise up among the Jewish people. Acts iii. 22.

*The Son of God was anointed to be a Priest.* "Christ glorified not himself to be made an high priest; but he that said unto him, thou art my son, To-day have I begotten thee," saith also in another place, Thou art a priest forever after the order of Melchizedec." Heb. v. 5, 6; Ps. ii. 2–7; cx. 4. As our great high priest he has offered to God the great antitypical atoning sacrifice for sins, by his own death; has ascended to the right hand of God, there to appear in the presence of God to make intercession for his people.—When this work shall be accomplished, he will come again to this world, and officiate as *Priest-King*, after the order of Melchizedec, on his throne. Zech. vi. 12, 13.

*The Son of God was anointed to be a King.* "Yet have I set [or anointed, margin] my king upon my holy hill of Zion." Ps. ii. 6. Though he has been anointed for this high office, he will not officiate as King until he shall leave his Father's throne where he now is, (Rev. iii. 21) and come and take his seat on the throne of David on Mount Zion in Jerusalem, in Palestine. Isa. ix. 6, 7; Luke i. 32, 33. He is now king *de jure*, by right; and not *de facto*, in fact. The king is born, and anointed, but his glorious coronation has not yet taken place, nor his reign begun; but the day for their occurrence is nigh at hand. According to this view of the subject,

*Faith in the Anointed Son of God*, embraces him not simply or chiefly as the anointed king, which office he does not yet fill; but in *all* his offices, namely,—Prophet, Teacher, Priest and King. If it is of higher consequence to believe understandingly in the one than the other, it must be the first, for it is necessary to believe in, and be instructed by him as our Teacher and Prophet, in order to understand concerning his kingdom and reign. The Gospel reveals him as a teacher first, and then as a king; this is the order of an understanding faith in him. First, the anointed *Prophet*; secondly, the anointed *Priest*,—and thirdly the anointed *king*. The study of the first leads to a knowledge of "the first principles of the oracles of God,"—(Heb. v. 12); the second and third opens to the boundless field of unfading beauty and glory for the studious and admiring disciples of Christ, to enlarge their faith by an increase in the knowledge of the truth. They do not learn the higher branches of the christian science first, and the simple rudiments last, though the great whole, in the general outlines, may and should be drawn upon the divine chart, before their understanding at the time of their induction into the school of Christ. They are "babes" *children, unlearned* in many things pertaining to the kingdom and the anointed Priest-King, when they receive him as their instructor; hence they have

much to learn subsequent to that time.—First, "take my yoke upon you," and then "learn of me," is the counsel of the anointed Son of God.

*Faith in him, repentance, and baptism into his name* are required of those who would become the anointed sons and daughters of God, and joint heirs with his anointed Son. If they keep themselves pure, even as he is pure, they will have the blessed assurance that when he shall appear, they shall be like him (1 John iii. 2) in nature, for then they will be made immortal, as he now is. They will then be the manifested or perfected children of God, being the children of the resurrection, to suffer and die no more forever, and will be made kings and priests unto God, to take part with their great High Priest in the government, worship, joys and unfading glories of the kingdom of God. Rest not until you know that you are a son or daughter of God.

H. M. ALLEN.—We would rejoice to comply with your request, but cannot, as laborers are few: we have many similar Macedonian calls, but few of which can be complied with. Do the best you can, and may success attend you.

Bro. I. Hornaday, Clermont, Ind., writes that the brethren at Old Union were disappointed on account of Eld. L. H. Chase not calling there: they would be glad to have him and other teachers of the word visit them when they can, with the assurance that they shall be remembered in temporal things according to the ability of the lovers of truth there.

Bro. D. Maxcy, Springfield, Ill., writes—that the present is a favorable opportunity for doing good, by the preaching of a competent minister of the Gospel, in that city.

If we were to attempt to answer all the questions proposed, and an exposition of all the passages of Scripture on which our correspondents desire light, it would

occupy our whole time. We must therefore be excused for any seeming neglect:— and would comply with the wishes of correspondents with pleasure, if it did not necessitate the neglect of duties of higher importance.

Bro. E. I. Tousley, Bradford, Wis., Feb. 7, 1858, writes :

I would say through the *Expositor* that we should be glad to have some Gospel-minister come over and help us. I think much good might be done: the truth has never yet been preached here, but there are some that have become quite interested in the truth, by what they could learn from us, and the *Expositor*, and books that we have given them to read. We are very poor, but will do what we can to assist any one who may come. I think there would be friends raised up to the cause of truth who would be able to help in this matter. Perhaps Bro. H. V. Reed, or J. M. Stevenson will come. But it matters not who, if they do not shun to declare the whole council of God. If any wish to write to us, please direct to Fairfield, Rock county, Wis.

### The Treaty of Paris still Unfulfilled.

Russia is still pursuing her ancient policy. When beaten in war she endeavors to obtain the object in view by persistent encroachments, or a systematic evasion of treaty stipulation in peace. A recent and sufficiently remarkable instance of the kind was afforded by her conduct subsequent to the last war which she waged against Turkey alone, and in which she was so nearly successful. By treaty the Turkish principalities on the Danube remained as fully in possession of the Porte after as before the war, and the commerce of the Danube was to be perfectly free and unrestricted, but gradually intrigue so far extended the power of Russia in the principalities that the Chiefs came to look upon the Czar as their natural sovereign and treated the Sultan with contempt. So it was with the question of commerce. By

almost imperceptible approaches Russia in a short time became as completely the master of the Danubian mouths as if the river had flowed through her own territory. A fresh attempt to occupy an important point, which would have enabled her to regain the same commanding position, can scarcely fail to be remembered by our readers as having been made immediately after the Treaty of Paris was signed. In that instance diplomacy was thwarted by the rough dealing of the sailor, and months of unprofitable negotiation were saved by the simple expedient of laying a war vessel alongside the Russian encampment. At present, however, it does not seem probable that there will be either so speedy or satisfactory a conclusion arrived at. The Czar has the game entirely in his own hands, and is determined upon playing it to suit his own purpose. By the unfortunate disputes which have recently occurred between France and England relative to the Eastern policy, he is virtually placed in the same commanding position towards Turkey and the other nations bordering on the Black Sea as his father Nicholas occupied. His policy may be dangerous and eventually destructive to the peace of Europe,— but they will not interfere because the divergence of opinion upon other questions renders joint action for the purposes of resistance impossible. Thus, by a neglect to comply with the 12th article of the last treaty he succeeds in excluding from the Russian ports in the Caucasian territory, French and English consuls; who, in addition to their ordinary duties, would undoubtedly take notice of the extraordinary exertions now being made to bring the whole of Circassia under subjection; and they would as certainly report what they observed to their respective governments. That more importance than that usually attached to the subjugation of a few wild mountain tribes is felt in this case is evidenced by the efforts made to ensure success. We are told that since the termination of the Crimean war the whole available military strength of the Empire is directed to this one point. The informa-

tion received within a few days past of the defeat of one of the most warlike and renowned of these tribes is another proof of the sincerity of purpose with which Russia acts on her own behalf.

By the exclusion of those who would be enabled to give intelligence of the movements actually effected and contemplated, she has been so far enabled to carry on her designs in secret, and without let or hindrance. Lord Palmerston stated in the House of Commons that the Government had appointed its Consuls, and selected the ports to which they were to be sent; but that they could not be shipped to their different destinations because Russia had promulgated a set of regulations actually preventing the transaction of commerce in the Black Sea ports. Until she chooses to give permission of free will. England dare not stir; and in the meantime she opens a new military road to Constantinople, assumes a controlling influence over the warlike tribes of Asiatic Turkey, and reduces Persia to the condition of a province. It is now nearly two years since the treaty was signed and ratified, and members of the English Parliament have begun to get inquisitive as to whether it will ever be fully carried out, but so far the information obtained has been far from satisfactory. They are informed in substance that England cannot coerce Russia without the assistance of France, that France will not assist, and in the meantime the Czar is acting for his own peculiar benefit. The reply has begun to excite alarm. It shows how easily Russia may carry out all her plans of aggrandizement, and how readily she may open to herself the long-sought route to Hindoostan, and people have already commenced speculating upon the probability of another India war at no distant date with other enemies than the cowardly Sepoys of the Bengal army.—*Colonist.*

Since the above was written Russia has taken measures to cut a canal from the Caspian Sea to the Sea of Azoff, and from thence open an uninterrupted channel to the Black Sea, so that vessels of war can

pass through. In this latter sea a great number of armed vessels, manned from the Russian navy, (and called *merchant ships*, to avoid a nominal evasion of the Treaty of Paris,) are now afloat, so that, as a correspondent of the N. Y. Times remarks,—the neutrality of the Black Sea exists but in name! The great Circassian war of more than 20 years duration, is now about closed, and Russia has gained possession of the country, she has so long contended for, and is now rebuilding the forts which the Allies destroyed. Surely "Gog" is preparing himself for the great struggle!

### Changes in Jerusalem.

The Gardens of Solomon are now let to an Englishman. The present, Mr. Goldsmith, is underdraining the gardens. A French traveler, describing his visit to them says: On reaching the house I perceived a bright brass knob shining in the center of a small square of porcelain set into a white wall. Over this knob was the following superscription in the English language: "Ring the bell." This bell seemed to my imagination rather an anomaly in the gardens of Solomon—but that is a trifle. We did ring the bell, and we went in. The first thing that struck my eyes were red draining pipes lying about, and bearing the mark of the manufacturers. Mr. Goldsmith was draining that Biblical valley, the dew of which was so often brushed away by the naked feet of the Shulamite. It was in the month of September. An American mowing-machine was cutting a second crop of artificial grass on the very spot where the daughters of Jerusalem gathered those lilies of the field which were more beautiful than Solomon in all his glory. A patent reaping-machine was rapidly garnering the crop of that glebe in which the sisters of Ruth and the daughters of Naomi were wont to glean. I asked to see Solomon's pavilion, but alas! the cypress timbers and the cedar wainscoting had been taken down, and in their place there is a brick-built cottage, with a roof of red and green tiles. Since the

Eastern war, Mr. Goldsmith has obtained the custom of the Pasha of Jerusalem for vegetables. Last year he had *seven crops* of potatoes, thanks to his wonderful drainage.

#### Mr. Hudson's New Work.

BRO. MARSH: In your remarks on the style of my book, in the last number of your paper, you ask of me the meaning of a word not found in Webster. I will reply, and, with your leave, add a few words respecting the obscurities of the book.

The word "norm" is indeed not found in Webster, as I was well aware from the first. But it is found in Worcester. It means much the same as the word *rule*.—The words *law* and *model*, or *pattern* also nearly express the idea. But the word I used corresponds to the thought more accurately than any other word I know of, and I must use it for want of a better.

The word is not a familiar one, as I knew when I put it into the book. But it does not for that reason make the page obscure. The context gives it meaning enough to convey the argument. It occurs in one of 3 or 4 sentences, which contains substantially the same thought. Besides, the *sound* of the word, and other words derived from it, is familiar. Every body has heard of "normal schools;" and the meaning of the strange word might be guessed by any Yankee who, knowing what *formal* means, could infer what *form* means. The word *abnormal* is also familiar to many. It so happens that Webster has given two adjectives without their noun. This is rather abnormal; Worcester does well to supply the defeat; and I may be pardoned for finding the supply convenient.

Respecting the passage given at Bro. Blain's suggestion, I should say that I regard it as one of the hardest in the book to understand fully, and half of the volume is a comment on it. Bro. B. thought it easy because he had read the book, and knew how much it meant. I may here remark that your printer made it a little more obscure by leaving out the word

"divided" in the phrase "the empire of eternity is a divided dominion"—(near the end of the passage.)

In a few instances I have used uncommon words; but I have never done so without putting their meaning into the context, sometimes in a formal definition. Moreover, I have never allowed the cast of thought to depend on an unusual word.

But to use words and phrases the precise or full sense of which is not taken at once, is what everybody does who writes a book for people who think. No other sort of book is good for study, scarcely for edification; though it may be of use for entertainment or information. And on the subject which I have undertaken, no book either can be, or ought to be, too easy for hard thinking. The subject is too vast and deep to be put into any nut-shell,

Again, the only way to break the charm of the theories by which Christians have been so long spell-bound, futile as they may be, is to show that you understand them thoroughly. Martin Luther was master of all the subtleties of the schoolmen, and this gave him half his power with the Romanists. Again, from the nature of this case, of the doctrine of eternal evil we cannot expect a rope that has been twisting for 15 centuries to be untwisted without some labor. And the labor of *thinking* is that which pays best in this great work; whether for those who are still bound, or for those who have escaped the terrible dogma.

So I care little for the common complaint that I have put 2 or 3 books into 1, and that it must be read twice to be at all understood: people *are* reading it twice, and for the third time. Coleridge has said that it is not the delight with which you first read a book, but that with which you return to it, that decides its merit.—For the above reasons, and because my publisher writes that the book is having quite an extense sale, I am little anxious for having said some things hard to be understood. Yours truly, C. F. HUDSON.

Victor, N. Y..



We cheerfully give place to the foregoing explanatory communication from Bro. Hudson, and as the matter is fairly before the public, we leave it, having no desire for controversy on the subject—and hope Bro. H.'s book may do much good, though it is but right to say that our remarks in the last *Expositor* still appear pertinent.—Ed.

☞ An account of the Conference at Seneca Falls, N. Y., and a portion of our usual business acknowledgements are unavoidably postponed till the next issue.

FROM SR. S. CONDELL.

BRO. MARSH: I was much disappointed through indisposition in the family, that I could not have the pleasure of seeing and hearing you when you visited Bellamyville; but I do hope, if life and health permit it, to see and hear you in our vicinity before many months: it has been thought that some good has resulted during your short stay in Bellamyville, and that opposition was in some measure abated.

I see from the *Expositor* that you have some very able and talented men in the field with you, and it afforded me pleasure to read the account of the Conference whence a Mr. Stevenson's subject was on the Record which God has given of his Son, a most prominent doctrine in the Bible, and I think should always stand foremost in presenting the truth to an audience. That has been a great fault with nearly the whole of the advent preachers round these parts, and I suppose elsewhere in keeping back that all-important doctrine, until a few minutes before closing their discourses. I am aware that the other kindred doctrines should be presented in their proper place, and I think your views are the same.

Yours, &c.,

SARAH CONDELL.

Spencerville, C. W., Feb. 16, 1858.

The city of Jeddo is said to be the largest city in the world.

FROM BRO. R. V. LYON.

BRO. MARSH: Being sensible that the readers of your valuable paper would like to know where I am, and what I am doing; I therefore write a few lines for their comfort and consolation.

Since my return from Canada West. I have been preaching in the town where I was brought up and educated, to full houses, a part of the time, and the result is, that quite a number have been led to embrace the *glorious truth*, that pardon and eternal life, are to be obtained through our Lord Jesus Christ by a patient continuance in well doing. And that those who do not comply with the conditions upon which eternal life is offered must die the Second Death; and that this Death will be cessation of life. The other part of the time I have been preaching in Ashford and there has been quite a stir, and some have believed, and are about to show to the world their faith in the things pertaining to the kingdom of God, and the name of his anointed; by being baptized in the name of Jesus for the remission of sins.—Amen.

When at home, I have been laboring hard with my hands for the support of my family. So that I can safely say with Paul, "these hands have ministered to my necessities." Amen.

Dear brother, my confidence in "the Lord, one faith, and one baptism," remains unshaken: from the fact that everything around upon which the eye can be fixed, or the ear saluted with bespeaks in tones of thunder that Gentile rule will soon end, and into the field if the Lord will, I am about to enter more fully as a proclaimer of his gospel. Finally, brethren, pray for me, that the word of the Lord may have free course, and be glorified.

R. V. LYON.

Woodstock, Ct., March 2, 1858.

**Debate on the Soul.**

BRO. MARSH: Since I wrote you last I have had an opportunity to contrast truth with error in this place, the circumstances of which I will give.

A gentleman of the legal profession, who has been examining some of our books and papers together with the Bible, had become dissatisfied with regard to the soul's immortality, proposed for discussion in our school district Lyceum, the following question:

"Resolved, That the Scriptures teach the doctrine *that the soul of man is immortal.*"—Which he said, if true, ought to be proved once in a while, and solicited me to dispute the resolution, and agreed to assist me in the debate, which I consented to do.

The affirmative was represented by 2 Methodist and 2 Universalist preachers, and also by an eminent physician and a lawyer of the first talent in the country: they made a general rally, and designed to forever annihilate the perplexing pest of no-soulism, and after they had fired away at the false issue, we, in our first speech admitted that man had a soul—and asked them to prove that *it* was immortal, and present the gospel teaching of immortality.

They made an issue with us on 1 Tim. vi. 16, that Christ had immortality in some particular manner different from men. We also admitted *that*, and showed that as the Father had raised up Christ from the dead, so he had given life to the Son, to quicken whom he would. They objected to our interpretation of the death of Adam, on the ground that he did not die in the literal day, and insisted that the sentence was against the spiritual, the *inside* man, as they termed it. We took advantage of the marginal reading, and showed that they admitted our construction of the text, so far as it went, by admitting that death spiritual, death temporal, and death eternal, were embodied in the sentence. We also showed the fallacy of the inside man playing the cats-paw with the outside man, and then dodging behind the curtain, and also that that was not first which was spiritual, but that which is natural. 1 Cor. xv. 46.

They reserved their strength till the closing speech, as we anticipated, and for which we were duly prepared; the thief on the cross, Moses on the Mount,

the rich man and Lazarus, that God was not a God of the dead, but that he was a God of Abraham, Isaac, and Jacob, that they were alive up in heaven. They had occupied 3 hours in presenting their affirmative arguments. We had prepared the way in our first speeches, so that we disposed of the parable, and the evidence of the certain resurrection of Abraham, Isaac and Jacob, in about 3 minutes of the last half-hour allotted us to close the debate.

We showed that Moses appeared in vision on the mount in the miniature kingdom, not as a representative of the soul's immortality, but as a representative of the righteous dead, who will be raised at Christ's appearing and kingdom.

We also proved that the soul of our Lord was made an offering for sin, that it was poured out unto death, and that if he had never been raised from the dead his soul would have been left in *hades*, and that if the soul of the thief was with the soul of the Savior, *it* was in *hades* also, and that we claimed it as a positive proof that the *soul* was not immortal, and they must seek some other interpretation of the text. I think there was an impression made on the minds of some in this argument that will result in good.

We spent the last fifteen minutes in presenting some positive proofs of the final extinction of all who do not otherwise take on immortality in the kingdom of God. Thus we spent 2 hours in presenting our negative proofs, and reviewing what they had presented in one-third length of time.

The judges of the argument (3 in number) appointed by the president, one of whom was a Universalist, one a Methodist, the third, whose sentiments I do not know, decided as follows. The last gentleman named, decided that the speakers in the negative had admitted that the soul was immortal by conceding that it would be made so at the resurrection! The Universalist member of the committee was undecided. I suppose he thought the salvation of all men depended on his not deciding in our fa-

vor. The Methodist member decided unqualifiedly in favor of the negative, and he confessed to me afterwards that he hoped the affirmative disputant would demolish our doctrine, that he could not believe it, but (said he) you had the argument, and I could not decide differently. I will add that there were a number of gentlemen who voted against us on the merits of the question, who said the arguments were decidedly in favor of the negative.

The house was large, and was unusually thronged with spectators, who came to listen to the death dirge of no-soulism in Waukon, the most of whom became satisfied that there were 2 sides to the issue; but we promised, if they would meet us on equal footing as to time, we would try to show them that there was only 1 side to it. But their circuit-preacher thought the pulpit was the only proper place to discuss theological questions, though many of the spectators were of opinion, (as they expressed it,) that he was afraid of a fair fight.

The result, however, is a good one.—Bro. R. Stevenson, who proposed the question, and his wife, are confirmed believers in the sleep of the dead, the final destruction of the wicked, and immortality only through Christ. The subject of baptism is now under consideration by them, and I have no doubt that Bro. S. will make an able and efficient member of the body of Christ. There are also others who are earnestly inquiring after truth. The Scriptures have probably been read more carefully here since this question was proposed than before.

Yours, in hope,

E. J. TOWNE.

Wakon, Iowa, Jan. 31, 1858.

### **Julian the Apostate, Jerusalem, &c.**

In the midst of great moral and political revolutions, there seems to occur changes and disturbances in the physical world. Whether the mind, stimulated beyond its ordinary condition, observes them more distinctly, or that they happen under the direction and agency of

the Creator and Governor of the world, we will not affirm, but history affords many illustrations of the fact. Some of these events in the physical world must be regarded as miraculous, and others as providential, the latter, however, is often so intensified as to give them the appearance of the supernatural.

In the signs and wonders accompanying the redemption of Israel from Egyptian bondage, the hand of Omnipotence is clearly seen, in cleaving the waters of the Red Sea, and the portentous cloud, a light and a shade to Israel, and a magazine of lightning and thunder, of tempest and of terror, to the Egyptians.—In the siege and destruction of Jerusalem, fearful sights were seen in the heavens, earthquakes shook the hills of Judea, and the City of the Great King, and the most extraordinary phenomena were witnessed, of which Josephus and others make mention. And in the attempt made by Julian the Apostate to rebuild the City and Temple of Jerusalem, in order to defeat the designs of the Almighty, and to furnish a standing argument against the "Nazarene Jesus," and to overthrow the faith and hope of the Christians, the most fearful and stupendous signs were witnessed, and the direct interposition of God was seen to mock and defeat the purposes of this proud and arrogant apostate from the religion of Christ. As the subject is one of much interest and but little understood, I will present some of the facts of the case as furnished by the infidel Gibbon and others.

Julian became Emperor of Rome, A. D. 361. He appears to have been the most learned, philosophic, brave and successful man of his day, besides being the *most religions* of all the Emperors of that age of the world. He was converted to the knowledge and belief of the Christian religion by Eusebius,—Bishop of Nicomedia, Julian was an Arian, and came into contact with Constantius, his brother,—of the Athanasian party, and carried his opposition so far, that he not only attacked with severity the speculative theology of his brother, but struck at the very founda-

tions of the Christian faith, and denied the Lord that bought him.

Succeeding to the empire, he openly renounced Christianity and embraced the Pagan superstitions, and advocated by all the force of his mighty will, a return to the old heathen idolatries. This gained for him the name of the Apostate. He granted toleration, however, to all the different religions of the Empire,—and probably from hatred to his former religion, and with a desire to defeat the prediction of the Messiah,

*“And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled,”*

he embraced the extraordinary design of rebuilding the Temple of Jerusalem.

To give an air of piety to his purpose, and to explain his motives in the enterprise, “In a public epistle to the nation, a community of the Jews dispersed through the provinces, he pities their misfortunes, condemns their oppressors, praises their constancy, declares himself their protector, and expresses the pious hope that after his return from the Persian war, he may be permitted to pay his graceful vows to the Almighty in his Holy City Jerusalem.”

Jerusalem at the time was in the hands of the Christians. The Church of the Holy Sepulcher and other magnificent buildings adorned it. The Church, composed of numerous Christians, enjoyed pre-eminence on account of the city itself. Many pilgrims then as now visited the city. The disciples then as now chiefly were Gentiles. To quote again from Gibbon's *Decline and Fall*,

“The vain and ambitious mind of Julian might aspire to restore the ancient glory of the Temple of Jerusalem. As the Christians were firmly persuaded that a sentence of everlasting destruction had been pronounced against the whole fabric of the Mosaic Law, the imperial sophist would have converted the success of his undertaking into a specious argument against the faith of prophecy, and the truth of revelation.”

So anxious was he to put into immediate effect his purpose, that he changed his plans in regard to the Persian war,

and set about making preparation to rebuild the Temple of Jerusalem. “He resolved to erect, without delay, on the commanding eminence of Moriah, a stately temple, which might eclipse the splendor of the Church of the Resurrection on the adjacent hill of Calvary; to establish an order of priests whose interested zeal would detect the arts, and resist the ambition of their Christian rivals; and to invite a numerous colony of Jews, whose stern fanaticism would be always prepared to second and even to anticipate the hostile measures of the Persian government.” He commenced his designs by selecting men, and with the utmost despatch prosecuted his work. The officer appointed to take charge of it “received an extraordinary commission to restore, in its pristine beauty, the Temple of Jerusalem.” At the call of the Emperor, the Jews assembled from all quarters, even from the most distant provinces, on the holy mountains of their fathers. Their zeal and insolence alarmed the Christians in Jerusalem and elsewhere. Men forgot their avarice, and women their delicacy. Spades and pickaxes of silver were provided by the vanity of the rich, and rubbish was transported in mantles of silk and purple!—Here we have a systematic attempt to hinder the fulfilment of prophecy, and to undermine the faith of Christianity.—And what was the result? The skeptical historian, Gibbon, shall answer. “Yet on this occasion the joint efforts of power and enthusiasm were unsuccessful; and the ground of the Jewish Temple, which is now covered by a Mohammedan mosque, still continues to exhibit the same edifying spectacle of ruin and desolation.”

Providence interposed by taking away the life of Julian, the profane Apostate; he lived but six months after commencing the undertaking. “But,” continues the historian, “the Christians entertained a natural and pious expectation that in this memorable contest the honor of religion would be vindicated by some signal miracle. An earthquake, a whirlwind, and a fiery eruption, which overturned and scattered the new foundation

of the Temple, are attested, with some variations, by contemporary and respectable evidence. The public event is described by Ambrose, Bishop of Milan, in an Epistle to the Emperor Theodosius, which must provoke the severe animadversion of the Jews; by the eloquent Chrysostom, who might appeal to the memory of the elder part of his congregation at Antioch; and by Gregory Nazianzen, who published his account of the miracle before the expiration of the same year. The last of these writers has boldly declared, that this preternatural event was not disputed by the infidels; and his assertion, strange as it may seem, is confirmed by the *unexceptionable testimony* of Ammianus Marcellinus. The philosophic soldier, who loved the virtues without adopting the prejudices of his master, has recorded, in his judicious and candid history of his own times, the extraordinary obstacles which interrupted the restoration of the Temple of Jerusalem. Hear his words:

“Whilst Alypius (the superintendent under Julian), assisted by the Governor of the province, urged with vigor and diligence, the execution of the work,—horrible balls of fire breaking out near the foundation, with frequent and reiterated attacks, rendered the place, from time to time, inaccessible to the scorched and blasted workmen; and the victorious element continuing in this manner, obstinately and resolutely bent, as it were to drive them to a distance, the undertaking was abandoned.” “Such authority should satisfy a believing, and must astonish an incredulous mind, adds Gibbon.

The last writer quoted by Gibbon with such a commendation, was the Emperor's private secretary, and finally wrote his biography. Persians, Christians, Mohammedans, Crusaders (all *Gentiles*), have trodden under foot the City of Jerusalem; and the crescent of Omar's mosque still glitters upon Mount Moriah, and the Gentile treads proudly upon the summit of Zion, while the poor and insulted Jew still crawls to a remaining fragment of the ancient wall, that he

may kiss the stones of his fathers' habitation, and lift up his wailing cry, “How long, oh, Lord! how long?” We simply add, in the language of the Messiah, to the cry of the bewailing Israelite.—“Until the times of the Gentiles be fulfilled!” These times are nearly ended.

The work of Dr. J. T. Barclay, the most faithful and elaborate ever written, and fully and splendidly embellished, gives an accurate and reliable account of everything of interest known in regard to this, the city of the Great King. No subject can enlist a deeper interest than this, among Pagans, Jews, Christians, Mahomedans, Infidels and *nondescripts*.—*Ladies Ch. Annual*.

Our recent Quarterly Conference at Seuceca Falls, was a meeting of deep interest, and doubtless will result in special good to the cause of Bible truth in that place. Bro. C. F. Sweet and C. F. Hudson were present, and aided in preaching the Word to the people. We may visit that place again when other duties permit.

These Conferences are well calculated to do good, and should be continued,—and the faithful brother, who has been selected to attend them, sustained in his work as an Evangelist. Will the friends of truth in Western New York see to this important duty? Let not Brother Sweet's hands hang down, nor his heart grow faint for want of the pecuniary aid necessary to sustain him and family.

We have but a few copies of the Millennial Harp on hand, but intend to print another edition soon. Those we have can be had for cash, when ordered. When we shall have printed more, we will supply orders on a short credit to responsible persons, as we have previously done.

“The testimonies of the Lord, the righteous love exceedingly.”

### Scripture Illustrations.

A correspondent of the *Sabbath Recorder*, who writes from Palestine, refers to customs now extant there, which are, at the same time, living Scripture illustrations :

Jaffa is now the chief landing-place for the pilgrims who visit the Holy Land. It is said that 15,000 pilgrims have landed this year at Jaffa on their way to Jerusalem. On the 24th of April last, 13 steamers were here waiting for the pilgrims who were returning from Jerusalem, besides several others who came and left the same day. We now descend by another street, passing down through the bazaars which are filled with a profusion of gay articles: and reach the receipt of custom, and the seat of judgment; which is near the gate of the city, where tribute is received for the produce of the surrounding country, which is brought into the city market. This is a place of general resort for public business, controversies, council and judgment.

When a person commits an offence, he is brought here to be judged and punished. The heavy arched roof affords also a pleasant shade, and many resort here to enjoy the cool breezes that pass through. Sitting in the gate seems to have been an ancient custom. Lot sat in the gate of Sodom when the angels came to him. Boaz went up to the gate and sat him down there with the "elders of the city." David said, they that sit in the gate spake against me. Solomon says, "Her husband is known in the gates, when he sitteth among the elders of the land." Isaiah speaks of "him that reproves in the gate." The prophet Amos says, "Hate the evil and love the good, and establish judgment in the gate."

Matthew was "sitting at the receipt of customs," in the gate, when Jesus called him. The Scribes who *are sitting here* are distinguished, for each carries with him the writer's inkhorn at his side.—This custom of wearing the inkhorn at the side was certainly as old as the prophet Ezekiel. "He called to the man

clothed with linen, which had a writer's inkhorn at his side." The inkhorn is a small shaft, with a receptacle for ink,—and a case for the reed pens, and a pen-knife.

Here you see also the judge, with his snow-white turban and his long, white, flowing mantle, which reminds us of the words of Solomon, "Let thy garments be always white." This kind of mantle has been worn from age to age. It is a strip of cloth about 3 yards in length, and 2 in width, "usually woven without seam." The wide open sleeves are formed by tacking the upper corners. The sleeves are always thrown off when strength is to be put forth by the use of the arm, which reminds us of the beautiful figure in Isaiah, "The Lord hath made bare his holy arm."

The white worsted mantle is worn only by the higher classes,—the Fallahs wear a coarse, heavy-striped woolen garment of the same shape; when they work in the field they throw this over the left shoulder, fastening up the corners at the right side, leaving the right arm bare. They often use the folds of this garment to gather vegetables, as in ancient times, Elisha sent one into the field, and he gathered "wild gourds in his lappel." This garment is also the poor man's covering at night; when in great necessity, he gives this garment for a pledge, as in ancient days. The Israelites were forbidden to keep this pledge: "If you at all take thy neighbor's raiment to pledge, thou shall deliver it unto him by the time that the sun goeth down, for it is his covering only: wherein shall he sleep? and it shall come to pass when he crieth unto me, I will hear: for I am gracious!"

When the Arabs set out on a journey they confine this mantle around the waist with a girdle; thus Elijah girded up his loins and ran before Ahab; and thus Elisha said to Gehazi, "Gird up thy loins and go and lay my staff upon the face of the child." This useful girdle is of leather, about 6 inches in breadth, which can be loosed or drawn closer by a buckle affixed to it. The natives carry their daggers and pistols in this gir-

dle; and swords fastened upon it. Thus "Joab's garment that he had put on was girded unto him, and upon it a girdle with a sword fastened upon his loins in the sheath thereof." The natives carry also their money and other things which are usually carried in the pocket, in this girdle. The word translated *purses*,—Matt. x. 9, is in the Arabic rendered *girdles*. The linen and silk girdles are worn by the higher class, both by men and women—they are often embroidered and beautifully adorned with ornaments of pearls and precious stones.

The girdle is frequently mentioned in the New Testament, and there is a beautiful figurative allusion to it in Ephesians: "Girt about with truth," denoting that as the girdle affords strength and firmness to the body—so godly sincerity affords strength to the Christian.

#### "I did at the rest did."

This tame, yielding spirit—this doing "as the rest did"—has ruined thousands.

A young man is invited by vicious companions to visit the theater, or the gambling room, or other haunts of licentiousness. He becomes dissipated, spends his time, loses his credit, squanders his property, and at last sinks into an untimely grave. What ruined him? Simply "doing as the rest did."

A father has a family of sons. He is wealthy. Other children in the same situation in life do so and so, are indulged in this thing and that. He indulged his own in the same way. They grew up idlers, triflers and fops. The father wonders why his children do not succeed better. He has spent so much money on their education, has given them great advantages; but alas! they are only a source of vexation and trouble. Poor man, he is just paying the penalty of "doing as the rest did."

This poor mother strives hard to bring up her daughters genteelly. They learn what others do, to paint, to sing, to play, to dance, and several useful matters. In time they marry; their husbands are unable to support their extravagance, and they are soon reduced to

poverty and wretchedness. The good woman is astonished. "Truly," says she, "I did as the rest did."

The sinner, following the example of others, puts off repentance, and neglects christianity. He passes along through life, till, unawares, death strikes the fatal blow. He has no time left now to prepare. And he goes down to destruction, because he was so foolish as to "do as the rest did."—*Golden Rule*.

#### PLAIN TRUTH.

A man may hate sin, and yet be a sinner still.

1. A man may hate sin because of the evil it brings upon him. Thus it was with Absalom.

2. A man may hate sin more in others than himself,—the hypocrite hates hypocrisy in others,—so doth the drunkard hate the sin of drunkenness in others; the liar also hates falsehood in others.

3. A man may hate one sin as being contrary to another sin. As for instance, pride and covetousness;—*they are contrary*.

Secondly, we remark that there is a hatred of sin, which is a true sign of genuine religion in the heart of the believer. Such hate sin as follows:

1. Because it is offensive to God.
2. Because it is a transgression of the holy law of God.
3. Because it does in a degree crucify the Son of God afresh!
4. Because it quenches the spirit of holiness.

Hence, we infer, that all true christians hate all sin.

Oh, may the Lord help us, who have named the name of Christ, to hate all sin, that our sins may go to judgment before-hand; and not follow after to condemn us there.—*The Crisis*.

Our lives we are liable to lose at any moment: but our reputations live after us. Can we, therefore, be too careful to preserve our good names.

# 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. XXVIII.]

ROCHESTER, N. Y., APRIL 1, 1858.

[No. 21.]

## Dialogue on the Gospel of the Kingdom of Israel.

*Jacob.*—Good evening, brother Esau: I have called in to have a little talk with you on the gospel of the kingdom.

*Esau.*—I am right glad to see you; for I love the subject, and hope, by the grace of God, to find a home in that kingdom.

*J.*—What kingdom, brother?

*E.*—The kingdom of heaven.

*J.*—But what is the kingdom of heaven?

*E.*—It is the Fifth Kingdom; the one set up in the days of these kings, as we read in Daniel.

*J.*—And the first was a Chaldean kingdom, the second a Medo-Persian, the third a Grecian, and the fourth, a Roman, and the fifth will be a Jewish kingdom.

*E.*—There may be some Jews in it, if they repent and believe the gospel; but I do not see how you can call it a Jewish kingdom.

*J.*—Because it is called the kingdom of Israel, and David's throne is expressly said to be the throne of the Lord;—and it is said too, in the Scriptures, that Christ will take the throne of David and his kingdom and government: and as his kingdom was a Jewish kingdom, the Lord's must be the same. And again, the angel said to Mary, concerning her Son, that he should take the throne of David, and reign over the house of Jacob forever.

*E.*—Yes; but who is Jacob?

*J.*—Why, Jacob is Jacob,—not Daniel, or Moses, or anybody else, and in the Scriptures it is the name given to the

patriarch and his descendants, the 12 tribes.

*E.*—But the term is now only applied to believers in Christ.

*J.*—I know that some misguided men so use the term; but God has never changed his use of it.

*E.*—But the true Israel are the people of God, and they are such only as believe in Christ.

*J.*—Nay; Paul says, Rom. ix. 3, 4,—Israel are his brethren and kinsmen according to the flesh: "to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the promises." And in Gal. iii. 27, 28, among those who have been baptized into Christ, and put on Christ, there is neither Jew nor Greek: so the very characters which you call Israel, Paul expressly says are not Israel.

*E.*—But Paul says too,—“If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise:” and so after all he makes the believer in Christ a Jew.

*J.*—Not at all; for Abraham was not a Jew or an Israelite, but a Chaldean; and 430 years before a Jew existed;—for it was the law which created the distinction between Jew and Gentile.

*E.*—But they are not all Israel who are of Israel.

*J.*—True; I claim nothing for those who are not Israel; but I claim the promises to those who are Paul's Israel according to the flesh.

*E.*—Do you, think, that Christ will reign over the Jews, the literal seed of Jacob?

*J.*—I do; for they have such a promise, and Paul says the promises belong



to them, according to the flesh. But, why the question; do you profess to be a literalist, or a spiritualist?

E.—A literalist. I believe in the literal coming of Christ, and in the kingdom under the whole heavens, not "a sky kingdom."

J.—Then you have nothing to do with a spiritual Israel or a spiritual Jacob, but if you turn spiritualist you can prove all the false *isms* ever invented.

Voltaire.—That is just the character of your Bible; it has no common sense meaning in and of itself: it is a jumble of words, left to the readers of fancy; whim or bigotry to put a meaning to: so that by a ridiculous kind of a twist, called *spiritual meaning*, the names of mountains, cities and men are made to mean anything and everything but the things they are applied to.

J.—I do not admit that, nor does my brother Esau, if he is really a literalist. Jacob is Jacob; and Christ will reign over his seed for ever.

E.—But when Christ comes he will burn up the wicked, and as the house of Jacob, according to the flesh are wicked, they will all be burnt up, root and branch, and be ashes under the feet of the saints.

J.—With that view of the subject, are you able to harmonize the Bible?

E.—I think so.

J.—Well, Peter said, "we have forsaken all and followed thee; what shall we have therefore?" Jesus answered, "Ye that have followed me; in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit on 12 thrones judging 12 *heaps of ashes*."

V.—Ha! ha!—That's all you know by your Bible; a fair promise in one text, and a plain contradiction in another.

J.—Not so, Mr. Voltaire! the plain contradictions exist only in the erroneous theories of men. Such interpretation as given by my brother Esau, when compared with the plain word, has unjustly put the Bible out of credit with you. If the Lord has promised 12 men to sit and judge the twelve tribes of Israel, and has also promised to burn

them up first, then I also admit a plain contradiction.

V.—But how is it? Is not Mr. Esau right with regard to the promise that the wicked will be burned up; or do you say the twelve tribes are not wicked?

J.—They are not righteous; the whole human family are included under the head of sinners; and there are some, who having filled up the cup of their iniquity, at the coming of Christ are ripe for destruction, and will be destroyed; for they are emphatically the wicked of that time. Yet after their destruction, we read of the "left of the nations," and even of nations not righteous, as in Rev. ii. 26, "And he that overcometh and keepeth my works unto the end, to him will I give power over the nations."

V.—But there are but two classes, the righteous and the wicked, according to your Bible.

J.—According to Bro. Esau's creed, you should have said, for you never read it in the Bible. And I think if you should consult your Bible more, and Esau's creed less, you might soon be a Christian.

E.—The Bible says nothing of a third class.

J.—Neither do I. I speak in biblical terms, when I speak of the righteous, and the wicked and "left of the nations." If you please to call the righteous one class and the wicked another, I have no objection; but admitting there are two classes, how does that prove there are not ten? Or, admitting two classes, how does that prove there is no "left of the nations"? I prove the left of the nations as positively as you can the righteous or the wicked.

E.—But the left of the nations are wicked.

J. Call them what you please, the word says they are left after the wicked are destroyed, and so it must be.

E.—I think your theory will all perish in Peter's burning day.

J.—If your construction of that burning be correct, it cannot take place until all Scripture is full up to it. Christ must first reign over the house of Jacob forever; and he that overcometh must have

power over unburnt nations; and the apostles must judge the unburnt tribes of Israel.

*E.*—Well, where will the left of the nations be when all this takes place, they cannot be in the kingdom for no unholy thing is admitted there; and the kingdom is under the whole heaven.

*J.*—So you say, but the word of the Lord says it is David's kingdom, and that was under only a small part of the heavens.

*E.*—But Daniel says the kingdom given to the saints is under the whole heavens.

*J.*—Daniel says no such thing: his language, as translated, is "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven," &c. All that is affirmed in the text is, the kingdom and dominion are under the whole heavens, and that the kingdom is a great one, and is given to the saints. But if the kingdom is under the whole heavens there would be no place for the dominion.

*E.*—But the kingdom must be the land given to Abraham, and that was the whole world.

*J.*—Nay; the Lord said to Abram, "Know of a surety that thy seed shall be a stranger in a land that is not theirs." This land was Egypt; it was not given to Abram or to his seed; it was not theirs; it will be no part of the kingdom, but a part of the dominion. Moreover, the land given to Abram and his seed was bounded on the west by the sea, on the east, by the river Euphrates, and on the south-west by the river of Egypt.—Within this *magna charta* the kingdom of David which has been overturned and overturned, will be given to Christ, whose dominion will be from sea to sea, and from the river to the ends of the earth. The restitution will restore what was lost in the fall. This was not the whole earth; but Eden: after Adam sinned he lost Eden, Paradise, and all, and was turned out of Eden into the vast dominion, as will be the left of the nations in the world to come.

*V.*—Well, I have been listening with attention, and it seems to me your Bible

has proved both sides of the question: so you will gain nothing by referring to it.

*J.*—We expect men will doubt the Bible until it is made to harmonize: but the seeming want of harmony is not in the Bible, but in the false doctrines of men. The Savior says, "Many shall come from the east and the west, and shall sit down with Abraham and Isaac, and Jacob in the kingdom of heaven." If the kingdom of heaven is the whole world, there would be no east and west for the many to come from. Again, we read in Rev. xxii. 14, 15, that outside of the city, even the New Jerusalem,—there are dogs, and sorcerers, and whoremongers, and murderers, &c. These are not allowed in the kingdom; but remain in the dominion, even after the new city descends.

*E.*—Admitting the term Israel to apply only to the seed of Jacob according to the flesh, and what bearing has it on the subject under consideration, viz.:—the gospel of the kingdom?

*J.*—It has a very essential bearing. If Israel be the 12 tribes, the gospel of the kingdom is the gospel of the kingdom of Israel; but if Israel be converted Gentiles, the gospel of the kingdom is the gospel of the kingdom of Gentiles, another gospel, which if any man preach, let him be accursed, says Paul.

*E.*—I do not see it so; for the believing Jews are to be subjects of it as well as believing Gentiles.

*J.*—Yes, but the believing Jews are not grafted into the Gentile stock, but into their own good olive tree; and believing Gentiles are grafted into the same stock; so salvation is of the Jews, and not of the *Gentiles*. The throne of the Lord will not be a *Gentile throne*, but a Jewish throne, for it will be David's throne; and the government will be Jewish, for Christ will take the government of David upon his shoulders,—and the territory of the kingdom will be *Jewish territory*, for it will be the territory of David's kingdom, and subjects will be Jews, for Christ will reign over the house of Jacob forever: he was born King of the Jews, was crucified

King of the Jews; and he is, and will be King of the Jews: but if Israel be believing Gentiles, and a few Jews grafted in by faith, the whole is a Gentile concern, especially if the kingdom is the whole Gentile world; then indeed is the gospel of the kingdom to Gentiles, and salvation would be of the Gentiles: another gospel sure enough.

*E.*—Do you believe the prophecies and promises in the Old Testament concerning Israel all belong to Israel according to the flesh?

*J.*—Paul settles that question, as I have shown you in Rom. ix. 3, 4, and indeed there is no other Israel known in the Bible from Gen. to Rev. Therefore all that is said of them must be true.

*E.*—That depends on whether they are obedient to God, or not; for all prophecy is conditional.

*V.*—That is a feature of your Holy Bible, as you call it, that goes ahead of me. I have always thought that the writers, whom you call holy prophets, did mean to deceive; but it seems as they only prophesied conditionally, they did not mean any good or harm by it.

*J.*—I perceive, Mr. Voltaire, that your ear is always open to hear any flaw in the Bible; but I keep reminding you that you draw your conclusions from the opinions of erring men. It is brother Esau who talks of conditional prophecy, you find nothing of it in the Bible.

*E.*—I think we do. In Jer. xviii. 7-10, we read in substance, at what instant I speak concerning a nation or a kingdom to pluck it up, &c., if that nation turn from their evil, I will not bring evil on them. And at what instant I speak concerning a nation to build and to plant it, if it do evil. I will repent of the good I said I would do them.

*J.*—Not a word of what is there said, in the least, affects a prophecy of a people, or nation. It is merely the conditions on which God dispenses judgment and blessing in his present general order of things: else he would sometimes punish the righteous and reward the wicked.

*E.*—But a people must be righteous to secure a temporal blessing.

*J.*—Not in all cases. David says he

had seen the wicked in great power, and spreading himself like a green bay tree.

*E.*—“Yet he passed away, and lo, he was not; yea, I sought him, but he could not be found.”

*J.*—Ah, yes; that is in the world to come, the wicked are to be cut off; but your text in Jeremiah has reference only to temporal things. “At what instant I shall speak,” is present tense, and limits the whole affair to the time or age of speaking, and may not refer to anything beyond the law dispensation.

*E.*—I think it has a bearing on all prophecy pertaining to this world, and reaching also into the world to come.

