

PROPHETIC EXPOSITOR

AND BIBLE ADVOCATE.

JOSEPH MARSH, "BLESSED IS HE THAT READETH, AND THEY THAT HEAR THE WORDS OF THIS PROPHECY, AND KEEP THOSE THINGS WHICH ARE WRITTEN THEREIN." [EDITOR & PROPRIETOR.]

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POETRY.

Evening Hymn for Children.

ALL SINGERS.

Thou from whom we never part,
Thou whose love is every where,
Thou who seest every heart,
Listen to our evening prayer.

Father, fill our souls with love,
Love unending, full and free;
Love no injuries can move,
Love that ever rests on Thee.

Heavenly Father! through the night
Keep us safe from every ill;
Cheerful as the morning light,
May we wake to do Thy will.

The Second Coming of our Lord Jesus Christ.

(Concluded.)

4. Christ will be manifested as the Shiloh, the Messiah, the Prince of Israel, and the Desire of all nations. Concerning the former I have already spoken, when identifying the coming of Christ with the conversion of the Jews; and I feel persuaded that there is no reason to believe that they as a nation will receive him until he comes personally. A remnant may be converted from among them, but as a nation they will continue in unbelief until they see revealed in the clouds Him whom they once pierced. Ps. l. 1-7; Isa. ix. 5-7; xxv. 7-9; Jer. xxiii. 5-8; Ezek. xliv. 7; Dan. xii. 1; Zech. xii. 10; xiv. 1-5; Acts x. 16; Rom. xi. 5, 26; Rev. i. 7. On that memorable passage, Gen. xlix. 10, I beg leave to make the following extract from a work now publishing; whether it be right I must leave to the learned in the Hebrew tongue, just premising that this interpretation seems to me the only satisfactory one, as it is not at variance with either scripture or facts, which cannot be said of those interpretations that apply to the first advent of our Lord. "We meet with the word *Shiloh*, in the patriarch Jacob's last address to his sons, when he convened them together to tell them what should befall them in the last days, or days to come. Among other things he said, '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.' In this translation, either one of the Hebrew words in the original passage has not been translated, or two Hebrew words or particles have been improperly rendered by the adverb *until*, which is very evident from the language of the prophecy and its accomplishment. The prophecy cannot be understood to say that the scepter should not depart *until*, for if it did, how were the people to be gathered together, which evidently implies a previous scattering? The language of the prophecy in the original tongue will be found, upon examination, to speak most plainly, that the scepter, although it should depart for a time from Judah, should not depart from him forever, because Shiloh would come, and unto him should the gathering of the people be. The passage, according to the original, as well as its proper meaning, should therefore be read, The scepter shall not depart from Judah, nor a law-giver from between his feet eternally, because Shiloh shall come and gather the people unto him. How strikingly does this reading harmonize with other parts of God's word which refer to the latter days and second advent of

Christ. Hosea iii. 4, 5, "The children of Israel shall abide many days without a king and without a prince," that is, without a ruler or law-giver. "Afterwards they shall return and seek the Lord their God and David their king." See also Deut. xxx. 3; Ps. cvl. 47; Isa. xi. 10; xxvii. 12, 13; xxxiii. 17; xliii. 5, 6; xlix. 18; liv. 7; Jer. xxiii. 3-6; xxxi. 8-10; xxxii. 37; Ezek. xx. 34-41; xxxiv. 11-13; xxxvi. 24; xxxvii. 21; Hosea i. 11; Micah ii. 11, 12; iv. 6; Zeph. iii. 20; Zech. x. 8. In addition to this body of evidence, that the gathering unto Shiloh refers to the restoration of the Jews in the latter day, and so was not fulfilled at his first coming, nor has been fulfilled spiritually. I might show that this prophecy of Jacob's concerning Judah, contains much internal proof that it is to be referred to those times of refreshing, when God shall send that Jesus who before was preached. Let any one read Gen. xlix. 9-12, and compare it with the following scriptures, which point to times yet to come, and see whether it does not yet remain for Judah "to be fed with the heritage of Jacob his father, and made to ride upon the high places of the earth." The royal standard of Judah was a lion, and our Lord, as the executioner of God's vengeance is called the lion of the tribe of Judah.

Balaam saw from afar this terrible day of the nation's overthrow; he saw all other kingdoms sink, and the turrets of Jewish grandeur tower far above Agag in her brightest day, and unwillingly he sung with trembling awe, "He coughed, he lay down as a lion, and as a great lion; who shall stir him up?" Num. xxiv. 5-9. "I shall see him, but not now; I shall behold him, but not nigh. There shall come a Star out of Jacob, and a scepter shall rise out of Israel, and shall smite the corners of Moab, and shall destroy all the children of Sheth. And Edom shall be a possession; Seir also shall be a possession for his enemies; and Israel shall do valiantly. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city. Alas! who shall live when God doeth this?" 17-19. We need not be at a loss to know when this will be done, if we consult two places in Isaiah, both of which are on all hands allowed to refer to the latter-day glory. The first is Isa. xi. 14: "They shall lay their hand upon Edom and Moab, and the children of Ammon shall obey them." The second, Isa. xxv. 2, 10: "Thou hast made of a city an heap;" "Moab shall be trodden down under him as straw is trodden down for the dunghill." Keeping Gen. xlix. in view, see Isaiah xxxi. 4; Micah v. 8; note particularly Rev. x. 3, "The mighty angel cried with a loud voice as when a lion roareth; and when he had cried, seven thunders uttered their voices." These seven thunders are thought by some to be the same as the seven vials in which God's wrath is filled up, and which finishes the mystery of God. This shows that the title "Lion of the tribe of Judah," is more particularly fulfilled by our Lord in the last or closing acts of vengeance, which are even now coming on the earth; the design of which is to manifest the Shiloh, and gather the people unto him.—Among many other passages which serve to throw light on Gen. xlix. and which show that it refers to a future glorious day, see Deut. xxxiii. 7; Ps. lxxvi. Isa. xxvii. 2; Joel iii. 18, 20; Micah v. 2-4; Zech. ix. 13-17; x. 6, 7; xiv. 10, 11, 14.

Upon the whole, I conclude that this ancient prophecy of Jacob shall be fulfilled at the sec-

ond coming of Christ, when he shall be Israel's Shiloh; a word which comes from a root, says Dr. Gill, "which signifies to be peaceable, quiet and prosperous;" so say Henry, Brown, and others. This well agrees with other passages that relate to his reign in the latter day. His name shall be called "the Prince of Peace," Isa. ix. 6. In his day there shall be abundance of peace, Ps. lxxii. Then unto him shall the long and much spoken of gathering of Israel be.—And when this takes place will Judah manifest and realize all that Jacob prophesied of, which may be comprised in three words, *conquest, prosperity, and supremacy*. The first is symbolized by the lion's whelp, the couchant lion, and the old lion; the second by a profusion of vines, of wine, and milk; see Joel iii. 18-20; and the third is set forth by the name of Judah, which signifies *praise*, and by the declaration that his brethren shall praise him, and all his father's children bow down to him. How cheering is the thought, the scepter shall not depart for ever from Judah; Shiloh shall come, and the dispersed of Judah and the outcasts of Israel shall be gathered unto him, and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end. Luke i. 32, 33. Then the Lord will accept them with their sweet savor, when they are gathered out of the countries wherein they have been scattered. Ezek. xx. 41; and then the offering of Judah and Jerusalem shall be pleasant unto the Lord, as in the days of old, Mal. iii. 4. "Come Lord Jesus, come quickly."

At the same time that Christ is manifested as Israel's Shiloh, he will be known as "the Desire of all nations," Hag. ii. 7. At the first coming of Christ this was not the case. No, "he was despised and rejected of men;" "the kings and rulers took counsel together to break his bands." Nation after nation have rejected his easy yoke for that of idolatry, superstition and infidelity. Few comparatively have received him; so that as hath been well observed, "his religion has rather resembled the migrations of a pilgrim than the career of a conqueror." Besides, Haggai says that this desire of all nations was to come after the shaking of the heavens, earth, sea, and dry land, (which well agrees with Matt. xxiv.) Yes, saith the prophet, I will shake all nations, and then the Desire of all nations shall come; and the effect or accompaniment of this was, "I will fill this house with glory," which Ezekiel says will be after the return of the Jews to their own land, xliii. 1-7. The apostle Paul quotes part of this passage from Haggai in Heb. xii. 26, 27, and speaks of the shaking of the earth and heaven as a future event; and therefore we may infer that the manifestation of Christ, as "the Desire of all nations," is also future.

It may be asked, "in what respect will Christ be the Desire of all nations?" The nations desire *liberty, peace, plenty, protection*, and all these they shall enjoy under the reign of Christ. "For in his day there will be abundance of peace," which word, says Charnock means "the continuance of all blessings." Satan, sin and death have had their day, (and a long and dreadful one it has been), and Christ will have his day; and during his reign all that nations have desired, politicians planned, poets sung, or patriots aimed at, shall be realized; yes, far, very far exceeded. "All nations shall call him blessed."

Lastly, Christ at his second coming will be manifested as the great Judge who shall execute God's vengeance, vindicate the Divine character, manifest forth the divine glory, and condemn and adjudge to hell all who have lived and died rebels against God's government.

Judgment is a word of various significations; I shall mention three. 1. It signifies vengeance and warfare. "He shall judge among the heathen." Ps. cx. 6. On this we have already dwelt, and therefore shall only refer to Dan. vii. 9-11, 26, and quote the following remarks upon it: "The most momentary glance at Daniel's prophecy will suffice to show that this event (viz., the judgment there described,) is not at the destruction of mankind, nor for their destruction, with whatever judgments attended, but contrariwise, for the deliverance of all nations from brutal, bestial force, into the blessed government of Him who cometh with the clouds of heaven; which should be enough to teach any reasonable person, not only that the coming of the Son of man is before the termination of mankind, but also that the great event of God's providence toward the world, and of his grace by Christ, is the bringing in of the Son of man anew into this visible world."—*Irving's Lectures*.

2. To judge signifies to govern and rule. "The Lord is our judge, the Lord is our king, the Lord is our lawgiver, he will save us," says the restored Jewish nation, Isa. xxxiii. 12. "He (says Isa. xliii. 4) shall not fail nor be discouraged till he hath set judgment on the earth, and the isles shall wait for his law." David in Psalm lxxii. 2, 4, says, "The shall judge the poor with equity, and the people with righteousness." As in the first instance of judgment, he displayed the vengeance of God, so in this he shall gloriously manifest the milder perfections of God. "I have (saith he) declared unto them my name, and will declare it, that the love wherewith thou hast loved me may be in them and I in them." John xvii. 26. Then shall God be known as He whose nature is *goodness* and whose name is *love*, and all the subjects of his kingdom shall sing, "O Lord, our Lord, how excellent is thy name in all the earth!"

3. Judgment sometimes intends a judicial process, and in this sense we may apply it to Christ. "The Father judgeth no man, but hath

* Mr. Bickersteth beautifully remarks, "All is now dis-jointed, sickly, weak, and falling of its desired effect. Remedies multiply wants and defects. That which is crooked cannot be made straight, and that which is wanting cannot be numbered." The best planned institutions, the best laws, through the corruption of man and the power of Satan, disappoint our hopes. The law itself was weak through the flesh. No one adequately fulfills his relations to another, at least the conscience of the Christian lands him constantly to condemn himself. Magistrates, ministers, husbands, parents, children, teachers, learners, servants, dependants, all fall in their relative duties, in some point or other. Our comforts occasion our trials, and our very joys bring sorrow. But the time of the restitution of all things is hastening on, when, not by the policy and wisdom of man, but by the effective grace, and loving kindness of God our Savior, they shall be restored to a state of sound health; when the dejected members shall be made whole, the blinded eyes which were restored by his goodness to perfect sight, (Matt. viii. 25.) And how the sacred writers glow with the bright anticipations of such a period, we may see in Isaiah xl. xxxv. x. May it only fill our minds in the proportion it fills the divine records.—*Gundis*, p. 165.

"Hope of a world condemn'd, Mowah, hail!
Nor hell, nor death, shall o'er thy shroud prevail.
Thy conquering arm the serpent shall bind,
Thy blood redeem, thy scepter rule mankind."
Burser.

† "The characteristics of a Judge, as given to us in Scripture, are as follows: To rule and govern as a king, to deliver and protect his people, and to avenge them on his enemies; whence it follows that judgment must consist not only in vengeance or punishment, but also in deliverance and government. See also, Judges ii. 18-19; 1 Sam. viii. 19, 20; Isa. ii. 4; Micah iv. 3."—*Abdill's Essay*, page 77.

committed all judgment unto the Son." John v. 22. He it is that shall occupy that white throne, before which small and great shall stand; this will be after the millenium, Rev. xx. 11, 12.—Then shall he fully vindicate the divine character, and deal out the divine vengeance. Then shall it be seen and felt that man was responsible, though grace was free and efficacious. Then shall it be felt that every man's damnation was justly merited; and that God's decrees were not the cause of their rebellion, or of their continuance in it. O, how full of terrors will be that day to the wicked! Every face shall gather paleness, and every knee shall tremble, except it be those who have a friend in the Judge.

"Bold shall they stand in that great day,
For who ought to their charge shall lay?"
"They shall judge angels." "On them the second death shall have no power."

