

PROPHETIC EXPOSITOR

AND BIBLE ADVOCATE.

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

Whole Number 583.

ROCHESTER, N. Y., MARCH 3, 1855.

New Series---Vol. L, No. 37.

POETRY.

The Second Advent.

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."—*Luce xxi. 36.*

Oh, watch ye and pray, for ye know not the hour
When the Lord in his glory shall come,
In rich mercy to many—to all full of power,
And in terrible judgment to some.

Then "watch unto prayer," that so come when he may,
His approach ye may joyfully meet,
And join with the sainted in heavenly day,
And cast their bright crowns at his feet.

Oh! worthy, thrice worthy the Lamb that was slain,
By the gift of thyself for our souls;
Strike the chords, O ye ransomed, in loftier strain,
When the Savior of man is the theme.

To thee, who hast loved us, and shown us that love,
By the gift of thyself for our souls;
Be our songs full of rapture unceasing above,
As long as eternity roll.

"INTERPRETATION OF OLD TESTAMENT PROPHECIES QUOTED IN THE NEW."

IMMANUEL'S ACTION.

(Continued.)

Isaiah xii.—*The choral song over the consummation of Immanuel's work.*

The first invocation, "praise the Lord," we have already treated of. The second, "call upon the Lord," I prefer to render "proclaim his name," as the same words are rendered, (Ex. xxxiii. 19; xxxiv. 5,) in other parts of Scripture, where the act of pronouncing and proclaiming with authority is signified. In both the passages referred to, the words are used of God's unfolding the mystery of his name, at Moses's solemn and earnest request, in these words: "Jehovah, Jehovah-El, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity and transgression and sin; and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." Ex. xxxiv. 6, 7. This of itself shows us what is contained under the word *his name*,—even all his powers, and attributes, and principles of government. This name, Jesus came into the world to declare and glorify: because in man, who was made for an image and likeness of God, capable of expressing all his attributes, and in man only, is the fulness of God's name or being to be expressed. But the first man, and all his posterity, instead of glorifying that great name of God, their holy, wise, and powerful Creator, had come by sin and death to be a continual contradiction of him, and to express only evil, instead of expressing only good. Yet would not God suffer his purpose to be defeated.

Man, with his reason inward and his body outward, was made for the expression of God's moral being and government, and by man therefore must it be expressed: therefore the Word must take manhood, and not any other form of creature-being because manhood, and that only, was made to express and display the name and being of the invisible God. When the Son, therefore, having come in the flesh, had lived a life in all points accordant with and expressive of the life of God, just before he was entering into his ago-

ny he said, "I have glorified thee on the earth: I have finished the work which thou gavest me to do. . . . I have manifested thy name unto the men which thou gavest me. . . . And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them." John xvii. 6, 26. To proclaim the name of the Lord, therefore, is to do what Jesus did; it is to make known Jesus; it is to show Him who showed the Father; it is to hold Him up, of whom it may be said, "He that hath seen me hath seen the Father."

What is meant by proclaiming the name of the Lord, is nearly equal to preaching the gospel, if men understood what was meant by preaching the gospel—a word in every body's mouth; in the understanding, in the faith, of, alas, how few! If by preaching the gospel be understood proclaiming the good news of the kingdom which Christ hath redeemed, and for which he is furnishing the kings and priests from all nations; to which dignity all men are invited through faith in his name,—if by preaching the gospel of Jesus Christ be understood the making known of our God and Father, his mercy, his grace, his long-suffering, his holiness, by making known the words and ways and works of his perfect Image, to the end of renewing us in the same image, in righteousness and true holiness;—then, indeed, there is a perfect identity between preaching the gospel and proclaiming the name of God: for nothing is gospel which is not seen to be in God, and from him flowing forth into Christ, and from him again flowing forth unto us, for the end of bringing that triple cord which cannot be broken. But a gospel of a kingdom without a kingdom is no gospel at all; a gospel without the proclamation of grace and goodness to them who hear it, a gospel of probabilities and possibilities, of *ifs* and *may-bes*, is no good news at all, is no proclamation of the name of God; but a cunning delusion of the devil, and of ignorant or wicked men.

If the gospel were preached as it ought to be, it would be the full and perfect and sufficient word of the kingdom; and when the kingdom shall have come, it would be the gospel accomplished, as the gospel is the kingdom promised. When, therefore, the Jewish church thus speaks, "Proclaim his name," it is merely signified that they shall take up that office which we Gentiles have failed in; which we now make a show and sham of performing by means of missionaries, who, if they dared to proclaim Christ and his kingdom, or the name of God, as it is, and ought to be preached, would soon be recalled by their masters, who abominate none so much as those who do so here at home. The Jews, the Jews shall take up the work in which we have failed, to which we are proving our incompetency by the very efforts which we make: and yet may God speed those efforts: but the time is at hand, and now is, if I err not, when men of another school, with trumpets of another sound, shall go forth from the bosom of this land, and through the midst of heaven proclaim the name of the eternal God: "Fear God, and give glory to him; for the hour of his judgment is come."

"Declare his doings among the peoples." The whole of this sentence, "Praise the Lord, proclaim his name, declare his doings among the peoples," is taken word for word from 1 Chron. xvi. 8, and, with the first half of that song, is transcribed in-

to the first part of the 105th Psalm; while the latter half of it is the 96th Psalm. We do not think such a coincidence to be accidental; and upon turning to the occasion of composing that grand and sublime canticle, we find it to be when David had finished with his conquests, and the Lord had brought the fear of him upon all nations: then, consulting for the ends of God's worship, he set himself to bring up the ark to Jerusalem; which being accomplished, he composed this sublime ode, and immediately went about the work of building the temple of the Lord. This answers well to the occasion in question, when He who is to sit upon the throne of his father David, having finished his victories over the Philistines and the Edomites, and the children of Moab and Ammon, as recorded in the preceding chapters, proceeds to settle himself in the bosom of his people in his royal city, and to order all things for the glory of his God and Father. And as David then on that day delivered this Psalm to thank the Lord, into the hands of Asaph and his brethren, so may we not believe that our Prophet King, in person, shall deliver this song unto the church and nation to be sung in that day; for he is the great head of the worshippers, the leader of the choir.

When examining the language of the conquests and achievements of war, in the former chapter, we found how very much it was taken from the incidents of David's wars: why should we doubt, that, when the first words of his song of praise are copied, that this song should not thereby be distinctly referred to, and our attention entreated to it? That song gives us insight into the doings of the Lord, which they are commanded to declare among the nations; for it contains the record of his faithfulness to his covenant made with Abraham and his seed forever. David could only bring this down to his own time; and thence, borne forward on the prophetic wing, he looked full keenly and joyfully upon the coming Lord, and called upon the heavens and the earth, and all creation, to rejoice therein.

Of this kind do I believe will be the declaration and history of his doings with which the mouth of God's church shall be filled in that day. Consisting of the seed of Abraham, or those who shall take covenant privileges with them, they shall go forth amongst the nations, and speak of all the wonderful works of severity and of grace; of grace triumphing over severity, which they have proved at his hand. And this they will do not by word of mouth merely, but by their very estate and condition. Without a lip of utterance, without a song of praise, they shall, from that estate of honored glory where they sit commanding the whole earth, speak unto that earth, where they were lately wanderers and oppressed and broken to pieces, of what power and faithfulness are the words, of what constancy and steadfastness is the friendship of God. It is, moreover, signified that the nations shall with reverence look to, and with attention hear, the wonderful doings of the Lord by the Jewish nation: that in them and through them the knowledge and acknowledgment of him as the God of providence shall come to the world: that as, by the King of the Jews humbled upon the earth, the glory of God's grace came into manifestation, so, by the King of the Jews glorified upon the earth, shall the glory of God's power and government come to be known in all lands.

"Make mention that his name is exalted."—The name here particularly signified, I believe to

be that which is given him in this strain of prophecy itself; (ix. 6.) "And his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." This name, whereof we have opened the mystery in our second part, is to be proclaimed amongst the nations; and the Jews are called upon to make mention that it is exalted, or, how highly it is exalted. By which I understand, that they, having received in their own history and experience the full accomplishment of the things signified in that name; having proved his wonders in delivering them from the nations, his counsel in having his laws written in their hearts, his divine strength in the avenging of their wrongs, his Fatherhood in receiving the covenant of sons, (the adoption), his government as the Prince of Peace to reign over them forever; shall go forth unto the nations, or shall make known to the nations resorting to Jerusalem to keep the feast of tabernacles, those great powers of the name of Jah: wherein the nations believing shall abide in his fear and in his favor continually.

This name of Jah was exalted in heaven, in the spiritual world, when he was raised from the dead; according to that which is written: "Whithersofore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father;" (Phil. ii. 9-11:) and we, who have experienced in our own spirits this his spiritual lordship, are the persons who go about and proclaim to the world that his name is thus exalted, and call upon all men to believe therein. But in that day it shall be exalted upon the earth also: it shall be exalted in the world, in that day when he bringeth his Only Begotten again into the world: and even then shall there be a peculiar people, to stand in him as his ministers, and to the earth as his prophets and priests; among whom the candlestick shall be placed, and from whom the word shall go forth to the nations of the earth. This people is the Jewish people. In them and upon them shall the beauties and perfection of his name stand infixed. They have that covenant of peace, that new and everlasting covenant; and by them shall the privileges of it be expounded to the nations of the earth.

This, the glory of Mount Zion and of Jerusalem, is that which is declared in such passages as this: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee: and the Gentiles shall come to thy light, and kings to the brightness of thy rising." Isa. lx. 1-3. As God hath made man in his own image and after his own likeness, to manifest his name unto all other orders of his creatures; so hath he fixed upon the Jewish people as his witnesses, in whom, as a nation, he will show forth unto all nations his full and perfect character, as the Governor of all nations, the King of kings and the Lord of lords. We of this church do exhibit this same spirituality unto the eye of faith; but we have nothing visible to show; and that which we ought to have had was only signs demonstrative of Christ's present power over the visible and material, presently possessed and hereafter to be exhibited: the Jews shall possess the

visible, and shall have it to show; and to behold it, to hear it discoursed, of the nations shall resort to the city of the Great King.

Any one, who carefully reads the prophets, will be struck with the continual recurrence of this word, "And the nations shall know that I am the Lord," "And ye shall know that I am the Lord." It is always given as the end and purpose of, and the thing attained by, all his mighty works of wonder done unto the sons of men; which are after the nature of admonitions, of chastisements, of demonstrations to the unbelieving hearts and atheistical senses of men, that there is a God in all the earth who doeth righteously. This information goeth forth at the present upon the winged words of the preacher, but the nations give no heed to such airy and unsubstantial messages: they are so much engrossed with the beauty and the enjoyment, with the gain and the loss, of these visible creatures, that they have no time to listen and to reflect, but run heedlessly on to the grave, and are there laid, never to see the light. Ps. xlix.

God, not willing that this state of practical unbelief and hellish delusion should forever continue, doth stretch out his hand and touch their substantial things, and wither their beauty, and consume their nourishment, and teach the people that there also he is Lord and God. He preacheth to them with deeds, when words they will no longer hear: he proclaimeth his name by judgments, when mercies they will no longer regard. And when he hath wasted their beauty like the moth, and brought down their strength to the ground, the nations do know that they are but men: and now, when the judgments of the Lord are abroad upon the earth, the nations learn wisdom: "All nations shall come and worship before thee, because thy judgments are made manifest." Rev. xv. So that the preaching of the gospel by the whole church in the midst of the world, what is it but the fulfillment of Jeremiah's office before the destruction of Jerusalem? Judgments are determined, wrath is decreed; and the church, a company of prophets and of wise men, is sent into the city to warn all the people to escape out of it into the ark of the New Jerusalem above, which church is building of lively stones, to inherit the world when the corruption of its elements shall have been purged out by fire. So that when the judgment doth come, Christ will come beforehand, and gather his saints to himself: and that all the inhabitants of the earth should not be gathered, is the effect of their own unbelief and impenitency.

But how can they believe without a preacher? God, by his mercy to all men, beseeches us to go for him; Christ, by his suffering for the love of all men, beseeches us to go for him; all mankind, by their darkness and blindness and misery, call upon us to come: and why go we not? because we believe not.