*J.*—We can show by the manner in which God has fulfilled prophecy in the past, that it has no such bearing. The Lord said to Abram, “Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them and they shall afflict them 400 years; and afterwards they shall come out with great substance.” Now as you understand Gen. xviii. 7-10, their coming out with great substance depended on their obedience to God. But the facts in the case are quite otherwise.—When Moses led them out, they were a wicked and rebellious people. No sooner were they out, than they murmured against God, saying, Were there no graves in Egypt? Would God we had died in Egypt: and so full of idolatry were they, that the first opportunity which presented itself, they made a golden calf, and worshiped it. So much for your conditional prophecy.

*E.*—O! that is easily accounted for; there were some righteous among them.

*J.*—Yes, 3: now, if you take this position, that the prophecies will be fulfilled to Israel as long as some of them are righteous, you grant all I claim to Israel according to the flesh; their return to their own land, and to the favor of God; for some of them are still righteous.

*E.*—Yes, all the righteous Jews will be gathered, I have no doubt.

*J.*—But all the wicked, rebellious and idolatrous seed of Abram came out of Egyptian servitude with great substance, and in fulfillment of a former prophecy.

So much for your 18th of Jeremiah. To this may be added the blessed promise to Israel, that a virgin should conceive and bear a son: a prophecy fulfilled to a generation of vipers, adulterers, liars, and children of the Devil. So you will perceive the prophecies of God are not all loosely afloat on an ocean of sin, to be pushed about by wicked men.

V.—I do not see that your Bible can be a standard of authority to appeal to; for you both believe it, and yet you differ widely with regard to the doctrine it teaches.

J.—That is owing to causes other than any defect in the Bible itself. Many read it with prepossessed and erroneous opinions. These, like a juror who decides before he hears the evidence, are unqualified to sit as an arbitrator in the case: they having eyes, see not; and ears, hear not, neither is it possible for them to understand.

V.—How *should* the Bible be understood?

J.—As any other book, according to the common law of language.

V.—That is the only philosophical mode of treating it, and if, by that mode you can make it harmonize, you have gained a very essential point in your favor. Now why do you not both take this course and both agree, as you would on the teachings of any other book?

J.—I do take this course, and all others who take it do agree in all essential points. But error is proof against the arrows of truth, for darkness dissipates light, and before light can enter the understanding, darkness must recede. But a man in error sees everybody else, and everything wrong, but himself. But let two men, of no religious creed, right or wrong, read the Bible and believe what they read, and they would both agree in doctrine.

Now, the fact is, the church, professing to believe the gospel of the kingdom, have, step by step, lowered it down to the level of popular Paganism until there is scarcely a paper wall between it and Paganism itself. This arises from man's animal love of popular applause. Man is a religious creature naturally, but he

loves a popular religion, if it be a golden calf religion. Bro. Esau, aware of this, resolved to come out of the golden-calf religion. He applied the common law of language to the Bible as far as it concerns life in Christ, and death out of him; further than that he is still under the influence of the popular church.

V.—So you think he has seen but one fundamental error in what you would call the Paganized church, the popular religion, or golden-calf worship?

E.—Yes, he thinks so: but I would like to know how his common law of language will harmonize the salvation of the unconverted after the Lord comes; for when he comes, he leaves the mediatorial seat vacated, and the door of mercy is forever closed.

J.—I think, Mr. Voltaire can help you out of that difficulty, for I see he is well versed in the reading of the Scriptures. Come, Mr. Voltaire, suppose you try it.

V.—Well, I never read anything in the Bible about closing the door of mercy: so I suppose you will say that closing the door of mercy exists only in the doctrine of Mr. Esau, and is one of the items he brought out with him when he came out from the *golden-calf* religion.

J.—Just so: the Bible says the mercy of God endures for ever; but not a word about closing the door of mercy.—And I think you begin to see the Bible is consistent with itself, and that you may yet make an excellent expositor; for there is more hope of an infidel who disavows all religion than there is of a religionist who is well steeped in error.

E.—And do you think I shall be lost if I do not believe as you do?

J.—You should not tempt me with such questions. I am not in the place of God to judge any man. My business is to preach the gospel of the kingdom of Israel, and to defend it against all error.

E.—I am aware there are many grievous errors in the minds of many, and I think you err with regard to there being probation after the Lord comes.

J.—Probation, in your sense of the word is not a Bible term: it is derived from *probata*, a sheep, and you believe

there will be sheep after the Lord comes. But I suppose your difficulty is how the unconverted are to become sheep after the Lord comes: if so, my answer is by obedience.

E.—But they will not obey.

J.—But the Bible says they will.—Ps. cx. 3; Isa. lx. 21; Zeph. iii. 9; Luke i. 74, 75.

E.—But how can they be saved without a mediator?

J.—We shall have a mediator, even after Christ comes again, and sits on his throne. David says, "The Lord hath sworn, and will not repeat, Thou art a priest forever, after the order of Melchizedek:" and in Zech. vi. 13, we read that Christ "shall sit and rule upon his throne: and he shall be a priest upon his throne;" and Paul says he is a priest, not after the order of Aaron, to make atonement every year; but after the order of Melchizedek, to make one offering for the whole term of his priesthood.

E.—But I cannot understand how he can be a priest after he leaves the mediatorial seat.

J.—The true qualification of a Christian is to believe, not to understand. Abraham believed God, and it was counted unto him for righteousness. He might not have understood how Isaac's seed could be as numerous as the dust, when he had him bound on the altar, and was about to sacrifice him; but he believed, and so may you believe that Christ will be king and priest on his throne, at the same time, for God has said it. And that he has power on earth to forgive sins is seen from Matt. ix. 6. All power in heaven and earth is given to him, and he retains it until he conquers all his enemies, the last of which is Death, and him that hath the power of death, which is the Devil. So he will have power on earth to forgive sins until the devil is destroyed. Again, God has repeatedly promised to forgive their iniquities, and remember their sins no more.

E.—These things are not at all plain to me: I know you are one of the firm believers in the age to come, and that is a doctrine I hate, and cannot embrace.

J.—And that is the reason the Jews could not embrace Christ, because they hated him, and they hated him because he was Truth.

E.—How then can they be saved?

J.—Why not saved as well as you? They thought they were right, and so do you; but they will see their mistake hereafter, and "look on him whom they have pierced, and mourn because of him, as one mourneth for his only Son. But you think they cannot be saved because your plan of salvation is not long enough to reach them, but you should be careful not to make it too short to reach your own case. They overlooked his humility, and you overlook his glory, and you both equally err, and will need forgiveness in the world to come, if you do not repent in this.

E.—Do you mean to make my salvation depend on believing in the age to come?

J.—You should not tempt me to make it a test question, that you might have cause to accuse me. It is too serious a matter to be trifled with. Our righteousness, like that of Abraham, consists in believing God, who has said that Israel shall be saved.

E.—I think the whole tenor of the Scripture is against the doctrine.

J.—Do you intend to take sides with Mr. Voltaire, and say that when one side of a question is proved by one portion of the Bible, another portion may be found to prove exactly the contrary?

E.—O, no; the Bible is true, and cannot prove both sides of a question. It is not *yea*, *yea*, and *nay*, *nay*; but *yea* and *amen*.

J.—Right: now we will take our Bible, and read one side of the question right out, plain and fair. Isa. xlv. 25. "In the Lord shall all the seed of Israel be justified and shall glory." Jer. xxiii. 6, "In his day Judah shall be saved, and Israel shall dwell safely." Jer. xxxi. 10. "He that scattered Israel will gather him, and keep him, as a shepherd doth his flock." There are more than a hundred chapters wherein the restoration and salvation of Israel, the literal descendants of Jacob are promised. But

those just quoted, are sufficient to prove one side of the question: now find but one text that proves the negative, and we will grant Mr. Voltaire his position, and have no more to do with the Bible.

E.—I am not willing to give up the Bible, because I do not understand it as you do.

J.—But you do understand it does not prove both sides of a question; and if it does, it is not true. In this respect, Mr. Voltaire is more consistent than you: for your theory makes void the word of God, and yet you pretend to believe it, and your own theory too.

E.—But I do not think my theory contradicts it.

J.—The Bible asserts that all the seed of Israel will be justified in the Lord, and does your theory admit it?

E.—I do not understand how it can be.

J.—That is not the question: neither of us understand how the dead can be raised, but we believe they will be, because the Lord has said it.

E.—I suppose they were justified when they returned from Babylon.

J.—The text says, "all the seed of Israel," and but 2 tribes returned from that captivity.

E.—There might have been some of all the ten tribes among the two, and that would make it out.

J.—This mode of reasoning is frequently resorted to by the opposers of this truth. When we read to them from David, "all nations shall serve him." O yes, say they, some of all nations will serve him; and that all Israel will be saved. O yes, some of all the tribes will be saved. But do you think this is a just and fair mode of reasoning?

E.—Yes; I see no objection to it.

J.—Well, when Christ comes to destroy the wicked, he will destroy some of them, and leave the rest of them for "the left of the nations:" how will that do?

E.—Not at all: for it is expressly said, "All the wicked will God destroy."

J.—And it is as expressly said, *All the seed of Israel shall be justified, and that all nations shall serve him.* But

I perceive your rule is good only when it works in your favor.

E.—I admit there are some things in the Scriptures hard to be understood; but I am as well satisfied with my position as you are with yours.

J.—That may be; and the Catholic, the Mahomedan, and the Mormon are each as well satisfied as you; but that will not save them. One thing more I will say, and then leave you to your own reflection. There is no book in the world that harmonizes so well as the Bible:—but that harmony destroys all the false creeds of men; a doctrine that will not harmonize with the whole Bible, is a false doctrine, and every attempt made to prove it by the Bible brings that best of books, more or less into disrespect. A man discovers the weakness of his cause when he argues against known facts. One may argue with all the zeal of a martyr, and the eloquence of a Cicero, that the true Israel are such only as embrace Christ, and it amounts to nothing but showing your unwillingness to believe a truth, so long as we read that Paul's brethren and kinsmen, according to the flesh, are the Israel "to whom pertaineth the adoption, the glory, the promises," &c. No human sophistry can annihilate the language of Paul. Men may reason, and reason, but still, there stands the text, true or false. The same may be said of a multitude of texts, promising the restoration and salvation of Israel; one may reason and argue as he will, he cannot annihilate the promises; they remain true. One thing more: every man is a believer in the Bible, or he is an infidel. One cannot believe it, and hold to a doctrine that gives the lie to any part of it. Neither has any man a right to plead his want of understanding it as an excuse for his unbelief of it. True faith is to believe God; not to understand how he will make his word true; it is enough for us to know that God, who has spoken, is able to perform.

M.—I admit there is some truth in these remarks; let us, therefore, consider the subject, and ask the Lord to

sustain us both as far as we are right,—  
and show us wherein we are wrong.

J.—Amen. Z. CAMPBELL.  
Sputyen Deuvil, N. Y.

**"The End of the (AION) World," or  
Agc.**

A DISCOURSE.

BY WILLIAM SHEPHERD,

(Continued.)

¶ "Jerusalem shall be trodden down of (by) the Gentiles, until the times of the Gentiles be fulfilled."—LUKE XXI. 24.

We now turn to a passage in Rev. xvi. 12, which unmistakably points to the period we are contemplating. "And the 6th angel poured out his vial upon the great river Euphrates, and the waters thereof were dried up, that the way of the kings of the east (or kings from the rising of the sun) might be prepared." There exists a variety of opinions, who these kings of the east are, but as it is universally admitted by most all Biblical expositors, that the book of Revelation abounds in figurative language, and that the passage in point being immediately connected with the phrase, "great river Euphrates," which commentators generally allow symbolizes the Turkish power, why may not the kings of the East then, be symbolic of a certain class of people, or particular nation?

Ashe remarks in his notes on this passage, "The nation of Israel seems here intended. To them was the promise made, 'Ye shall be unto me kings doms of priests, and a holy nation:' (Ex. xix. 6,) or, as the apostle expresses it, 'a royal priesthood, and holy nation.' (1 Peter ii. 9.) Compare ch. i. 6; v. 10. The return of the ten tribes of Israel, who were lost in those eastern regions exclusively, whether they were carried, appear to be designed more especially than that of Judah, who were scattered over all nations. See Deut. xxviii. 64; Isa. xliiii. 5. It is remarkable that communities of Jews are found in Cashmere, Tartary, Cochin and Malabar, who appear to have been settled in the east before the last dispersion of Judah, and who still keep a correspondence

with each other: Dr. Buchanan is of opinion that the greater part of the ten tribes which now exist are to be found in the countries of their first captivity.' Again, he (Ashe) observes, "The power of the Ottoman Porte is the great and impassable barrier in the way of the return of Israel to Palestine: were that removed, there would be every facility for the restoration of Judah and Israel; and there are waste lands enough within the drained and exhausted Turkish empire to receive and support them, even if they were much more numerous than they are. The prophet Isaiah also foretells that the passage of the *remnant from the east* will correspond with that out of Egypt by a figurative dressing up of the eastern river, as Israel passed into Canaan by a literal drying up of the Red Sea, (Isa. xi. 15, 16.) The way appears to be *preparing* in a remarkable manner by the late occurrences in the Ottoman empire. When the French took Algiers in 1829, they established perfect religious freedom for the numerous Jews in that territory, who are governed by rulers of their own choice, and of their own nation, and in 1832 Ibrahim Pacha, who held Judea in immediate possession, removed by a Firman addressed to the magistrates of Jerusalem, every restriction upon their free entrance into the Holy City.

These notes we observe were published about 1835, since then, wonderful changes have occurred, removing, as it would seem the last remaining obstacles from Israel's going up at once to possess the land, rendering facilities for such a consummation. The once-powerful Ottoman has been rapidly *wasting away* till reduced now to a mere *automaton skeleton*, supported and upheld in its last tottering extremities by what is impiously styled "the holy alliance." "Associate yourselves, O ye people, and take counsel together, and it shall come to nought; speak the word and it shall not stand; for God is with us," i. e., Israel. Isa. viii. 4-12.

Surely, agreeable to prophecy (Micah vii. 11,) "the decree" has been "far removed," and almost every element which

has hitherto proved a barrier in the road of Israel's returning to the land of their fathers, has been taken out of the way. The present condition of the east, the most recent tidings we have from there, with the general state of restless Europe and the whole world, obviously indicate and afford abundant warrant for the belief that we are now just upon the borders of that sublime crisis in Providence, of which the restoration of the Jews to Syria, and their ingathering into the church (the *one fold*) is to be one of the prominent features, and hence the end of the age.

But to return to the passage. It is admitted by most all commentators and the most sound and learned Biblical students and critics, that we are now living under the action of the 6th vial, and that this Vial began to be emptied out about A. D. 1820, with the revolt of Ali Pacha, and doubtless we are now abiding under the very dregs of it, under the action of which will be developed those insinuating frog-like spirits or "spirits of demous working miracles," whose goings "forth unto the kings of the earth and of the whole world," will have a warlike influence upon them, and tend to excite them to all manner of wickedness, blood and carnage, gathering "them to the battle of that great day of God Almighty," which will inevitably result in the utter and complete extermination of all Gentile supremacy—their terrible and irrecoverable overthrow—the glorious triumph of the Church—the enthronement of the blessed Messiah, and reinstatement of "the dispersed of Judah, and the outcasts of Israel," in the land of promise.

Rev. xi. 15. "And the seventh angel sounded, and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms (or universal empire) of our Lord and his Christ (anointed one) and he shall reign for ever and ever."

The sounding of this trumpet, doubtless dates its commencement at about the same point of time when the 6th Vial is introduced, extending however, much farther in the future than the ac-

tion of this Vial, even unto the resurrection of "the dead in Christ," or the awakening of those "that *sleep in Jesus*," their coming forth to an endless existence in glory,—conferment of rewards to God's "servants the prophets, and to the saints," and to as many as fear his "name, small and great," the destruction of earth's corruptors and oppressors, and the last great overturning, and shaking down of all earthly thrones, systems and institutions which are not of God, clearly indicated by the language, "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament (or covenant,) and there were lightnings, voices, and thunderings, and an earthquake, and great hail." Compare Haggai ii. 6, 7, 22; Dan. vii. 9. Consult also Rev. xix. 11-21. The expression, "The temple of God was opened in heaven."—"And I saw heaven opened,"—we apprehend is identical, and the scenes following those points in the vision run parallel and terminate in the one great issue, namely, the overthrow of all God's enemies, the kings of the earth, and their armies, the sublime triumph of Christ, and "they that are with him."

The sounding of this trumpet then, we see covers the entire closing scenes, allotted to the Gentiles, not only bringing their *fulness in*, but *reaching some distance beyond it*. And here again, as in the preceding passages we have thus far adduced, we are struck with the importance of the end of this period named in the caption of our discourse, and alluded to by our Lord in the text. We perceive from the contemplation of those parallel Scriptures, and the careful examination of their respective connections, what transcendently glorious and mighty events cluster around this point of time in the history of the world and church. Events, though of a nature which are fearful to the wicked, quite undesirable, and which they might well wish to evade or escape, yet no less pleasing to the humble and obedient child of God, those who "do his commandments," who really love our Lord's appearing, and which are well calculated to inspire his



heart with renewed courage and energy in the good cause of "the truth of the gospel," filling his heart with happy anticipations of future glory. Events which will ultimately result in wresting the world from the iron grasp of the devil and Satan, the prince of the power of the air, the great usurper, and placing it into the hands of its rightful possessors, even "the righteous (who) shall inherit the land, and dwell therein forever." (See Ps. xxxix. 11, 29, 38; Matt. v. 5.)

When the *Lord's song* shall be sung, not "in a strange land" however, but "in the land of Judah," where we shall "have a strong city," and where "salvation will God appoint for walls and bulwarks,"—whose "gates" will be thrown "open" wide, "that the righteous nation which keepeth the truth may enter,"—when they will be forever secure from every foe, and kept "in perfect peace," having their "mind" constantly "stayed" on God, and having found in him, the *Lord Jehovah*, the Rock of ages, to their happy experience "everlasting strength." Ps. cxxxvii. 4; Isa. xxvi. 1-4. And not only will this song, "the Lord's song" reverberate sweetly and harmoniously, through the restored and peaceful hills and dales of Judea and "the city of our God, and in the mountain of his holiness, but high sounding and exulting shouts of joy shall be heard throughout the borders of the land," containing, and expressive of apocalyptic sentiments, e. g., "now is come salvation, the kingdom of our God, and the power of his Christ." "Let us be glad and rejoice." "*Hallelujah, for the Lord God omnipotent reigneth.*" Sending a heavenly thrill of ineffable bliss through the heart of every redeemed soul, and with a plenitude of fullness, filling heaven and earth with the choral anthems of angelic music to its utmost capacity, (Ps. xcvi. 11,) proclaiming to the astonished world at large, that now in deed and in truth, the year, the *great prophetic year*, (see Lev. xxv.)—

"The year of jubilee has come,  
Return, ye ransomed sinners home."

"And the ransomed of the Lord shall return, and come to Zion with songs and

everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." "And they shall come from the east, and from the west, and from the north, and from the south, and shall set down in the kingdom of God." Isa. xxxv. 10; Luke xiii. 29; compare Isa. lv. 17-19; lxvi. 10, 13, 14; Jer. xxxi. 12-16; Ps. cxxvi. 1-3; Rev. xix. 6-8. And when the prophetic words containing sentiments also embodied in the *Lord's song*,

"Lord, thou hast been favorable unto thy land; thou hast brought back the captivity of Jacob. Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Selah. Thou hast taken away all thy wrath; thou hast turned thyself from the fierceness of thine anger." (Ps. lxxxv. 1-3.) While "the prayers of David, the son of Jesse," "the sweet singer of Israel," will of a truth be happily responded too, or as it is written "ended" in their glorious and blissful accomplishment, to the saints unutterable happiness in the final and long-expected fruition of their hopes. "Amen and amen."

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And here we would remark, that "the times of the Gentiles" possess two marked and prominent features, namely, civil and ecclesiastical, political and religious. The civil or political compass the whole image of vision, i. e. the four great Gentile monarchies, but their "times" in an ecclesiastical and religious point of view, did not commence from the golden head of that image, but rather in "his legs of iron," the days of Pagan Rome. The religious times of the Gentiles virtually began when our Lord was made manifest to Israel,

when "He came to his own land, and his own people received him not." This remarkable era in their history takes its date and began to come more fully into force, however, after our Lord's resurrection and triumphant ascension into heaven. The vision of the "great sheet" unto the apostle Peter, which opened his eyes and illuminated his understanding in respect to "God's eternal purpose," and which caused him to exclaim, "Of a truth, I perceive that God is no respecter of persons. But in every nation, he that feareth him, and worketh righteousness is accepted of him." And who while subsequently rehearsing the matter of the vision to the people, unfolding Jehovah's gracious designs, constrains many to say so contrary to their expectations, "Then hath God also to the Gentiles granted repentance unto life," (see Acts x. 9-16; xi. 18,) marks this period.

But it is marked more particularly at that deeply interesting point of Paul's ministry, when as we read, "Paul and Barnabas waxed bold, and said (preaching to the Jews,) It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Acts xiii. 46. And still it is more definitely marked, when Paul at Corinth discoursed to them, and they vehemently "opposed themselves, and blasphemed, (and) he shook his raiment and said unto them, Your blood be upon your own heads. I am clean, from henceforth I will go unto the Gentiles." Acts xviii. 6. This dates from about the year A. D. 54. It is here then that "the times of the Gentiles" in their religious and ecclesiastical privileges, become fully introduced, which continue to run parallel with their civil and political powers, down to the extremities of the toes of the image, even until they are smitten by the Stone kingdom of God, and ground to dust, when the fullness of the Gentiles in every sense shall have come in.

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ly demolishing their whole entire body politic and system of things, from which they have never yet fully recovered. Here then the treading down of Jerusalem by "the powers that be," most emphatically and in the fullest sense of the prediction, became in force.

The civil and ecclesiastical powers, both fall however at one and the same time. Their overthrow is identical.—This could hardly be otherwise, and may be argued from the very nature of those peculiar and intimate relations which subsist between them: their interests and objects have now become almost inseparable, advancing as they have more recently, step by step, until they have virtually become wedded to each other. "Church and State" is the order of the day, though not openly everywhere, "hand in hand," as in the most parts of Europe, yet secretly, "heart in heart." This we can readily desery without any unusual amount of acumen. Hence their impassioned career of whoredom and fornication (Rev. xvii. 1, 2, 18, 19,) will close together, which is clearly and fearfully depicted in the sublime visions of the Apocalypse. See Rev. xviii.

Viewing the matter then, in this light, what grand and stupendous events lie immediately before us? and of which the "ending of the (se) days" will necessarily bring us. For though many good and learned men have united in fixing their termination in the year 1866, yet we have no warrant of a positive character, but that they may *end much sooner*. Indeed "the signs of the times," indicate it to say the least, and most certainly portend from the light of Scripture that "the end of all things is at hand," which we have been considering, urging us with earnestness to be "sober, and watch unto prayer." And that "the time," in the words of our Lord most emphatically "is fulfilled, the kingdom of God, is at hand; repent ye, (who have not as yet) and believe (at once) the gospel." We repeat, ye who are yet without the blessed hope of the gospel, "Repent and be immersed in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost," and

an inheritance with those who are sanctified in God the Father, and called to be saints, for "The kingdom of God is at hand."

We remarked that the terminus of this period brings us to the occurrence of great events. Let us look for a moment, and see what is the character of those events. We learn in prophecy that this period ends in the opening of the 7th Vial; and they are under this vial in the main, as described by the Revelator: see Rev. xvi. 17. They may be enumerated thus, 1. The total overthrow of the apostate church; 2. The whole continent of Europe will be torn and shivered to pieces with intestine revolutions, the present constitution of things utterly overturned; 3. The dreadful and sudden destruction of the Roman hierarchy with the Antichrist, together with all its roots and branches. Convulsions, revolutions and the entire wreck of nations (in their national capacities and unrighteous organizations)\*

\* It must not be understood, however, but what some will survive the awful catastrophe, escaping the general overthrow and ruin, such as those who may acquiesce and consent to the judgment of heaven being just and right, giving glory to God. They are styled "the left of the nations," some who have not heard of Jehovah's fame, nor seen his glory. Those who have not had an equal chance of hearing the gospel in its purity or glad tidings of the kingdom, knowing nothing more than what they had been taught by unlightened missionaries and "blind guides," who presume to run before they are sent, and preach without being called of God, and who instead of expounding "the truth of the gospel,"—"pervert the words of the living God," "turning the truth of God (if possible) into a lie," and leaving their hearers in a much worse condition than though they had never heard them. It is affirmed by the prophet, of this class of hearers, that they shall make this confession in that day, after they shall be brought to a knowledge of the truth. "Surely our fathers have inherited lies, vanities and

will here have their speedy accomplishment to that extent and degree hitherto never witnessed. The present corrupt systems and government, both civil, social and ecclesiastical, including also republics; (hence this government may not expect to escape the all-pervading crash) will not only be taken to pieces like a marred vessel in the hands of the potter. But they shall all become reduced to the humiliating consistency of *dust*, from from whence they had their origin, and "*like the chaff of the summer threshing-floor,*" shall be "carried away" with the mighty whirlwind of divine fury, (Jer. xxx. 33, 34,) so that not a vestige shall remain, there being "no place," or room, "found for them," i. e. no place found for such lumber; or worthless rubbish, in God's blessed universe; thus clearing the way for that new, beautiful and happy state of things, the inauguration of a royal and Divine hierarchy and heavenly administration, *The Kingdom of God* upon the earth, which shall under the benign auspices and personal superintendence of the beloved Messiah, prevail and ultimately extend and pervade "*under the whole heaven.*" Dan. vii. 27. When "a King shall reign in righteousness, and princes shall rule in judgment,"

"No pent up Utica confines our powers,  
But the whole boundless world is ours."

Or the language of its illustrious King respecting the area or compass of his reign might be summarily expressed, thus—

No one continent may my powers confine,  
But the whole extensive "world is mine."  
—Ps. l. 12.

We return: in addition to those events, *the first resurrection* will occur, the dead in Israel will be resuscitated, and "many of them that sleep in the

things wherein is no profit." Jer. xvi. 19. This idea will enable us to reconcile many passages in Scripture with the theory of the universal overthrow, of which the following are some of them.—Ps. xviii. 43, 44; xxii. 28; lxxvii. 4; lxxvi. 9; cii. 22; cxxxviii. 4; Zech. xx. 22; Rev. xv. 4. See also in this connection, Isa. lxvi. 19; Rev. xi. 1; Isa. xxvi. 16; Jer. xiv. 14; xv. 18; Rom. x. 15; Rev. xxi. 24; Zech. ii. 12.

dust of the earth shall awake to everlasting life"—the long, lost tribes shall be restored, and brought back to the land of promise, or "*into the land of the living*"—Jerusalem, the long-desolate Jerusalem, she who has been so long "in bondage with her children, the bond-woman, so long an outcast, will be recalled from her wilderness state, by a voice more powerful, more touching, and more effectual from heaven, than the angel voice which came to Hagar, while wandering in the wilderness of Beersheba, (see Gen. xxi., compare Gal. iv. 23-31;) Hagar and the lad Ishmael doubtless is a type of Jerusalem which now is, and is in bondage with her children, and as "God opened her (Hagar's) eyes, and she saw a well of water," so will he open the eyes of Israel that they may see in Jesus the true Messiah, and the only source of the precious waters of life, whereof a man may drink, and it shall be in him a well of water springing up into everlasting life. Jerusalem will be splendidly rebuilt, and a magnificent Temple erected, no doubt after the beautiful pattern of celestial architecture seen in vision by Ezekiel, while the wealth of the world will be brought together to adorn and embellish it, Isa. lx. 10, 12; Zech. xiv. 14.

The city of the great King will thus become the metropolis of the world, the admiration of all the earth, an eternal excellency, and a joy of many generations. The throne of the house of David will also be re-established, with Jesus, the Messiah, setting thereon, administering the government in justice, mercy and truth, (Isa. xvi. 5,) unto whom angels and saints will pay tributes of unfeigned homage and holy reverence, and

"Bring forth the royal diadem,  
And crown him Lord of all."

Seeing then, beloved, that the times of the Gentiles are about to expire, that soon all these things shall be dissolved, that the end of all earthly governments is at hand, and that the present system of things will very shortly "*pass away with a great noise,*" what manner of persons ought we to be, in all holy conversation and godliness, looking for and

hasting to the coming of the day of God, which will usher in as with the mighty fulminating voices of more than 10,000 thunders, and amid the loud and heaven-enrapturing halleluias of redeemed myriads, the glorious and new "dispensation of the fulness of times," when the saints shall possess the kingdom, and God's voice on earth be done—

"And Christ shall reign over all the earth,  
And give the promised rest."

Yes, seeing of a truth, that "In the days of these kings (the present crowned heads of Europe, and the whole world,) shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left (i. e., transferred) to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."—Dan. ii. 44. How should we then, redouble our diligence in the "work of faith, the labor of love, and patience of hope, being "steadfast, immovable, always abounding in the work of the Lord," laboring earnestly to be established, "unblamable in holiness before God, even our Father, at the coming of our Lord Jesus the Messiah, with all his saints," endeavoring to build each other up in the most holy faith, cultivating that sweet fellowship of the gospel which is so essential to a unity of action and of the Spirit, improving the gifts and graces of the holy spirit of God bestowed, regulating our lives and practices by the Word of God, and ever acting in view of that day when God shall judge every man according as his work shall be, and by the strength of proffered grace doing what we can for the dissemination of "the truth of the Gospel." Being ever in constant readiness, and fully prepared, panoplied in "the righteousness of God," with the word of Christ dwelling in us richly, unto all wisdom, "looking for the blessed hope, and the glorious manifestation of the great God," and the appearing in majesty of an adorable Life-giver, Jesus the Messiah. That we may finally escape, through divine aid, that great tribulation consequent upon all these these things that are coming upon the earth, and may

stand before the Son of man, so that when "he who is our Life shall appear, we may also appear with him in glory." and thus have an abundant entrance ministered unto us "into the everlasting kingdom of our Lord and Savior Jesus the Messiah."

And now our Lord Jesus the Messiah himself, and God, even our Father, who hath loved us, and hath given us everlasting consolation and good hope thro' grace, comfort your hearts, and stablish you in every good word and work.

Grace, mercy and peace be multiplied unto all the true lovers of Zion, and upon the Israel of God. Amen.

WM. SHEPHERD.

Elizabeth City, N. J., Feb., 1858.

## EXPOSITOR AND ADVOCATE.

"THY WORD IS TRUTH."—JESUS.

ROCHESTER, N. Y., APRIL 1, 1858.

### The Spirit of God—What is It!

We reply, *it is the mind of God*, as the spirit of man is *his mind*: "For what man knoweth the things of a man, save the *spirit* of a man which is in him? Even so, the things of God knoweth no man, but the *spirit* of God—for who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ." 1 Cor. ii. 11-16.

"The *spirit* of God moved upon the face of the waters." Gen. i. 2. Not as a person moves from place to place, but the infinite energies of the almighty mind of Jehovah were exerted over the face of chaotic darkness and confusion, in the wonderful work of creation.

"By his *spirit* he hath garnished the heavens; his hand hath formed the crooked serpent."—Job xxvi. 13. And speaking of the animal kingdom, the Psalmist says, "Thou sendest forth thy *spirit*, they are created." Ps. civ. 20. *How* did the *spirit* of God perform this work? "And God said, Let there be light, and there was light." By the same almighty *word* were all the works of creation accomplished, See Gen.

i., which is in perfect agreement with the following evidence: "By the *word* of the Lord were the heavens made; and all the hosts of them by the *breath* of his mouth,—for he *spake*, and it was done; he *commanded*, and it stood fast."—Ps. xxxiii. 6-9.

This work of the spirit of God, which has been performed through the agency of his *word*, is attributed to God *himself*;—also to his *power, wisdom* and *understanding*. "It is *He* that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in." *He* hath made the earth with his *power*, [mind, or spirit.] *he* hath established the world by his *wisdom* [mind, or spirit,] and hath stretched out the heavens by his *understanding*,—[mind, or spirit.]—Jer. xl. 22; Isa. li. 15.

It is thus evident that the *spirit* of God is his *mind*, by the life-imparting power of which all things exist. Universal nature would sink to everlasting destruction were the all-pervading and preserving power of the *spirit* of God withdrawn from its support. This mighty work has been begun, and is perpetuated by the *creative* and *life-preserving* attributes of God's *spirit*.

*The theory of the arbitrary bestowment of the spirit of God on man next claims attention.* And—

1. *On natural, sinful men.* When mechanics were required to construct the Tabernacle and the things pertaining thereto, Bezaleel was "filled with the *spirit* of God" to qualify him to superintend this most intricate work.—See Ex. xxxi. 2-6. When the good of the camp of Israel demanded it, God qualified 70 men to take part with Moses in judging the people, by putting "his *spirit* upon them."—Num. xi. 24-29. When Balaam was in the unrighteous act of seeking to curse Israel, "the *spirit* of God came upon him," which compelled him to utter one of the most glorious prophecies which is recorded in the Bible!—Num. xxiv. 1-25. And Saul, the wicked king of Israel; with murder in his heart, was arrested in his madness by the "*spirit* of God" coming "upon him," causing him to prophecy, as it had previously his messen-

gers. 1 Sam. xix. 20-24. The bestowment of these attributes of the *spirit* of God did not make the passive recipients moral or righteous, but it simply qualified them for the respective works ascribed to them.—God used them for his glory, irrespective of their own choice.

2. *On good men.* Holy men foretold future events, with divine accuracy, as they were moved by the *spirit* of God.—2 Pet. i. 21. It was not for themselves that they ministered, but for others, viz., God's people in general, neither did they always understand their own predictions.—1 Peter i. 10-12. God imparted to them a sufficient degree of the attribute of *foreknowledge* to enable them to correctly foretell future events. Nevertheless, this did not constitute them moral or holy men.

*The spirit of truth*, or this attribute of the spirit of God, so far as it was necessary for the occasion, was bestowed on the Apostles by the aid of which they were enabled to call to mind the past words and acts of Christ, and correctly record the same for the benefit of the household of faith—John xiv. 16, 17, 26; xv. 26; xvi. 7-13. This was a special gift of the *spirit* of truth, for a specific purpose. It has not been conferred on christians in general, as undeniable facts demonstrate; for they have not been guided, as the Apostles were, by the infallible teaching of the *spirit* of truth, into all truth. This bestowment of the spirit of truth on the apostles, did not constitute them children of God by faith in Christ, any more than the gift of the spirit of prophecy constituted the prophets his children.

It was by the *spirit* of God that the early Christians wrought miracles, yet it did not qualify them for the kingdom of God: they might possess all the *arbitrary* gifts of the *spirit*, and still be as sounding brass, or a tinkling cymbal,—be nothing in the scale of christianity. 1 Cor. xii.; xiii.

*The moral attributes of the spirit, what are they?* They are not the *spirit* of the world; (for that is *immoral*;) neither are they the spirits of the sects, (for they are spirits of error,)—but they are, *Love, Joy,*



long suffering, and every other christian grace.—Gal. v. 22, 23; Eph. v. 9; James iii. 17.

*How are the moral attributes of the spirit obtained?* Not by arbitrary bestowment; for morality is not a gift but action involving the principle of free agency and accountability, and therefore cannot be transferred from one person to another.—The spirit of the world is possessed by engaging heartily in its sinful practices. The spirit of war is obtained by reading the histories of war, of battles fought and won, of military heroes, &c. The Hindoo, Mahomedan, Roman and Protestant spirit in the various sectarian manifestations, is obtained by hearing, believing, and obeying the various dogmas of these antichristian sects. Every author sheds abroad his spirit in the hearts of those who admire his writings: they obtain his spirit by reading and believing his book. The dogmas of the sects, and the books of authors, however, are a 'dead letter' to those who neither read nor believe them. The parent, the orator, the minister, and the individual in common conversation, imparts his spirit to those who hear him. Sometimes the spirit in his words produces love, joy, sorrow, anger, grief, tears, laughter, and all the various feelings which one human mind or spirit is capable of producing through the medium of language, on a kindred mind.

If men are thus capable of inspiring the world by their spirits through the medium of words, oral and written, cannot God, the alwise author of the Bible, impart his holy or moral attributes to the believer, thro' his Word? Or, is his word less efficient than the words and dogmas of finite, sinful mortals? Or, have his words of spirit and life become dead, or "a dead letter"—through age? Nay, verily; his word ever lives, and possesses the same spirit or life-giving power as it did when first spoken, or were it uttered this day by the voice of the Almighty. His word is dead and spiritless, only to those who do not understand and disbelieve it, while it is the power of God unto salvation to all others.

The spirit of love is obtained by becoming acquainted with the lovely character of the object of interest. "We love God because he first loved us." He has revealed his benevolent character through the medium of his word, which he has required us to hear, believe and obey. Hence it is through this medium that the spirit of love, and every other moral spirit is obtained. It was "by the hearing of faith" that the primitive saints received the spirit, (Gal. iii, 1-9,) or, in obeying "the law of the spirit of life."—Rom. viii. 2. The process is simple and easy: hear, believe, and obey the Gospel, is the way marked out for the obtaining of the spirit of holiness,—or the spirit or mind of Christ, without which we are none of his.

(To be Continued.)

### Revivals of Religion.

The public journals, secular and religious, are teeming at the present time with accounts of unprecedented revivals of religion throughout the length and breadth of the land. We should like to know what particular religion has been sick or dead which is being revived? Certainly it can not be the religion of any or all of the sects, for we have heard of no demise among them of this character; but so far as our knowledge extends, every member of the family, old and young, showed not the least signs of fainting, dying, or changing for the better, before these revivals commenced.

It cannot be a revival of "pure and undefiled religion," the religion of the Bible, from the fact that the great fundamental doctrines of that book are still rejected by these revivalists: and moreover, no radical reforms are wrought among them. They still retain their antichristian and sectarian names, creeds, dogmas, and worship.—Hence we are constrained to believe that this revival chiefly consists in waking up a sectarian, proselyting spirit, the result of which will be the making of converts to party sects, which by these accessions will be strengthened and emboldened to oppose

with fresh zeal the great saving truths of Christianity. How any one, enlightened by the truth, can either aid or countenance this delusion, is beyond our conception, and we sincerely hope our brethren will not be caught in this snare. "Believe not every spirit," though such may make high pretensions to be of God. Try them by the WORD, and reject all who do not bear the most scrutinizing test of that ordeal. We append

#### MRS. STOWE'S VIEWS OF THE REVIVAL.

The great turning of the public mind to religion forms so marked an event in our present times, that even secular papers are noticing it. For the most part, too, their notices are not scoffing or disrespectful,—but tentative, serious and suggestive. They seem to say, "There is need enough among us of a revival of religion, heaven knows—pray God only that it be *real*, and of the right kind."

They say, we hope it will do some good to men in a political and business capacity, that it will make them honest, and true,—and upright, and magnanimous. "No revival has ever done anything for Wall street yet," says one,—"*We* hope this may."—"We hope," says another, "that prayer for the slave may not be considered an intrusion in these frequent prayer-meetings, and that some patience may be felt and expressed for the share which northern churches have had in aiding and abetting a system of robbery and oppression." So speaks the outside world, as she looks gravely, sadly, scoffingly, on the spectacle of thronging churches and opening prayer-meetings—and her demand is just.

There is something in a right name. The term "revival" seems by general consent to have been adopted into our language as expressive of these seasons; but we should much prefer a term formerly much employed among certain religious denominations—"reformation." Instead of the *great revival* of 1858, we should be happy to read the *reformation* of 1858.

Many worldly people, and some very Christian people have a prejudice against

anything like periodicity in religious impulse. They dislike revivals. Why should the Divine One, who is always love, say they, be considered as operating impulsively and periodically on the human soul, sometimes shining, and sometimes withdrawing? It is urged, furthermore, that the expectation of such seasons becomes in the end a motive for sloth and inaction,—and a neglect of an even and constant culture of the religious nature.

All this may have some truth in it; but nevertheless, it is a fact that religious impulses, like all other impulses, have always come over the world in waves. To begin with the day of Pentecost, in which 3,000 were converted in 1 day, we find all along the history of the church that there were seasons when religious impulses were more than usually ferrent, and religious labors successful.

There were revivals under the preaching of Augustine and Chrysostom; and the great force of the Reformation was not merely political or intellectual, but it was the deep upheaving of the religious element bringing all other reforms in its train. The *Reformation* was a revival of religion. The revivals in England under Wesley and Whitfield inaugurated a new era there,—which is felt to-day in the power of the Dissenting element, and the improved state of things in the Established Church. The preachings of the Wesleys, the Fletchers, and of Whitfield, to the colliers and cotters of England, was the first movement for the general religious instruction of the masses, and led the way to the multiplied labors of that kind with which England now abounds. It is a noticeable fact in all these cases, that they were followed by political and moral reforms; the work proved itself divine by its beneficent results. This is a fair test. "He that is of God, doeth the works of God;" and by this test should every so-called revival be judged. Revivals which make men better, and bless society, have been and may be realities. But the rule is without exception, that every truly valuable thing has its counterfeit.

When we read of great revivals, where the Christian converts claim as a sacred right the privilege of selling the members of Christ for money, where they defend the breaking of the marriage covenant at the will of the master, and take away from the colored member the right of testimony, and are so lost to all moral sense as to see no harm in all these things, we hold that that revival has been spurious and counterfeit. So also as to northern churches, which for reasons of expediency, and to carry ends of ecclesiastical politics, have refused to testify against these sins, we hold that a revival of religion that brings no repentance and reformation is false and spurious.

We believe in no raptures, in no ecstasies, in no experiences that do not bring the soul into communion with Him who declared He came to set at liberty them that are bound and bruised. Revivals of religion have not been confined to Christian countries. Old heathenism had them. Popish Rome has them. Modern heathenism has them. One and all of these have had turns of unusual fervor in their way. One and all have had their trances, illuminations, and mysterious ecstasies. But those only are Christian revivals which make men like Christ; or, if they they do not make them like Him, at least set them on the road of trying to be like Him. We say, therefore, to our friends, that the period of a great religious impulse has come; that there will be revivals all over the land, either false or true; either of a christian or a heathen type; and by *their fruits* shall ye know them. We are glad to hear that some of the most effective revival preachers confine their attention very much to preaching to the church. We are glad to hear that. It is quite necessary that those who profess to be the exponents of religion before the community, should have some deeper and higher ideas of what religion is.

So that when they go forth with the Apostolic message, "Repent, and be converted every one of you," they need not be met with the scornful reply, "Converted,

sir, converted to what?—converted into a man who defends slavery—converted into one who dares not testify against a profitable wickedness—converted into a man whose religion never goes into his counting-house—converted into a man who has no conscience in his politics, and who scoffs at the higher law of God? No, sir; I desire no such conversion. Whatever your raptures may be, I desire no part with them."

And let the solemn question go out to every Christian, to every parent, "Do you want your neighbors, friends and children converted into such Christians as you have been?" If not, is there not a deeper conversion necessary for you?

### A Proposition.

The plain literal word of God, as revealed in the Bible, is the *only* basis of true Christian faith. With this starting-point, which few will dispute, we propound the following question:—

*What are the pre-requisites to christian baptism, as taught in that word?*

Dogmatism and assumption having put on a bold front of late, on the subject of baptism, we now, (for the sake of truth,) challenge a thorough and impartial investigation of the matter. Our columns, to a reasonable extent, are at the service of any competent writer who may feel disposed to answer this question, subject to our criticism. Let the investigation be conducted in a spirit of Christian kindness, making the *direct testimony* of the Bible the basis of evidence, and it is probable that much good may be done. Who will enter the lists? If you have the truth, by all means let it shine!

Another definite time theory has been created, and is being propagated by a few mistaken brethren in Philadelphia, N. J., and New York. They are destined to meet with another disappointment, and to sink lower than ever in disrepute, the cause they advocate. For that day cannot come (the day of Christ's advent) until

every prophecy which precedes his coming, is first fulfilled. How any one who does not believe this new time delusion can aid in circulating it, is a mystery which we leave them to solve. We warn all to stand aloof from the error.

### Occupation of the Jews.

It is a singular fact, revealed in the last census of the United States, that while there are 700,000 Jews in this country,—only 1 person who is a Jew is registered as a farmer. So literally is the decree of their dispersion fulfilled, that they are strangers to that occupation which, above all others, implies a resting place and a home. "For lo, I will command and I will sift the house of Israel among all nations." The Jews were traders, not attached to the soil where they are found, but ready on an instant to change their abode. In all of the towns they are found in large numbers. They nearly monopolize the retail business of the country. We have never known of a Jew who was engaged in mining, although there may be many such so occupied.

### On the Holy Spirit.

BRO. MARSH: Permit me, in christian humility and love, to offer to the consideration of your readers a few remarks on this important subject.

We must bring our views on this, as well as on all other subjects of divine truth, to the test of the Word "which abideth forever." It is undoubtedly true "that those who reject the testimony of the spirit," as delivered by the persons who spoke as they were moved and guided by it, are virtually chargeable with dishonoring the holy Spirit. It is true that men may be often "talking, preaching and praying concerning the Spirit;" yes, and concerning Jesus Christ also, who, in various ways, "dishonor" both.

It has been affirmed "that the phrase,—*"The work of the Spirit,"* so frequently employed by modern preachers,—is not once found in the Sacred Oracles, Old Testament or New." Neither is the phrase,

The work of Jesus Christ. Is it therefore improper to use this phrase? We may indeed hold "unscriptural" ideas respecting both these subjects. I cannot perceive, however, that "the meaning or idea conveyed by 'the phrase, 'The work of the spirit' is any more unscriptural or subversive of the teaching of the Spirit—than is the meaning or idea conveyed by the phrase, The work of Jesus Christ.