In these respects, then, shall Christ be manifested at his second coming. Here let us make one inquiry. Are there any signs of the appearing of the Son of man? Are any of those signs beginning to come to pass which, when God's people see, they shall lift up their heads and look up expectingly, because their redemption draweth nigh? Luke xxi. 28. Many persons tell us that more than a thousand years must elapse before the second coming of Christ.—Some, indeed, say that 360,000, it is most likely will roll over (for so long they think the millenium will last), before the midnight cry is heard, "Behold the bridegroom cometh;" although the bridegroom himself hath said, "I come quickly." Now, is not this mode of reasoning a sure way to paralyze all Scripture incitements to watchfulness on the ground of Christ's sudden and speedy coming, which, indeed, is almost the only incitement to watchfulness the Scriptures use. See Matt. xxiv. 42; 1 Thesa. v. 6; 2 Peter iii. 14; 1 John ii. 28; Rev. xvi. 15. We are widely different in this respect from the primitive Christians. Hear the testimony of an infidel concerning them—"The ancient Christians were animated by a contempt for their present existence, and by a just confidence of immortality, of which the doubtful and imperfect faith of modern ages cannot give us any adequate notion. In the primitive church, the influence of truth was very powerfully strengthened by an opinion, which however it may deserve respect for its usefulness and antiquity, has not been found agreeable to experience. It was universally believed that the end of the world and the kingdom of heaven (by which they meant Christ's reign on earth), were at hand."—Gibbon.

But we are grown wiser, and we are grown colder. We have dropped, as a church their sentiment, and we have lost much of their love and zeal. The powers of the world to come are not felt; and so we go cleaving to the dust; and so we shall until our faith is unto us the evidence of things not seen—until we go about this world, lie down, rise up, buy, sell, eat and drink, marry and give in marriage; and, above all, preach and hear, with the last words of Jesus ringing in our ears—"Behold, I come quickly." Sweet words to the believer, pole-star to the pilgrim, encouraging motto for the soldier! Gaze at them, pray over them, my soul, until, without thoughtlessness and without fear, but with steady hope and strong desire, thou canst say, "Even so, come, Lord Jesus."

But to return to the question. Without being confident, many things lead us to think that that "the coming of the Lord draweth nigh." Let the observant Christian compare the situation and feelings of all nations with Matt. xxiv. 29, 30; Luke xxi. 24-31. Let him again bring to mind what hath been said on Rev. xvi. 12-15, where the state of the Turkey—the working of three forms of evil, viz, tyranny, superstition, and idolatry—the gathering of all nations, for some grand conflict, are set forth as signs of the Lord's coming. Let him meditate on the present state of the church and the world, and compare it with Matt. xxiv. 12, 13; 2 Tim. iii. 1-5. Let him consider the abounding of iniquity and the increase of scoffers. 2 Peter iii. 1-4. Let him view the efforts which are making to spread abroad the gospel, fulfilling Matt. xxiv. 14, and

Rev. xvi. 6, 7, the feelings produced among the Jews, and also the sympathies excited on the behalf of that despised people, Deut. xxx. 1-7; Ps. cii. 14; and the cry of security and peace, the building, the planting, the expectation of the world's improvement, 1 Thesa. v. 3; and yet withal, the forebodings felt by many, Luke xxi. 26. Let these things be thought over, and then say, do they not intimate the near approach of him who will surely come, and who will not tarry?

Listen, then ye saints to the words of Jesus, "Watch; for ye know neither the day nor the hour wherein the Son of man cometh." "Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for the Lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants who, when he cometh, he shall find watching, verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." Luke xii. 35-37.

I take the liberty of inserting the following beautiful lines on this most interesting subject:

SIGNS OF THE TIMES.

When from scattered lands afar Speeds the voice of rumo'r'd war, Nations in tumultuous pride Heav'd like ocean's roaring tide; When the solar splendours fall, And the crescent wazeth pale, And the powers that star-like reign, Sink dishonor'd to the plain; World! do thou the signal dread; We exalt the drooping head, We uplift th' expectant eye— Our redemption draweth nigh. When the fig tree shoots appear, Men behold their summer near; When the hearts of rebels fail, We the coming Conqueror hail, Bridegroom of the weeping spouse, Listen to her longing vows, Listen to her widow'd moan, Listen to creation's groan! Bid, O bid thy trumpet sound; When the world shall pass away, Gird with saints thy flaming car; Summon them from climes afar; Call them from life's cheerless gloom, Call them from the marble tomb, From the grass-grown village grave, From the deep dissolving wave, From the whirlwind and the flame, 1 Thes. 4: 17 Mighty Head! thy members claim. Where are they whose proud disdain Scorn'd to brook Messiah's reign? Lo, in waves of sulphur's fire Now they taste his tardy ire, Fetter'd all th' appointed day, When the world shall pass away. Quell'd are all thy foes O Lord; Sheathe again the dreadful sword, When the cross of anguish stood, Where thy life distill'd in blood, Where they mock'd thy dying groan, King of nations! plant thy throne; Send thy law from Zion forth, Speeding o'er the willing earth— Earth whose sabbath glories rise, Crown'd with more than Paradise. Sacred be the impending veil! Mortal sense and thought must fall, Yet the awful hour is nigh, We shall see thee eye to eye. Be our souls in peace possess'd, While we seek thy promised rest, And from every heart and home Breathe the prayer, O Jesus come! Haste to set the captive free; 1 Sam. 40: 9 All creation groans for thee, Rom. 8: 19	Matt. 24: 6-8 Luke 21: 25 Hab. 2: 7 Heb. 12: 26-29 Rev. 16: 12 Matt. 24: 29 Job 2: 10, 31 Luke 21: 26, 28 Eph. 1: 14 Rom. 8: 19, 23 Matt. 24: 22, 23 Luke 21: 29, 31 Isa. 59: 18, 19 Rev. 19: 11, 16 Rev. 19: 7, 9 Rev. 6: 10 Luke 18: 2, 7, 8 Rom. 8: 22 1 Thesa. 4: 16 Matt. 24: 31 Job 2: 28, 9 Isa. 24: 13-15 Mark 14: 41 Rev. 20: 4-6 Luke 14: 14 Ps. 49: 14, 15 1 Thes. 4: 17 1 Cor. i. 15 Luke 19: 12, 27 Matt. 13: 41, 42 Luke 17: 27, 30 Rev. 18: 2, 5, 9 Job 2: 9 Rev. 10: 15, 21 Ps. 110: 5, 7 Isa. 53: 3, 5, 12 Mark 15: 27 Mark 15: 29 Dan. 24: 23 Zech. 8: 3 Dan. 2: 35, 44 Isa. 40: 1, 9 Job 6: 7 1 Cor. 13: 12 1 John 3: 2 Luke 21: 31 Rev. 1: 7 2 Thesa. 3: 5 Heb. 4: 9 2 Tim. 4: 9 Rev. 22: 20 Isa. 40: 9 Rom. 8: 19
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CHARLOTTE ELIZABETH.
English Literator.

"Thy Word is Truth."—Gen. ix. 25.

BY MARY A. SEYMOUR.

"CURSED be Canaan; a servant of servants shall he be unto his brethren."

This fearful judgment is pronounced upon Ham (as it is rendered in the Syriac version, and in some of the Septuagint, and must be correct from the nature of the case), and his descendants, in consequence of a disrespectful act of Ham's toward his father Noah. Ham had four sons, three of whom settled in Africa. Cush settled in Ethiopia, and ruled over its inhabitants, and they were called Cushites in the days of Josephus. Mizraim settled in Egypt, and they were formerly called by the inhabitants of Judea, Mestrians. Phut founded Lybia, and its inhabitants were called Phudites, until its

name was changed, and called Leibes after a son of Mizraim. Canaan established himself in Judea, and named the country after himself.

God foreseeing the wickedness of Ham and his descendants, inspired Noah to foretell the judgment of servitude which must invariably follow such sinful courses. By reading Levit. xviii. 2, Deut. ii. 6-10, and the history of the destruction of Sodom and Gomorrah, you will learn that their sins were of the blackest hue; and God declares to his own beloved Israel, that he would in like manner punish them if they were guilty of like acts. Here, then, are the reasons for the punishment of servitude. Now, has it been fulfilled? First, God, by raining fire and brimstone upon Sodom and the cities of the plain, turned them into ashes, making them an ensample to those who should after live ungodly.

Then when the sins of the Canaanites were full, God put Israel into the land of Canaan by his mighty power, and they slew one of their kings, leaving portions of the Hittites, and others who paid tribute to Israel. Africa, the country possessed by the other sons of Ham, was for a while so enlightened that their wisdom is spoken of in Scripture; they had skill in architecture, some of the remains of which are wonders to the world at the present day. They invented the alphabet, built many large cities, among which were Tyre, Sidon, Carthage, and others. But their wickedness could not be hid from the All-seeing eye, and is spoken of in Lev. xviii. and the king said, "Who is the Lord, that I should serve him?" Ex. v. 2. But their judgment lingered for a time, and then fearfully came.

The offspring of Shem, bearing the name of Persians, conquered them, then the Grecians under Alexander, conquered Tyre after a seven months' siege, and massacred 8,000 of its inhabitants, then Gaza, and slew 10,000 inhabitants; then all Egypt fell by the hand of the same heartless man, whose own glory was his God. Then the sons of Japheth, under the title of Romans, while Scipio was commander, conquered Syria, also Tyre, and Carthage, Canaanitish cities! Scellium was taken after a siege of nine years. Carthage was razed to the ground. The downfall of Tyre, was foretold by Isa. xxiii. and Ezek. xxviii. She was to become like the top of a rock, where the fisherman might dry his net; and a fire was to devour her. These predictions have had their accomplishment by means of Nebuchadnezzar and Alexander.

Alexander sold 30,000 Tyrians, as slaves, and thus the curse is carried out, and until she has become a heap of ruins where now and then a solitary Turkish fisherman spreads his net to dry in the sun. Sidon also shared an awful fate.

Egypt was again conquered by Octavius Caesar, B. C. 31. Then by the Saracens, and now is a province of Turkey, and nearly all Africa is in a most degraded condition, being subject to the other descendants of Noah. Thousands of her subjects are sold like other articles of trade to foreign nations, and America, [God reward her,] has washed her hands in the heart's blood of the defenceless child of Ham. She has bought and sold these human chattels, which God has forbidden. She oppressed the poor within her gates, has enlarged her slave territory, has bribed men to hunt down the poor man who is running for his life. She has broken her national contract by adding Nebraska to her slave territory. Her churches have had their fasts, but not such as God has chosen. But the avenger of blood is on their track, and the day of retribution hasteneth—their doom is fearful. To the oppressed, this will be a joyful day, a jubilee of jubilees that will break every handcuff and chain. The great emancipator will soon do his work to his own glory, and destroy utterly every tyrant of earth. Come, Lord Jesus, come quickly, for the prophetic curse upon Ham has been long and tollsome. O, let Him come who shall proclaim liberty to the captive, and convince all that His word is truth!

Hillsdale, Mich.
The words of a wise man's mouth are gracious.

That Hard Argument.

Bro Mansu— I beg the liberty to call the attention of Bro. E. R. Pinney to the letter of Bro. Carver, published in the Expositor, for July 15, in which Bro. C. recommends charity in controversy.

I was sorry to see in Bro. P.'s last article, in reply to Bro. Cook in that Hard Argument, the hard charges laid to Bro. Cook of dodging a question, and suppressing scripture statements, because it would spoil his arguments, which any one doing knowingly, as Bro. P. seems to indicate Bro. C. did, would be unworthy our Christian regard.

I cannot think that Bro. P. designed to set Bro. C. in such an unenviable light, and trust that upon a review of those charges, he will withdraw them. We should always remember the injunction, "Be courteous."

I should have said nothing in relation to this matter, but for the fact that Bro. C. has publicly said that he should publish no more in reply to Bro. P. in this controversy. M.

[NOTE.—We publish this note, not because there is trial between Bro. Cook and Pinney, for we presume there is none, but because there has been to some an undue severity on both sides of the question, and this and Bro. Carver's kind suggestion, may not only lead Bro. C. and P., but also other writers, to be specially guarded on these very sensitive points. Instead of using hard words, they should be kind, and their evidences weighty and their arguments conclusive.—EDITOR.]

A Plain Prophecy.

"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." Jer. xxiii. 5, 6.

1. The name of this predicted King is distinctly given, viz: "The Lord our Righteousness."
2. He is to reign, and "execute judgment and justice in the earth."
3. As positively as he is to reign, so positively, "In his days [Mark, in the days of his reign,] Judah shall be saved, and Israel shall dwell safely."
4. This King is to reign on David's throne. All who claim that this reign is in the future, are compelled to admit a chance for Israel and Judah in the future age. W. SHIELDON. Rochester, N. Y.

Prophetic Chart.

The following from the Bible Examiner, is so near our own sentiments, that we think we cannot do better than copy it. We have not had time to examine the chart critically, but from what we have seen of it, we can endorse the Examiner's remarks, though we would say there are some ideas brought out which seem peculiar. These, however, are exceptions. It can be obtained of Elder J. B. Cook, or at the office of this paper. Price \$7.00, including the guide.

A Prophetic Stream of Time; or, an outline of God's dealings with Man from the creation to the end of all things. By Sir Edward Denny, Bart.

This is a beautiful chart five feet long and over two wide, opening with a luminous representation of an indefinite period before creation, inscribed "God is Love;" and including the Hebrew word "ELOHIM." Below this, in the same luminous representation, is a small ball, representing, it seems, "God's Purpose" of Creation, then follows a picture of the globe, from which commences the "STREAM OF TIME," a representation by a perpendicular column, about one inch and a half wide, extending the whole length of the chart, from the Creation to

the Millennial age, which is represented by another luminous scene, followed by the "little season," of the losing of Satan, and then winds up with the new heaven and new earth.