Ah, me! while I write these things, the Spirit oftentimes moves me to arise, and leave all, and preach the hour of judgment unto the nations. I cannot think that this is a work which ministers alone should undertake: I feel a growing conviction that all believers, who understand the love of God and see the hastening judgments, are called upon to undertake it. But who will give the gifts? I believe the Spirit will. If those who have the heart and the desire will exercise faith, I believe that they shall not long be without the power of going forth to the nations. The ministry is for the edification of the church; the members of the church are for the testimony of Jesus unto the nations. If I did not feel that in these labors of thought and writing, I was edifying those who would take to themselves boldness to go forth and make Christ known over the earth, I should feel myself called upon to leave all and do it myself; so urgent do I feel the case, so powerfully doth the Spirit plead within my heart by the terrible things which are about to fall in upon the earth.

Verse 5: "Sing unto the Lord; for he hath done excellent things; this is known in all the earth." Of this verse, and that which follows, the best commentary and exposition will be found in the 46th Psalm, whereof the latter half an-

swereth to the verse now before us. The "excellent things," (or "the stupendous work," as Lowth prefers to render it,) "which is known in all the earth," I believe to be that universal "destruction of those who delight in war," that universal "exaltation of the meek," there set forth; that wonderful subversion of all the works of the wicked, set forth in the 25th and 26th chapters of this prophet; together with the utter casting out of Satan, allegorically expressed in the first verse of the 27th chapter: upon which the church immediately breaks forth into singing, and sings that song of the fruitful vineyard, which concludes in these words: "He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit." (xxvii. 6.) In the original it is, "Sing Jehovah; for he hath done excellent things: this is known in all the earth." The earth hath participated an excellent benefit, a wonderful blessing, and is called upon to celebrate Jehovah as the author of it, "who is glorious in his holiness, fearful in his praises, doing wonders."

This "excellent thing" is that which is described in the preceding chapters, from x. 33 to xi. 10; that great revolution, from the oppression of the Assyrian to the reign of peace and blessedness, under the holy administration of the Root of Jesse, who stands as an ensign to the nations: for that all the nations, under the civil and ecclesiastical supremacy of the new-covenant nation, shall partake in that blessedness, is there and in every part of Scripture abundantly declared: "If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?" Rom. xi. 12. "If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" Verse 15. Perhaps the most beautiful and perfect exhibition of the truth contained in this verse, and one form of the song with which the mouth of mankind shall be filled in that day, is 98th Psalm. O, what a song it is! I cannot tell how it rocks my spirit to and fro, and filleth my heart with music and with dancing:

Ah, me! what a day that was when "Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her, with timbrels and with dances: and Miriam answered them, Sing ye unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea." Ex. xv. 20, 21. And more glorious still was that day when king David, "playing and dancing with all Israel, brought up the ark of the covenant of the Lord with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps." But how little to be compared with the day here referred to, when all the nations, possessed with the blessedness of God, shall sing this song; and all the elements of earth and heaven, and waters under the earth, and every creature shall thus declare their soul's gladness and pour out their heart's fullness before Jehovah, who comes to govern the earth with righteousness and the people with equity! "O sing unto the Lord a new song, for he hath done marvellous things: his right hand and his holy arm has gotten him the victory. The Lord hath made known his salvation: his righteousness hath he openly showed in the sight of the heathen. He hath remembered his mercy and his truth toward the house of Israel; all the ends of the earth have seen the salvation of our God. Make a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice, and sing praise. Sing unto the Lord with the harp; with the harp, and the voice of a psalm. With trumpets and sound of cornet make a joyful noise before the Lord the King. Let the sea roar, and the fulness thereof, of the world, and they that dwell therein. Let the floods clap their hands; let the hills be joyful together, before the Lord; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity." (Ps. xlviii.) And now we come to the solemn close of this glorious prophecy, the last note of this joyful anthem.

Ver. 6: "Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee." I feel, in meditating these things, as if joy had never yet been, and were still to be born into this earth. I feel as if the church had hitherto been in the sorrow of conception, the heavy care of bearing her children in her womb, the pangs of bringing them forth, and waited still for the mother's joy, when she beholds the fruit of her pains and cares and longings. There is a joy, indeed; but it is the joy of hope, the joy of faith, which is the present substance of those things looked for. Methinks Hope should ever purge her eye at the prophetic word; and Faith should here light her lamp, and watch patiently the dawning of the day; and Joy should here regale her heart, and prepare her viols for that glorious jubilee which is soon to be. Ah me! how little are the sufferings of the present life to be compared with the glory that shall be revealed unto us. For the joy that was set before him our Savior endured the cross, despising the shame; and we, by the same anticipation of joys to come, shall in like manner be enabled to endure.

In this grand chorus of all mankind and of universal nature, who shall take the lead? That honored company around the glorious Personage who has wrought the victory of blessedness: they who are his kinsfolk, his brethren according to the flesh, his kindred of the house of his fathers: they amongst whom He hath taken up his abode who have the honor of his peace abiding with them, and enjoy the light of his countenance:—they who dwell in Jerusalem, the city of the great King. Therefore in this verse is the daughter of Zion called upon to lift up her voice with double strength, to "cry aloud and shout." She who was the envy and the hatred of the mad Assyrian ("he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem"); she who hath endured the desolation of many generations, whose land the rivers have spoiled; she around whom the whirlwind fury of the prince of the power of the air hath spent itself for long generations; shall yet be comforted, and receive double for all her sufferings; shall be made a praise in the whole earth; shall shout and cry out for joy, because the Holy One of Israel is in the midst of her. "Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have given thee upon the palms of my hands, thy walls are continually before me" (Isa. xlix. 14, 16).—"Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously" (Isa. xlv. 23.) So much doth the Lord delight himself with mount Zion, that he nameth himself by it, "The Lord of hosts, which dwelleth in mount Zion" (Isa. viii. 18.) When David brought up the ark, and settled it there, this was the oracle which God gave by his mouth: "For the Lord hath chosen Zion: he hath desired it for his habitation. This is my rest forever; here will I dwell, for I have desired it. I will abundantly bless her provision: I will satisfy her poor with bread. I will also clothe her priests with salvation, and her saints shall shout aloud for joy. There will I make the horn of David to bud: I have ordained a lamp for mine Anointed. His enemies will I clothe with shame; but upon himself shall his crown flourish" (Ps. cxxxi. 13, 18.) Forever it was chosen; as it is written, "That your sies may be blotted out, when the times of the refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts iii. 19, 21.) And when he returns to abide with us for ever, in what place of the earth will Imman-

uel take up his abode, and be God with us?—There, surely, where he hath chosen to dwell; in that mount Zion, where his temple shall arise and shine gloriously for ever. He has given it up for a season; he hath departed for a season; the bride-chamber is desolate, and the children of the bride-chamber fast and mourn; but from his place in the heavens he still "keepeth his eye upon his prepared habitation" (Isa. xlviii. 4); and if he saw it not, he hath engraven her upon the palms of his hands, and her walls are continually before him.

These, these are the privileges of mount Zion, which shall be proudly exalted on the tops of all the mountains, and high above all the hills; these, these are the privileges of the inhabitants thereof,—that within her walls she shall compass the Lord of all the earth, the Holy One of Israel. And woe be to the man that would bereave Abraham's seed, Christ's brethren according to the flesh, of this preeminence, which are written for them by the hand of Jehovah! There is, indeed, a better thing for us, even the very body of that Holy One, the companionship of his glory, the inhabitation of his light, the unity of his being; oneness with Him, as he is one with the Father. This I know, and this I prize; it is all my boast, it is all my joy and reward, that I shall be like Him, and see Him as he is. But because I and the believing church are to enjoy the fulness of him that filleth all in all, are we therefore, niggard-like, to deny to the Jews, Christ's brethren according to the flesh, the fellowship of his fleshly glory, and dominion over men in flesh; when we, his brethren according to the Spirit, enjoy the fellowship of his spiritual glory in our spiritual bodies, and the dominion over all spiritual substances, angels and the archangel and dominions and powers, and every name that is named both in this world and that which is to come?

I cannot, I dare not take part with those who would explain away these literal prophecies, hide them from the hope of Israel, and from the desire of all the nations of the earth, in order to have them all to themselves, and leave this world the eternal habitation of devils. I openly denounce such men, as not only unbelievers in God's word, but confederate to destroy it. They have made it void; they have covered it with uncertainty; they have brought the people not only into ignorance, but into doubt of the letter of Scripture. The poor people know not how much to believe, and how much to disbelieve, when they read the Old Testament: it is a chaos, a confusion, to ministers and to people; a sealed book to the learned and unlearned; a profitless thing; a word without a signification. And those whom they have pleased to call Masters in Israel, and who dignify themselves with the title of learned men and judicious interpreters, do encumber the matter with such an apparatus of canons of interpretation, as to scare away all but themselves from the work of interpreting God's word: and ordinary men, and ordinary ministers, terrified by their own ignorance and the pedantry of those whom they call learned, shake their heads and look amazed when the subject of prophecy is mentioned in their hearing; yea, and take to themselves great credit for pretending to understand what God hath spoken.—Give all this its proper name, and it is called religious mummery; solemn mockery of God's word; daring effrontery! I lay claim to no more learning than falls to the lot of common ministers of the Gospel; I lay claim to no canons of interpretation more than sound sense furnissheth, to no skill in criticism; and yet I dare both to understand and to expound God's word by no help but the Scriptures themselves. The Scriptures, intelligible through the teaching of the spirit, which is the birthright of every baptized man. In proof thereof, I have put forth this specimen of interpretation: and I solemnly call upon all ministers, and upon all believers to follow my example. In the strength of the Holy Spirit let them study God's word—all parts, and every part of it. Let them be afraid of being beguiled by the light of prophecy, which is the only leading light in the midst of the present darkness.

(To be Continued.)

"Death Not Life."

BRO. MARSH: The enclosed, though a private letter to me, yet I conclude the brethren would have no objection to its being published, but would rather choose it, as I see he is not ashamed of our persecuted doctrines, nor afraid to publish them "on the house top." I wish it published to encourage brethren, and to show what zeal, decision and sacrifices can effect. I often speak of the *leaven of truth* being at work throughout our land, and this letter shows the fact, and tells how it is spread, and how it works. A brother visits a friend 200 miles off, and far into a dark region,—boldly tells the truth to a stranger,—in two years he is convinced, (leaven sometimes works slowly, women say,) and then by persevering effort 70 more are converted to the truth. Surely the brother from Monroe, and the one in Delhi have not "labored in vain."

I wish the good news of this letter known for another reason. I have often thought of the desolation of that part of the State of New York, and wished some one would "go up and possess the land,"—boldly tells the truth to a stranger,—in two years he is convinced, (leaven sometimes works slowly, women say,) and then by persevering effort 70 more are converted to the truth. Surely the brother from Monroe, and the one in Delhi have not "labored in vain."

J. BLAIN.

Buffalo, N. Y., Feb. 17, 1855.

DEAR BRO. BLAIN: About a week ago, I received the books you sent me. I have disposed of them all, except one, in short notice, as I generally can do; because if folks wont buy, I give away, if it is probable they will be perused. I am pleased with your book, especially with the labor you have bestowed in collecting together passages in classified order, which must prove a great help to those who wish to examine the the Scriptures for themselves. Your review of Beecher is complete. If I had more, I possibly might dispose of them.

In the fall of 1848, E. Smith, of North Chili, Monroe co, was visiting some of his relatives in this Co. I had an interview with him; he wished me to read "Storrs' Six Sermons." I hesitated, looked at the title page, thought it would lead to infidelity, believing that "immortal-soulism" was one of the foundation doctrines of the Christian religion; thought the Bible was full of it from beginning to end. But why fear to examine the subject? I love the Bible, and will obey its teachings. In 1840 I graduated on the subject of baptism. Had I not been sprinkled in infancy? Had I not got some of my little ones sprinkled? believing it was in accordance with the teaching of the Bible. But after nine months investigation, and prayerful looking to God for direction, I was brought to renounce the traditions of men, and submit to the ordinance of God, by being "buried with Christ in baptism."