The question is, "What saith the Scriptures" on the subject of the holy spirit?

The first great truth is, that the holy Spirit, is "the spirit of God;"—Gen. i. 2; Matt. xii. 8, &c.; and no more a distinct person or being from the One God, the Father, than the spirit of man is a distinct person from the man. See 1 Cor. ii. 11. It is the spirit of our Father.—Matt. x. 20.

When God created the heavens and the earth, "the spirit of God moved on the face of the waters."—Gen. i. 2. "By his spirit, he (God) hath garnished the heavens."—Job xxvi. 13. The glorious firmament, and the earth teeming with its indications of the wisdom and benevolence of the Creator,—are "the work of the spirit."

When man had departed from the law of his Creator, a merciful God instructed him, not only by prophets and providences, but by his spirit. "Thou gavest also thy good spirit to instruct them."—Neh ix. 20. ["In thy prophets,"—Verse 30.—EDITOR.] God not only gives statutes, or the words of truth, but he said, "I will put my spirit within you and cause you, to walk in my statutes."—Ezek. xxxvi. 27. [This last verse is the law of the Spirit, in the Millennial age, hence has nothing to do with the law of the Spirit in the present, or any previous age.—ED.] Indeed, Zechariah, prophesying of the Son of God, as the Branch, and of all the blessings of the new covenant, under the symbols of the golden candlestick, olive trees, represents that all is to be accomplished, "not by might, nor by power, but by my spirit, saith the Lord of hosts."—Zech. iv. 6.

Jehovah said unto Jacob, "I will pour my spirit upon thy seed."—Isa. xlv. 3.—

This expression of *pouring* the Spirit, which occurs in other passages, (Joel ii. 28, 29; Acts ii. 16, 17; Zech. xii. 10.) and the term "*shed*" used in reference to the Spirit, manifestly refer, not to the *declaration* of divine truth, but to the impartation of a divine influence or power.

Although perfect harmony exists between the word or truth of God, and the spirit of God, they are not synonymous. We need the latter to understand and receive the former. So wrote the inspired apostle, "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." 1 Cor. ii. 12. "The love of God is shed abroad in our hearts by the holy Ghost," &c.—Rom. v. 5. How many, alas! read and hear the word of truth, who never have the love of God in them. By the word of truth we are indeed begotten and sanctified, but not without the spirit. "Except a man be born (or begotten) of the Spirit, he cannot enter the kingdom of God." John iii. 5. Of his own will begat he us with the word of truth. The latter is the instrument, the spirit [in the Word—Ed.] is the effective agent, "Ye are sanctified, ye are justified, in the name of our Lord Jesus, and by the spirit of our God."—1 Cor. vi. 11.

Let us examine the apostolic testimony further, and see if 'they executed their work *without* preaching the Spirit."

"Our gospel came not unto you in word only, but also in power, and in the *holy Ghost*," &c.—1 Thess. i. 5. [the power of miracles,—Ed.] "We through the Spirit, [by the agency of it, through the Word,—Ed.] wait for the hope of righteousness by FAITH." Gal. v. 5. "The fruit of the Spirit is love," &c. verse 22. "God hath from the beginning chosen you to salvation thro' sanctification of the Spirit [in the Word: Ed.] and belief of the truth."—2 Thess. ii. 13. "That good thing which was committed unto thee, keep by the holy Ghost [or Spirit in the Word: Ed.] who dwelleth in us."—2 Tim. i. 14. "Ho saved us by the washing of regeneration and renewing of the holy Ghost, which is shed on us abundantly through Jesus Christ, our Savior."

[through his words, which are *spirit* and *life*.—EDITOR,] Titus iii. 3, 5. See also 1 Peter i. 2, 20, which teaches that the truth is not obeyed, but "through the Spirit." Rom. viii. 1, 4, 5, 9, 11, 13, 14, 16, 23, 26, 27. [My WORDS are SPIRIT—Jesus.] Is not all this preaching the Spirit?

God's work of mercy towards a fallen world commenced with the work of the Spirit. "My Spirit shall not always strive with man."—Gen. vi. 3. In the gracious work of redeeming love, the truth and the spirit of God have their appropriate offices, harmonious and essential to the purpose, The Word of eternal truth is the sword which slays the enmity of the sinner against God; but it is the sword of the Spirit.—Ephesians vi. 17. It is the Spirit's instrument, and through man's depravity, effectual only in its hand.

It is the work of the Spirit [in the word, Ed.] to "reprove the world of sin, of righteousness, and of judgment."—John xvi. 8. So teaches the true Prophet. Are sinners begotten or born of God? It is "of the Spirit."—John iii. 5. Are believers sanctified? It is "by the Spirit of our God."—1 Cor. vi. 11. Are they comforted? It is by the promised Spirit.—John xvi. 7. Have they access to the Father? It is by the Spirit.—Eph. ii. 18. Are their prayers and praises acceptable to God? It is because "the Spirit helpeth (their) infirmities."—Rom. viii. 26. Have they communion with their Father in heaven? It is "the communion of the holy Spirit."—2 Cor. xiii. 14. Are they "strengthened with might in the inner man," that, notwithstanding this world's temptations, "Christ may dwell in their hearts by faith? It is by the Spirit of God. Eph. iii. 16. Are they sealed to the day of final redemption? It is by the same Spirit. Eph. i. 13. Do they, amid present toil and sorrow, enjoy an earnest of the eternal inheritance? It is the earnest of the Spirit. Verse 14.—Have they holy fellowship one with another? It is the fellowship of the Spirit.

Phill. i. 2. Are we "the epistle of Christ to an ungodly world? It is because his holy and gracious truth has been "written, not with ink, but with the spirit of the living God; not in tables of stone, but in fleshly tables of the heart." 2 Cor. iii. 3.

Such, dear brethren in the Lord, is "the testimony of the Spirit, as delivered by the persons who spoke as they were moved and guided by it." Judge ye now the affirmation, that the apostles of the Lord "never even once, while announcing the Gospel to men, speak a syllable about the influence of the Spirit, or the work of the Spirit!" [Not abstractly from the word:—Ed.]

"They preached *Jesus*," it is said. Yes. Does this prove that they did not preach that man must be born, or begotten of the Spirit to enter the kingdom of God? Does the charge of crucifying the Lord of Glory disannull the charge of always resisting the holy Spirit. Acts vii. 51?

It is asked, "Have we a single example registered in the Christian oracles of the holy spirit being sent by God to an unbeliever to convert him?" The answer shall be given in "the words which the holy Ghost teacheth."

"No thieves, nor covetuous, nor drunkard, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and *by the spirit of our God.*"—1 Cor. vi. 11. This is in harmony with the previous divine testimony presented in this article, showing that the conversion of sinners is not effected by preaching "the name of the Lord Jesus," without "the spirit of our God." If they can be converted without being begotten or born of the Spirit, they can enter the kingdom without it. This divine begetting is not to be referred to the resurrection, for the inspired writer declares it to have been a *past fact*, in relation to the first christians, John i. 13. It imparts the principle of spiritual life, and is the foundation of spiritual or holy exercises, whether of "repentance towards God," or "faith towards our Lord Jesus Christ;" as animal life is the

foundation of all animal exercises. Eph. v. 9; Gal. v. 22. See Isa. xlv. 3-5. "I will pour my Spirit upon thy seed. One shall say, I am the Lord's;" &c. Is not this conversion by the Spirit? See Ezek. xxxvi. "I will put my Spirit within you, and *cause you to walk in my statutes.*"—What is this, I ask, but giving the Spirit to convert? It is through sanctification of the Spirit, and belief of the truth, that sinful men are converted to God. 2 Thess. ii. 13. It is by the renewing of the holy Ghost, Titus iii. 5. "Whosoever believeth that Jesus is the Christ, is born of God," i. e., of his Spirit.—1 John v. 1 compared with John iii. 5. [This is a gross perversion of the Word.—Ed.]

The discerning student of the sacred volume will perceive there are diversities of operations of the spirit of God. By it, our Lord teaches us, we are begotten to a holy life. John iii. 5. By it believers are guided into his truth, and sanctified for the service of God. By it, as a Comforter,—their sorrows are alleviated. By it, they are sealed for immortality. By it the church has been furnished with extraordinary and ordinary gifts from the ascended Redeemer. 1 Cor. xii. 4-13.

Thus it clearly appears that the gracious fact of our being sealed with the Spirit;—*after* we believed, is not to be adduced to prove that we were not previously begotten by it, as 1 John v. 1 compared with John iii. 5, plainly and positively declares. It is submitted to the pious and intelligent reader to determine what "latter-day gospel" it is which "does practically deny the Spirit," &c. That we may be united in the holy truth on this and all revealed subjects, is the fervent prayer of your affectionate brother,  
H. Grew.

Philadelphia, Pa., March 4, 1858.

Bro. Grew has said many excellent things in the above article, but fails to prove, that "the Spirit" is imparted independent of the Word, for the very reason that the theory is fundamentally wrong,—and unscriptural. A miscellaneous mixing of texts, without regard to connection, will not help him, for by such liberties

with the Word, any and every doctrine may be proved. We shall examine his assumptions, in the series of articles on this subject, commenced in the present number, and prove their fallacy.—Ed.]

"666."

The following inscription was formerly worn by the Pope of Rome, "*Vicarius filii Dei*,"—which being interpreted, results as follows:—

V	-	-	5
I	-	-	1
C	-	-	100
A	-	-	
R	-	-	
I	-	-	1
V	-	-	5
S	-	-	
Total,			112
F	-	-	
I	-	-	1
L	-	-	50
I	-	-	1
I	-	-	1
Total,			53
D	-	-	500
E	-	-	
I	-	-	1
			501
			53
			112
Grand total,			666.

See Rev. xiii. 18.

FROM BRO. N. FIELD.

BRO. MARSH: Bro. Hornaday and myself recently visited Medora, in Jackson co., Ind., and after laboring several days, gathered and set in order a church of 31 members. A majority of them had been Reformers or Campbellites, as they are called in the West. One had been a Universalist, and one a Baptist. Some 8 or 10 were recruits from the world, who put on Christ in baptism. The congregations were

large and unusually attentive to the word preached. A great door is open at that place for the proclamation of the truth.—Bro. W. F. Julian and Bro. Cornwall were unanimously chosen Elders. They are both excellent men, universally respected and esteemed by those without as pious and exemplary Christians. Bro. Julian has for many years been connected with the Reformers as an Evangelist, but for some time past has been fully convinced of the truth of the doctrine taught by our brethren on the Life and Death question. He will make them a sound and useful teacher.

Bro. Hornaday labored with efficiency. He is well adapted to a population not corrupted by the fashions and follies of city life: in such a field of operations he succeeds far better than those who have had better opportunities of mental culture.—There is a natural force and pointedness about his discourses that but few can misunderstand or resist. He is one of the strong men of our connection, and well calculated to win souls to Christ. But I am sorry to say he is but poorly sustained. He informed me that his receipts but little more than paid his traveling expenses. This is a bad augury for our cause. It cannot be that those who enjoy the benefit of his labor, are unable to remunerate him. They certainly can do it, if they will. How can they expect the Lord to bless, prosper and save them when they withhold the offerings necessary to sustain his cause? They ought to pay Bro. Hornaday over and above his travelling expenses \$2.00 a day. This is little enough for a man who has a family to support. If our brethren want the gospel preached in its purity,—they must assist in having it done. The sects pour out their money like water to build up their respective churches: they pay their preachers well, hence they are able to command the first order of talent in the ministry. Let our brethren be admonished of the fatal delusion of supposing that the few and indigent preachers of our connection can keep the field at their own expense. It cannot be done. It is the duty,

the imperative duty of those taught in the word to compensate the teachers. God will hold them responsible for the neglect of this duty. There is no evading it with impunity. Upon its faithful discharge, their salvation, and the salvation of thousands may depend. Let brethren everywhere consider this subject, and bestir themselves, or our cause must inevitably languish, and perhaps fail.

The infant church at Medora did tolerably well in the way of contributing, for new beginners. I trust God will prosper them that they may grow in numbers, grace, and knowledge. Should any of our Evangelists pass over the Railroad from Cincinnati to St. Louis, I hope they will call on the brethren at that place. It is about 100 miles west of Cincinnati. Inquire for Bro. Julian, Davis, Cornwall or Wright, who will be glad to see and hospitably entertain them.

As ever, yours, in hope,  
N. FIELD.  
Jeffersonville, Ind., March 10, 1858.

FROM BRO. C. F. SWEET.

BRO. MARSH: As you will notice the Conference at Seneca Falls, I shall not dwell on it, but wish to say to the friends and brethren, Make your arrangements to come together in June at our yearly Conference. Where shall it be? At Honeoye Flatts, Orangeport, or where? Who will respond?

Come, brethren, let us all awake! The devil is awake; wicked men are awake, and the angry nations are awake, and all heaven, as it were, is awake, for the aid and protection of such as confidently trust and obey the Lord.

My report as to finances is as follows: The amount desired to meet my own and family expenses, is \$500.00. The whole amount now pledged and received, is \$368.71. The whole amount now received, is, \$276.09. The whole amount now pledged and not received is \$92.62. It will be seen that if all those who have made pledges will pay in the coming 3 months, or by June 1, it will essentially aid us. Still \$131.29 are required to make

up the \$500.00 named as the sum for my traveling and family expenses. Now I do not make this report, or these remarks, for anything else than that those concerned may know the facts in the case, and act as duty, and their own conscience may dictate in the matter. I know this, that I am ready and willing to leave the field whenever the Church shall say the word, for how can a man preach except he be sent? and I believe the Church is the sending agent in the case, the ground and pillar, or support of the truth. When they withdraw their aid individually and collectively the truth falls in the street.

I wish to say to my brethren that I for a long time have thought it my duty to labor as an evangelist, and have said while in the providence of the good Lord I received health and a reasonable support, I would continue to labor for the promotion of the truth as an evangelist. The trials have been somewhat severe at times, but the means being provided for my the support of my family, I am ready to do all that in me is to preach the gospel of the kingdom for a witness to the people of the nations. It must be done by some one, for Jesus says it "shall be."

And now brethren, if you have judged me faithful, and fit for the work, then manifest it by your co-operation. Some have done so, but others have seemed to do but little in proportion to their means. If the brethren, at the coming Conference in June, shall say it is not best to try to sustain me as an Evangelist in Western New York, &c., I shall then feel at Liberty to engage in some business for the support of my family with a clear conscience, by throwing the responsibility where it justly belongs.

Yours, as ever, waiting the providence of God,

C. F. SWEET.  
Albion, N. Y., March 17, 1858.

P. S.—It may be proper to say in connection with the above, that as I now owe borrowed money, as much and a little more than is now pledged, and not paid, which has been consumed in living, I shall have to fall in debt unless I re-



ceive more than is now pledged, at the end of the year. But I have no claims on any individual, and submit the above for the information of all. Let all do as they would be done by, and trust in the Lord for the results.

C. F. S.

~~✍~~ We sincerely hope Bro. Sweet will be efficiently sustained as an Evangelist, in the field of his labor. Will those interested see to this important matter, in a manner worthy of the faithful and worthy brother, and the cause of truth, for which they may act in the matter. Bro. Sweet should be sustained.—Ed.

FROM BRO. E. HOYT.

BRO. MARSH: I have good news to tell you of a signal triumph of the truth at Jamestown, Ottawa co., Mich. Bro. Stiles and a few other brethren from Springwater, N. Y., have been in that new town for a short time, and have tried to let their light shine. Bro. Crozier has also preached among them occasionally the past season, as he lives in an adjoining town. By request of those friends, my way was directed thither about 5 weeks since, to hold a series of meetings among them. I arrived there late Saturday night in the midst of a snow-storm.

I found a welcome in the family of Bro. Stiles. On Sunday, we endeavored to show an attentive congregation what the Gospel is, and, that it is "the power of God unto salvation" to all that believe it, that the *good news* of salvation and *glad tidings* of "the kingdom of God nigh at hand," constitute the moral power that God has chosen to bring about all that change of heart and life that is necessary to ultimate salvation from eternal death.

The gospel *believed* is not inefficient, but powerful over the human mind, and is well adapted in its nature to convert all *full believers* of it. The office of the holy spirit in apostolic days was to *reveal truth*, and, by working wonders, to convince the world of the enormous sin

of rejecting the Son of God and his message of Life and Kingdom. This message has been thus abundantly confirmed, while the successive fulfillments of prophecies down to the present time is, a continued miracle to prove the necessity of "righteousness and a judgment to come." We labored to show the people that all "things were ready" on God's part, that faith in the gospel of Christ, "repentance toward God," and a burial with Christ by baptism for a Remission or "*washing away of sins*," were now demanded of them in order to eternal life. We endeavored to show in successive discourses, that the "first resurrection," immortality, eternal life, and the glorious inheritance of an everlasting kingdom are *not* promised at death, neither *any* recompense or reward till "the resurrection of the just." "The one hope" of the Christian calling was "set before" them and sinners exhorted to flee to it for refuge—not from endless misery, but from the "*second*" the *final death*. Men were forewarned of everlasting destruction at the termination of the Broadway, while Life was promised by authority of the Life Giver, to all who who would enter Life's narrow way by its "strait gate."

We did not omit to show that David's throne, so long in ruins, is soon to be re-erected on Mount Zion and David's legitimate heir and greater Son be inaugurated King upon it over the "house of Jacob" and a remnant of *all* nations and tongues. The people turned out in considerable numbers for a new forest country, night after night, and gave a respectful attention to the word of God.

On the third Sunday, a young man arose and deliberately and firmly expressed a purpose "to serve the living God and wait for his Son from heaven." In the p. m. of the same day, this dear young brother and a sister, (formerly Methodist), who, as she expresses it,—"*has been begotten again unto a new and lively hope*," put on Christ by baptism into him. From that time the work of God through his servants went on with power, backsliders of different churches confessed their backslidings, and began

to pray in their families, while the young with almost one accord arose to express their determination to follow Christ and to say, "pray for us."

A Free-will Baptist Elder was with us the last week of the meeting, preaching 4 evenings, which led the members of that church to unite cordially to promote the good work.

Sometimes the hopes of an immortal soul "in the spirit's land" would be expressed, and then the *true Bible hope*, based on God's promises would be uttered, and yet the spirit of Christ *seemed* to pervade nearly every heart. The preaching brother took full liberty to defend his spiritualizing system, including the immortality of the soul, and endless misery not by *literal fire*, or any *direct punishment*. He said, "no astronomer with the most powerful telescope had been able to discover any lake of fire and brimstone in the universe." (Good reason why, because as yet, none exists.) He thought that Hell did not consist of a *place* but in a certain state of mind and a bad state of society. He spiritualized heaven as well as hell, but did not try to sustain his views by the Word of God. But the good soil was so pre-occupied with the "word of the kingdom," that the traditional wares and latter-day fables were brought to the wrong market. The tangible hope of a literal "kingdom under the whole heaven," to be inherited at the advent of the King himself, and a literal destruction by means of a *nov* future "lake of fire," not away from, but in connection with this planet, *such scriptural expectation* prevailed with a majority of converts and hearers.

Last Lord's day (March 7,) we "buried with Christ by baptism" 15 obedient souls, on profession of their faith in the Gospel proclaimed by Christ and his Apostles. A church of nearly 40 members was organized by a voluntary enrolment of names, under the following declaration. "Resolved, that we whose names are hereunto annexed, take the Bible as an unerring rule of faith and practice: that we adopt only the name of Christ our Master, because the dis-

ciples were first called Christians at Antioch, and that we regard ourselves as members of the church of God at Jamestown."

We trust this new church, composed in a large part, of an interesting company of young brethren and sisters, will be a moral lighthouse in this new and thriving country. We expect others will go forward in 2 weeks to obey that ordinance which so beautifully typifies the burial and resurrection of Christ and the saints. Parents, who have cherished the blessed hope for some time, and who have long desired that their children should lay hold of the same hope, were made to rejoice to hear them confess a crucified and coming Savior before the world. May they prove faithful, and have their names confessed before the Father and holy angels. In the families of Brn. Stiles, Cole and Richardson, 3 children in each, put on Christ by baptism. Other families also have been made to rejoice by the conversion of all the members of sufficient age to understand the Gospel.

We have not for years seen so good a time in the prevalence of *this true and purifying hope*, and in the triumph of a Christianity purged from a heathenish immortality. Let us, brethren, be active in the utterance of the "testimony of the kingdom," for soon that kingdom will come, soon will the number of immortal kings and priests be complete, who are to reign with Christ on the earth: soon it will be said to us, if faithful,— "Well done, enter into the joy of thy Lord"! O that the Lord would send more laborers, even the children of those who have borne the burden and heat of the day, who shall be as Apollos,— "*mighty in the Scriptures*"!—who can "reason out of the Scriptures" as Paul did at Thessalonica, on Sabbath days,— in the synagogue, proving to the listening multitude, that Jesus is Messiah.

Now we want men who shall go forth, Bible in hand, and mightily convince the Gentiles in the closing up of this dispensation, that the kingdoms of this world

are soon to be given into the hands of Christ, and the saints.

Yours truly,

E. Horr.

Grand Rapids, Mich., }  
March 14, 1858. }

### The Spirit's Baptism.

From a pamphlet entitled,—*The Scriptures Unveiled*, the subjoined paragraphs are taken. These few sentences are of greater value to the student of the Bible, than forty and one volumes of the maudlin trash of the fashionable theology of the *unthinking* of the sects, and "Adventists" who follow in their wake. S.

#### "THE BAPTISM OF THE HOLY GHOST."

This expression was uttered in the Apostolic age, *three times*: first, by the Baptist, (Mark i. 8,) and recorded by 4 of the Evangelists. 2. By Jesus himself, Acts i. 5. 3. The same gift is; however, alluded to under different terms. We give the following specimens:—

1. "And they went forth, and preached everywhere, the Lord working with them, and CONFIRMING THE WORD with signs following."—Mark xvi. 20.

2. "And behold, I send the PROMISE OF THE FATHER upon you: but tarry ye in the city of Jerusalem, until ye be ENDUED with POWER FROM ON HIGH."—Luke xxiv. 49.

3. "And they were all filled with the holy Ghost, and began to SPEAK WITH OTHER TONGUES, as the Spirit gave them utterance." Acts ii. 4.

4. "Forasmuch, then, as God gave them THE LIKE GIFT as he did unto us, who believed on the Lord Jesus, what was I, that I could withstand God?" Acts xi. 17.

By a little attention to the words in capitals in the preceding texts, we have the Spirit's own definition of this gift, thus:—*The promised gift of the Father, or power from on high, by which persons so endued, were enabled to speak with*

*tongues, or perform other miracles in confirmation of the word.* Every Christian has the Spirit in some sense; but as it is not every use of *water* that is baptism, so it is not every gift of the *Spirit* that is *baptism* of the Spirit. On the contrary, there never were but 2 cases of this gift on our earth, the one at Jerusalem, recorded in Acts ii., and the other at Cesærea, found in Acts x.

There was another gift of the *Spirit* conferred by the imposition of the hands of the Apostles; but that gift was never called a "baptism;" still, neither of these gifts has any mortal man received since the apostolic day! The baptism of the holy Ghost is 3 times called "the promise of the Father," and Peter says, Acts ii. 33, "Having received of the *Father* the promise of the holy Ghost, he hath shed forth this, which ye now see and hear." But what did they see? "Cloven tongues like as of fire." Acts ii. 3. That was what they *saw*. And what did they *hear*? "We do hear them speak in our own tongues the wonderful works of God."—Acts ii. 11. This then was what they *heard*. Thus, Peter informs us, that "the promise of the Father," called also the "baptism of the holy Ghost," shed forth on Pentecost, was what they "saw" and "heard." This is no man's *opinion*, but the word of God says, "He hath shed forth this which ye now see and hear." Thus the word of God has foreclosed against the opinions of men, and all pettyfogging in the case. Now, reader, did you ever hear and see such things in your life? If not, you have never witnessed a "baptism of the holy Ghost."

*A Lecture on the Popular Doctrine of Immortality. 32 pages, 32 mo. 18 copies, 50 cts.*

This is the title of a little work on the subject of the Immortality of the Soul, just published by Wilson & Cockroft, Geneva, Ill., being a Lecture delivered before the Ledger Literary and Scientific Association of Chicago, Sept. 6, 1857, by Josephh Cockroft. We have not had time to read it through as yet, but from the well-known position and

talent of the enterprising publishers, we have no hesitation in recommending it. A few dozen of such efficient little Missionaries as this, should be kept on hand by every lover of truth, to distribute among neighbors and friends, as opportunity may present to *do good*. S.

### Expediency.

"Expediency is the covert of infidelity. We ought always to contend that nothing is expedient, but what is lawful.— This expediency comes under the name of usefulness; and when usefulness is proposed to us, we ought to ask, *Is it our duty?* Whenever anything has been propounded to be done, or to omit doing, it has always been on the score of increasing or diminishing my usefulness, never on the score of my duty. I cannot express what my feeling is of the infidelity of these times; the whole church is poisoned by it; and has brought an influence to bear upon it which absolutely incapacitates it from living a life of faith. Our newspapers, reviews and all our periodicals carry this poison and infuse it into every pore. I speak this to Christians, who know and feel what I mean, and say the posture fitting such is sack cloth and ashes."— *Confessions of a Clergyman*.

### Baptism.

The Lord's Supper is an ordinance in which we express our faith in the real sufferings and death of our Lord.

The *resurrection* of our Lord is made to hold as important a place in redemption's plan, and in the system of Divine truth, as the sufferings and death of Jesus. Indeed, the Apostle says, If Christ be not risen, your faith is vain, ye are yet in your sins, and those who have fallen asleep in Christ are perished.

Is there any ordinance by which we can express our hearty faith in the resurrection of our Lord Jesus Christ from the dead. The Scriptures respond:—"Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried by baptism into death, that

like as Christ was raised up by the glory of the Father, 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." Rom. vi.

C. BOARDMAN.

### Moral Precepts of Heathen Sages.

The following precepts, selected by a cotemporary from heathen writers, exhibit a remarkable similarity to the teachings of the Bible, and prove either the wide-spread influence of early tradition, or the universality of that natural conscience which "bears witness" even in the mind of a heathen.

To enumerate a few examples: Kong-Fontseau, Latinized into Confucius, the great Chinese sage (who was born 551 years before Christ). Among his maxims are recorded:

"Not to correct our faults is to commit new ones."

"Be rigid to yourself, and gentle to others, and you will have no enemies."

"To know that a thing is right, and not to do it, is weakness.

"If you err, fear not to reform."

Zoroaster, the great religious teacher of Persia (contradictory accounts stating his date 539 to 600 years before Christ,) is said to have written sacred books called the Zend-Avesta; and among its contents are the following:

"It is the duty of children to obey their parents; for wives to obey their husbands."

"Treat old age with reverence and tenderness."

"Reply to thine enemy with gentleness."

"Take not that which belongs to another."

"Be scrupulous to observe the truth in all things."

To Thales, a celebrated teacher of Greece (600 years before Christ,) are attributed the following among his sayings:

"The most ancient of all things is God, for he is uncreated."

"Be careful not to do that yourself,

which you would blame in another." Pittacus, another Grecian "wise man," said: "Speak evil of no one; not even of your enemies."

Of Pythagoras (born 586 years before Christ, another celebrated ancient, said, "to have been beautiful and majestic beyond all the men of his time," wearing "a long white robe, and a flowing beard,") there are many recorded sayings, among which are the following:

"Every man ought to act and speak with such integrity that no one would have reason to doubt his simple affirmation."

"Do what you believe to be right, whatever people think of you; despise alike their censures or their praise."

Of Socrates (469 years before Christ,) it is said, "His own command of temper was so great, that once when he raised his hand to strike a servant for some offence, he stopped and kept his arm in that position. A friend coming in asked what he was doing. 'I am punishing an angry man,' replied he."

One of his sayings is as follows:

"There is no better way to true glory, than to endeavor to be good, rather than seem so."

**INDIAN SENSIBILITY.**—In grading near the crossing of Broad and Main streets, the workmen have been obliged to trespass upon the old burying ground of the Indians who once had their village here, and not a few skull and bones have been thrown up. Day before yesterday, an Indian with his squaw and little boy happened to pass along just as the workmen struck an Indian mound. He stopped, and for a short time silently watched the men as they rudely cast its contents out of their way, but soon overcome by his emotious, he commenced sobbing, and then sat down upon the ground, drew his little one to him, and wept like a child. The kind-hearted laborers, in pity for his feelings, gathered the bones they had thrown out, covered them in the mound again, and retired to another part of the work till he went away. It was indeed a sorrowful scene and could not but affect those who witnessed it.—*Red Wing (Min.) Sentinel.*

FROM ELD. J. BLAIN.

**BRO. MARSH:** I want to say to brethren that I am now confined at home for want of means to travel. My health is restored, and I want to be again preaching the blessed Gospel of Christ while God is so abundantly blessing his word among all who preach Christ and him crucified. I can but hope that brethren will send me aid soon, and relieve me from the trial I have, in being in a measure idle—"work while the day lasts," is a command I ardently wish to obey.

J. BLAIN.

Buffalo, N. Y., March 19, 1853.

### An Evangelist.

There is no truth more clearly taught, in the word of God, than that all who can preach at all, should devote themselves wholly to the work. Their studies, and all their time, should be devoted to this greatest and best of all causes.

Paul told Timothy to "give attendance to reading, to exhortation, to doctrine." He told him to give himself wholly to the work. 1 Tim. iv. 13. Does not this clearly show that the Evangelist should devote himself wholly to the work, which comprises *study* of the Word, as well as to *preaching*. 2 Tim. ii. 15. Now, how can the man who never studies at all, obey this important injunction? And how can a man, who is not supported, so as to give him time to study, perform that duty? Is not the idea most absurd? If a man have to labor on his farm, in his work shop, or be in his store all the day, to make a living for his family, how can he give attendance to reading? How can he study the word, in that close, careful, and critical manner to make him a workman that need not be ashamed? A mere bungler he may be, but he never can be a perfect workman, that need not be ashamed, before any community without study.—*Disciples Adv.*

"The more believers love God, the more they will love one another."

# 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. XXVIII.]

ROCHESTER, N. Y., APRIL 15, 1858.

[No. 22.

## The Last Times.

AN EARNEST DISCUSSION OF MOMENTOUS THEMES.

BY J. A. ZEISS, A. M.,

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

### FIFTH DISCOURSE.

*The Messiah's Kingdom—how spoken of by the Ancient Prophets—how apprehended by the Savior's Contemporaries—how spoken of in the New Testament—specifically connected with the Second Advent—the present dispensation not the Messiah's glorious reign.*

"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."

That this vision contains a prophecy concerning "the last times," will not be denied. That the "one like the Son of man" is Jesus Christ, in his glorified human nature, is admitted on all hands. That his "coming with the clouds of heaven" refers to his final advent in this world, is also the common belief of interpreters. His being led to the Ancient of days to receive dominion, plainly denotes his investiture with rulership, and his inauguration into the august of-

fice of the almighty Sovereign of the nations. This dominion is something more than his present spiritual reign in men's hearts; for he does not enter upon it until he comes in the clouds. It is also a kingdom the affairs of which are to be administered by Christ in person, or by those under his immediate control and direction; for it is given to him as the Son of man, and his personal descent at the time of receiving it is explicitly affirmed. It must also be a visible and terrestrial kingdom, for "nations" are mentioned as its subjects.

The doctrine which I accordingly deduce from this text, and which I shall aim to set forth in this discourse, is,—*That the Lord Jesus Christ will return again to this world, and here set up a visible Christocracy, or empire of his own, and personally reign over the nations in the bliss and glory of a universal and eternal kingdom.* There are many good people who believe no such thing. My main object will therefore be to prove it by solid Scriptural arguments. And if I can show that it has a firm foundation in the word of God, I certainly have a right to claim for it the respect due to a doctrine of inspiration. Let us then approach the subject with humble reverence, sincerely desirous to learn the truth, and earnestly praying that God may give us a proper insight to this wonderful mystery.

I. I remark then, in the first place, that the prophecies of the Old Testament, when taken in their plain and natural sense, certainly predict the Messiah as a great prince who shall reign in this world. To establish this remark I apprehend to be no difficult task. The

very first words that ever were uttered concerning Christ already imply it.—When God reckoned with Adam, though he excluded him from Paradise, he left him this consoling promise:—*The seed of the woman shall bruise the serpent's head.* Satan had assailed our first parents, and overcome them. By that victory he became the reigning prince of this world, and to this day he holds his dark supremacy in nearly every department of the earth. The crushing of this serpent's head can mean nothing less than the demolition of Satan's empire, and the establishment of the empire of the woman's seed in its place. And if Christ, as the Son of man, is to displace Satan, and reign over the nations as Satan now rules over them, nothing short of a visible, real and universal empire can be the result.

The next distinct allusion to this "seed" is in God's covenant with Abraham, where it is said that he shall "*possess the gate of his enemies, and all nations of the earth be blessed in him.*" Paul tells us that this promise did not belong to Abraham's posterity at large, but only to "one, which is Christ." To possess an enemy's gate is to conquer that enemy,—to take his last defence. And when it is said of Christ, that he shall possess the gates of his enemies, and bless all nations, we have before us the idea of a great, victorious and universal prince, making himself the master and the benefactor of the world.

Another reference to the same thing we find in Hannah's song, where it is said, "*The Lord shall judge the ends of the earth, and he shall give strength to his King, and exalt the horn of his anointed.*" Here too we have the principedom of the Messiah in this world, and his universal sovereignty, pointedly asserted.

In God's promises to David we have the matter still more particularly amplified. God says to the monarch of Israel, "*When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, and I will establish his kingdom, and the throne of his kingdom forever.* And THINE HOUSE,—

*and THY KINGDOM shall be established for ever before thee: THY THRONE SHALL BE ESTABLISHED FOREVER.*" If this promise refers pre-eminently to Christ "the Son of David," as all agree that it does, then he is to be a great earthly prince; for he is to occupy a *throne*, and possess a *kingdom*; and that throne and kingdom are identical with the throne and kingdom of his father David. Much as men may dislike to admit this, here is God's promise, in words as plain as any man can use. David had an empire in this world; and he reigned as a prince in this world; and God says that his promised Son shall take David's place, and establish David's throne forever. David himself certainly so understood the promise, and by Divine inspiration so prophesied of it in the Psalms. As he had his court in Mount Zion, so he represents his illustrious Son as "*King upon the holy hill of Zion,*" with the heathen given to him for his inheritance, and the uttermost parts of the earth for his possession. "He shall have dominion from sea to sea, and from the river to the ends of the earth. Yea, kings shall fall down before him: *all nations shall serve him.*" Who can listen to such language with an unbiassed mind, and not gather from it the idea, that the prophet is here speaking of some great and mighty king, who is to sway the scepter of literal empire over the inhabitants of this world?

Turn now to Isaiah, the great evangelical prophet, and see how he describes the Messiah. "Unto us a child is born, unto us a son is given, and his name shall be called, Wonderful, Counselor, The mighty God, The Father of the everlasting age, The Prince of peace." Nobody misunderstands this. All take the words just as they are written, without looking after some mystical or allegorical meaning. By what authority, then, shall we reject the literal acceptance of what follows?—"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 from henceforth, even for ever." What could more unequivocally describe the Messiah as a great prince, reigning in David's place in this world?

If we turn to Jeremiah, we find the Savior spoken of in the same manner.—"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 and judgment in THE EARTH. In his days Judah shall be saved, and Israel shall dwell safely." "And they shall serve the Lord their God, and David their King, (in his promised Son) whom I will raise up unto them."

These are very plain and positive predictions. Others of like import might be presented. Here and elsewhere, the Messiah is again and again called a king. He is to possess and occupy David's throne. He is to be a conqueror of his enemies, and the possessor of their cities. He is to reign over the nations. He is to be the commander around whose banner the Gentiles shall be gathered. His kingdom is to be the identical kingdom of David, re-established, exalted, extended over all the earth, and made forever permanent. This is the natural and obvious sense of the words employed; and there is no reason why we should understand them differently, or seek for some other remote and occult meaning.

Professor Stuart has justly said that "it is one of the plainest and most cogent of all the rules of hermeneutics, that every passage of Scripture, or of any other book, is to be interpreted as bearing its plain and primary and literal sense, unless good reason can be given why it should be tropically understood." Vitringa gives it as "an unerring canon, and of great use," that "we must never depart from the literal meaning of the subject mentioned in its own appropriate name, if its principal attributes square with the subject of the prophecy."

Ernesti says, "Theologians are right when they affirm the literal sense to be the only true one." And Hooker declares, "I hold it for a most infallible

rule in expositions of sacred Scripture, that when a literal construction will stand, the farthest from the letter is commonly the worst." What then are we to do with the prophecies to which I have referred? The literal meaning is evident. There is not only no necessity for departing from it, but we cannot depart from it without violence and inconsistency. I therefore claim it as a fact that the Old Testament writers have predicted Christ as a great prince who is literally to reign upon the throne of David in visible empire over all the world.

II. It is also true, in the second place, that when the Savior came into the world, as the Son of Mary, he was expected as a great prince who should set up a literal empire in this world. This is a point so notorious, and so much dwelt upon by theologians and preachers, that it is hardly necessary to do more than state it.

Knapp says, "At the time of Christ, and previously, the current opinion of the people in Palestine, and indeed of most of the Pharisees and lawyers, was, that he would be a temporal deliverer and a King of the Jews, and indeed a universal monarch, who would reign over all nations. *The Apostles themselves held this opinion.*"

Neander says, "The Jews expected a Messiah who should be armed with miraculous power in their behalf, free them from civil bondage, execute a severe retribution upon the enemies of the theocratic people, and make them masters of the world in a universal empire, whose glory it was their special delight to set forth."

Schaf says, "The Jews conceived of the Messianic kingdom as a glorious restoration of the throne of David."

Brooks says, "It is quite notorious that the Jews did, in the time of our Savior, look for a King who should, in an illustrious and glorious manner, inherit the throne of David, reign over Israel, and obtain dominion and possession over all nations."

And so uniform is the testimony on this point, that it is unnecessary to ar-



gue it. When Herod inquired of the chief priests and scribes where Christ should be born, "they said unto him, In Bethlehem of Judea; for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a GOVERNOR *that shall rule my people Israel.*" This shows how the Jews understood the ancient prophets, and what were their expectations at the time. Herod certainly acted under the apprehension that the coming Christ was to be a great prince, when he gave orders "and slew all the children that were in Bethlehem, and in all the coasts thereof." Why adopt measures to slay the infant Savior if he did not fear that Christ would again restore the Jewish throne? Nay, we read that even from far beyond the limits of Palestine, certain "wise men came, saying, Where is he that is born *King of the Jews?*" It would seem that whithersoever a knowledge of the Hebrew prophecies had gone, it was uniformly expected that the promised Messiah would be a sublime and triumphant Jewish king, whose dominion would absorb all other kingdoms, and stand forever.

That extravagant and unfounded notions were entertained by many, I have no doubt. Some looked for Christ only as a military hero, and conceived of his reign too much after the style of ambitious tyranny. They sometimes spoke of him only as a conquering leader, whereas he is at the same time a divine spiritual Savior. They surrounded him too much with their own carnal and resentful feelings, and overlooked that meekness and holiness of spirit which is indispensable to a blissful participation in his princely ministrations. They failed to apprehend that great foundation-fact, that he was first to suffer ere he should reign, and bear the cross before reaching the crown. But, with all their narrow bigotries and carnal hopes, they did not misconceive this one prominent feature of the matter, that the promised Messiah was to be a great prince, who should reign upon the throne of David

his father, and extend his royal dominion over all the earth. So the prophets had spoken, and so they understood what the prophets said.

III. I proceed, then, to a third remark, viz.: that the New Testament nowhere contradicts what was thus expected of the Messiah. There are, indeed, a few passages which seem to conflict with these expectations; but when attentively considered, and their real meaning ascertained, they will be found entirely accordant with the doctrine which I am endeavoring to set forth.

That Christianity is an eminently *spiritual* religion, all who understand it must admit. The fundamental principle of the Messiah's kingdom is his reign over the heart, bringing all its affections and impulses into subjection to the will of God. This is the germ on which everything else depends. He who is not spiritually renewed, and morally assimilated to Christ, has neither part nor lot in Christ's kingdom, whatever may be his birth, blood, or external relations.

Another passage often misquoted upon this subject is that where Christ says, "*My kingdom is not (ek) from this world.*" When he uttered these words, he was on his trial before Pilate. He had been accused of treasonable purposes. Pilate, therefore, asked him whether he was a king. He boldly affirmed that he was a king. But to quiet their apprehensions that he was about to undertake to subvert the existing authorities by carnal violence, he qualified his avowal; and these words contain the qualification. He does not say that his kingdom is not to be located upon earth; he only says, his kingdom is not *from* this world, that it is of heavenly origin, and that it is to be set up by supernatural means, and not by human prowess or the might of earthly arms. That this is what he means, and all that he means, is evident from all the circumstances of the case, and is made abundantly clear from the additional words: "*Else would my servants fight, that I should not be delivered to the Jews.*"—Why did he not allow his servants to

fight? Because his kingdom was not to be built up in that style. He is to enter upon his throne by a different process. He is to receive his dominion from above, and not from beneath. The Lord will give it to him. It will not come out of this world.

I may therefore say, with perfect safety, that there is nothing in the New Testament to contradict the cherished expectations that the Messiah is to reign as a great prince on David's throne in this world.

IV. Nay, I go further, and say that there is much in the New Testament tending directly to confirm and deepen these prevailing expectations. Look for a moment at what the angel said to Mary, when he came to announce to her the birth of the expected Christ. Gabriel there says to the Virgin, "Thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus; he shall be great, and shall be called the Son of the Highest." These are plain words. All understand them just as they stand. And what follows is equally plain, and by all sound principles of interpretation must be taken as equally literal:—"And the Lord God shall give 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."

Now, what effect could such an announcement have upon those who were looking for the Christ as a great reigning prince, but to establish and fix all their prepossessions concerning him in that respect? And when his virgin mother first brought him as a babe to the Temple, Simeon and Anna, by direct divine inspiration, spoke of him as the consolation for which Israel was looking, and as the one to accomplish in Jerusalem the very redemption which Judah was expecting. What could be the tendency of such utterances, but to make the people who heard them still more enthusiastic in the hopes they were cherishing?

When Nathaniel first recognized the Savior's Messiahship, and addressed him

as "Rabbi, the Son of God, the King of Israel," he evidently conceived of that kingship according to the prevailing belief of the time. And yet Christ passed it as a proper conception, and replied to it in a way which could only give intensity to the anticipations that were entertained. When the 5,000, who had been miraculously fed in the wilderness, would have taken him by force, and placed him on the throne, he withdrew himself; for his time for that had not yet come; neither was that the way in which he was to obtain his crown. But he uttered not a word of censure to indicate that they were wrong in looking upon him as he who should hold earthly dominion, and reign with authority like that with which they desired to invest him.

When he made his triumphal entry into Jerusalem, and the people around him shouted, "*Blessed be the King!*"—"Blessed be the kingdom of our father David which cometh in the name of the Lord"—"*Hosannah to the son of David!*"—what did they mean? Did they not thereby point to him as their expected Messiah, who should break the power of their enemies, renew the Jewish throne, establish an earthly empire, and reign as a mighty prince? What else could they have meant? And yet Jesus received it all with approbation, and never once so much as hinted that they were the least mistaken. Nay, when the enraged Jewish officials came to him angrily complaining of what had been said of him by the shouting multitude, he not only sided with the applauding people, but declared that if these held their peace, the stones themselves would cry out! What more impressive endorsement could he possibly have given to what the exulting crowd had uttered? Did he not thus acquiesce in their views? Did he not thus most effectually set his seal of sanction to the proclamation, and emphatically declare himself the King of the Jews, who should restore and occupy the throne of David, and reign in Mount Zion according to the letter of prophecy?

And so again, when the mother of

Zebedee's children asked him that her two sons might sit, as ministers of state, the one on his right hand, and the other on his left, *in his kingdom*, she doubtless conceived of that kingdom as a princely reign in this world. Her request is amply indicative of this. But, if she was wrong, the Savior's answer certainly went much further to confirm her views than to undeceive her. True, he did not agree to grant her desire;—but he left her under the belief that there are such places to be filled in his empire, and that they are reserved for those for whom the Father has prepared them. Are we to suppose the holy Jesus capable of encouraging delusion? He knew what sort of views that woman had of his kingdom; and if it were not in his purpose to establish that kingdom as she apprehended that he would, his conduct and answer are quite inexplicable.

The prayer of the penitent thief on the cross presents a similar case. That heart-broken sufferer besought the Savior to remember him when he came *in his kingdom*. His ideas of that kingdom were doubtless, in the main at least, just what were generally entertained.—And the Savior answered him without intimating that he was at all mistaken, and left him to die under the impression with which he uttered the prayer.

See, also, with what firmness the Savior expressed himself when before Pilate. He was there charged with conspiracy and treason. The question of Pilate was addressed directly to his political pretensions. His accusers were standing by, eagerly watching for the smallest intimations on which they might secure his condemnation. But his great spirit did not quail. Rising up in the sublime dignity which belonged to his high nature, he boldly affirmed his claim to royal appointment and power. And then, at the last, having spent 40 days with his disciples after his resurrection from the dead, "speaking of the things pertaining to the kingdom of God,"—how impressive is the sanction which he gave to the fond expectations concerning his earthly principedom! Certainly,

all these special instructions to his disciples upon this particular subject left them no room for any further misunderstanding. And yet, at the last hour of his stay on earth, we find them still identifying the Messiah's reign with the restoration of the Jewish throne, and Christ himself still replying to them in a way which could only deepen and strengthen their ideas of the matter. If there were nothing else upon the subject in the New Testament, but this account of Christ's last interview with his disciples, it would be enough upon which to base the belief, that it is his purpose, at the appointed time, to revive the throne of David, and to reign personally upon earth. They expected him to "restore the kingdom to Israel," and wished to know the time; and all he said, and the last he said, was, that they were not "to know the time."