On the Stream of Time is represented the principal events recorded in the Scripture in the past, and the subjects of prophecy in the future. By a *side stream*, issuing out of the main stream, is represented the call of Abraham. This side stream flows parallel with the main one, down to the crucifixion of Christ, where it terminates. The fortune of the posterity of Abraham, Isaac, and Jacob, is represented at various periods, down to the crucifixion, by marks running through this side stream, and into and out of the main one. The time of the establishment of the *kingly* government of Israel, is marked in the side stream by a *crown*; the passing away of that kingly power is marked by the transfer of the crown to the main stream, and Babylon appears at that point. "The present interval," from the Cross to the Millennial age, is marked by a luminous eye, representing the Church of God on earth, looking down to another luminous representation in the Millennial age, of the Church glorified. The work is accompanied with a "Companion to the Chart," and a miniature chart, serving as a Key to a full understanding of the whole. Though we may not agree with its author in some particulars, yet the Chart and Companion are exceedingly interesting to such as have a taste for study by such helps.

CORRESPONDENCE.

FROM BRO. A. N. SEYMOUR.

BRO. MARSH.—The first verse of the following I selected from a Universalist book. It being so expressive of Immortal-soulism and going to heaven at death, I thought I would make some addition; or carry out the idea a little further, and so send it to you for publication. What useless things the coming of Christ and the resurrection are, provided the following idea be true:

"We all must die and fade away,
But mind shall triumph o'er decay;
Then break the cage, the bird will fly,
And find a brighter cage on high."

This earthly cage is full of pain;
The heavenly cage is not the same;
Soon as the earthly cage is left,
The heavenly cage secures our rest.

O, precious hope—I long to die,
And claim the cage above the sky;
And in that cage forever reign,
Where all mankind will do the same.

This earthly cage I no more need;
So let it rot among the seeds.
Farewell, then, old shell of earth,
I now have one of heavenly birth.

A. N. SEYMOUR.

Hillsdale, Mich.

FROM BRO. L. LYON.

BRO. MARSH.—The times are truly perilous and ominous; coming events are casting their shadows before them. The spirits of demons are doing the work assigned them by the Scriptures. The great mass of the people are more ready to believe the contradictory and irrational announcements of these lying spirits, than the harmonious and rational word of God's truth, because more in accordance with their perverted notions of that truth. I am inclined to think that the influence of these spirits must be more widely and extensively seen and felt before the Lord comes, if it is the strong delusion that Paul speaks of, and that it is, I feel quite certain.

The error that the soul cannot die, stands as a foundation upon which almost all the errors of the anti-christian churches are built. Hence this delusion attacks them at a point where they are not fortified, and they readily give way, and are engulfed deeper in the meshes of the heathen fable. And the vale of futurity is thus penetrated in a more congenial view to them than the way God has revealed it. They are led to deny the Divine character of the Redeemer, the au-

thenticity of the Scriptures, and thus the anti-christian character of the world is developed and prepared for the brightness of His coming.

A certain one of these demons has given to the world a pamphlet written in a house built for them in Athens Co., in this State, in which he professes to have lived 7,000 years before Adam, and styling himself servant and scholar of God. He has given a painting of the spirit land, which captivates the deluded ones, and is more in accordance with the vague notions of the orthodox heaven than is the true picture which God has revealed in his Word. O, how thankful am I, that in the midst of the thick darkness and mist of error, the true light shined, and that it ever illuminated my pathway! May the Lord enable us, dear brother, to walk in the light, and finally to shine forth as the sun in the Kingdom.

As ever, yours,

L. LYON.

Marysville, Ohio, July 23, 1854.

FROM BRO. J. C. BYWATER.

BRO. MARSH.—I have just closed a series of meetings at Clermont, Marion Co., Ind., in the vicinity of Bro. J. Hornaday. I preached seven sermons in what is called the Old Union Church, to very attentive hearers, and considering the season, the attendance was good.

I preached two sermons on the Kingdom of God, showing that it will be, where it will be located, its literality, its essential elements, viz., a king, throne, territory, subjects, and laws; the relation we now sustain to it, namely, heirs, and by what means it will be established. I preached one sermon on the nature of man, showing what he was, what he is, and what he may and will be. Next I showed the relation of the advent of Jesus, to the consummation of God's plan in man's redemption. I gave them two sermons on the time of the advent; and lastly, (to the people there) the elemental principles of the doctrines of Christ, or the Christian faith.

I enjoyed much liberty in preaching the Word, and found an intelligent, studious, persevering, and self-denying band of brethren, who most of them started some years ago, under what is called here, the "Reformation," (known in New York as "Disciples," with the Bible, and that only, as a rule of faith and practice, which they mean by grace to maintain, and for which they, or some of them, have been rejected by their former brethren.

Union, it will be remembered, is the place where Bro. Field and Connelly held their discussion in 1852, which has done much to establish the truth in that region. The opposing party have mostly gone to other places and left the house to our brethren. I baptized five here.

From Union I went to North Liberty, where I preached five discourses; three in a school house, and on Sunday in a grove near by, to quite a large concourse of people. At this place a number of the brethren were excluded for what they (the Reformers, so called,) styled heresy; but truth is destined to triumph there, despite all opposition. Quite a number of the opposing party came out to hear me. Our brethren here are building a chapel, which is expected to be done about the middle of September.

I came to Jeffersonville on Tuesday last, and shall remain over Lord's day, preaching every evening. I have heard of the brethren here, and now am happy to find myself with them. I am stopping with Bro. Field, and find him to be just what grace has made him, a Christian and philanthropist; and Bro. Proctor is of like character. Bro. Proctor is at present afflicted with chills and fever, which is quite prevalent here. The church here are firm in the truth, and trying to live, but it is as much as any of us can do now, to keep the breath of life in us, with all the efforts we can make! O that we may be kept by the power of God through faith unto salvation!

J. C. BYWATER.

Jeffersonville, Ind., Aug. 16, 1854.

Be benevolent, but not prodigal; busy all bickering in the bosom of forgetfulness.

FOREIGN NEWS.

News is now daily expected of a grand attack by land and sea, on the great Russian fortress in the Crimea.

The Russians are in full retreat into Moldavia, and some troops have even re-crossed the Pruth, which river, as you are aware, is the boundary between Russia and the Turkish territory. Omer Pacha was only awaiting re-enforcements, to take up his headquarters at Bucharest.

We have more announcements of the taking of the Aland Islands and capture of Bomarsund. No details have yet reached London.

Austria has not yet ordered her troops to enter Wallachia.

The Danish Government have ordered their envoy to the Germanic Diet at Frankfort to give his adhesion for Denmark to the Austro-Prussian treaty of the 20th of April. This adhesion is regarded not as given with a view to assist the Western Powers, but rather to support German interests. In fact, by this adhesion, supposing Germany went against the Western Powers, Denmark would have to go with Germany also.

Madrid is tranquil. The new ministry is popular. The barricades have been removed.

In the Baltic the news is discouraging. People are dissatisfied that now the French troops are there, nothing important is accomplished or accomplishing—they do not see the necessity of wasting strength on the Aland Isles. For the first time the whisper is heard that Sir Charles Napier is not the man for the occasion. Corry, one of the Baltic admirals, has retired from active service. This looks ominous.

INFERNAL MACHINES IN THE BALTIC.—There can, we think, be little doubt about the existence of sunken explosive machines in the Baltic. The "Driver" lately had a narrow escape. While the fleets were at anchor off Cronstadt, a small Russian steamer came out, to which the Driver gave chase. The object of the Russian was evidently to draw the Driver among the infernal machines which are laid down at the entrance of the channel. These destructive machines are formed of large copper cases, each containing 700 lbs. of powder. They are submerged about thirteen feet, and any vessel striking them would, it is supposed, cause their instant explosion, to the destruction of the vessel touching them. The Driver, it is conjectured, passed harmlessly between two of them.—*United Service Gazette*.

The Russians are retreating from the Danube, and the Turks are following them. Whether the projected attack on the Crimea, or the fear of Austria entering the Principalities, induces this retreat, no one can yet devise. Gortschakoff, before evacuating Bucharest, informed the authorities that his movements were prompted by statagetic motives, and that he should soon return. The latter might be honest, but he would hardly have spoken thus if his retreat had not been voluntary. His thanking the Boyards of Wallachia for their kindness and assistance to the Russian army does not look as if the Russians were hated by the Wallachians as intensely as has been represented.

The *Moniteur*, in fact, this morning formally announces the Russian retreat *en masse* upon the Sereth, confirmed, it states, by official despatches from Bucharest of the 28th and 29th of July. Bucharest, it presumes, must have been evacuated by the 31st, and taken possession of by the Turks.

The meaning of all this—as it has no relation to any new defeats experienced by the Russian generals—is generally supposed to be a desire on the part of the Czar to avoid, if possible, an official rupture with, or positive declaration of war from, Austria. The efforts made at Vienna by Russian diplomatists seem to confirm this view, and the evacuation of the Principalities may be thought a means of modifying the policy of Austria, so that the relations of the two empires be maintained on purely diplomatic grounds.

It is worthy of remark, now that the state of things seems to be progressing towards the ful-

filment of the views recorded in an admirable article in the *N. Y. Herald* of the 19th of July. In that, it is observed "that the occupation of the Principalities by Austria, will be rather favorable than otherwise to Russian interests, and its practical effect be to defeat the intention of the Allied Powers, of extorting material guarantees from the Czar. Austria having obtained all that she personally desires in the clearance of the Danube, will take care that her further action does not materially interfere with, or injure her late ally and benefactor," &c., &c.

The truth is, as every one is observing, this movement of the Czar's extricates Austria from an entanglement. By her treaty with the Porte, that Power engages, if necessary, to employ force in order to obtain possession of the Principalities. She may now take possession. The Danube is cleared, and Austria, to quote the *Herald*, "is in a position to impose her own views on the belligerent Powers," and the language the semi-official *Pays* uses on the subject, is not without significance. "We are not," writes that journal, "in any respect partisans of war, and if Austria interposes, as an impassable barrier between Russia and Turkey, insures the free navigation of the Danube, and guarantees peace on conditions which are admissible, it cannot be denied that such a result would be most important."

At St. Petersburg, however, we hear of two battalions of skating infantry, who are to operate in the winter on the ice, against the islands occupied or to be occupied by the Anglo-French forces. The greatest anxiety is experienced about Bomarsund, which is reported to have been taken with great loss on both sides.

RELIGIOUS SERVICE IN CHINA.—The service in the Chinese temples consists of a low, monotonous and rapid chant, the priests kneeling, one behind the other—one of the front priests keeping time by striking a tom-tom to every syllable, varied by another priest, every now and then striking a silver gong. At intervals, a young priest, whose position was always alone, stalked up to the altar, bowed, and then went back again. The dress of the priests is of pale yellow and brown silk stuff. His head and face are close shaved. They are a despised class, being generally foundlings. Any parent thinking his son sickly, and not likely to be of much use to him, may deposit him in a temple, when he is considered dedicated. Up to the age of twenty-one a man may enter the priesthood and he can never leave it.

THE BIBLE MAKES THE DIFFERENCE.—Does anybody doubt the cause of difference in different countries? It cannot arise from soil, climate, or more natural gifts and endowments. The more carefully the subject is examined, the more clearly will it appear that these important contrasts mainly arise from the simple statement that "everybody can manage their own business best, and ought to do it." And also that, practically, the Word of God has the effect of fitting man for these duties—self-government—more than anything else we know of. Whether this effect is produced by the knowledge communicated or the faith inspired is not so material here, as is the fact that all the world over, we find the wealth of any people to be pretty near the same proportion as the extent to which the Bible is practically believed and understood among them; and life, property, and institutions are always safe there. The more knowledge a man has, the better he can manage his own affairs, of course; but an ignorant man will often act better for himself than a wise and intentioned government can do; certainly better than a bad and corrupt one can.

St. Peter's Church, Rome, will accommodate 54,000 persons; Milan Cathedral, 37,000; St. Paul's, Rome, 32,000; St. Paul's, London, 25,000; St. Petronia, Bologna, 24,000; St. Sophia's Constantinople, 25,000; the Florence Cathedral, 24,000; Notre Dame, 21,000.

Riches profit not in the day of wrath.

EXPOSITOR AND ADVOCATE.

"SEARCH THE SCRIPTURES."—JESUS.
ROCHESTER, SATURDAY, AUGUST 26, 1894.

To Agents and Correspondents.

1. All communications for the *Expositor* should be written in a plain, legible hand; and, before sent, carefully revised and corrected.
2. Business notes and communications if on the same sheet, should be written so that they can be taken apart, without dividing the communication. If necessary, a separate slip may be enclosed in the same envelope.
3. When you send names of new subscribers, let them be marked as such.
4. Be careful to write all names of persons and places plainly and distinctly.
5. In all cases, give the name of the post office, county and state. When a town or village is called by one name, and the post office by another, be sure to give the name of the post office.
6. When the direction of a paper is to be changed, do not forget to name the office to which it has been changed. Unless this be done, it is out of our power to make the change.
7. When subscribers remove, let us know immediately; otherwise, their papers will continue to be sent, and to their charge, until such notice is given.
8. When subscribers wish to discontinue, let them remember that all arrearages must first be paid.

THE CONFERENCE.

DR. THOMAS' LECTURES.

