

# PROPHETIC EXPOSITOR

## AND BIBLE ADVOCATE.

JOSEPH MARSH, "BLESS'D 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.

#### The Rapture of the Saints.

BY SIR EDWARD DRENT, BART.

Hark to the trump! behold it breaks  
The sleep of ages now;  
And lo! the light of glory shines  
On many an aching brow.

Changed in a moment—raised to life,  
The quick, the dead arise,  
Responsive to the angels' voice,  
'That calls us to the skies.

Ascending through the crowded air,  
On eagle's wings we soar,  
To dwell in the full joy of love,  
And sorrow there no more.

Undazzled by the glorious light  
Of that beloved brow,  
We see, without a single cloud,  
We see the Savior now.

O Lord, the bright and blessed hope  
That cheered us through the past,  
Of full, eternal rest in thee,  
Is all fulfilled at last.

The cry of sorrow here is hush'd,  
The voice of prayer is o'er;  
'Tis needless now—for, Lord, we crave  
Thy gracious help no more.

Praise, endless praise, alone becomes  
This bright and blessed place,  
Where every eye beholds unvail'd,  
The mysteries of Thy grace.

Past conflict here, O Lord, 'tis ours,  
Through everlasting days,  
To sing our song of victory now,  
And only live for praise.

#### Omnipotence of God.

I am Jehovah, "Uncaused cause of cause."  
The Lord of lords, the lawless law of laws;  
The mighty God, creation's sireless sire;  
The soul of souls, and being vital fire.  
In me, existence first existence found.  
In me its contour, and its pasties bound.  
I am the light which lit that light the sun,  
Illumed their path, and taught the spheres to run.  
These voiceless voices singing on their courses,  
Proclaim me Maker, Origin and Source.

#### The Second Coming of our Lord Jesus Christ.

(Continued.)

2. Christ at his second coming will be manifested as the living and loving husband of his now perfected elect church, and restored Jewish people. The day of his coming will be the day of espousals. Matt. xxv. 1-12. We may read concerning the elect church, who will be the children of the resurrection, in Rom. vii. 4; 2 Cor. xi. 2; Ephes. v. 25-27; Jude 24, 25, and Rev. xix. 7-9. Concerning the Jewish church, we may read, Psalm. xlv; Isa. lxiii. 4, 5, and Hosea ii; both will then be raised to peculiar dignity, but the glory of the former will greatly exceed that of the latter. The former will be "presented unto God without spot," the latter will be betrothed in righteousness, faithfulness, and loving kindness. Hosea ii. The former will be "heirs of God, joint heirs with Christ"—"kings and priests unto God," the latter shall be called "holy people, the redeemed of the Lord, sought out, a city not forsaken." Isa. lxiii. 12. For the present I confine my further remarks to the former. Then shall Christ take his elect, his soul's travail and reward into his everlasting embrace. They shall "be ever with the Lord;" "see him as he is, and be like him;"

"appear with him in glory." Their life, long hidden, shall be hidden no longer, but when their quickening Head appears, shall be exhibited on the loftiest theater Omnipotence ever created.—Col. iii. 3, 4. Then shall their bodies be raised, and they, as partakers in the first resurrection, be blessed and holy. . . . This scene filled the soul of holy Job with triumph, though he contemplated it through the long vista of several millenaries of sin and woe. Job xix. The thought of this made Paul glow with rapture and seraphic fire, and to bold numbers to sing death's funeral dirge, Jesus's resurrection power, and the saints' resurrection glories. "Oh death, where is thy sting? O grave, where is thy victory?" And well may we, who are looking to the crucified One for salvation, sing

"Break, sacred morning, through the skies,  
Bring that delightful, dreadful day;  
Cut short the hours, dear Lord, and come,  
Thy lingering wheels, how long they stay!"

For to us, my brethren, as well as to weeping Mary and Martha, does Jesus say, "I am the resurrection and the life." From his exalted throne he kindly tells us, that he ever lives who was once dead, Rev. i. 18; and "because he lives we shall live also." He bids us wipe our eyes, and comfort our hearts, all we that hope in the Lord, with the thought that this corruptible shall soon put on incorruption, and this mortal, immortality. Shame on us that we should be comfortless while we have such hopes. "O thrice fools that we are, (says Rutherford), like new born princes weeping in a cradle, and know not that we are born to a kingdom!"

Brethren, it is not from thoughts of reposing in death's cold arms, that we are to comfort ourselves, but "in waiting for the adoption, to wit, the redemption of the body." Death is not the gospel; worms, darkness, separation, and mouldering decay are no good tidings; but the first resurrection is gospel, pure gospel; every letter of it beams bright with glory, and sheds to the believing eye, a steady light on the sorrows of life and the horrors of the grave. O may we, in hope of this better resurrection, sit loose to the world, like strangers and pilgrims who seek a city that hath foundations.

The doctrine of a first resurrection is plainly revealed in God's word. "The dead in Christ shall rise first." 1 Thess. iv. 16. "Every man in his own order, Christ the first fruits, afterwards they who are Christ's at his coming, then cometh the end." 1 Cor. xv. 23, 24. In Rev. xx. 5. the difference of the time is said to be the full period of the millennium. "But the rest of the dead lived not again until the thousand years were finished; this is the first resurrection." In Luke xx. 35, we read, "But they that shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage, neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection." (What it is to be children of the resurrection, will be best understood by reading Rom. vii. 17, 18, 23.) From the passage quoted out of Luke, it appears that it is a resurrection that is connected with worthiness (or meanness, Col. i. 12) which it is an honor to obtain, and which is from the dead; implying that some are still left behind in the cells of the grave. This surely cannot be a general resurrection, when both righteous and wicked shall rise together in a moment, for to the wicked the

resurrection cannot be considered as a blessing. Further, "the Apostle Paul says, Phil. iii., that he pressed forward in his Christian course, if by any means he might attain to the resurrection from the dead, (for this is the meaning of the Greek text.) He need not have exerted himself to have attained the general resurrection; this he might have had without any extraordinary effort; but he was anxious to obtain a better resurrection, like the worthies mentioned in the 11th chapter of Hebrews, even that resurrection which is promised to those that are in Christ.

Thus will all the once suffering saints of God, of every age and every clime, as children of the resurrection, "stand dressed in robes of everlasting wear." Then shall those who reckoned that the sufferings of this present time were not worthy to be compared with the glory to be revealed, prove that they rightly reckoned. O, what a shout will that great and glad company raise! then indeed

"To the third heavens their songs shall rise,  
And teach the golden harps God's praise."

Job's anticipations will be fully realized. Job xiv. 15. "Thou shalt call, and I will answer; thou wilt have a desire to the work of thy hands." Jesus will say, "Awake and sing, ye that dwell in dust." Isa. xxvi.; and every one shall obey his call, and all heaven and earth with his praise.—"When he arose from the dead he met his seeking ones with "All hail!" then was their joy great. But in vain do we endeavor to describe the joy both of the Redeemer and the redeemed at this morning of an eternal day; but "then shall we know if we follow on to know the Lord." Then shall Christ present his church unto himself with unspeakable complacency, Ephes. v., and shall salute her with, "Thou art fair, my love, there is no spot in thee;" and the saved multitude shall echo back, "Worthy is the Lamb," Hallelujah! "Salvation to God and the Lamb, for ever and ever. Our holiness is all from thee; our righteousness was wrought out by thee." And then, as they all take one more look back on what they are redeemed from, and as the full realization of blessedness makes them feel what they are redeemed to, (and that for ever,) every heart being filled with love till then unknown, and every tongue with praise sincere, as with the voice of mighty thunderings, yea, louder than the ocean's mightiest roar, they again shout, "Hallelujah, for the Lord God omnipotent reigneth."

"Glory to God,

And to the Lamb, who bought us with his blood,  
From every kindred, nation, people, tongue;  
And washed, and sanctified, and saved our souls;  
And gave us robes of linen pure, and crowns  
Of life, and made us kings and priests to God.  
Shout back to ancient time! Sing loud, and wave  
Your palms of triumph! Sing, Where is thy sting,  
O death? where is thy victory, O grave?  
Thanks be to God, eternal thanks, who gave  
His victory through Jesus Christ our Lord.  
Harp, lift thy voice on high! shout, angels, shout!  
And loudest ye redeemed! glory to God,  
And to the Lamb all glory and all praise;  
All glory and all praise, as now and ever;  
That come and go eternally, and find  
Us happy still, and thee for ever blest!  
Glory to God and to the Lamb. Amen.  
For ever, and for ever more. Amen.  
And those who stood upon the sea of glass,  
And those who stood upon the battlements  
And lofty towers of New Jerusalem,  
All glory and all praise, as now and afar,  
Exalted on the everlasting hills,  
Thousands of thousands, thousands infinite,  
With voice of boundless love answered, Amen.  
And through eternity, near and remote,  
For ever, and for ever more. Amen;  
And every eye and every face in heaven,  
Reflecting and reflected, beamed with love!" [POLLOCK.]

Thus shall "Christ come to be glorified in his saints, and to be admired in all them that believe." 2 Thess. i. 10. Then shall God glorify his Son Jesus, by causing millions who once wore the image of Satan, to bear the image of Him who is "the brightness of the Father's glory, and the express image of his person."—1 Cor. ii. 9. Then shall Christ present them before the presence of the Divine glory with exceeding joy. (Jude 24; Col. i. 22); and they shall know what it is "to be heirs of God and joint heirs with Christ."

Will the saints of God, who share in the first resurrection, and who are appointed to sit on thrones, and have judgment given unto them, be first judged themselves? Many, I have no doubt, will at once be prepared with a negative to this inquiry; but what saith that book which is to be on the judgment throne? "We shall all stand before the judgment throne of Christ. . . . So, then, every one of us shall give account of himself to God." Rom. xiv. 10, 12. "For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. v. 10. "If ye call on the Father, who without respect of person judgeth according to every man's work, pass the time of your sojourning here in fear." 1 Peter i. 17. "Grudge not one against another, brethren: lest ye be condemned; behold, the Judge standeth before the door." James v. 9. "All the churches shall know that I am he which searcheth the reins and hearts; and I will give to every one of you according to your works." Rev. ii. 23. "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be." Rev. xxii. 12. "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccles. xii. 14. "For I know nothing of myself; yet I am not hereby justified, but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and will make manifest the counsels of the hearts and then shall every man have praise of God." 1 Cor. iv. 4, 5. "Also unto thee, O Lord, belongeth mercy; for thou renderest to every man according to his work." Pa. lxiii. 11, 12. On each of these scriptures much might be said, but we leave them to speak for themselves; only just observing that they all refer to a future judgment; they all, I believe, include the saints, and some of them expressly point them out, to the exclusion of others.

But there is one passage of Scripture directly bearing upon this subject, which for its importance and solemnity demands particular attention. I refer to 1 Cor. iii. 13-15: "Every man's work shall be made manifest, for the day shall declare it; because it shall be revealed by fire, and the fire shall try every man's work of what sort it is. If any man's work abide, which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire." The person referred to is evidently the same day Paul mentions, Rom. xiv.; 1 Cor. v.; 2 Cor. v.; 2 Thess. i.; even the day of Christ; the characters spoken of are those to whom Christ hath given commandment to "occupy till he come." It does not alter the case at all to

say that the passage refers to ministers; for the plain and simple truth brought before us, *that in that day which shall be revealed by fire, many things will be discovered respecting some of the servants of God, which will not be creditable to them.* Not only will good works be mentioned, but works which are only fit to be burned will be discovered; some saints will receive a reward, others be saved, yet so as by fire. Such, no doubt, will be *ashamed, though not condemned*; and hence the propriety of John's words, "And now, little children abide in him; that when he shall appear we may have confidence, and *may not be ashamed before him at his coming.*" 1 John ii. 27. This view of the subject serves also to explain the Apostle's words, "I keep under my body and bring it into subjection; lest that by any means, when I have preached unto others, I myself should be a cast-away." 1 Cor. ix. Beza reads it, "I myself should be re-proved." Macknight, "I myself should be one not approved." Guyse says, "be judged unfit to be rewarded in the great day of account;" and Doddridge, "I should myself be disapproved of the great Judge." This accounts for the Apostle's desires for others as well as himself, "The Lord grant that he may find mercy of the Lord in that day!" 2 Tim. i. 18; see also 1 Thess. v. 23; 2 Thess. i. 11, 12; and shows the guiltlessness of the Savior's warning words, "Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame." Rev. xvi. 15; Luke xii. 35-40. I doubt not that the day of Judgment will be quite another thing than what we have been imagining. O Lord, prepare thy saints for the account they will have to give!

I cannot, for my own part, but assent to the truth of the following remarks. "It is urged against this view of the subject, that it is incompatible with the future happiness of God's people, to have the secrets of their hearts exposed; and that it is written, 'Who shall lay anything to the charge of God's elect?' Yes, it is God that justifieth; and I readily grant, that nothing will interfere with their free pardon and justification; no, nor with their ultimate happiness; for I am persuaded that the saints themselves will, when delivered from their present infirmities and prejudices, have so clear a view of the manifestation of the glory of God in all he does, that they will 'with humility and cheerfulness, acquiesce in the award.' And I would ask, *who and what* the very best Christian of the present day, that he should hope to enjoy an immunity which neither kings, prophets, nor apostles have enjoyed before him? Have not the failings of Abraham, Moses, Job, and others, been published through the world? Has not the sin of David, the man after God's own heart, though committed secretly, been made as notorious as the noon-day sun? Has not Peter's denial of his Master become as well known as the gospel which contains it? Indeed, were there no direct exposure of the secret deeds and thoughts of men in that day;—were the Lord only silently to distinguish among us, and divide us, yet that very distinction would, in effect, amount to the same thing. We could not help concluding of him, who might be made to take a lower place than man's judgment would assign to him, that there was some sufficient reason for it, though secret to us; only we should be left to the darkness of surmise; whereas, the Lord will choose to be justified when he speaks, and clear when he judges. Thus, then, some men's sins are open before-hand, going before to judgment, and some they follow after; likewise, the good works of some are manifest before-hand, and they that are, otherwise cannot, be hid. 1 Tim. v. 24, 25." (Abdiel's Essays, p. 177, 178.)