Such being some of my thoughts, I mustered courage to examine "the life and death question," looking unto the same God for light and direction. I investigated, was convinced that Death was not Life. Rejoicing in the truth, I wished others to experience the same joy, but was met, in many instances, with the warning cry, "Infidelity!" Strange infidelity, that makes one love God more, and makes the Bible a plain book! Strange infidelity, that makes the character of God more glorious and lovely, in the gift of his only begotten and well beloved Son, that whoever believeth on him might not perish, but have everlasting life! Strange infidelity, that tears the thick veil of man-made mysterious obscurity from almost every sentence of the Bible, and makes it a plain book, fitted for the use of plain men, and which is "able to make them wise unto salvation," without the aid of Popes or would-be Popes.

Well, I struggled on about two years, receiving more light, and trying to disseminate it.—My conduct in this respect was displeasing to the would-be rulers of the sect with which I was connected. The minister gave me to understand that if I would receive these erroneous opinions,

I still might have fellowship with the church, if I would not disseminate them! I let him know that I could not purchase fellowship at such a dear rate. So I sent to Rochester for books and tracts, and distributed them, until they could suffer me no longer. They had a mind to thrust me out privately, but I demanded a trial, which they reluctantly granted. I spent two hours with them, asking and answering questions, and finally they withdrew the hand of fellowship because I believed that man in his present state is mortal, and that Jesus Christ through whom we only can have eternal life, was the Son of God.

When I found inquiring minds, I would pay for the *Harbinger* and let them have it. Although I am a poor man with a large family to support by my industry, I sometimes paid for five copies of the *Harbinger*, according as I could find readers. Some of them have received the truth, and rejoice in it. Others would read a while, and give it up; it was not popular enough.

I never heard a minister preach on these doctrines (I mean one that believes them) until last fall, although more than one of the ministers here have condescended to preach several sermons against these doctrines to destroy my influence. Last fall I heard that I. P. Cowles from Connecticut was preaching about 14 miles from here. My brother and I went and heard him, and invited him to Delhi. He has been here twice, three nights each time, and had a full house, and very attentive hearers. The orthodox storm, but some men are convinced of the truth, and would to God they were all converted! I heard yesterday that some counted seventy who were converted.

Dear brother, let us labor faithfully,—perseveringly, withholding not our hand from sowing the seed of God's word: we do not know what shall prosper, this or that. We shall be accepted of God, through Christ, for faithfulness, whether we are successful or not.

Yours, hoping for eternal life through Christ,
WALTER PATTERSON.

Delhi, Del. co., N. Y., Feb. 4, 1855.

[NOTE ON THE ABOVE.—Bro. Patterson has done his duty nobly in endeavoring to enlighten his neighbors on the glorious truths of the Gospel: he will not lose his reward. Hundreds of our subscribers might do as much in the same good cause, if they would make proper effort.—May they be stimulated by this example to a like effort to advance the cause of truth.—EDITOR.]

NOTE.—Brethren in the Eastern States are informed that they can obtain my "Gospel Vindicator" by addressing me at Sturbridge, Mass. Price 20 cents per single copy, or \$2.00 per doz.
W. SHELDON.

FOREIGN NEWS.

THE WAR.

SEVASTOPOL.—SORTIE ON THE 15TH.

[GENERAL ORDER.]

French Camp before Sevastopol, Jan. 17.

"On the night between the 14th and 15th a Russian column, of about 500 men, attacked our third parallel, which was defended by the 2d battalion of the 74th of the line. The assailant's attempt was met by the Grenadier Company, Capt. BOUTER, and the First Company, Captain CASTELNAU. Both these officers were killed at the head of their troops, exhibiting to all an example of firmness and bravery which was imitated. A section of the Third Company of Volunteers, under the orders of Lieut. BOUTER and Sergeant HAGUAI, hastened to the place of conflict, in which they took a glorious part, and one that adds to the distinguished services which the volunteers have already rendered before Sevastopol. The same behavior marked a company of Voltiguers of the 95th Regiment. The chef de battalion Roumejoux, of the 74th, contending personally on the parapet, and calling on his men to maintain the honor of their flag, gave proof of remarkable bravery. He was seriously wounded. All the troops engaged displayed the

most brilliant energy, and this action will raise still higher the glorious reputation which the 74th has achieved in the army since the commencement of the siege. (Signed) the General CANROBERT."

JAN. 27.—The *Times* correspondent telegraphs from Balaklava: "There is no firing on our side. The nights are frosty; during the day it is mild and fine. The siege works are advancing; the army is still sickly. Prince MENSCHIKOFF has gone northwards. The Russians make constant sorties, and continue firing upon the French lines and pickets. Supplies are reaching the British camp in abundance. The French 8th Division has arrived. Lord RAGLAN visited Balaklava Jan. 25th, and had an interview with Admiral LYONS; he inspected the trenches on the 25th. There are only eight Russian battalions near Tchorgoun."

RAGLAN'S LATEST DISPATCH.

Before Sevastopol, Jan. 23, 1855.

To the Duke of Newcastle:

MY LORD DUKE: Nothing has occurred of importance in our front; but the enemy has occasionally opened a fire upon our left attack, and Mr. Spalding, a fine young man, an acting mate of Her Majesty's ship London, and in charge of the battery, was unfortunately killed by a round shot the day before yesterday. His loss is deeply deplored. I enclose the return of casualties to the 21st inst.

The weather has become milder, but the country is still in a dreadful state from melted snow. The army is well supplied with warm clothing, and if the Commissariat were adequately provided with transports, and the huts could be at once brought up, there would be no other cause of suffering than the severity of a Crimean winter and the duties imposed of carrying on a siege in such a climate at this season of the year.

I have, &c., RAGLAN.

LATEST FRENCH DISPATCHES.

JAN. 24.—The Minister of War has received the following dispatches from Gen. Canrobert.—The first was dated Jan. 24, and was received at Bucharest on Feb. 3: "The weather has become much milder and finer. The troops have supported the trying days we have just gone through with admirable courage; their confidence was never shaken for one moment by the extreme severity of the temperature. We have reason to hope that the depth of the winter in the Crimea is past. We resume our work before the town with renewed activity. (Signed)

CANROBERT."

JAN. 23.—Before Sevastopol.—Gen. Ulrich and the Voltiguers of the Imperial Guards have arrived. The troops are animated with an excellent spirit, and are full of enthusiasm. The weather continues fine; we take advantage of it to complete our works. Gen. Neil and Col. De Wanbert Genlis have arrived.

(Signed), CANROBERT.

JAN. 28.—From Admiral Bruat to the French Minister of War, dated Montobello, (Crimea), Jan. 28; received at Bucharest, Feb. 2.—"The weather continues very fine. Our batteries have received the order to be ready to re-open their fire. For some days the Russians have ceased to make sorties. Two thousand soldiers—(the French)—arrived to-day, together with the Voltiguers of the Imperial Guard. (Signed) the Vice-Admiral Commander-in-Chief, BRUAT."

RUSSIAN DISPATCH OF THE SAME DATE.

JAN. 28.—No change has taken place in the state of affairs before Sevastopol. From time to time the enemy throws shells and rockets into the town, but the damage done is unimportant. (Signed),

MENSCHIKOFF.

REPORTED MUTINY OF THE ZOUAVES—400 SENT IN CHAINS TO CONSTANTINOPLE.

A dispatch sent to the London Morning Chronicle from Constantinople, 29th, states that a sortie made by the garrison at Sevastopol on the 23d has caused heavy loss to the French. The Zouaves had mutinied, and demanded a retreat from the Crimea. Four hundred of the muti-

neers had arrived at Constantinople in chains, and would be dispatched to Toulon.

MYSTERIOUS MOVEMENT OF THE RUSSIANS.

The Berlin Prussian Gazette, in a despatch from Warsaw, dated Feb. 5, states that an order had been received that all the Russian forces in the vicinity of Cracow and of the Austrian frontier should retreat with all dispatch into the interior of the country.

THE TURKS DESIRE PEACE.

The question of peace or continued war is now the chief subject of interest at Constantinople, and the general feeling seems to be earnestly in favor of peace.

THE DANUBE.

REPORTED BATTLE AND DEFEAT OF THE RUSSIANS. As already stated, Omar Pacha has withdrawn his resignation. Full apology was made to him by the Turkish Government. Ismael Pacha and the army of Roumella are placed under his orders. Accounts respecting the movements of the Russians are contradictory. On the one hand it is said that they continue to ravage the Dobruzscha, under the very eyes of the Austrians; on the other that Gen. Coronini has received orders to prevent the incursions of the Russians. The Paris Moniteur copies from a Constantinople paper, a letter giving an account of an action fought on the Danube, but the accounts require confirmation. It states that (no date) Russian corps having attempted to cross the river into the Dobruzscha was repulsed with great loss, after a conflict of several hours, by the rear guard of Yaya Pacha: and that the latter had already crossed the Danube at Tultscha and Ismael.

MISCELLANEOUS WAR ITEMS.

Eight Austrian merchant ships which arrived together at Galatz, were fired into with musketry by the Russians, apparently under a mistake that they were a hostile force. The pilot of one of the ships was killed. Austria has demanded explanations.

The Earl of LUCAN is recalled from command of the British cavalry in the Crimea.

The Piedmontese General RIVERIE had arrived at Constantinople to make arrangements for the transport of the Sardinian army to the seat of war.

The Sultan intends to raise a national voluntary loan. The Czar has issued a new supply of paper money, repayable three years after expiry of the war.

The Russians, in their sorties from Sebastopol make use of the lazzo to capture prisoners.

Exchange at Constantinople has risen to 141 piasters the Pound Sterling, causing—as prices have risen accordingly—considerable distress.

A sharp shock of an earthquake was experienced at Constantinople on the 23d ult, but no damage was occasioned.

Admiral BEUAT, on the 21st January, communicated to the French fleet the vote of thanks from the British Parliament.

The blockade of the Russian ports of the Black Sea has been formally notified by French and English ships of war to the ports interested.

ABD-EL-KADR has begged the Sultan to give him the command of the Africans serving in the Crimea.

A letter from Constantinople, Jan. 25, says the British land force before Sebastopol is only 12,000 men.

They have commenced the railway at Balaklava.

MEHEMET BEY, eldest son of REBSCHID PASHA, is named Turkish Ambassador to France, in room of VELY PACHA, appointed Governor of Broussa.

EXPULSION OF MISSIONARIES FROM POLAND.

The English missionaries to the Jews in Poland are ordered to leave the Russian territory. Their printing materials and bookbinding, library and chapel, have been taken possession of by the Russian authorities and are offered for sale, M. Boutkoff is appointed "Secretary to the Czar."

"The word of the Lord is tried: he is a buckler to all those that trust in him."

EXPOSITOR AND ADVOCATE.

SEARCH THE SCRIPTURES.—JESUS. ROCHESTER, SATURDAY, MARCH 3, 1855.

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.

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. Write a proposition or theory on a certain subject of the Bible in a 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 in the discussion. 4. The literal principle of interpretation must be observed. 5. Objections against a writer's sentiments must be based on some plain passages of Scripture, fact, or text. 6. Only two disputes can be heard at the same time or the same question. 7. Each disputant may speak twice on a point, providing further evidence is presented the second time, or an explanation or correction is necessary. 8. No unkind expressions will be admitted. Let these rules be carefully observed, and that mutual respect and attentiveness that sometimes arise between correspondents and the editor, and between themselves will be avoided, lengthy metaphysical allegations 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.

EXPOSITION OF ROMANS.

(Continued.)

CHAPTER VI.—1-7.