The leading topics of these lectures are of the highest interest. If the positions taken are true, then they should be made known as wide as possible. But if they are based on assumed or mistaken premises, then the household should be informed and guarded against them. Having heard and read with care, I am compelled, by all evidence, to say that there are essential errors in Dr. T.'s theory, relative to Russia, &c.,—errors as to fact, logic, and Scripture statement; and therefore it is by me rejected. But I wish with all good feeling, and yet with all fidelity, to give my reasons. By thus laying myself open to correction, if practicable, by giving the essential prophecies and facts which Dr. T. omits, and whose place he attempts to supply by others inappropriately, I hope to be regarded in part as a friend to the truth he labors to establish—a friend to the household of faith—a friend to Jesus Christ our Lord. But no apology should be needed for an effort to correct great mistakes, and to diffuse the light of truth. If the mistaken premises are at all what they actually are to my mind, then some one should expose them. I am thankful that I have heard and read the lecturer's "strong reasons," because it has opened these grand subjects more perfectly to my own mind, and enabled me to speak more distinctly.

THE ARGUMENT, at length, cannot be repeated. A mere synopsis may be all that can be given—Hence it is to be hoped that the reader and Dr. T. will not make me responsible for inferences which they draw for me; but accept the leading points if true; or present the opposite, if the opposite does exist. The truth is our only aim, and all I ask is Christian candor, and forbearance. This we have all shown towards Dr. T., in reading and hearing repeatedly his strongest proof.

The points should appear together. 1st. It is a fact that there are three forms of expression used by Paul in 2 Thess. ii. 1-8, which may teach a three-fold gradation in evil:

- a "The mystery of iniquity," then existing.
- b "The apostasy," as afterward fulfilled in the Papacy, &c.
- c "The man of sin—the son of perdition," &c., who may lead the wicked hosts against the "King of kings."

2nd. That while the prophecy is so constructed as to allow or require the 1260 days to symbolize 1260 years, yet it may also apply to the period of the agency of the personal anti-christ, ("The lawless one—that wicked," "whom the Lord will destroy.")

It is on the principle that Nathan's oracle to David did embrace both Solomon and Messiah. The same oracles did embody both advents, till events made a separation.

3d. The thirty years of the Papal confederacy, derived from the "one hour," Rev. xvii, seems utterly without foundation. It makes the fraction of greater value than the whole number! A day, by the Dr.'s own rule, and which we all hold, represents only a year; therefore one hour, the fraction of a day, can not be 30 times as much as the whole day! It is emphatically so; because the proportion and relation of terms is taught in symbolic prophecy, in this very book, chap. ix. "an hour, and a day, and a month, and a year." Here is God's rule of proportion! It is then a great mistake or a great wrong to confound "one hour" with the month, or the day, with a time of 360 years. On this principle why not confound all distinction in language? Why not add to, or take from, the "words of this prophecy," as fancy dictates.

How much better however to allow the literal import to the language of both event and time—"The man of sin," and the period of "the short space," of his acting against the Lord. But these points do not stand alone. Others resemble them as to the character of both premises and conclusion, or else I do greatly err.

4th. THE COMING of Christ we have all held to be the same as his appearing the second time. In contrast, Dr. T. applied the coming, Matt. xxiv. 30, and parallel prophecy, to the destruction of Jerusalem! But the [parousia] appearing, he applies, with adventists generally, to a future coming—the second time.

NOTE.—The first word for coming, though varied in form, is used in the following texts, which reveal the Lord's coming: Matt. xvi. 27, 28; xxv. 31; xxvi. 64; Mark xiii. 26; Luke xxi. 27; John iv. 3; Acts i. 11; ii. 20; Jude 14; Rev. i. 7, &c. &c. The advent is surely in these.

This coming is in the clouds of heaven. This coming is in the glory of the Father, and with the holy angels! Nay, this is the COMING, to which the Lord's Supper points, which Dr. Thomas and we too, if practicable, would observe every Lord's day. "As oft as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."—1 Cor. xi. 26.

But if this coming transpired at Jerusalem's destruction, then the Lord's Supper was then and thereby superceded!

Therefore the argument or assertion can not be true, without destroying so much of Dr. T.'s and all Christian worship.

Again. The position overlooks another essential FACT. Parousia is used James v. 7, 8, which Dr. T. applied to Jerusalem! Nay, the word coming, [erhōmāi, in its inflections,] is used interchangeably with parousia. See this one prophecy of Christ, Matt. xxiv. and xxv. "What is the sign of thy coming?"—parousia, appearing? Matt. xxiv. 3. "As the lightning cometh from the east, so shall the coming—parousia—of the Son of Man be." v. 27. "When the Son shall come—erhōmāi—in his glory, then shall he sit upon the throne of his glory."—Matt. xxv. 31. "Then at thy erhōmāi—coming—I might have received mine own with usury."—Matt. xxv. 27. "Thy shall see the Son of Man coming—erhōmāi—in the clouds of heaven." Thus, in the same prophecy of the same event, written by direction of the same Divine unerring wisdom, these terms are used interchangeably! Hence the argument which fulfils one term at Jerusalem's fall, must fulfil them both there! This would subvert Christian worship, or the Lord's Supper, with a strong hand. By consequence, we are compelled to the conclusion that the coming is one coming, and that the separation of the coming by an interval of 1800 years, as if taught by these interchangeable terms, is a mere speculation, and full of danger.

5th. The heavens and the earth, in prophecy generally, and in 2 Pet. iii., especially, were applied by the same lecturer, as symbolic of the rulers and the ruled, the government and the governed. This was argued from Isa. xliii., where the fall of Babylon is foretold, chap. xxxiv. and lxviii., were quoted. "The heavens and the earth shall pass away with a great noise," 2 Pet. iii., was fulfilled in the passing away of the Jewish constitution, with a great tumult of war.

The leading assertion based on these Scriptures was that the apostle had no other Scriptures, and therefore must have used the phrase heaven, &c., or heaven and earth, in a symbolic sense. To all this, these absolute objections exist:

I. The phrases Heaven, Heaven and earth, etc., are used by Peter, and in his inspired history. It occurs twenty times before we reach this chapter! The context seems in most palpable contrariety to the above assertion of the lecturer. In the first chapter of this very epistle, it occurs in narrating the prophetic advent vision of the Holy Mount, 2 Pet. i. 18. "This voice which came from heaven we heard—the prophetic sheet came from the same heaven. Did these glorious voices—these living oracles come from Rome—the political heaven in Peter's day! No, no!

II. The apostle was a prayerful man. He prayed habitually, and if he obeyed his Lord, he prayed after this manner: "Our Father who art in heaven, hallowed be thy name; Thy kingdom come, thy will be done in earth as it is done in heaven."—Matt. vi. 9, 10.

This prayer surely uses terms in their proper, apostolic sense. If now the lecturer's assertion be true, that Peter must have used the phrase symbolically, then he prayed that the will of God might be done by the people, as it was done by the idolatrous governments! by the ruled as by the rulers.

But no! The prayer is supplicatory prophecy. It covers the same ground with the prophecy; and we do know.

III. That the sun, the moon, the atmosphere, often act in concert with the terribly destructive forces on the earth to afflict man; and that the Restitution does comprehend the whole physical constitution of things, as it exists now in connection with fallen man. The prayer and the prophecy are precisely right as they stand, without the idea of a symbol. The doctor's interpretation reduces the views of faith, the visions of prophecy, and the prayers of the church to an extremely narrow point!

IV. The symbolic sense assumed from Isa. xliii. is as I read, denied, by the context, (read on, as the fourteenth chapter is connected to its consummation. When Israel rises over her oppressors, and the Assyrian falls.)—also by the lecturer's own teaching touching Babylon's and the Assyrian's final and future overthrow! and by the general range of the associated prophecies. Isa. x., xi., xii. The prophecy, chap. xliii. has the same scope, and hence the asserted symbolic sense is found wanting.

THE PROOF. "And Babylon shall be as when God overthrew Sodom—her time is near to come—for the Lord will have mercy on Jacob—and they shall take their captives whose captives they were; and they shall rule over their oppressors, [yet future]. And it shall come to pass in that day that the Lord shall give the [Israel] rest from their sorrow and from thy fear, &c." "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass—that I will break the Assyrian in my land; and thus upon my mountains tread him under foot.—Then shall his yoke depart, and his burden from off thy shoulders. This is the purpose that is purposed upon the whole earth, and this is the hand that is stretched out upon all the nations." Isa. xliii. 19, to xiv. 1-3, and on verses 24 and 27.—This prophecy did indeed embrace the then existing Assyrian and Babylon with the Medes, but it also stretches on to the close of Israel's captivity. Then with a vengeance, God will break the Assyrian!

THIS DIVINE testimony is affirmed by the lecturer; see "Anatolia," pp. 15, 19, 48, &c. "Babylon, the kingdom of Babylon, Assyria, and the Assyrian," are his own chosen phrases to designate the present and prospective Gentile power, that shall be judged at the coming of the Ancient of days, &c. Dan. vii. The Dr. says plainly, "And this [Jesus] shall be the peace (of Israel) when the Assyrian, (the King of the North, or Gog,) shall come into our land; p. 15, and last. This is no more comprehensive, however, than the prophecy of Isa. xliii. and xiv. which covers the same field of vision, and the same subjects. He agrees here with the prophet; but he also confounds his own assertion that Isa. xliii. and the shaking of the heavens occurred at the Medes' conquest of old Babylon, about 2400 years ago! The prophecy reaches, by his own showing, into the future. Amen.

THE ASSOCIATED visions of this prophecy have precisely the same range of Gentile oppression, Jewish dispersion, and final deliverance at the judgment! Isa. x. reveals Sennacherib, the Assyrian, personally; but the reach of thought extends [as Dr. T. elsewhere admits.] to the final fall of the Assyrian, [the King of the North, or Gog.] Then in both visions of chapter eleventh, we are carried forward over the same field of our world's history, as in chapters xliii. & xiv. "He shall smite the earth with the rod of his mouth, and slay the wicked."—Then God will shake the heavens and the earth, Isa. xliii., Hag. ii., Luke xxi., Matt. xxiv., Heb. xii., &c. Surely, the lecturer does greatly err. As God is God, so the heavens and the earth, in all this wide range of prophecy, are not something else!

However, the Dr.'s view is not necessary; it is against the natural import of the terms, and even a part of his own teaching; therefore it is error. The physical restitution of the world is as essential as is the restitution of a godly government, or the resurrection of the dead. But the theory here opposed, seems adapted to aid the scepticism now almost universal. It can not but promote scepticism to reduce the loftiest and most comprehensive range of prophecy to a mere point. If the leading terms mean but very little in inspired foregoing history, then the septic says, "That is the opinion I always had of the prophecies!" But the error involved has been shown by four distinct, and, we trust, unanswerable arguments. 1st. By the context. 2d. By the acknowledged reach of all the associated visions. 3d. By the admission of the lecturer, who continues the Assyrian on to the close of Gentile power, and 4th. By the fact that a change in the supreme government among men, does not meet the existing

emergency. We need a restitution of all things, spoken by the prophets. We need new heavens and a new earth. "Behold," saith the Lord, "I make all things new!" Heavens and earth, must needs then, in all the leading texts, mean heavens and earth, and not something infinitely smaller! "Russia Triumphant and Europe Chained." In this, the lecturer's grand theme, there is, I respectfully submit, the same omissions of some essential facts in the argument, the same assumption of premises. This is written with regret—regret, I mean, for the occasion which has called it forth; but as the occasion has been created, as he requested me, and I promised compliance, that I would present objections. I do so without the least misgiving. It is done for the truth's sake, and for his sake that of the general reader.

The subject, however, is great, and my space is small, hence the grand points must suffice. I. The succession of Gentile powers, stretching on to the judgment, Dan. ii., vii., is numbered four. Babylon, in conquering Judah and his land, was the first, Persia the second, Greece the third, and Rome the fourth. This fourth goes on to its revealed destiny at the judgment. No fifth Gentile kingdom is known to the prophecy or this purpose of God.

II. As Babylon, the first kingdom fulfilled its career of conquest and oppression, till the time of Cyrus, its conqueror—so the modern Babylon, Rome the fourth kingdom, will hold the scepter of supreme power in this line of succession, till the Stone power smites it to desolation, till the ancient of days sits in judgment for its final destruction—as when God overthrew Sodom. Thus it is written, and thus it must be.

III. Rome, [not Russia,] is stained with blood—the blood of Judah and Jerusalem—the blood of the martyrs of Jesus; and Rome alone is responsible at the judgment.

IV. The city of seven hills, Rome itself, is the harlot's habitation of devils, and that is the local center of retributive judgment. Every one, it seems, should know that it is not Russia.

V. Russia had no history for ages after the first advent—for ages after Rome destroyed Jerusalem, and had stained its national escutcheon all over with the blood of the martyrs of Jesus. Russia was extended to the Baltic; St. Petersburg was built, and the nation took its place in the series of European nations, under Peter the Great, about 150 years ago.

VI. Russia lies out of the field of this line of kingdoms, Dan. vii. The Roman Empire had its bounds, and Russia is distinct from Rome in its history and revealed destiny. It is marvelous, that a thoughtful mind can blend them against such notorious facts—the facts that fill so many ages.

VII. Should Russia come in this line of the four kingdoms over Palestine and the people of God, so as to sway the scepter of sovereignty, it would be a fifth kingdom, and so falsify the prophecy. Nay, it would occupy the place of the Ancient of days, in conquering the fourth. And above all, it would absorb, like some big boa constrictor, the 4th beast and Harlot of Rome, and then the avenging of God's saints in judgment would fall on Russia!—On the wrong subject!

VIII. The Russian power does fill a place in prophecy. Her destiny is revealed—destruction on the mountains of Israel. Take an illustration.—Canaan lay north and yet bordered on Egypt—Canaan, as occupied by Israel, reached to the river of Egypt.

Mark! Egypt oppressed Israel, her cup became full, and God judged that nation, without touching the kings of Canaan. But when the kings of Canaan came to collide with God's purpose, then they were destroyed by hail and a fiery tempest from heaven.