It appears to me that if this doctrine was rightly entered into, it would be most practical. "We should labor to be accepted of him." 2 Cor. v. 9. Simply depending on the Savior, we should seek conformity to his image; constrained by his dying love, and awed by his heart-searching eye. Looking back to him as bearing our sins, looking forward to him as calling us to give an account of our stewardship, our heart's de-

sire would be, "that he would count us worthy of this calling, and fulfill in us all the good pleasure of his goodness." 2 Thess. i. 11. Be not secure then, O professor! yea, O believer in Jesus! a day is coming when your covetousness, pride, vanity, passion, unforgiving temper, may be discovered in a way you little think; and though your soul may ultimately be saved, you may be a very great loser. But intending to take up the subject of differences of rewards when we come to treat of the kingdom, I leave the subject, beseeching you to lay God's word to heart, and not try to bend them to a system, or make the atonement and doctrines of grace, a pillow of sloth; or use them as arguments against any other part of divine revelation. "The very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless, unto the coming of our Lord Jesus Christ." 1 Thess. v. 23.

3. Christ, at his second coming, will be manifested as the restorer of creation. Long hath nature's harp lain broken; its melody hath been short and plaintive, its groanings deep, and of long continuance. Sweet were the sounds it uttered, when the Divine Creator surveyed his works, and pronounced them good. So sweet were they that angels, those mighty masters of song, were allured by the melody, and joined to swell the full chorus. (Job xxxviii. 7.) But sin marred the bliss; and age after age, every observant eye and feeling heart hath been constrained to confess, that "the whole creation groaneth and travaileth in pain."

Is there no healer of this mighty breach? Is there no arm to turn the current of woe, that nature's field be not for ever deluged? Must creation, fair in its ruins, ever be despoiled, neglected and debased? Glory to God! glory to Jesus! this shall not be the case. He who gave himself for our sins, (Gal. i. 4,) gave himself to restore what he took away, even God's honor—to bear what he deserved, God's wrath—to work out what we needed, a complete righteousness—and to repair what we had broken, even the good and holy law, and creation's lovely fabric, which, we by our sin had shattered, add made to shake on its pillars; so that we may now sing,

"What hath man done, that man shall not undo,  
Since God to him is grown so near of kin?  
Did his foe slay him?—he shall slay his foe;  
Hath he lost all?—he all again shall win;  
Is sin his master?—he shall master sin.  
Too hardy soul, with sin the field to try,  
The only way to conquer was to fly;  
But thus long death hath lived, and now death's self shall die."  
(PLATEAU.)

Then shall it be seen that God hath not swerved from his original purpose (Gen. i. 26,) of causing man to reign over and enjoy creation. Redemption shall lift him up to possess God's image, and creation's fullness; which, by his sin, he lost and forfeited. Yea, he shall be more secure, more blessed, than he was before he fell. Redeemed unto God to be kings and priests, as well as to reign on the earth.

Both the Psalmist and the Apostle attribute the work of restoring happiness to the creation, to Christ. Ps. cii. 25-27; Heb. i. 10-12; and in Rev. xxi. 5-7, he claims the work as his own: "He that sat upon the throne said, Behold! I make all things new."

(Concluded next week.)

### The Conference.

DISCOURSE BY ELDER WM. MORRIS.

*The distinctive phases in the history of the Kingdom of Heaven.*—Matt. xiii.

Each of the four evangelical records has a distinctive feature of its own. Each presents the Lord Jesus in a distinctive relation.

Matthew relates the history of the Son of God, the King, the Head of the economy of "the Kingdom of Heaven." Mark describes the course of the Son of God, the Servant of Him, "who being of the form of God, thought it not robbery to be equal with God; but emptied himself, (the words translated, "made himself of no reputation," are *exonemase*), and took upon him the form of a servant." Luke writes of the Son of God, the Seed of the Woman, the virgin's son. And John records the unfathomable mystery of the incarnation of the Eternal

Word, "the Son of the Father," distinguishable in personality, but one in essence with the Father.

The character of both persons and things in John, is specific; in Luke, general; in Mark, individual; and in Matthew, corporate. Each of these records is in perfect harmony with itself, in accordance with its special and distinctive design, and each is in substantial harmony with the other three. But if the distinctive character and design of each is not recognized, the "Harmony of the Gospels" can never be established to the satisfaction of an intelligent and thoughtful mind.

Everything in Matthew is corporate. Everything relates to an organized kingdom. This must be borne in mind, while we consider the subjects of the seven parables in the thirteenth chapter. The phrase, "Kingdom of Heaven,"—ruler of the heavens, is peculiar to Matthew.

1st. The parable of the Sower is not used to describe or portray the Kingdom of Heaven, but rather the method of its introduction and progressive history. The subject of the other six parables is the incipient kingdom of the Son of God. The type of the Lord in respect to this, his incipient kingdom, was David in the Wilderness. David enthroned, triumphant over the Philistines, was the type of Him, when he comes to destroy his enemies, and establish his Kingdom. And Solomon typified him, in the established, peaceful history of his administration.

2d. The parable of the wheat and the tares. Verses 24, 30, 36, 43. This parable the Lord has explained, and has thus supplied principles of correct interpretation in respect to the series.

"The field is the world,"—the locality is not heaven but earth; not Judea only, but the world at large.

"The Sower"—the primary and effective agent, who sows the good seed is the Lord himself. Other and subordinate agencies may be, and are used, but the efficiency, the sufficiency is all of Him.

"The good seed are the children of the Kingdom." They are the heirs of the Kingdom, and possess its moral and spiritual characteristics, which are "righteousness, peace, and joy in the Holy Ghost." And this inward likeness to the Kingdom, they have by virtue of their being begotten of the Spirit, and being now, sons of God.

"The tares are the children of the Wicked One." In mind and character they resemble the Wicked One. This is a state of mature moral evil, to which intelligence and self-will are requisite; and consists in a deliberate opposition of the human mind and will to the revealed Truth, and will of God. These children of the Wicked One are all professed Christians, but are deniers of the fundamental truths of Christianity.

"The enemy that sowed them is the devil." He is the prime worker in this process of evil. He has subordinated, called "his ministers." In this evil work he, himself, is transformed "as an angel of light." It is therefore no marvel that his ministers should likewise be "transformed as ministers of righteousness"—not as ministers of grace.

"The harvest is the end of the world," or rather of the age.

"The reapers are the angels."

We can now look at the result. The field of Christendom must be reaped and cleared. First, the children of the Wicked One will be taken alive by the angels, and "cast into a furnace of fire." They are described as being "all the scoundrels and those that do lawlessness." "Then shall the righteous shine forth as the sun, in the Kingdom of their Father."

This parable took its rise, and came into formal application during the personal ministry of the Lord, and extends until the day of his return. It shows the good and the evil existing in Christendom unto the end.

3d. The parable of the Great Tree. Verses 31, 32. This came into formal application when Constantine, by imperial edict, established Christianity as the religion of the Roman Empire. At first the Christian Church was small and in-

significant in the view of the world. It could not protect itself. But henceforth it was great in the earth. It could extend a protective influence and exert a political power. The same simile of a great tree had been used to denote the extended power of Nebuchadnezzar, (Daniel iv.) protective as well as governmental. "The fowls of the air come and lodge in the branches."—These words receive a terrible significance from the application of the same simile to the parable of the sower. There they are said by the Lord to signify the devil. When the Church became great, it also became apostate, and thus Satan could use it for his own evil purposes. But let it not be supposed that the parable is limited to the Papacy. It includes the entire of Christendom, "the Kingdom of Heaven." Greatness in the earth is sought after, and in a greater or less degree, attained by all the churches of Protestantism. Numbers and wealth are courted and gloried in. Civil and political influence and power, are claimed, grasped, and wielded. All this is done, ostensibly "for the glory of God;" but really in subserving to the will and designs of Satan. This parable also runs its course till the coming of the Lord. It is not a representation of co-existent good and evil, but of evil only; and such also is the character and intent of the next.

4th. The parable of the woman hiding the leaven. Verse 33. Leaven is the sign of mental and moral corruption. This is its significance in the economy of Levitical types. In our Lord's teaching it had the same meaning, with a special application to hypocrisy. By Paul it is used to signify corrupt doctrines, as well as corrupt practices. This parable came into formal application immediately after Constantine had established Christianity. The teaching and practices of the Christian Church were adapted only to regenerate persons; but now the world and Church were amalgamated, and the Church corrupted its doctrines and practices to suit the condition of the world. This was not the doing of Constantine, or of the secular power, (which would have been symbolized by something masculine,) but by the Church itself, whose symbol is feminine—a woman. That which was in the three measures at first was only pure meal; denoting the purity of Christian truth and practice, "unleavened." (See 1 Cor. v. 7, 8.) Now observe the stealthy act of the woman: she hid the leaven in the meal. The result is that "the whole was leavened." A spurious Christianity pervades Christendom; not the Papacy merely, but Christendom at large. There are two Hebrew words translated "leaven." One signifies merely the fermenting, sour principle; but the other, that which was left of a former leavened mass. And Paul refers to the last use of the word, for he uses the phrase, "old leaven." The woman hid a piece of this old leaven in the meal; that is, the Church introduced the doctrines of corrupted Judaism, and of corrupt Gentilism into her creed and teaching. In other words, she insidiously brought in the doctrines of legal self-righteousness from corrupted Judaism, and of inherent human immortality from corrupt Gentile philosophy. The result of this is illustrated by the laws of fermentation. In this process some of the original elements are displaced, and thus the original compound no longer exists; a new and diverse composition is formed. And even those elements that remain are not at all, relatively and in combination what they were at first. This is a true picture of the doctrines and practices of present, the so-called, Christian Church, as contrasted with primitive Christianity.

5th. The parable of the Hidden Treasure. Verse 44. This came into formal application at the time of the Protestant Reformation. Until then, the distinction between the visible and the true, had not been made in the Church. The world and the Church had long been united and identified, or confounded the one with the other. But at the period named, the visible and the invisible, or hidden, were contrasted. The true Church as the treasure, or portion of the Lord, was again spoken of as the first, in the teaching

of the Apostles. The distinction between the Church and the world, was distinctly recognized. In this parable, the agent is the Lord; the special subject is the Church of the heavenly calling; and the general subject is the world, the earth and all that is therein. He redeemed the Church to God by his blood. He bought the world for the sake of the Church. In other words he has established a right of property in all, while effecting the special purpose of his grace towards his Church. And thus it is that men may deny "the Lord (the word for Lord, here, is not *Kiasius* but *Despotus*) that bought them," though they never were Christians, nor interested in the eternal redemption he has effected.

6th. The parable of the Costly Pearl. Verses 45, 46. This parable, like the last, presents to view that which is good without any admixture of evil. In this also, the Lord is the agent, and the Church is the subject. It is designed to express the Lord's estimate of his Church in respect to the purpose for which it is intended at his coming. The purpose and uses of a costly pearl are for adornment. With his purchased Church of the first born, will be adorned when "he shall come to be admired in his saints, and to be glorified in all them that believe, in that day." To secure this costly pearl, the Lord parted with all that he had. He left the glory he had with the Father before the world was, and came in humiliation, meekness, and need. But more, he gave his life, *himself*, as a sacrifice of infinite value, which value arose from the infinite dignity and worth of his person, the essential, incarnate Son of the living God. The Church in its unity, excellency, and moral beauty, is denoted by the pearl, and its intended use at the coming of the Lord is also included.

This parable came into formal application about thirty years ago. Since then there has been much false testimony respecting the coming of the Lord, but nevertheless the truth remains.

7th. The parable of the net drawn to shore. Verses 47-50. This signifies the closing action of the present dispensation. The original design of Christianity was "to take out of the nations" a people for the Lord. But the characteristic action of the ecclesiastical system called the Church, has been, especially in these last days, to take in the world. Indiscriminate enclosure is its aim, action, and object. But discriminating separation, by angelic ministry is at hand; and terrible will be the result of that in which the Church now exults as its prosperity and its glory. This parable, like the first, is explained by the Lord. *The time is at hand.*

A POSSIBLE RESULT OF THE EUROPEAN WAR.—One of the most interesting possibilities of the war in the East, is that of the creation of a Turkish kingdom in Palestine. The great money lenders of the world—the Rothschilds, have taken it in pledge for money loaned to the Sultan. Great territorial alterations can scarcely fail to result from the contest now progressing—and as it advances, money will become scarcer, and it is possible that the bankers may become its owners. Russia is the only power that would object to an independent kingdom being established at her feet; and her wishes will probably not be consulted. Turkey must lose a portion of her territory for the assistance of the allies, is certain; and a minor clash with no European interest, which makes it essential that it should remain unoccupied by a race of Moslems, is one of the least important considerations. With the facilities of competition already in use, we have seen hundreds of thousands of people transferred from one continent to another, in the space of a few years; and the peopling of Palestine with Jews, would be speedily accomplished, was the idea of a nationality, supported by English and French power, held out to them.