At the conclusion of the fifth chapter, the apostle, in speaking of the existence of the gracious purpose of God during the abounding of sin under the law of circumcision, says, "where sin abounded, grace much more abounded"; to which the objecting Jew and Gentile are represented as inquiring thus: Chap. vi. 1. What shall we say then? Shall we continue in sin, that grace may abound? To which the apostle replies, Verse 2. God forbid. Grace, or the economy of redemption, as manifested through patriarchs and prophets, Christ and the apostles, had not been made known to grant indulgence for men to sin, but for the merciful purpose of releasing them from its fatal consequences. The very first act of those who would comply with the requirements of that purpose, is to die to sin; it would be highly incompatible therefore with their profession of holiness to continue in sin after they had died to it, hence the apostle inquires, Verse 3. How shall we that are dead to sin, be separated from it; for to be dead to a person was to be entirely free from all intercourse with such, as was well understood in the apostle's day; hence as the Roman Christians had died in type, or in the figure of baptism to sin, it would be very inconsistent with their christian profession to continue longer in it, for, the apostle adds, How shall we that are dead to sin, live any longer therein? Or live to sin, the opposite of being dead to it? We should not, and indeed it would be impossible to do it, and at the same time sustain the christian character, as it would for one individual to be dead and alive to another. Verse 3. Know ye not, that as many of us as were baptized into Jesus Christ, were baptized into his death? The bearing of this idea has on the argument, is that Christ died for sinners. (verse 4.) Hence he is fully separated from us. To be baptized into his death, is to die to sin, and it is therefore as incompatible with our profession to continue in sin after this dying, as it would be for Christ to be associated with mortal men, and his resurrection, like he was previous to his crucifixion. Therefore we were buried in type, or in the figure, by baptism, of the burial of a dead person with him by baptism. Or immersion; for nothing else called baptism truly represents the burial of the dead.

to death.] The death previously spoken of, namely, death to sin. Mark, it is not said that the dead person spoken of first dies, and then is buried in the grave; but he is buried by immersion into death; he dies in the figure, in the act of immersion. To make baptism mean anything short of immersion would destroy it as a perfect figure of the total death of the "old man" or "body of sin," (verse 6,) neither would it represent a complete putting on, or being in Christ. If the "old man" need be only partially slain, or a dead person not fully covered when interred, then these acts might be represented by sprinkling or pouring,—but as it is necessary to destroy the entire "body of sin," and as the dead are fully covered from human sight, so immersion is a complete type or representation of these acts. Further, as it is implied that the entire being of the person who is in Christ, is without the least reserve lost in his will, and as the consummating act of this swallowing up in him is baptism, it is therefore indispensible necessary to make the representation of this complete work perfect to have it immersion; for sprinkling or pouring would only represent (if it indicated anything) that the person was not fully in Christ, if such a thing could be.

That like as Christ was raised up from the dead.] He, in fact, died, was buried out of human sight, and was actually raised from the dead,—from the bowels of the tomb, in which he had been fully immersed; as all admit who believe the Bible. Now, in all candor, we ask, does the act of sprinkling or pouring a little water on a person, either in a sitting, standing or kneeling posture, fitly represent the helpless condition of a person in death? and does his own rising from his seat or knees, in any sense represent a dead person being raised from the grave by another? Nay, verily,—must be the reply of every unbiassed mind. But immersion is a most perfect figure of this very work. If we would then, imitate the death and resurrection of Christ, or be baptized into his death, and be raised in the likeness of his resurrection, we must do it by immersion, for there is no other mode of carrying out this important ordinance. As Christ was raised from the dead

By the glory of the Father, even so we should walk in newness of life.] The force of the argument is this: as Christ since his resurrection lives in a new and exalted life, so all who die and are raised in the type of baptism, "should walk in newness of life," and not "continue in sin." And as God's glory was most strikingly manifested in the resurrection of his beloved Son, so it is seen in our death to sin, and moral resurrection to a life of holiness, and will be more fully manifested in the literal resurrection of his saints by his power and glory at the coming of Christ.

Verse 5. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.] Let us ponder well the sentiment of this important text, who have not been immersed into the death of Christ, and those who call other modes christian baptism. On what principle do you predicate your hope of being in the "likeness" of Christ's resurrection, if you have not been "PLANTED," "BURIED" or "IMMERSED," "in the LIKENESS of his DEATH?" According to the plain meaning of this passage, your hope is groundless, unless you have complied with the conditions of the promise, which are, too plain and simple to be misunderstood. We repeat them, praying that by so doing, some at least, who are now resting on a false hope of eternal life, will be induced to secure the promise of that priceless gift by a hearty and full compliance with the requirements of our great Life Giver—you must be "planted together in the likeness of his death."

Do not try to evade the force of this truth by asking what the heathen, who have not the Gospel, and the unimformed, and those who cannot be immersed, will do. "The Judge of all the earth will do right," in all such cases. We are not addressing the ignorant heathen, &c., but those who have the Bible in hand, who should know and appreciate it. We ask, what will such persons do, who will not be "in the likeness" of the death of their once-suffering Lord? Let those answer who can. They had better look to their own perilous condition before concerning themselves about the heathen, &c., for where much is given, much will be required by Him whose example we should strive to follow, and who will shortly reward every man and woman according to their works.

Verse 9. Knowing this, that our old man.] Sin here personified by and called "our old man," or "the body of sin," in the next sentence. It is the old man, because Adam, the first sinner, stands at the head of the natural and sinful creation. He is the originator of all unbelief, disobedience and sin.

All sinners have followed his example, or "put him on," and have been naturally and sinfully in him. This has been done not by any act of his, but from the fact of their being born his natural children, and by imitating his example and partaking of his spirit, when they become capable of doing so. Now, as it is impossible to be immortally in Adam and morally in Christ, at the same time, the first or sinful Adam,—the "old man,"—the "body of sin," or our wicked and rebellious spirit and all our sinful practices and lusts of the flesh, must be crucified, slain, put off or forsaken, before we can enter into the spirit and example of Christ, or put him on by baptism. The old Adam in the figure must be totally destroyed before we can live by faith and hope in the second Adam, for the apostle adds, our "old man"

Is crucified with him, that the body of sin might be destroyed.] When, and how, is this crucifying act consummated? At and by immersion, as the context clearly proves, and as we have shown in commenting on the previous part of this chapter: the crucifixion is the burying, the planting, and the dying to sin previously spoken of, all of which are perfected in immersion. Then, according to the sense of this text, to be crucified with Christ is to be immersed into his death. The crucifixion or death of the "old man," is not constituted of many acts but is an act. True, the preparatory steps to this dying with Christ must be taken, or the crucifixion or death will be a deception; the old Adam, or "body of sin" will not only go into the water, but it will come up out of the water also, which we fear is the case in very many instances, even with those who are immersed. To have the crucifixion or death effectual, the subject must hear and believe the gospel, and sincerely repent of his sins, and then obey "from the heart that form of doctrine," [verse 17] or be immersed understandingly and conscientiously, into the death of Christ.

But how, it may be asked, can a person be baptized into the death and into the life of Christ at the same time? The answer is easy and the figure perfect and beautiful: the act of being immersed represents the death of Christ; that of being raised out of the water represents his life: hence by being put under the water, we thereby die in type, enter into the death of Christ. The "old man," or the "body of sin" is crucified and buried then and there; and by being raised up out of the water, we thereby in figure, and by profession enter into the life of Christ: we then begin to live by faith and hope.

That henceforth we should not serve sin.] And why should we not serve sin after thus dying and living in baptism? not only because it would be wrong to do so, but because, sin, which is here personified, as the "body of sin," or the "old man," has just been crucified and he should not be suffered to rise from the dead, and again become our Master. As we have been baptized into Christ's life, and profess to live to him, he should now have our hearts and service, or be our only master.

Verse 7. For he that is dead is freed from sin.] Dead in the sense here spoken of, viz: dead to sin; and sin in him being crucified or slain, it should have no further claims on such persons, for they have been freed from its power. O ye disciples of the Lord Jesus, take heed how you further transgress or sin! If by the grace of God you have been enabled to free yourselves from this yoke of bondage and death, never submit to wear it again; no, not for a moment. Cheerfully wear the yoke of Christ, and soon he will reward you with eternal life; but the wages of sin is death!

(To be Continued.)

THE EIGHTEEN HUNDRED AND FIFTY-FOUR MOVEMENT.

(Concluded.)

Behold all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire and the sparks that ye have kindled. This shall ye have at my hands; ye shall lie down in sorrow.—Isa. i. 11.

A new chart was lithographed at much expense, to illustrate the theory. Hundreds of dollars were expended in purchasing and circulating a compilation of absurdities that shocked the sensibilities of every student of prophecy. No well instructed, logical mind could behold it without feeling similar sensations, that one, having a very nice sense of the beautiful, would, on beholding something ill-shapen and deformed object in human shape.

There was a horn extending from its base, almost across the canvas representing the Greek Empire from A. D. 519 to 1809, the period of the "abomination of desolation;" when every historian knows that the Eastern Church and Empire, separated

from the Latin Church, as I have shown, about the middle of the 9th century, or only 330 years after the date of the "rise of the little horn," (as per chart.) and the Empire itself was extinguished, May, 16, 1453, three hundred and thirty to sixty years short of the life-time "dominion of the little horn." There those charts have hung, falsifying history,—mocking at stubborn facts,—deceiving the unimformed and insulting the historian. But, now, the wheels of God's providence justify the faithful observer of historic facts, and mock the rashness of presumption.

10. Another monstrosity on the chart was the "seven heads" of the "scarlet beast" of Rev. xvii. A beast is taken as a symbolic representation of an empire or a kingdom. How perfectly natural that the Head of that beast should represent the head of the nation,—the executive, or supreme power, viz: the Government. If the nation, empire, kingdom, or republic changes its administration of government from one form to another, the new form is a new head, as of late in France. They had a king—his form of administration was the head of the kingdom, which they deposed, and instituted a new form of government. This was a new head. They abolished this and instituted yet another. This last is still a new head. Now, if I was to symbolize the kingdom of France from 1832 to 1855, by a beast, I should append three heads to the beast, because France, as a kingdom has had three heads or governmental forms, within that time.

So God, by his prophet has done. Who, then, can be at a loss to understand what empire or kingdom is meant by the Beast with Seven Heads and Ten Horns? But one nation answers the description. That nation did change its administrative forms of government six times, which, with the first made seven heads of government. It also subdivided, into ten kingdoms, denoted by the ten horns of the beast.

The chart has "the Greek" for the first head.—"The Franks," one of the "horns" for the second head. How a head of a beast can be compressed into one of his horns, or what the horn grows to, when the head is metamorphosed into the horn, whether to the neck or some other part of the beast, we are not informed. But the author of the chart said it was so, and it passed with unreflecting minds for coin, because there was a time when his assertions were oracular.

"The German" is the third head. "Naples" another of the horns, is the fourth head. One is reminded of the metamorphoses in the Arabian Nights by these changes of heads into horns, and the outspringing of new heads, on the shoulders of a beast, when late a horn alone appeared. "Spain" another horn, is the fifth head. How these transformations were ever effected, we are left to conjecture. But one cannot help thinking of fairies all the while. There must be some witchery about the matter. But we will pass on to the sixth head of the Roman empire, and we have "Austria," an empire of itself, like the Greek, the head of an empire! Will wonders ever cease? No; for we pass straight on from this to Napoleon,—a man—and lo, he is the seventh head! Ought we not to expect that transformations of such a character must cease by this time? O, no! We shall be treated to one more. "Napoleon III" is the eighth head!

Now, on what was this strange application of prophecy founded? Would you believe it, reader? The false and unscriptural idea that the kingdom that took the lead, at any given time, as "the supporter of the church"; that the "heads live and carry the woman," was the head of the Beast. Even with this false and unfounded idea, the author of the chart most signally failed. Take the 4 seventh head,—"Napoleon." What "support" did he ever give the church? None at all! He "carried" the Head of the church into exile. This is as much as he did for "the church." Let the Catholic historians speak. They regard him as a "robber," instead of a "supporter of the church."

In the "Explanation of the Prophetic Chart," we are told that the seventh head is the one wounded and death-struck, that "it is as certain as that top and two make four." According to that, the seventh head "was wounded unto death" in 1809, when Napoleon ceased to "carry the Church." From 1809 to 1848 it remained dead, but in 1848 its "deadly wound was healed." What, according to the "Explanation" constituted any kingdom the head of the Beast? Answer: to be a chief "supporter of the church,"—to "carry the woman."—Napoleon III "carries the woman" much more than his uncle ever did; therefore he must be the "eighth head." (1.) But who "carried the woman" from 1809 to 1848, a period of 39 years? Did she go alone during that period? Reader, will you believe me when I tell you that from 1815 to 1848,

Austria "supported the church"—"carried the woman," as much as Austria herself did, from 1700 to 1801, the period assigned her on the chart; or as any other nation mentioned, ever did, at any time! Hence, Austria must be the eighth head, or seventh, revived, and I guess there must be a little mistake about the number of heads, and Napoleon III must be the ninth (?)