So now: The fourth Roman bloody beast and harlot, go on to the judgment of Almighty God!—Then, in the resettlement of Canaan by Judah, Russia will resist. However, so far from absorbing the fourth beast, she only invades the land after it is "brought back from the sword." The Dr. places this before the land is brought back. But I count seven times that God has said this. As I read, the two are irreconcilable.

The first move of the Gog power is ineffectual.—God turns him back. Then, when he comes to interfere with God's Israel, as did the kings of Canaan in the time of Joshua, then God will judge that power. He will rain upon him and his hosts, hailstones, fire and brimstone—so like the tempest on the kings of Canaan. Surely, the subject is plain.

In this Bible view of Egypt and Rome, each bears its own judgment. Then Gog and his confederates will oppose God's will concerning Israel, and be destroyed. Here is no confusion. Rome, modern Babylon, is destroyed by Divine judgment, as when

God overthrew Sodom! Rome will go down, like a great millstone cast into the sea! This will be God's doings, not Russia's; and it is marvelous in our eyes, that any mortal can overlook direct Divine intervention, to inflict the oft told vengeance on Rome, while he insists so much more on the one judgment of Gog.

But I forbear for the present. There is no good argument against God. There is no known reason for counting *five*, as does the lecturer, when God's count is *four*!

J. B. Cook.

Rochester, N. Y.

REMARKS ON THE ABOVE.

Bro. Cook justly remarks, "that Nathan's oracle to David did embrace both Solomon and Messiah," and we fully agree with him that there are many other *two-fold prophecies* in the Bible, but if we do not misjudge, he is mistaken relative to the strict principles by which such prophecies should be expounded. We think it is invariably the case, that the *limited literal fulfillment* stands first, and then the more *enlarged event* represented by that fact, stands last in the order of the accomplishment of the prediction; or, in other words, the *type* must precede the *antitype*!! Now if the 1260 and 1290 days, &c., stand for so many literal days, and the same number of years also, then as the years cannot symbolize the days, and as the days do represent the years, then of course the days must necessarily stand first in the fulfillment of the respective prophecies where they occur. Hence it is a mistake to suppose these prophecies are to be fulfilled in literal days in the future, inasmuch as they have been fulfilled in the full term of years in the past. We see no evidence that they belong to the class of prophecies which are *two-fold* in their character.

As regards the personal advent of Christ there is a perfect agreement between Bro. Cook and Thomas. The only point on which they differ is in the application of certain passages of Scripture which speak of the "coming" of the Lord. The same is true in regard to the phrase "heavens and earth." If we understand the sentiments of each, they agree that these terms are sometimes *literally* and sometimes *symbolically or figuratively* used. The disagreement seems to be only in reference to *how* these renderings should be applied in certain passages of Scripture; hence the controversy on these two points is simply about the application of certain words and not about any real difference in sentiment.

Touching what Bro. Cook has said about the Fourth or Roman kingdom, and Gog, the King of the North, or Russia, we will let Bro. Thomas speak in his own defence, through the following extracts which we copy from his late valuable work, "Anatolia," &c., to which Bro. Cook alludes and objects, simply remarking that all we have heard from Bro. Thomas on the subjects spoken of agree with the extracts given. After reading Bro. C.'s strictures, and the quotation from Bro. T.'s work, we will leave others to judge which of the writers is "triumphant," and has "chained" the other—not with mere assertions, but with plain prophetic scriptures and undeniable corresponding historic facts.—Ed.

THE KING OF THE NORTH.

The eighth, ninth, and eleventh chapters of Daniel are principally a symbolical and descriptive prophecy concerning three of the five horns of the Grecian Goat in their relation to one another so far as their acts and policy affect the fortunes of Judah and the Holy Land. These three horns are the southern or Egyptian Horn, the northern or Greco-Assyrian Horn, and its adjunct, the Little Horn, which arose out of it, and will ere long subside into it, the power it represents being absorbed into it by forcible incorporation.

The Greco-Assyrian Horn Power, as we have already seen, was its origin the Kingdom of Babylon incorporated with the Alexandrian Empire, afterwards acquired by the Seleucids, and by this dynasty surrendered to the Romans about 75 years before Christ. Till A. D. 324, Rome was exclusively the throne of the Greco-Assyrian Kingdom of Babylon; but from that date until the fall of the Western Empire about A. D. 476, the Power was enthroned in Rome and Constantinople, the former city being the place of the Senate and of the junior emperor, while the latter was the palatial residence of the chief. On the re-conquest of Italy from the Goths in the reign of Justinian, Rome was reduced to the rank of the second city of the Greco-Assyrian, or Constantinopolitan, dominion; but still retained her ecclesiastical pre-eminence, being the throne of the Chief Pontiff of the Kingdom of Babylon.

On the revival of the Latin empire of the West under Charlemagne, the separation between the East

and West became complete. The Constantinopolitan continued the Greco-Assyrian Dragon Power, but deprived of its jurisdiction and authority over the West. This surrender of dominion to the New Confederacy of the West is apocalyptically represented in the saying, "And the Dragon gave him his power, and his throne, and great authority;" (Rev. xiii. 2); but what he retained was Greek and Assyrian.

This blending of the Romano-Greek power with the Assyrian is the reason why the Little Horn of the Goat is represented as coming out of one of its four horns. They occupy one and the same territory; that is, where the Seleucid dynasty once ruled, the Little Horn's dynasties afterwards ruled; and where the Little Horn's present dynasty now rules, a Russian dynasty from the north will be established; so that when this form of things obtains, the northern horn and the Little Horn will be blended into one power, still Constantinopolitan, but with a Russian instead of an Ottoman for its chief.

But before this can be accomplished these words to Daniel must be fulfilled: "And the King of the North shall rush on like a tempest against him with chariots and horsemen, and with many ships; and he shall enter into countries and overwhelm and pass over." This plainly intimates war between the two horns in the time of the end; and such a war too that will sweep all before the King of the North. He will rush on against him both by land and sea, his forces being distinguished by their numerical strength in "chariots," or artillery, cavalry, and ships. The result of this tornado will be a successful one, for he will "overwhelm and pass over."

While I write this, war is not only declared between the two horns, but the northern one has advanced against the Little Horn Dynasty. At present the forces of the King of the North occupy the Danubian Principalities, and positions between the Black Sea and the Caspian. The attack, however, answering to the words of the prophecy has not yet commenced, the affair at Sinope being a mere forerunner by way of illustration of what is yet to come. All the world is prophesying the overthrow of the King of the North, and the impossibility of his doing anything with his ships against the combined fleets of the Little Horn's allies! It is probable that if the hostile fleets were to come into collision the Russian fleet would be swallowed up; but the Czar is not likely to venture upon so hazardous an experiment. He has only to bide his time, and to look out for eventualities. The elements have interposed for Russia in a greater extremity than the present; and we know it is written, "Thou breakest the ships of Tarshish with an east wind." (Ps. xlviii. 7.) In the absence of this, however, complications will doubtless arise in the West, which may divert the attention of the Ottoman's allies from the Euxine. This diversion will be Russia's opportunity; and when seized, the movement of the King of the North will answer to the full force of the prophetic word.

The tempest, then, is gathering. The King of the North is mustering his hosts, and fortifying Sevastopol for the protection of his ships against the Anglo-French fleet until the time arrives to use them with effect. The Turks have assembled their armies, and the French and English are gathering their forces together for a participation in the conflict. But nevertheless, things are not yet ripe. The neutrality of Prussia, Austria, and Germany yet delays the rushing forth of the storm in all its violence. Something must arise to cause these powers to declare themselves on one side or the other. Prussia and Austria fear the Autocrat, and the volcanic elements of their own dominions, and have no love for the ruler of the French. Maritime disasters, revolutionary outbreaks, or Russian appeals to their dynastic interests and fears, will necessitate their abandonment of neutrality in favor of the king of the north. The division of the Kingdom of Babylon into two belligerent sections will then be complete, and Russia will be impregnable. The rush of nations then ensuing will be terrific, and is well described by the prophet, who says, "Hark! a multitude of many peoples making an uproar as the noise of seas! Hark! a tumult among peoples, warring as a tumult of mighty waters; they rage against people like a roar of many waters." Isa. xvii. 12. This is Isaiah's description of things, "when the nations are angry." Rev. xi. 18, and the king of the north rushes on like a tempest against the Little Horn. At present it is only the gathering of the storm, but when fairly begun, who can say with effect, "Peace, be still?"

The king of the north's career for a time will be most successful. Some of the countries he is to enter into and overwhelm are Egypt and the Goady Land. "He shall send forth his hand upon coun-

tries; and the Land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Libyans and Ethiopians shall be at his steps." These are the forty-second and forty-third verses, and explain somewhat the passage in the fortieth, that "He shall enter into the countries, and shall overwhelm and pass over." Then follows the saying in the forty-first verse, "He shall enter also into the goodly land." To do what is foretold of him in regard to Egypt, implies the conquest of Turkey; because not being a maritime power he cannot get at Egypt and Palestine until he first overwhelms the Ottoman.

The last country he will invade will be the Holy Land; whose covenanted limits are from "the entering in to Hamath" to the Nile, for its western frontier; and from thence by the Red Sea to the Persian Gulf for its south line; and from the Gulf along the Euphrates to the mountains of Amanus for its eastern side. He will not be able to occupy the whole country, the south and the south-east of it being held by his antagonists; for it is written in the prophecy, "But these shall escape out of his hand, Edom, and Moab, and the chief of the children of Ammon;" the reason of their escape being because they will then be in the hands of a powerful antagonist.

FUTURE MAGNITUDE OF THE CZAR'S DOMINION.

Daniel does not particularize the extent of the dominion of the King of the North in the eleventh chapter; though indeed he symbolizes it in his second. But what he has omitted in the eleventh, Ezekiel has sufficiently supplied in his prophecy of Gog. By the names of the peoples he mentions in Gog's title, and the description of his army, the reader may learn what nations the Autocrat gathereth and heathen to himself as thick clay in the day of his high exaltation. Hab. ii. 5, 6.

Daniel says of him in general terms, "He shall enter into the countries, and shall overwhelm and pass over"—and "many (razvoth, referring to aret-zoth, countries, understood) shall fall," that is, from weakness, as the word implies—the worn-out condition of the powers facilitating his progress.—Ezekiel tell us that these countries are those of Magog, Gomer, Persia, Ethiopia, Libya, and Togarmah, with their hosts, in addition to Rosh, Meshekh, and Thuvai. He says that the King of the North, or Gog, is to be for *mishmar*, a guard, sentinel, shepherd, or supervisor, over all these. Ezek. xxxviii. 7. It is not to be supposed that he will be the sole emperor, or crowned head. The position marked out for him is that of a King of kings, and a Lord of lords, as was his predecessor, Nebuchadnezzar, the post-Nimrodian founder of the kingdom of Babylon. It is probable that the House of Hapsburg will continue imperial; nay, I would say more than probable. The Autocrat's Supervision of the Kingdom of Babylon is not at all incompatible with the Western Imperiality of Austria. Nicholas in Constantinople, and Francis Joseph in Vienna, or even Rome, with the priority assigned to the former, would only be a resuscitation of an old form of the Kingdom of the Fourth Beast, as when Arcadius and Honorius amicably divided, or rather agreed to sustain the Majesty of the Two-Legged Iron and Brass dominion upon their united shoulders. According to this arrangement there will then exist a Beast with Two Horns like the horns of a Lamb, and speaking as a Dragon, Rev. xiii. 11, exercising all the power now exercised by the thrones, principalities, and powers, in the countries named by Ezekiel, and represented by the Ten Horned symbol.

The Autocrat, then, as chief emperor, will become in the progress of events "Lord of the Ascendant," even the Agog of the East and West; shining forth from his lofty throne as Lucifer, son of the morning, over the nations weakened by the gratification of his insatiable ambition. If he have not yet said it, the time is coming when he will "think an evil thought," (Ezek. xxxviii. 10), and say in his heart, as is revealed of him, "I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the Mount of the Congregation (Zion) in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High." (Isa. xiv. 13, 14.) He who made man, and knows thoroughly the vanity and presumption of the human heart, has spoken thus of the last occupant of the throne of the Kingdom of Babylon. A man of such a soul as this is not upright, and therefore unfit to rule the world for God; for "He that ruleth over men must be just, ruling in the fear of Jehovah." 2 Sam. xxiii. 3. His dominion's duration must therefore of necessity be brief. But while it lasts, he will prove himself to be "a proud man

who enlargeth his desire as the grave, and as death, and cannot be satisfied, but gathereth unto himself all nations, and heathen unto him all peoples, . . . lading himself with thick clay." Hab. ii. 5, 6.

By turning to a map of Europe and Asia, the reader may trace out the territory of the Kingdom of Babylon as it is destined to exist in its last form under the King of the North in his Gogian manifestation. The names of countries furnished by Ezekiel will lead him to a just conception of its general extent. Besides "All the Russias," it will take in Norway, Sweden, Denmark, Holland, Belgium, France, Spain, Portugal, Italy, Switzerland, Germany, Prussia, Austria, Turkey, Persia, Tartary, Greece, the Roman Africa, and Egypt. This will be a dominion of great magnitude, extending from the North Sea to the Wall of China and Afghanistan, and from the Ice-Sea to the Deserts of Africa and Arabia.

NEBUCHADNEZZAR'S IMAGE THE SYMBOL OF THE AUTOCRAT'S DOMINION INCLUSIVE OF FRANCE.