The return of the Jews to Palestine is by large numbers of Christians regarded as the prelude to that Millennium which is looked for by still more; but at no time since the Hebrew prophecies were uttered, has there appeared the remotest probability of their establishing a kingdom on the site of their ancient glory, until the present crisis.—*Saturday Eve. Union.*

## AN OBJECTION.

In conversation with a friend, recently, on the subject of the present war in the East, and the destiny of Russia as connected therewith, it was remarked with a great deal of emphasis and self-confidence—"It's all a mistake; Russia will be defeated and driven back: she will not—can not accomplish what you predict, because she is out of the field of prophetic vision!"

As this objection is very frequently met with and urged, it will perhaps be well to consider whether there are any valid reasons to sustain this assertion, which we shall do very briefly.

It is, we believe, acknowledged by all prophetic students that the symbol of the Metallic Lunge recorded in the second chapter of Daniel, is a most important and clear one, and that it may justly be considered the foundation and key of the remaining symbols pertaining to the subject it illustrates contained in the Book of Daniel.

Now waiving the question as to the origin of Russia within the locality of prophetic vision, which we think can be satisfactorily proved, we remark—this Image was shown to Nebuchadnezzar as the impersonation of a colossal dominion, consisting of diverse governments, commencing with himself, and continuing till the Second Coming of the Lord Jesus, which governments and powers were the impersonality of, and to run parallel with, the Times of the Gentiles. Daniel tells us expressly that the scene of which the image was the symbol was to take place in the "LATTER DAYS," and that the Image was to be smitten on its "FEET." Now in order to the accomplishment of this prediction, it is necessary that a power should arise in the Latter Days which should embrace all the territory occupied by the successive governments representative of this prevailing dominion from the time of the Head of Gold, (Nebuchadnezzar), down to the period of its being smitten by the Son of God. We ask, is it most reasonable to conclude that a power which resembles the Kingdom of Babylon, like Russia, should occupy this position, or that a great Western-Roman-Papal nation should, as our friend thinks. In the former case, we have a power which has never been an integral organized portion of the image, which is an essential necessity in the nation constituting the representative of the Image in the Latter Days. Russia is every way qualified to perform this mission, both as regards her form of government, her extent of territory, her geographical position, &c., to say nothing of other scriptures which point to her as the power indicated. On the other hand, if France or any other European country on the Roman earth, is to take this position, then we have the anomaly of an integral part of the Image representing the whole!—two limbs composing the whole body!!! Again, such an idea is forbidden by the constitution of the Ten Kingdoms, for as they are to exist till the end, it would be physically impossible for one of them to fulfill the power representing the whole Image.

But, said our friend, does it not read—"he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolator." Yes, certainly. Who is the desolator? He tells us with much emphasis that it is "the Roman power! Was it not Rome that caused the desolation spoken of? Was it not Rome that caused the sacrifice and oblation to cease?—that trod under foot the Holy Land, destroyed Jerusalem, and scattered the holy people to the four quarters of the earth? Was it not Rome that persecuted and put to death the saints—that power which the Apostle Paul tells us the Lord will destroy with the brightness of his coming?" We admit that these characteristics of Rome are true, but we deny that Rome is the correct interpretation of the phrase "the desolator." Here is where our friend stumbles: instead of allowing the Roman power its proper position as one of a series of nations composing a continuous overspreading dominion—one portion of the many parts which constitute the image—he makes it embrace the whole! thereby shutting out all other powers but the Roman! thus leaving but the legs and feet to represent the whole image!! It will not do to say that the prophecy has been fulfilled on the remaining portions of the image—the Babylonian, Medo-Persian, and Grecian elements, because they have disappeared from the scene of action. This has no bearing on the question, for Daniel positively and expressly tells us that the scene of the Image, viz, the smiting it, or in other words its destruction by the Stone-power (Jesus Christ), was to take place in the "LAT-

TER DAYS,"—thus showing an absolute necessity for its reconstruction, and that too by a power which has never formed an integral portion of the Image. Thus the absurdity of the objection is apparent. The "desolator" (mark, it is in the singular number—desolator) is the whole chain of Gentile dominion from the Kingdom of Babylon its head, down to its last impersonation in Gog, including Rome as a part and a part only! We submit that the Roman power is not a proper interpretation of the term desolator in this verse, on the same principle that a part does not constitute the whole, and that the time of the duration of the Roman power does not constitute the Times of the Gentiles! We believe this explanation harmonizes with other symbols in the Bible given to express the great Gentile Dominion. More could be said on the subject, but this must suffice for the present.

S.

## FOREIGN NEWS.

The Russians are retreating from Bucharest. Espartero has arrived at Madrid, and the Queen has accepted the programme drawn up by him.

Nothing new from the Black Sea. Spain.—Espartero was received at Madrid with great enthusiasm, and at last accounts all was quiet.

The Russians are falling back upon the Sereth for strategic reasons.

An advance upon the Crimea has been agreed upon.

A grand council of war was held at Varna on the 19th, at which Omar Pacha and the Allied were present.

The combined fleets remained at Baltschick. A slight republican manifestation had occurred at Paris. Several arrests were made.

The Queen had returned Generals O'Donnell, Seranno, and Dulce, to their rank. The Palace was guarded by troops.

The National Guard is composed of nine battalions and 2 batteries of artillery.

A decree of the Junta suppresses the royal Councils, and another calls in force the press law of 1837.

The Junta has also abrogated the prohibition laid on the circulation of foreign journals.

Several of the ex Ministers had been ordered to be arrested and tried.

Queen Christiana has not left Madrid. Gen. O'Donnell was at Corbodo on the 25th, en route for Madrid.

THE ALLIES AND RUSSIA.—An American now in France writes under date of Paris, July 26, 1854,—"I saw yesterday Count —, who is behind the curtain here. He is evidently dissatisfied with the present state of affairs, and that matters are not working well as regards Russia. He says that Louis Napoleon has "missed a figure" in his present policy, and nobody is satisfied except the army. Spain at present is a great cause of anxiety, as it is an encouragement to such charlatans as Kossuth, Mazzini, &c.—There is no confidence felt here in Prussia and Austria, particularly the latter, though her avowed views are really not so openly against the allies as those of Prussia. Great Britain, before all is over, must look out for squalls, for, whether defeat or victory attends the allies in the East, there will be a grand blow up between those who are now apparently so loving, after being haters of each other for eight centuries. The apparent cordiality is only from the teeth outward, and the former jealousies and bitterness of feeling are as deep-seated as ever. If they are successful they will quarrel over the spoils, and if they are defeated, they will likewise quarrel and separate. It is amusing to read the English papers, and see how coolly they curtail the territories of Russia, as if that Empire was at their feet. They had better first catch the Bear before they sell his hide. My belief is that he will thrash them all right soundly."

JEWISH EMANCIPATION IN SWEDEN.—Three out of the four of the Swedish chambers have

adopted a law allowing Jews to live in any Swedish town. This is a small beginning of Christianity and toleration.

THE CHOLERA IN FRANCE.—The National Intelligence publishes the following extract of a letter from an American, now in Europe, dated, MARSEILLES, July 17, 1854.

I am induced to make some remarks about the cholera, now in twenty-six departments in France. Perhaps they may throw light on the strange journeyings of this dreadful scourge of G6d. It appears to have flown over Lyons, a city surrounded entirely by water. It has never been there. It lighted at Avignon, at the Pope's palace, the highest ground in the city. Out of 800 in that palace, 240 died; the rest went to Arles, carrying the disease with them, and it there raged in the most dreadful manner. Such was the panic that in a population of twenty thousand only five thousand remained, the rest having fled no one knows where. The deaths are at present reduced to fifty a day. Some of the soldiers were ordered to Marseilles, to embark for Algeria; they introduced it into this place.

Eighty thousand inhabitants have emigrated; many fled to encamp in the woods. Soon their little means will be exhausted, and they will be forced to seek employment in or near the city, which will add to the victims.

Many die from sheer fear. It is said that fathers have fled, leaving wives and children to follow as soon as necessary articles have been collected; also that mothers have done the very same thing. Families hire wagons, carrying bedding, &c., not knowing where to go, only to get out of the city.

Our streets look as if a second plague existed. At six o'clock the shops close, and everybody retires, while a death-like silence prevails, even on the beautiful promenade Bonaparte, which is usually crowded till midnight. The number of deaths within a few days, have been about 130 per day.

A Government vessel sailed from here on the 10th for Constantinople, with troops. The cholera appeared on board, and they put into Malta, having lost 45. Soon this fearful disease will be introduced among the troops of the Moslem and their allies, also, the Western powers.

From what I have said it would appear that this scourge is not wholly in the air, as is believed in the United States, but is also communicated by travelers. It does not follow the course of rivers; it avoided Lyons, and as stated, never has been there. That city, as regards fresh water, is washed on all sides by two large rivers; one coming from the north of France, passing by Paris, where the cholera is bad; the other from Switzerland. Marseilles is surrounded by the sea; no fresh water is near, and yet see how it suffers.

ABUNDANT CROPS IN EUROPE.—The intelligence from all parts of Europe relative to the fine and abundant crops, is causing the prices of breadstuffs to fall very fast in the markets of that country.

In Great Britain the crops were never better, or the growth greater. France has wheat crops the present season superior in quality and larger in quantity than in former years. On the Continent the crops are extensive, and the markets are not only dull, but fast declining. A circular from Rostock calculates on a large yield, at least one fourth above the usual average of the wheat crop, and a more than full average of other corn. There are the same prospects in the Baltic districts, and accounts are extremely favorable from Norway, Sweden, and Denmark. In Prussia there are excellent prospects of a great yield, and at Smyrna the grain is unusually plentiful. In Egypt the prices have generally fallen, and at Alexandria the corn is most abundant. In the Principalities the corn is being cut by the Russians, but in Bulgaria the harvest has been most abundant on the whole. Potatoes promise to be abundant. In spite of war there seems to be an abundance of the elements which give impulse to industry and make manufactures flourish.

EXPOSITOR AND ADVOCATE.

"SEARCH THE SCRIPTURES."—JESUS. ROCHESTER, SATURDAY, AUGUST 19, 1854.

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 sent. 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 arrears must first be paid.

THE EASTERN QUESTION.

All parties, especially lookers on, have become impatient at the long delay manifested by the belligerent nations in giving to the great war in which they are engaged, a character worthy of the magnitude it professes to sustain. With the exception of the affair at Sinope, Russia has done but little else than to take possession of and hold the Danubian Principalities, has safely anchored her ships within strongly fortified harbors, and made all the preparation possible to meet the threatened storm that thickens around her. Turkey has done what she could in her exhausted condition, and chained as she has been by the allies. England and France have made a magnificent exhibition of their naval and military strength. They have blockaded some of the Russian ports, and talked long and loud about striking an effective blow against the common enemy, in order to compel him at once to their conditions of peace. But they are evidently afraid to proceed, or, as they aver, are waiting for Austria to unite with them to give more potency to their anticipated death blow to Russia. Austria manuevers, threatens, entreats, deceives, encourages, and finally disappoints the expectations of the worldly-wise. The last foreign news speaks of great probability of the abandonment of the contemplated attacks on Cronstadt and Sevastopol, the taking of both these strongholds being indispensable in order to make any serious impression on Russia. Thus matters stand, and thus they will most likely continue, until the demon, wonder-working spirit, or war policy of the times shall compel Austria to take her position in this eastern difficulty. She will probably do this very soon, and then the real character of the war will be more distinctly developed, than it now is.

In reference to this general war which has grown up out of difficulties connected with JERUSALEM, (the Lord says he will make Jerusalem a burdensome stone to all nations,)—all parties are agreed that there are less prospects of a speedy and amicable settlement now than at any former period; that they must fight seems to be the general belief. The nature of the case produces this conviction in the great mass; but the Bible student thus believes from the evidence derived from the sure word of prophecy. There, he sees clearly the beginning, progress and final end of this war foretold, and he waits patiently the result. It will all terminate aright, for God overrules the whole, and will overturn until he shall come whose right it is to reign over and renovate a fallen world. Let us be ready, and await his coming.

Many thanks to those who have interested themselves in procuring new subscribers to the Expositor. Since its commencement or during the last nine weeks seventy-five new subscribers have been obtained, and during the same period, forty-seven have discontinued their subscriptions, leaving a gain of twenty-eight. This is encouraging, especially at this time of mistaken zeal and excitement, as we conceive, on the definite time, the general unbelief and apathy of the times, and the continued opposition to the cause of truth advocated by the Expositor. Under these circumstances, in order to sustain the paper as it should be, its friends must not slumber at their posts, but be active and persevering in doing what they can to sustain it, increase its usefulness, and extend its circulation.

Bro. J. B. Cook is now on a preaching tour among the churches. He will be absent till the first of September. We trust that much good may result from his labors, and that he will be faithfully remembered by brethren.

INTERMEDIATE STATE OF THE DEAD.

A brother has handed us three numbers of the Christ, Advocate and Journal, the leading organ of the Methodist Epis. sect, requesting us to notice an article under the above heading written by "the Rev. D. W. Clark, D. D.," and copied from the Ladies Repository, thus showing the sentiments of the article receive the sanction of the popular religionists of the day. The natural immortality of the soul and conscious state of the dead are prominent doctrines advocated by the writer. A thorough review of his article would require more time than we can now devote to the subject on which it treats, which has been freely discussed in our paper. Two points however, we shall briefly notice.

The origin of the doctrine of the conscious state of the dead. The writer unwittingly admits that it is of heathen origin, in the following and other statements found in his article.