But again: we read from the sacred word that "the wild beast is the eighth head, and is of the seven." Does the "wild beast" represent Louis Napoleon? He does. If Napoleon is the eighth head. Then also, Louis Napoleon must be a very old man, for in 519 he had one head, and in 754 another; in 962 a third: in 1265 a fourth; in 1550, a fifth; in 1700 a sixth; in 1801 a seventh; and in 1848 "Richard is himself again,"—the eighth.

Does it seem ridiculous? Blame not me. The qualities are inherent. I have only brought them out. It is the fruit of a departure from the plain, simple and obvious import of the prophecy as explained at the beginning of these animadversions.

Another departure I have already hinted at. A few words more before I dismiss the point. There is not a hint in the prophecy,—not the remotest, that the heads of the wild beast "carried the woman." There is no such idea contained in it. Who would ever suppose, that the dragon with his seven heads and ten horns; the leopard beast, with his seven heads and ten horns; and the scarlet-colored wild beast, with his seven heads and ten horns, represented anything else than the same empire in different eras of its existence? Is it for the sake of novelty that this plain and common-sense interpretation is departed from? Could not fancy manufacture heads for the dragon and leopard beast, on the same principle? Away with such purities and absurdities. The woman sat on the back of the wild beast, not on one of his heads or horns—a pretty seat truly! She sat on the only proper place, and for the only proper purpose,—not because she was too valitudinarian to carry herself, but because she was so strong, that, like the man who bridle his horse and subjects him to his will, she had subjected the wild beast to her will and made him subservient to her purposes. There is but one date for the rise of this beast,—it is in 800, after Charlemagne revived the imperial form of government, in the west, where it had "been wounded as it were unto death," 324 years previous; and who in that act, "healed the deadly wound," and consented to do the bidding of the church, then, for the first time we find the woman on the back of the wild beast. But her seat then, was precarious until the middle of the 11th century, when Hildebrand raised the Roman hierarchy to a permanent ascendancy over the German Empire, which was then the seat of the revived imperial form, of the west, and represented by the "wild beast," who "is the eighth, and is of the seven." All the kingdoms of the west acquired in the ecclesiastical supremacy of the Latin church, so aptly represented by a woman seated on the back [not the heads] of a seven-headed and ten-horned beast.

Again: the support given to the Pope of Rome since 1815, by Austria and France, has been to sustain his tottering throne against his subjects in Italy, and nowhere else. In the days of yore,—the times referred to on "the chart," the Pope asked and received no such support as has been given since 1815. He needed none such. From 538, the time when he became head of the church, to 800, when he became a civil ruler, no kingdom could, from the nature of the case, give him such support, he having no "temporality" to govern. A careful analysis of the question would have saved the author from the unpleasant position he is placed in before every discerning mind.

11. Another representation on the "chart" deserves notice. Emerging from "the wilderness," is seen a man in clerical robes, with a crown on his head, a book and cross in one hand, and a key in the other, followed closely by a fair woman also bearing a book. The man in robes is met by a military officer with a drawn sword pointed at his head, who is in the act of delivering up the key, book and cross. The scene is said to represent Napoleon taking away the Pope's sovereignty from him! What a misrepresentation! These insigmas must represent his spiritual power, which Napoleon never took away. The crown, however, which represents the dominion, which Napoleon took temporarily away, remains untouched! There are some other things on the "chart" that are equally wide of the truth, but these may suffice.

12. Another error, which has led to mischief, is the false application of "Mabouk."—"write: He vision and make it plain upon tables." In the name of the blessed truth of God, and of intelligence to understand it, how many times more will it be "made plain, each time falling as it has every other time, it has been "written upon tables"? Is it not time to cease this gambling with God's truth?—How long shall we be in learning wisdom?

In keeping with the above is an interpretation of Rev. x., by which the angel that came down from heaven is made to represent the "advent message," and the pronouns "I" and "me," the "advent messengers." It is so absurd that it is almost ridiculous. The "advent message" giving itself to the "advent messengers"! And then, John representing the advent ministers, with all the envy and the injustice some of them have done their brethren: their bickerings, their divisions and mistakes! No, sirs! John represented no groundless theories. I aver that there is not the least foundation for such an application; and one too, already exploded.

But the features that shock reason, intelligence and truth the worst, are that the same expositors (?) with one breath tell us the above, and with the next tell us that the angel who "came down from heaven clothed with a cloud and a rainbow upon his head," and "swore that time should be no longer," represented the "advent messengers," proclaiming the truth, and saying that time should be no longer, in 1843! Only look at it! The angel is the advent ministers, and John is the advent ministers! and both in these, swearing to a falsehood in 1843, and again in 1854! The angel giving the little book to John, or the advent minister giving the message to himself! Well, I am disposed to admit one feature as correct,—they have given themselves a bitter pill, this time.

13. Another mischievous interpretation is the parable of the ten virgins. No portion of Scripture is more simple, and yet how dreadfully it has been perverted. The Great Teacher has made his own application,—"Watch, therefore, for ye know neither the day nor the hour in which the Son of Man cometh." Why will you ignore it? O brother, cease! As you must stand at the judgment seat, as often as you do it, you will do it to your own confusion and sorrow. By your false interpretation, you have condemned your brethren who have manifested more consistency of character than yourselves. Last spring I gave you reasons in this paper, for rejecting the anti-scriptural interpretation, with which some quarreled. They told us there "must be two founds forth to meet the bridegroom," and when I found it vain to attempt to reason with them, I asked them what they would say if Christ did not come, as they averred? Then, they grew fierce, and said it did not admit of an if, and things alike weak and foolish. Now they know they were wrong. May they acknowledge it, and humble themselves before God!

14. Since their last time test, by which we were all tried, and all condemned to destruction, like the antediluvians, for not knowing it, passed by, they have all undertaken to extend it further on, some to the 1st of January, 1855, others to May or June next. Every person, with the most common capacity, knows that this was and is impossible, from their own dates, which I have shown ended last June. The question now arises, on what is this last attempt based? I understand that some of them undertake to say that the calendar has been altered, and so by that alteration they are warranted to extend the time for the ending the year.

1. Let me say, if any such fact existed, it existed before this year began, and before these men began. Why then did they follow the common calendar till their time expired, (basing eternal life and death on a false calendar!) And why do they not repent of and confess the awful sin of thus suspending man's eternal life on such a palpable falsehood? Is man's salvation so cheap—his faith so waxen, that they can be played with—trifled with, in such a wanton manner?

2. If such a fact existed, still it alters nothing, because the month we call January would have the same place in the journey of the earth around the sun, that it now and ever has had. So all the other months. The equinoxes and summer and winter solstices would remain at the same points in the ecliptic, and September and March mark the former, and June and December the latter, just the same, if in September or March were numbered in the calendar I am so glad, as they now do.

3. But no alteration of the kind has ever been made. There are but two periods known in chronology by which time has been reckoned for the last 1900 years. These are the Julian and Gregorian periods. There is about eleven days difference between them. I have yet to learn that January has had any other place in the ecliptic, since the days of Julius Cæsar, than it now has. These eleven days do not move any month out of its place.

These epochs are both used, the Russians adhering to the old, or Julian period, and the western nations to the new or Gregorian period, called "the old and new style." Where, then, is the evidence for attempting to crowd the ending of their time into the future?

The leading preachers have frequently said that "Millerism will end with 1855, January 1st,"—"Millerism will be known no more after this year." "The world will never be troubled with Millerism again—there will be no failure—we shall all go this time," &c., &c. But though Millerism has ended, they are attempting to galvanize it into life again. In this alone, they have made correct calculations. If by "Millerism," they mean these unfounded time excitements, I say amen. Peace to its manes.

15. Another chart has been got up, which is the greatest humbug yet. A few words only are necessary to show its entire groundlessness. It begs the whole question. It supposes, 1st, that Christ will come at the end of 6000 years; and, 2d, that the world is 6000 years old in the spring of 1855. Then follow an array of figures, by way of dust for the eyes, based on those two suppositions, which reminds one of a boy, who, when asked where he lived, answered, "at his father's house." "Where is your father's house?" Answer—"Where I live."

1st. It is nowhere said in prophecy that Christ will come at the end of 6000 years. 2dly. We have no chronology to prove that the world is 6000 years old this year. How it could be 6000 years old ten years ago, and just that now, is something beyond my comprehension.

16. Conclusion. The 9th number of the *Morning Light—morning light!* O my soul, walk thou not in such light! O how the "morning light" does stream down the dark valley in which we, poor antediluvians live, crowning every hill top with a blaze of glory! Well, the first page contains an editorial, a synopsis of which is this,—1854 has passed and the Lord did not come, yet we were all right in the prophetic periods,—they have all ended,—the 1260, in 1779; the 1290, in 1809; and the 1335 and 2300, in 1854,—we were all right in believing that the time was to be understood,—the periods have been understood,—they are understood,—yet here we are. Does Daniel stand in his lot? O yes! He stands in his lot in the invisible world (Mr. Cummings is a firm believer in the unconsciousness of the dead.)—and now we are in a waiting position, not knowing when the time is—time is not the message now, but a preparation for the King,—theories on time will not do the work, but the Gospel standard of purity and holiness must be preached—the gifts of the church by the Spirit of the Lord are being manifested—God has graciously given us a little time to prepare for his coming.

Such is the position of one of the master spirits of this false excitements. Did I wrong him when I declared his sermons, to which I listened, graceless? He preached "theories on time" then, and told us we must believe them, in order to be saved. TIME was the test, yet now we hear the humiliating confession, that those very persons who complied with the test presented, are not ready. Was there any grace in the unwarrantable theory? Judge ye. Many other baseless and graceless things were preached, such as that it was the mark of the beast to own a house and lot,—that those who did must sell all, and in one instance, such an influence had he gained over a brother, that he offered to sell his house and lot, and lay the money at the elder's feet,—"but," said he, "when you take it you will have to take my wife to the insane asylum." A brother, sitting by, remarked, "Bro. C., I think you and I had better keep about the business, God has set us about, and let Bro. — take care of his own affairs." Good advice. He even urged a brother to take up his dead, and bury them in a free lot, i. e., I suppose, one owned by nobody, (if such an one could be found,) because to own one, was to have the mark of the beast. Yet he preached here, that the sign was the mark of the beast for the living saints to own one foot of land to live upon, and die upon, yet it was right for them to own a place in which to bury their dead and be buried; and cited Abraham as an example. He and others preached that brethren should give up all business, and "go out to meet the Lord," and many of them did so. Some who had good places of employment, and were making wages that many a man coveted, left them, and they were filled with others, and now some have nothing to do, and others have resorted to almost anything, honest, that will eke them out even a pittance. When I think of all these things, and also that they were told better, but would not listen; and rushed on, boasting that no one could be found to overthrow their theory,—when I see

those who have left places of profit, at their bidding, now peddling bulled or popped corn about the streets, because, in these distressing times they cannot find employment, I feel indignant at the headstrong folly of those who led them astray. I wish they were obliged to impart some of the wasted thousands of the last summer camp dissipations to their aid. Most fully do I join in the language of the *Morning Light*, and say, "let us examine ourselves before the Lord, let us humble ourselves under his mighty hand—let us bow the will and crucify self, confess our faults and uncover our sins," (yes, go back to 1850, and see how you abused some of your brethren); and let us beware of self-righteousness." Amen and amen. We have been aware that all self-made fires kindle self-righteousness. May the fire of humility burn out the self-righteousness of a false theory from every heart.

I take leave of the subject. I have written with the kindest feelings towards those whom I think have done themselves and the cause of Christ so great a wrong, and if in anything I have seemed severe, I regard it as only the severity of truth. I believe, as I have done for years, that all that God has revealed, is a proper subject for our consideration, but not for strife, contention, debate, or human speculation. While the prophetic periods have their use, whoever uses them as they have been used in the past excitement, will find that he has "kindled a fire of his own,—has walked in the light of it, and warmed himself by his own sparks," and that "this he will have at God's hand, he will lie down in sorrow." He will find Christ's word's true, "in such an hour as ye think not the Son of Man cometh."

Your brother, in patience and tribulation, and waiting for the kingdom of Jesus,

PHI BRZ.

SECOND QUARTERLY REPORT
OF THE TREASURER OF THE CHURCH IN ROCHESTER, OF CASH RECEIVED AND DISBURSED FOR EVANGELICAL PURPOSES, SINCE THE QUARTER ENDING OCT. 21, 1855.