The organization which this vast empire will assume, when fully developed, is represented in the second chapter of Daniel by a Colossus in human form, which as an apparition flitted before the mind of Nebuchadnezzar in a dream. Daniel says that the scene of which it was the subject, was representative of what should be "in the Latter Days."—This being admitted, it follows that what is recorded in that chapter is yet in the future. The scene exhibits a Colossus standing on its feet in unrivalled brightness of glory, and terrible to behold. Standing thus for a time not indicated, another object appears, even a Stone representative of a power not in mortal hands. This Stone-Power smites the Colossus on the Feet, and it falls; after which the Stone proceeds to reduce the broken fragments to dust, which by the violence of the process is carried away so completely that not a vestige of the Colossus remains; and the place left void by the disappearance of the statue becomes the territory of the Stone-power, which by the operation becomes a Mountain-dominion, and fills the whole Image-earth.

This scene has never been exhibited before the eyes of the world, because the constituents of the Colossus have never yet been put together so as to form the Image of the scene. These constituents are represented by the different metallic parts, as the Chaldeo-Assyrian golden head; the Medo-Persian Assyrian silver arms and breast; the Macedo-Assyrian belly of brass; the Greco-Assyrian, and Greco-Egyptian, northern and southern thighs of brass; the Latino-Assyrian and the Greco-Assyrian eastern and western iron legs; and the Ruso-Greek Assyrian and Latino-Assyrian iron and clay feet and toes. Now, while the head, breast and arms, belly, thighs, legs and toes, have all existed, the Feet have not yet been formed; so that it has been hitherto impossible for the Colossal Image to stand erect, as Nebuchadnezzar saw it in his dream. It is, therefore, the mission of the Autocrat to form the feet and set up the image before the world in all its excellent brightness, and terribleness of form; that all men subject to the Kingdom of Babylon may worship the work of its Creator's power.

When it stands upon the Plain of Dura the imperial fabric will rest upon the Russo-Greek and Latin Feet and Toes—two emperors and ten kings on the Roman earth, whatever may be beyond. The form of the Image necessitates the reduction of the present number of European emperors to a peace establishment. There are but two Legs, therefore there can be only two imperial divisions of the dominion in its latter-day, or time-of-the-end manifestation. From mature consideration I am satisfied that Austria and Russia will be the imperial supporters of the united majesty of the Image; for there must be Ten Kingdoms, and if Austria were suppressed, and France remain imperial, the tenth kingdom would be wanting; besides that prophecy has already designated France as a Germanic constituent of the Image, and as "a tenth of the city," or state of Babylon. Rev. xi. 13. From these premises my inference is, that the present Napoleon empire is simply meteoric. Providence has raised it up as the Frog-Power dominion (Rev. xvi. 13) to work out by its policy an antagonist Russo-Austrian policy leading to the manifestation of the Image, preparatory to the overthrow of the Kingdom of Babylon by the Stone-Power, or Kingdom of God. Had the French empire not been resuscitated, events would have flowed in a different channel, and the gathering of the nations to the Armageddon conflict evaded. State documents prove that the policy of Louis Napoleon has been the exciting cause of the Eastern Question; and it will be the cause of still further complications. But beyond a certain limit he cannot go. He has a mission to perform, and

when it is accomplished his work is done. He will not be allowed to settle himself in the throne of a French empire. *The age of conquest*, he says, is gone, never more to return; and this is most complacently re-echoed by the present admirers of Louis Napoleon in England. But, how little do the puppets, through whom Providence works out its purposes, understand the times and tendencies to which they belong! They propose, but the disposition of all things is of God. There is to be no more fighting for conquest or aggrandisement, or selfish advantage between France and England, says Lord Palmerston; but for the liberties of oppressed nations, and to establish the freedom and independence of Europe: and, continues he, "I am confident it will be crowned with success." There may, indeed be no more fighting between France and England, as belligerent principals: but their leaders are all wrong in supposing that "the age of conquest is past for ever;" and that they will succeed in establishing the freedom and independence of Europe. There never has been such an age of conquest as that which is now opening upon the world; and as to the establishment of European freedom and independence, the war they have initiated is the setting in of an overwhelming inundation that will submerge them under one of the most terrible and scorching despotisms that ever wrung the heart of nations. England's ally, in whom she now glories, and by whose aid she proposes to do such great things for Europe, will eventually prove but a broken reed. *The French empire must fall*, and Louis Napoleon give place to a nominee of his "good friend" the Autocrat; for before the end comes the French Monarchy must re-appear; and then, unless Britain can form some alliance beyond the limits of the Kingdom of Babylon, she will have to fight the battle of freedom and independence alone, and at the price of her own existence if she fail. France, as I have said, is Gomerian; and as such must come under the great Cosack Ruler of the Gogian Image; and then, though not as a principal, she will send her conquered and crest-fallen hosts to do battle for the Autocrat against Britain on the mountain's of Israel's land.

It is impossible that Nebuchadnezzar's Image can represent any other imperial confederacy of nations than that under the King of the North in the time of the end. The names given in Ezekiel's list of Gog's army, are representative of the countries known to have existed under the dynastic rule of the gold, the silver, the brass and the iron. Part of Assyria proper already belongs to the King of the North, and pertains to the gold; Persia is to be with him as the silver element; his Grecicism is typified by the brass; and his Gomerians by the iron; while his Magogians, Rosh, Muscovites, and Siberians, with the Tartars of Togarmah's house, are the clay, which he commingles with the iron to form the Feet as the connecting medium between the Legs and Toes. Besides, no two such empires as that of the Image and the Northern Gog could co-exist in the latter days; there would be neither population nor space for them in the Kingdom of Babylon. As then the time and place of their existence are the same, they must, therefore, be one and the same confederate power, the image being symbolical or representative of the Gogian dominion of the King of the North, or Autocrat of Russia.

TO THE FRIENDS OF THE EXPOSITOR.

KIND FRIENDS:—The *Expositor* is the only weekly religious sheet published in the world, of which we have a knowledge, which adopts the literal principles of Biblical exegesis, is pledged to no sectarian party, or abstract doctrine, and proclaims or aims to proclaim to the world the whole truth of the Bible. We would that there were many such expositors of the Word in this day of fables, and that they were all well sustained; but such is not the case, nor do we expect ever will be, and we very much regret that we have occasion to say this of the *Expositor*.

It is actually embarrassed for the want of a more competent support. Do you ask the reason? We briefly answer, it is made up of a variety of causes, some of which we will mention. When we enlarged our sheet, the price added to the previous cost of the paper, was not adequate to the additional expense incurred by the enlargement of the sheet. When Bro. E. R. Pinney dissolved his connection with the business transactions of our office, we purchased his share of all books on hand, and out-standing book accounts, the whole amounting to some hundred

dollars, a large portion of which proved to be a dead loss, as many of the books could not be sold, and many of those who purchased books would not, and some could not, pay their honest debts. Several ministers, and many others, turned against us on account of our sentiments on the Age to come, and the stand we took in the Boston difficulties, and have thus withheld what they honestly owed us.

For a number of years we sent our paper for a price to those who were able to pay for it, and free to the poor. Many of the former class have never paid, and now owe us from one to ten or more dollars each. In consequence of our abandoning the mistakes and errors of our former opinions, and embracing the great and glorious truths of the Gospel relative to the *Age to Come*, a large portion of our Eastern subscribers forsook our paper, and not a few without paying what they owed for it. The publication of the *Advent Watchman* and the *World's Crisis*, has drawn away some of our patrons. The past year our expenses have been greatly increased by the advance of office rent, the increase of printer's wages, and the high prices of all kinds of provisions, and such has been the excitement on the definite time question, and the disbelief for the truth, with many of that class and others, that our books, even on the *life and death* question, and other equally important subjects, meet with very limited sales; hence our chief dependence for some time past, for the entire support of our office and family, has been on our paper, the avails of which might possibly meet all our expenses, provided every subscriber would pay promptly, and no misfortune should befall us.—But we, like others, have our misfortunes; and many of our present subscribers neglect to pay for their paper. Hence, with incessant labor, and the strictest economy on our part, we are not able to meet the current expenses of our office, and pay the debts which we have necessarily contracted during the past few years of sore trial, anxious care, and constant toil in the cause we love.

These are some of the reasons of our embarrassment. And now we kindly inquire of our ever true and faithful friends, what shall be done in the case? Shall the *Expositor* be published under these circumstances? Are you willing that it should be thus embarrassed? No; you love the cause it vindicates too well, to give an affirmative answer. Then, we repeat, what shall be done to remove these difficulties? We will tell you.

Other causes not to be compared in point of goodness with the one in which we are engaged, receive much aid by donations from the benevolent. We refer to the missionary, moral and benevolent enterprises of the day. To a great extent, they are sustained by voluntary contributions, from the penny to thousands of dollars.—

But we do not point to giving as the first duty in the case; there are other duties that should be attended to first.

1. If you are indebted for the *Expositor*, make payment immediately, and at the same time remit the price of the residue of this volume. This would be an act worthy of the precious cause you profess to love, and would all thus manifest their interest in it, they would greatly, if not fully, relieve our pecuniary wants.

2. You can try to obtain subscribers to the *Expositor*, and make a faithful effort to induce delinquents to pay promptly. Traveling ministers, in this way, may render essential aid to the paper, as well as many others who are more local in their calling. Could a few hundred paying subscribers be added to our present number, and would old and new ones be prompt in their payments, the paper could be sustained above embarrassment.

3. If every one of our subscribers would take one of our neat and excellent Harps, and introduce it among their friends and brethren all they can, we should not only be enabled to pay what we now owe for it, but the profits which would arise from the work, after the sale of the first edition, would greatly aid in meeting other expenses of our office. Remember, by giving the Harp a

wide circulation, you not only put into the hands of the humble worshiper, in point of Scriptural doctrine, the purest hymn book in general use, but you will greatly aid in freeing our office from its present difficulties.

Finally, if you wish to give anything to aid us at this time of need, you can do so according as God has prospered you, or you may see it your duty to bestow, and it shall be appropriated to aid in the prosecution of the work of the Lord in which we are engaged. We have no demands in this respect, on any one. We state the case as it is, and leave others to decide what is their individual duty. Some have nobly come to our aid in this way in the past. Their free-will offerings were made at a time of especial need.—The Lord will reward them. If we are still in His service, and it is his will that the *Expositor* shall be continued, he will see that its wants are provided for; or, in other words, his stewards will furnish the means, or stand liable to his displeasure in the day of final reckoning.

We have gone to the fullest extent of our means in serving our brethren. Were we able, we would cheerfully do more, but our resources are exhausted, and we therefore make the pressing wants of the ever-blessed cause known to those who love it, not in word and in tongue, but in deed and in truth. And such is our confidence in the goodness of this cause, and the willingness of its true friends to sustain it, that they will not let it suffer for the want of a few hundred dollars, in these last days of peril, when all earthly treasure will soon be worthless to the heirs of the kingdom of God, which is so soon to come. They will, as they ever have done, nobly rally to our aid. They understand well that all good causes have ever been sustained by a few benevolent persons, while all kinds of error and fanaticism have received the support of the multitude. We know that we are identified with the cause of the Bible. That cause is dearer than life to us. All we are and have is pledged for the support of that cause. We are not disheartened in consequence of the trials we meet, but rejoice that we are counted worthy to bear them. Neither do we plead for aid for our individual wants, any further than is necessary that they should be supplied for the good of the cause in which we are engaged. For it we plead, and we believe our plea will not be in vain. In some or all of the ways we have named, our friends will provide the means we at present want to meet the demands that will soon come against us.

It should be remembered that our present difficulties chiefly arise on account of certain debts which have grown out of the causes above named. A part of these debts must soon be paid. With the kind aid formerly bestowed by our friends, and certain arrangements we were enabled to make relative to our pecuniary matters, so we reduced the demands against us, and got them postponed, as to enable us to get along with our business matters till now. A part of those debts soon fall due, and if we can raise a few hundred dollars, besides what is needed to meet our current expenses, we see not why, with common prosperity, the greatest, if not the entire cause of our embarrassment, would not be removed. It is true that there are other demands against us, which at a more distant day, will fall due, but we hope to be able to meet them, either by the sale of our home, or from what we may save from our business. We shall do the best we can to accomplish the object without an appeal of this nature to our brethren again.

It should also be borne in mind that notwithstanding the combination of causes which operate against the *Expositor*, it is gradually on the increase in its number of subscribers. Hence the reasonable conclusion is that if it can survive the present excitement touching the time of the advent, and be freed from its present pecuniary wants, it will be placed on a more prominent basis than it hitherto has been. If our friends will duly take this matter into consideration, and act as duty may require, we shall have no fear of the result. Our present wants will be supplied. It may be necessary in conclusion to say that the sum we must soon raise, over current expen-

ses, is not far from five hundred dollars which is chiefly wanted to pay for paper on which our sheet has been hitherto printed.

With this undisguised statement, we leave the case to be disposed of by our friends, praying that God may so direct them and us in all our ways, that we may receive the benediction "well done" from our Lord at his appearing.

THE HARP.

An understanding brother, who had obtained one of the Harps, liked it so well that he called on us a few days since, and purchased five more for only three dollars, for the purpose, as he said, of giving them to certain of his friends. We hope others will imitate his example. We also recommend that each of our subscribers obtain a copy of the Harp for themselves, and as many more as they can for their families and friends. Remember that for the small price charged, you get not only the purest collection of hymns in use, but a choice selection of eighty pieces of sacred music besides, which alone is worth more than the price of the Harp. Where an agent has not ordered a supply of the work, we recommend him to do so immediately, or, if there is no agent to act in the case, let several unite in sending for three, five, or more dollars worth of them. In doing so you will obtain them, including the postage, if prepaid, and provided you take ten or more books, below the retail price.