There is also another class of New Testament passages, equally, if not still more strongly corroborative of the common expectations of the Messianic reign. When the disciples asked the Savior what they should have in return for their sacrifices in his cause, he replied, "*When the son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.*" "I appoint unto you 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.*" "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.—When ye see these things come to pass, know ye that *the kingdom of God is nigh at hand.* Verily, this *genoa*—this Jewish race, shall not pass away—not cease from being a distinct people—TILL ALL BE FULFILLED." He here appropriates to himself a future kingdom. He says that it is to be set up at the expiration of the Gentile dominancy, and while the Jews still continue as a distinct race. He says that the apostles are to share in the administrations of that kingdom, as judges of the Twelve Tribes of Israel. And what effect would such declarations pro-

duce upon the minds of men who contemplated the Messiah's reign as a literal kingdom upon earth? What language could have been framed that would more certainly have been interpreted in favor of their views? May we not then set it down as settled and clear, that the New Testament, so far from contradicting the literal statements of the Old, or the expectations founded thereon, speaks in the same strain, and fans those anticipations into greater brightness and intensity?

V. But again I remark, that the Scriptures explicitly speak of the setting up of a kingdom in connection with the Savior's final advent, which answers exactly to the literal predictions of the ancient prophets which I have quoted, and to the expectations of the Jews and his first disciples. Upon this point the text itself is conclusive. All agree that it refers to the Savior's coming in glory to judge the world,—to his personal coming at the end of the present dispensation. And it is here affirmed, with an explicitness which cannot be evaded, that at the period of his coming there is to be "*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.*" And that there might be no misunderstanding or mistake about the matter, an angel explains the vision, and says that the blasphemous and persecuting power denoted by the little horn is to prevail against the saints until "*the judgment shall sit,*" and THEN "*the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.*" These words describe a literal kingdom, a universal kingdom, a kingdom under the heavens, over the nations and tribes of this world, and which is only to be set up at the session of the judgment, and the coming of the Son of man in the clouds.

Look also at the vision of the great golden-headed image, and the Stone cut from the mountains without hands, which smote the great image, broke it and filled all the earth. We have there an epitome of this world's history: first, the 4 great monarchies beginning with Babylon, and extending down to the sovereignties which now occupy the territory of the western Roman empire; second, the utter extinction of these monster powers during the regency of the Ten Kingdoms into which the Roman Empire was ultimately divided; and third, the setting up in their place of a divine, universal and eternal empire, symbolized by the Stone from the mountain. Daniel thus interprets the vision: "*In the days of these kings*"—that is, in the days of the kingdoms denoted by the 10 toes of the great Image, during the existence of the Roman empire in its last form of 10 kindred regencies, "*shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.*"

The time when that kingdom is to be set up is the time when the last forms of usurped dominion, denoted by the 10 toes of the great image, are to be broken in pieces. The 10 toes of that Image are acknowledged on all hands to be the same as the 10-horned wild beast of John. The 10-horned wild beast is only to be taken and destroyed when the heavens shall open and the Son of God come forth to tread the winepress of God's wrath, and give judgment to the martyrs and saints. *Therefore the coming of Christ is to be attended with the setting up of a visible, outward, universal, divine and eternal empire, such as the Jews associated with the Messianic reign.*

The Savior himself has spoken of the matter to the same effect. Hear his words: "*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 he shall set the sheep on his right hand, but the goats on the left. *Then shall the King 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.*" In the same strain he elsewhere says, "They shall see the Son of man coming in a cloud, with power and great glory.—WHEN ye see these things come to pass, know ye that the *Kingdom of God is nigh at hand.*" Paul also says to Timothy, "I charge thee therefore before God, even the Lord Jesus Christ, who shall judge the quick and dead *at his appearing and kingdom.*" All these passages unequivocally connect the setting up of the glorious Messianic kingdom with the Savior's final coming.

Elsewhere Paul connects the final advent with the sounding of "the last trump;" and when we turn to John's vision of what attends the sounding of the 7th or last trumpet, we read, "There were great voices in heaven, saying, *The kingdoms of t'ie world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever!*" And that there might be no misapprehension of the time to which this vision relates, the 24 elders respond with thanksgiving that it is "*the time of the dead that they should be judged,*" the time of giving reward to the servants of God, the prophets, saints and all that fear him,—the time that Christ shall "*destroy them that corrupt the earth.*" Rev. xi. 15-18.

Paul also connects the resurrection of the saints with Christ's final coming:—"The Lord himself shall descend from heaven, and the dead in Christ shall rise first." In this he agrees exactly with John's vision of "the first resurrection," But in that vision John saw *thrones*, and the martyrs, the blessed and holy, seated on them; and they were made kings and priests of God,—"*and they lived and reigned with Christ a thousand years.*"

In all these passages we have a literal,

universal and abiding kingdom ascribed to Christ in connection with his second coming. It is not a kingdom far off in the remoteness of unknown space, but here in this world. It is to be "*under heaven.*" It is to embrace "the kingdoms of the world." Its subjects are to be "people, nations and languages." To take possession of it, Christ is said to "descend from heaven," "come," "appear," and stand again upon the earth. It is then of necessity just such a kingdom as the prophets foretold, and as the Jews and apostles expected. It is to be outward, literal, universal, glorious and eternal. It is not "*from, or out of this world,*" just as John's baptism was not "*from, or out of this world.*" It comes *from God.* It originates from above, not from beneath. It is not set up by earthly means, but by divine power. But as John baptized on earth, although his baptism was not "*from this world,*" and as the church is located on earth, although not of the earth, so Christ will reign in this world in the sublimities of visible empire. We never read of his return to heaven after he once comes to this world a second time. He remains here. His tabernacle is then to be "*with men, and he will dwell among them, and they shall be his people, and God himself shall be with them.*"

This reign of Christ, then, is also to be a *personal* reign. He was "made in the likeness of men." He must therefore have a local dwelling-place. As the Son of man he is now in heaven. And when it is said that he will come again to earth, and *dwell with men*, we must believe that this world will be his home. He cannot dwell and reign on earth as the son of David, and not be personally present on the Earth.

Every point, then, at which the Scriptures touch upon this subject, furnishes something to corroborate and strengthen our doctrine that the Lord Jesus Christ will return again to this world, and here set up a visible empire or Christocracy, and personally reign over the nations in the bliss and glory of a universal and eternal kingdom. The prophecies of the Old Testament, taken in their plain, na-

tural sense, teach it. When Christ was on earth, both Jews and Christians held it. The New Testament nowhere condemns it as an error, but in many places refers to it as a matter well and correctly understood; and in the Old Testament and the New we find many passages which cannot be consistently interpreted without admitting it as a true doctrine of God. We cannot, therefore, escape from the conclusion that the blessed and adorable Son of the Virgin is yet to reign in this world as a great and glorious visible prince, whom all the nations shall obey, and the world hail as its only King. All the Scriptures proclaim it; the whole creation groans and longs for it; and I cannot but believe it.

All nature seems to have heard the promise concerning the seed of the woman and his restorative empire, and has stood in anxious expectancy ever since. All the world, in all its departments, has been longing and prophesying for ages, for a divine Deliverer, and the age of gold which his administration are to bring with them. I do not, indeed, deny that Christ now reigns in the hearts of his children, or that he exercises a providential control over the affairs of the world. I knew and rejoice that there is a sense in which he is present now, even where but two or three are assembled in his name; and that wherever a sinner turns to God, there something of his regal authority and power are felt. But I also know, that, with all his spiritual and providential presence and rule, as now in the world, everything is *imperfect* as compared with the promises of what is to be hereafter.

Satan, for the most part, is yet the king and master of this world, and not the illustrious Son of David. Everything in church and state, public and private, is more or less disjointed, weak, sickly, and failing of what we most desire. Remedies only multiply wants and defects. "That which is crooked cannot be made straight; and that which is wanting cannot be numbered."

The best-planned institutions and the wisest laws are constantly disappointing

us. The holy Law itself was "weak through the flesh;" and the same is to be said of all that we now have. No one adequately fulfills or can fulfill his relations. The consciences even of the best Christians, if properly enlightened, continually reproach them.

Everything seems to feel the absence of its redeeming Lord. He does not yet reign as it is necessary for us that he should reign. "*We see not yet all things put under him.*" Matters now are only in a stage preparatory to something still beyond us.

The throne of David is yet less than a cipher. The promised Son has not yet lifted it out of its degradation. Mount Zion is still trodden by the vile foot of the destroyer. Israel, that is to be redeemed and become the standard bearer of ransomed nations, is still scattered over all the earth. The enemies of God still vaunt themselves over his Anointed. Ignorance, fanaticism and infidelity still stalk abroad, even through the church.

The man of sin, who opposeth and exalteth himself above all that is called God, still sits in the temple of God.—Great Babylon still stands, drunk as she is with the blood of the saints. The wild beast and the False Prophet are still allied against the Lamb, and against the witnesses of Jesus. Evil men and seducers are still waxing worse and worse.

Despotism and tyranny still hold the places which justice and charity alone should fill. War and bloodshed still devastate and deluge this poor fallen world. Rapine and plunder still press their foul trade on land and on sea. Ambition, intrigue, fuesse and deceit still hold disgraceful sway in the best parliaments and legislatures on earth. Scoffers abound everywhere, walking after their own lusts, and saying, Where is the promise of His coming? The wails of suffering and wretchedness still float on every breeze; and the cries of wronged millions still go up into the ear of Jehovah.

Oh, tell me not that this is the glorious reign of Messiah! Tell me not

that these are the scenes to which the saints of old looked with so much joy! I will not so disgrace my Savior or his word, as to allow for a moment that this dispensation is the sublime Messianic kingdom. No, no, no; Christ does not yet reign in the kingdom which he has promised, and for which he has taught us to pray. Isaiah and Gabriel have said, that he should occupy the throne of his father David, and reign over the house of Jacob, and establish his government in eternal peace and righteousness; but David's scepter he has never held, over Jacob's house he has never ruled, and the whole world is yet full of iniquity and wo. The Psalmist has taught us that "all nations shall serve him, the Gentiles be his inheritance, and the uttermost parts of the earth his possession;" but there is not a nation in all this wide world which is thoroughly Christian, and not a people who unanimously acknowledge that Christ is Lord.

Of the 1,000,000,000 of souls which now constitute the family of man, not *two-fifths* are even professedly Christian! Take from the most Christian community—take from among the highly-favored inhabitants of our own City, all who are not of the household of faith, and what a scanty population would remain! Take the most enlightened and cultivated of the nations: take England, take Saxony,—take our own country—take the model nation of Christendom, containing the most churches, and the greatest number of devout people: examine the structure of its government, test the operations of its laws, sift the character of its inhabitants, weigh it in the balances of Scripture truth and divine requirements, aggregate its good and its evil, strike the balance between righteousness and iniquity, and then tell me whether there is a nation on all the globe that does not gravitate towards "hell" rather than towards heaven!

The church itself, enclosing within its pale all the purest and holiest specimens of humanity, after the toils and prayers of 18 centuries, is still a feeble craft,—working against wind and tide! Where, then, is that universal righteousness,

peace and glory which gave inspiration to the songs of the prophets, and hope to the dying saints of old? The reign of Messiah is to be a reign of glory, power and triumph, where vice is unknown and iniquity at an end,—where the branch from the root of Jesse is to strike all enemies dead and the Sun of righteousness disperse all darkness forever, where all nations shall serve, worship and obey the King of Israel, and the earth shout the alleluia of her ultimate redemption; and it is worse than useless to try to persuade ourselves that such a condition of things belongs to this dispensation.

Nor is there anything by way of inference from the past, or from indications of the present, or even in the sublime promises of the word of God, by which to assure ourselves that such a condition of things ever will be realized until the personal return of the blessed Christ for whom we wait. It is only *when he shall come*, that he will sit upon the throne of his glory. Antichrist shall not die till then. The world will not be fully redeemed till then. The glorious kingdom will not come till then. That is the grand climacteric of our faith; that is the sublime ultimatum of all our hopes.

Long, long has this great consummation been delayed,—so long that even pious men begin to doubt whether it ever shall come. But the word of Jehovah is out; he cannot recall it; he must fulfill it. Soon it will be here. Soon shall Messiah come in his glory, and set this imprisoned and down-trodden world at liberty. Soon shall the Son of Mary stand upon the Mount of Olives and plant his throne upon the hill of Zion. Soon shall the glorified saints supplant besotted politicians, and the swelling tide of righteousness and peace overflow the earth. Soon shall the newborn nations send up their delegations to Jerusalem to worship the King in his beauty, and go forth with joy in the blessedness of obedience to him.

Men may scoff, and say that we are degrading the blessed Savior to a level with earthly monarchs, and surrounding

him with the miserable trappings of their foul courts. They may ridicule us, and say that we are dragging down the throne of Heaven's King to place it amid graves, almshouses, hospitals, penitentiaries, labor-prisons, sickly cities, and worn-out states. But they forget that the promise is that Christ shall "MAKE ALL THINGS NEW," and banish for ever all these evidences and emblems of depravity and sin. They forget that Death is to be swallowed up of Life, and the whole sentence of the world's curse forever rescinded. They forget that all tears are to be dried, and that there is to be no more death, nor sorrow, nor crying, nor tears, nor any more pain, nor any more sin, within all the domain of Messiah's eternal dominion. Oh, that Christians did but look at these things as God has presented them, and lay hold of the promises which he has given to encourage us. Then would they go forth to duty with greater earnestness and intenser joy. Then would they pray, with fonder hope, "*Thy kingdom come!*"—and ever and anon respond, "*Amen,—even so, come Lord Jesus!*"

"Hail! day of triumph, long appointed!  
Hail! day that brings the great Anointed,  
Ye little flock, rejoice!  
Fondly look forward without fearing;  
Redemption dawns with his appearing;  
Lift up your heads: the hour is nearing!  
Elect, lift up your voice!"

FROM BRO. J. M. JUDSON.

BRO. MARSH: Agreeably to a vote of our Conference last fall, I wish to submit a brief report as an evangelist for publication in the *Expositor*.

Amount subscribed at Conference,	\$112,50
Amount received on subscription,	\$56,00
Amount of donations received from different places where I have visited,	69,46
Total amt received,	\$125,46

Nearly one-third of the above amount was in cash, the remainder in clothing and provisions.

I left home Nov. 9th. From that to March 5th, I averaged about 5 dis-

courses per week, traveled 700 miles,—was at home about 12 days, (except when I held meetings here.) I trust some little good has been done in the cause of our soon-coming Lord. Quite a number have confessed *the truth*, and a few have been baptized: I cannot tell, as yet, the result of my feeble efforts,—but trust to know something more on revisiting the places where I have been. I expect as soon as my throat and lungs will permit; to revisit *all* those places where I have preached in my Evangelical tour, also other places where the friends may think best. Hence brethren wishing my labors, will write me soon at North Fairfield, Huron co., O.

Yours, in hope of eternal life, at the appearing of Jesus,

J. M. JUDSON.

North Fairfield, O., March 15, 1858.

FROM BRO. J. D. FOSTER.

BRO. MARSH: The Church of God at Borelia, have, through the kind assistance of the brethren from your side of the waters, gradually increased in numbers, are of those who have carefully investigated the scriptures, are persuaded that that is the only true source by which we can know God's will concerning us, and having duly counted the cost, we have started for the prize, and are running the way that God has pointed out, having our minds enlightened by hearing and believing what God has spoken by Moses, the Prophets, Jesus Christ and those Apostles, whom he personally chose, and empowered to preach the Gospel.

We are of one mind, being bound together by love unfeigned. We are strong, continually striving to do well; our object being to please God, that eventually we may be crowned with glory, honor, and eternal life; being made joint possessors with Christ in the kingdom of God.

We do indeed, highly appreciate the labors of our brethren from the States, in imparting their knowledge of divine truth to us, and have been strengthened and benefitted by the same, for which



we feel thankful, and give God the glory. We also receive with gladness, the semi-monthly *Expositor*, and highly appreciate its worth, and with the visits we have from time to time from our brethren we would feel it a great loss if we were deprived of the precious fruits it comes laden with from time to time. We will endeavor to assist you all we can (though poor) in continuing its publication, and hope you will be able to continue in the good path you have chosen, in cheering the hearts of many poor pilgrims, through this darkened age. May you be able to continue spreading consolation to the dear children of God throughout the length and breadth of the land, until the Lord comes, and delivers us from our toil and troubles that beset us about, and then we will praise him more perfectly for ever and ever, amen.

We would inform our Canada brethren west that Bro. Williams, (late from Plymouth, England,) proposes to labor in Canada West in promulgating the Gospel wherever he has an opportunity to speak the truth as it is in God's revealed will to man; Bro. Williams was here, and gave a course of lectures in March, by which we were greatly benefited, thereby having awakened an interest in many for the truth. We hesitate not in recommending him to our brethren as an able expounder of the Word, being sound in the one faith, one gospel, one hope, one God and Father of all, one Lord, and one baptism, rightly dividing the word, and is an able advocate of the truth, declaring the whole counsel of God, beginning right, and ending right. If any of the brethren want assistance in turning such as can be saved to righteousness and truth through the gospel, and in cheering the the pilgrim on his lonely way, they will make it known through the *Expositor*, and Bro. Williams will endeavor to attend to the call. He has been out about 11 months, alternately working and preaching, and has been instrumental in establishing the truth in many places that never heard the sound of the gospel before; forming a church at Owen Sound and Collingwood; baptizing 23

into Christ, and has been instrumental in adding to the established churches throughout his travels. May the Lord bless all those who are laboring to reconcile man to the righteous will of God, and finally receive us all to himself,—Amen.

Written by request of the Church of God, at Borelia.

L. D. FOSTER.

Port Perry, C. W., March 30, 1858.

P. S.—The times are very hard here. We have all a little more trouble than we can get through with this year; but we must try hard to keep the *Expositor* in circulation. I think if the brethren through Canada would scatter the *Expositor* among their neighbors, we might double the subscription list every year. I never heard but one Gospel sermon preached before I subscribed for your paper, which is about 5 years ago, and before I heard another sermon, through the assistance of your paper, I became enlightened upon all the doctrinal truths of the Scriptures. I wish I was worth \$2,000, I would lay it all out in subscriptions, and scatter that paper thro' the land. I would like to see you in Canada this summer, although I believe you had it hard enough the last time you were here: money matters are harder than ever. If we can make a raise of means, we intend to have a Conference in Canada, and get 4 or 5 preachers from your side. We wish to retain Bro. Sweet's services, and others, if possible. May God bless and prosper your labors of love! Farewell.

L. D. F.

### God's Patience.

There is no more wondrous subject than the patience of God. Think of the lapse of ages during which that patience has lasted—6,000 years! Think of the multitudes who have been the subjects of it—millions on millions, in successive climes and centuries! Think of the sins which have all that time been trying and wearying that patience—their number, their heinousness, their aggravation. The world's history of iniquity—a lengthened provocation of the

Almighty's forbearance. The church, like a feeble ark, tossed on a mighty ocean of unbelief; and yet the world, with its cumberers, *still spared!* The cry of its sinful millions at this mement entering "the ears of the God of Sabbath," and yet, for all this, His hand of mercy is stretched out still!

And who is this God of patience? It is the Almighty, who could strike these millions down in a moment; who could, by a breath, annihilate the world; nay, who would require no positive or visible forthputting of His omnipotence to effect this, but simply to withdraw his sustaining arm!

Surely, of all the examples of the Almighty's power, there is none more wonderful or amazing than "God's power over himself." He is "slow to anger." God bears for 1500 years, from Moses and Joshua, with Israel's unbelief; and yet, as a pious writer remarks, "He speaks of it as but a day." "All day long have I stretched out my hands to a disobedient and gainsaying people."—What is the history of all this tenderness? "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord."—*Ch. Banner.*

#### **Right of Private Judgment Run Mad.**

"So little," says a clerical writer, "do modern divines treat of the essential mysteries of revelation that the pious are ill-taught, and the worldly people who hear their sermons perceive but small difference between the matters they treat of, and those about which others of a different opinion discourse: their congregations therefore are large, and this they call "a good sign of the increase of religion:" when in fact it is a sign of nothing but of a low standard of divinity pervading our pulpits; and hence the principal error of the present day is not hypocrisy, but *self-deception*: dogmas of a certain degree easily apprehended and learned; large societies of professors; little private communion with God and themselves, meditation conversation on plays and singers changed for criticisms on societies and preach-

ers; large companies of professors instead of large companies of people not professors; constitute a great proportion of that world which is so deceitfully supposed by many to be a sign of the increase of the number of Christ's servants. There is also, as a natural concomitant of ignorance of sound theology, a great want of humility; whenever an opinion is advanced, no matter how consonant to the standard of prophetic and apostolic truth, those persons who never heard of it before, instantly pronounce upon its validity without the smallest misgiving of their competency, and without any reference to the great authorities by whom it was originally delivered and defended. This is the doctrine of the right of private judgment run mad; crude and sudden self-confidence impulse set up as a substitute for patient investigation. Hence too arises that the people are ill taught, for they go to hear pastors, not to learn, but to sit in judgment on what they hear; and too true it is on the other hand, that the greater part of the pastors are incapable of instructing them, learned dunces all; or, in the language of Isaiah,— "dumb dogs that cannot bark." I should not wonder if a preacher were to take the old divines of his own denomination even, and read their sermons from his pulpit, that we should see every one of the fundamental doctrines of his church denied by those of his brethren who make the loudest profession of orthodoxy."

#### **"Salvation is of the Jews."**

"Find, if you can, any ray of hope, any door of escape for this miserable world, save in the promises made to the Jewish nation, [and anteriorly, from Adam to Abraham—Ed.] and to the Gentiles through and after them, and in the coming of the Lord, and in his universal reign and kingdom. For which, O let your souls be stirred up to pray most fervently, while you wait most patiently, and long most anxiously, for the day of the glorious coming of this kingdom, when his will shall be done on earth as it is in heaven."

## EXPOSITOR AND ADVOCATE.

"THY WORD IS TRUTH."—JESUS.

ROCHESTER, N. Y., APRIL 15, 1858.

Two numbers more will complete this Volume of the EXPOSITOR. We hope that the present subscribers will continue their sympathy and support, and do what they can to increase the number of subscribers to the ensuing Volume. We are doing all we possibly can to free the office from embarrassment, and are encouraged to hope, that with the united assistance which we anticipate receiving from our patrons, with God's blessing, to succeed *this year* in that most desirable object. Though our time will be much taken up with business cares, yet the interests of the Expositor will not suffer for want of attention. We intend to do all the good through this medium possible,—and kindly and earnestly solicit the co-operation of all the brethren and friends to aid in carrying forward this labor of love. A calm seems at the present time to rest over the world—but a storm, such as was never before witnessed, is clearly to be seen gathering in the distance: its approach will be rapid, and its effects painfully disastrous, when once it commences. Let us beware, lest it find us slumbering or asleep. Watch!

Some months since we published as we supposed from reliable authority,—that the Russian navy which was sunk in the harbor of Sevastopol, during the late Russian war, had been raised, which now proves to be incorrect. From recent intelligence from that quarter it is ascertained that about 80 ships are still submerged, and are so worm-eaten as to render it impossible either to raise, remove, or blow them up. Hence it is apparent that this sunken fleet will form no part of the "many ships" which the "king of the north" has at his command when he comes "like a whirlwind" or "storm" against the wilful king, or the Ottoman power, at Constantinople. Nevertheless the "many ships"

will not be wanting when the time arrives for them to be used by the Gog power, or Russia. They are in all probability being built at this moment in different parts of the world, in numbers sufficiently large to warrant the expectation that the time is not far distant when they will be used in the manner described by the prophet Daniel. Dan. xi. 40.

### The Spirit of God—What is It!

(Continued.)

The moral influence of the Spirit now claims our attention. The world of spirit or mind, in all its aspects, is influenced and moved, more or less, by some master minds or *spirits*. There is nothing mysterious in this matter: all understand how this is effected, viz: by the *words*, oral and written, of the leading spirits of the day. It is also equally plain to the understanding Bible student, how God influences men to acts of morality by his Spirit, i. e. by his *Word*, beyond the knowledge of which no such influence is felt, as undeniable facts pertaining to the heathen fully demonstrate.

The *spirit* of God strove with the antediluvians, by which the world is now reformed. By the same almighty spirit the saints are begotten, sanctified, comforted: have access to the Father, are helped in their infirmities, taught what to pray for,—have communion with God,—are strengthened,—sealed, have the earnest of their inheritance, have fellowship with each other, are the epistles of Christ, and will be raised from the dead, and changed from a state of mortality to one of immortality. All this great and glorious work is now being, and in the future will be more fully worked out by the influence or power of the *spirit* of God, or the energies of His infinite mind.

But how does the spirit thus operate? is a question which few understand. Is it a direct influence, independent of the written Word? If so, where is the proof? There is none in the Bible: and further, were it true, it would render the Word not only a

dead letter,—but also entirely superfluous; for if the whole work of man's redemption is to be accomplished by the influence or power of the *spirit*, separate from the *word*, then most certainly that word is utterly useless. If the Spirit strives with and reproveth the world, apart from the Word, then *why* are not *all* persons in *all* parts of the world, reprov'd alike, or alike condemn'd for the commission of the same sinful acts, where they have not the Word? It is a well known fact that what is held to be *sin* by one class of heathen, is considered *virtue* by another class of the same benighted race. This is equally the case in Catholic and Protestant countries: "the impressions of the *spirit*," whatever they may be, justifies some and condemns others, equally conscientious, for the commission of the same acts; it cannot therefore be the influence of the *spirit* of God.

If the *spirit* of God, aside from his word, leads all Christians "into all truth," as is generally supposed, then why are they generally, more or less led into error?—They not only differ in sentiment among themselves, but their doctrines are opposed to the word of God: it is the *spirit* of error therefore, that leads them, and not the *spirit* of God.

If the Spirit of God, separate from his Word, teaches Christians how, and what to pray for, it is not a little strange that so few of their prayers are answered, and that their spiritual petitions are so contradictory in their requests. If the direct influence of the Spirit inspired their prayers, such would be in harmony with the Bible, and themselves, and more frequently answered than they now are.

We take the position that all the moral and saving influences of God's *spirit* are exercised through the medium of his *word*. By it the world is reprov'd of sin, and will finally be judged. Christians are begotten, sanctified and saved by the truth, word, or gospel, which "is the power of God unto salvation to every one that believeth." In a word, the same work of redemption which is ascribed to the Spirit, is also at-

tributed to God and his Word, clearly indicating that it is performed, not in several different ways, but in one and the same,—viz.: by the power or spirit of God manifested or revealed in words of truth thro' his peop'hets, Christ and the apostles: in proof of which we adduce the following evidence:—

"The *spirit* of the Lord spake by me,—and his word was in my tongue; the God of Israel said, The rock of Israel spake to me." 2 Sam. xxiii, 2, 3.

Mark, the spirit of the Lord did not simply "impress" the mind of David, but it "*spake*" as it did by Noah, when striving with the antediluvians, and as it ever has in the accomplishment of all its work of reproof, comfort, light, sanctification and redemption: God has *spoken* by his prophets, apostles and his beloved Son.

"Yet many years didst thou forbear them, and testified against them by thy *spirit* in thy prophets; yet would they not give ear: therefore gavest thou them into the hand of the people of the lands."—Neh. ix, 30.

Here we are plainly told *how* God testified against Israel, by his *spirit*, viz.: *in his prophets*: God put his *spirit* in them,—which inspired and moved them to communicate his will, mind or spirit to the people. Thus did Christ, who was filled with the Spirit, and the Apostles, to whom were imparted "the spirit of truth,"—and to resist the words of either, was to resist the *spirit* of God, or God himself. The same is true now, in reference to resisting the Gospel.

"Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the Lord of hosts." Zech. vii, 12.

Here we are taught that the word came *in* the Spirit; hence its influence is manifested by the *words* which it *speaks*; but it did not give utterance independent of the "former prophets," which is also true in reference to the latter prophets, Christ and

his apostles: the Spirit spake by them also.

"It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are *spirit*, and they are life." John vi. 63. He spoke the mind of his Father, whose *word*, at the creation imparted spirit and life to animate and inanimate nature—which has lost none of its moral energies, or life-giving powers by age, for it "liveth and abideth forever, and this is the Word which by the gospel is preached unto you."—1 Peter i. 23-25. In view of this, how presumptuous it is to talk about the word of God being a "dead letter"! It would scarcely be more absurd to teach the blasphemous doctrine of the death of God!

"Who also hath made us able ministers of the new testament, not of the letter [of the Mosaic law,] but of the *spirit*: [the Gospel] for the letter [the law] killeth, but the *spirit*, [the Gospel] giveth life.—But if the ministration of death, written and engraven on stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the Spirit [the gospel] be rather glorious? Now the Lord is that Spirit: and where the spirit of the Lord is, there is liberty. But we all with open face beholding as in a glass the glory of the Lord are changed into the same image from glory to glory, even as by the Spirit of the Lord," or, as the margin reads, "the Lord, the Spirit." 2 Cor. iii. 6-18.

This testimony is in harmony with the words of Christ, viz.: "the words that I speak unto you, they are *spirit* and they are life."

Thus it is plain how the preaching or ministering the new testament, word, or gospel, was ministering the Spirit; it was making known the mind of God, or proclaiming God himself in his holy and lovely character, that those who would hear and obey him, might be changed into his moral likeness, by God's transforming power exercised through the Gospel. In

his notes on 2 Cor. iii., Dr. A. Clarke remarks:

"The word *Katoptrizomenoi*, which we translate, Beholding in a glass,—comes from *kata*, against, and *optomai*, I look; and properly conveys the sense of looking into a mirror. Now as mirrors, among the Jews, Greeks and Romans, were made of highly-polished metal, it would often happen, especially in strong light, that the face would be greatly illuminated, and to this circumstance the apostle seems here to allude. So, by earnestly contemplating the Gospel of Jesus, and believing on him who is its author, the soul becomes illuminated with his divine splendor, and we see the glorious *form* after which our minds are to be fashioned; and by believing and receiving the influence of his Spirit, our form is changed, into the same image which we behold there; and this is the image of God, lost by our fall, and now recovered and restored by Jesus Christ: for, the shining of the face of God upon us, i. e.—approbation, through Christ, is the cause of our transformation into the divine image." From all the evidence, it is clear that the moral attributes of the SPIRIT of God are obtainable only through the medium of his Word.

(To be Continued.)

### Signs of the Times.

War between Great Britain and France, is becoming an absorbing topic of conversation among the observing ones in Europe and this country. Doubtless the world is drawing near the time for such an event to take place. The fires of political strife, on a scale more terrifically grand and awful, are already kindling in the great battle-field, where the devastating war of the last days of Gentile rule will rage.—The sure word of prophecy predicts these things, and the present signs of the times indicate that they will soon commence:—let us be ready to meet them. The following remarks on this subject from the *Union*, of this city, will show in what light the matter is viewed by others.

## FRANCE AND ENGLAND.

The London correspondent of the N. Y. Commercial Advertiser is not disposed to change his opinion that in less than 6 months France and England will be at war. In his letter by the Persia he says the events of the week, from the date of his prediction to the 19th, "furnish additional indications of the storm arising in Europe." He says that notwithstanding "Mr. Disraeli in the House of Commons on behalf of the Derby Government has thought proper to describe Walewski's last dispatch as a most satisfactory document which brings the matter to a point alike honorable to both countries," it is in reality as offensive as any of the productions by which it had been preceded from the same pen. Count Walewski merely states that he is sorry that any expressions used should have been regarded as intentional insults to the English people; that his only intention was to ask for certain remedies against the conduct of the refugees in that country,—which he considered the Emperor as a friendly ally was entitled to claim; that he would leave to England the mode of applying the remedy, and that with this intimation the Emperor wished the subject to drop. Says this writer:

It will thus be observed, that instead of withdrawing his demand for a "remedy" against our refugee system, he absolutely reiterates it in the strongest way. The only alteration is that whereas the Emperor lately notified that if the measure was refused, such refusal would endanger the alliance, he now leaves it to the people of England to provide it according to their discretion. After the lapse of a little while, that is to say as soon as he has completed all the warlike preparations which are being hastened—he will perhaps remind Europe that, although he thus manifested the most generous forbearance, we have failed to requite it by the requisite concessions, and that as such conduct is intolerable, it is England and not France that must bear the reproach of having betrayed the cause of civilization, and rendered the continuance of the alliance impossible.—

To quote the triumphant words of the *Pays*, in a leading article published under the sanction of the French Government,—this dispatch "explains everything, and retracts nothing."

\* \* \* \*

It seems marvellous to me that, under all these complications, any one can doubt what is coming on. A channel of 20 miles divides two countries, every movement in one of which is diametrically opposed to the policy of the other. Liberty and despotism are in fact jostling each other, and although liberty, notwithstanding all the charges against her, is an embodiment of discretion, and would, if she were allowed, gladly comport herself so as to keep her elbows from the sides of her sensitive neighbor, it is out of the question for her to do so.

If she is quiet, she is meditating a plot; if she shows animation, she intends an insult. She can neither look forward, nor sideways, nor stand, nor sit, nor lie down, without incurring a charge of a treasonable demonstration against her faithful ally,—who for the sake of "European civilization" values her friendship above everything.—Let the history of the world tell how long such a juxtaposition has ever peaceably continued.

Some people after studying that history are disposed in the present case to allow about 2 months, a period to be slightly shortened or extended in proportion as the advices from India may render it expedient for us to be dealt with without delay.

A new Prefect of Police has been appointed at Paris—a military personage of course. It is M. Boittelle, who was formerly commander of cuirassiers,

The French Ministry of Marine has ordered the transformation of sailing ships into steamships to be hastened, and new ones to be commenced. As French democrats are not usually fond of water, these vessels can hardly be intended for purposes of home repression.

M. de Persigny, the present French ambassador in London, is to be allowed to

resign. When new events are approaching, it is not convenient that an ambassador should remain who has constantly given opposite assurances.

The successor of M. de Persigny has not yet been designated. Mention has been made of M. de Lavallette, (known to Americans from his having married the widow of Mr. Welles, the American banker at Paris,) the diplomatist, whose proceedings in the contest about the Holy Places were the proximate cause of the mission of Count Menschikoff. It seems unlikely that such a selection will be made, but he would undoubtedly be a very useful person to promote any complication at short notice.

### Palestine.

The correspondent of the *Sabbath Recorder*, writing from Jerusalem. (Feb. 18,) thus speaks of the energetic action taken by the American Consul, in the recent villainous outrage in the family of Mr. W. Dickson, formerly of Massachusetts, who together with many others are laboring as missionaries at Jaffa. Mr. D.'s house was broken open at midnight, by a band of the most desperate Arab ruffians, his son-in-law, Mr. Steinbeck, brutally murdered, his wife and daughter outraged, himself terribly beaten, his house ransacked and plundered, and his stock carried off. This dreadful affair caused the greatest excitement among the foreign population, and immediate application was made to the American Consuls at Jaffa and Jerusalem, who sent for instructions to the U. S. Consul-General at Alexandria, having in the meantime made a formal demand on the Turkish authorities for the arrest of the murderers. By the arrival of the latter official it became evident that the Pacha was either conniving at the escape of the culprits, or indifferent in the matter. The Consul-General informed him that unless the men were forthwith arrested, the naval forces of the American squadron in the Mediterranean would be landed, and do the work for him. This energetic action was exceedingly distasteful to the Turks, but having

no other alternative, quickly caused the arrest of 4 of the parties, who have been condemned to death, and whose execution only awaits the Firman of the Sultau from Constantinople.

This case is the more revolting from the fact that the sufferers had been preaching the Gospel to these benighted heathen, and ministering to them in temporal things.

How true has the prophecy been fulfilled in regard to this race: "his hand will be *against every man, and every man's hand against him*"! Through long ages they have existed uncontrolled and disconnected with other races, pursuing a wild and vagabond life of plunder, murder and robbery, in the land from which their brethren were expelled, but they permitted to remain—"and he shall dwell in presence of all his brethren."

The time of Israel's restoration being at hand, it becomes necessary that the heathen be removed. Liberty has been proclaimed by the Grand Turk, and now it remains to be seen whether the Firman will be carried out. From the results of this affair, we are inclined to believe it will. We give the extract. S.

"The American flag both here and at Jaffa has been raised daily for several weeks past, to signify, doubtless, that important business is on hand, to which the powers that be *must* take heed and finish up instanter. At first the authorities were disposed to question the propriety of showing our colors, either through ignorance or for the sake of intimidation, or something, which I will not affirm. However they have borne it, and gone about searching for the murderers, but with how much diligence, we do not know. Suspicion, I hear, is fixed upon 4 men, now arrested as being the perpetrators of the foul deed. If brought to justice and indemnity repaid, still the principle and religious fanaticism of the Moslem is still alive, to give further trouble at a convenient time. It is deemed hardly safe for one or more of the relatives of the deceased to remain in the country, yet the whole affair may pass and

protection be insured. Our only hope is in Him who cares for us.

"Foreigners here, say, that a *lesson* must be taught at the hardest, so that the like will not again occur; but it is horrible,—yea, repugnant to our feelings and principles to think of such a time. The good Lord preserve us and the land from scenes of blood and slaughter. At present every thing seems to be quiet, and while we hope for the best, and watch unto prayer, we do not apprehend present danger."

### Letters from Europe.

(Transcribed by W. Reeves.)

\* \* The events occurring in the world are of deep interest to statesmen and politicians at the present day, but do not seem to make much impression upon the poor slumbering church; there are, however, many who have wisdom to discern the "signs of the times." The Lord is doing a strange work in the earth. He is shaking the nations. *India*, which seemed so quiet, and at rest, is revolting against its rulers. 80,000 of native troops, in British pay, are in open rebellion, on the ground that their religion is in danger, which is indeed the fact, for the missions have for 60 years been spreading the light of Christianity and science. These Sepoy troops have been chiefly recruited from the Brahmin and other proud, lazy bigotted idolators, and they have worked up their fears to fury and madness. What the end will be is not very difficult to surmise. The Gospel has been preached as a witness to them with little effect. It may be God's purpose to shake the ancient and inveterate idolatry to ruin, by violent means, the still, small voice having been disregarded, now comes the whirlwind and the storm, and God may be answering the prayers of his servants, "by terrible things in righteousness."

So it was in the West Indies. Our missionaries toiled in the field, till Satan could bear it no longer, and the planters rose and burnt up the chapels and schools, and drove out the preachers. What followed?

The suppression of the testimony of truth? No! The abolition of slavery, and the establishment of religious liberty! I trust that the Lord has like purposes of kindness, hidden behind the dark cloud in India.

One most striking fact, to a thoughtful mind is the immense progress made in cunning inventions for the destruction of human life. All sea fights and sieges heretofore, have been children's play compared with what they will be in the next war. The 12 frigates which your Government is preparing with their monster guns, and shot and shells, will be sufficient to destroy all existing shipping on the seas.—European States are doing the same, on an equal scale! How fearful to contemplate the meeting of such vessels, with their cargoes of human life.

Then again, the improvements in the power of gunpowder and other new compositions for conveying fire and destruction, what does it indicate but the coming of the fearful day of the Lord. "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." Isa. lxvi. 15, 16. "There shall be a time of trouble, such as never was since there was a nation."—Dan. xii. 1. Our Lord quotes these words, in Matt. xxiv. 21, and adds, "unless those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Read from Luke xxi. 25, to the end. And observe in verse 36, that there is a way of escape for the church—the body of Christ, that it may be safe with "the Son of man, while these things come to pass! Oh, blessed privilege to hear the call, Isa. xxviii. 29, to enter our chambers, and be shut up unto the Lord, while the storm of his indignation, verse 21, sweeps over the earth. Such shall realize the blessings of the 91st Psalm, and be safe "under the shadow of the Almighty."—



He shall begin his "*Sabbath Day*"—with the 92d Psalm. He shall join in the triumph of the 93d. He can utter the 94th, as the language of his heart now: and shall pour forth his joy in the following Psalms to the 100th. What a pleasure to read all these wondrous compositions with the eye of faith! That power which is the substance of things hoped for, the evidence of things not seen.

The removal of the church before the judgments which will *precede*, and attend the coming of the Lord, is the great question of the day, and though scoffed at by many, is occupying the deepest thoughts in God's believing, praying, and watching people. Jesus tells us, in the plainest words, how it will be, read Luke xvii. 26, to the end. And Matt. xxiv. 37, &c.

The days of Noah are the parallel. Look at them! God provided for the preservation of man by the ark. But there was *one* accounted worthier of something better. A better man than even Noah was walking with God, and he "*was taken*" and Noah "*left*" to trials, fears, and sin! Enoch was not, for God took him. The taking away of the waiting, watching church, is thus exhibited to the eye of the believer, as a great fact, and should strengthen his hope in the Lord.

The *nations* are *angry*, when the great day of wrath comes. Rev. xi. 18. At such a time it will be no privilege to remain upon earth. Such a state seems rapidly approaching. *China*, with her vast population, heretofore so peaceful and self-satisfied, is boiling with *angry* divisions both in politics and religion. The blood of its children is poured out like water:—its cities destroyed and wealth scattered until poverty, and famine is coming in to fan the flames of anger, and supply fuel to the fire.

*India*, as we have seen, is under the same influence. *Persia*, and all the central countries of Asia, are in the same state of angry dissatisfaction. *Turkey*, and *Syria*. the same: the rulers and the ruled in angry distrust and hatred, and like a pile

of dry wood, the first torch may set all in a flame. *Italy*, oppressed and crushed,—feels the weight of the iron hoofs which tread her down, and chafes and rages under the burden in vain. Every expression of her anger only makes her condition worse. *Germany* is forced to *champ the bit*, and swallow its anger until the longed for moment arrives, when it may retaliate upon its faithless, covenant-breaking government and priest-ridden kings. *Spain* cannot restrain its anger, which breaks forth in efforts to free itself from its shame. *France*, with her boasted universal suffrage, has suddenly let out the secret of its smothered anger at the tyranny of the man whom it set up by its 7,000,000 of *free* votes: and has now outrooted the chosen men of the Emperor, even in the city of Paris itself. The anger of that wonderful man is equally great, and all men are lost, in consequence of what all this angry contention will lead to, and end in.

If we cross the Atlantic to your shores, far away from the strifes of the old world, things do not appear much more assuring. The slave States are not a little wroth with the free. That strange and almost incredible monster, Mormonism, with its angry rejectment of all that goes to dignify man, and honor God, is only nursing its anger until the day comes that it can strike with effect. It is the strangest phenomenon of our day: and I fear is destined to play a dreadful part, when the anger of God's providence—who *now* are holding back the four winds, (Rev. vii.,) shall have the command to loose them, and the angry storm shall burst forth over all nations. I am obliged to Bro. E. B. for a long account of their abominations. Many thanks to him for it. Their creatures make too many proselytes in the Pottery. A large party of married women have just gone off, and deserted their husbands, at L., to join their filthy community.

How well suited are all the promises and designs of God to the realities of our existence. Is unparalleled trouble set forth to our view as the result of the

world's sin. There is exemption and escape from it also revealed, as the believer's great reward; and to be realized by him through watchfulness and prayer. But will not death deprive him of this honor if it comes first? No! For the dead in Christ shall *rise first*, and 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." 1 Thess. iv, 17.

But when this *sealed* body of Christ is gathered, there is something concerning them that are left to suffer in the great tribulation, as the reward of their slumber and negligence. God, who is rich in mercy, will exercise that mercy, as many a time he did to Israel of old, will sanctify that last great tribulation to a great multitude which no man could number," and save them, "*yet so as by fire!*" The Prophet wondered at the sight of them, and could not account for *their* being before the throne, until he is told that, "*These are they that came out of the\* great tribulation*, and have washed their robes, and made them white in the blood of the Lamb."

"Dear dying Lamb, thy precious blood,  
Shall never lose its power,  
Till all the ransomed Church of God  
Be saved to sin no more."

Thus the virgins called to wait for the bridegroom, who were without oil, eagerly went to buy, and got it, but too late to meet the bridegroom. That is to escape those things that shall come to pass, and and to stand before the Son of man, will have to pass through the fires of "the great tribulation," yet be brought before the throne, to sing of judgment as well as of mercy! "O the depth of the riches both of the wisdom and knowledge of God!—how are unsearchable are his judgments, and his ways past finding out."


The churches in England are passing into a fearful crisis. Formalism, superstition and rationalism, are working in all direc-

\* The emphatic article *THE*, is lost in our translation.—Rev. vii. 14.

tions: the two first are chiefly operating in the Established Church, and the last is rapidly leavening the dissenting churches. A little book of poems, called the "Rivulet," has opened a deluge of strife and controversy, from which christian love has fled affrighted. Its violations of doctrinal truth are alarming, yet a large proportion of the Independent ministers have openly defended it. All persons of reflection who look at the state of religion, think that a crisis must be at hand, as everything is getting more and more unsettled.