Balance in the treasury last Quarter,	\$5.52
Received of R. Hemslay,	2.00
" W. Bravin,	1.00
" F. Ross,	3.00
" St. Kelly,	3.00
" W. Routley,	1.00
" J. W. Walton,	2.00
" J. Stevenson,	10.00
" H. H. Carpenter,	25.00
" E. Shultz,	2.00
" H. Swain,	2.00
	\$64.52
Paid, E. Hoyt,	\$15.05
" L. P. Judson,	10.00
" C. E. Swain,	8.00
Balance due the Treasurer on	
Evangelical Society account,	12.00
	\$45.14
Balance in hand,	\$19.38

Those who have subscribed for the furtherance of this worthy object, and have not paid, will confer a favor by doing so as soon as convenient, and others are solicited to lend a helping hand, as the Lord has prospered them. The balance in our hands will soon be paid out. Shall this work of benevolence stop here, or be carried forward in a manner worthy of the cause of truth? We leave the brethren to answer.

J. MARSH, Treasurer.
Rochester, N. Y., Feb. 20, 1855.

PRE-EXISTENCE OF JESUS CHRIST.

(Continued.)

REPLY BY BRO. GREW.

I Peter 1, 20, it is affirmed, "explains the whole matter; the birth, the death, the resurrection, the second advent and the glorious reign of Christ, were all foreordained before the foundation of the world, but was manifested in these last times." How, I ask, does Bro. M. prove that the divine foreordination or purpose of God is to be limited to the particulars which he has stated? He has stated these because they are revealed facts or truths. But the facts, that our dear Lord was "the first born of every creature, the beginning of the creation of God,"—that he was "in the beginning" with God,—that "all things were made by him,"—that he "came down from heaven," &c., are facts and truths as clearly revealed in the living oracles, as the facts our brother has stated, and were equally the subjects of the divine purpose of foreordination. If it should be said that the foreordination refers to what "was manifested" in the apostolic age [which is the period the apostles wrote by "last times"]; then the second advent and "glorious reign" are as much excluded

any other particulars. Suppose this to be the case, it affords no proof against the truth or foreordination of these or other facts, which may be clearly established by other passages.

Abraham (it is affirmed) existed first, and with a prophetic eye beheld in the distant future the day of Christ. Surely the fact of his thus seeing Christ's day on earth is no proof that he did not come down from heaven, or that he had no previous existence.

"For I came down from heaven." Our brother thinks that the belief of our Lord's pre-existence, i. e., his existence prior to his appearance on earth, is "nothing but an inference" from this passage. If it is so, I ask, if it is not as clear and necessary an inference, as the inference that a man has not spoken the truth from the declaration that he has told a lie? If our Lord came down from heaven, he must have existed before he came to earth. "Both suppositions are true" and harmonious. It is asked, "was his person made flesh?" I answer, his person which was a spirit,—Rom. i. 4,—took the "body" prepared him. Heb. x. 5. The "days of his flesh" are distinguished from the period of his existence which was antecedent to his being made flesh. Heb. v. 7. "There is a difference between the word of God 'spoken of by his prophets,' and a real person. But the Word, John i. 1, 14, is a person," the only begotten—Son—of the Father." His name is called the Word of God. Rev. xix. 13. The Scriptures declare that this "Word" or "only begotten of the Father," "was in the beginning with God," and "was made flesh." Whether I have used the word "take a body" properly or not, these facts demonstrate our brother's theory to be unscriptural. But where is the absurdity of speaking of Him who said, "Lo I come," as taking the body prepared him? "Bro. Grew" will "have" it just as the Scripture has it, that the Word or Son which was in the beginning, "was made flesh." John i. 14. "His previous existence being thus plainly declared, the conclusion is unavoidable that he "was made flesh" by a connection with the "body prepared," which, surely, is no absurdity.

It is asked, "when this union was consummated, were there not two perfect persons in one? And what better is this than the two-nature scheme of the doctrine of the trinity," &c.? I reply that the Son of God being "made flesh," implies a change in the mode of the existence of the one person, but not that he became two persons. It involves no such absurdity as the trinitarian dogma, which supposes that the supreme and immutable Deity changed his mode of existence by a connection, not only with a body, but with a human spirit. Man consists of "body, soul, and spirit." The sacred Scriptures never represent a human soul or spirit being prepared for the Son of God, but simply "a body hast thou prepared me." All is perfectly consistent with unity of person. Trinitarianism supposes that three persons are but one being!

The question, "Which of the two persons in Christ died?" is premature. Our brother has something to do before he proposes it, viz: to prove that the view I state of the subject really implies two persons. He asks, "Did the spirit pre-existent Son die?" Certainly. "Herein is love—not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins," 1 John, iv. 10. In his infinite wisdom, he was pleased to "make his soul (or life) an offering for sin." Isa. liii. 10. It was the life of his only begotten Son that was given for "the sins of the whole world," as a "propitiation;" 1 John ii. 2; and not the life of mere humanity, as unscriptural theories suppose. "One Christ," one complex person "died," was "raised from the dead," and "ascended to Heaven." "The present Christ (is) different from the pre-existent Son of God," not as our brother represents, in having "two bodies," but in having the body which the divine wisdom "prepared" for him. Heb. x. 5. We have no scriptural authority for affirming that he had "one body" previously. That same Christ (did) ascend to Heaven that came down from there, with the addition of the body "prepared." The assertion that these things are "incongruities," is balanced by denying it. It is worthy of the vain philosophy of infidelity, but not of Bro. Marsh. These truths are the wisdom, power, and love of God. All do perfectly "harmonize with the plain Bible

history of the conception, the birth, the growth, the death, and ascension of the blessed Savior!" I ask our brother to prove the contrary if he can. We want something more than "no, verily."

In giving us what our brother understands to be the true import of the passage, he asks: 1. Who is it that said, "I came down from Heaven"? and answers, "It was Jesus of Nazareth." Certainly it was; and now I ask, who was Jesus of Nazareth? I reply, that he was the "first begotten" Son of God, who came down from Heaven and had been united to the "body prepared" in the womb of the virgin, as the passages, Isa. vii. 14, &c., which our brother quotes, prove. We may as logically argue that the body prepared him was not conceived in the womb of the virgin, because it is written that he was the first-born of every creature, and "was in the beginning" "with God," as to argue, that because his body was conceived or "prepared" in the womb of the virgin, therefore he was not the first begotten of the Father, or with Him "in the beginning." Both are revealed consistent truths. Bro. M. may as well infer that he was not born in Bethlehem, because he was "Jesus of Nazareth," as to infer from the latter, that he was not the first begotten Son of God, in respect to priority of existence. He may as well say, that, to the words "Jesus of Nazareth," the words "Bethlehem," should have been appended, as to say that the prediction of his conception (Isa. vii. 14) "should read—'Behold, the Son of God shall come down from Heaven, and be made, or take, a body of flesh,' &c. As it is sufficient that one passage declares him to have been of Nazareth, and another of Bethlehem, so it is sufficient that one passage declares his pre-existence, and another the conception by which he was "made flesh." John i. 14. The entire revelation concerning him must be received. "The reverse of the doctrines of the pre-existence and incarnation," are no more "taught" in the passages quoted by Bro. M., than the reverse of his being born in Bethlehem is taught in the words, "Jesus of Nazareth."

Bro. M. writes, "ALL that constituted him, Jesus, the Savior, body, soul and spirit came down from Heaven." This he infers from Luke ii. 52. "Jesus increased in wisdom and stature," and by his baptism and entering on his public ministry! Is this inference deducible from the premises? Does it follow from the fact of his mind increasing "in wisdom," and his body "in stature" on earth, that either his body or spirit came down from Heaven? In examining all the passages relating to the subject, (which is the only way of obtaining a correct understanding of it,) we are taught that his body did not come down from Heaven. "A body hast thou prepared me," not actually in Heaven, but actually in the womb of the virgin on earth, as Isa. vii. 14 proves, which was so far from being "a useless appendage" to "the perfect Son of God," that it was necessary for that one perfect offering, which was the antitype of the sacrifices which could not take away sin. Heb. x. 1, 7.

But our brother does not believe that either the "body, soul, (or) spirit" of our blessed Lord literally came down from Heaven. How then? "The Spirit and the Word, came directly from God, down from Heaven." What Spirit and Word? The Spirit of the Son which enjoyed glory with the Father before the world was? John xvii. 5. The "Word" that was "the only begotten of the Father," which was "with God" in the beginning? No, Bro. M. does not mean this. He means "the Holy Ghost" which came on Mary, and "the word of promise" fulfilled to her, &c. He also gravely informs us that "these heavenly agents are not the child Jesus." Very well. This concession goes far towards settling our amicable, but very important controversy; for if these agents are not the "holy child Jesus," it clearly follows that when the "holy child Jesus" said, "I came down from Heaven, he could not mean them, as Brother M. explains it. "Bro. Grew holds" no such incongruity as his brother's comment. The reader will please compare John vi. 33, with John xv. 27, 30, and consider whether or not the Disci-

ples understood Jesus as teaching that He had come forth from the Father, and was going to him again, or that "the Holy Ghost" and "word of promise," had come from, and were about to return to Heaven. Our brother's definition is not only subversive of the obvious import and grammatical construction of the passage, but entirely diverse from the manner in which our divine Lord speaks of "the Holy Spirit," and "the word of promise," or truth, which he always distinguishes from himself. "Whosoever speaketh a word against the Son of man, it shall be forgiven him, but whosoever speaketh against the Holy Ghost, it shall not be forgiven." "I will send the Comforter," i. e. the Holy Spirit. "I have declared unto them thy word." "Whosoever shall be ashamed of me and my words," &c. How did the "word of promise" come down from Heaven, "not to do (its) own will."

Bro. M. entirely misapprehends me, if he supposes that by "the Spirit which is holy," I meant the Holy Spirit of God. The connection in which the words stand, clearly shows that I meant that Holy Spirit of Christ which the inspired apostle contrasts with the flesh. Writing of the import of Rom. i. 3, 4, in reference to the nature of our Lord, I remarked, "in respect to his flesh he was made of the seed of David—but in respect to his Spirit, which was holy, he was the Son of God."

I cordially respond to Bro. M.'s exhortation to "beware how and what we believe," and remain his true friend. O, may the spirit of truth guide us into truth.

(To be continued.)

REPLY TO BRO. GREW.

DEAR BRO. GREW.—All we deem it necessary to say in reference to your remarks on 1 Pet. i. 20, is that Christ could not be "manifested" and "foreordained": at the same time. Peter says that Christ was "foreordained," but "was manifested in these last times;" hence he existed only in the purpose of God until the time of his manifestation. We admit that many of the things you name existed in God's counsel before the world was, and that some do now, and others will soon exist in fact: all either have been, or will be manifested in due time, just as Christ in "due time," was "made of a woman," by the power of God, and subsequently manifested to Israel.

You think that Abraham, seeing the day of Christ, is no proof that he did not come down from Heaven, or that he had no pre-existence. Why say this, when we hold that a whole Christ came down from Heaven, as the Scriptures teach, and you believe that only the spiritual part of him came down! This evidence, with the context, in our opinion, does teach most conclusively that the scene of Christ's day and greatness, or his being greater, or before Abraham, is yet in the future, and therefore cannot refer to his supposed pre-existence, as you think.

Suppose we admit the correctness of the principle of the inference which you illustrate by "the truth" and "a lie," it proves too much for your theory of the two natures of Christ, inasmuch as all which pertains to Christ, even his "flesh" and "blood," came down from Heaven, as the Scriptures teach. (John vi. 53, 58.) This you do not believe.

Your inference, as connected with the facts in the case, is unsound. Jesus was born of Mary: this is an undeniable fact; hence, if he literally came down from the literal heavens, the fair inference is, that he must have ascended there after his birth: this would be as certain as that "the truth" is not "a lie," but it no more proves that he existed before he was begotten by the Holy Ghost, and was born of Mary, than that "a lie" can be proved to be "a truth."