"In the early ages of the world, and even now in some heathen lands, the place of the dead is conceived of as a dark, indistinct, and dreamy region, situated somewhere beneath the earth. This was the first expression of the instinctive longing of the soul after immortality—the first rational or natural denial of the extinction of our being in death. . . . Their friends died, and their bodies were deposited in subterranean vaults and caves; hence arose the idea of the dark, underground region where they were supposed to live. This region was called among the Hebrews, Sheol, and among the Greeks, Hades—which terms mean a place of darkness, where nothing is seen, or, specifically, the place of departed spirits. In this land of darkness and silence the dead retained their living personality in the form of mysterious shadows, and hence, were called manes, or shades. This land of shadows was to them desirable, because they expected there to meet again their departed friends, and to enjoy their companionship forever. This was the dawning twilight of the glorious doctrine of the soul's immortality, now so clearly defined and so fully demonstrated. 2. An offspring, as it were, of this early conception of the state of the departed spirits has travelled down and been manifested in some instances in our own time. We refer to the idea that the spirits of the dead linger about the places where their bodies were buried. . . . Plato says that "they who only minded the body, and its appetites and pleasures, having something in them ponderous and earthy, shall, after their departure out of this life, be drawn down to earth, and hover about the sepulchres. These ideas also prevailed to some extent, among the Jews and early Christians; and thus it was forbidden, in the year 313, to kindle a light in the places of burial, lest the spirits of the saints should be disturbed. . . . 4. As science advanced and knowledge increased the old theory of an under-world region, where the dead were gathered, gave place to the more distinct theory of an intermediate abode. The poet thus describes this separate, intermediate abode:—

"O see! an awful world is this: Where spirits are detain'd. 'Tis half a heaven And half a hell! What horrid mixture here! I see before me, and along the edge Of rayless night, on either side the shades Of spirits move; as yet unjudg'd, undoom'd, Or unrewarded. Some do seem to hope; Some sit in gloom; some walk in dark suspense; Some agonize to change their state. O say! Is all this real, or but a monstrous dream?"

Having received the first indication of this doctrine from heathen philosophy, it was subsequently evolved in Christian light. It first became a part of Christian philosophy, and then a part of Christian faith. The Council of Florence, in 1439, established it as a doctrine of the Papal Church, and it was afterward re-affirmed by the Council of Trent. It is also recognized in the reforms of the Episcopal Church."

Mark! the writer distinctly states that the origin of the doctrine of the conscious state of the dead and inherent immortality of the soul is traced in its first indication to "heathen philosophy"! "It first became a part of christian philosophy, and then a part of christian faith"! What an admission! It proves clearly that this doctrine did not have its origin in the Bible, and therefore is not of God, and should be rejected by his children. But it may be asked, is this testimony of the "Rev. D. W. Clark, D. D.," to be relied on? Why not? No one disputes it; and besides, it is in harmony with the united admissions of numerous other approved defenders of the same doctrine. Good, in his Book of Nature, though his aim was to sustain the soul's immortality, nevertheless clearly proves that its supposed immortality had its origin in heathen philosophy. Mr. A. Campbell, a warm stickler for the natural immortality of the soul, in his Notes on the New Testament, speaking on the word hades, remarks: "Before the captivity and the Macedonian and Roman conquests, the Jews observed the most profound silence upon the state of the deceased as to their happiness or misery. They spoke of it simply as a place of silence, darkness and inactivity. But after the Hebrews mingled with the Greeks and Romans, they insensibly slid into their use of terms, and adopted some of their ideas on such subjects as those on which their oracles were silent."

Mark the phrase, "such subjects as those on which their oracles were silent." And what were those subjects? One of them was the nature of hades—which the heathen philosophers, Mr. Campbell, Mr. Good, the Rev. Mr. Clark, the Ladies Repository, Christian Advocate and Journal, the Mahomedans, Greeks, Papists, Protestants, infidel moralists and philonthropists, the unbelieving world and the Spirit Rappers agree, in part or in full, in calling the place or abode of departed immortal souls!

If this doctrine had its origin in heathen philosophy, as its most enlightened advocates admit, it is superfluous for them to attempt to sustain it by the testimony of the Bible, unless it has been adopted by some of the inspired writers. For this they contend. Mr. Campbell thinks they "insensibly slid into the use" of certain heathen terms, which teach the conscious state of the dead, and hence by this insensible process, this offspring of Paganism became part and parcel of the lively oracles of God, and as really inspired as any word revealed by the Alwise himself. What consummate nonsense, if not blasphemous!

But "the Rev. Mr. Clark" presents an array of Scripture texts to prove the divinity of this dogma of heathen origin! Because Paul desired to depart and be with Christ, because Christ said to the thief, "Verily I say unto thee to-day, shalt thou be with me in Paradise—because God is not the God of the dead but of the living and is Abraham's God, &c.—on account of the parable of the rich man and Lazarus—because certain souls are symbolically said to be under the altar,—because Paul was caught away in vision to Paradise, because he desired to depart and be with Christ,—and because he said, "whether we "wake or sleep,"—for all the supposed reasons which a perversion of these passages furnishes, Mr. Clark infers that the Bible fully endorses the heathen dogma of the soul's natural immortality and conscious state of being after the death of the body is realized. Mark, we say he draws his conclusions from mere inferences, which inferences are not only unlawful, but in direct contradiction to the plain testimony of the Bible. It says of a dead man, "His sons cometh to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job xiv. 21. "For in death there is no remembrance of thee; in the grave who shall give thee thanks?" Ps. vi. 5. "His breath goeth forth; his thanketh to his earth; in that very day his thoughts perish." Pa. cxlvi. 4. "The dead know not anything." Eccl. ix. 5. This is direct positive testimony, and means what it says; such testimony cannot be set aside by any amount of inferential evidence—hence the inferences which Mr. Clark draws from the texts he has quoted to prove his theory, are incorrect, and therefore inadmissible. Thus he has nothing but the philosophy of the heathen on which to base his favorite doctrine of the soul's inherent immortality, and its conscious existence between death and the resurrection.

By reference to our books we find that many of our subscribers have not remitted the pay for this volume of the Expositor, and not a few are also indebted, more or less on old account. We are in pressing want of these dues and earnestly request every one concerned to pay what he or she owes, without further delay.

APOCALYPTIC SKETCHES.

By the Rev. John Cumming, D. D., Minister of the Scotch National Church; Author of the Lectures on the Miracles, Parables, Daniel, etc., etc.

But few if any writers of the present age are commanding more attention in the world, as prophetic expositors, than Mr. Cumming. A copy of his valuable work bearing the above title, together with some other publications of intrinsic worth, have been kindly sent us, by Bro. R. T. Young, an extensive and honorable dealer in books, No. 140 Fulton St., N. Y., with whom we would recommend those to do business who may desire to purchase at reasonable prices, anything connected with his trade.

The following article, which we copy from the "Apocalyptic Sketches," though lengthy, will be found none too long by those who love the truth, and will read it with care. Other equally rich extracts from time to time, may be expected from the work.

THE SIXTH VIAL.

"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth

of the beast, and out of the mouth of the false prophet.

"For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."—Rev. xvi. 12-14.

The great river Euphrates, as I have already shown, denotes the Turkish or Mohammedan power. Like a stream that has overflowed its banks, the Turko-Mohammedan nations had overspread vast portions of the earth, and impressed their principles completely over a great part of Christendom. "From the Chinese frontier," says Gibbon, "he stretched his jurisdiction west and south as far as the neighborhood of Constantinople, the holy city of Jerusalem, the spicy groves of Arabia Felix, an extent of dominion which surpasses the Asiatic reign of Cyrus and the caliphs."

The evaporation of this Euphrates was fixed by Daniel, chap. viii. 15-25.

Bicheno, in A. D. 1797, fixed the commencement of the 2300 years at the year A. C. 480, and predicted the commencement of its decline to be 1819. Mr. Elliot calculates that 1849 will finish the Turkish power, and break up and scatter all its national cohesion. On the same date he determines Daniel's prophecy, xii. 11, "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days. Blessed is he that waiteth and cometh to the 1335 days."

The first portion of the 1335 days expired at the French Revolution, A. D. 1793, the second expired at the beginning of the decline of the Turko-Mohammedan power—or drying of the Euphrates, A. D. 1820. The last portion will expire A. D. 1865, at which, or soon after, will be the advent of Christ, and the first resurrection, and beginning of the Millennium.

It has been disputed whether "kings of the east" really describes the Jews. The original ap anaton does not necessarily mean that they shall be in the east at their conversion as a nation; but that they are originally from the east, or of eastern origin. At the same time it is not unimportant to add, that there is an express prediction of their progress westward, and from the regions in the east, at the time of their call in Isa. xi. 14, "But they shall fly upon the shoulders of the Philistines toward the west, they shall spoil them of the east together."

"The drying up of the Euphrates" began about 1820. In that very year, accordingly, the revolt of Ali Pacha took place. In 1822 the Greek provinces rose as by irresistible impulse, and warred successfully against their Moslem oppressors. Russia next entered into conflict with Turkey, and exhausted her resources and crippled her energies. The Janissaries were next broken up—the peculiarities of Mohammedanism have disappeared one after another—and even in 1834, so far had this drying up or progressive wasting of the Ottoman empire proceeded, that M. Delamartine, in the Chamber of Deputies in Paris, unconsciously illustrated the truth and fulfillment of the Apocalyptic vision, when he said, "The Ottoman empire is no empire at all; it is a mishapen agglomeration of different races without cohesion between them—mingled in elements—without a language—without laws—without religion—without unity or stability of power. You see that its fatal and blinded administration has devoured the race of conquerors, and that Turkey is perishing for want of Turks."

"How far the angel's vial has taken effect," says the author of the "Kings of the East," "and in what manner it has performed its commissioned work, will be best seen by taking a retrospective glance at Turkey, and by comparing her state twenty years ago with her condition now. During the wars of the French Revolution, while the armies of France desolated Spain, Portugal, Germany, Holland, Russia, Prussia, Italy and Austria, Turkey escaped comparatively harmless. The 'Annual Register' records, in 1820—'The Ottoman empire, by a long and unwonted good fortune, found itself at the commencement of the era, [1820] freed at once from foreign war and domestic rebellion.'

"We see, then, Turkey, at the beginning of 1820, blest with more than ordinary repose—the fearful calm which too frequently, however, denotes a storm. Peaceful within and without, she appeared to the world, and was respected, as a powerful and mighty nation. Contrast her present condition—distracted by rebellion among her provinces—stripped of large portions of her empire, Greece, Egypt, Algeria, Wallachia, Moldavia, and all which she possessed north of the Danube—unable to defend herself against her own vassal—obliged to ask for aid from her great enemy, the Russian, to protect her capital, and from other nations whom she has

for years regarded as the great enemies of her faith. Her treasury exhausted, her trade and manufactures destroyed; without her wonted tribute from the provinces, and all the sources of wealth dried up; she sits an object of pitiable helplessness amid the nations."

Dr. Keith, in his "Signs of the Times," has stated the troubles which since 1820 have in succession been poured upon Turkey.

"In the summer of 1820, Ali Pacha of Albania declared his independence. In the November of the same year the Sulists returned to their country from the Ionian Islands, and raised the standard of rebellion against the Sublime Porte. In April, 1821, the Greek insurrection broke out at Patros, while the empire was distracted at the same time by insurrections in various provinces.

"Theodore, at the head of 10,000 insurgents, raised the standard of revolt in Wallachia. Prince Ypsilanti revolted in Moldavia. Candia refused the usual tribute, and all Greece was in arms. In September, 1821, two irruptions were made into the Turkish dominion by the Persian princes, Mohammed Ali Mirza, and Abbas Mirza. The prince royal crossed the frontier toward the end of July, 1822, and defeated an army of 52,000 Turks, who fled in disorder from the field. On the 13th of the same month, Aleppo, the capital of Syria, was destroyed by an earthquake. Antioch, formerly its capital, was also overthrown by the same visitation. In 1823, the war in Greece raged with unabated fury.

"The year 1824 was peculiarly signalized by the triumphs of the Greeks both by sea and land; and while these insurgents were universally successful, fresh dangers threatened the Ottoman empire.

"In 1825, both the populace and the Janissaries in Constantinople were in a state of great fermentation. The Janissaries revolted and rebelled, pillaged the palaces of the Porte, and committed the most frightful excesses throughout Constantinople. The Sultan in consequence determined to destroy them, utterly; and on the 15th of July, 1826, he caused the Etmeida, where the Janissaries were assembled in a dense and tumultuous crowd, to be surrounded by 60,000 men; the attack began on the part of the Sultan, by a murderous discharge of grape-shot; many were killed on the spot, and the survivors retired to their barracks. These, like the Etmeida, were surrounded by cannon, and the buildings set fire to, in which horrible situation the whole body of the Janissaries perished.

"In the next month a great fire broke out, and destroyed 6000 houses in the most wealthy and magnificent parts of the city.

"In 1827 the battle of Navarino was fought, and the destruction of the Turkish and Egyptian fleets gave the command of the Euxine to Russia, and paved the way for fresh disasters to the Turkish empire.

"On the 26th of April, 1829, Russia declared war against Turkey, and immediately afterward attacked the Sultan in his Asiatic pachaes.

"In 1829, after successively defeating the Turkish armies to the east and north, in Anatolia, and on the shores of the Euxine, the Russians passed the Balkan, and fixed their headquarters in the city of Adrianople. On hearing the near approach of the victorious Russians, the Sublime Porte submitted to the terms of peace dictated by the victors.—Liberty from the Turkish yoke was secured to the principalities of Moldavia and Wallachia, and not a Turk was permitted to reside north of the Danube. The liberty and independence of Servia, and the region inhabited by Franks in the European dominions of Turkey, had their liberty secured.—Greece being already free.