How great the happiness of the believer in Christ to know that he is building his hopes upon a rock, against which all the counsels of earth and hell shall never prevail: and to see in all these evils, the certainty of the truth as taught by Jesus.—Are we tried and discouraged by seeing only *one-fourth* of the good seed fall into good ground, and bring forth fruit? He did not encourage us to expect more! Do we mourn the sad mixture of tares in the field of our labor? He knew it would be so. Do we see the leaven put into the meal by the *woman* we sits on the 7 hills, and grieve that it spreads on every hand? The sad scene was full in his prophetic view. Do we carry out the free invitation to the feast, for all things are ready, and are only repulsed by vain excuses? Such insane conduct on the part of the world, only shows that *we* are right and the world wrong! Do we weep after laboriously handling the Gospel net, that we have taken bad fish? Our Master will not hold us accountable for such results as these. *Our duty is plain. Work, while it is day. Sow the seed. Press the invitation on all around us. Haul the net again, whatever it may bring up.* We have nothing to fear more than a love of *self*, for that is the sin of the day.

Believe me, yours, in Christ Jesus,  
L. J. A.

 Special attention is called to the Lecture of Mr. Seiss of Baltimore, in this number. Though lengthy, it is a masterly production, and is well worthy a careful

perusal. It is well calculated to hand to such friends and neighbors as may be inoculated with the present wild excitement called a "revival of religion," but which is nothing more nor less than a blasphemous burlesque of *true religion*, originating in the abominable wickedness of men, and false notions concerning the *spirit* of Jehovah. The converts made at these revivals are further beyond the reach of truth than they were before conversion. Have nothing to do therefore with this over-spreading fungus of Methodism, but contend against it, clad in the armor of "the faith once delivered to the saints," and which alone is "able to save." We would also call attention to the articles pertaining to Palestine and Syria, which are of peculiar interest at this present. Bro. J. Stevenson's communication was intended for this number, but is crowded out. It will appear in the next issue.

S.

### The East.

*Extract from the first of a Course of "Lectures on the East," delivered by Rev. J. B. Thompson, missionary at Palestine, before the American Geographical and Statistical Society, in New York, March 27, 1858.*

"Palestine is so remarkably situated that it forms the *point of connection* of two continents, and he might add, a third. Were the population of Asia and Africa condensed into two points, Palestine would be their center." He then went on to name a number of routes the best adapted for commercial purposes, and had them pointed out to the audience on the maps. The room was then darkened for the purpose of having an exhibition of dissolving views of the principal places of interest in the East. He pointed especially to Beyrout, and spoke at length on its important commercial advantages, which remarks were interesting to commercial men. But, said the lecturer, it may be asked, What interest had Americans in this matter? A great deal. It was not 4 months since they sent locomotives to Alexandria, in

Egypt; from here, and 10 railway cars were sent from Springfield. If France, and Russia, and England monopolized the commerce of the country, should they have no share in it? There were means within their reach which would, by united exertion, *secure the reconstruction of Syria as a nation*—the learned, RABBI, who had promised their aid in the lectures. They would join hand in hand with them for the purpose!

### SECOND LECTURE.

The reverend gentleman commenced his discourse with a few prefatory remarks. He said he proposed giving a review that evening of that which had long occupied the thoughts and attention of a greater number of the human race than any spot on the globe. That number had increased, and would increase, doubtless, until the end of time, and until every nation and every people on the face of the whole earth would turn their faces with intense interest and delight towards the land which he was about to describe.

All classes—the Jews, the Mahomedans, the Christians of every nation and sect, were alike engaged in it; and this intense interest was not without its appropriate cause or causes. For 60 generations the only light thrown out on this vast world was from that country.—From Mount Sinai went forth the law, and from Jerusalem the word of God. The country in which the Son of righteousness came on his mission of love and mercy,—such a country was one deserving our deepest interest and our most serious attention.

It was not with reference to its religious associations that he proposed to consider it on the present occasion, but he should endeavor to bring his remarks into harmony and correspondence with a general purpose in *connection* with the honorable Society under whose auspices they had assembled. If we consider the land at the head of the Mediterranean Sea with reference to its geographical position for the trade and commerce of the world, it would be necessary for them to see a map which would be produced.

There would be also photographs introduced. Any one could see that, from the geographical position of Palestine, it was destined by the Creator to be the great highway of produce and exchange on the Pacific of the Old World. In a lecture, delivered some time since, they were told that commerce was again to be restored to the head of the Mediterranean Sea. That idea seemed to come from France; and it was a question of moment whether such a magnificent revolution in the world of travel and traffic was really to be agitated. They were to consider the practicability of that revolution. Whatever others might adopt in relation to the efficacy of it, he arrived at the conclusion that trade and commerce, and the great interests shared at the head of the Mediterranean Sea, on premises entirely independent from anything that could be offered in the Book of the Prophets.

The map of Asia was then produced, and the lecturer went on to describe it as follows:—

The head of the Mediterranean Sea had Asia Minor and the whole *continent* of Europe on the north, north-west and west; it had a vast portion of Asia to the east and south-east, and had Africa on the south and south-west—the Mediterranean itself bordering the whole of them. *No other portion of the world could have been selected by Divine wisdom* better adapted to the end intended than the head of the Mediterranean Sea, and no other part of the world was so well adapted to concentrate the travel and commerce of the ancient world. But what was the cause of this? On what conditions and through what means was this result produced? It was in those early days when men and mind traveled, and deportation was preferred through oceanic routes, as more safe, agreeable, and expeditious than the long caravans which began on the frontiers of China, running through Persia, thence along the coast of Phœnicia,—and this state of things would concentrate the whole on the shores of the Mediterranean, which would become the kaleidoscope of the world. And so these

things continued until Alexander attempted to conquer Egypt, and he diverted the channels of trade and travel from the head of the Mediterranean Sea, and then tried to block up every source of their wealth.

Next in order came the cities of Tyre and Sidon, and the other cities on the coast of Alexandria brought up the trade along the Persian Gulf, along to the Indian Ocean, across the Isthmus of the Nile, and thence diverged their great trade to the original mine of transportation. So long as these conditions, continued, Egypt and Alexandria rose to great wealth and eminence, and continued so. But when Vasco de Gama doubled the Cape of Good Hope, and opened up the shores there, soon after Alexandria sank into a mere village;—and there were men living at the present day who remembered seeing as it were a mere village.

But when steam was applied to commerce, then again the question of time came up to decide the routes of travel and action. And as the quickest passages could be made by steam to the East, and traffic and travel were again restored, Alexandria rose to become a great commercial emporium. But it was not yet complete. A new invention was made; the trade and travel were diverted, and were extending, and the railroad would now direct trade and travel wherever in this world they wanted to go.—

All the nations and great powers of Europe were fully awake to the influences of the great Eastern question. It was now no matter of doubt that had the head of the Mediterranean been *connected by railroad* with the head of the Persian Gulf for the past 8 months, not an English steamer would ply up or down the Mediterranean with troops to India. In order to arrive at that a great many obstacles must be encountered and overcome.

The first was in the trade and travel. There was not now a single harbor along the north-eastern coast of the head of the Mediterranean Sea that would in any manner accommodate the shipping of such a trade as would immediately be

concentrated there when this great connection by railroad should be accomplished. No one at present supposed that a line of railroad would be run from the Mediterranean to the Persian Gulf further than Joppa. But should the railroad terminate at Joppa, it would be necessary to go to enormous expense to excavate the harbor.

The next view taken was of Tyre,—which the lecturer described at great length, giving a description of its ancient aqueduct, Mount Carmel, Antioch, Tripoli, the river Jordan, and several other cities and rivers of interest were also exhibited and graphically described by the lecturer. He then concluded his discourse as follows:—

He had now described the country as far as time would permit, and he could now show them a possible route by which a line of railroad might be achieved, and tell them some places for exploration which ought to be examined before any decision was come to. The possible route was to commence at the northern pass of Mount Carmel, south-eastern corner of the Bay of Akar, and running directly south between Mount Carmel and the mountains of Akar; or the route can be made again, with perfect ease, across the great plain of Esvelon, descending down towards Jesserene, so famous in the Bible, and then turning north into the valley of the Jordan,—across the river Jordan, and from thence there could be various routes.

A railroad had been projected by the English government from Seleucia Bay, by way of Antioch: but the project would undoubtedly fail, so far as the Euphrates was concerned. It was not to be a mere line for commerce and travel, for they had political views in it. It was intended by the British government to bring as many bulldogs as they could to meet the bears of Russia. Another difficulty to be overcome was the nature of the inhabitants, the wandering Arabs. In some way or other they must either become friends, or they must be subdued and exterminated. But to exterminate them would be almost impossible; but at any rate it would be diffi-

cult to bring all these wandering millions of Arabs to be the friends and allies of any enterprise of that kind. He did not, however, anticipate any very great difficulty from the Arabs; but there was another difficulty to be overcome, and that was a serious one, and perhaps one which would retard the accomplishment of that which was to be a question of the future for many years to come. That was the close antagonism of the great political powers of Europe. Not many months ago, a short time before he (the lecturer) left the country which was the subject of his lecture, a corps of English engineers were laying down a line of railroad on the coast of the Mediterranean Sea, when suddenly they received orders to leave everything as it was, and return home. Some political movement had interposed; and it became a question of peace or war,—whether they should go on or back out. It was true at that moment, no nation in Europe could organize a corps for such a purpose, because the eyes of every political power in Europe were on them. So prodigious was the game at stake, so vast the gain bound up in it, that the political powers would keep it in check for generation after generation. Some time or other, however, the great end would be achieved, and trade and travel be established. The Americans were alone the people who could carry out any plans for the amelioration of the people and the scientific exploration of the country, and they could prove to their race what they could do without political views. Americans would be welcomed, and all nations would be proud to see them exploring that vast country. It would add to the glory of the American name in all nations of Europe, and show them what they could do in that vast *terra incognita*.—*N. Y. Herald*.

### THIRD LECTURE.

The third lecture of the course on the East, before this Society, was delivered last evening at Niblo's, by James T. Barclay, M. D., of Jerusalem. The subject was "Jerusalem, and the country between the Mediterranean and the

Dead Sea," with particular reference to its commercial capabilities. There was a large audience present.—*N. Y. Tribune*.

The next lecture was delivered by Dr. Raphall, a very distinguished Jewish Rabbi of New York, who concluded an eloquent discourse, which was listened to with deep interest by a crowded audience, by declaring that his banner was unfurled, viz.: *The regeneration of Syria through an undivided Hebrew Empire in Palestine!* Mr. Thompson rejoined that they were prepared to go hand in hand with the learned Rabbi for the attainment of this object!

The lecture was well received, and frequently applauded. At its close, the speaker announced that a gentleman present had pledged himself to a donation of \$1,000 towards the regeneration of Syria.

BRO. MARSH: Please do me the justice to insert the following:—

At the close of my article on the holy Spirit, you remark, "Bro. Grew has said many excellent things in the above article, but fails to *prove* that the Spirit is imparted independent of the Word," &c.

What, I ask, can you adduce from my article, to justify the representation that I have attempted to prove any such thing? What is the manifest design of that article? The impartial reader may judge from the following quotations from it:—

"By the word of truth we are indeed begotten and sanctified, *but not without the Spirit.*" [The italicizing is ours:—the reader understanding Bro. Grew's theory, will easily see whether he makes the distinction we named!—Ed.]

"Of his own will begat he us with the word of truth." The latter is the instrument, the Spirit is the effective agent. [Is an "instrument" and "an agent" one and the same? Really, we suspect Bro. Grew means to be facetious!—Ed.]

Yours truly,  
H. GREW.

Philadelphia, Pa., April 7, 1858.

"*What are the pre-requisites to christian baptism, as taught in (the) Word!*"

"And as they went on their way, they came unto a certain water, and the eunuch said, See, here is water, what doth hinder me to be immersed? And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water,—both Philip and the eunuch; and he immersed him."—Acts viii. 36–38.—"With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."—Rom. x. 10. "And many of the Corinthians hearing, believed and were immersed." Acts xviii. 8.

"Then Peter said unto them, Repent, (reform) and be immersed every one of you," &c. "Then they that gladly received his word were immersed," &c.—Acts ii. 38–41. What does any man want more than this? How plain is the answer to the question, to a mind unbiassed by the blinding traditions of fallible men!

The pre-requisites to christian baptism are repentance towards God and a faith on the Son of God productive of righteousness.

Respectfully submitted,

HENRY GREW.

Philadelphia, Pa., April 7, 1858.

### The Noachian Ark.

In the "Testimony of the Rocks," p. 335, the author says, "the dimensions of the Ark as given by Dr. Kitto, would give an area equal to about *one-seventh* that of the great Crystal Palace of 1851. Or, to take a more definite illustration from the same vast building, the area of the 3 floors of the ark, taken together would fall short by about 28,000 square feet of that of the northern gallery of the Palace."

From this supposed measure he "predicated" the "non-universality" of the flood. I say supposed, because in looking at my English Bible, I find from certain facts there stated, that the ark

must have been considerably larger than either he or Dr. Kitto supposed. Now for the facts. In Gen. vii. 11, I find that the flood came in on the 17th day of the 2d month, in the 600th year of Noah's life, and in chapter viii. 13, I find that in the 601st year, 1st day of the 1st month, "the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and behold, the face of the ground was dry!"

From this it would appear that the waters were 319 days on the earth:— (reckoning 366 days to the year.) In chapter viii. 4, we are told that the ark rested in the 7th month, 17th day upon the mountains of Ararat, (i. e. 150 days after the 17th day of 2nd month.) In verse 5, we are again told that in the 10th month, 1st day, were the tops of the mountains seen: from this we learn that it took 73 days from the time the ark rested, till the tops of the mountains were seen. Now for the proof: add 47, 150 and 73 together, and we have 270 days, i. e., 9 full months, which brings us to the 1st of 10th month. Subtract this sum from 366 days (the longest year we have,) and it leaves 96 days for the going off of the waters from the time the tops of the mountains were seen — This brings us to the close of the 601st year and to the 1st month, 1st day of his 602 year.

From these it is evident that the waters took 73 days from the resting of the ark until the tops of the mountains were seen, and 96 days from the tops of the mountains to the drying of the earth. Now the proportion that 73 bears to 96, shows us the immense depth of the ark. Again, suppose the ark rested on Ararat, and Ararat to be 12,700 feet: if it took 96 days for the going and returning of 12,700 feet deep of water, by the same rule 73 days would give 9,657 feet for the depth of the ark; for the ark while resting on Ararat stood above the water's edge like a large vessel "aground." Now just add 3 feet for the height above the water's edge and we get 9,660 feet which divide by the 30 the number of cubits in the ark's height, and we have 322 feet as the cu-

bit. An ark builded after the cubit would be an ark large enough for a universal deluge. I would also bring to your notice that after Noah declared the earth dried, he remained 57 days longer in the ark, (until bidden by Jehovah to leave it) before he came out of it; which shows that after the water went off, the earth was left too soft for him to venture out with the animals.

WM. LEWIS.

Norwichville, C. W., March 29, 1858.

FROM BRO. E. I. ROGERS.

BRO. MARSH: I wish to say to the friends of truth through the *Expositor* that I have been engaged during the past winter in an interesting field, in Washington, and adjoining townships, Jefferson co., Pa. Last winter was the third term of my engagement as school teacher in Washington. Having acted during the two previous winters upon the scriptural injunction, "Let your light shine before men," and "Be ready to give to every one that asketh, a reason for the hope that is in you, with meekness and fear," it was known to many that my hope of future life was predicated on the resurrection alone, and not on an inherent immortal principle.

Many of my patrons freely acknowledged the force of the plain, scriptural testimony upon which this and kindred hopes were predicated. But after the commencement of the last winter's term, a spirit of inquiry arose respecting the nature of man, the final punishment of the wicked, &c., which induced the presiding Elder of the M. E. Church to assert in a public discourse, that the doctrine of the "non-immortality of the soul," and the destruction of the wicked "was the dregs of infidelity and leads to atheism:" that he had discussed this doctrine in public, and was "ready to take issue with any one upon it."

For the sake of eliciting truth, I consented, by the solicitation of many, to discuss it with him. Accordingly one of the friends in behalf of the patrons and brethren, presented to him their united request to discuss with me one or both of the following questions:—

1. *Do the Scriptures teach the utter destruction of the incorrigibly wicked?*

2. *Do the Scriptures teach the morality of the human soul?*

But contrary to this expressed wish, his own promise, and general expectation, he *declined!*—saying *that the questions proposed were very vague and indefinite!*

Feeling that now an effectual door was opened for doing good, I resolved, putting my trust in God, to enter upon the public proclamation of His holy word. Accordingly, one or more appointments were given out for each following Sunday at the Baptist meeting-house, the use of which was granted, and at the most central school-houses. At these appointments we preached to many who had never before heard the truths we presented.

That these labors were owned and blessed of the Lord I have no doubt.—Many times was my heart rejoiced on beholding the tears of joy and radiant countenances of those whose hearts were made glad by the good news of eternal life, as brought to light in the Gospel. That the Lord of the harvest will send forth laborers into his vineyard is my prayer.

E. I. ROGERS.

Alfred Seminary, N. Y., }  
March 28, 1858. }

FROM BRO. A. B. ALLERTON.

BRO. MARSH: As I have a leisure moment, I will give you an account of a series of meetings held by Bro. H. V. Reed, in Farmington, where he delivered 16 lectures to a crowded house;—much interest was manifested all thro' the meeting. The sects did their best to crowd Bro. Reed out, by giving out appointments on the same day and hour of his; but they def~~er~~ed *themselves* in the *manner* and *spirit* which they manifested on the occasion.

The result of the meetings was that 4 willing souls obeyed from the heart that form of doctrine once delivered to the saints. Bro. Reed is now delivering a course of lectures in this place.—

Mr. G. Turner, a *Congregationalist* minister, invited him to hold his meetings in his house; it is a large edifice, and is crowded to overflowing every evening. The people in this place appear to be eager and willing to hear the truth:—what the result will be we cannot tell; but hope it will prove a savor of life unto life to those that hear.

Bro. Reed is a workman that needeth not to be ashamed, rightly dividing the word of truth, giving to each a portion of meat in due season. My prayer is, that he may prove faithful to the things entrusted to him, and at last receive an inheritance among all those that are sanctified.

Yours, waiting for the Kingdom,

A. B. ALLERTON.

Stephen's Point, March 23, 1858.

FROM BRO. F. BEZZO.

BRO. MARSH: The truth seems to be gaining ground here, and the people appear to be less prejudiced against me than they were. I have larger congregations now in this village, than formerly, and there seems to be a desire to hear the reasons of our hope more fully explained.

I have regular appointments here, and in the town of Waterloo. I hope the friends in Waterloo will yet arise from their coldness and inactivity, and become more warm-hearted and active in the cause of our soon-coming Lord. They are very kind to me, but they have been so long discouraged in consequence of past proceedings, that it seems to be almost impossible to arouse them to the discharge of their duties, which would bring to them those blessings which they so much desire and need, in order to their growth in grace, and that they might secure to themselves the abiding evidence that they are the children of God. Still I shall try to encourage them to look to Christ, the Chief Shepherd, praying, that "when he shall appear, they may receive a crown of glory which fadeth not away."

F. Bezzo.

Franciscoville, Mich., April 5, 1858.



~~✂~~ We would again call attention to the approaching Annual General Conference. Let those who may be desirous of having it held in their respective localities write to Elder C. F. Sweet,—Albion, N. Y., who is Chairman of the Committee on locating the next Conference. Let a convenient time be chosen that as many as possible may be enabled to attend. It would be well for those who cannot attend to write to the Conference, and state what they are willing to contribute towards sustaining an Evangelist in the field in Western New York, for the ensuing year. Friends should act energetically in this matter. We would suggest that the time and place of the Conference be decided as soon as possible, that notice may be given through the *Expositor*, in season.

~~✂~~ The following advertisement is very extensively before the public in the secular journals. We give it as interesting in view of the condition of the East at the present moment.

#### PLEASURE VOYAGE.

BY the Steamer *Ericsson*, A. B. LOWBER, Commander, up the Mediterranean, to Egypt, Jerusalem, Constantinople, Athens and Italy. The *Ericsson* will leave New York, Saturday, May 1, 1858, at 2 P. M.

Visit Gibraltar,	- - -	and lie	1 day.
Malta,	- - -	"	2 days.
Alexandria,	- - -	"	8 days.
Jaffa (for Jerusalem),	"		15 days.
Constantinople,	- - -	"	6 days.
Athens,	- - -	"	3 days.
Naples,	- - -	"	5 days.

Return, reaching New York about Aug. 10.

The time of stopping at Alexandria will be ample for passengers to go up to Cairo, by rail; visit the Pyramids and Sphinx, and have 4 days in the bazaars, &c., of Cairo.

The 15 days at Jaffa will afford an opportunity of going to Jerusalem.

The party will have ample time to visit all the Holy Places in and around Jerusalem, Bethany, Bethlehem, Jericho, the Jordan, and Dead Sea. Every lady should carry a side-saddle from America.

The voyage up and down the Archipelago and the Dardanelles will be by many of the famous isles of Greece—Crete, Rhodes, Patmos, Samos, Lesbos, Tenedos, and all along the coast of the Troad, by the grave of Achilles.

At Constantinople and Athens the time given will be ample to see all that travelers can desire.

If there be quarantine at Naples, the steamer will only touch to land such passengers as may desire to leave her there.

Passengers will make their home on the Steamer in all the ports. The table will be always well supplied.

Steamer Fare for the entire trip,	\$750
Children, from 6-12, occupying	
sofas in their parents' rooms,	500
Servants,	375

A careful estimate of all expenses on shore, including the visit to Cairo and Jerusalem, places them within \$150 per passenger. So that the entire trip will cost each person less than \$900.

The *Ericsson* is probably the strongest, most staunch and reliable Steamer of the American Navy. She is so pronounced by inspectors, insurance officers, and all who have made passages in her. She is built with water-tight compartments; her engine and boilers are in a fire-proof compartment.

Some of our well-known citizens, clergymen and others, have already taken passage.

A payment of \$300 per passage is required to be made at the office, to secure berths, and the balance must be paid on or before April 1st. Choice of berths will be given in the order of payment.

Applicants for passage must be properly introduced.

DUNHAM & CO.,  
15 William St.

New York, March 1, 1858.

"Great is the Lord: and greatly to be praised in the city of his holiness."

# 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. XXVIII.]

ROCHESTER, N. Y., MAY 1, 1858.

[No. 23.

## Immortality of the Soul.

A LECTURE ON THE POPULAR DOCTRINE OF IMMORTALITY.

The following lecture was delivered before "The Ledger Literary and Scientific Association," Chicago, at its third meeting, Sept. 6, 1857, by Joseph Cockroft. It was given under the assurance that it was to appear in the columns of the "Chicago Daily and Weekly Ledger," indeed, about one column was set up in type, when two influential—one a Spiritualist and the other a Swedenborgian strangled it at its birth. In its present appearance it has received some slight corrections with additional remarks, intended as answers to questions proposed by members of the Association.

### LECTURE, &c.

Mr. President, and Gentlemen:

The subject we now propose to discuss, involves the inquiry, "Do the sacred Scriptures prove the *innate or constitutional immortality of Man?*" The affirmative to this question seems to be the universal belief of Christendom.—Indeed, I have heard of ministers saying that sooner than deny this doctrine, they would deny the existence of God—such is the tenacity with which they cherish this essential doctrine of their creed. While some affirm that the Bible teaches the inherent immortality of man, there are others, who, indifferent as to what the Scriptures teach, dogmatically maintain that they *know*—they *feel* a *something* which tells them that they are more than mere matter: that their body is *nothing*—it is like the shell of an egg,

or, like an old suit of clothes, soon to be cast off, &c.

In prosecuting our inquiry we shall assume, or take for granted, that THE BOOK, which is styled the Bible, is a revelation of the mind and will of God, and as such, we shall appeal to it as authoritative. Also, we would say, that in all our appeals to this Book we shall endeavor to ascertain the meaning of the words, just as we would the words of any author addressing us from ancient times, and in language long since dead—for, bear in mind, that when God spoke to man, he used the language of man to man. As words are signs of ideas, how important then, that all our words should be properly defined, in order that we may have correct and proper ideas.

The first word to which we would invite your attention, is the word "SOUL." Now, it will not do to open Johnson or Webster, during our present investigation, and adopt the definitions they attach to this word, because they only attach the opinions of Englishmen or Americans; that is, they define the word according to the theories of the people. In ascertaining the meaning, therefore, we must at once resort to the original source from which our English word *soul* professes to be a translation—for the *word* translated *soul*, existed hundreds of years before the English language was spoken.

By turning to Webster, we find the following definition given to the word *soul*, viz.: "The spiritual, rational and immortal substance in man." It must be obvious to every student of the Bible, that it would be highly improper to put this construction upon the word where-

ever it occurs: for instance,—Ps. lxxv. 19, "O deliver not 'the spiritual, rational and immortal substance' of thy turtle," &c. The thing makes nonsense, and does in every instance, if the definition, as given by Webster, is to be the criterion. Refer to the following passages, and, with this definition, see how beautifully they read—Prov. xi. 25; Judges xvi. 30; Lam. ii. 12; Isa. liii. 12; Lev. xxii. 6; Rev. xvi. 3.

By turning to Gesenius, we learn, that the word in the Hebrew Bible which is invariably translated *soul* is *NAFASH*; a word which is common to both genders. It is also a verbal substantive, that is, it is a noun derived from the verb *NO-FAUSH*, which in the Kal conjugation, signifies, *to breathe, respire, &c.*; it also signifies, in the Passive conjugation, *to be refreshed, &c.* The noun has a variety of meanings, all of which depend upon the connection in which they are used. Gesenius has classified them under 5 different heads. The radical idea is a *living being, creature, soul*, and is often used for the pronouns, *myself, himself, &c.* It occurs in the Old Testament some 700 times—471 it is translated *soul*; 150 *life* and *living*; 28 times it is applied to animals, &c.

In order to illustrate it more fully, we cite the following passages—Ex. xxi. 23, "If mischief shall follow, then thou shalt give 'life' for 'life.'" 1 Kings xvii. 21, "Let this child's 'soul' (i. e. *life*) come into him again." This same *NAFASH* is said to "live," Gen. xii. 13; Ps. cxix. 175. It is said to "die," Judges xvi. 30, "Let 'me' (or as the margin reads, *my soul*) die." It is said to be "killed," Num. xxxi. 19. It is said to be "satiated" with food and drink, Prov. xxvii. 7; Isa. lv. 2, &c. This list could be greatly extended, but is sufficient to show in what sense the word is to be understood. The learned Parkhurst, author of a Hebrew Lexicon, speaking of this word says:

"*Nafash*, as a noun, hath been supposed to signify the spiritual part of man, or what we commonly call his *soul*. I must confess, that I can find no pas-

sage where it hath undoubtedly this meaning."

The next word is *RUACH* or *RUAH*, and signifies, "breath, air or atmosphere, wind of God," &c. In 1 Kings xviii. 12; and 2 Kings ii. 16, we have "spirit of the Lord," or as it should be more properly termed, "hurricane or whirlwind." See Isa. xl. 7; lix. 19; Hosca xiii. 15; Ps. xxxiii. 6, &c., &c.

Solomon using the same word says: "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*, [Heb. *ruah*], so that a man hath no pre-eminence above a beast; for all is vanity—all go to one place—all are of the dust, and all turn to dust again.—Who knoweth the *spirit* [Heb. *ruah*] of man that goeth upward, and the *spirit* [Heb. *ruah*] of the beast that goeth downward to the earth?"—Eccl. iii. 19-21.

This passage, properly translated, is in the form of an interrogation, and not of an affirmation; and is evidently incorrectly rendered as will presently appear. Luther gives the correct reading as follows:—

"Who knoweth *whether* the spirit [Heb. *ruah*] of man goeth upward, and *whether* the spirit, [Heb. *ruah*] of the beast goeth downward to the earth?"

Also, Dr. Conquest in his new Translation, renders it—

"Who knoweth the spirit of man, *whether* it goeth upwards, and the spirit of the beast *whether* it goeth downwards to the earth?"

These renderings are supported by the Septuagint and the Latin Vulgate. The following is a translation of the LXX by Sir L. C. L. Brenton, recently published by Bagster & Sons, London, which reads as follows:

"Also, to them is the event of the sons of man, and the event of the brute; one event befalls them; as is the death of the one, so also the death of the other; and there is one breath to all: and what has man more than the brute? nothing; for all is vanity. All go to one place; all were formed of the dust, and all will return to dust. And who has seen the

spirit of the sons of man, *whether* it goes upward? and the spirit of the beast, *whether* it goes downward to the earth?"

The question then, is, who knows? Solomon says there's no difference, their destinies are the same, "all go to one place," "so that man has no pre eminence above the beast." In another place he uses the same word, Eccl. xii. 7,

"Then shall the dust return to the earth as it was; and the *spirit* [Heb. *ruah*] shall return to God who gave it."

What was the *ruah* when God gave it, but the "breath" or "spirit," by which man lived; which the wise man says is the same in man and beast? The man made of dust *re-turns* to dust, and the "breath" or vital principle of life returns or goes back again into the universal pabulum of all animal life—into the hands of God. Will any one affirm that this *ruah*, before its connection with organized matter, was itself a "conscious, intelligent, and an immortal something," capable of acting without the body—having the power to see, to feel, to hear, to taste, &c; or, rather, that consciousness and intelligence are the result of the connection of this *ruah* with material functions. If Gen. ii. 7, proves an immortal substance in man, what does Gen. vii. 21, 22, prove?

The Hebrew word *Neshamah*, (constructed from *nishmath*) is a noun: the verb is *nasham*, to breathe. The verb, says Gesenius, is not found in the Hebrew Bible. *Neshamah* signifies *breath*, and is the synonyme for *Ruah*; it but seldom occurs in the Old Testament. In order that we may have a better idea of the meaning of the word, we give one illustration:

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the *breath* [Heb. *nishmath*] of life, and man became a living soul." Gen. ii. 7.

"I do bring a flood of waters upon the earth, to destroy all flesh, wherein is the *breath* [Heb. *ruah*] of life, from under heaven." Gen. vi. 7.

Here we see that the two words are used as synonymous, and consequently,

what can be affirmed of the one can be affirmed of the other. See Professor Lees' Lexicon, art. *Ruah*.

The next word for our notice is *chayah*, and is translated in Ezek. xviii. 9, "shall live." The primary idea is that of "breathing," as the manifestation of animal life. It also signifies to "live again, to revive," see Ezek. xxxvii. 5; 1 Kings xvii. 22. In the Piel conjugation, it signifies "to make alive, to give life to any one," Job xxxiii. 4. A woman is said to "make live, or to quicken" the seed of a man, when she conceives by him, Gen. xix. 32, 34.

Having very briefly glanced at those words occurring in the Old Testament, on which the most stress is laid by those advocating the affirmative of our proposition, we shall conclude this part of our subject by giving a quotation from a learned work, entitled "Analytical Investigations concerning the Credibility of the Scriptures," by Dr. McCulloch, of Baltimore. In vol. ii., pp. 466, 8, he says:

"There is no word in the Hebrew language that signifies either *Soul* or *Spirit*, in the technical sense in which we use the terms as implying something distinct from the body. . . . A *soul* was first *inferred* from seeing that the body turned to dust, and not seeing how it could be raised, and its identity restored or continued, men concluded there must be a part of man that lived on."

Let us now briefly notice their corresponding Greek words, which have also been the subject of much trouble among the learned.

The first word is *psuchec*. This word occurs in the New Testament about 105 times—59 times it is translated "soul;" 40 times "life;" 2 "animals." Moses wrote in Hebrew, "and man became *naphash chayah*, (soul living.)"—Gen. ii. 7; which Paul translates into Greek, 1 Cor. xv. 45, "The first man Adam was made a *zoec psuchec*, (soul living.)"

Again, David wrote, Ps. xvi. 10, "For thou wilt not leave my *naphash* in hell," which Peter translates, Acts ii. 27, "Thou wilt not leave my *psuchec* in hell."

Thus, then, we have inspired authority for making *psuchee* equal to *naphash*.

In Matt. xvi. 25, 26, *psukee* occurs 4 times, twice it is translated "life" and twice "soul." Why, we would ask, should the same word receive different translations in these two intimate and connected passages? Let us substitute "soul" in the 25th verse, and see how it will grate upon the ears of modern orthodoxy—"For whomsoever will save his soul, shall lose it; and whosoever will lose his soul for my sake, shall find it." Dr. Adam Clarke, speaking of this passage, says:

"On what authority many have translated *psuchee*, in the 25th verse, *life*,—and this verse (26), *soul*, I know not, but am certain it means *life* in both places."

See, a similar instance in Luke ix. 24. In fact, the translators of the Common Version were believers in the soul's separate existence and immortality, and hence, the English Bible has received a coloring from their private belief.

*Pneuma*, signifies "wind, air in motion, breath, respiration, spirit," &c. It corresponds to the Hebrew word *RUAH*, and is so used by the LXX. Lastly—

*Zoee*, "life, or living." It occurs 134 times—133 times it is translated "life," and 1 "lifetime." It is used in connection with "eternal, everlasting, &c.," 122 times. For the sake of preserving a clear distinction we have classified them in the following manner:—

Hebrew.	Greek.	English.
Nafash	Psukee	living being, person, &c.
Ruah, Neshamah, Pneuma		breath, air, spirit.
Chayah	Zoee	life, living.

I am not aware that these terms are ever used in the Scriptures as synonymous or interchangeable, i. e. the Hebrew word *chayah* is never rendered "soul;" *nafash* is never rendered "spirit;" and *ruah* is never rendered "soul." So in the Greek, *psuchee* is never rendered "spirit;" *pneumais* never rendered "soul," nor is *Zoee* ever translated "soul."

We have, though very briefly, glanced

at those words to which men have seen fit to prefix the word *immortal*. Popular theology maintains that it is the "soul" which is the immortal part; while a certain class, and with a great deal of plausibility, argue that it is the "spirit" that lives after death. Alexander Campbell, in an "Essay on Life and Death," says:

"The *soul* literally dies, the literal *spirit* lives at the dissolution of man."

Here, then, we see that confusion exists in the minds of the learned, what shall we do in the case? "Who shall decide when doctors disagree?" We answer, common sense and the plain word of God; or, as Prof. Planck, in his "Introduc. Sacred Philol.," pt. ii. c. 3, says:

"It is evident that we must act in relation to the Bible, just as in relation to every other writing."

Or, as Danbaucus, in his "Hermenutica Sacra," says—

"The most *simple*, is the most genuine meaning. . . A less portion of holy writ must be interpreted agreeably to a larger; and one simple passage is not explained in contrariety to many others, but consistently with them."

Let us, then, read the Book and apply common sense to it; and not, when we meet with the word *soul* or *spirit*, jump to the conclusion that this is "immortal," or that is "immortal." The Apostle Paul says, 1 Tim. vi. 16, "God only hath immortality;" this, of itself, is enough to annihilate at one blow, this favorite dogma and main pillar of the so-called Christian world. It is to the Bible that we are indebted for the true doctrine of "Immortality." It states clearly, emphatically and unequivocally, that "Jesus Christ brought LIFE (*eternal life*) and IMMORTALITY to light thro' the Gospel;" and that, "To them who by patient continuance in well-doing SEEK for glory, honor and IMMORTALITY, (God will give *that life*, which Jesus brought to light, namely) *eternal life*." If a man has Immortality already, and if it is hereditary in the human family, then in what sense can a man be said to "SEEK FOR IT." To seek for something, implies, that we are not in possession of

this something; at least common sense says so. The apostle Paul, in 1 Cor. xv. 53, says, "This mortal must put on immortality;" the question, then is, when? At Death? Let him answer, 1 Thess. iv. 16, 17.

I think, gentlemen, you must by this time see, that this doctrine of Innate Immortality belongs not to the Bible,—but originated from some other source. From what source, then, does it emanate? Let us inquire. In doing so, we shall endeavor to lay before you irrefragable and indisputable testimony. We shall begin with Herodotus, who is styled the "father of history," and is among historians what Homer is among poets, and Demosthenes among orators. He says:

"The Egyptians are the first of mankind, who taught the Immortality of the Soul. They believed, that on the dissolution of the body, the Soul immediately entered some other animal, and after using as a vehicle every species of terrestrial, aquatic and winged creature, it finally entered a second time into a human body."

Gibbon, the celebrated historian says:

"The Egyptian mummies were embalmed, and their Pyramids constructed with a view to preserve the ancient mansion of the Soul during a period of 3,000 years, when they supposed it would be re-occupied by the Soul. The intermediate state of the Soul it is hard to decide—and those who most believed in her Immortality were at a loss to understand how she could think or act,—without the agency of the organs of sense."

Speaking of Egypt as the source from whence Greece derived her wisdom,—Rollin, in his "Ancient History," book i., part ii., says:—

"Egypt was ever considered by all the ancients, as the most renowned school for wisdom and politics, and the source from whence most arts and sciences were derived. This kingdom bestowed its noblest labors and its finest arts on the improvement of mankind; and Greece was so sensible of this, that its most illustrious men, as Homer, Pytha-

goras, Plato; even its great legislators, Lycurgus and Solon with many more whom it is needless to mention, traveled into Egypt, to complete their studies, and draw from that fountain whatever was most rare and valuable in every kind of learning."

What do we learn from these facts? if facts they are—and who can or dare invalidate them? We learn, that Egypt conceded "Immortality" to souls in general—this is also evident from their mythology. Polytheism originated chiefly from the notion that meritorious persons are gifted with a divine principle, and that their soul, after its separation from the body, actually becomes endowed with divinity; we also learn, that Egypt which worshipped the sun, the moon, and a thousand animals, was the fountain-source from whence emanated this doctrine, which hath eaten, like a canker, the very vitality out of the "One Faith." It is not our intention to enter into a description of the various modes of religious worship as practised by the ancient Egyptians, but we cannot forbear to give one illustration, in order to show the impurity of that stream from whence sprung this dogma of modern theology. It is said, that of all the animals, which were objects of worship, the bull *Apis*, called by the Greeks, *Epap'irus*, was the most famous. Magnificent temples were erected to him; extraordinary honors were paid him while he lived, and still greater after his death. It was in imitation of this, says Rollin, that the golden calf was set up near Mount Sinai by the Israelites, who had resided a considerable time in Egypt, as well as those which were afterwards set up by Jeroboam, in the two extremities of the kingdom of Israel. Why not, we ask, as strenuously contend for the worship of the Golden Calf as for the doctrine of *Disembodied Ghosts*? It would just be as consistent to erect a statue in each Protestant Church to a bull or an ox, as to erect a fount for the purpose of rhyantizing infants, in order that their little immortal souls may have a pass to glory in the skies.

But to proceed. It has been said that Pythagoras traveled to this famous country, and imported into Greece these popular doctrines; namely, "The Immortality of the Soul," and "*Metempsychosis*," or the transmigration of souls. It was by this *modus operandi*, viz., a soul passing out of one body into that of another, that he was enabled to fascinate the Athenian youth, and obtain influence and renown among the philosophic few. But lest our version should be mistrusted, we will give the words of the authors from whom we cite, Diodorus, (lib. i, p. 88), says:

"It is to Egypt that Pythagoras owed his favorite doctrine of Metempsychosis or transmigration of Souls."

Lampriere in his "Classical Dictionary," under the name Pythagoras, says: "More strenuously to support his chimerical system, he declared he recollected the different bodies which he had animated before that of the son of Mæsarachus. He remembered to have been Æthaldes, the son of Mercury, to have assisted the Greeks during the Trojan war in the character of Euphorbus, to have been Hermortinus, afterwards a fisherman, and last of all, Pythagoras."

With this extract we dismiss this wonderful man! and introduce to your attention one who is styled the "Prince of Philosophers." This philosopher is said to have taught his disciples at Athens that every man is "Immortal, because Immaterial," and for teaching this and kindred doctrines, he was condemned to drink the poison of hemlock. Thus we see that the idea was not so popular, even then, as some would imagine. But to our subject,—Fenelon, in his "Lives of the Ancient Philosophers," has these words:

"Socrates greatly improved and modified the philosophy as taught by Pythagoras and others. He taught that every man is Immortal, because Immaterial." From Socrates, we come to Plato, who from the sublimity of his doctrine, is styled the *Divine*. He was a student of Socrates. It may be said of him, that he was the father of the popular doctrine. He flourished 348 years be-

fore Christ. It is said that his fame transcended that of all other philosophers. He was the author of several works. The one which I now hold in my hand, is said to be one of his productions; it is entitled, "ΠΛΕΘΟΝ; or, a Dialogue on the Immortality of the Soul. By Plato. Translated from the Original Greek by Madam Dacier."—We scarcely know in what part to dip, as it abounds with some of the silliest twaddle that ever was penned. As many of you, probably, are familiar with its contents, we will dismiss it on the present occasion, by one brief citation found in a Note, I presume by the translator—it contains the gist of his arguments, it reads thus—

"Plato supposed the human Soul to be an emanation from the divinity;—'*Divine particulum aura*,' and that after purification by various transmigrations, it was again re-absorbed into the divine essence."—[*Note*.

Gentlemen, from what you have heard, the various testimonies which have been cited—is it possible that there are persons living in this enlightened age—this 19th century, who actually believe such fabulous nonsense? [Here the Chairman spoke, and expressed his belief in the same.] Well, Mr. Chairman, if this really be your belief, I pity you from my heart. Why, the doctrine as taught by Plato, &c., looks upon self-destruction as a virtue, inasmuch as he has less of earth and more of celestial happiness. History asserts the fact that Ptolemæus Philadelphus prohibited Hegisias, of Cyrene, to teach it in his school, for fear of dispeopling his kingdom. It is to this purpose that Cleombrotus, of Ambracia, having paid his last compliments to the sun, threw himself from the top of a tower into hell, not that he had done anything worthy of death, but only had read Plato's treatise on the Immortality of the Soul. And who has not read of that patriotic Cato, who after reading the same treatise, found the prospects so glorious, and so satisfactorily proven by the Grecian sage, that with a sword, he put an end to life.

Scarcely had the Apostles disappear-

ed, before this heathen doctrine became ingrafted into their teachings, and hence it has taught the world to believe in a state of life during death—a state of glorification immediately after death for the disembodied soul or ghost. The whole phraseology of the popular belief, is highly tinctured with this Platonic dogma. A few years since, a notice appeared in one of the Louisville (Ky.) papers, announcing the melancholy fact, that a little boy had actually committed suicide in order to join his little sister, whom he vainly imagined to be enjoying pleasures beyond the skies. How unlike the Scripture doctrine of a future life, is this degenerate theology of modern Christianity, in which the grand cardinal doctrine of the *Resurrection* from the Dead is almost lost sight of.—It reminds one forcibly of the words of the Apostle, Col. ii. 8, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." And again, in Eph. iv. 17, 18, "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." What language can be more cogent and emphatic! These Gentiles being "alienated from the life," which the Apostle says, "is the gift of God through Jesus Christ our Lord," consequently they could have no participation therein. This new doctrine, was to them foolishness—they looked upon death as a mere separation of soul and body, the soul, according to the then popular belief, being immortal. In Acts xvii. 18, we read of certain philosophers, who encountered Paul, saying, "What will this base fellow assert? Others said, He seems to be a setter forth of strange gods: because he preached to them Jesus, and the RESURRECTION!"

At what period of life, gentlemen, does man become in possession of this "innate something," or this "immortal principle?" Take an infant 2 years old;—or one year old; or one just born—when

and where is this "divine particulum auræ" given? Some are idiots from their birth, and some are destroyed ere they are born by the ruthless hand of the accoucheur, and yet, are they in possession of immortality? Who can answer? If we resort to the learned (?), yes, the learned! What do they know! They are as ignorant as the "infant"—apart from the word of truth. Calvin, the father of the monstrous doctrine of unconditional election and reprobation, in his Institutes, says:

"Infants bring their damnation with them from their mother's womb; for although they have not yet produced the fruits of their iniquity, they have the seed of it enclosed within them. Nay, their whole nature is, as it were, a seed of sin; so that it cannot be otherwise than odious and abominable to God. . . Infants, before being born to the light, are liable to eternal death."

"Children in hell, a span long," is of the same paternity as the above; it belongs to the thinkings of the flesh.

Bishop Tillotson, in his Sermons, vol. ii., 1774, remarks:

"The Immortality of the Soul is rather supposed, or taken for granted, than expressly revealed in the Bible."

Richard Watson, in his Institutes,—vol. ii., page 250, says:

"That the Soul is naturally Immortal, is contradicted by Scripture, which makes our Immortality a gift dependent upon the giver."

Dr. Whately, Archbishop of Dublin, in his "Revelation of a Future State," observes:

"To the christian, indeed, all this doubt would be instantly removed if he found that the 'Immortality of the Soul' was revealed in the word of God. In fact, no such doctrine is revealed to us. The christian's hope, as founded on the promises contained in the Gospel, is the resurrection of the body."

T. B. Macauley, author of "The History of England," in an article in the October number of the Edinburg Review, entitled, "Ranke's History of the Popes," says:

"As to the other great question—the



question what becomes of man after death—we do not see that a highly educated European, left to his unassisted reason, is more likely to be in the right than a Blackfoot Indian. Not a single one of the many sciences in which we surpass the Blackfoot Indians, throws the smallest light on the state of the soul after the animal life is extinct. In truth, all the philosophers, ancient and modern, who have attempted, without the help of Revelation, to prove the Immortality of Man, from Plato down to Franklin, appear to us to have failed *deplorably*.”

Moses Stuart, speaking about the “Doctrine of a Future Life,” remarks:

“The light of nature can never scatter the darkness in question. This light has never yet sufficed to make even the question clear to any portion of our benighted race—*whether* the Soul of man be Immortal? . . . If there be any satisfactory light, then, on the momentous question of a future state, it must be sought from the word of God. After all the toil and pains of casuists and philosophers, it remains true, that the Gospel, and the Gospel only, has brought Life and Immortality to light in a satisfactory manner.”