You say, "his person, which was a spirit," Rom. i. 4, took the body prepared him, Heb. x. 5. If this is not making two persons into one, then we do not understand the meaning of plain English terms. But in the next breath you speak of the spirit person being "made flesh" If this is not confounding plain terms of differ-

ent signification, we do not know how it can be done! for to take a body of flesh, and be made into such a body, are as different as it would be for a man to put a cloak on, or actually be made into a cloak! "The Word," John i. 14, was not "a person, the only begotten Son of the Father," until that "word was made flesh," as John plainly states. True, his name is called "the Word of God." Rev. xix. 13; and it is equally true that it is called God in the Bible, and many other similar names. Does Bro. Grew hold that Christ is the "very and eternal God," because it is said the "Word was God," in John i. 1? We believe he does not. Then why press the point as to the personality of the Word before it was made flesh?

You say, "the Word or Son," in reference to John i., thereby implying that Word and Son are words of the same import! If this is not applying the mystical principle, then we do not understand its use. The text says, "the Word was God." Why did you substitute the word Son for the name God? Did not the Holy Spirit, or our translators, make a right selection of words? or did your theory require the change?

You attempt to show how the Spirit-Son, or person was made flesh, viz: "by a connection with the body prepared," which you call "humanity." Then the transforming power of the inert spiritless body of humanity must have been so much superior to the power of the pre-existent spirit person or Son, as to transform him into real humanity! Is this the way the divine Word was made flesh? and is this the process that will be realized by the children of Christ when their human bodies shall be united with Christ's spirit? Or does the natural power change the spiritual? Such a thing is impossible in God's economy of redemption: for the spirit transforms the flesh. Our brother is most certainly in a mistake here!

You speak of "a change in the mode of the existence of the one person" of the supposed pre-existent Son of God. But the Scriptures recognize no such change, but speak of Jesus Christ being the "same yesterday and to-day," unchangeable. But if you are correct, pray what was "the mode" of his existence before he was made flesh? Was he in the form of God, man, or angel? He possessed such form after he was made flesh. We can conceive of no other form that he could have sustained as the Son of his Father, before he was thus made; and to suppose a mode of existence of a person before he is "made" or exists, to us is very inconsistent. Instead of freeing your theory from the inconsistencies of the trinitarian hypothesis, we think you have involved it more deeply in its strange mysteries.

You speak of "one Christ, one complex person"—of "the present Christ" being "different from the pre-existent Son of God!" That this Son has not "two bodies"—then, that this Son now exists in Heaven, "with the addition of the body prepared him"! and then assert that it is more "worthy of the vain philosophy of infidelity," than of "Bro. Marsh," to call these things "incongruities," and you then affirm that "these truths are the wisdom, power and love of God," and call upon us "to prove to the contrary," informing us that you want something more than "No, verily." As it does not belong to us to prove the negative, and as you have so far departed from your uniform and courteous manner of treating an opponent, as to represent our honest opposition to what appears to us unqualified and unscriptural assumptions—as being more worthy of the vain philosophy of infidelity than of a brother in Christ—we shall therefore offer no further remarks on this singular paragraph, feeling assured that you will not only recall your unnecessary reference to infidelity, but will avoid all such allusions in the future.

You admit that it was JESUS OF NAZARETH who came down from Heaven—as that he was the pre-existent Son of God, who, as you hold, had no body; then the conclusion from these premises is unavoidable; that Jesus of Nazareth had no body! He being united to a body does not remove the difficulty.

It is your erroneous premises and confused reasoning from the same, we think, which cause you to see supposed incongruities in our faith relative to Christ being the Son of Mary, and also the first-born of every creature, and his being born in Bethlehem, and the "Jesus of Nazareth," &c. The plain teaching of the Bible makes these things very easily understood. The divine testimony plainly declares that Jesus was born in Bethlehem, and that he was called "Jesus of Nazareth;" but it does not say that he was born in Nazareth, or in heaven: it should do this to make your premises good. You first assume the premises, and then draw your conclusions. The first being false, the whole theory, as a matter of course, is unsound. Give us one plain testimony that Jesus of Nazareth was begotten, born, or pre-existed in Heaven, and we will yield the point in debate. Mere inferences will not satisfy us. Mere inference, when compared with the word of the Lord, is lighter than vanity. We believe you cannot present in this discussion any thing more weighty than inference. If you can, please define your premises, and present your proof, and we shall be enabled to discover whether it is mere inference, or the plain word of the Lord.

You think that Luke ii. 52, does not prove that either the Spirit or body of Jesus came down from Heaven, and who does? Certainly we do not, in the sense in which you hold that he came down, but we do aver that it proves the opposite doctrine true, which you in part admit in the same connection, in these words, viz: "his body did not come down from Heaven." Did Jesus of Nazareth exist without a body? If so, may not his children also exist without bodies? This pre-existent doctrine is very nearly allied to, if it is not the parent of the immortal-soul hypothesis; the one is as true as the other.

You hold that the pre-existent Christ died to atone for sin, &c., and remark that the addition of his body of humanity "was necessary for that one perfect offering," &c. Then the flesh perfected the Spirit, did it? or the Spirit Son was not a perfect sacrifice until he had a body of human flesh added to him! Is this the way the Son of God was made perfect? No, verily; for he was made "perfect through suffering." Heb. ii. 10.

In your closing remarks, you unintentionally misrepresent our sentiments in regard to the Word and Holy Spirit coming down from Heaven. To set the matter in its true light again, we re-publish what we have said on this important point, as we think it will bear a second careful reading. Here it is:

In what sense did Jesus of Nazareth come down from heaven? Literally? This Bro. Grew will not contend for, in reference to that part of Christ which he derived from the woman, or the "body" which he took. What was the character of that body? It must have been and still is the perfection of all organization in the form of man; it was lacking in none of its harmonious and perfect parts. This body could see, hear, taste, smell, feel, think, reason, speak, love, sorrow, weep and rejoice, and perform all the mental and physical acts of the most perfect being the world ever beheld. This wonderful, holy and transcendently wise and divine personage, which was "made of a woman," as Paul declares, and as we understand Bro. Grew to admit, did not bodily descend, from the literal heavens; for he was born of a virgin in Bethlehem, at which time angel's came down from those heavens, and sung, "glory to god in the highest," not on account of Jesus coming down from heaven also, but because he was born of the Virgin Mary, to be the Savior of perishing mortals, &c. See Luke ii, 4-16.

Does Bro. Grew say that the "spirit which is holy," by power of which this body, or holy child was conceived, which visibly, like a dove descended from heaven and rested on Christ at his baptism and which dwelt in him in its divine fullness, did literally or really come down from the literal heavens, then we are thus far agreed, for thus we most fully believe; but we cannot believe that this Holy Spirit was, or is, the Son of God,

either previous or subsequent to his birth in Bethlehem. By the agency or influence of this Almighty and eternal Spirit, God, from whom it emanates, has performed all his diversified and wonderful works, the most glorious of which, thus far manifested, was the creation of his own well beloved Son, in the womb of the virgin Mary.—He existed in the eternal council of the Father, before the creation of the world. Since the creation, and previous to his birth, he existed as the word of God, or in the sure word of promise, which God repeatedly made to patriarchs and his holy prophets, until he sent an angel from his presence, with that word to Mary who believed it; for on hearing it, she meekly said, "be it unto me according to thy word." Luke i. 36. Thus, by the "power of the Holy Ghost," with the concurrence of Mary's faith, the "Word was made flesh." JESUS WAS BORN. Then he no longer existed as the word of promise, but he existed in flesh, or in person, in fact. The Spirit, and the Word, came directly from God, down from heaven; but Mary, to whom they came, did not thus descend, neither did the holy child which she bare according to that word and by the power of that Spirit.

These heavenly agents are not the child Jesus, any more than was Mary, the other agent in the work.

If it is in this sense that Bro. Grew holds that Christ came down from heaven, we are one again; not however, in full but only in part, for we believe there is a sense in which Jesus of Nazareth came down from heaven, in all of that pertained to him as a being of flesh and blood. But he did not thus descend from the literal heavens as we have already shown, neither are all his words to be literally understood in the chapter in which our text is found, for our Lord was addressing the caviling Jews, to whom he spake not without a parable. That he thus spoke on this occasion, all may see who will read the discourse.—Then we may reasonably infer that the expression, "I came down from heaven," is in part, at least, not to be literally understood. We think it implies *angelical descent*. If not, why have Matthew and Luke so accurately given the genealogy of Christ? it is traced from Joseph up to God, with the most minute accuracy. For what purpose was this done? to prove that Christ was the true Messiah, the legal heir to David's throne—that he had descended from God, through the Royal line of the holy seed, according to promise. In this sense, Jesus of Nazareth, came down from heaven. This we can believe, for we have immutable evidence to prove it to be true. Without such testimony, there can be no genuine christian faith.

We spent last Sabbath with the brethren at Eagle Harbor, Orleans co., about forty miles west of this city. We there found Bro. L. H. Chase, who has been for some time past successfully laboring in this place. Through his instrumentality a company of strong and influential brethren have been gathered there, sufficiently numerous to establish and sustain meetings according to the order of the New Testament. They solicit ministers of like precious faith to visit them, and preach the Word of Life. Such can call on Dr. Eaton, or A. Chase. We left Bro. L. H. Chase there, ready to engage in a discussion on certain topics with the Methodists which we believe they had proposed; the result of which is not yet known. Bro. C. however is prepared to defend the truth against the errors that were expected to be advanced by his opponent on infant sprinkling, and some kindred topics. Bro. C. has accomplished much good in this place for the cause of truth. When his labors are closed there, he intends returning home, from which he has been absent over three months.

Elder M. Chandler preached to the Church in this city to good acceptance, last Sunday.

The Church in this city have recently passed through some severe trials, which we trust has worked for the good of the body. It now stands on better ground, as to New Testa-

ment order, and is better united in the truth, than for some time past.

We hope our friends will not forget our request for aid at the present time. Those desirous of aiding us to meet the demand that falls due against us in a few days, must send immediately.

PATENT AGENCY.

Inventors are respectfully informed that they may save the expense of a journey to Washington, and yet have their drawings and papers prepared under our own inspection by applying to JOHN PAIN, C. E., Agent for procuring, and selling Patents, No. 10 Buffalo street, Rochester, N. Y.

Several valuable Patents for sale—offering fine chances to make money in an honorable and lucrative business. Agents wanted.

[From our personal acquaintance with Mr. Phin, and the good report which he sustains as a man of trust, and competency to discharge the duties of his profession, we commend him to the favorable notice of those who may need his services in the business to which he refers. Editors.]

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.

E. HOYT.

- Owasso, Mich., Sunday, March 11—Bro. Chipman may appoint.
Victor, " " 18—Bro. Birdall may appoint.
Addison, Wednesday evening March 28.
Bro. Seymour may appoint.
I will hold evening meetings at the above places and others, as brethren may direct or wish. I will hold meetings at Addison, Wednesday evening March 28.
Bro. Merrick and Babcock will write me.
E. Hoyt.

BUSINESS ITEMS.

- Wm Pastmore—Have sent what missing numbers we have.
Nancy Guider, Sullivan, Ind., stops her paper owing 68 cents, which she will oblige us by remitting.
Myron & Edwin Richards' papers are returned by the postmaster at New London, O., as not being taken out, they having as she says, moved away. M. R. has paid to whole number 612; E. R. to 637—why is therefore owing \$2.00—Will they please explain?
McClintock—The books were sent a second time, Feb. 9, by mail.
B. Twitshell—Have discontinued: the difficulty is at our office.
L. Edwards, M. D.—J. F. Edwards owes \$1.25, and R. Johnson 50 cents.
A. C. Lewis—Books carefully sent, Feb. 9.
W. Jenkins—We have corrected the mistake as you wish. We now send to the Frontiers on the same terms as in the States: please remember this.
A. N. Seymour—The balance is \$10.62.
H. T. White—It was received and credited Jan. 5.

- Receipts—J. Ganaway 512; A. Wians 589; H. Phinney 593; B. Lusk 602; Wm Mitchell 605; B. W. Hinche 606; J. Scholey 609; C. De Witt 612; J. T. Parker 599; C. W. Whitney 607; B. Barron 642; B. Garrison 607; J. P. Malloy 687; Lucy Marshall 602—\$1.00 each.
Miss A. Arvin 529; Mrs. Hall 694; J. Salisbury 645; H. J. Trues 629; W. Putnam 624; J. H. King 597; H. Littlepage 604; Mrs. M. Edwards 644; J. A. Robins 527—\$2.00 each.
J. O. Hutchinson 583, 30 cents; B. Downs 383, 25 cents; R. J. Johnson 569, \$1.50; L. Edwards 606, 30 cents; A. McCullough 547, \$3.00; Mrs. Hazzar 563, \$3.00; G. A. Avery 552, \$3.00.