"In 1829 the French seized upon Algiers, and converted a province of Turkey into a French colony.

"In 1828 the pacha of Egypt determined upon the conquest of Syria; and, under the pretence of putting down an insurrection, sent a fleet well supplied, to execute his purpose. His preparations soon alarmed the Sultan, who sent an envoy to the pacha at Alexandria, who, seeing through the measures of the wily rascal, demanded of him plainly, "What is it you really require from the Sublime Porte?" "My object," said the pacha, "is to keep what I have got. In a few days Acre must be mine; if the Sultan consents to my keeping it, I shall stop there; if the Sultan refuses, I shall take Damascus; if Damascus be granted me, there I shall stop, but if it be not, I shall take Aleppo. If the Sultan will not grant it, use them—who knows—Allah Kerim—God is merciful!"

"The Sultan rejected the terms, and Ibrahim advanced victoriously forward till Acre surrendered, after a siege of eight months, in May, 1832. Continuing his forward movement, the army of Ibra-

him soon overran all Syria, and driving before him the forces of the Sultan, passed the delles of the Taurus, defeated the army under the Grand Vizier, in the plain of Koniah, on the 19th December, 1832.

"He had now only to march upon Constantinople, and give a meaning to the incoherent expressions of his father. Nothing remained to oppose his progress to the capital. In this dilemma the Sultan applied to Russia for aid, who immediately sent an army of 50,000 men, and ten ships of the line, with several frigates, to Constantinople. The Russians occupied the heights of Unklar Skelessi, and placed themselves between Ibrahim and his prize. Ibrahim had, however, arrived at Brussa before the news of the armistice between the Sultan and his father reached him. On the 5th of May, 1833, the Sultan entered into a convention with Mehemet Ali, giving up to him Adana, and the whole of Syria. From this period the pacha of Egypt considered himself the sovereign of Syria, and sent, in 1835, an official note to the governments of Austria, France and England, to obtain their consent to the consolidation of his power over his conquests. The British ambassador opposed, and the conquest of Syria was never recognised by the European powers.

"The inhabitants of Syria from 1834 to 1837, were in frequent, if not constant, rebellion. On the 8th of May, 1839, the Sultan pronounced the pacha of Egypt and his son Ibrahim deposed; and appointed Haiz Pacha, the Ottoman general, governor of Egypt."

"Within the last twenty years," (says Mr. Walsh, as quoted by Dr. Keith,) "Constantinople has lost one-half of its population. Two conflagrations happened while I was at Constantinople, and destroyed fifteen thousand houses. The Russian and Greek wars were a constant drain on the Janissaries of the capital. The silent operation of the plague is continually active, though not always alarming; it will be considered no exaggeration to say, that within the period mentioned, from three to four hundred thousand persons have been prematurely swept away in one city of Europe, by causes which were not operating in any other.—conflagration, pestilence, and civil commotion. The Turks, though naturally of a robust and vigorous constitution, addict themselves to such habits as are very unfavorable to population; the birth do little more than exceed the ordinary deaths, and cannot supply the waste of casualties. The surrounding country is therefore constantly drained to supply the waste in the capital, which nevertheless exhibits districts nearly depopulated. If we suppose that these causes operate more or less in every part of the Turkish empire, it will not be too much to say, that there is more of human life wasted, and less supplied, than in any other country. We see every-day life going out in the fairest portion of Europe, and the human race threatened with extinction in a soil and climate capable of supporting the most abundant population." [See "The Kings of the East," pp. 2-11].

"From that time the Turkish nation has rapidly wasted; the last streamlet is barely discernible in the once full and overflowing channel of the great Euphrates. The shadows of Russia and Britain are at this moment, by a strange combination, spread over it to prevent its entire evaporation. They will not succeed. God has pronounced its doom, and no power on earth can prevent its speedy accomplishment. Yea, all efforts to arrest, will only precipitate the sure catastrophe. The Crescent must give way to the Cross—the mosque must one day resound with the Name, and shine with the glories of Jesus. That river whose streams made glad the city of our God, shall flow where Euphrates has long rolled its flood. "There is one God," will then, as now, be the Turkish faith; but there will be this," to its professors, new and happy addition—"and Christ is the brightness of his glory, and the express image of his person." The decay and waning is almost complete; the day also of its regeneration cannot be far distant.

Thus then, the wasting and removal of the Mohammedan power will be contemporaneous with, or will precede, the movement of the Jews to their long-lost land—their gathering home to Jerusalem once more, in new and glorious circumstances. The facts of the day are the literal fulfilment of this prophecy; the interest felt throughout Christendom in the Jews—the excitements and kindling hopes of which they are almost universally the subject—the growing political as well as religious importance of Palestine—all indicate the preparation of the way of "the kings of the east."

The present existence of the Jews is perhaps a chief sign of the times in which we live. Their very being is a miracle. Like the bush on Mount Ho-

reb, they have survived amid the burning flames of incessant persecution. The names of Athenian, Roman, Theban, Spartan, live in the records of the past only; their existence is registered on their tombstones; but the Jew walks every street, speaks and dwells in every capital, transacts this world's business on every exchange, and relieves the monotony of the nations by his presence, as that of an Eastern and unincorporated family. They are reft indeed of the Urim and Thummim, the mitre and the glory on the altar, and the overshadowing cherubim, and the Temple of Jerusalem, their joy; but they themselves remain distinct, and incapable of amalgamation with the tribes and kindred of earth. Like streams from some remote fountain whose waters are of strange and characteristic flavor, they have rolled along the successive centuries of time without blending with contemporaneous or even opposing floods. The Jewish nation is at this day the most striking seal of the truth of the sacred oracles. There is no accounting for their perpetual isolation—their depressed but indestructible existence, on any principles save those revealed in the word of God. They have been sprinkled like millions of globules of quicksilver over the length and breadth of the world, every drop incapable of absorption, and all destined to coalesce and reflect bright beams upon the past, and mirroring forth the morning of a glorious future.

Avarice, prejudice, superstition, have all in turn expended their violence upon them; they have been arbitrarily charged with monstrous crimes as pretexts for plundering them. They have been described as monsters, that they might be plundered. No means have been deemed too base, if they served to enrich the Gentile at the expense of the Jew. During the Middle Ages they were proscribed the ordinary streets and dwelling-places of the Gentiles—assigned distinct municipal localities, treated as a mean and ignoble caste, deprived of civil rights, massacred in popular outbursts, by decrees of councils and by royal rescripts. They were occasionally baptized by force; the bribe, the faggot, the prison—all were made to bear on their conversion, absorption, or extinction—and all have failed. There are still left upward of three millions of Jews waiting for the Messiah. How is this? Geography, arms, politics, do not explain the mystery of their existence; time, climate, customs, do not unravel it. They are found under the regime of every dynasty—sharing the protection of just laws, and enduring the persecution of cruel ones—using every tongue, and living in every latitude. The snows of Lapland chill them, and the suns of Africa scorch them. They drink of the Tiber and the Thames, the Jordan and the Mississippi. The wreck of Israel still stands in sublime misery. On the one hand they are characterized by meanness, approaching to dishonesty—Mammon their god, and money their constant meditation: and on the other hand they look backward along many thousand years to an ancestry, beside which that of our peers and princes is but of yesterday—and press forward on the wings of hope to a long-expected day, when they shall exchange the degradation of helots for the dignity of a royal priesthood. The race is a perpetual miracle, evidence of a God, the reluctant and living Amen to the truth of the promises and predictions of Scripture. What is equally remarkable, they have in their darkest hours cherished the love of literature, as well as the hopes of the fathers. This must have resulted mainly from the ardent attachment they have ever cherished to their sacred books. Their faith is enshrined in the richest literature; their dearest hope is embalmed in the songs of David, and the strains of Isaiah. The paths that lead to their God are strewn with the choicest flowers. The very hosannas they raise weekly to the God of Abraham, are couched in the most thrilling, because inspired, poetry. But perhaps the first circumstance that drew attention to them not long ago were the events at Damascus in 1842. The Papacy charged on certain Jews in that town the murder of Padre Tomaso, a Capuchin monk, for purposes Jews ever have abhorred. Ten or twelve of the chief Jew merchants of Damascus were subjected to every degree of torture, and some of them to death, the pacha and the French consul seeking to extort from innocence a confession of guilt. The emperor of Russia has felt it necessary to deal with the state of the Jews. Pius IX. has unexpectedly mitigated the severity of their lot in Rome. Germany is agitated with the Jewish question. It is the question of the day in Britain.—Right or wrong, the Prime Minister has introduced a bill into parliament, which will give the Jew a place among the Gentiles he never had in this country before.

Whenever we behold a Jew, we see a monument of the righteous anger, and a memorial of the unchangeable truth of the Almighty. They are the scattered, deathless, and reluctant witnesses to Christianity—the crucifiers of her Lord, and yet the credentials of his glory. They tried to crush Christianity in her cradle, but they only raised her to the chariot of her triumphs, and gave the first impulse to her progress. They still reject the religion of the Messiah, and yet they are the living evidences of his majesty—their silence is powerful eloquence—their resistance to truth their ablest apology.—The judgments that light upon them on the plains of Babylon—on the sands of Senegal—on the banks of the Jordan—on the shores of the Caspian Sea—are as intimations from on high, telling to a skeptical world that they are the men of destiny—the world's emphatic phenomena—heaven's trumpet-tongued prophets, recording afresh to each successive generation the truths of creation—the deluge—the cross; reflecting on each new light, and on all together new harmony, and throwing forward into the dark region of the future, rays that unfold a panorama of grandeur and magnificence too vivid for man's unpurged eye to dwell upon. On that poor avaricious Jew there rests a curse, no doubt; but that curse conceals the roots of a sublime consummation. The race is clothed in the mean rags of the slave, but is associated, nevertheless, in the promises of truth, with the heritage and the royalties of an endless sovereignty.

But however inflexible may be the purposes of Providence with reference to the sufferings of the Jews, it is surely not the duty of Christians to become the executioners of the curse which has been denounced upon them. We are called on to obey precepts, not to fulfill prophecies. He who inspired the prophecy, will secure its fulfilment. And so far is it from being the duty of any of the followers of the Christian faith to attempt to pour forth upon the Jews the vials which have been destined for them in the mysterious purposes of heaven, that, on the contrary, special punishments are denounced on those who "help forward the affliction" of that people; and it would not be very difficult to prove that those very nations which have made themselves most infamous by the persecutions they have inflicted on the Jew, have been visited with the most signal and wasting judgments. The Protestant church has pleaded and toiled for them. It has been the unenviable distinction of Rome, to have persecuted them root and branch—to have danced round the fires that burned them, and to have gloried in the murderous cruelty, as if it were acceptable to God. Russia, imitating with almost indistinguishable minuteness the creed of Rome, seems lately to have begun to copy her practices also.—Nicholas will not be behind Ferdinand and Isabella. If the emperor be sensitive to public opinion, he may yet change his purpose, and revoke his exterminating mandate. But if too high to be reached by the waves of popular feeling—if too callous to be penetrated by the cry of the oppressed, the appeals of the injured—he may one day find that the throes of all the Russias is not beyond the reach of the judgments of heaven, nor royalty itself irresponsible at the bar at which no appeals can be received.

Some think these unjustifiable and successive punishments which the Jews have lately experienced, are meant to loosen their hold of the various countries in which they have found a temporary asylum or pursued a profitable trade, preparatory to that sublime signal which shall lead them back again to the land of Judah; like the ancient wilderness pillar, kindling the night by its beams, and cooling the noontide by its shade. If true, the prospect is a glorious one. They will praise, in the streets of Jerusalem, Him their forefathers persecuted—enthroned on Mount Moriah the Man of Sorrows as the mighty God, and crown as the King of Glory, on Gogtha, him whom they crucified between two thieves, as the guiltiest of the three. Perhaps a Christian bishop in the heart of Jerusalem—the horror of the "Puseyite" and the scorn of the sceptic—may be a forelight of the approaching outburst—an early star to indicate the nearness of the new day—the presage of the long predicted morn. The increased outward oppression of the Jew may thus be the token of the proximity of his deliverance. If it be so, the prospect will give him patience. The tyrant may confine his body, or crush his limbs, or spoil him of his goods; but he cannot extinguish hopes of celestial origin, or impede a destiny which is linked to Omnipotence itself, or blight one flower, or blast one acre of that true Canaan which would seem to be theirs in reversion.