These remarks, gentlemen, ought to ring in your ears like a tocsin, till it causes you to look at the subject in a rational and scriptural point of view, and not to be continually harping such unscriptural ditties as the following—

“A charge to keep I have, a God to glorify,  
A never-dying Soul to save, and fit it for  
the sky.”

“There is beyond the sky, a heaven of joy  
and love,  
And holy children when they die, go to  
that world above.”

“With thee to live, with thee to rise,  
And kingdoms gain beyond the skies.”

After the Lecture, several questions were proposed by some of the members of the Association, to which we here present brief replies.

*What is the principle of life, and where is it located in the human system?*

If the vital principle can be located at all, it undoubtedly must be in the

blood!—for it is from this common fluid all parts of the body are made—bone, muscle, fat, tendon, cartilage, ligament, hair, nails, enamel of the teeth, skin, nerve, brain, &c.: from it likewise, every secretion is given out, saliva, tears, gastric juice, bile, pancreatic fluid, mucus, wax of the ears, &c. The remarks of Dr. Ray corroborate this assertion. He says:

“It is self-evident from the *opifex rerum*, or maker of man, that Life is in the blood; for the heart and blood are first formed, and all the other parts, both solid and fluid, are nourished from it. Death makes no alteration on the nerves, but it makes a total change in the blood. Though all the nerves are said to be derived from the brain, and produced by it, yet the nerves are found to be in proportion to the size of the body, and not of the brain; and they are so in monsters where no brain can be discovered. The nerves and brain are themselves supplied, repaired, and nourished by the blood.”

The experiments of Dr. Hunter, go to confirm this view. He says:

“The blood is the recipient, and the vehicle of life and heat to the whole system; the nervous fluid, the censorium, the medulla of the brain, and the nerves, and spinal marrow, are all formed and supplied by the blood; the stomach is supplied and formed by the blood in the incipient stage of existence—for in the *fetus*, the heart and arteries are first formed; and from these, the vital current of the blood supplies and forms all the other parts of the system. Muscle, ligament, cartilage, and bone, are all formed out of the vitality of this all-pervading *fluid!*”

To these we shall add the high authority of the living Oracles. Lev. xvii. 11, “For the *life* of the flesh is in the *blood*;” 13th and 14th verses, “he shall even pour out the *blood* thereof, and cover it with dust, for it is the *life* of all flesh.” Deut. xii. 23, “Only be sure that thou eat not the *blood*: for the *blood* is the *life*.” Gen. ix. 4, “But flesh with the *life* thereof, which is the *blood* thereof, shall ye not eat” Here we have the

definition of the word *napash*, and which is never afterward contradicted, but confirmed by all succeeding revelation—"the *blood* is the *napash* or *life*," this is so plain, and under circumstances so peculiar, that no amount of sophistry can alter it. Dr. Robinson, speaking on this subject; says:

"It has been said, in order to repel this application of the text, that it was on account of the sacred typical allusion it had to the Messiah's sacrifice, that the Hebrews were forbidden to eat blood. But this very exposition corroborates the argument, that the *life* is in the *blood*; for it was a type of the Lamb of God, slain for the sins of the world."

Life and blood in Scripture language, are convertible terms; the latter is therefore, called the "blood of atonement." From the first sprinkling of the blood of the Paschal Lamb, on that awful night of Egypt's sorrow and despair, through all the sprinkling of the altar, the mercy-seat, the books of the law, and the congregation of the Lord, (Heb. ix. 19, 21), until the blood of the Son of God was poured out on Calvary for transgression, the blood was a standing emblem of the price of life. Man, by rebellion, had forfeited his life; life was given for his ransom; this life was in the blood; and hence, the high and hallowed designations—"The blood of atonement:"—"The blood of Jesus Christ, his Son cleanseth us from all sin," "The blood of sprinkling," &c. The conclusion is evident.

We now come to the second inquiry,

*What is this innate something (call it by whatever name you please) by which we are conscious that we exist?*

This inquiry has engaged the attention of many able and distinguished men. Metaphysicians and psychologists have shed no light on the subject: their theories are conflicting and unintelligible. Their great aim was to give the mind (or soul) a locality, or discover in what part of the body it had its residence, and the difficulty lay in their inability to perceive the manner in which the mind acted on the body; this mode of procedure in the investigation con-

tinned much alike, and equally as unintelligible and unsatisfactory, down to the time of Dr. Gall. It was left to him to lift the curtain which had obscured the mental vision, and render that knowledge which was vague and unsatisfactory—clear and intelligible. He was the first who taught that the *brain* is the organ of the mind, or the physical instrument by which the propensities, the moral sentiments, and the intellect are evolved and expressed. We might enlarge on this point, and show how the brain is affected by sleep, by being partly cut away, and how by a slight pressure upon it *mental operations are suspended*, rendering the patient unconscious of everything, &c., &c., but time forbids.

Some will ask, How does the brain evolve thought, &c.

We answer, just as the stomach is the organ of digestion, or the instrument by which the gastric juice is secreted, by which digestion is effected. The lungs are the organs for respiration and vitalization of the blood; the heart of circulation; the capillary vessels for secreting bone, muscle, &c. There is something wonderful in this mechanism and divine arrangement which the finite mind can never grasp. How is it, that by a certain arrangement in the capillary vessels, hair is secreted, and by another arrangement, brain is secreted, &c. Anatomists can discover no apparent difference in the structure of the capillary blood-vessels, yet are they sensible that all these different substances are secreted from the blood by means of these capillary vessels; and they can account for it in no other way, than, that the Creator, in the infinitude of his wisdom, has so arranged them, that they shall do so, and has likewise endowed them with organic laws that they shall continue to do so, so long as life lasts.

If we find organization capable of producing such various secretions as these from one common material—the blood, is it at all surprising if we find organization capable of still greater powers, and exhibit expressions different from those we have already enumerated?

Why should it be thought a thing incredible for God to make intellect and feeling the result of material organization? The same power which prescribed specific modes of operation to the various organs of the body, by which so many wonderful results are attained, surely could cause intellect to be the consequence of organization. Dr. Locke in his remarks to the Bishop of Worcester, says:

"It is as difficult to conceive how any created substance should think and feel, as it is that our brain should think and feel. . . . But it is further urged that we cannot conceive how matter can think. I grant it: but to argue from thence, that God, therefore, cannot give to matter a faculty of thinking, is to say God's Omnipotency is limited to a narrow compass, because man's understanding is so; and brings down God's infinite power to the size of our capacities. . . . I cannot conceive how matter should think. What is the consequence? ergo (therefore) God can not give it a power to think. Let this stand for a good reason, and then proceed with other cases by the same. You cannot conceive how matter can attract matter, at any distance, much less at a distance of 1,000,000 miles; ergo, God cannot give it such a power."

W. Lawrence, in his *Lectures on Man*, says:

"Shall I be told that thought is inconsistent with matter; that we cannot conceive how medullary substance can perceive, remember, judge, reason? I acknowledge that we are entirely ignorant how the parts of the brain accomplish these purposes—as we are how the liver secretes bile, how the muscles contract, or how any other living purpose is effected—as we are how heavy bodies are attracted to the earth, how iron is drawn to the magnet, or how two salts decompose each other."

In Sir Geo. Mackenzie's *Observations on the Principles of Education*, 1836, are found some excellent remarks on Man, he says:

"We may feel an eagerness to dive into the mysteries of creation; but we may rest assured that whatever power

is denied to us, is denied to us because it is for our good. . . . If it has pleased Him to form body and soul of what we call by the imaginary term matter, what is that to us? He made both soul and body, and he can destroy them both."

Milton, though a great idealist, seems to have had very consistent ideas on this subject. In his *Treatise on Christian Doctrine*, book i., chap. 7, translated by Dr. Sumner, Lord Bishop of Winchester, he says:

"Man is a living being, intrinsically and properly one individual, not compound or separable,—not; according to the common opinion, made up and framed of two distinct and different natures, as of soul and body,—but that the whole man is soul, and the soul man: that is to say, a body, or substance individual, animated, sensitive and rational; and that the breath of life was neither a part of the divine essence, nor the soul itself."

Some time ago, while reading the life of the learned and eloquent Robert Hall, we met with the following sentence; in a letter to the Baptist church, of which he was pastor, Dec. 9, 1790, he says:

"My opinion is, that the nature of man is simple and uniform; that the thinking powers and faculties are the result of a certain organization of matter; and that after death he ceases to be conscious until the resurrection."

And yet, this great man acknowledged that he did not wish to publicly advocate the doctrine, but left it for each one of the members of his church to investigate for him or herself.

Dr. Geo. Combe, author of the *Constitution of man*, says:

"The solution of the question as to the essence of the soul appears to be completely beyond our reach. No idea can be more erroneous, than to suppose man is an immortal being on account of the substance of which he is made."

We conclude, then, from what has been said, that matter, organized as we behold it in man, and endowed with the breath of lives, is capable of not only exhibiting emotions or feelings, but also moral and intellectual manifestations.—And when the brain, which is the organ

of the *mind* or *memory* (for what is the *mind* but *memory*?) becomes decomposed and resolved into its primitive elements, the mind becomes extinct. "No brain, no mind, is a law of nature, and of nature's God!" When a man can see without eyes, feel without nerves, &c., then, and not till then can he think without a brain. This is in harmony with Reason, Philosophy, and Revelation.

It has been said by several members of this Association, that,

*The Soul is Immaterial.*

Now, here again, it is well to understand what we are talking about. *Immaterial*—what is it? Let us analyze the word. Material, consisting of *mat-ter*. Now let us turn to the word *mat-ter*; MATTER, says Worcester, "that which is visible or tangible; that which occupies space; body; substance extended, either solid, liquid, or aeriform."—*Im-material* is just the opposite; the prefix *IM*, implies negation or denial, and is synonymous with *no* or *not*. We will give one or two illustrations—take the word *measure*, which signifies "to compute, to mark out," &c., by prefixing *IM* we have *IMmeasurable*, something which cannot be measured. Take the word—*movable*, which implies not fixed, something that may be moved, by prefixing *IM*, we have *IM-movable*, something that cannot be moved. So with reference to the word *im-material*; it is *not* material, and consequently *no-thing*, nothing. This is reducing that part of man, to which the body is only like the shell of an egg, to an absolute nothing; therefore, being nothing, it is no use talking about it.

We conclude by giving a short extract from a letter to John Adams, in 1820, by Thomas Jefferson, the great American statesman, and framer of the *Declaration of Independence*, in which he says:

"When once we quit the basis of sensation all is to the wind. To talk of immaterial existence is to talk of nothing. To say that God, angels, and the human soul are immaterial, is to say that they are nothing. At what age of the church

this heresy of immaterialism crept in, I do not know; but a heresy it certainly is—Jesus taught nothing of it."

The Secretary of this Association says—

*It would be impossible to have the IDEA of the Immortality of the Soul,—unless the thing exists.*

This conclusion is as erroneous as it is illogical, as we shall presently see. The word *IDEA*, is an Anglicized Greek word, from the verb *eido*, to see, to discern, &c., and signifying or standing for the English words (anything, something) which has been *seen*; and to say, "I have an *IDEA* of a horse," is merely to say, by means of a different phraseology, "I have *SEEN* a horse." Immortality of the Soul is a phrase not found in the Bible; therefore, we conclude that the *IDEA* or thing is not taught there.—"Soul" is one *idea*, and "Immortal Soul" quite another, &c. We can, by combination, produce absurd and ridiculous *ideas*. Fables, fictions, novels, &c., are all proof of this.

There are some here who affirm, that

*The Soul is a part of God.*

According, then, to your hypothesis, God must be divided into innumerable particles, and these particles being divine, must constitute every polluted son of Adam a *little* God, and that according to the creed of Christendom, every man, having this particle of Divinity within him, who dies in his sins, is sent to hell to weep and wail in eternal flames!

In conclusion, we would say, Let the Word of God be substituted for the Traditions and Speculations of sinful man, and the work is done. Let truth be your aim—Prove all things, and hold fast to the good. We conclude by one short extract from the *Herald of the Kingdom & Age to Come*, vol. i., p. 106.

"Immortality is the part of the righteous man's reward, which he seeks after by a patient continuance in well-doing, Rom. ii. 7. To talk of the wicked being Immortal in any sense, is to contradict Scripture. 'The soul that sinneth it shall die,' saith God, Ezek. xviii. 20.—'The wages of sin is death, but the gift of God is eternal life through Jesus

Christ our Lord.' Rom. vi. 23; therefore 'hope to the end for the gift that is to be brought unto you at the revelation of Jesus Christ,' 1 Peter i. 13."

### The Rest that Remaineth.

"There remaineth therefore a rest to the people of God."—Hob. iv. 9.

A glorious rest remaineth  
For all the sons of God;  
He who that rest attaineth,  
Is bought with Jesus' blood.  
A rest of calm reposing  
From all this toil and strife,  
An Age that knows no closing;  
Its name—Eternal Life!

A state whence sin is banish'd,  
With all its direful train;  
Grief, pain, and death have vanish'd,  
To enter ne'er again.

A rest where in communion,  
And fellowship most sweet;  
The saints in blissful union.  
Shall with their Savior meet.

Where life and joy are streaming,  
From the eternal throne;  
Seraphic bliss is beaming,  
Light! for the righteous sown.

And diadems are shining  
On each immortal brow:  
For all is pure, refining,  
Where endless pleasures flow.

No guile or sorrow knowing,  
And purged from every stain;  
Love in their bosoms glowing;  
They shall with Jesus reign.

His glorious kingdom sharing,  
Refulgent, fair and bright;  
That state the name is bearing,—  
Th' Inheritance in light!

### We Shall Greet Them at Home.

BY C. BAKER.

[TUNE—"Do they miss me at home?"]

We shall greet them at home, we shall greet them,  
When the sorrows of life shall be o'er,  
Our loved ones, we hope soon to meet them,  
On Eden's fair, beautiful shore;  
The glorious thought, how consoling,  
To know that the time is so nigh,  
When Jesus the world shall controlling  
Permit us to join them on high.

We shall greet them at home, we shall greet them,  
Though now they are hid from our sight,

We think of the time we shall meet them,  
And it oft fills our hearts with delight,  
We have laid them away in deep sadness,  
Yet not without hope in our breast,  
For again they will join us with gladness,  
And enter the heavenly rest.

We shall greet them at home, we shall greet them,  
Where nothing can ever divide,  
Where sickness, or death, cannot harm them  
Nor tear them again from our side,  
There we'll range beside life's cooling river  
'Neath the tree of life's shade we shall roam,  
With the glory of God shining ever,  
We'll greet them, we'll greet them at home.

### Influence of Divine Revelation.

Look at the Jews, among whom reason had done comparatively nothing.—Look at the Greeks, among whom it had worked prodigies. How is it, that while the first possessed the most sublime views of religion, the other had only vague conjectures among their philosophers, and superstitions among the multitude? Whilst a few Galilean fishermen trace the only picture of perfect holiness that the world ever saw; whilst they announce one God, just, wise and merciful; whilst they reveal a blissful eternity, and show the way by which it may be attained; all is confused, abandoned and disordered in Rome and Greece. Let us go back to the Old Testament.

We must retrograde 600 years to reach the last of the Jewish prophecies. For the Old Testament is the most ancient of books, and Jewish history is several centuries in advance of that of Greece or Rome. The very time when the prophets Malachi, Haggai, Daniel, Ezekiel, Jeremiah, Isaiah, Hosea, (from five to eight hundred years before Christ,) were preaching this glorious doctrine to the Jews. "Before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no Savior. I, even I, am he that blot out thy transgressions for mine own sake, and will not remember thy sins." "Holy, holy, holy, is the Lord of hosts." "Cease to do evil;—learn to do well." "Rend your heart, and not your garments, and turn unto

the Lord your God; for he is gracious and merciful:" (Isa. xliii. 10-25; iii. 1, 16, 17; Joel ii. 13.)

This very time corresponds with that of 7 sages, when philosophy timidly essayed its first steps, when Thales drew the world from water, and Pythagoras taught the metempsychosis; Anaxagoras had hardly appeared, and Socrates was not yet born.

At this time David celebrated the creation, providence and grace in strains which, from age to age give pure and exquisite delight to every pious mind—when confessing his grievous sins of rebellion against God, and, at the same time confiding in the loving kindness of Him whom he had offended, he wrote these words which have no counterpart in the whole of profane antiquity: "I acknowledge my transgressions: and my sin is ever before me. Against thee only have I sinned, and done this evil in thy sight. Purge me with hyssop and I shall be clean; wash me, and I shall be whiter than snow." Ps. li. 3-7.

This period preceded that in which Homer and Hesiod, by their beautiful, but vain fables, excited the admiration of their countrymen. Moses, who published the Decalogue, that everlasting code of the purest morality, the foundation of all laws and of society, was contemporary with Orpheus; and the Greeks wept over the adventures of Eurycle, while the Jews listened with terror to the proclamation of the law from Moant Sinai. Abraham, who understood the value of faith, and the necessity of implicit obedience to the commands of God—Joseph, who, when pressed to commit an action which was regarded as a trivial fault among the heathen, cried, "How can I do this great wickedness, and sin against God!" were contemporaries of Inachus, Cadmus and Cecrops, who groped in moral darkness. So strong a light on the one hand, such total obscurity on the other; and the light among all people deemed barbarous, and the darkness among the most civilized; who can explain this, if the Bible be not the book of God.

How wonderful a people are the Jews!

Before the coming of Christ, and when they alone read the prophetic writings, they were, in their knowledge of God, unequalled among the nations of the earth; and hardly had the Gospel extended to the Greeks and Romans, and these same Jews fell as much below as they had formerly surpassed them! And yet men cannot perceive that they owed their former superiority to their possession of the Old Testament, and their subsequent inferiority to their rejection of the New Testament.

#### Family Prayer.

John Howard, the philanthropist, is said never to have neglected family prayer, even though there was but one, and that one his domestic, to join in it; always declaring that where he had a tent, God should have an altar. This was the case not only in England, but in every part of Europe which they visited together; it being his invariable practice, wherever and with whomsoever he might be, to tell Tomason to come to him at a certain hour; and well knowing what the direction meant, the latter would be sure to find his master in his room, the doors of which he would order him to fasten. Let who would come, nobody was admitted till devotional exercises were over.

#### Family Music.

Music, as well as the reading of our language, should be taught in every family, in every school and seminary. Its beautiful results are many.

1. Singing improves the voice, takes away harshness, sweetens its tones, and gives it greater compass.
  2. Singing improves speaking.
  3. Singing refines the taste, elevates the affections, improves the heart, assists devotion.
  4. Singing is a delightful, interesting, and profitable part of worship—especially domestic.
  5. Singing is an element of power.
- Parent, teach your children to sing; commence early. Teach them to sing

hymns of praise, of a pure and elevated character.

A more delightful scene cannot be presented this side of heaven, than when parents, with their sons and daughters, surrounding the domestic circle, devoutly unite their voices in sacred song.—*Golden Rule.*

Personal faith must rest to a considerable extent on clear and well-defined dogma. Dogma is the form in which the religious feelings of an individual fix and set themselves so as to hold a positive relation to his understanding, and exert an instrumental force upon his will. In the religious domain of a *community* large spaces must be left open and free, unoccupied by any dogmatic determination; but in the faith of the *individual* all these must be filled up, so far as he has intellectual strength for the task, to the inward peace and contentment of his own spirit.—*J. J. Taylor.*

## EXPOSITOR AND ADVOCATE.

"THY WORD IS TRUTH."—JESUS.

ROCHESTER, N. Y., MAY 1, 1858.

ONE number more will complete this Volume of the EXPOSITOR. We hope that the present subscribers will continue their sympathy and support, and do what they can to increase the number of subscribers to the ensuing Volume. We are doing all we possibly can to free the office from embarrassment, and are encouraged to hope, that with the united assistance which we anticipate receiving from our patrons, with God's blessing, to succeed *this year* in that most desirable object. Though our time will be much taken up with business cares, yet the interests of the Expositor will not suffer for want of attention. We intend to do all the good through this medium possible,—and kindly and earnestly solicit the co-operation of all the brethren and friends to aid in carrying forward this labor of love. A calm seems at the present time to rest over the world—but a storm, such

as was never before witnessed, is clearly to be seen gathering in the distance: its approach will be rapid, and its effects painfully disastrous, when once it commences. Let us beware, lest it find us slumbering or asleep. Watch!

### "Signs of the Times."

Under this head, an esteemed cotemporary says: "Many are anxiously inquiring, What do you think of the great revival now in progress?" To which he responds, "We think it the last one the world will enjoy." Admitting it to be all that it is supposed to be by this writer and the "revivalist" sects in general, viz.: the "out-pouring of the spirit of God," it is not the "last" nor the greatest "the world will enjoy," for in "the times of restitution," under the personal reign of Christ and his saints, "the times of refreshing from the presence of the Lord" will be witnessed, when "the residue of men" will seek the Lord, or "all the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before him." Acts iii.; xv.; Ps. xxii. This will be a "reformation" produced by the power of truth, or the word of the Lord which will go out from him, at Jerusalem, uncontaminated by the doctrines of men, a reformation as much greater and more glorious than any previous one, as the ocean is greater than a drop of water, or the sun is more luminous than a glow-worm.

Another inquires of the same editor, Do you think the Lord is in this great work? To which the following reply is given:—"Most certainly we do, and as much so, if not more, in any revival since the days of the Apostles. We believe it to be the Lord's *special work*," &c.

*Faith rests on infallible evidence*;—and, where, we ask, is the proof that this "revival" is the "*last*" "*special*" work of God in saving sinners, which "this world will enjoy"? Echo answers, where? It does not exist in the word of God, consequently the editor's faith is not well grounded, and

he is destined to meet with a sad disappointment: will he remember this when the facts in the case shall prove that "the Lord is [not] in this great work."

Again, the editor says, "We think the time has fully come to pull down the sectarian walls, and to call Christians the Church of God," &c. We do not "think," but fully believe that the time fully came when this work *should* have been done,—over 1800 years since, viz.: when the middle wall of partition between Jews and Gentiles was "broken down" and "taken out of the way," by the death of Christ. Since then, however, the antichristian sects have created party names for the church, and erected sectarian walls between the children of God. And now we ask, Does this "great," "last," and "special" work *remove or strengthen* these evils? The latter is the case, hence it is not the work of God, unless he be building up what Christ died to destroy, viz.: walls of division between his children. This is inadmissible.

It is thought "that this great work" of revival is a *sign* that the coming of the Lord is near. Not so, provided it be *his* work; for his work makes men better;—and if this revival excels all previous ones, since the days of the Apostles, in saving sinners, then there has never been a period subsequent to that date, when the world was being made better as rapidly and as generally as now; therefore instead of this work being a sign that the coming of the Lord is near, or that we are in the last days of perils, when "evil men and seducers" are becoming "worse and worse:" on this hypothesis, it is a sure indication that those times and his coming are far in the future.

We believe that this sectarian revival of error is a sign that we are in the "last days" of 'perilous times' spoken of by Paul, in 2 Tim. iii. iv.; because the present character of the professed church fully answers that portrayed by the prophetic pen of the Apostle. We will give what he has said in relation to it, with some remarks interspersed in brackets, for the benefit of the reader, in this connection.

"This know also, that in the last days perilous times shall come. For men [of the church like men of the world,] shall be lovers of their own selves, covetuous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness. [This shows that the church is meant] but denying the power thereof; [of the word—call it a dead letter, &c.] from such [formed hypocrites of the last days] TURN AWAY.—For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts.—[Their captives or converts are made no better by their conversions,] ever learning [the doctrines of men, from the numerous sectarian pulpits, presses, and theological institutions of the day] and never able to come to the knowledge of the truth.—[Hence *all* the religious teaching of the corrupt church of the last days is wrong, and as a necessary consequence, her converts are led into destructive errors, instead of the saving truth.] Now as Jannes and Jambres withstood Moses, [viz.: by counterfeit miracles,] so do these [formal and corrupt men of the church] also resist the truth: [by their counterfeit gospels and spurious revivals] men of corrupt minds, [the heart being wrong,] reprobate concerning the faith. [This is true to the spirit and letter of the so-called christian church of this day.] But they shall proceed no further [in their opposition to the truth, and deceiving the people by their false doctrines, than Jannes and Jambres did in opposing Moses: they *deceived* the people—] for their folly shall be manifest unto all men, as theirs also was. [Moses' rod swallowed up theirs, and Egypt was led to destruction by their deception; so these antichristian sects, and all who are deceived by them, will be destroyed by the Lord of glory, unless they believe and obey the truth.]

"But thou hast fully known my doctrine




[which is widely different from the false doctrines of the sects,] manner of life, [he was not a lover of pleasure more than a lover of God, nor proud, &c., as the great mass of ministers and church members,—converts and all, now are] purpose, faith, long-suffering, charity, patience, persecution, afflictions, which came unto me at Antioch, at Iconium, at Lystra, what persecutions I endured: but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution; (Instead of being persecuted, the sects are honored by the world and each other, hence they do not “live godly in Christ Jesus.”) But evil men and seducers (in the church) shall wax worse and worse, deceiving and being deceived. (By the doctrines they teach; and the effect they produce on the deceived multitudes of their converts.) But continue thou in the things which thou hast learned (viz.: God’s revealed truth,) and hast been assured of, know’g of whom thou hast learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith in Christ Jesus. All Scripture given by inspiration of God, is profitable (without the addition of the doctrines and commandments of men,) for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.”

“I charge thee, (Timothy and all others) therefore (in view of the perfection of the Scriptures, these evil times, and the hope of reward to the righteous, and destruction that awaits the ungodly) before God, and the Lord Jesus, who shall judge the quick and the dead at his appearing and kingdom; (fearful charge!) preach the *Word*, (and nothing else,) be instant in season,—out of season, reprove, rebuke, exhort, with all long-suffering and doctrine: for the time will come (in the last days) when they (men of the church) will not endure sound doctrine; (the truth) but after their own lusts (of the flesh) shall they heap to

themselves teachers, having itching ears; and they shall turn away their ears from the truth, (or the word, or Scriptures) and shall be turned unto fables. (Those now taught by the sects, and unto which converts by thousands are being made.) But watch thou (Timothy and all others) in all things, (be not caught in these snares,)—endure affliction, (which will come upon you for cleaving to the truth, and rejecting these popular errors,) do the work of an evangelist, make full proof of thy ministry, for I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, (in opposing error and defending the truth,) I have finished my course, I have kept the faith; (have not apostatized, nor compromised the truth with error, nor aided in propagating it:)—henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day: and not to me only, but unto all them also, that love his appearing” and fight the good fight also.

This is the light in which we view the present revival among the sects: it is a sign that the coming of our Lord draweth nigh. May we be found worthy, (with Paul, and all who love and obey the truth,) of the crown of righteousness when the Lord shall appear.

 We decline publishing the notice of the “Illinois Annual Conference,” because it purports to be for the benefit of “Adventists” only. We discard that and all other sectarian names among Christians, as well as many other things contrary to the Gospel which are encouraged and advocated by that particular body, and can therefore have no affiliation with them.

### Remembering the Land.

The following announcement is conclusive evidence that God has remembered the land of Israel according to promise.—Lev. xxvi. 42. That land which for centuries past has been noted for its desolation and barrenness, is now spoken of as “compr-

sing some of the most fertile spots on the globe;" and that despotic power which has long trodden down that land, and been the deadly enemy of Jew and Christian, now offers to aid and protect them in settling this now fertile country. Truly the Lord is graciously and marvelously fulfilling his word to his people Israel: blessed be his holy name. We give the intelligence to which reference is made:

"A NEW FIELD FOR EMIGRATION.—The Turkish Government has put forth a proposition which is exciting some attention in Western Europe. Hitherto, the stream of emigration from these islands has been chiefly directed to the United States, Canada and Australia, but the Sultan has at length become a candidate for our superfluous population, and is anxious to attract Christians to his dominions. We are told in a letter from Constantinople, that 'A country of about 30,000 geographical square miles, comprising some of the finest and most fertile spots on the globe,—with about 3,500 English miles of coast, and 6 seas—the Mediterranean, Adriatic, Archipelago, Black and Red Seas, and the Persian Gulf—for outlets, is thrown open to emigration, and offers grants of land to those who should be inclined to come to the East. From their departure, the Turkish Government promises to take charge of the colonists. Even before their arrival in their adopted country, plots of land will be assigned to each colonist, according to his means and capital, which must amount to a minimum of £46. They will have every facility for transporting their goods and chattels there. They are exempt from taxation for 6 years, if settled in Europe, and 12, if in Asia. The free exercise of their religion is assured them.'"  
—*European Times*,

### The Nature of Adm.

It is a question with some persons what nature Adam possessed when created! If such would be guided by the teaching of the inspired writers, instead of following their own beclouded senses, the matter

would be as plain as the noon-day sun.—Speaking on this subject, Paul says, "There is a *natural body*, and there is a spiritual body. And so it is written, the first man Adam was made a living soul."—or natural body—"the last man Adam was made a quickening spirit."—Or spiritual body at his resurrection, as all the saints will be so made at the resurrection.—"Howbeit that was not first which is spiritual, but that which is natural; and afterwards that which is spiritual. The first man,—when created—was of the earth, earthy;—natural and mortal—the second man is the Lord from heaven:—immortal and spiritual.—As is the earthy, such are they also—his posterity—that are earthy.—The children of men have the nature of their father Adam. And as is the heavenly, such are they also that are heavenly.—As Christ has been changed to a state of immortality, his disciples will be likewise changed also.—And as we have borne the image of the earthy—or, are mortal, as Adam was—we shall also bear the image of the heavenly. Shall we make immortal, like Christ.

"Now, this I say, brethren, that flesh and blood,—the Adamic, natural, mortal nature, cannot inherit the kingdom of God, neither doth corruption—or the Adamic nature—inheritor incorruption—the spiritual, incorruptible, immortal nature.—Behold, I show you a mystery. We shall not all sleep—or it is not absolutely necessary for this present nature to *die*, in order to give place to the immortal one, but it is unavoidable that either *death* or *transition* should be experienced, for we do not inherit immortality, hence, though we shall not *all* sleep—we shall *all* 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. For this corruptible—Adamic nature—must put on incorruption,—the spiritual, immortal nature of Christ.—So when this corruptible *shall* have put on incorruption, and this mortal *shall* have put on immortality, then *shall* be brought to pass the

saying that is written, Death is *swallowed up in victory.*"—1 Cor. xv. 44-54.

Thus it is clear that Adam was created a *mortal* soul or man. The supposition that he had any other nature betrays an ignorance of a fundamental truth of the Gospel or glorious revelation of the eternal purpose of God, relative to the creation and glorification of man. God first made man *mortal*, with the ultimate design of raising him in the scale of being to a state of immortality, on the condition that he with patient continuance in well doing, seeks for this gift.

### Objections Considered.

BRO. MARSH: Permit me to answer through the columns of the *Expositor*, objections urged by private correspondents against a few of my positions in my published reasons for giving up the Sabbath.

1. They refer me to Ex. xxiv. 12, as an instance in which the ten commandments separately are called a law. It reads thus: "And the Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written, that thou mayest teach them."

Moses obeyed the Divine injunction.—Verses 13-18. Mark, the Lord promised to give him three things, viz.:—*tables of stone, a law and commandments.* All the *law, and all the commandments* God gave to Moses from the first of the 25th to the thirteenth of the 31st chapters inclusive, related to the tabernacle and the priesthood. Who can say with any degree of consistency that all these hundreds of commandments were not included in the promise made to Moses that he—God, would give him,—Moses, a *law and commandments*?

Chap. xxxi. 18, God fulfilled the promise that he would give him tables. "And he gave unto Moses when he had made an end of communing with him upon Mt. Sinai, 2 *tables of testimony, tables of stone.*" &c. But, mark, the tables of stone were not given to Moses until God had made an end

of communing with him. And during this entire interview, and among all the hundreds of commandments given to Moses as a fulfillment of the promise made, xxiv. 12, no reference whatever was made to but 1 of the ten commandments separately, i. e., the 4th chapter; xxxi. 13-18.

The tables are spoken of in the following texts; 25: 16, 21, 22; 26: 33, 34; 27: 21; 30: 6, 26; 31: 7, 18. But in none of the above texts are those tables called a law; but the fourth commandment is referred to as one of the many precepts given to Moses, while God communed with him in the mount. Hence the position that the 10 commandments were called a law, is in direct contrariety to all the facts in the case.

If it should still be urged that the 10 commandments were referred to because God promised to give a law which he had written, I would reply that the same is promised in regard to all the commandments he promised to give Moses: and nearly all of these commandments related to the tabernacle and the priesthood.—There is no way by which the conclusion can possibly be averted. Why have none of the advocates of the two-law theory ever referred to the above text as proof upon that point? Answer, because they have well known that such a position would weaken instead of strengthen their arguments. What God does by his agent, he is represented as doing Himself. Proof: Ex. 34: 1, 27, 28; Neh. 9: 13, 14. Many of the ablest advocates of the Sabbath have abandoned the two-law system as untenable by the word of God. They will soon come to the same conclusion I was finally driven to, i. e. abandon the perpetuity of the Sabbath as equally untenable. How the perpetuity of the Sabbath can be proved upon a separate basis, I cannot see.

2. Paul's exposition of the 5th commandment—Eph. vi. 1-3, is also urged as an objection to my position that that commandment as given upon Mount Sinai, and written upon tables of stone—Deut. 5: 6, was exclusively Israelitish. It will be observed by comparing the above texts re-

ferred to that the original promise, could only be enjoyed by Israelites in the land whither they were going over to possess. But Paul enlarges the promise so as to include, not only the Ephesian church, but all the inhabitants of the earth.

Or, if it should be claimed that Paul promised future and eternal life in the promised land, then it is separated by a whole eternity from the temporal life, the original promise offered in the land of Canaan. In either case, I would ask the objector,—What right Paul had to change a perfect and immutable law? But let it be remembered that the great apostle places the 5th commandment upon a new basis, as Christ does the 6th and 7th commandments.—Matt. v. 20, 22, 27, 28. Christ also places a number of the other commandments of the same law, upon a new basis. See Matt. v. 29-39.

According to the seventh commandment a man may have an hundred wives—aye—as far as the whole ten were concerned, the most favored men of God could have a plurality of wives.

But according to the teachings of Christ and the apostles, a man can have but one wife. Matt. xix. 4-6; Eph. v. 31. I refer to these things to show how imperfect the ten commandments were as a perfect code of morals; and how much liberty Christ and the Apostles took in changing the commandments of the Mosaic dispensation. As a number of my friends have requested my views on Rom. vii., I will avail myself of this opportunity to answer them all at once. Note first the object of this letter.

Paul proved to the Jews the inefficiency of their own acknowledged rule of righteousness as a law of justification. Chapters ii. 17-23; iii. 19, 20.

The Jews trusted in the righteousness of the law for salvation. Now, they could not realize the necessity of faith in Christ, in order to justification, while they occupied this position. Hence Paul's first work was to show them that the law could not justify them, from the fact that they had all broken it. Having proved to those

self-righteous devotees of the law, the necessity of obtaining justification from some other source, he then proceeds to unfold to their minds the only conditions of justification, for either Jew or Gentile, in the Christian dispensation, viz.: faith in Jesus Christ, without the deeds of the law.—iii.

21. "But now the righteousness of God without the law is manifested, being witnessed by the law, and the prophets."—Hence faith instead of making void the law (verse 31) establishes it, by confirming the testimony of the law, and the prophets which testified that men should be justified by the righteousness of God,—without the law. But Paul continues in the same strain. "Even the *righteousness* of God which is *by faith* of Jesus Christ, unto all and upon all that believe: for there is no difference, for all have sinned and come short of the glory of God. Being justified freely by his grace, through the redemption that is in Christ Jesus. Where is boasting then? By what law? Of *works*? Nay: but *by the law of faith*."—Therefore we conclude that a man is justified by faith without the *works* of the law." (Campbell.) Verses 22-24, 27, 28. Compare the reasoning of the same apostle on the same subject, Rom. x. 3-5. "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God. For [because] Christ is the end of the law for righteousness to every one that believeth. For Moses describeth the righteousness, which is of the law, that the man which doeth those things shall live by them."

That *their own righteousness*, of which Paul speaks in the foregoing quotations, consisted in *doing* the law, will appear by quoting Paul's language in regard to his own case, Phill. iii. 9. "And be found in him, not having *mine own righteousness*, which is of the law, but that which is thro' the *faith of Christ*, the *righteousness* which is of God by *faith*."

Of the same import is the apostle's teachings in the 7th chapter of Romans.

In the first place he addresses these

who know the law, i. e., the Jews who trusted in the law for salvation. Verse 1; ii. 17-19.

In the second place, the living husband is the law-giver, and the wife,—i. e. the church—the subject of his law.

Mark the illustration. "For the woman which hath a husband is bound by the law to her husband so long as he liveth; but if her husband be dead she is loosed [separated, *Whiting*,] from the law of her husband. So then, if while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free, [separated, *Whiting*,] from that law, [what law? Ans. the law of her husband, verse 2,] *Wherefore my brethren, ye also are become dead to the law, by the body of Christ: that ye should be married to another, even to him who is raised from the dead,*" &c. Verses 3, 4.

From the foregoing passages I would deduct the following legitimate conclusions:

1st. The two husbands of the wife [the church] are Moses and Christ. This conclusion is in harmony with the plan of God. See Deut. xviii. 15-18; Acts iii. 22, vii. 37.

I would refer all such as are interested in this subject, to my reasons for giving up the Sabbath for proof in regard to the position these two law-givers occupy in the Mosaic and Christian churches. But,

2nd. I would invite careful attention to the teachings of Paul, touching the relation the Christian Church sustains to Christ, as her husband and living head.—See Eph. i. 21-23. "For above all principality and power, and might, and dominion, and every name that is named, not only in this world, but in that which is to come. And hath put all things under his feet, and gave him to be the head of all things, to the church, which is his body.

Note, first, Christ by Divine appointment occupies a supreme position in the church; and, secondly, as the head of the church [his body] he has the right as a matter of course—to govern his own body. It is not God's plan that one body should have two

heads. Compare Col. i. 18. Again, read Eph. v. 22-24, "Wives submit yourselves unto your own husbands as unto the Lord, for the husband is the head of the wife,—even as Christ is the head of the church: and he is the savior of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands, in everything." The above language is too explicit to be misunderstood or misapplied. The church is to be subject to Christ in everything. See also verses 30-32. "For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

"This is a great mystery: but I speak concerning Christ and the church." From the foregoing we learn that Christ as the second husband—Rom. vii. 2-4—of the church—his wife—is her head and law-giver; and that too without a rival: and that her first husband is dead, and consequently his law annulled, so that his wife is freed from that law [i. e. the law of her husband, Rom. vii. 13.] The textual reading; also Campbell's and Whiting's translations of Rom. vii. 6, harmonizes with the foregoing position. It reads thus, "But now we are delivered from the law,—not from the penalty, but from the law—that being dead wherein we were held. By what were they held? Ans. the law. Verses 1, 2. "But now we are released from the law, by which we were held in bondage." Campbell. "But now we are separated from the law, being dead to that by which we were held." Whiting. Can anything be plainer? Paul next adduces his own case to illustrate the position he had taken with the Jews who were trusting in the "righteousness of the law, instead of the righteousness of God, which is by faith of Jesus Christ." iii. 22. He reverts back to the time when he occupied the same position, and when the same law by which he had convinced them of sin, convinced him also. Thereby demonstrating first by logical deduction, and second by example, the insufficiency of their own acknowledged rule of

righteousness to justify them, from the fact that they had all transgressed the very law upon which they relied for justification (for all a just law when transgressed, can do, is to convince of sin, Rom. iii. 20.)

Having thus removed this false hope, by taking its foundation away, the apostle proceeds to enforce the claims of Christianity, of justification through faith in Jesus Christ, "*without the deeds of the law* ; but by the *law of faith*." Hence the apostle by this subtle system of reasoning convinced the Jews of the necessity of looking somewhere else for justification.

The apostle then pronounces an eulogy upon the law in which they trusted; in which he had also trusted: but which convinced him of sin; and by which he had also convinced them of sin.—Rom. vii. 12. "Wherefore the Law is *holy* and the commandment *holy*, and just, and good." It is assumed that the law of which Paul here speaks was the 10 commandments; but where is the proof? It is claimed that the qualifying terms, holy, just and good demonstrate the above assumption. When it can be shown by one, Thus saith the Lord, that these phrases are peculiar to the 10 commandments alone, it will then be time to found the gigantic superstructure of the whole duty of man upon such indefinite terms. Did God ever enact an *unholy*, an unjust and a bad law? This position would make God the author of injustice and crime. Still further, it makes Him legalize injustice and crime.

Think of the holy, just and good Author of all the commandments of Israel, being the author of an unholy, unjust and bad law. The position is blasphemous. In its *adaptation* and the *end* for which it was given, every commandment which God ever gave was holy, just and good. But one law might be perfectly adapted to one system, and not to another, just so in regard to the law of Moses and the law of Christ, or the laws of God given through Moses and Christ, for the government of the Jewish and the christian churches.

The Sabbath-keepers seem to have no

idea of law apart from the ten commandments. I would refer such to the law of faith, the *law of the spirit of life in Christ Jesus*; the Law of Christ!

Again, they cannot see how sin can exist without the ten commandments.

I would refer such to the case of Adam. Did he have the ten commandments as a rule of conduct before the fall? Where is the evidence? Is it not *sin* to violate the law of faith, the law of Christ, &c.?

Is it not sin to violate the commandments to believe the Gospel; to repent, to be baptized; to love our enemies; to do to others as we would have others do to us; to not forsake the assembling of ourselves together to pray? &c. Is not unbelief sin? See John xvi. 8, 9; Rom. xiv. 33? The first quotation positively declares unbelief to be sin; the second, that whatever is *not of faith* is sin.

Again, the same apostle declares *all* unrighteousness to be sin. John v. 17. How contracted, and how superficial, the argument upon which the two-law theory rests.

But I think some of our no-Sabbath brethren are equally inconsistent in their efforts to enforce the first day of the week as a rest day. Wherever the evangelists, or the apostles speak of that day, they call it the *first day of the week*, unless Rev. i. 10 be an exception, in which case we should not be forced to leave the Bible, and go to the Fathers for all corroborative testimony. The Bible is either a perfect revelation, or it is not.

For my part I can see no difference in regard to the principle involved in the observance of either day. "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind."—Rom. xiv. 5.

"Let no man therefore, judge you—or me—in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath." Col. ii. 16. Amen. I endorse the sentiments of Bro. A. B. Allerton in regard to the import of the phrase, "Lord's day," as the most consistent view I have seen. I hope investigation on the first day

Sabbath may go on until it either shares the same fate of the Seventh-day-Sabbath, or is established upon a firm Bible basis.

Yours, for the pure unmixed truth, unadulterated either by the teachings of the fathers, or their degenerate children,

J. M. STEPHENSON.

Berlin, Wis., March 8th, 1857.

FROM BRO. R. CHOWN.

BRO. MARSH: I am glad to see that God's Word is so rapidly fulfilling: it cannot be long before HE will send Jesus again to restore all things spoken by his Prophets. How lamentable it is to see men professing to be Christian ministers, so much opposed to the literal fulfillment of God's word, but the Scriptures cannot be broken; it must be so. If there was ever a time more than any other, to take heed to the sure word of prophecy, as a light, it is now.

Bro. Shepherd's article on the end of the age carries us to about A. D. 1866, dating the beginning of the times of the Gentiles, B. C. 581, making 2,452 years. Do not the times of the Gentiles begin when Israel's king was taken prisoner by the Assyrians?—See 2 Chron. xxxiii. Has not Israel been tributary to the nations, and were they not being made free to hold rank as free men?

The Lord told them, that if they would not hearken unto him, and do all his commandments, that he would punish them *seven times* for their sins. See Lev. xxvi. You will find the *seven times* several times named,—which I think makes 2,520 years, and do not think that any two of the prophetic numbers expire at the same time. For instance, the 2,300 days of Dan. viii. must have their fulfillment at "the time of the end," not at "the end." 17th verse, "For at the time of the end shall be the vision." 19th verse, "For at the time appointed the end shall be."

I understand that the vision is completed, and that "the sanctuary" which has been trodden down by Gentile rule, is now being cleansed.

The Sanctuary, or the Temple must be built by the man whose name is The

Branch. He shall sit and rule upon his throne; he shall be priest upon his throne. Zech. vi. 12, 13. It would appear that there must be a preparation, which to my mind is about complete.

Little do the nations see what is coming on them. Brethren, are we keeping pace with the signs of the times? The Lord will make a short work. Are we having our loins girt about with truth, our lights burning, and we like men waiting for their Lord? Do not let us be looking beyond the mark. We are frail, fallible creatures, and it becomes us to examine the chart often. In the language of the poet,

"Long, long we have been waiting  
Who, who love his blest name,  
Now we are delighting,  
Jesus is near to proclaim.

Still, still rest on his promise,  
Hold, hold fast to his word,  
Wait, wait if he should tarry  
We'll patiently wait for the Lord."

Knowing that when *He* shall come, the purity of 6,000 years will be gathered, and be made like him, for we shall see him as he is. Then Abraham will take full possession of the land which he dwelt in as a pilgrim, and his scattered, down-trodden and despised family will be brought into their own land, and move no more. May we, wild Gentile grafts, take heed that we do not fail because of unbelief, but be saved by God's own mode, and share the Kingdom, through Jesus.