By complying with this request, our subscribers will obtain for themselves and others the best hymn book in use, and besides, enable us to meet the expense of its publication. Therefore we kindly and urgently appeal to our friends to send in their orders for the Harp as soon as possible. Remember that it can be sent by mail any distance under three thousand miles, for only six cents, if postage is prepaid. Under these circumstances, we fondly hope that our friends in general will soon give a favorable response to this fair offer.

Since writing the foregoing, the following encouraging notice of the Harp has been handed to us, which will speak for itself, and for which the writer will accept our thanks:

OUR NEW HYMN BOOK.

Having examined a copy of the new *Millennial Harp*, I wish to say to the brethren and sisters within the range of my acquaintance, that it is a work which we can all unscrupulously and conscientiously patronize. In its mechanical execution, it far surpasses any work previously circulated among us, having pieces of the choicest music interspersed through the entire book, and is handsomely bound in Morocco. All persons of taste pronounce it, mechanically, a nice book. Great pains have been taken in compiling the work, to meet the wants of the church of Christ. All should feel interested in calling for the work without delay, that the expense incurred by its publication may be defrayed. No one upon receiving the book will demur at the price.

W. SHELDON.

Bro. Wm. Sheldon, on his way west, spent several days in this city, and last Sunday preached the Word of Life in his usual plain, instructive and impressive manner. May much success attend his proclamation of the Gospel wherever he may go. His book, of which he gives notice in this paper, has been eagerly read by many. Now that an addition has been made to it, it will be still more valuable. We hope it will meet with a general call.

We send bills of account to certain of our subscribers this week, and as they have already received several numbers of this volume, we make out their accounts to the middle of the same. We hope to receive a kind response from those whom we thus address. It will be our pleasure to correct all mistakes that may be detected in the bills we send.

NOTE.—I hereby inform my brethren in the eastern States, that my proposed work entitled, "The Voice of Prophecy," &c., will not be issued at present, perhaps not for several months.

W. SHELDON.

Rochester, N. Y.

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For any number under five, 62 1-2 cts. each. Five copies, \$3 00. Ten copies, 5 00.

All higher numbers, at wholesale prices, 47 cts. They can be sent by mail; postage if prepaid, is six cents per copy, which the purchaser must also remit. This may be sent in Post Office stamps.

A BONAPARTE POPE.—It is whispered abroad that there is some prospect ere long that a Bonaparte will be raised to the Papal throne. The present Pope is said to be in very bad health, and it is not probable that he will long survive.

SELFISHNESS UNCHRISTIAN.—Live for some purposes in the world. Fill up the measure of duty to others. Conduct yourself so that you shall be missed with sorrow when you are gone.

DECISION AND TRUTH.—Whatever you think proper to grant a child, let it be granted at the first word, without entreaty or prayer, and above all without making conditions.

THE GOSPEL VINDICATOR, OR BIBLE TRUTH DEFENDER.—The first edition of the Truth Defender being exhausted, I am now getting out a second edition with the above change in its title, together with an addition to the book, giving it 187 pages.

Feeling anxious to get out another work, which we think is specially needed at the present time, and being unable to do so before realizing something from the sale of the "Gospel Vindicator," I earnestly solicit every lover of Gospel truth, to assist in disposing of this edition speedily.

I shall have a quantity with me on my western tour. W. SHELTON. Rochester, N. Y.

NOTICE.—The subscribers in Boston and vicinity can be supplied with the chart by Bro. Geo. T. Adams, corner of Hanover and Center streets, in a few days.

EXPOSITION OF MATT. XXIV.—The last edition of this work is now exhausted, and having received orders for more the past week, I think of printing a small edition (the work is stereotyped) if sufficient are wanted to meet the expense.

Brethren who wish will please send in their orders immediately, that I may know how many to print. My circumstances will not admit of my printing more than is wanted. The pamphlet contains 64 pages, 18 mo., price, four dollars per hundred.

OBITUARY.

THEM WHICH SLEEP IN JESUS WILL GOD BRING WITH HIM.

DIED.—At Bridgeport, C. W., Aug. 5th, 1854, of cholera, Nancy, relict of O. Soper, formerly of Kosciscou Co., Ind., aged 45 years.

Sister Soper embraced the blessed hope of the speedy advent of Jesus, and immortality at that time, under the preaching of Bro. Chaplin; received baptism at his hand, and continued a faithful and consistent believer until the day of her death.

But we sorrow not as those who have no hope; for we expect to meet her when those who sleep in Jesus shall have a resurrection.

APPOINTMENTS.

As our paper is made ready for the press on Wednesday evening, appointments must be received, at the latest by Tuesday evening, or they cannot be inserted till the following week.

E. Hoyt. Conference at New Haven, O., Sunday, August 27. Buffalo, N. Y., Sunday, August 27.

W. Sheldon. Buffalo, N. Y., Sunday, August 27. Fredonia, " 29. Eldonboro, Erie county, Pa., " 20.

L. P. Judson. Orangeport, Royalton Center, or Eagle Harbor, as Bro. Wm. Freeman of Orangeport, and others may arrange, Sunday, August 27.

C. F. Sweet. South Creek, Bradford co., Pa., Sunday, August 27. Le Roy, " 29.

L. H. Chase. South Bend, 23d and 24th. Buchanan, 26th and 27th—Will Bro. Wood or Smith meet me at South Bend. Tuesday, August 27.

Grove Meeting at Athens, Pa. There will be a Grove Meeting on land belonging to Mr. Isaac Cummings, where the Methodists have held two Camp Meetings, in the town of Athens, Crawford co., Pa., near the state road leading from Columbus to Meadville, the Lord

willing, commencing Thursday, Aug. 24, at 2 o'clock p. m. and hold over the next Lord's day. The writer and other preaching brethren who love the whole truth, and all brethren and sisters who love the appearing of our Lord Jesus Christ are invited to come up to this feast.

Conference at New Haven, O. According to a recent arrangement with the brethren at Marysville, Union county, there will be a "family" Conference at New Haven, O., commencing on Friday evening, August 25th, and continue over the following Sunday.

Conference at Plumb River, Ill. By Divine permission a Conference Meeting will be held at West Plumb River, Joe Davis county, Illinois—to commence Sept. 29th, at 10 o'clock, p. m. We invite all to come who are of like mind.

Conference at Crane's Grove, Ill. The Lord willing, a Conference will be held at Crane's Grove, five miles south of Freeport, Stephenson county, Ill., commencing September 14th, at 6 o'clock, p. m., and continuing over Lord's Day.

Conference at Newburg, Ill. A Conference will be held in Newburg, Pike co., Ill., commencing August 31, at 2 o'clock p. m., and continue over next Lord's day.

Tent Meeting. There will be a Tent Meeting held in Buffalo, commencing August 30, and continue over the Sabbath. We hope all who wish to hear on the time of the coming of our Lord will not fail to improve this opportunity.

Business Items. J. Lenfest—We will take the books you mention in exchange, as we think they may prove of service here.

W. Hough—We have Dr. Thomas' work; and the price of it is 50 cents. Cruden's Concordance is the best in use.

A. Dean—We gladly receive your offer of agency, and will remit the bills shortly.

J. Welch—Your paper has been sent regularly to Keswick, Canada West. We have now changed it to North Grenville.

J. Malroy—We have received nothing for B. Paris since last December. He is paid to No. 620.

Y. Higgins—Elder Cook is absent; and we will state your case when he returns.

J. Kimball—"P. W." has fallen into dissipation.

RECEIPTS.—A. D. Mills 574, M. Roberts 562, M. Judvine 612, A. Hubbard 536, D. Farrand 578, W. French 655, H. Her 578, C. A. Old 478, S. Stone 532, J. Kimball 522, A. Scoville 597, D. Puterbaugh 568—\$1,000 each.

LETTERS.—J. A. Ferris, J. Lenfest, E. R. Finney, H. Hayes, S. Clark, J. C. Dywatter, A. White.

BOOKS SENT.—E. J. Rogers, (Express), E. Shortridge, N. Mayo, J. Coons, A. Dean, J. Phillips, A. B. Dibble, T. J. Harris, R. Wendall, H. Harris, B. Hill, J. Melvin, J. R. Randall, A. Norton, J. Crawford (by express to Meadville, Pa.), Wm. Brown (by packet boat), T. B. Tamblay (by express), B. T. Young (by express), S. E. Munn, W. H. Wakeman, R. D. Warner.

POST OFFICE ADDRESS.—Elder Yates Higgins, La Grange, Brown county, Illinois.

RULES OF DISCUSSION. As a prominent object of the publication of the Expositor is to obtain and proclaim a correct knowledge of the Scriptures, and as it is open for the free investigation of all Bible doctrines—to avoid misunderstanding in the matter, on the part of those who may feel disposed to write for its pages, we will state the following rules, which we hope and expect they will observe in their communications.

1. None but BIBLE questions can be admitted for discussion. 2. While a proposition or theory on a certain subject of the Bible is in course of discussion, no other theory on the same subject can be admitted.

3. The plain testimony of the Bible and facts will alone be admitted as evidence. 4. The liberal principle of interpretation must be observed.

5. Objections against a writer's sentiments must be based on some plain passage of Scripture, fact, or fact. 6. Only two disputants can be heard at the same time on the same question.

7. Each disputant may speak twice on a point, providing further evidence is presented the second time, or an explanation or correction is necessary.

8. No unkind expressions will be admitted. Let these rules be carefully observed, and that misanderstanding and unpleasantness that sometimes arise between correspondents and the editor, and between themselves will be avoided, lengthy metaphysical litigations will be shunned, and the investigation of the Bible will be both interesting and profitable, and will result in obtaining a more correct knowledge of the truth.

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MEETINGS. Rochester, N. Y.—Irring Hall, Buffalo street, three times every Lord's Day and Thursday evening.

New York.—Corner of Grand & Elizabeth streets also at Knickerbocker Hall, corner of Eighth Avenue and 23d St., top floor, three times on Sunday.

Williamsburgh.—Meetings for Conference or Preaching every Sunday, at 3 o'clock, p. m., in Sons of Temperance Hall, south-east corner of Fourth and South First Streets, Sunday School at same place at 2 o'clock, p. m.

Waterloo.—On the south side of the river, over Watkins' store, on the plank road. On Tuesday and Friday evening.

Victor.—Advent Hall, twice on Sunday. Newark, N. J.—No. 143 Market street.

East Boston.—Meridian street Hall. Worcester.—Warren Hall, Pearl street, near Main.

Books for Sale at this Office. Postage can be prepaid, or paid on delivery, as the purchaser may choose.

The Age to Come, or Glorious Restitution. By J. Marsh. 12mo. 1-2 cents single—\$9.00 per hundred. Weight 2oz. The Millennial Harp: a new collection of Spiritual Hymns, original and selected for Social and Family worship; adapted to the use of all Christians. By Joseph Marsh.

Angalia; or Russia Triumphant and Europe Conquered: being an Exposition of Prophecy, showing the inevitable Fall of the French and Ottoman Empires; the occupation of Egypt and the Holy Land, &c. &c. by the formation of a Russian League, &c. &c. By John Thomas, M. D., author of "Elihu's Israel." Price 50 cents.

Death not Life. By Jacob Blain. Bound 38 cents single; weight 9 ounces. Liberal reduction by the dozen—weight 5 ounces. Liberal reduction by the dozen—weight 7 ounces. The Apostolic Ministry: A Discourse delivered in Rochester, N. Y., before the New York Baptist Union, for Ministerial Education, July 12, 1853, by Francis Wayland, President of Brown University. Reviewed, by J. B. Cook. Price \$5.00 per hundred. 12 lbs. weight. Weight about 15 ounces. It can be transmitted by mail, under 3000 miles for two cents per ounce.

The World as it Was, Is, and Will Be. By Mrs. A. C. Judson. 38 cents single; 31 cents per dozen—weight 7 ounces. At the Wickel Immortal? and Have the Dead Knowledge? By George Storrs. Bound, 25 cents; paper, 16 cents. Weight 3 ounces. Unity of Man. By the author Leo—By Anthropolos. 15 cents; weight 3 ounces.

The Atonement; or, Reconciliation by Christ—By Ephraim Miller, J. \$3.00 per hundred; 6 cents single; weight 1 ounce. Bible Truth Defender—By W. Sheldon. 20 cents single; weight 4 ounces. Liberal reduction by the dozen. The Age of Gospel Light. By Z. Campbell. Price 12 1-2 cents.

The Contract between Protestantism and the Gospel. By N. M. Catlin. Price 9 cents single; \$6.00 per hundred—weight 2 ounces.

The Power of Kindness. By Charles Morley. Price 25 cts. The Mystery Solved: a Bible Exposition of the Spirit-Rapping. By John C. Bywater. \$10.00 per hundred; 15 cents single—weight 3 ounces.

Our Terrestrial Origin. By J. Wilson, England. Bound 62 1-2 cents; in paper cover, 50 cents. Weight, bound 14 ounces; in paper cover 13 ounces.

Character of the Son of God. By Henry Grow. 12 cts. The Kingdom of God. By N. M. Catlin. \$4.00 per 100. 6 cents single.

Exposition of Matt. xxiv. 6 cents.