I anticipate, then, the restoration of the Jews to their fatherland, and that, too, speedily.—Many texts are my witnesses here. Nor is it in vain that their hopes still converge, and kindle as they converge, from a thousand points to Jerusalem; and that their affections nestle, even amid its ruins, as in their beloved and congenial home. It is true there is much superstition associated with their veneration for the city of David; but there is also much that is truly significant. Not a few of the Jews believe, that every Israelite that dies out of Jerusalem must perform a subterranean passage back to it, that he may rise at the last day; and that to die in Jerusalem is certain salvation, and that the Rabbis in the midst of it are still inspired. There is one part of the ruins which the Jews are allowed to approach; and every Friday evening, when the Jewish Sabbath begins, numbers of their most venerable Rabbis kneel amid the debris, and kiss the stones, and breathe prayers through the crevices; believing that their supplications are especially heard on that ground, of which Jehovah has said, "Mine eyes and my heart shall be there perpetually." Many of the stones are worn smooth with the tears and kisses of these exiles of Judah. There is something in all this very impressive. Than this, the captives on the banks of the Euphrates did not present a more touching spectacle, nor do the words of the Psalm, "Thy servants take pleasure in her stones, and favor the dust thereof," receive a more striking illustration. The outcasts of Jerusalem cling to its ruins, and cherish its very dust. Like ivy plants, they announce the wreck, while they labor to arrest it. How rooted is Judaism in the heart of a Jew!—what terrible assaults has it withstood!—what fiery elements has it survived! Satan has corrupted it, indeed, but he has not conquered it. He has overshadowed it with superstition, but he has not destroyed it. Even after the lapse of eighteen centuries, bright sparks of the live glory start up at intervals from the encompassing rubbish—rays of the *Shekinah* occasionally leap, like lightning splendors, athwart the clouded canopy which once glowed with stars as the city of God. There are traces of divinity legible still in Zion, Moriah and Calvary; and shaded and obscured, the "pillar of fire by night, and the pillar of cloud by day," walks the streets of dismantled Jerusalem—these are signs and gleams, too, of the twilight that ushers in Jerusalem's endless noon, significant of its approaching glory. Josephus asserts, there were heard, in the days of Vespasian, awful and mysterious cries in the holy place of the temple of Jerusalem, "Let us go hence," as if the voice of the departing God. May it not be, that the tidings which have lately come so often from Judea, the deepening echoes of the returning footsteps of Jehovah to reign over all the earth—to close the day of Zion's mourning—to shine before His ancients gloriously—to rekindle on Mount Zion that pyramid of light that shall flame to heaven, and wrap Europe, Africa, Asia, and America in one glorious apocalypse? Many and multiplying are the signs of its appearing.

There can be no doubt that a new era in the history of Israel has arrived. The Church of England has now built a Christian church on the very ruins of the temple in Mount Zion, where they found layers of stone so large that these ancient foundations are now the foundations of a Christian temple; and the words of the sublime liturgy of that church—"O, Lamb of God, that takest away the sins of the world"—shall soon be heard in Zion. On the Rock of Ages, and amid the lingering shadows of Levi, there will soon arise a second and more glorious fame, vocal with perpetual melody. Its walls, the attributes of God—its cement, redeeming love; with no need of sun or moon, for "the Lord God Almighty and the Lamb are the light thereof."—The Church of Scotland became, as by an impulse from on high, so impressed with this great subject, that she sent a deputation of clergy and laity to search out and report the present state, hopes, and accessibility of the Jews. I need not at length refer to their most interesting Report.

One fact, however, they found everywhere the same; it is, that the Jews can be preached to in every country. The Dissenters of London have also lately formed a Society for the Conversion of the Jews. Thus all classes begin to be interested in God's ancient people.

In Tuscany and Leghorn, and other parts of Italy, a Protestant missionary dare not preach to the Romanists. The proclamation of the gospel in these countries, the circulation of tracts, the distribution of Bibles, are all visited with pains and penalties; but in every one of them any missionary may preach to the Jews.

In Palestine, Egypt and Turkey, any attempt to proselyte the Mohammedan population would be visited with death or exile; but in all these lands, in Tyre also and Sidon, Sychar, Tiberias, and Acre, the deputation of our church found unfettered opportunities of addressing the stray sheep of the house of Israel.

In the bazars and other places of traffic, a missionary may stand every day and preach to hundreds of deeply interested and attentive Jews. In Wallachia and Moldavia, and other provinces of the Greek empire, there is the same easy access to the children of Abraham.

In Cracow there are upward of 20,000 Jews; and though a missionary dare not speak on their fatal errors to the Papal population, to all these Jews he may speak freely. A wide door, and effectual, is palpably open. This pleads their cause better than eloquence. I do not expect the Jews to be converted piecemeal. Portions of the race will appear at intervals as seals to ministerial toils, and monuments that God has not forsaken them; and I feel it one of the sweetest recollections of my ministry, that I had the high privilege of baptizing a Jew brought to the knowledge of the truth in my own church; and that recollection is deepened by the fact, that he has since sacrificed all for Christ. I believe they will be converted in a day, and as a nation; but whether before or at the second personal advent of Christ, I am unable to say. It is a remarkable fact, that a portion of the Holy Land is at this moment the subject of national dispute to Russia, France and Britain. Turkey even gives toleration to the Jews. All confirm one conviction, that we are now at the verge of the pouring out of the Seventh Vial. Our children, if not we ourselves, are destined to see events and manifestations which skeptics may sneer at, and even reluctant Christians undervalue; but thereby they only confirm the truth, "For as it was in the days of Noah, so shall it be at the advent of the Son of Man." "Behold I come as a thief." is the watchword of the present hour.—God grant "the Lamb's wife" may make herself ready!

The wasting of the Turkish power, the position of Egypt, the state of Europe, the feeling of the Jews in Poland and in Constantinople, all prognosticate no ordinary epoch. The hour is at our door when the nation of the Jews shall hear the voice of the Son of God, and live. Like streams from a thousand lands, they shall roll toward Jerusalem, there to testify against the murderous deeds of their misguided fathers, and to weep at the remembrance of the evil spell of infatuation that bound them. The glory that dwelt between the cherubim shall be rekindled, never to expire. The "Lamb slain from the foundation of the world" shall be hailed as their quickening hope. The Everlasting Priest shall sit upon the throne of David, walk the pavements, and watch over the reclaimed tribes of Palestine. In every country the Jews are more or less loosened, preparatory to their mighty march; and the foreshadows of their approaching resurrection lie both broad and deep upon the face of Europe. Jerusalem itself has become an object of political arrangement among the Gentiles. The apathy with which politicians, patriots, and even Christians looked upon the Jew has been broken up. They command the attention and the intervention of imperial cabinets—of consuls, diplomatists and statesmen. The dry bones, exceeding many and exceeding dry, begin to be stirred in a thousand valleys; and nations that once stood neutral, or positively

hostile, wait and marvel what will be the upshot. The throes of a great birth are already felt. The groans of Judaism and the travail of Christianity indicate the approach of great things. A cycle in the high purpose of God draws to its accomplishment. The prediction shall be literally fulfilled: "Then the Lord thy God will turn thy captivity, and have compassion on thee, and will return and gather thee from all nations, whither the Lord thy God hath scattered thee. If any of them be driven out to the uttermost parts of heaven, from thence will the Lord thy God gather thee; and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it." Most glorious consummation! The widowed land of Judah shall soon meet the everlasting husband. The weary-footed wanderers of Salem are near their perpetual rest.

The first sounds of the last Jubilee are already caught from afar. The very wrecks of Jerusalem repose in the sunshine of a beauteous resurrection. Golgotha shall be made glad, and Calvary itself exchange its association with the cross for the possession of the crown. The air that was once rent with "Crucify him, crucify him," shall resound with "Hosanna to the Son of David." The very scenes where Jesus suffered, and was spit on and shamed, shall witness rabbis, and priests, and people exalting his name above every name, and glorying in the Cross as the cradle of their better being. Mount Carmel shall echo back to Mount Zion the joyful sound. The cedars of Lebanon shall rejoice; and the face of Jordan reflect to the face of heaven, "Mercy and truth, which have met together; righteousness and peace, which have kissed each other." If we are the children of Abraham, we too shall share in their joy, and be fellow-heirs with them of the inheritance of the saints in light.

#### INCARNATION OF CHRIST.

SPEAKING of Christ, a certain minister is reported to have said recently, "He gave his life—himself—as a sacrifice of infinite value, which value arose from the infinite dignity and worth of his person, the essential Incarnate Son of the living God." This is a fundamental doctrine of all the schools, Pagan, Papal, Mohammedan, Greek, and Protestant; but before we can make it a part of our creed, or recommend others to do so, we must know what it is.

We have no difficulty in determining what "God manifest in the flesh" means, which, with the sects, is tantamount to the incarnation of Christ. But as we understand the import of words, manifestation and incarnation are of very different significations. God is manifested or seen in his angels, the works of creation, in his saints, and more perfectly in his Son. This is all plain. By the *incarnation of Christ*, or of the *Word*, according to the doctrines of the sects, we understand that God was clothed with flesh, or took upon him a human body in the person of Jesus of Nazareth. Then if incarnation and manifestation mean the same, it would be just as proper to say that God was clothed with angels, with his works of creation, with his saints, as that he was clothed with the flesh of Jesus, for he is as really, though not as fully, manifested in them all as in Christ.

The undeniable fact is, this doctrine of the Incarnation in all its forms, is not a doctrine of the Bible. It teaches nothing about the incarnation, either in the accounts of the conception and birth of Christ, or elsewhere in that book. It says the *Word* was made flesh. And mark, there is a wide difference between *making the Word flesh*, and the eternal and unchangeable God entering the Virgin, taking on him mortal flesh, being born, a helpless infant, nursed of Mary, increasing in stature, strength and wisdom, and then being "crucified, dead and buried," as the creeds say, and all to, as they further add, "reconcile the Father unto us!" Just as though the eternal God died, and has a Father! O, what absurdity, if not blasphemy!

In view of this jargon of Pagan and Papal dogmas, and the declaration that "faith comes

by hearing, and hearing by the Word of God," we seriously ask, where in that Word are these things taught? Nowhere. But we verily believe that they are alluded to in the following prediction, "And they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. iii. 4.

We are plainly told in the Bible that there was such a virgin as Mary, that an angel announced to her that she should bear a son, whom she should call JESUS. She believed, and by *faith* and the *power of the Holy Ghost*, she realized the fulfilment of the *word* of the Lord, which word of promise in this way was made flesh, or Jesus was born, according to the word of promise previously made by the Father. This is all plain, on which *faith* may lay hold. But what is there in this simple narrative about the Incarnation of God, or the Word? Nothing. We might as well look for the incarnation in the creation of the first Adam, as in the birth of the second. It exists in neither.

We close this article with the following extract from the Encyclopædia of Religious Knowledge, on the Nativity of Christ, which we fully endorse, and which scatters to the winds this highly absurd doctrine of the incarnation:

"NATIVITY OF CHRIST.—The birth of our Saviour was exactly as predicted by the prophecies of the Old Testament, Isa. vii. 14; Jer. xxxi. 22. He was born of a virgin, of the house of David, and of the tribe of Judah, Matt. i.; Luke i. 27. His coming into the world was after the manner of other men, though his generation and conception were extraordinary. The place of his birth was Bethlehem, Mich. v. 2; Matt. ii. 4-6, where his parents were wonderfully conducted by Providence, Luke i. 1-7. The time of his birth was foretold by the prophets, to be before the acceptor or civil government departed from Judah. Gen. xlix. 10; Mal. iii. 1; Hag. ii. 6, 7, 9; Dan. ix. 24."

Here is something rational and tangible, which faith can grasp, while the doctrine of the incarnation is shrouded in mystery, and therefore can neither be understood nor believed.

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E. W. SHORTRIDGE.—Bro. Wm. Sheldon will visit you if you will inform him by letter or otherwise, that you wish him to do so. See his appointments for the west in the Expositor. We recommend you to procure the labors of Bro. Sheldon, if possible, to meet your present wants. Can you not procure a number of subscribers to the Expositor, and introduce the Harp among your people? Please try.

J. R. R.—It is a species of gambling, and cannot be countenanced by any understanding Christian.

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. Those in New Bedford, Mass., by John F. Vinal, and those in Danvers, N. Y., by Dea. Wm. Brown, as soon as they can be prepared and sent. J. B. Cook. Rochester, N. Y.

EXPOSITION OF MATS. 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.

Brothers who wish to 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. Direct your orders to E. R. Pinney, Seneca Falls, Seneca Co., N. Y., and please not delay. E. R. PINNEY. Seneca Falls, Aug. 10, 1854.

COMPARATIVE MORTALITY OF CITIES.—The Charleston News publishes the following table of the relative mortality in the six principal Atlantic cities, during the week ending July 29th. The accounts show most favorably for Charleston. Savannah comes next, and is followed by Boston, New York and Baltimore, Philadelphia bringing up the rear:

Table with 4 columns: City, Deaths, Population, Proportion. Rows include Boston, New York, Philadelphia, Baltimore, Charleston, Savannah.

Let us search and try our ways, and turn again to the Lord.

APPOINTMENTS.

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

- W. Sheldon, Sunday, August 27.
Buffalo, N. Y., Sunday, August 27.
Frederia, " 29.
Elenboro, Erie county, Pa., " 30.
Will some brother meet me in Erie, at Bro. Babcock's, with a conveyance?
Ashland, Ohio, September 1.
Cleveland, " 3.
and remain several days.
Buchanan, Michigan, " 10.
South Bend, Indiana, " 12.
Crane's Grove, Illinois, (Conference), " 14.
Plumb River, (Conference), " 26.
Letters may be directed to Crane's Grove or Plumb River. Other requests will be complied with and notice given in this season.

E. Hoyt. Sunday, August 20—Bro. Carpenter may appoint. Wednesday evening following at Bro. Alling may appoint. Sunday, August 27, at the Conference New Haven, O.

L. P. Judson. Sunday, August 20. Orangeport, Royalton Center, or Eagle Harbor, as Bro. Wm. Freeman of Orangeport, and others may arrange.
Honeye, " Sept. 3.
Victor, " 10.

C. F. Sweet. Sunday, August 20. South Creek, Bradford co., Pa., " 27.
Le Rayville, " Sept. 3.
Dundaff, Susquehanna co., " 9.
and continue over two Sundays, or over the 17th.
Ulster, Pa., " 24.