R. CHOWN.

East Plum River, Ill., March 27, 1858.

FROM BRO. B. M. MORRIS.

BRO. MARSH: As the *Expositor* comes to hand at each issue, laden with the rich truths of revolution, and glad tidings of the glorious, soon-coming kingdom, my heart is cheered and faith strengthened, and I feel like saying, that I too, am encouraged to hold fast the beginning of my confidence, and continually look for "that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ."

I was much rejoiced by reading Bro.

E. Hoyt's account of the meeting at Jamestown, Mich., and of the triumph of the truth at that place. May the souls brought from darkness to light,—there by the labors of Bro. Hoyt be as stars in the crown of his rejoicing in the day of the coming of the Lord Jesus.

Bro. C. F. Sweet has been with us lately, and labored to our edification and comfort. He arrived here Friday evening, March 26, and preached from Eph. i. 1-6. The discourse was fraught with much to interest every true child of God. He showed us that God had not fore-ordained that certain individuals of the human race should be saved, and that certain others were predestined to be lost. But that God had given to all men the power of choice, and that it was the immutable purpose of Jehovah from the foundation of the world that whosoever would come into Jesus Christ, "purifying their own souls by obeying the truth through the Spirit, unto unfeigned love," should be "predestinated unto the adoption of children by Jesus Christ to himself."

Not that they were already adopted, as we are taught in these "last days," but predestinated to it, having "received the spirit of adoption whereby we cry, Abba Father." For the Apostle Paul says that "even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Not adopted then until redeemed from the power of the grave. No hope of eternal life without a resurrection from the dead. Well might the apostle say, "If Christ be not risen, then they which are fallen asleep in Christ are perished." But now we wait for the adoption, Christ having entered the dark confines of the grave, "that through death he might destroy him that had the power of death," yea abolish death and bring life and immortality to light through the Gospel.

O! that all men would believe on the Son of God that they might have everlasting life when he who is our life shall appear. Bro. Sweet preached 8 discourses to attentive congregations, who seemed desirous to know and believe the

truth. May the truth spoken be received into "good ground," and bring forth fruit, some thirty, some sixty, and some an hundred fold."

To the friends of truth scattered abroad, let me say a few words relative to Bro. Sweet's pecuniary aid. Brethren, let us try and sustain Bro. Sweet in the field where his labors are so much needed. He is a workman that needeth not to be ashamed. But he can not continue in the field of labor, rightly dividing the word of truth, giving to saint and sinner their portion in due season, unless he receives pecuniary aid for himself and family. You will see by his letter in last *Expositor* that there is quite an amount lacking to make up the stipulated sum of \$500, and he says he shall need it to make him and his family comfortable, until the close of the year. Now the Lord loveth the cheerful giver. Let, therefore, those who are able, take hold of this matter. It seems to me that all that is necessary, is to have this matter taken hold of in earnest, and the amount would be forthcoming immediately. Let us then, brethren, as we love the cause of truth exert ourselves to sustain its advocates in the field, that we may all have our work done and well done, and be prepared to receive that crown of righteousness—which the Lord will give unto all such as love his appearing.

Yours, in hope of eternal life at the resurrection of the just,

B. M. MORRIS.

Springwater, N. Y., April 8, 1858.

P. S.—During Bro. Sweet's sojourn with us, I had frequent opportunity to talk with him relative to his labor as an Evangelist. He conversed with me freely upon the subject. He feels it to be his duty to labor in the field. Yet he has a family to support, and he that provideth not for those of his own house, hath denied the faith, &c. And he says to me as he said to you in his last letter, "that he is willing to leave the field whenever the church shall say the word," for he believes the church is the sending power. It does appear that there is a



drowsiness in this matter, and that a fearful responsibility rests somewhere. For one I feel that Bro. Sweet should be kept in the field. When you made the proposition before the Conference last June, I thought the plan a feasible one, and I think so yet; only get the proper interest aroused.

I would recommend that those interested in the matter write to you or Bro. Sweet between now and the June Conference, stating what they will do in this matter. From localities near the Conference or from any place where a delegate may be sent to the Conference, let one come and be prepared to act in the case, having matured the thing beforehand. Where a delegate cannot come, let the wishes of the friends be made known by letter as aforesaid. And let there be no holding back. Let all speak freely. If they think the sum stipulated could be better laid out in some other way, let it be spoken in all honesty. But let us all and each as members of the church militant, be careful how we withdraw our aid and cooperation to spread the light among men. I send this, not to dictate, but to suggest a plan that we may come together at the yearly conference prepared to act, so that we may take such steps in the matter as seem proper, and Bro. Sweet may know the wishes of the "sending power"—the Church.

B. M. M.

*Ep.* We hope this timely suggestion of Bro. Morris will be duly considered and acted upon by our brethren who are specially concerned in the case. Who will take the lead in this good work?—there should be no delay.—*Ep.*

FROM BRO. N. A. HITCHCOCK.

BRO. MARSH: I am quite sorry that some of the brethren seem disposed to make a test of their views of the Gospel and Baptism. To my mind it proves too much: and some apparently conscious of this fact, say when asked with reference to their former character as Christians, that they do not know whether they were Christians or not. In con-

versation with one of the ministers of that class, not long since, he told me he had been deceived in regard to his former experience as a Christian.

I am of the opinion that the investigation on this point will have to be thorough and continued. I am, as much as ever opposed to intolerance, proscription and exclusive sectarianism.

There is quite an interest in many parts of this country to hear on the subject of the advent, the nature of the coming kingdom and the nature and destiny of man, &c. There are, however, but a few faithful laborers in this part of the great harvest field, and the most of these are embarrassed for want of means necessary to devote their time in preaching and traveling to spread the truth concerning these Bible questions.

I remain, yours as ever,

N. A. HITCHCOCK.

Monticello, Wis., March 12, 1858.

FROM BRO. C. W. LOW.

BRO. MARSH: There are tremendous things being said and done, just about these days, throughout the length and breadth of the land, in the name of religion, and under the garb of truth. It is somewhat doubtful to my mind, however, whether it is *all* religion, or all truth. In fact, I know that some of it is *not* truth, and hence, what is *not* truth, can not be religion, i. e. true religion.

I heard a Methodist minister preach a few days ago, and nearly *one-fourth* of his discourse was simply a repetition of the terms, Immortal Soul, Deathless spirit, Spirit land, &c. Now I know that such terms and such language are not truth, it is no part of the Gospel, or of true religion. Their ideas in regard to conversion, or the new birth (as they call it,) and the kingdom of God, the saints home, and the destiny of the wicked, I also know are not truth. Their view of the state of the dead, and the second coming of Christ is also false.—Their notion of the resurrection is not true. They do not preach the truth in regard to the *time* when, and the *place* where, the saints get their reward, and

in what that reward consists, hence, I ask how much real *light* and *truth*, will the people receive from such preaching? They will probably receive just light enough upon these points, to make darkness visible.

The fact is, *all* the great, grand, and sublime truths of the Gospel of the Son of God, are buried deep beneath the rubbish and trash of human tradition, which make void the word of God, and render it of none effect.

The glorious doctrine of the resurrection of the dead, is seldom mentioned by the popular ministry, and if they do touch it, it is but to spoil it. The second coming of Christ, and his glorious reign on David's throne, *in the blessed age to come*, are equally unknown by them, therefore they do not preach these things to their people.

Multitudes say they, are converted. Converted to what? Doubtless many are brought out of the broad stream of open rebellion against God, into the narrow stream of orthodoxy, where they will be cramped and bound down by the *iron* power of church creed! How many of the thousands of men and women, who hope conversion in these revivals, are the Lord's *free* men, and free women? Yes, how many? They will be brought to subscribe to a discipline as a rule of faith, gotten up by man, which will be opposed to the *free* exercise of their own judgments. They must subscribe to the discipline, or creed, or be turned out upon the broad common of infidelity, and be lost to their fellowship as christians. I for one, wish God's light and truth might shine out among the people, upon *all* gospel subjects, so that God might be honored in the presentation and belief of the truth. Amen.

Yours, in Christ,

C. W. Low.  
Fredonia, N. Y., April 11th, 1858.

FROM BRO. W. M. ALLISON.

BRO. MARSH: I see that you are republishing some of Winchester's Lectures, and you have spoken highly of the work, but not too highly. I procured a

copy from a friend in the *Dunker Church*, and I am now reading it the second time. It is worth all the other works on the prophecies that I have ever read—of course we have advanced beyond him in our investigations on some points, and he falls into some errors;—but as an embodiment of the *testimony of the Scriptures* in futurity, it has I think, no equal.

The Dunker brethren got out a new edition of this work in 1851, in one large volume, published at Cincinnati, by E. Morgan & Co., for Henry Harshburger and Co., as I learn from the book itself. Dr. Henry Kirtz of Columbiana, O., is the agent through whom the copy was obtained which I am reading. A letter addressed to Mr. Kirtz would no doubt bring out all necessary information. As soon as times improve a little, we (the Dunker brethren and myself) intend to procure an agency here for the book.

Yours, in the hope of the Kingdom,  
W. M. ALLISON.  
Eddyville, Iowa, March 21, 1858.

FROM BRO. W. PUTNAM.

BRO. MARSH: According to promise. in a former letter, I give you a statement of the result of our investigation upon the Sabbath question. As for myself and family, we have chosen to be the children of "the free woman." There are 20 members in all in this region of country who have been very zealous in observing the seventh-day-Sabbath, who have now given it up without a dissenting voice. We have made it a practice to all meet together once in 4 weeks, to break bread, and comfort one another in view of our soon-coming King. Last 7th and 1st day was our monthly meeting, and we rejoiced that the "law of the spirit of life in Christ Jesus had made us free from the law of sin and death." God is still adding to his church such as we trust will be saved in the day of the Lord Jesus. Praise his name. Truth is mighty, and will prevail.

Our Sabbath brethren are making a great effort to stop this heresy, as they call it, in this State. They see their craft is in danger. May God open their

eyes to see that they are disbelieving the record God has given of his Son.— May they see that their unchristian denunciations against their brethren who are “married to Christ,” are not in accordance with his spirit and mind. I hope all such will read with care the 3d and 4th chapters of Galatians, and when they get to the 29th verse of the 4th chapter, they will read it twice. I do rejoice that Jesus Christ came into this world to save sinners, of whom I am chief. I am glad too that the sacrifice he offered can purge the conscience from dead works to serve the living and true God, Amen.

Yours, in the hope of the Gospel, and patiently waiting for the consolation of Israel,  
 Eau Claire, Wis., March 18, 1858.

W. PUTNAM.

### The Gospel Message.

“Christ is risen from the dead, and become the first fruits of them that slept.” and because he lives, we shall live also.” “God that raised him up will raise us up also, by Jesus and present us with you,” says the apostle. Although death prostrates all generations in the dust from which they came, yet a redemption from death and unending life are pledged through Christ Jesus. The Gospel message slowly fills the number of the redeemed till a great company, whom no man can number, have “washed their robes and made them white in the blood of the Lamb,” and the time comes to present them all in one glorified company before the presence of the Father with exceeding great joy.

How death has been filling his dreary vaults with the precious sons and daughters of the Lord Almighty for 6,000 years. Abel leaves his Eden-exiled parents, his flocks, his altar and sacrifice, and an unpeopled world, and sleeps the death-sleep, a martyr to faith. The patriarchs embrace the covenants of promise, die, and rest in Macphelah’s cave.

The prophets tune their harps, pour in sweetest numbers, the predictions of future glory into the ear of every age; then retire into the “house prepared for

all the living.” The Apostles proclaim the glad tidings of the kingdom of God, and herald the coming of death’s conqueror, and depart to “sleep in Jesus.” The early disciples are in the dark chambers of the dead. Death breaks up every association here below. A family is devoted to God; one by one, they leave and go down to the grave till the godly father, the sainted mother, the pious son, the faithful brother, the affectionate sister, “the rose-bud daughter,” are all pillowed in the last resting-place. A little church is gathered by the glorious gospel: they rejoice together at the baptismal waters, they pray, they sing, they join in sweet communion around the table of their once-dying Lord, and celebrate “*redeeming grace and dying love*,”—they walk hand in hand through all the joys and sorrows incident to the Christian course; one departs, another and another; till all have reached the depths of the grave, and the once-joyous voices are silent as their stone mementos.

What a number of church bands have gone to the sepulcher! The churches of the apostolic age, of the martyrs ages, of all ages! O death! thou hast multitudes, of redemption’s heirs in thy dismal cells, awaiting the coming of “the holy and just one” who holds the keys to heave aside the massy bars that bolt thy dreary prison. How repulsive are the features of the ghastly monarch! We instinctively shrink from all the “pomp and circumstance” of his gloomy courts.

The slow, wasting disease, the final struggle, the narrow, close coffin, the silence and darkness of the lonely grave, the mysterious unconsciousness of the lifeless state in which there is no thought, work, desire or knowledge,—where “the fearfully wonderfully made” organization is decomposed and goes to its original elements—fill the mind with gloomy forebodings.

Even Jesus deprecated the dreary realities of death. Heb. v. 7. He therefore possessed in reality, human feelings and instincts, and can appreciate the feelings of feeble, dying saints. Paul, though earnestly desiring to be vested with immortality, “the house not made

with hands,"—would shun the "*unclothed*" state. But we must needs die—2 Sam. xiv. 14. There is no discharge in that war—Eccl. viii. 8. "It is appointed unto man once to die,"—Heb. ix. 27. Still death is only a *sleep* to the child of God.

The patriarch, the prophet, the apostle, the martyr, the saint—the father, the mother, the husband, the wife, the brother, the sister, the son, the daughter, the church member;—all, who have died in the Lord, will arise in the likeness of the glorified Messiah. Then the cross will be exchanged for the crown, sorrow for joy, grief for rapture, sin for holiness, and death for life-everlasting. What a song of triumph will ascend to God and the Lamb, when redemption is completed in the resurrection. May it be our happy lot to put on immortality, incorruptibility, and possess eternal glory in the Kingdom of God.

S. A. CHAPLIN.

Pierceton, Ind., April 23, 1858.

### Parents, Children, &c.

We frequently see a boy with a cigar in his mouth, and hear from some one *older* the remark, *See "Young America!"* At the present—yes, at the fearful present, how full of meaning is the remark, "Young America." America is, indeed, young in years, but if we look into the conduct of the boys and girls who compose "Young America," what a scene for contemplation! What, we ask, will be "Old America"? Boys hardly able to articulate words, cursing and profaning the name of their Maker in the streets, desecrating the day at the grog-shop, by drinking, smoking, gambling or dice playing, spending the most precious time in their whole lives in wanton idleness and drunken debauchery. How few—alas!—how few young men at the present day can be said to be sober-minded, industrious youths! Their whole aspirations seem to be to learn to smoke cigars, drink liquor, play cards and to swear.

The girls are hardly less censurable.

However, there are a few, and but a few honorable exceptions to both. What is the height of their ambition? To become fashionable. And what is a fashionable, "Young American" belle? Go into the fashionable parlor and ball-room, or street a few moments, and then answer. To dress in the becoming style and fashion of the day, to tint the pale cheek with rosy paints, to learn to play whist well, and even drink toddy and smoke, to spend all leisure time, either in the streets or parlor, poring over a worse than worthless novel.

Parents, how come this state of affairs? Have you done your duty? Have you endeavored to inculcate, and fix in your children sound moral and social principles? Have you taught them by your precepts and examples to shun such places of resort, and avoid such company as are demoralizing and contaminating in the extreme? Have you provided them with suitable teachers and schools? Have you encouraged, yea, enjoined moral and religious principles, by frequenting the house of God on each successive Sabbath? Have you furnished their homes with suitable papers and books to beguile their leisure moments in storing up useful and lasting knowledge? Or, have you neglected to even take one newspaper (of the right stamp) to make the home circle attractive?

Remember that your children will be busy and if you do not furnish them with books, and papers to read and study during their leisure moments, the devil will send them into his work-shop, and give them employment—such as shall bring down your gray hairs in sorrow to the grave. Your children demand of you the utmost attention at this all-important period of their lives. It is then that you are to mould and settle their characters for future happiness, or entail upon them future misery and woe. The age, too, in which we live, demands this duty of you. Our country demands it, and High Heaven, who has given to you the precious jewels, in an especial manner demands of you, by every endearing tie you owe to your children and to your country, to educate, fit and

prepare them for future usefulness; and the stations and responsibilities which must soon rest upon them, as parents, teachers, statesmen and rulers.

Then, young men and women, be admonished by your parents to flee vice and immorality, and pursue a course of sobriety and usefulness. The paths of vice are thorny and rough, but the paths of virtue are paths of pleasure, and all her ways are ways of peace. Parents, see to it, and do not prove recreant to the vast responsibility resting upon you.—Provide your children with good books and papers. Give them suitable employments for exercise, and strive above all to make their homes attractive and pleasant.

Cultivate in them a habit of reading aloud, by listening attentively each evening to some one of the family whilst they shall read an instructive piece from some paper or book, and of thinking and planning for the future, by conversing with them upon what they have read. Do not sit around your fires, dozing away the evening, while your sons are at the saloon, or grog-shop, indulging in the intoxicating cup, or shuffling cards or dice, and your daughters at the fashionable whist table. Ah! parents, rather let your children be clothed in rags, and give them an education, moral, physical and mental. Spend a few of the many dollars you now spend in their finery,—for papers, books and teachers, and clothe and feed their minds, as well as their bodies. Then, instead of fostering a conceited vanity, and haughty pride, they will grow and cultivate genuine worth and true greatness, and form not only a blessing to you, but an ornament to society and to their country.

GILBERT JEFFREY.

New Berlin, N. Y.

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green, really cheering after so dreary a winter."

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"Near Joppa there is an association of Christian Israelites, called *The Palestine Model Farm and Industrial Institution for Jewish converts*," employing at present about 10 Jews. This is a society formed in England.

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He mentions several visions: The first was a vision of the glory of God, something similar to those which the prophet

Isaiah and the apostle John beheld. This vision, which he saw by the river Chebar, and which, after 7 days, he beheld again in the plain, and which he describes in the beginning of his book, was designed to make him acquainted with the glory and the majesty of God, and to give him a commission to be a prophet, that he might warn the house of Israel.

His second vision, (or if you call it the third, you may) is described in his 8th, 9th, 10th, and 11th chapters; and is worthy of particular attention.

It was 14 months, to a day, from the time he saw the glory of God by the river Chebar, and about 6 years before the actual destruction of Jerusalem.—He was suddenly transported in vision to Jerusalem; where he first beheld the amazing abominations, impieties and idolatries, of which the people were guilty: then he beheld men, or angels, draw near with their weapons to destroy the city, and slay the people. But before they were permitted to go out to destroy, one was sent forth to set a mark upon all those that lamented for the abominations that were committed in the land. Then he heard the commission given to destroy, saw the glory of God depart from the Temple and city; and partly by vision, and partly by plain words, had a full representation and account of the total destruction of the city and Temple, and the slaughter of the most of the inhabitants.

Now all the subjects of this vision and prophecy were fulfilled in about 6 years: from which I argue, that if the destruction of the city and Temple, which was foreshowed him in vision, and

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Now all the subjects of this vision and prophecy were fulfilled in about 6 years: from which I argue, that if the destruction of the city and Temple, which was foreshowed him in vision, and



foretold him by the spirit of prophecy, and the unerring word of the Lord, was certainly accomplished; even so shall the glorious things foreshowed and foretold to the same prophet, by the same authority, and in the same manner, partly by vision and partly by words, be as exactly fulfilled; notwithstanding the many years that have passed, or may yet pass, between the predictions and their complete fulfilment.

It was in the 14th year after the city was smitten, that Ezekiel was once more carried in vision to the land of Israel; but upon a very different errand from what he was, when, 19 years before, he was carried to behold the sins and destruction of Jerusalem. Now, he was brought thither to behold the wonderful things which shall take place in the latter days.

This vision was long after the destruction of the city; to show that the things therein represented should not take place at the return of the Babylonish captivity, (as we are sure that none of them did) but in the latter days; a time then long to come. But as the prophet had seen in vision the city and beautiful Temple forsaken and destroyed—had lived to see the fulfilment of the vision and prophecy—had long mourned for the sins and calamities of his people—it was certainly a very gracious and comforting circumstance for him to be favored with a view of the glory of that land in the latter days, and of a beautiful temple, that shall be built for the Lord, wherein he shall place his throne, and dwell forages.

I am afraid that I shall not be able to set the vision before you in all its beauty; for my comprehension of it is but weak, dull and imperfect:

"But what I can, I will perform; the rest must be reserv'd for nobler tongues and pens."

I hope some abler and more ingenious pens will take up the beautiful subject, and discuss it more at large, than either my ability or design will give me leave to do. All I can pretend to do, is to draw a few of the outlines of this wonderful plan and elevation, and make a few

remarks upon some of the most striking circumstances.

The prophet writes thus: "In the 25th year of our captivity, in the beginning of the year, in the 10th day of the month, in the 14th year after that the city was smitten, in the self-same day, the hand of Jehovah was upon me, and brought me thither. In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which was as the frae of a city on the south. And he brought me thither, and behold there was a man whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed: and he stood in the gate. And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall show thee: for to the intent I might show them unto thee art I brought hither: declare all that thou seest to the house of Israel. And behold a wall on the outside of the house round about, and in the man's hand measuring reed of 6 cubits long, by the cubit and an hand-breadth," &c. Ezek. xl. 1-5.

We may observe, that this building which the prophet beheld in vision, stood upon a very high mountain; and there is no doubt but, in reality, the glorious Temple of the Lord shall stand upon a high and very exalted mountain, called, in the prophecies, The Mountain of Jehovah's house, And it shall come to pass in the last days, that the mountain of Jehovah'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."—Isa. ii. 2; Micah iv. 1.

The former temples, that built by Solomon, and that built by the returned captives, stood upon Mount Moriah, in Jerusalem: but that which is to be built for Christ to dwell in, will stand upon a more lofty mountain; not in the city, but more than 30 miles distant to the north; as any attentive reader may perceive, by carefully reading the 48th chapter; where we find the inheritance of the Twelve Tribes laid out, beginning

from the north, next to the land of Hamath, where Dan has his portion; next to him Asher; then Naphtali, and next to him Manasseh; then Ephraim, and by him Reuben; then Judah. After the settlement of these 7 tribes, a dedicated portion is marked off, which is to contain the sanctuary, the priests and Levites portions, and the possession of the city.

To know exactly how large this four-square portion is, 0',000 reeds square, is difficult, and is beyond my power to tell certainly; because, though we are told that the reed with which the angel measured the whole was 6 cubits, and are also informed that the cubit was a cubit and a hand's breadth; (see xl. 5; xliii. 13,) yet, for want of knowing exactly the length of the cubit, (whether 18 inches, or 21 inches, or 3 feet) and the measure called a hand-breadth,— (whether 4 1-2 inches, or whether a span containing 9 inches) we cannot be quite certain of its precise length and breadth, and perhaps we may never be able to determine with certainty, till it is fulfilled, when no doubt everything shall appear exact, according to the prophecy. But at present I shall take the cubit to be 18 inches, and the hand-breadth to be 4 1-2 inches, which put together make 22 1-2 inches, and 6 times this is 11 feet and 3 inches for the length of the reed; 25,000 of this measure is 53 1-4 miles, and 90 feet. Then there is a division of 10,000 reeds, or 21 1-4 miles, and 300 feet broad, in the midst of which stands the *sanctuary*, which is divided by a wall of 500 reeds each way, to separate between the *sanctuary* and the profane place.

I will here give you, at one view, the exact dimensions of the *holy portion*,— and all the parts into which it is divided, according to the above rule.

From the southern boundary of the *holy portion*, to the southern wall of the city, 2820 feet, 6 inches, or *half a mile*, and 172 feet, 6 inches.

The city itself 9 miles, and 3105 feet, or 9 1-2 miles, and 465 feet. From the northern wall of the city, to the south-

ern wall of the *sanctuary*, 31 miles and 5070 feet; or 31 3-4, and 1110 feet.

From the southern wall of the *sanctuary*, to the northern wall of the same, 1 mile and 345 feet.

From the northern wall of the *Sanctuary* to the northern boundary of the *holy portion* joining to Judah's possession, 10 miles, and 637 feet 6 inches.— All which added together make the first mentioned sum, 53 miles, and 1410 feet, or 53 1-4 miles, and 90 feet. It being evident therefore, by the largeness of the *Sanctuary*, and by the distance which it shall stand from Jerusalem, or the city *Jehovah Shammah*, that no such Temple hath ever yet been built, consequently the whole remains to be fulfilled.

This glorious and beautiful temple and *Sanctuary* being expressly and particularly described, it certainly follows that it must be built on earth; and from the magnitude and glory of the same,— we may conclude that it will be the residence of the great King, during the period of his reign on earth, which we are assured will be a *thousand years*.

I shall make a few remarks upon this holy place, which will comprehend all the light I have on the matter at present.

1. Unless it had been the pleasure of God that such a house should be built, *he certainly never would have showed it to the prophet*, nor thus described it so very particularly: for no possible reason can be given for this long and minute description, which takes up 3 whole chapters, unless such a palace is to be hereafter built in reality: for to pretend that it is only intended as a mystical representation, as many explain it, pointing out the flourishing state of the Christian church on earth, or as others, the glorified state in heaven, is just as void of foundation, and full as absurd, as it would have been for Moses when he came down from the mount, with that particular description of the tabernacle, &c., recorded in Ex. xxv.; xxvi.; xxvii.; and that charge to see that he made everything according to the pattern showed him in the mount, to have given

out that the Lord Jehovah intended nothing more, than that his religion should be practised in the hearts and lives of men, but that no buildings of any earthly materials were to be erected, but that they were only mentioned as metaphors, &c. For if any persons will take the pains to read over the three chapters in Exodus above-mentioned, and then those 3 in Ezekiel, (xl.; xli.; xlii.) which speak of the holy house, the Sanctuary of the Lord which is to be built, (since it never yet has been) they will find the measures equally exact, and the descriptions alike particular: with this only difference, that Moses was commanded immediately to cause the things to be made according to the pattern, but Ezekiel only beheld what was to take place, and was commanded to show the pattern to the house of Israel; and as he had seen it measured, to let them measure it; that so it might be firmly engraved and imprinted upon their memories, that God, in due time, would cause such a palace to be built, for the glory of his name.

2. It is evident that the prophet was not only instructed by the vision, to look upon the building of the Temple in the manner that he saw it represented, as certain; but highly important, and of great consequence. This is evident, not only by the solemn manner in which the vision was showed him by the authority of God, and by the ministration of glorious angels, but also by the strict charge given him, in these words, "Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall show thee: for to the intent that I might show them unto thee art thou brought hither: declare all that thou seest to the house of Israel." xl. 4.

The prophet is called by the appellation of *Son of man*, a name which Christ often gave himself, but by which none of the prophets were called, except Ezekiel and Daniel; the latter only once. Ezekiel was charged to see with his eyes, to hear with his ears, and to set his heart to all that was showed to him, and to pay the greatest possible attention thereto, and also to declare it all to the house

of Israel; but if it was never designed to be literally accomplished, of what use could it be to declare it to the house of Israel? for to this day they do not understand it; and they even forbid any to read this vision till they are 30 years of age, esteeming it the most difficult of all the prophecies: and indeed nothing less than the idea of its being exactly fulfilled, can ever make it to be thoroughly understood. Yet as he was solemnly charged, even a second time, to show the form and fashion of the house to the *house of Israel*, there must have been some weighty intention in the same.—For when he had a vision of the Lord himself entering into the holy house, he received a charge from him to let this matter be known, especially if he found in the people any disposition to be sorry for their former transgressions, which had occasioned the destruction of the glorious, beautiful, and magnificent Temple built by Solomon: In that case he was to comfort them, by giving them a certain expectation of this house being built, which shall be far more glorious; and that it might not be forgotten, it was to be written in their sight, and the pattern of it set before them.

"Thou son of man, show the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern. And if they be ashamed of all that they have done, show them the form of the house and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof; and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them. This is the law of the house: upon the top of the mountain, the whole limit thereof round about shall be most holy. Behold, this is the law of the house:" xliii. 10-12.

3. The buildings appear, by the description, to be very grand, and mostly *four-square*. The separate place (divided by a wall to make a separation between the sanctuary and the profane place) is according to the measure, as I

have already noticed, 1 mile and 345 feet square; which is a place large enough for many thousands, if not some millions, to enter in upon occasion.—Here the great King will hold his court, and here display his glory. From this place that righteous law will go forth which shall rule the earth.

To this most holy Temple the saints shall have free admittance at all times; and even those who are in a mortal state, or who have not been raised and changed, shall sometimes be admitted to pay their homage there. There shall be a constant communication between this temple and the *highest heavens*; and angels shall go and return to and from the glorious prince. For thus he said to Nathanael, "Hereafter ye shall see heaven opened, and the angels of God ascending and descending upon the Son of man; or continually coming to him, and returning from him. Such a glorious intercourse will there be between angels and men, in that blessed period! such great wonders are reserved to bless our sight, in that long-expected day, when the Lord our Savior shall reign in his holy mountain!

4. The gates in the outward wall are only 3; that I find any account of; *one* toward the east, which is the royal gate, at which the Lord God of Israel shall enter; and as this is not a common gate, and shall not be constantly open, therefore there is no gate upon the western side opposite thereto. The gates at which the people shall enter to pay their homage to their Lord, and to behold his glory, stand upon the north and south sides, opposite to each other. The people of the land will be allowed to enter at these gates in the solemn feasts, taking this precaution not to return by the way that they came in, but to go forth by the opposite gate. The Prince shall be permitted to enter in by the east gate, and to go forth by the same. "But when the people of the land shall come before Jehovah, in the solemn feasts, he that entereth in by the way of the north gate to worship, shall go out by the way of the south gate: and he that entereth in by the way of the south gate, shall

go forth by the way of the north gate: he shall not return by the way of the gate wherby he came in, but shall go forth over against it." Ezek. xlvi. 9.

The gates of the inner court are exactly opposite to the outer gates, and they are just an hundred cubits distant from each other: so that from the gate on the east side, in the outward wall, to the gate of the inner court, is an hundred cubits; and the same may be said of the north and of the south gates.—There is a general regularity and exactness in the measures of all the gates, chambers, &c., save that in going up to the gates in the outer wall, you ascend by 7 steps, both on the north side, and on the south side, (how many on the east side is not mentioned;) but on the east, north and south sides, the ascent to the inner court is by 8 steps. Whatever mystery some may find in these and many other descriptions in these chapters, I shall content myself with observing, that the exactness with which the place is described, and the proportions assigned to each gate, building, chamber, court, &c., is nowhere exceeded in Scripture, either in the description of the tabernacle in the wilderness, erected by Moses, or the glorious Temple built by Solomon: and we have just as much reason to believe that such a temple, &c., as this described by Ezekiel, will be built, for the reception of the Lord, as we have to believe that the tabernacle was erected in the wilderness, or the Temple built in Jerusalem, or any other fact recorded in the sacred history, happened; for we have in both cases the same authority.

5. The materials of which the house, &c., shall be composed, are not described very particularly; except just so far as to let us know that the building is to be on earth, and composed of such materials as earth can furnish, as wood and thick plauks: see Ezek. xli. 16, 22, 25, 26. But no doubt the house will be very glorious, much more so than either of the former Temples; and though not intended, like the New Jerusalem, to endure or remain before God to endless ages, yet exceedingly well suited to that

dispensation, and calculated to last for the time of 1000 years, without decay. And to the building of this Temple shall all nations freely contribute, as in the days of Solomon, and more so.

For, "The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts." Ps. lxxii. 10. "All they from Sheba shall come: they shall bring gold and incense, they shall show forth the praises of *Jehovah*." "Surely 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* thy God, and to the Holy One of Israel, because he hath glorified thee. 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 I will make the place of my feet glorious." "For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron." Isa. lx. 6, 9, 13, 17.

There can be no want of sufficient riches to build and decorate this sacred Temple, when the gain and substance of many nations shall be consecrated to the Lord of the whole earth, Micah iv. 13, and when the whole house of Israel shall be united in this good work; and when it shall be carried on under the special direction of that King; of whom Solomon in all his glory was but a faint figure. All these things considered, there can be no doubt, but the glory of this *last* house shall far exceed the glory of the *first*.

But the greatest glory of all, is, that the Lord himself shall triumphantly enter in, and make the stately palace his constant residence during the Millennium.

This glorious event is beautifully described by the prophet Ezekiel, in the 43d chapter of his prophecy; a part of which I shall read to you, and make some remarks as I pass along, which I hope will be worthy of your attention.

"Afterward he brought me to the gate, even the gate that looketh toward the east. And behold, the glory of the God of Israel came from the way of the

east; and his voice was like the noise of many waters, and the earth shined with his glory." Verses 1, 2.

The prophet having beheld in vision the Temple prepared for the great inhabitant, is here led forth to the east gate, where he beholds the glory of the God of Israel coming from the east;—which certainly intends the personal appearance of the Lord Jesus Christ, the visible *Jehovah*, without which I cannot see the least propriety in the text: but if it be allowed that the great Lord of the whole earth shall suddenly come into his Temple, when it is prepared for him, then the meaning is easy, consistent and rational, exactly agreeable to the plainest letter of Scripture, and perfectly suitable to that glorious state of things which shall then take place. The prophet saw in vision what shall really come to pass, when the blessed Redeemer (so frequently styled *Jehovah* in these prophecies) shall appear in his glory, with which the earth itself shall shine. Oh, how lovely, majestic and beautiful will the King of kings appear in that glorious day! When John beheld him in vision, when he heard behind him a great voice as of a trumpet, saying, "I am Alpha, and Omega, the first and the last;" &c., when he turned to see the voice that spake unto him, what an astonishing sight he beheld! Hear his grand description of the awful and dreadful, glorious and lovely scene.

"And being turned, I saw 7 golden candlesticks: and in the midst of the 7 candlesticks, one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hair were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand 7 stars: and out of his mouth went a sharp two-edged sword, and his countenance was as the sun shineth in his strength."

No wonder that when John saw this vision of Jesus glorified, he fell at his feet as dead, though he had been so in-

timate with him while he abode on earth! But kindly the Lord laid his right hand on his fainting disciple, saying unto him, "Fear not; I am the first and the last: I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and death." Rev. i. 10-18.

Such was the vision of John, nor was that of Ezekiel less glorious: for he says, "And it was according to the appearance of the vision which I saw when I came to destroy the city: and the visions were like the vision which I saw by the river Chebar; and I fell upon my face:" verse 3.

In the *first* and *tenth* chapters of this prophecy, you may find a very particular description of this glory, and these visions; which visions are much the same as those beheld by the prophet Isaiah and John the Divine. See Isa. vi; Rev. iv.; v. \* \* \*

The view that Ezekiel had of the glory of the God of Israel, made him fall upon his face. The presence of God always humbles and abases the soul; the more we know of the Divine character, and the more we behold the beauty of the Lord, the more we shall see and confess our own unworthiness. This was the case with Abraham, Moses, Job, Isaiah, Ezekiel, Daniel and John, and with all holy beings; the very seraphim veil their faces before God and the Lamb.

Ezekiel farther says, "And the glory of Jehovah came into the house, by the way of the gate whose prospect is towards the east." Verse 4.

When the Temple was built and dedicated by Solomon, the cloud of glory filled the house of the Lord, "So that the priests could not stand to minister, because of the cloud: for the glory of Jehovah had filled the house of Jehovah." 1 Kings viii. 10, 11; 2 Chron. v. 13, 14. This was the visible token of the Divine presence, and showed that God dwelt there in a peculiar manner. But I presume it was impossible to tell at which door, or in what manner, this glory entered.

But the prophet Ezekiel positively in-

forms us that the glory of the Lord entered into the house by the way of the gate whose prospect is towards the east. And is not this a plain proof that Christ will personally appear, and come into the Temple that shall be prepared for him; and will enter in at the east gate; which shall remain shut, as the prophet declares? for which the reason is given in these words: "Then he brought me back the way of the gate of the outward sanctuary, which looketh towards the east; and it was shut. Then said Jehovah unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it: because Jehovah, the God of Israel, hath entered in by it;—therefore, it shall be shut." Ezek. xlv. 1, 2.

Can anything be plainer than the visible presence of Jehovah, in this text? He shall enter at the east gate of the Temple. But would it not be highly absurd to say, that the invisible God, whose presence fills heaven and earth, entered in at the east gate? But supposing, what I think I have proved, that Jesus Christ is called, in this and many other passages, Jehovah, and the God of Israel; and that he shall appear in glory, and be personally visible on earth, and shall enter into his temple by the east gate; then the whole appears plain, rational and easy; but in any other view I can make nothing at all of it.

The prophet goes on to inform us of what happened to himself, and what he saw and heard at the time when he had this wonderful vision.

"So the *spirit* took me up, and brought me into the inner-court; and behold the glory of Jehovah filled the house. And I heard him speaking unto me out of the house; and the man stood by me." Verses 5, 6.

Ezekiel having viewed the Temple and all the buildings belonging thereto, and having seen the Lord enter in at the east gate, he was taken up, and brought by the Spirit into the inner court; where he beheld the glory of the Lord, and heard his gracious voice speaking to him out of the house: and he has preserved the speech which the King of kings and

Lord of lords was most graciously pleased to deliver from his throne on that occasion; a part of which I shall read to you at this time; and if the speeches of the kings of the earth are heard with so much applause, how much more should we listen to the speech of the Lord God, even our Savior Jesus Christ, who shall assume his throne, and take possession of his palace in that glorious day, when the prophetic visions of Ezekiel shall appear to be divine realities?

*Part of the Speech of his most sacred—most excellent Majesty, Jesus, Jehovah, the Lord God of Israel—the great King over all the earth—King of kings, and Lord of lords—on his entrance into his holy temple, and taking possession of his throne.*

“And he said unto me—(says Ezekiel), Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of Israel forever: and my holy name shall the children of Israel no more defile, neither they nor their kings, by their whoredoms,—nor by the carcasses of their kings, in their high places. In their setting up their threshold by my thresholds, and their post by my posts, and the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger. Now let them put away their whoredom, and the carcasses of their kings far from me, and I will dwell in the midst of them for ever. Thou son of man, show the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern. And if they be ashamed of all that they have done, show them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the laws thereof; and write it in their sight, that they may keep the whole form thereof, and the ordinances thereof, and do them. This is the law of the house; Upon the top of the mountain, the whole

limit thereof round about shall be most holy: behold, this is the law of the house.” Verses 7–12.

After this the Lord goes on to describe the altar, and to appoint sacrifices, and to direct in what manner they shall be prepared and offered; of which I shall speak in my Lecture concerning the restoration of the Jewish Temple service: but, at present, shall make a few observations upon that part of the speech which I have read.

1. It is evident that the Lord designs to dwell in this holy temple forever, or during the Millennial age; that is, for a thousand years. This is that house of Jehovah, of which both Isaiah and Micah speak, to which the nations of the earth, and all people, shall invite each other to go up; saying, “Come ye, and let us go up to the mountain of Jehovah, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths.”

*Then shall it be said, in the most sublime sense—“Jehovah is in his holy temple; let all the earth keep silence before him.”* The nations of the world shall then keep silence, and learn the will of their Redeemer and King.

The 132d Psalm, and many other passages of Scripture are more applicable to that glorious entrance of the Lord into his holy temple, than to any event that has yet happened.

2. The holy house being expressly called the place of his throne, and the place of the soles of his feet, intimates that he shall then begin to reign over his people in his holy mount, from that time ever, (or, to the age): Micah iv. 7, and that he shall abide there until he accomplishes all those glorious purposes for which he shall visit the earth.

3. The children of Israel shall be at that day an holy people, and shall serve the Lord with purity and sincerity, and shall no more defile his name by any abominations of flesh or spirit: he shall dwell among them, they shall be happy, and shall have a pre-eminence above all other nations; and shall thus be, in reality, in the latter days, what they were called and chosen to be at first, but

which in fact they never yet have obtained.

4. Such a holy place shall then be on earth as the like was never seen before, and such holiness shall take place and abound as will far exceed all description. The whole land shall be holy, but especially that mountain whereon the most holy Temple shall be built. The whole limits round about shall be most holy; this is called *the law of the house*. Nothing unholy or impure shall come near the sacred place to defile it, no unclean persons shall approach it. The purity that shall then take place in the hearts, lives, conversations, and even in the most ordinary employments of mankind, and much more in the solemn worship which they shall pay to the great King, shall perfectly correspond with the holiness of those times, and the sanctity of the place.

5. This sacred house was showed to the prophet in vision, not to deceive him with a false appearance of what shall never take place; but that he might show to the house of Israel the great things which God hath purposed to fulfill in the latter days; that they might be ashamed of all their iniquities, and be comforted in their present long dispersion, with the hopes of that future glory and prosperity, which they shall enjoy in that glorious time when the Lord shall dwell among them; and they shall be his people, and shall keep all his ordinances, and he shall be their God.

Thus in this last Temple, Christ shall dwell surrounded with glory, and at the same time shall rule spiritually in the hearts of men, and govern all nations by his deputies; and all the glory that was in the cloudy pillar, that dwelt in the tabernacle, that inhabited the magnificent Temple built by Solomon, with all that was ever seen in the Temple built by Zerubbabel, and rebuilt by Herod; all the glory and excellency that appeared in Christ when he was on earth; or, in Christianity and the Christian church ever since; all, all, shall meet and dwell in this sacred place, of which I have been speaking.

The very thought that all these visions

and prophecies shall be fulfilled, is enough to inflame all our desires, to see the King in his beauty, and to behold that glorious land, when it shall become the delight of the Lord, and be no more forsaken or desolate.

The very express descriptions of this house, and the entrance of the Lord God of Israel into the same by the way of the east gate, abundantly prove that he shall appear visibly, and reign personally on earth; without which I cannot possibly see how the Scriptures can be fulfilled.

There are many more observations that might be made upon the glorious building, and its many conveniences;—but as I have not a thorough understanding of the whole plan, (which indeed is somewhat difficult to me entirely to comprehend, or fully to explain), I shall therefore leave the subject to more accurate pens than mine to discuss; hoping soon to see some bright genius undertake the task. Besides, I have many other subjects to discourse upon in these Lectures, which I may be better able to understand myself, and of consequence to explain to you, than the particulars of this glorious building; it is sufficient for my present purpose to have proved its existence in the Millennium, and to have pointed out its uses and, and some of the great designs for which it shall be erected.

“What’s the News?”—Isa. xxi. 11;  
Rom. xiii. 12.

Some additional stanza to the popular revival hymn, which is published abroad in the world—verses which we humbly deem, embody some of the most important truths conceivable, and may be indeed *news* to the world at large, compared with what is contained in the hymn referred to, as the sentiment therein is but the substance of what has been proclaimed to the earth’s inhabitants for the last 1800 years. It may be well, (and we do not say but that it should be so,) to preach a rejected, suffering and crucified Redeemer, but there is a wondrous power associated with the preaching of a risen, ever-living, ex-



alted and speedy coming of Christ in his kingdom to judge the quick and the dead, that we cannot avoid preaching it as of paramount importance and present truth, possessing an energy and living influence which alone can keep the church in an active and healthy condition until the Great Head himself shall appear, "who is our Life," and consummate her hopes and happiness.

The Gentile times are about to close, Luke 21: 24

That's the news! that's the news!

Beneath the Seventh trumpet woes,  
Rev. 11. 14, 15

That's the news! that's the news!

Ungodly monarchs of this world, Isa. 24: 21  
Quick from their thrones will then be hurl'd,  
Dan. 7: 9

And all their gaudy banners furled,  
That's the news! that's the news!

All present systems now approved Luke 16. 15

By the world! by the world!

So high esteemed and much beloved

By the world! by the world!

That do not with God's plan accord

And blend in with his blessed word,

Will be o'erturn'd by "Christ, the Lord,"

Isa. lx. 12

That's the news! that's the news!

Great Babylon, she soon must fall, Rev. 18: 2

Thrilling news! thrilling news!

And with her harlot daughters all,

Thrilling news! thrilling news!

Rev. 17: 5

She who sits enthron'd "a queen,"

And says no widow I have been,

Rev. 18: 7

Shall vanish like a baseless dream,

Rev. 18: 21

Thrilling news! thrilling news!

Then the "trump of God" shall sound, 1 Cor. 15: 52.

Joyful news! joyful news!

And rouse the sleepers 'neath the ground,  
Dan. 12: 2

Joyful news! joyful news!

The dead in Christ shall awake and tell,  
1 Thess. 4: 10

The wonders of Immanuel, Rev. 5: 9, 10  
That's the news! that's the news!

The kingdom of our God is near, Luke 21: 31

The signs fortell! the signs fortell! Mark 13: 29

And soon Messiah will appear, Luke 21: 28

Mark the signs! mark the signs!

[Ps. 102: 13-16; Ezek. 36: 8; Micah 7: 11;

Matt. 24: 30; Rev. 16: 12-15.

From God's right hand of power He'll come;  
Acts 3: 20; Ps. 110: 2, 5

And consummate the work undone, Isa. 39: 10

With saints and angels joined in one—

That's the news! that's the news!

In that glad day his feet shall stand,

Upon the Mount! upon the mount!

Upon the mount of holy land, Zech. 14. 4

Glorious news! glorious news!

Then Jews shall see the Holy One,

And weep for what they all have done, Rev. i. 9

And mourn as for their only son, Zech. xii. 10-14

And mourn for him! and mourn for him!

All kings shall down before Him fall, Ps. lxxii.

Adoringly! adoringly!

And the nations serve Him all,

And homage pay! and homage pay!