American Medicinal Oil. This valuable medicine is recommended for the following and many other diseases: Stone, Rheumatism, Striking Cancers, Burns, Scalds, Cuts, Ulcers, Inflammation of the Eye, Fever, Warm, Earache, Headache, Toothache, Erysipelas, Rheumatism, Bruises, Sprains, Swellings, Strains, Fits, Cough, Affection of the Liver, Phthisis, Asthma, Colic, Cramp, Drops, Bronchitis, Bile Back, Discharges of the Stomach, Worms, Catarrh, King's Evil, Dry Scrofula, Dropsy, Scarcie's Fever, Salt Eruptions, Solid Headache, &c. It is an effective cure for Inflammation, supposed by many to be the root of disease.

We know it from actual use to be a valuable family medicine. Prices: one bottle, \$1.00; six bottles, \$5.00; twelve bottles, \$8.00. All under six cents. Cash, invariably in advance. It can be sent by express, or other way of freight conveyed to any place designated, at the risk of the purchaser. In all orders, post paid, accompanied with the cash, addressed to this office, will be promptly attended to.

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The Circuit of Jerusalem.

(From Anderson's "Wanderings in the Land of Israel, and through the Wilderness of Sinai, in 1850 and 1851.")

Next day I made the circuit of the town.— There are two ways in which this may be done; by the walls, or by the Valleys of Hinnom and of Jehoshaphat, by which it is on the south and east surrounded. The circuit round the walls is two miles and a half, and may be made in an hour. I went this day by the valleys. I began my circuit on the north, at the Gate of Damascus, or, as it was anciently called, the Gate of Ephraim, this being the gate out of the city to Samaria, Galilee, and Syria, which indeed it is at the present day. The ground on this side of the city, and along the northern wall, on both sides of the Damascus Gate, is rough, uneven, and undulating, rising gently, till it reaches the north-west corner of the wall, near the Beth-lehem or Jaffa Gate, where it is crossed by the Pilgrim's Road, this being the road by which travelers from the north are required to enter Jerusalem.

Passing along the wall from the Damascus to the Bethlehem Gate, I examined it at my leisure. Though comparatively modern, having been built by Sultan Soliman the Magnificent, in 1534, from the magnitude and peculiarity of the stones on which it is erected, and which cannot fail to attract the notice of the most careless observer, it seems here at least, to stand on the old foundation. "These," says Dr. Wilson, "are probably remains of the second wall described by Josephus, and ought to be taken into account in the discussion of the great topographical question of the site of the Holy Sepulcher." The lower portions of the Gate of Damascus, in the opinion of both Wilson and Robinson, are also ancient, and "in all probability to be referred to the time of the Jews." Arriving at the north-west corner of the wall, on the right is seen the Valley and Pool of Gihon. The ground here is wide and open; and being in all likelihood without the walls in ancient times, as it is now, may be seen in Jerusalem what the Campus Martius was to Rome, or the Parks are to London. Here Solomon was anointed king; and it was impossible to look at Gihon, now silent and desolate, without thinking of the scene it had witnessed, when the people said, God save King Solomon! and in the city rang, and the earth rang with their rejoicing. Passing the Bethlehem or Jaffa Gate, where were several loggins sitting in the dust, clothed in rags, and who, holding up their maimed and withered hands, cried out piteously, "Bakhshih Hadji! Bakhshih Hadji!" I came to the Lower Pool of Gihon, that pool, or reservoir, which was built by Hezekiah, who stopped the water-course of Gihon, and brought it straight down to the west side of the city. David's Tomb is situated by a great, deep, and narrow, rocky channel, across the valley. I had a modern look, but whether ancient or modern I could not learn. The pool itself was dry. Passing my way along the foot of Mount Zion, which here rises to a considerable height on the left, and having on the right the Hill of the Chamber of the Great Synagogue, and which is so called from the house of the High Priest, I came to the Pool of Bethesda. The bed of the valley, in this place, is full of rocks and pebbles, but in several places it was cultivated, and was sprinkled with trees. Here Manasseh and the Pharisees knelt and bowed to Baalim; and here, the Pharisees made their children pass through the fire. The Pool of Bethesda is situated on the east side of the city, and is a large, open, square, and is surrounded by a wall. It is a very beautiful place, and is a great resort of the people. The Pool of Bethesda is situated on the east side of the city, and is a large, open, square, and is surrounded by a wall. It is a very beautiful place, and is a great resort of the people. The Pool of Bethesda is situated on the east side of the city, and is a large, open, square, and is surrounded by a wall. It is a very beautiful place, and is a great resort of the people.

silver Judas received for his treachery, and perhaps also, because it was the scene of his self-murder; for when he "fell headlong and his bowels gushed out," it is by no means impossible it was dyed with his blood. It has ceased now to be, what for ages it was, "the burying-place of strangers." The pit into which the dead were thrown is still open, and the bones of the dead are still visible.

Around the brink of this last "resting-place," as it has been called, "of poverty and perhaps of crime," flowers of a dark red hue were blooming. Near this, the rich seem to have made their grave as well as the poor. These are below, and a little farther to the west, and are cut out of the rock. I counted ten of considerable size, into some of which I entered. Not a vestige of the dead, for whom at great cost and with great care they had been prepared, was left; but the fire-blackened walls showed that at no distant date they had been occupied by the living.— Here, and somewhat higher up the hill, is one of the best views of Jerusalem, of mounts Zion, Moriah, and the lower ridge of the latter, sometimes considered as a separate hill, known by the name of Ophel. These mountains were anciently covered with houses from the summit nearly to the base in the valley of Hinnom. Those who have seen Robert's picture of the Siege of Jerusalem by the Romans, will remember that a high tower is placed on the southern point of Ophel, which Dr. Wilson thinks, and with great probability, to have been the tower of Siloam. They are now without the wall, and are cultivated, and were partly covered with corn; thus verifying the prediction of the prophet, "Zion shall be ploughed as a field," Micah iii. 12.— Descending from Aceldama, I lighted at Enrogel the Fountain of the Foot, so called from the fullers cleaning clothes here, which they seem to have done by treading on them with their feet. It is called, also the Well of Nehemiah, and by the Arabs, Bir Eyub, the Well of Job. Enrogel was the scene of some striking Scripture incidents. Here Jonathan and Ahimaz waited for intelligence about the progress of the rebellion under Absalom. Here Adonijah feasted the gallants of Jerusalem who conspired to place him on the throne; and here, amid the premature exultation, the rejoicings of the people at Gihon, with which the city rang, reaching their ears, made them break up in terror. It was measured by Dr. Robinson, who found it to be 125 feet deep, fifty of which was filled with water. There are buildings beside it for the convenience of travellers and of the people, by whom, however, it is little frequented. Though not many stone-casts from the city, it is generally as lonely as a well in the desert. Farther up there are more sounds of life and stir. Here is a garden, and beyond it the Pool of Siloam, where at all hours of the day women are washing clothes and filling their pitchers with water. Just beneath it is the famous mulberry tree, which grows, it is said, on the spot where Isaiah was slain. It is very old and frail, and is supported by an embankment of earth and stones to prevent it from falling. Siloam is sometimes called a fountain in the Scriptures, and some times a pool. It is now ascertained to be a pool. The water which fills it comes by a remarkable subterraneous channel cut out of the rock, said to be 1400 feet in length, from a pool or cistern, on the eastern side of Ophel, called the Virgin's Fountain. The communication between the two is, however, so contrived, that they are like, and such they are everywhere called, had been long known and used. Dr. Robertson effected it, by the aid of a long time he explored, and a subterranean pool is supplied from a well under the Sakhrah, or Sacred Rock, in the Mosque of Omar, and is now universally admitted, but whether the water be living, or fed from some other source, remains yet to be discovered. Passing the Pool of Siloam, and its more singular-looking spring, I entered the Valley of Jehoshaphat. The solemnity with which Jerusalem is visited

ed," says an able German writer, "is strangely heightened by the fact, that wherever the eye turns, or the foot treads, it falls upon a grave. Here death has set up his dominion, and spreads his immense winding-sheet from valley to valley." The truth of this remark is nowhere felt so powerfully as in the Valley of Jehoshaphat. In the Potter's Field there is a burial-place for strangers. Here is a burial-place for a nation.— Wherever the Jew may live, it is in Jerusalem he would die; and in the Valley of Jehoshaphat would he be buried. This great burying-place is one of the simplest in the world. It is adorned neither by

"Storied urn nor animated bust," and except the grey stones which cover the graves, there is nothing to mark the place where sleeps the dust of the Hebrew people. Higher up the valley, called in the days of David, "the King's Dale," are the so-called tombs of Zecharias, James, and Absalom. The tomb of Absalom is the most beautiful of the three. That this was the pillar which he erected in the King's Dale to preserve his unhappy memory, there is no ground for believing. I have seen it stated, "that before it is a heap of stones, which is daily accumulating; for every passer by, whether Jew or Christian, accounts it his duty to cast a stone at the pillar, to mark his detestation of the rebellious son." The Jews seldom wanted a stone to cast at anything, but I saw no such heap of stones at the tomb of Absalom. I did not cast one; and I never saw nor heard of any one, Jew, Christian, or Moslem, who did.

Arriving at Gethsemane, I did not proceed farther up the Kidron; but taking the path that leads to St. Stephen's Gate, I pursued my way around the wall till I reached the gate of Damascus, from which I had set out, having been three hours in making, in the way I have described, the circuit of the city. Thus had "I walked about Zion, and gone round about her," and if I could not consider her palaces and mark her bulwarks, I marked the places where they had stood, and had seen the "mountains which are round about her always."

Opium Eating and Drinking.

As the use of this drug is fearfully on the increase among us, especially—as we are credibly informed—among the female portion of our population, a few remarks on the subject, at this time, may be the means of preventing some mistaken beings from becoming slaves to such an injurious vice.

We suppose that a great number of those who have become habitual users of opium, have first taken it either for the purpose of lulling pain, or producing sleep, but perhaps the great majority of those who partake of it regularly, have become so from some craving desire, like that which leads to habitual tobacco chewing and smoking. As a medicine, it is a blessing in its proper place, and the great John Hunter, M. D., thanked God "for permitting such an antidote to the sufferings of mankind." But when used for no necessitous purpose, and taken habitually, it prostrates the finest faculties of mind and body, and instead of producing the pleasurable sensations attendant upon its earliest use, it acts as a horrible demon, distorting the imagination, and bringing down the strong and powerful to the most imbecile conditions of life.

Mr. Madden, in his travels in Turkey, speaks of the practice as extremely injurious to the eaters. They lose their appetites, become feeble and tremulous, and perfectly miserable unless when indulging in the vice. Dr. Oppenheim, of Germany, says of the opium eater, "he is instantly recognized by his appearance, such as a total attenuation of body, a withered yellow countenance, a lame gait, a bending of the spine, and glassy, deep sunken eyes." The eminent poet Coleridge, who formed the habit of indulging in this drug in a liquid state, was perhaps the most fearful opium drinker that ever lived, and much did he suffer in consequence. "For ten years," he says, "my anguish has been indescribable. Conceive a poor miserable wretch who

for many years has been endeavoring to beat off pain by a constant recurrence to the same vice that reproduces it. In short, conceive what is most wretched, helpless, and hopeless, and you will form a tolerable notion of my state." This is the confession of a man possessing one of the finest minds that ever was encased in an earthly tabernacle. He was seduced into the habit through ignorance, by employing it externally and internally, to allay pain from a swelling of the knees, and so strongly did the demon coil itself round his nature, that he sometimes drank two quarts of laudanum in a week, and wished himself, in one of his sober moments, in a mad house, where he could not procure it.

There are, no doubt, many cases on record in which the effect of the habitual use of opium does not appear to have exerted a deleterious influence on health and longevity, but the question arises, would these persons not have enjoyed better health and lived through more years if they never had indulged in such a habit? As a general rule, experience would return an affirmative answer. Dr. Christison mentions the case of an old woman who died at the age of eighty years, and who had taken half an ounce of laudanum every day for forty years, and enjoyed tolerably good health all the time; but for one case like this, an hundred could be produced whose experience might be written down in three words, *anguish and premature death.*

Every person should be fearfully watchful of forming any pernicious habit. "Man is fearfully and wonderfully made," and in no respect does he so much demerit his manhood and brutify his mind, as in the habitual indulgence of such a drug as the one which forms the subject of these remarks. As it is very seductive in its influence, let no one who reads these lines tamper with such a hurtful and delusive agent, in the hope of being able, after indulging in its use for some time, to stop at any moment. The habit once formed, becomes strong as triple bars of steel, and it fetters the judgment, the reason, and the health, to the floor of a darksome charnel-house.—Scientific American.

THE ROCKS OF CALVARY.—In Fleming's Christology, it is stated that an unbeliever visiting the sacred places of Palestine, was shown the clefts of Mount Calvary. Examining them narrowly and critically, he turned in amazement to his fellow traveller and said, "I have long been a student of nature, and I am sure the clefts and rents in this rock were never done by nature, or any ordinary earthquake; for, by such a concussion, the rock must have split according to the veins, and where it is the weakest in the adhesion of parts; for this," he said, "I have observed to have been done in other rocks when separated or broken after an earthquake; and reason tells me it must always be so. But it is quite otherwise there; for the rocks are split athwart and across the veins in a most strange preternatural manner; and therefore," said he, "I thank God that came hither to see the standing monuments of a miraculous power by which God gives evidence to this day, of the divinity of Christ."

The following is from a late Southern newspaper:

FOR SALE.—A negro man; speaks English, French and German; industrious and well disposed; a gardener, and handy in every kind of useful employment. A home in the city preferred; and would not be sold to go out of the State. Fully guaranteed. Apply at 104 Louc street.

THE PROPHETIC EXPOSITOR AND ADVOCATE
Talmay Block, Buffalo St., (opposite the Arcade,) Rochester, N. Y.
Joseph Marsh, Editor & Proprietor.

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" " " " " " " " 5.00.
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