L. H. Chase. Cambria, Mich. (seven miles south of Hillsdale, August 18, and over Sunday. Tuesday evening, August 22—Bro. South and I will meet me at Middlebury Depot, Ill. South Bend, 23d, and 24th. Buchanan, 26th and 27th—Will Bro. Mead or Smith meet me at South Bend. Terra Coupe, 29th. Carlyle, 30th. Will Bro. Redding give me a ride?
Bigelow's Mills, 31st, and remain and preach in that section until Sept. 6, where Bro. Mansfield and Bywater may appoint.
Ill., Sept. 10. Crane's Grove, Sept. 14th—and remain in that section some two or three weeks. I wish Bro. Collins and Jacobs to make appointments for me where they may consider my labors are most needed. L. P. Collins, Providence permitting, I shall be at Freeport Depot, Sept. 9th.

J. B. Cook. Bellamy's Mills, or North August, C. W., August 19—and over following Sunday. As Dr. Moses and the brethren may appoint on the 27th.

Conference at Plumb River, Ill. By Divine permission a Conference Meeting will be held at Plumb River, Joe Davis county, Illinois, to commence Sept. 29th, at 6 o'clock, p. m. We invite all who possibly can. Let us have a large gathering. It is expected that Elders W. Sheldon and L. H. Chase will be present, preach the Word of Truth. For the Church—H. COLLINGS.

Conference at Crane's Grove, Ill. The Lord willing, a Conference will be held at Crane's Grove, six miles south of Freeport, Stephenson county, Ill., commencing September 14th, at 6 o'clock, p. m., and continue over Lord's Day. Elder Hitchcock and Dr. Jacobs are expected to be present, and we hope Elders Sheldon and Chase will be here also. It is hoped that brethren will lay aside their secular business for a few days, and attend. We hereby extend an invitation to all friends of Jesus. In behalf of the Church, H. COLLINGS.

Conference at New Haven, O. According to a recent arrangement with the brethren at Mayville, Union county, there will be a "family" Conference 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 or other persons, who love the whole of truth, and who love the brethren and sisters who love the appearing of our Lord Jesus Christ are invited to come up to this feast. Provision will be made for those coming from a distance, and also for board and lodging. This notice is given by request of the brethren near the grove. The writer shall be there. JONATHAN WILSON.

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 or other persons, who love the whole of truth, and who love the brethren and sisters who love the appearing of our Lord Jesus Christ are invited to come up to this feast. Provision will be made for those coming from a distance, and also for board and lodging. This notice is given by request of the brethren near the grove. The writer shall be there. JONATHAN WILSON.

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. Bro. Gerrit Robbins of Ripley, Bro. Warren and others are to be present to proclaim the truth to the people. Bro. Randall and Robbins of Oxford are urgently requested to come and help in the good work. It is hoped all the brethren and sisters in the region will attend. By order of the Church.

Grove Meeting at Hillsdale, Mich. Providence permitting, there will be a Grove Meeting on the town line between Cambria and Reading, to commence Friday, August 18, and hold over Lord's Day. This meeting is to be on the Plank Road (or half a mile south) leading from Hillsdale to Basswood, some seven miles south-west of Hillsdale, Michigan. A general invitation is given to the saints scattered abroad to come to this meeting filled with the spirit and labor for the salvation of dying sinners. Bro. Bertick, Bywater, Miller and Chase are requested to arrange so as to be present. Brethren coming on the cars from the east or west are requested to be at Hillsdale on the 17th, by three o'clock, or before. Teams will be on hand to convey them to the place. DANIEL WEAVER.

BUSINESS ITEMS.

J. H. Hickok—You are paid to No. 554.
E. W. Shortridge—Sept. 8, 1853, we placed \$1.00 to your account, which paid to No. 554. Of the \$5.00 which you sent us, we have credited \$2.10 to your account, \$2.90 to that of W. P. P., and 69 cents for Harp. Is that right?
M. Allen—It was received and the book sent.

RECEIPTS.—J. Hook 43c, P. Kendall 568, W. Jacobs 571, F. Malcolm 570, M. Kemp 431, A. Wims 572, H. Whitney 572, D. B. Mead 570, S. Baker 572, J. Harvey 561, S. Williams 581—\$1.00 each.
J. Henry 593, H. Warner 568, E. Davis 574, M. Carpenter 570, J. O. G. 567, A. Coons 575, J. Pierce 599, W. Fugh 607, M. Bacon 587—\$2.00 each.
R. T. Young 629, \$4.00; R. Wendell 607, 572 cents; E. W. Russell 629, 31 3/4; E. W. Shortridge 692, \$2.25.

LETTERS.—J. Heath, M. Allen, E. R. Blain, R. T. Young, S. B. Thompson, J. Wilson, T. J. Harris, J. P. Blain, J. M. Judson.

BOOKS SENT.—J. Heath, T. B. Tamblin, S. Chapman (160 24th of Mathew).

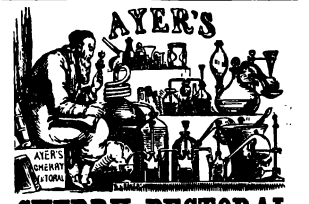
Rules of Discussion. As a prominent object of the publication of the Expositor is to obtain and proclaim a correct knowledge of the Scriptures, and as it is open for the free investigation of all Bible doctrines—to avoid misunderstanding in the matter, on the part of those who may feel disposed to write 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 literal principle of interpretation must be observed.
5. Objections against a writer's sentiments must be based on Scripture, and presented the second time, or an explanation or correction is necessary.
6. Only two disputants can be heard at the same time or on the same question.
7. Each disputant may speak twice on a point, providing further objection 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 mutual standing 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.

Meetings. Rochester, N. Y.—Irving Hall, Buffalo street, three times every Lord's Day and Thursday evening.
Buffalo—At the Hall corner of Mohawk and Main streets, (entrance on Mohawk street,) three times on the Sabbath, and every 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 "Some of Thompson's Hall," south-east corner of Fourth and South First Streets, Sunday School at same place at 2 o'clock, p. m.
Danville—Franklin Hall, in S. W. Smith's new block, east side of Main street.
Auburn—House of Prayer, on Water Street; every Sunday—prayer meetings Wednesday evening.
Canandaigua—Atwater Hall, twice every Sunday, and on Wednesdays.
Honeye—Hazen's Hall, every Sunday.
Watertown—On the south side of the river, over Watkins' store, on the plank road.
Saugus—Columbia Hall, once in two weeks on Sunday.
Westport—Advent Hall, twice on Sunday.
Newark, N. J.—No. 143 Market street.
Boston, Mass.—Chapman Hall, Chapman Place, three times on Sunday, and Wednesday evening.
Orangefield—Bro. Currier's Hall, Spring street, every Sunday.
East Boston—Meridian street Hall.
Worcester—Warren Hall, Pearl street, near Main.
Hartford—Old Fellow's Hall, corner of Main and Pratt streets, three times on Sunday, steadily.

Books for Sale at this Office. Postage can be prepaid, or paid on delivery, as the purchaser may choose. Works not weighing over 3 ounces, can be sent to any part of the United States for one cent if prepaid, or two cents if paid on delivery. Books, bound or unbound, one cent per 100 miles, or one half cent to be added if not prepaid. Tracts half cent per oz., if sent in packages of not less than eight ounces, otherwise subject to same postage as three ounce pamphlets, each.

Preparation of THE CHERRY PECTORAL, or a Remedy for Coughs, Colds, Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption. This remedy is offered to the community with the confidence we feel in an article which seldom fails to realize the happiest effects that can be desired. So wide is the field of its usefulness and so numerous the cases of its cures, that almost every section of the country abounds in persons, publickly known, who have been restored from alarming and even desperate diseases of the lungs, by its use. When once tried, its superiority over every other medicine of the kind, is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs, which are incident to our climate. Nothing has called louder for the earnest inquiry of medical men than the alarming prevalence and fatality of consumptive complaints, nor has any one class of diseases had more of their investigation and care. But as yet no adequate remedy had been provided, on which the public could depend for relief, until the introduction of the CHERRY PECTORAL. This article is the product of a long, laborious, and I believe successful endeavor, to furnish the community with such a remedy. For the last few years, the American people are now themselves prepared to judge, and I appeal with confidence to their decision. If there is any dependence to be placed in what men of every class and station certify in this matter for them, if we can trust our own senses when we see dangerous affections of the throat and lungs yield to it, if we can depend on the assurance of intelligent Physicians, who make it their business to know,—In short, if there is any reliance upon anything, then let us gratefully prove that this medicine does relieve and does cure the class of diseases it is designed for, beyond any and all others that are known to mankind. If this be true, it cannot be too freely published, nor be too widely known, the published should know it. A remedy that cures, is precious to no one. Parents should know it, their children are precious to no one. Not only should it be circulated here, but everywhere not only in this country, but in all countries. How faithfully we have noted on this conviction, is shown in the fact that already this article has made the circle of the globe.—The sun never sets on its limits. No continent is without it, and it is as far from the Atlantic as it is from the Pacific, in other nations as in this, it is employed by the more intelligent in almost all civilized countries. It is extensively employed in both countries—in Europe, Asia, Africa, Australia and the Islands of the sea. Life is as dear to its possessors there as here, and they grasp at a valuable remedy with even more avidity. Unlike most preparations of its kind, it is an expensive composition of costly material. Still it is afforded to the public at a reasonably low price, and what is of vastly more importance to them, its quality is never suffered to decline from its original standard of excellence. Every bottle of this medicine, now manufactured, is as good as ever has been made heretofore, or as we are capable of making. It will not be spared in maintaining it in the best perfection which it is possible to produce. Hence the patient who procures the genuine Cherry Pectoral, can rely on having it as good as the bottles as has ever been had by any country, up to this date. By pursuing this course, I have the hope of doing some good in the world, as well as the satisfaction of believing that much has been accomplished for the benefit of our race. Preparation of THE CHERRY PECTORAL, by J. AYER, Chemist, Lowell, Mass. Sold by FITKIN & SON, Rochester, and by all Druggists and Dealers in medicine throughout the United States and Canada. feb15.6m.

The Age of Gospel Light. By Z. Campbell. Price 12 1-2 cents.
The Power of Kindness. By Charles Morley. Price 25 cts.
The Mystery Solved: A Bible Exposé of the Spirit Rapping, by John C. Bywater. \$10.00 per hundred; 15 cents single—weight 3 ounces.
Our Israelitish Origin. By J. Wilson, England Bound \$2 1-2 cents; in paper covers, 50 cents. Weight, bound 14 ounces; in paper, 9 ounces.
Grew's Miscellany—Pp. 156: 25 cents.
Dialogues on Future Punishment. By W. G. Monieris 15 cents.
Character of the Son of God. By Henry Grew. 12 cents.
The Kingdom of God: By N. M. Cattin. \$4.00 per 100, 84 at single.
The Sabbath.—By Z. Campbell. \$1.00 per hundred. 3 cents single.
Exposition of Matt. xiii. 6 cents.
The Sabbath. 6 cents single.
Future Punishment. 3 cents.
Assessment of the Bible. 3 cents.
Bible Tracts—3 cents.
The Intermediate State; 6 cents.



CHERRY PECTORAL. For the rapid cure of COUGHS, COLDS, HOARSENESS, BRONCHITIS, WHOOPING-COUGH, CROUP, ASTHMA, AND CONSUMPTION.

This remedy is offered to the community with the confidence we feel in an article which seldom fails to realize the happiest effects that can be desired. So wide is the field of its usefulness and so numerous the cases of its cures, that almost every section of the country abounds in persons, publickly known, who have been restored from alarming and even desperate diseases of the lungs, by its use. When once tried, its superiority over every other medicine of the kind, is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs, which are incident to our climate. Nothing has called louder for the earnest inquiry of medical men than the alarming prevalence and fatality of consumptive complaints, nor has any one class of diseases had more of their investigation and care. But as yet no adequate remedy had been provided, on which the public could depend for relief, until the introduction of the CHERRY PECTORAL. This article is the product of a long, laborious, and I believe successful endeavor, to furnish the community with such a remedy. For the last few years, the American people are now themselves prepared to judge, and I appeal with confidence to their decision. If there is any dependence to be placed in what men of every class and station certify in this matter for them, if we can trust our own senses when we see dangerous affections of the throat and lungs yield to it, if we can depend on the assurance of intelligent Physicians, who make it their business to know,—In short, if there is any reliance upon anything, then let us gratefully prove that this medicine does relieve and does cure the class of diseases it is designed for, beyond any and all others that are known to mankind. If this be true, it cannot be too freely published, nor be too widely known, the published should know it. A remedy that cures, is precious to no one. Parents should know it, their children are precious to no one. Not only should it be circulated here, but everywhere not only in this country, but in all countries. How faithfully we have noted on this conviction, is shown in the fact that already this article has made the circle of the globe.—The sun never sets on its limits. No continent is without it, and it is as far from the Atlantic as it is from the Pacific, in other nations as in this, it is employed by the more intelligent in almost all civilized countries. It is extensively employed in both countries—in Europe, Asia, Africa, Australia and the Islands of the sea. Life is as dear to its possessors there as here, and they grasp at a valuable remedy with even more avidity. Unlike most preparations of its kind, it is an expensive composition of costly material. Still it is afforded to the public at a reasonably low price, and what is of vastly more importance to them, its quality is never suffered to decline from its original standard of excellence. Every bottle of this medicine, now manufactured, is as good as ever has been made heretofore, or as we are capable of making. It will not be spared in maintaining it in the best perfection which it is possible to produce. Hence the patient who procures the genuine Cherry Pectoral, can rely on having it as good as the bottles as has ever been had by any country, up to this date. By pursuing this course, I have the hope of doing some good in the world, as well as the satisfaction of believing that much has been accomplished for the benefit of our race. Preparation of THE CHERRY PECTORAL, by J. AYER, Chemist, Lowell, Mass. Sold by FITKIN & SON, Rochester, and by all Druggists and Dealers in medicine throughout the United States and Canada. feb15.6m.