Phill. ii. 10, 11

The saints shall flourish in his day,

The meek shall joy in him for aye, Isa. xxiv. 19

The oppressors yoke shall pass away—

That's the news! that's the news!

And Zion shall arise and shine, Isa. lx. 1

In splendor bright! in splendor bright!

Adorned with beauties all divine, Isa. liv. 11, 12

In splendor bright! in splendor bright!

The nations shall come to her light, Rev. xx. 24

And kings shall seek the lovely sight, Isa. lx. 3

Where Christ shall wield his scepter bright.

Isa. xxiv. 23

That's the news! that's the news!

From here the law shall then go forth, Micah iv. 2.

With God's behests! with God's behests!

From east to west, from south to north, Rev. xiv. 7

At his command—at his command—

Jerusalem shall be restored, Isa. xlv. 26; Jer.

xxx. 18; Zech. i. 16.

Become the city of the Lord, Ezek. xlvi. 35.

From whence proceed the word of God.

That's the news—that's the news.

The long lost tribes of Israel's race,

Joyful news—joyful news—

Shall be re-called through sovereign grace,  
Ezek. xxxvi. 22; Rom. xi. 28

Joyful news—joyful news,

The year of jubilee will come, Lev. xxv. 9, 23, 31,  
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"The ransom'd of the Lord return"

With song of joy unto their home, Isa. xxxv. 10  
Joyful news—joyful news.

And should we not rejoice and sing? Zech. ii. 10

Rejoice and sing—rejoice and sing—

And gladly hail our coming King,

Our coming King—our coming King.

Thrice welcome Him to earth again, Isa. xxv. 4

And shout hosannas to His name, Matt. xxi. 9

Who comes in majesty to reign,  
Glorious news—glorious news. Isa. lxii. 1;—  
Matt. xxv. 30.

Wm. SHEPHERD.

Elizabeth, City, N. J., April, 1858.

### The Two Covenants.

BRO. MARSH: For the purpose of eliciting truth, and perhaps induce some abler minds to write upon the subject of the covenants, I will pen a few thoughts for the pages of the *Expositor*, and give my proof texts. Our Sabbath friends, some of them, believe that we are yet under the old covenant; and others admit that we are living under the NEW, and that the 10 commandments are the basis or conditions of both. Hence the obligation to keep the Sabbath.

There are many covenants spoken of in the Bible, but all readily admit but two prominent or national ones, brought to view by the following expressions:—"These are the 2 covenants," Gal. iv. 27. "First and second," Heb. viii. 7. "Old and new," 13th verse.

Now the difference seems to be here, and if we can produce a plain, Thus saith the Lord, the point should be considered by our Sabbath friends as settled at once. What, then, constitutes the first, or old and faulty covenant? I answer, unhesitatingly, the 10 commandments, and offer the following testimony to settle the point in dispute. "And he wrote upon the tables the words of the *covenant, the ten commandments*."—Exodus xxxiv. 28. "And he declared unto you his *covenant* which he commanded you to perform, even *ten commandments*,—and he wrote them upon *two tables* of stone."—Deut. iv. 13.

Who will dare to stand up in the face of such plain declarations as these, and say that the ten commandments were not a covenant, but the conditions of one? I dare not.

Some of our friends believe that the 10 commandments existed as a law long before the exodus out of Egypt. Where the chapter and verse is that this belief is founded upon, I know not, unless among some of the "reputed fathers."

The language of Moses as recorded

in Deut. v., proves to the contrary. "The Lord our God made a covenant with us in Horeb, (the 10 commandments.) The Lord made not this covenant with our fathers, but *with us*, even *us*, who are all of us here alive this day. The Lord talked with you face to face out of the midst of the fire, saying," &c.

What did he say? According to the record, it was the *covenant—the ten commandments*, the same that were written upon the stones. Some think that the covenant was made up of promises, and that a promise cannot be transgressed; but to the contrary. We have abundant testimony to the point, showing that it was the covenant which was transgressed and broken.

Notice the fact also that this covenant is called the covenant of the Lord your God. The voice of God says,

"Take heed. unto yourselves lest ye forget the covenant of the Lord your God, which he made with you (in Horeb,) and make you a graven image," &c., Deut. iv. 23 Here the sin was in transgressing the second commandment of the covenant, making an image, &c.

"And the anger of the Lord was hot against Israel, and he said, because that this people hath transgressed my covenant which I commanded their fathers (at Sinai) and have not hearkened unto my voice." Judges ii. 20.

Texts are numerous on this point: please see Deut. xvii. 2; Joshua vii. 7-15; xxiii. 16; 2 Kings xviii. 12; Jer. xxxvii. 18; Hosea vi. 7; viii. 1.

That our friends may not suppose any other covenant than the *ten commandments* to be in the ark at the dedication of the Temple in the days of Solomon, we will cite another Scripture. There was nothing in the ark save the tables of stone which Moses put there at Horeb. When the Lord made a covenant with the children of Israel when they came out of the land of Egypt, ~~and~~ Mark, there was nothing but the tables of stone in the ark. ~~and~~ Again, "And I have set them a place for the ark wherein is the *covenant* of the Lord,—which He made with our fathers (in Horeb) when he brought them out of the

land of Egypt." 1 Kings viii. 9-21.—That the 10 commandments were the covenant, and the one that was transgressed, to my mind is established beyond a doubt.

That they were the first and faulty covenant I think can be proved by as plain testimony. Then verily the first covenant had also ordinances of divine service, &c., (Heb. ix. 1,) these things all (shadowy) belonged or pertained to the first covenant. Or, in other words, the ten commandments were the basis of that shadowy system. "For if that first covenant had been faultless (a very strong intimation that it was faulty,) then should no place have been sought for the second. For finding fault with them, he saith, Behold the days come saith the Lord when I will make a new covenant with the house of Israel," &c. "Not according (or like) to the covenant that I made with their fathers (in Horeb)—when I took them by the hand to lead them out of the land of Egypt, because they continued not in my covenant," &c., Heb. viii. 7-13.

From Heb. viii. 7, we learn that the first covenant was faulty. 8th verse, the promise of a new one, and 9th, not to be according (or like) to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt, &c. Alluding to the covenant spoken of at the 7th verse, the faulty one, and other 13th verse by the promise of a new covenant, he hath made the first old.—Now that which decayeth, and waxeth old, is ready to vanish away. See also Heb. x. 9.

That we are now living under the new covenant, I think is evident from the following Scriptures. Dan. ix. 27; Matt. xxvi. 28; Mark xiv. 24; 1 Cor. xi. 25; Heb. ix. 10,-29; xiii. 12-20; Heb. ix. 15; Eph. ii. 13-15; 2 Cor. iii. 6, &c. Sabbath-keepers think of these things: they are, to say the least of it, very great objections in my mind, in the way of Sabbath-keeping. Clear them up *who will*.

Bro. Marsh, many of the most stringent Sabbath-keepers in Minnesota, are

giving way. Error must move aside for truth, where there is the least disposition to investigate.

Yours, with a desire to know the whole truth,

J. HARROUN.

Olmsted co., Minn., April 5, 1858.

### The Great Revival of 1858.

The attention of such as believe the present unusual excitement in the religious world, to be the work of God, is directed to read the following sensible article from the New York *Herald*.—While it is not to be denied that here and there an individual may be benefited, in being induced to live a more sober life, yet the effect on the great mass of the world will be to more deeply plunge them into darkness, because not being built on a foundation of *Rock*, but one composed of a great quantity of *sand* with a little *rock*,—it is self-evident that a superstructure with such unsubstantial foundation, must sooner or later give way before the steady attacks of the world's opposing waves. Reformation, to be lasting, must be *founded* on God's ETERNAL TRUTH, and we know that the professed Churches have their ears, as the Apostle says, "*turned unto fables*," and not only this, but very frequently, "*holding the truth in unrighteousness*," &c., having a greater regard for the good things of this world, than the *honor of Jehovah*. This being the case with both pastor and people, in its general application, we need expect but little good from "the great revival," and it will no doubt *die out entirely* as hot weather and the prospects of business increase! This universal apostacy is clearly predicted in *The Word*, and its *increasing intensity* is sure evidence of the coming of the Prince of Peace, to earth, when *peace, righteousness and true religion* will be the constituent elements of a "re-

vival" which shall endure "*throughout all generations.*" But we give way to the *Herald* to explain the movements of its friends in the "religious world."

S.

THE RELIGIOUS REVIVALS—WHAT IS TRUE RELIGION?

The character of *true religion* is best developed in Christ's Sermon on the Mount, but the freaks, vagaries, crimes and follies of mankind, covered with the thin veil of piety, are only fit subjects for the satirist and the true reformer. It is some benefit to society to expose folly, even though, as it rarely happens, the parties whose absurd conduct is held up to public view are themselves insensible to correction. The age we live in, may, with some justice, be called the mechanical age, for almost everything which can be effected by the labor of man is done in our day by the skillful adaptation of machinery. But a good thing may be carried too far, and this is the case with machinery whenever it is called into requisition in matters to which it can have no legitimate application.—We are ready to maintain that if machinery is good in constructing steam-engines, or in spinning cotton, in jamming rivers and in blasting rocks, it is not equally good nor applicable in saving souls. Yet it is a fact, of which our good city of New York and our great country outside is at this moment a witness, that a large amount of machinery and of mechanical power is being set in motion to make men religious. This is a curious phenomenon—a singular spectacle—which, as a phase of human folly and madness, not new indeed, but very remarkable, is well deserving the close observation of the philosopher, the philanthropist, and the *real Christian, as understood in heaven.* It is a sort of moral disease, which, having assumed the shape and extension of an epidemic, requires its causes, symptoms and effects to be inquired into and ascertained.

The character of the patients who are affected by the action of this epidemic, deserves specially to be noticed. One

great and broad distinction may be made with respect to these patients. Generally, then, *they do not consist of the poor,* the industrious, the hard-working class of the community, but of the more genteel and idle classes—of those who are or pretend to be, above the common working classes. If any curious observer were to put his head into any one of the great meetings where men are undergoing the process of *religious galvanization*, and helping to work up themselves and others to the due pitch of frenzied feeling which is called (absurdly enough) "conversion," and profanely enough, the "*outpouring of the Spirit,*" he could not but be struck with the fact that on all sides he would see no other form or shape of human attire, except broadcloth and gentility.

Hence it is to be inferred that religion, such as is now in process of manufacture, is a luxury which, like canvas back ducks, or early shad, only belongs to a special portion of the human family to enjoy. Poor people are required,—of course, to be virtuous, to be honest, to be good, upright, and so forth; but to be "religious," to be "*one of us,*" to be a brother or a sister along with respectable people of great wealth and high standing, requires at least some command of silk and broadcloth, some defalcation in a Wall street bank, or some dividend from a faro bank.

Should any one be in doubt upon this matter, and call upon us for demonstration, we would invite him to put his head next Sunday into a classic church or any other similar establishment, in order to verify the fact that the religion which is now being manufactured at high steam pressure in this and other cities is a peculiar, genteel, showy, dressy, flaunting, fashionable thing, wholly confined to the "very respectable" portion of society,—who have plundered the public treasury and lost the proceeds, or stolen from some bank and spent the money, or robbed the orphan and gambled away the prize.

The fact is, it requires a certain amount of means to become a respected member of the religious fraternity in

these days. 'It is like admission to a club or some convivial society, of which no one can become a member without paying his bottle of champagne or other fees. If the inquirer should go a little further in his researches into the nature of the religion of the day, he would find that it differs in nothing from the Paganism of the ancients, on the contrary it is identical in many respects. It is identical in this; that it only requires a person diligently to attend the temples and the sacrifices, which if he does, he is told that he will secure himself a place in Elysium. Virtue, truth, and good conduct have nothing to do with this religion; it consists in fear, terror, and a sense of guilt; in attending the temples regularly and being present at the sacrifices. If these observances are followed, any evil doing is admissible.

There is another strong resemblance between the two, in this, viz.: that the votaries of the present day are as great worshipers and devotees of Venus, Bacchus, and especially of Plutus, as the ancients were. It is true they repudiate the name, but they love the substance, and are sincere in their worship. Of the worship of Plutus they make no disguise, but bow down their heads humbly in adoration of wealth and money. Of Bacchus they pretend to be great enemies, but are found oftentimes paying their devotions to him in secret. As to Venus, we hear every now and then of the warm devotion and love they feel for the goddess. *It would be an insult to Christianity to call the religion which is now being manufactured in this city by its honored name.* . . . Its true character is the sanctimonious and solemn utterance of fine sentiments and undeniable truths, joined with a reckless and hardened pursuit of a conduct the very reverse of truth, justice and virtue.

Having succeeded, as we believe, in faithfully describing the class of patients who become seized with the raging epidemic, we are led, on duly considering the subject, into some insight into the causes of the epidemic itself. It is a maxim of sound Christian philosophy—

that like causes produce like effects. We have just come forth from a great commercial and financial revulsion. A sort of earthquake has shaken this class of people, and their prospects and fortunes. The same thing happened in 1837; then there had been a similar financial revulsion; and it was immediately followed by a great revival among them, similar to what is now going on in our midst. Here we have the cause laid open to our view. When men whose whole aspiration is money-making are suddenly checked in their flourishing career, and disappointment in all their glowing hopes stares them in the face—they naturally fall into a prostration of mind and despondency of spirit, which is, in its effects, equal to an attack of sickness. They then act precisely as a certain notorious personage is said to have acted when he was sick, of whom the rude couplet says:

"When the devil was sick, the devil a saint would  
be;  
When the devil got well, the devil a saint was he."

In all sober sadness we cannot but deplore the folly of our fellow-men. What folly to imagine that if religion is to be taken to mean what it ought to mean—if it means, truth, goodness, virtue in conduct and action—what folly to imagine that it can be taught and obtained in the *mesmeric contortions of excitability and animal feeling!* What fanaticism to suppose that the exciting action of singing and praying in a crowd, and the exhibition in public of individual rapture and excitement, operating on the weak nerves of silly people like mesmerism or necromancy, can have any effect or operation so as to communicate wisdom to those who have wandered from its paths, or to render virtuous, honest, and good those who are habitually vicious, malicious, dishonest and vile! *This is not the religion taught by the sermon on the Mount.*

Not parties, not men, but principles. Let us be of no party, but God's party, and use all other agencies as far as they take us in the right direction..

## EXPOSITOR AND ADVOCATE.

"THY WORD IS TRUTH."—JESUS.

ROCHESTER, N. Y., MAY 15, 1858.

**Close of the Volume.**

THIS number completes the present volume of the PROPHEPIC EXPOSITOR & BIBLE ADVOCATE. We return thanks to the God of truth, that we are permitted to make this announcement,—not because of any anticipation of an immediate release from our labors "in the Lord,"—but for the reason that He has enabled us, under the unprecedented embarrassments of the past year, to continue the proclamation of the near approach of the King of Glory, and the establishment of the everlasting Kingdom of God. We also acknowledge our deep gratitude to ever-true and benevolent friends, and lenient creditors, for the valuable aid they have rendered, and forbearance they have exercised during the trying circumstances which have been experienced. May the unending and unfading riches of the world to come, be their exceeding great reward!

We see no cause for a relaxation of labor, but increased inducements for renewing, with increased vigor, the prosecution of the cheering, though perplexing and wearisome labor before us, trusting in God and the word of his grace to guide and sustain us in the performance of the same.

We see evidences of human imperfection in our work of the past year, but this is characteristic of all human efforts under the present dispensation, and will be till the Lord shall come to Zion. We have done to the best of our ability, to advance the cause of truth, and therefore with peace of soul, leave the result for the future to develop.

In commencing the ensuing volume, the united co-operation of all the friends, is solicited, because their influence and co-operation is much needed in the prosecution of the work in which we are engaged.

As the time has nearly arrived for the commencement of the next volume of the

*Expositor*, it will be perceived by our patrons that another opportunity is presented to solicit new subscribers, and to remit subscriptions for the forthcoming volume. It is highly important to the spread of truth, and the advancement of the cause—that there should be concert of action and promptness in this matter, which has ever been manifested by our friends and fellow-laborers, and which the Great Cause in which we are engaged, demands: and with the blessing of Him whom we serve, success will attend the future publication of this humble organ of God's despised truth.

If any of our patrons conclude to sever their association with the paper, they have our best wishes for their future prosperity, with the hope that we may soon have the pleasure of their renewed co-operation and support, and ultimately, of meeting them with all the faithful, in the Kingdom of God.

The several communications on the subject, *Pre-requisites to Baptism*, which have been, and may be received, will receive due attention. There may, however, be some seeming delay, as it would be unprofitable to publish too much on any one question, in each number: other important subjects demand attention and space.—Communications of undue length are unnecessary: *Bible evidence*, kindly and briefly stated, is what is required. Correspondents will please note.

**The Cause in Rochester, N. Y.**

In the *Herald of the Kingdom & Age to Come* for the present month, the editor of that pamphlet informs his readers that "Bro. Chase from Michigan, has recently been preaching" in this city on Baptism; that "Bro. McMillan and Bro. Bradfield," at the close of Bro. C.'s discourse, "bore a faithful testimony" to the same; that "a gentleman" whose faith was in fellowship with that of "devils," viz: "that Jesus Christ was the Son of God"! expressed his doubts as to his former baptism being valid, &c., that "on the Sunday following, the editor of the *Expositor* preached from

James i. 25; that "all present understood what he was driving at," viz.: to oppose the preaching of Bro. Chase—that "S."—Bro. McMillan and Bro. Bradfield also expressed their opinions, the two last exhorting the editor of the *Expositor* and "S." to be immersed, being "not without hope"—that they would do so, until their hope was "destroyed" by the publication in the *Expositor* of certain articles on the Gospel from the pens of the editor of *Expositor*, and "S."

This is the substance of what is called by the editor of the *Herald*, "A Gospel Crisis in Rochester, N. Y.," which he is "Glad to hear," and expresses a "hope now that" the final result will be that the whole church will so believe and obey the Gospel as to qualify them for the "kingdom and glory" of God. In his joy and hope however he betrays the unkind feelings of his heart towards us in the following, and other similar expressions, which seem to be a favorite theme of his, viz.: "antecedents," "changes from bad to better," "deep over head in Millerism," "crotchets," "pestered with any other test than the devils confessed," &c.

It is true that Bro. Chase did preach in Rochester on baptism; and that Brn. M. and B. spoke in approbation of his discourses, and that another worthy brother expressed doubts as to the validity of his baptism. It is also true that we spoke on the following Sunday from James i. 25.—But it is *untrue* that we reviewed or opposed the preaching or sentiments of Bro. Chase, but we labored to show the *perfection* of the "perfect law of liberty,"—that it is perfect as a rule of *faith* and *practice* for the children of God—that the plain word of God without *addition*, *diminution*, *comment*, or *re-arrangement*, is the *only* BASIS of *true faith*—that all human creeds, platforms, confessions of faith, expositions, comments, inferences, theories, assumptions and dogmas, as the *foundation* of Christian faith, and rules of duty, are antichristian, imperfect and vain, and tend to divert the mind from the word of

God, to divide the saints, and fill the church with unbelief, moral corruption and every evil work. The question of baptism was not discussed—but our *object* was to unite the church more firmly on the *plain word* of God.

At the close of our discourse, in harmony with usual custom, we gave liberty for others to speak. Several brethren spoke, and baptism was one of the various topics of their conversation, some of which was rather heated, but no more so than is occasionally witnessed among good and conscientious brethren where different sentiments are entertained, and freedom of speech is tolerated. Instead of a "crisis" being the result, as is represented by the *Herald*, we have rented our place of worship for another year, and notwithstanding the same differences in sentiment on baptism still exist, as before, we have not made this difference a sufficient cause for breach of Christian fellowship among us, and we sincerely hope we never shall.

Why does the editor of the *Herald* seem eagerly to grasp every occasion to bring us into disrepute before his readers? What have we done to merit these frequent and unprovoked personal attacks? He once adopted a very different course, associated with us as a fellow laborer, and brother, at the family altar and table of the Lord.—Our sentiments on his favorite topic, baptism, are the *same now*, as *then*—of which fact he was not, and is not, ignorant. We have not withdrawn our fellowship from him; and know not why he has treated us as an "apostate," in our "sins," being baptized in "the faith of devils," and in fellowship with "orthodox devils," &c., unless it be, that we have exercised the right to do as he has done, viz: to freely express our sentiments on baptism! If this be the cause of his perpetual, personal war against us, why does he hold in good fellowship, others who have *not* been re-baptized? Is he "to be blamed," as Peter was, for "dissimulation"?—Gal. ii, 11–13. The following letter from Richmond, Va., may shed some light on the subject:

BRO. MARSH: I have been for some time wishing an opportunity to write to you, but have been delayed in consequence of a long spell of sickness, from which thro' the abounding mercy of our heavenly Father, I am slowly recovering. My desire to write was not only to forward my dues, but also interchange a few thoughts, and to let you know that the attachment formed by our friendly and brotherly association in the great and good cause of our Lord, in the proclamation of the good tidings concerning his coming reign, at our meeting at Slash Cottage, now Ashland, Hanover co., is undiminished. I regret, however, to see that upon the subject of obedience to the Gospel, Bro. Thomas and yourself appear somewhat hostile.

"I fear there was unnecessary harshness on both sides; and while I agree in the main with Bro. Thomas' exposition of the matter in controversy between you, I do not approve of the personal application of it to you,—though I doubt not his motive in so doing was good.

Believers of the Gospel should be very careful not to wound the feelings of each other, by harsh expressions; but by long-suffering and forbearance, win to obedience. I know from a perusal of your little work upon the kingdom of God, that you well understand the ancient Gospel, as Paul says was preached before to Abraham. Whether you have been united to the one body by baptism, is a matter between you and the Great Judge.

If we are to exclude from our fellowship those brethren who have not been re-immersed, or who have not been baptized, subsequent to their belief of the things of the kingdom and name, as we and brother Thomas now preach it, we should cut off many prominent brethren in Virginia.—Yes, several of the most prominent and highly esteemed of our congregation at Richmond.

Many of those who have been re-immersed, did so after meeting with us for years before they were convinced of the necessity; had we endeavored to *force them* they might have been offended and instead

of being convinced of its necessity, driven off into the world. It is true, it appears somewhat inconsistent in contending earnestly for "the faith once delivered to the saints," to receive into our communion *ex post facto* believers, but *equally inconsistent* to receive *such* in one locality and reject them in *another*—indeed, we should be without "partiality and without hypocrisy," and like God, who is no respecter of persons." Therefore unless our brethren are prepared to adopt the close communion system, rejecting from our association all who have not been immersed into the belief of the things of the kingdom and name, as we understand and preach them—we should everywhere receive those who have obtained the precious faith, and have been immersed, though we cannot comprehend how they could have believed the Gospel when they were immersed. By so doing, it would lead many as experience has proved, to re-immersion. Such a course, I humbly conceive, may be pursued without a compromise of the truth: if however, it cannot without a compromise: let us be consistent, and adopt the former plan, and exclude all from our fellowship who have not been baptized into the belief of the things of the kingdom and name, as preached beforehand to the fathers.

Having written much more than I intended when I commenced, I conclude by earnestly desiring that our Heavenly Father may fill us us all with the wisdom from above, and that if there is anything wrong in any of us in faith or practice, we may see our error, and be led into the practice of righteousness and true holiness, and that if we shall never in the present state of mortality, meet again, as we have met to enjoy, to use a worldly phrase, "a feast of reason and flow of soul," that we may meet again with Abraham, Isaac and Jacob, and all the prophets, and many from the north, south, east and west in the Kingdom of God, when there will be indeed, a "feast of reason and flow of soul." Amen.



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Your brother in the blessed hope,  
JOHN N. DAVIS.  
Richmond, Va., April 19, 1858.

Shall we unite on the equitable principles laid down in Bro. Davis' letter? We most cordially answer in the affirmative. Who else will respond? Speak freely, for this is the important question which at present deeply concerns us a people. We give the following from Bro. Stacy:

#### PRE-REQUISITES TO BAPTISM.

BRO. MARSH: Permit me to offer a few remarks in relation to the proposition you make in your first April number of the *Expositor* for the present year:

If I apprehend your question aright—your object is not simply to ascertain the amount of instruction a person must receive, or, the amount of information he must be possessed of, or the precise am't of credence he is able to exercise in the testimonies of God prior to his seeking to be immersed. But to ascertain the *precise relation which the ordinance of baptism occupies in the system of means which the Scriptures prescribe for the reconciliation of the fallen sons of men to God, or, the motives which should induce the children of men to demand Christian baptism.*

I am fully aware of the paramount importance which the Scriptures attach to "faith" as forming one of the items in the economy of salvation. Witness the affirmation that "*without faith it is impossible to please God.*" Also, "*The just shall live by faith,*"—and "*whatsoever is not of faith is sin.*" But are we therefore to conclude that "faith" is the *sine qua non*, the ultima-thule? I think by no means.

The apostle James tells us, "What doth it profit my brethren, though a man say he hath faith, and have not works: CAN FAITH SAVE HIM? If a brother or a sister be naked, and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled: notwithstanding ye give them not those things which are needful to the body; what doeth it profit? Even so faith without works is dead, being alone. *Yea, a man may say, thou hast*

*faith and I have works; show me thy faith without thy works, and I will show thee MY FAITH BY MY WORKS.* Thou believest that there is one God; thou doest well—For Paul also writes, He that cometh to God must believe that he is, and that he is a rewarder of those who diligently seek him." But continues James, *The devils also believe and tremble.* But wilt thou know, O vain man, that faith without works is dead. For as the body without the spirit is dead, so faith without works is dead also." And hear the apostle Paul's argument, and say if it does not apply to the case in hand. He affirms, "Though I (the apostle) *have the gift of prophecy (or teaching) and understand all mysteries and all knowledge; and though I have all faith, and have not charity (or love) I am nothing.*"

I respectfully suggest then, that those who rely and predicate so much upon the mere intelligence and comprehension of their faith prior to immersion, should bear in mind the above quotations from James and Paul, accompanied with the latter's affirmation that "*knowledge puffeth up; but charity (or love) buildeth up.*" And as the sequel to the above considerations, I affirm that the true and scriptural question is not what shall or must a person believe, or, how much faith must he have prior to his immersion, in order that that immersion may be constituted to him, or, accounted to him, Christian baptism? But 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? For I contend that it is not an objectless institution. But one having intelligent, comprehensive and important objects connected with its observance, and by consequence that every one who comprehends the object or design of the institution, and observes it in order to his or her own personal attainment thereof, has all the faith necessary to Christian baptism. But they whose faith lack the comprehension of the purpose and designs of the ordinance, can never use water so as to make it supply the place of

an ordinance the designs of which they are ignorant of.

Now let the plain, literal testimony of the Scriptures be collated together, and every unprejudiced student thereof need not be at a loss as to the purpose, doctrine or practice of baptism, and may determine for themselves whether they possessed what you term the pre-requisites at the time they were immersed.

If it is your pleasure to publish this communication, I will collate the Scriptures in relation to the subject, and by your published rules show the doctrine of baptism, a thing I am very anxious to do because there is evidently a great deal of confusion in existence upon the subject, one party claiming the possession of the knowledge and practice of the Scriptures and by consequence discarding all others, virtually saying, We are the Church of God, and all others are at least the dupes of their own deception, or that of others.

This claim involves the admission that they constitute "the Church of the living God, and are the pillar and support of the truth." "The body of the Christ" (a term especially expressive of the sympathetic relation of the parts to each other, as well as the perfection of the bonds by which the parts are united, and their consequent dependence upon and obligation to each other,) and necessitates the performance of the legitimate functions of the body, in order to its establishment.

Now suppose an artist who has completed a most perfect piece of statuary, or a perfect cast or model, should insist that his finished work is indeed a living being, would you not easily disprove his illusion by the fact that it neither possessed nor exhibited any of the passions, emotions, affections or sympathies of living beings?

It is no trifling matter to claim to be—"the Church of God," and any party who puts forth the claim, and by their public manifestations show that their tendencies are to disseverance, amongst themselves or that they lack the sympathies which bind inseparably together to the conjoint

participation of all the fortunes and misfortunes of the present evil world, and are incapable as well as indisposed to assimilate the well disposed from without, equally demonstrate the illusion of their claims, with the artist above.

With an earnest desire for the furtherance of the truth,

I am yours faithfully,

G. B. STACY.

Farmington, Va., May 2, 1858.

[We shall be glad to hear again from Bro. Stacy on this important subject.]

### To the Brethren.

*Dear Brethren:* Our united object should be to advance the cause of our Master and Redeemer, while we wait for the Kingdom to come, and by every possible means to stir each other up by way of remembrance of the important duties which devolve upon us as lights of the world, at this important time.—For this purpose, our approaching Conference at Orangeport, N. Y., has been appointed.

It is greatly to be desired that *all* who can, will attend,—all who love our Lord Jesus Christ in truth, and call upon Jehovah out of a pure heart. Come, dear brethren, from the East, West, North and South! Lay aside your worldly cares, and joyfully sacrifice sufficient time and money to enable you to come to this gathering of the scattered disciples of our soon-coming Lord and King. If we would reign with him, we must also take part in his sufferings. Come, then, to this Conference in such a frame of mind as will enable us to say,

"Come, let us anew,  
Our journey pursue—  
Roll round with the year,  
And never stand still  
Till our Master appear."

He will soon come; but who will abide the day of his coming? Those only who are found at their post, giving meat in due season. Therefore, "knowing the time, it is high time to awake out of sleep," and bestir ourselves, lest he find us sleeping.

C. F. SWEET.

Albion, N. Y., May 1, 1858.

We greatly desire to see a general attendance of those who love the cause of Bible truth, at this approaching conference. The facilities for reaching the place from every direction, including Canada West,—are as good as could be desired. There are warm and open hearts and houses ready to receive brethren. The cause of truth at this time when error is coming in like a flood, demands from its friends a united effort to sustain its advocates, and to do otherwise what they can to rescue deceived and perishing mortals from this tide of moral corruption and death. Therefore, let all who can attend this Conference,—prepared to do something with their means as well as their words for God. Those who cannot be personally present, should represent themselves by letter or otherwise, and so far as their ability will admit, accompany their christian epistle either with the amount in cash, or a pledge, of what they will do towards the support of an evangelist the ensuing year. Again, we urge a general attendance of our brethren, and all others, at this Conference.

EDITOR.]

THE WORK PROGRESSING.—In the *Occident & American Jewish Advocate* for the present month, we find the following important statement from Dr. Wise, a Jewish Rabbi of Cincinnati, O.

"There is nothing now in the way of any pious man to return to Jerusalem, build an altar, bring sacrifices, just as he thinks proper, and thus restore the ancient rites; there is no need to pray for what is already at our command." Blind indeed must that man be who cannot discern the hand of God in these things: the day of Israel's restoration has dawned.

FROM BRO. J. M. STEVENSON.

BRO. MARSH: Perhaps some of the readers of the *Expositor* would be interested in a brief history of my ministerial labors during the past winter.—Sickness in my family prevented my devoting as much of my time in the work of the Lord as I had done in form-

er seasons; yet I was not altogether idle.

Soon after my return from our meetings in the southern part of this State, I commenced a series of meetings in this place, which continued a number of weeks; and during which I delivered between 20 and 30 lectures to large and apparently interested congregations.—Since the conclusion of those lectures, I have preached here every fortnight; and have engaged to do so during the present year. The people here, though many of them are not professors of religion, have subscribed liberally for the support of my family, and also to aid me in building a dwelling-house at this place. The prospect is good of a small church being planted here.

I also preached much of my time in the neighborhood, where my family was located, i. e., about 5 miles from this, where are quite a number of believers who embraced the truth through the labors of Brn. Parker and Reed. In addition to those places, I preached quite a number of times at Omro, where a number of persons are interested in the truth.

I would say to all the brethren and friends, that I have located at this place, and cannot travel as an evangelist until such time that my family, who have suffered every privation in order to enable me to proclaim far and wide the glad tidings of the kingdom of God, are comfortably situated, which I ardently hope may not be long.

The prospects are flattering for our securing by honest labor and the aid of a few kind friends a home where my family may enjoy many of the blessings of the present life, while I am laboring more extensively and more efficiently than I could possibly do under existing circumstances.

Meanwhile I will endeavor to do all the good I can in a local capacity. I shall labor with my hands during the week, and preach every Sunday. And at this point it would be proper for me to remember through the medium of your excellent paper, the liberal offer of our dear brethren in Southern Wiscon-

sin, who kindly offered to furnish my family a little home, if I would labor among them. Gratifying as it would be to myself and wife to accept this generous proposition, yet my duty to God and the truth will not permit. You have those among you who are well qualified to, not only preach, but to defend the truth. I hope Bro. Hitchcock may see his way clear to enter again into the work more extensively than he has done for a few of the past years. Bro. Collins also is an efficient minister in the word of truth.

Whereas there is no one in northern Wisconsin to preach the word of life, except Bro. Reed and myself; and Bro. Reed's health is too poor to labor much, and I am too poor in this world's goods to do much in the vineyard of God. I would say in conclusion, that our ministers and papers must be supported, or the cause of Bible truth must suffer; and by whom must they be supported? From whom have they a right to expect a support? From the world or the nominal churches? Nay, verily!

It is the duty of those who believe the truth, and *who expect to reap the rich reward* of well-doing, to support those who are devoting their time and means in the promulgation of the truth.

Brethren, it is high time that we awake out of sleep, and put on the whole armor of God.

Your brother, in christian love,  
J. M. STEPHENSON.

Eureka, Wis.

Bro. E. Hoyt, Grand Rapids, Mich.,  
April 29, 1858, writes:

Since I wrote you, I have visited Jamestown twice, also Vergennes twice. I preach at each of these places once in 4 weeks. My congregations have been large and attentive. At Jamestown 7 more have been baptized, making in all 25, and others expect to do so in the future. Several also have been baptized into the name and church of "Free-will Baptist."

Sr. Lucy Marble, Auburn, O., April 27, 1858, writes:

I may not live to write again. I am 78 years old, and have wished to live to see the Savior come, as Anna was permitted to see his first advent. Please pray for me, that my faith may be increased, and my hope strengthened.

BRO. MARSH: Will you please insert the following:

We should be glad to learn the post office address of Bro. J. M. Stephenson, [Eureka, Wis.—Ed.] and would also invite him to call on us, if he should be traveling in this direction. Inquire for us at Oak Grove, Dodge co., Wis.

H. L. ISHAM.

*PALESTINE, Past and Present.—*  
By Henry S. Osborn, A. M., Professor of Natural Science, Roanoke College, Va., Member of the American 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 Original 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 as 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 a valuable 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 transfers 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 person 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 large 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.

FROM BRO. G. F. MITCHELL.

BRO. MARSH: The wise man Solomon, says, As cold water to a thirsty soul, so is good news from a far country.

Such are the semi-monthly visits of the *Expositor* to that mind who is seeking for Bible truth. It is heart-cheering to the weary pilgrim in this barren land, as it respects the truths and principles that should characterize the people of God, to hear from brethren of like precious faith, and to read the rich and good communications that come through the columns of the *Expositor*. I can truly say that I esteem the *Expositor* next to the Bible, and am willing to sacrifice any earthly enjoyment for its support. I am poor as respects this world's goods, but honestly so: having a large family to support, and nothing but my hands to do it with. I mention this to show that there can be but few less able to support the *Expositor* than myself.

One of the most important subjects I have found in the *Expositor* is the *spirit of God*. I am glad you have taken up this subject for discussion, and hope you will carry it out in all its bearings, and dispose of every point of argument. It has been a query in my mind, how this subject should so long remain silent. I wish to suggest a few thoughts to those who still maintain that there is a *spirit*, independent of the written word, and are willing to investigate the same.

About 2 years ago this subject was first suggested to my mind, with the following language of Scripture, "The words that I speak unto you, they are spirit and they are life."—John vi. 63. I had no oral or written argument to convince me that I was in an error. I took the infallible word, and soon found I had fallen into a great dilemma in believing that God was working in the minds of the children of men by a supernatural power; and also found it to be a plain point. I cannot conceive how any Bible student can arrive at any other conclusion than that the *word of God* is the only medium through which God works in the minds of the children of men.


Paul says, "for by the law is the knowledge of sin." Rom. iii. 20. The question may be asked, How was it so plain to your mind? And why is it so essential? In reply, I would say, from Genesis to Revelation, all who were oper-

ated upon by the *spirit* of God were inspired men. We have no *evidence* to believe that there has been any such manifestation of the *spirit* of God since the days of the Apostles. The supposed influence of the *spirit* now causes men to act and worship God in a wrong way.—Our Savior once said to the Pharisees, "that which is highly esteemed among men is abomination in the sight of God." Luke xvi. 15. It is heart-cheering to me to meet with brethren and sisters who profess to take the word of God in its most obvious and literal sense, and be continually talking and praying to God to send down his holy *spirit*. O! that men would learn wisdom, and study the infallible word, instead of seeking for doctrines and the commandments of men, is my prayer.

Yours, in the love of truth,

G. F. MITCHELL.

Van Buren, N. Y., May 3, 1858.

 The Jerusalem correspondent of the *Sabbath Recorder*, under date,—March 18, 1858, writes :

"A Mr. Hoffman and two or three companions from Southern Germany,—are on their way here\* to see what can be done towards restoring the land and building Ezekiel's Temple! The party hold that every believer is of the true seed of Abraham, and have, it is said, received encouragement from the King of Prussia towards colonizing Palestine. The city, at present, is crowded with pilgrims, though there is less than the usual number of travelers. As soon as Easter is over, the multitude will leave for their homes.

W. M. J.

\*Since writing this, I learn that they have arrived at Jaffa.

*The Printer: a monthly periodical, devoted to the interests of the "Art preservative of all arts."* Published by Henry & Huntington, 1 Spruce st., N. Y. \$1,00 per annum in advance.

This is a handsomely printed magazine, in imperial quarto form, of 24 pp., three columns to the page. It is devoted

to the interests of the *printer*. The leading subjects to which it will be devoted, will be type-founding, its history in its various stages of progress and improvement; the history and progress of stereotyping, electrotyping, copper facing, &c., the history and progress of paper-making in all its branches; the printing press, &c. The style in which the work is got up, will make it an attractive ornament.

FROM BRO. J. HOWELL.

BRO. MARSH: I still highly appreciate your valuable paper, and am very much edified with the blessed truths it inculcates. No subject is dearer to me than the reign of Messiah on David's throne. In the establishment of that reign is involved everything that is precious to the lone tried pilgrim. There he discovers the end of every affliction to which he is here exposed, and which he is required to patiently endure.—There is the period of his exaltation after a life of reproach for the sake of Jesus and the truth, for here he suffers,—but there he reigns. As a contemporaneous event with his exaltation, he beholds Israel and Judah released from their long captivity, and received to the enjoyment of Messiah's reign. Their wanderings are o'er, their long night of sighing for their fatherland is past—their home of blessed memory smilingly greets them, with its eternal verdure, its hill sides abound with flocks of men and of beasts, and being settled after their "*old estates*" they shall with the nations bear the law from Zion, and the word of the Lord from Jerusalem.

Then as the "one nation in the land upon the mountains of Israel," to *never* "be divided into *two* kingdoms *any more at all*," they will constitute "the house of Jacob forever," over whom Jesus, on David's throne will reign. Ezek. xxxvii. 20-28; Luke i. 33. When they are thus at rest, and cleansed from all their uncleanness, dwelling in the land of their fathers, God has promised them the fruits of the earth, "the increase of the field," and that they "shall receive



no more reproach of famine among the heathen," but saith God, "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."

Do we not see this *beginning to be developed in that glorious land already?* Have not the enemies of Israel boasted, as expressed by the prophet, "Aha,—even the ancient places are ours in possession," and will not God speedily cause their boasting to cease? Is he not providentially turning unto Israel's mountains, and causing them to "be tilled and sown"? O! that all may fully discern the signs of *this* time, and prepare for the coming of the Son of man. The foul tread of the Gentile will ere long be wiped from the land of promise, for "the times of the Gentiles" are rapidly drawing to a close, as the accomplishments of prophecies respecting Israel's redemption clearly indicate. My prayer is, Lord, hasten the time! O may all be ready for the scenes of judgment, and the coming of the Son of man.

Yours, hoping for eternal life only through Christ,

JOHN HOWELL.

Pleasant Valley, Ct., May 7th, 1858.

FROM BRO. R. CHOWN.

BRO. MARSH: I see from the papers of the day that the prophetic word is fast becoming history, and that the truth of the Gospel is waking up at last some of the sects to an actual fulfillment of the signs of the last days. On Sunday last, by request, I went about 12 miles to hear a discourse preached to prove the immortality of the soul. The text was 1 Tim. vi. 15, 16. After the text, the speaker quoted one passage of Scripture to try to prove the divinity of Christ, that he is God—and then the whole of his time was exercised on vain philosophy; he made many bold assertions,—viz.: that man is in possession of an immortal spirit—that matter is not mind, and vice versa—matter cannot act only as acted upon—the immaterial spirit,—and the immortal soul hold communion,

and the spirit acts upon the brain in which the immortal soul holds communion.

Through this, the whole machinery of man is set in motion—if there was no immortal soul, all would be dead. All believe that man possesses an immortal soul; and if he had no immortal spirit, he would go out and creep like the cattle—matter does not think, &c.

The writer in the evening took the same text, and proved that *God only hath immortality*—that His Son obtained it by the resurrection, and that all who seek for it, will obtain it when our Life-giver comes.

It is brought to light through the gospel. I also proved that spirit is matter: *that that which is born of the flesh is flesh, and that which is born of the spirit is spirit.* John iii. 6. Also that they who are worthy to obtain that world and the resurrection from the dead, *die no more*, for they are equal unto the angels. Luke xx. 35, 36. Are they not all ministering spirits, (Heb. i. 14.) Are they immaterial spirits? Nay. It is sown a natural body, it is raised a spiritual body. 1 Cor. xv. 44. We are born again by the resurrection to life from the dead, at the sounding of the last trump, when this mortal shall put on immortality.

There being a very large congregation present, it excited the sectarian preachers, three of whom were present. One of them stated that it was "insane infidelity"!—another wished to know if the Word was the Spirit. My reply was that the word thoroughly furnishes the child of God, and that the Gospel is the power of God unto salvation to every one that believeth.

I might give a more lengthy account of this meeting, but find that the same spirit is manifested everywhere, and it proves the fact that the end is near—that men have heaped to themselves teachers having itching ears, and are turned away from the truth, and are turned unto fables.

May God give us grace to watch the signs of the times, and live in obedience to all his requirements, so that when

Christ, who is our Life, shall appear, we may appear with him in glory, is the prayer of one who looks for eternal life soon, through Jesus Christ, our Lord. Amen.

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East Plum River, April 28, 1858.

Bro. A. B. Swift, Dayton, Iowa,—  
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I am trying to defend the truth, and earnestly impress the same upon my way-faring friends. All that I receive in return is rebuke of the sharpest kind. I am as yet blessed with no assistant brother. Much excitement prevails here in the religious department. Meetings of a protracted nature are universally in operation, and some of them are extremely vociferous, having a zeal entirely without knowledge, which churches add daily hundreds of deluded souls. O! that some truth-guided and able preacher of the Gospel could spend a few of his days here, in this dark spot of God's heritage, in disseminating the truth as it is in Jesus our Savior. No doubt, much good could be done. Traveling brethren, remember this place.

"If any really imagine that Christianity hath no dependence on Judaism, they deserve our tenderest compassion, as being plainly ignorant of the religion they profess."—*Warb. Diz. Leg.*

"The New Man is renewed by exact knowledge (*eis epignosin*) after the image of his Creator."—Col. iii. 10.

Imprint the beauties of the prophets upon your imagination, and their morals upon your heart.

### Obituary.

FELL ASLEEP in Jesus, at Sidbury, Devonshire, England, Nov. 25, 1857,—Jane, wife of Robert Chown, aged 83 years. She was an affectionate and tender mother, always wishing for the wel-

fare of her family, both temporal and eternal. She possessed a mind filled with deep respect for God, and strove to train up her children and those around her to fear God and keep his commandments. Her aged husband is left as a lonely pilgrim, to pass his few days of sorrow, until he returns to his dust, to await that day when the grave shall deliver up its dead, and no more cover its slain. May the hope of the resurrection comfort us all,—that when Jesus comes, we may be gathered into his everlasting kingdom, to share in the promised inheritance, through Jesus Christ our Lord.—COMM.

DIED, of scarlet fever, in Greenfield Ill., April 19, 1858, George, son of Win and Wealthy Griswold, in the 1st year of his age. He was a lovely son whom the afflicted parents had their fond hopes of future happiness in this world of wo,—but their expectations are blasted by the ruthless hand of death, in robbing them of this their earthly treasure. May the hope of eternal life be as an anchor to them, at this time of bereavement.—COMM.

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Clermont, Ind. J. B. CORBALEY.

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J. B. CORBALEY.

Clermont, Ind.

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Bro. C. F. Sweet, Albion, N. Y.,—  
May 14, 1858, writes:

I wish to say to the brethren in Canada, that I will visit them as soon as *practicable*, the Lord willing, and shall be happy to be present at their contemplated Conference. Those whom I promised to visit *this spring*, in Canada, will please excuse me, as it seems to be a peculiarly hard time to obtain means to travel.

~~The~~ The Lord willing, the Editor will attend the contemplated meeting in Canada. The friends will please furnish the notice for publication as early as *convenient*.

~~Specimen~~ Specimen numbers may be obtained GRATIS by applying to us by letter, or otherwise. Please show them to your neighbors and friends, and endeavor to obtain their patronage, if you can. In this way much good may be done. Let each one who reads this, send on and obtain an extra number, and commence at once.

~~Several~~ Several communications are unavoidably crowded out, but will appear in due season.