THE PROPHETIC EXPOSITOR AND ADVOCATE.

IS PUBLISHED WEEKLY, IN TALMAN BLOCK, BUFFALO ST., (opposite the Arcade), ROCHESTER, N. Y. Joseph Marsh, Editor & Proprietor.

TERMS.—IN ADVANCE: Single copy, one year, \$2.00. Six months, " " 1.00. Six copies, one year, to one address, \$5.00. " " " six months, " " 2.50. To subscribers in Canada, one year, " 5.00. All communications for the PROPHECIC EXPOSITOR should be addressed, post-paid, to JOSEPH MARSH, Rochester, N. Y.

## Government Bound to Protect from the Dranshop.

EXTRACT FROM A SPEECH OF HON. GERRIT SMITH, ON THE SALE OF INTOXICATING DRINKS, DELIVERED IN THE CITY OF WASHINGTON, IN CONGRESS, JULY 22d, 1854.

Government, according to my theory of Government, is not to do the work of the people. It is, simply, to protect the people in doing it.—Government is but the great watch-dog of the people's house. It is ever to keep watch outside of that house, but it is never to come into it. It is never to mix itself up with the affairs of the people; but, whatever relation it may have to any of those affairs, it is to be purely external. All that Government can legitimately do for its people, is to protect their persons and property. If it tries to do more for them, it will but harm instead of helping them. Moreover, wherever there is a people, who, notwithstanding they are under the ample and effectual shield of a faithful Government, either cannot or will not do their own work, and take care of their own interests, both material and moral, there is a people that Government cannot save; there is a people that must perish.

Were this the place for the usual style and topics of a temperance speech, I would dwell upon the horrors of drunkenness. I would bring my proofs and illustrations of these horrors, by summoning the drunkard himself. I would ask that unhappy being, in the language in which God asks him: "Who hath wo? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?" I would then turn to the wife of the drunkard, to inquire what is a drunkard; and to hear from her the answer: "Would that my husband were anything—nay, everything—but a drunkard!" And then, to the mother of the drunkard to hear her say: "O that my child had grown up into any other monster of vice and wickedness than a drunkard!" And then, I would appeal to the family, only one member of which is a drunkard, to hear that family reply: "Only one drunkard in a family is enough to make the whole family miserable!" I would then, give opportunity to jails and penitentiaries to tell me, that a very large proportion of their inmates are drunkards; and then to the gallows, to tell me that nearly every one of its victims is a drunkard. Finally, I would go to the Bible, to inquire what is a drunkard; and to listen to its awful response: "No drunkard shall inherit the kingdom of God."

Were this the place for the usual style and topics of a temperance speech, I would enlarge on the fact, that there are in our beloved country more than half a million of drunkards; and I would group along with them their wives, and children, and parents and brothers, and sisters, to show that drunkenness makes millions of the American people miserable.

Were this the place for it, I would make much use of the fact, that the annual expense to our nation, from the vice of drinking intoxicating liquors, largely exceeds one hundred millions of dollars; and I would add, that, instead of doubting whether we have means adequate to the building of a railroad to the Pacific, we would, were the American people to abstain for only two or three years, from drinking intoxicating liquors, save enough, by such abstinence, to build two or three railroads to the Pacific.

Were this the place for it, I would refer to the mighty hindrance, which this vice puts in the way of education, order, and every form of comfort, and of pure and true enjoyment. I would insist, that intoxicating drinks have much to do with the frequency of national wars, and what is more than all else, there is no other agency so mighty to block up the way of religion, and render it powerless, as the practice of drinking intoxicating liquors. There is no antagonism more decided and deadly than that between the spirit of Heaven, which alone can save the soul, and the spirit of the bottle, which is more effective than any other power to kill it.

Were this the place for it, I would endeavor to make it apparent that total abstinence from

intoxicating drinks is the only remedy for drunkenness, and the only sure protection from it. I would, in that case, expose the fallacy of the doctrine, that temperate drinking is friendly to sobriety, and is the cure of drunkenness, or is either.

To the confiding and unwary youth, who is just entering on his career of liquor drinking, how polite, attractive, and altogether unalarming, are the drinking usages of fashionable life!—These usages are commenced by the brilliant wit and fascinating song, that are so often associated with them; and, more pernicious than all are the smiles of beauty with which they are too often garlanded. Surely, it is not strange that, in these circumstances, this youth should sip a little wine. Nevertheless, this little sipping is the beginning of his drunkenness. Surely, it is not strange, that what is so apparently harmless should wake no fear in him. Nevertheless, it is at the fountain-head of all his wo and all his ruin, that this hopeful youth has now taken his stand. He very soon learns to quaff his wine like a gentleman. "Like a gentleman!" Oh, what variety of ruin is covered over by this winning phrase! These, however, are but the first steps in the way of drunkenness which our tempted youth has taken. His drunkenness is as yet, but the little rill, which meanders through pleasant fields and flowery gardens. By and by he drinks several glasses at his dinner; and, a little further on, he likes brandy as well as wine. That rill of which we spoke, has now become a river, that is bearing him to his ruin—so gently, however, that he is scarcely sensible of the motion. Nevertheless, he is still numbered with temperate drinkers. He is still safe in his own eyes, and in the eyes of others. But time passes on. His appetite grows every year, and every month, and every day. His potations become stronger and deeper, and more frequent. All now see that he is a drunkard. The gentle river is swollen into a raging torrent, that is hurrying its freight—its still precious, though temporarily and eternally ruined freight—into the abyss from which there is no return.

Such is the end of the youth whom we have chosen as the type of innumerable millions. How easily he might have been saved from all these transformations and all this ruin of the Grecian cup, had a friendly hand led him, whilst he could yet be led, to the immovable rock of total abstinence! There, and there only, he would have been safe from all the woes, which threaten every liquor drinker. So long as his feet remain planted upon that rock, he might have exclaimed: "A thousand shall fall at my side, and ten thousand at my right hand; but it shall not come nigh me. I am safe."

But some, who hear me, may be ready to ask, "What has Congress to do with all this, which I have been saying?" We will pass on then, without any further delay, to a question, with which Congress certainly has to do. This question is not whether Government may undertake to promote the cause of temperance—for I have, virtually admitted it may not. But it is, whether Government must not do its duty, at every point, and even at that point, where the doing of its duty helps incidentally the cause of temperance. To explain myself, I hold that the suppression of the sale of intoxicating drinks is indispensable to the protection of person and property; and is therefore the manifest duty of Government. At the same time, I admit, that the suppression is important, yes, indispensable, to the success of the cause of temperance.

Suppose a shop should be opened in this city, for the sale of a very pleasant and exhilarating gas. It infuriates a portion of those who inhale it, and disposes them to burn and kill; and the obvious tendency in the case of most of them, is to make them more or less reckless of their own rights and interests, and of the rights and interests of others. Nevertheless, the gas is so palatable and attractive; that as many as fifty persons frequent the shop to pay a liberal price for it. Would Government hesitate to shut up this shop? Certainly not. The number interested in keeping it open would be too small for Government to fear. And, again, there could be

no plea of custom or prescription in its behalf, as in behalf of the dramshop. No, Government would destroy this work; and yet, (oh, mad inconsistency!) it spares, and even patronizes this dramshop work, which is ten thousand fold more injurious and destructive.

Suppose, too, that an establishment for cutting off hands should be opened in this city. A score of persons debased by rum, weary of work, and eager to cast themselves and their families, more entirely on the public charity, hasten to this new establishment, and pay their dollar each, for having their hands cut off smoothly, and a speedily healing ointment applied to the bleeding stumps. Who would doubt the power or disposition of Government to put an end to this new business? No one. For as in the case of the gas shop, there would be comparatively few persons, and no plea of usage, on the side of continuing it. And yet where the establishment in question would cut off one pair of hands, the dramshop virtually cuts off a hundred pairs. "Far worse than that," said a friend, in whose hearing I employed this same illustration. "The dramshop cuts off their heads." "You are wrong," I rejoined. "The dramshop would be comparatively bearable, if it but cut off the heads of its victims. Its unspcakably greater wrong to the community is to cut off the hands only, and to leave the head on with the hungry mouth in it, to consume the earnings of the industrious and sober."

Suppose, that a certain kind of cloth were imported into this country from China; and that, everywhere, on opening the bales, a deadly and sweeping disease should ensue; would it not be the perfectly plain duty of Government to forbid the further importation of such cloth? Nevertheless, many might still be eager to wear it, as, in the face of whatever prohibition, many might still be eager to purchase intoxicating drinks. And the one class would be as ready as the other to stigmatize, as a summary law, the legal prohibition upon their indulgence.

But the loudest and longest objection to the suppression of the sale of intoxicating drinks by law, is to the suppression of it by means of the "Maine law." Now, as I admit, that such sale cannot be suppressed by any other law than the Maine law, or a law of its leading characteristics, I am bound to vindicate the Maine law. There is not time to examine all its features. But the law will be justified in your sight, if I succeed in justifying its great distinctive feature; that feature which authorizes the seizure and destruction of the liquor when it is ascertained that it is to be disposed of for a drink.

There is no occasion for discussing the question, whether government may take, and dispose of as it will, the property of its citizen, without compensating him therefor; nor is there occasion for discussing the question, whether in any circumstances, it may take and control his property without his consent. All I need do, at this point, is to prove, that Government may take and treat as it will, that which is no longer property, but all rights of property in which, are forfeited by the guilty and pernicious misuse to which its owner had perverted it. My proof to this end need not be a train of formal arguments. A few simple illustrations instead will answer the purpose, and will save time.

I will suppose that there is a loaded pistol in the pocket of my friend, who sits at my right hand. Now, were I to take this pistol from my friend's pocket and break it in pieces, I should, of course, be legally liable to him for the value of it. But were he to take it from his pocket and aim it at the gentleman who adorns the Speaker's chair—may, who from his pre-eminent judgment, impartiality, self-possession, and dignity, seems to have been made purposely for the Speaker's chair—then I might wrest it from his hand, and dash it in fragments on the floor; and be under no legal liability whatever. All the legal liability in the case would be on him who was guilty of putting the weapon to so unprovoked and deadly a misuse; and who thereby forfeited all rights of property in it.

Suppose that Mr. Corcoran of this city, should in his love to do things on a large scale, purchase

a barrel of rattle-snakes, for a thousand dollars. He puts them in boxes with glass covers. He and his friends are in the habit of stauding over these boxes a few minutes, every day, to inspect the serpents, and to study the laws, habits, and phenomena of their being. All this is innocent and praiseworthy. But suppose Mr. Corcoran wakes up some morning "troubled," as was Saul, "with an evil spirit,"—for in these days, when rapping and tipping and all sorts of spirits, good and bad, stand so thick around us, that Mr. Corcoran and other good men are liable to the invasion of evil spirits. Mr. Corcoran now says: "I am tired of looking at these snakes, in their boxes. I wish to see them running about, and biting people." So he takes the boxes to the door, and lets out the snakes upon the ground. In a few hours they are coursing through the city, and biting whom they can. The alarm is sounded. Members of Congress and all, go forth to slay the snakes. Had we slain them when in their boxes, Mr. Corcoran could have recovered his thousand dollars from us. But now, he cannot recover it, for he lost all property in the snakes, by his reckless and wicked liberation of them, and exposed himself in so doing, to the gravest penalties.

Suppose, that some pleasant morning, I take into my hand, my gold-headed cane, (if I have such a one,) studded with diamonds, that cost ten thousand dollars. I go strutting up and down Pennsylvania Avenue, swollen with the self-consequence of a member of Congress. I use my cane in knocking down children on the right hand and on the left. A gentleman witnesses my pranks, hastens to me, breaks the cane in pieces across his knee. Can I make him pay me anything? Oh, not not even if he had broken it in pieces across my head. I lost all property in the cane, by my wrong, and outrageous use of it; and the sole question now is, not what penalty this gentleman shall suffer; but what penalty I shall suffer, in addition to the loss of my cane.

These supposed cases illustrate the actual case of the liquor owner. Whilst his liquors are put to their proper and innocent uses, Government has no right to meddle with them. But just as soon as he brings them forth to use them in manufacturing madmen and paupers, he loses all property in them. Government may destroy them, and punish the offender at its discretion.

Let it not be inferred, that I would have Government declare all property forfeited which is misused. It is only an extreme case which can justify such a declaration. Of such case Government must be the sole judge. Upon its sole responsibility Government is to select the case, as upon their sole responsibility the people are to decide, whether to submit to the selection, or rebel against it. The murderous torpedo-box, Government would not hesitate to choose as such an extreme case; and the people would not hesitate to acquiesce in the choice. Such an extreme case, in my own judgment, is alcoholic liquor, also, when on sale for a drink. Our patience under the sale of intoxicating beverages, with all its burdens, and perils, and woes, would be most wonderful and inexplicable, did we not know the power of education. We are educated to witness all this in patience; and we are educated to it by Government itself. Civil Government is mighty to educate the people, upward or downward, either in a right or wrong direction. So long as it licenses or protects the dramshop, so long it is a mighty influence to reconcile the people to the dramshop.

But when Government lets the dramshop stand, it neglects to protect person and property; at a point where they are far more fearfully exposed than at any other point; and, in neglecting such protection, it neglects what all admit to be the chief duty in the province of Government; and what many besides myself, believe to constitute the sole province of Government.

Time forbids that I should extend my argument any further. Would that Congress might pass such a bill as I have now called for; and as the people of this city did themselves virtually call for, a year ago, by a vote of two to one! For Government to break up the sale of intoxicating drinks, is, as I trust I have conclusively shown, no stretching of its functions.