- LETTERS—W. Hobbs, J. Blain, O. G. Robbins, W. Sheldon, G. W. Barnham, A. B. Magruder, H. Grew, H. Hayes, G. Boardman, Wm Pastmore, L. H. Chase, W. Barrett, O. B. Woodward, Postmaster at Rapids, O., R. Williams, A. N. Seymour, H. Collins, E. Hoyt, N. Bond, Wm H. Rogers.

BOOKS SENT—W. Sheldon (express), A. N. Seymour, J. P. Malloy.

DONATIONS.

TO FEED THE EXPOSITOR FROM PRESENT EMBARRASSMENT.

DEFICIENCY—\$500.00.

Table with 2 columns: Donor Name, Amount. Previous donations \$363.96. Wm Pastmore \$2.00. J. Salisbury \$1.00.

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 Wednesday evening.
New York—Corner of Grand & Elizabeth streets also at Knickerbocker Hall, corner of Eighth Avenue and 53d St.
Wm Pastmore, L. H. Chase, W. Barrett, O. B. Woodward, Postmaster at Rapids, O., R. Williams, A. N. Seymour, H. Collins, E. Hoyt, N. Bond, Wm H. Rogers.
Danville—Franklin Hall, in S. W. Smith's new block, east side of Main street.
Amherst—House of Prayer, on Water Street; every Sunday—prayer services Wednesday evening.
Canandaigua—Atwater Hall, twice every Sunday, and on Tuesday and Friday evenings.

- Honoree—Hazen's Hall, every Sunday.
Watkins—On the south side of the river, over Watkins' store, on the plank road.
Oneago—Academy Hall, once in two weeks on Sunday.
Victor—Advent Hall, twice on Sunday.
Nashua, N. Y.—No. 143 Market street.
Boston, Mass.—Chapman Hall, Chapman Place, three times on Sunday, and Wednesday evening.
Springfield—Bro. Currier's Hall, Spring street, every Sunday.
East Boston—Merridian street Hall.
Worcester—Warren Hall, Pearl street, near Main.
Hartford, Ct.—Odds Fellow's Hall, corner of Main and Pruit streets, three times on Sunday, Saturday.

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 sent by registered mail, at the rate of 10 cents per pound, if prepaid, or two cents if paid on delivery. Books, unbound, or unbound, one cent per volume, under 3000 miles; one half cent to be added if not prepaid. Tracts half cent per copy.
Sent in packages of not less than eight ounces, otherwise subject to same rate as over three pamphlets, each.
The Millennial Lark: a new collection of Scriptural Hymns, original and selected, for Social and Family worship; adapted to the use of all Christians. By Joseph Marsh. Price: wholesale—5 copies, \$3.00; ten copies, \$5.00; all higher numbers of cents each. Retail—52 1-2 cents each, Postage 6 cents.
Prophetic Chart—A Prophetic Stream of Time; or, an outline of God's dealings with Man from the creation to the end of all things. By Sir Edward Denny, Bart. Price \$7.00, including the guide.
The Age to Come, or Glorious Restitution. By J. Marsh. Price 12 1-2 cents single—\$9.00 per hundred. Weight 2oz.
A Debate on the State of the Dead, between Rev. Thomas P. Connelly, A. B., an Evangelist of the Christian Church, and Nathaniel Field, M. D., Pastor of the Church of God meeting at the Christian Tabernacle in the city of Jeffersonville, Indiana. Held at Old Union Meeting House, in the vicinity of Indianapolis, in the month of August, 1852.—Reported by J. G. Gordon, Esq., Attorney at Law, and Revised by the Parties. Price \$1.00, including postage.
Anatolia, or Russia Triumphant and Europe Chained: being an Exposition of the Prophecies of the Holy Bible, the Fall of the French and Ottoman Empires; the occupation of Egypt and the Holy Land by the British; the formation of a Russian Latino-Greek Confederacy; its invasion and conquest of Egypt, Palestine, and Jerusalem; the destruction of the Mountains of Israel; the long-expected Deliverance of the Jews by the Messiah; his Subjugation of the world thro' their agency, & consequent establishment of the Kingdom of Israel. By John Thomas, M. D., author of "Signs Israel." Price 50 cents.
Bible's Tradition: in which the True Teaching of the Bible is manifested, the Corruptions of Theologians detected, and the Traditions of Men Exposed. By Aaron Lee. Revised and enlarged edition, by J. B. Cook. New York: Published at the Office of the Bible Examiner, 140 Fulton street. Price 75 cents per copy, retail; 60 cents wholesale. Weight about 16 ounces.
Bible Israel: Being an Exposition of the Kingdom of God, with reference to the Time of the End, and the Age to Come. By John Thomas, M.D. Price \$2.00 per copy. Weight 1 1/2 over 1 1/2 ounces. It can be transmitted by mail under 306 miles, for 25 cents.
Death not Life. To which is added a Review of Dr. E. Beecher's "Conflict of Ages." By Jacob Blain. Bound 38 cents single; weight 7 ounces; in paper, 25 cents single—weight 5 ounces. Liberal reduction by the dozen.
The Apostolic Ministry: A Discourse delivered in Rochester, N. Y., before the New York Baptist Union, for Ministerial Education, July 12, 1853, by Francis Wayland, President of Brown University, and Moderator of the New York: Published at the Office of the Bible Examiner, 140 Fulton street. Price 75 cents per copy, retail; 60 cents wholesale. Weight about 16 ounces.
The World as it Was, Is, and Will Be. By Mrs. A. C. Judson. 38 cents single; 31 cents per dozen—weight, 7 ounces.
Are the Wicked Immortal? and, Have the Dead Knowledge? By George Scott: Paper, 25 cents; paper, 15 cents; weight 3 ounces. In sheets, 4 cents.
Unity of Man: A Reply to Luther Lee—By Anthonys. 15 cents; weight 3 ounces.
Bible Truth Defended. By Wm. Sheldon. 20 cents single; weight 4 ounces. Liberal reduction by the dozen.
A Catechism designed as a Guide to a proper understanding of the Lord's Prayer, for the use of Sabbath Schools, Bible Classes, and Families. By J. B. Cook. Twelve copies, 25 cents; per dozen \$2.85. Twenty-five per cent discount by the dozen.
The Christian Voyager: containing a bird's-eye view of the Christian Hope, as set forth in the scriptures of the Old and New Testaments, from the time of the origin of man to its consummation in the restored paradise of God. By J. Lenfest. Price 6 cents single; \$3.00 per hundred.
The Contrast between Protestantism and the Gospel. By M. M. Cattin. Price 9 cents single; \$5.00 per hundred—Weight 2 ounces.
The Power of Kindness. By Charles Morley. Price 25 cents.
The Mystery Solved: a Bible Exposure of the Spirit Rappings. By John C. Bynarter. \$10.00 per hundred; 15 cents single—weight 3 ounces.
Our Jewish Origin. By J. Wilson, England Bound 62 1-2 cents; in paper covers, 50 cents. Weight, bound 14 ounces; in paper, 9 ounces.
Character of the Son of God. A novel and important. The Kingdom of God: By N. M. Cattin. \$4.00 per 100, 8 cts single.
The Atonement; or, Reconciliation by Christ—By Ephraim Miller, Jr. \$3.00 per hundred; 6 cents single. weight 1 ounce.
"Musical Review."
The New York Musical Review (published by Mason, Brothors) has entered upon its sixtieth year with renewed vigor and bright hopes for the future. Its readers, it will contain the usual supply of news, criticism and gossip, and four pages of music in each issue; and in addition, there will be published in each number a few chapters of a work by Lowell Mason, Esq., the celebrated composer of music, in which it is designed to embody the results of his long and careful study, observation, and experience in musical teaching; to form, in fact, a complete guide-book or manual for music-teachers. The lively interest in music in this country has always exhibited its active, continued, and successful efforts in popularizing its study in schools and among the people; its extended opportunities for testing the value and worth of the new method of teaching. 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Commemorative Institutions.

BY J. MESSMORE.

On looking over No. 31 of the *Expositor*, I found a request by Bro. P. H. Bouk, for some information on the observance of the Lord's Supper; to which I will now, in my weakness, endeavor to respond.

In reference, then, to the Lord's Supper, let it be remembered that it is a commemorative institution. In considering commemorative institutions, it is always necessary to consider the time of the event which is intended to be memorized by such institution. Hence,

1. When we wish to celebrate the birth of some great man, we are very careful to do it on the same day of the year in which he was born. Wherefore, all such celebrations are yearly commemorations.

2. The anniversary of the independence of the United States is invariably observed on the fourth of July; it is therefore a yearly institution or celebration.

3. The institution of the Sabbath. In this we have a commemoration of the creation of the world set forth. "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh is the Sabbath of the Lord thy God: in it thou shalt not do any work; thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor the stranger that is within thy gates." Ex. xx 8-10. And why is all this? Verse 10: "For (because) in six days the Lord made heaven and earth, the sea, and all that in them is; and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Now what do we learn from the foregoing Scripture? Ans. We here learn that the keeping of the Sabbath is a weekly institution, to be observed whenever it appears, which is once in a week. Hence, the day of the week for its observance is given, which is the seventh. "But the seventh day is the Sabbath of the Lord thy God." Verse 10.

4. We next come to consider the institution of the Passover. This was an institution ordained for the commemoration of the deliverance of the children of Israel from the bondage of Egypt, which institution is described by Moses as follows, viz: "On the tenth day of the month of Abib, every family of the children of Israel was ordered to select a lamb, a male of the first year, and keep it till the fourteenth day of the month; at even, they were to kill, and roast it with fire, and eat it in haste, to represent their going out in haste." Then, after having given a full description of the same, Moses says: "And it shall come to pass, when ye be come to the land which the Lord will give you, according as he has promised, ye shall keep this service. And when your children shall say unto you, what mean you by this service? ye shall say, it is the sacrifice of the Lord's Passover, who passed over the houses of the children of Israel in Egypt when he smote the Egyptians, and delivered our houses." Ex. xii. Thus showing conclusively that it was designed to be a commemorative institution, to be observed every year throughout their generations. Hence the propriety of giving the precise day of the year when it was to be observed.

But we follow Moses to the 16th of Exodus, and we find him to not only give the day, but the very hour for its observance. Hence, he says: "Thou shalt sacrifice the Passover at even." And, as if to make the time still more definite, if possible, he says: "At the going down of the sun, at the season that thou comest forth out of Egypt." Deut. xvi. 6.

But why be so strict in reference to the time in observing this institution? Ans. Simply because it appears to be a natural law to be observed in commemorative institutions. Hence the language of Moses in the close of the 3d verse of the 16th chap. of Deut.: "That thou mayest remember the day when thou comest forth out of the land of Egypt, all the days of thy life."

5. We next come to consider the observing of the Lord's day. In the celebration of this in-

stitution I can find no other event in the Christian economy to be commemorated by this institution, but the resurrection of our Savior. And as the resurrection of the Savior is intended to be celebrated thereby, we will next inquire how the time of the institution corresponds to that of the event designed to be memorized by the same.

Matt. xxviii. 1: "In the end of the Sabbath, as it began to dawn toward toward the first day of the week, came Mary Magdalene and the other Mary, to see the sepulcher." Verse 5: "And the angel answered and said unto the woman, fear not ye: for I know that ye seek Jesus who was crucified." Verse 6: "He is not here; he is risen, as he said; come, see the place where the Lord lay." Mark xvi. 9: "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils." Thus, it appears from the testimony of inspiration, that our Lord arose from the tomb on the morning of the first day of the week. Hence, I conclude that the first day of the week is the proper time for celebrating our Lord's resurrection.

But as there can be no literal resurrection without a literal death, so it appears there cannot be a true commemoration of the Lord's resurrection without also celebrating his death at the same time. "And he (Jesus) took bread, and gave thanks, and brake it, and gave unto them, (his disciples,) saying, this is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, this cup is the New Testament in my blood, which is shed for you." Luke xxii. 19, 20. "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread, and when he had given thanks, he brake it, and said, take eat, this is my body which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, this cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." 1 Cor. xi. 23-26. Query: Can there be any danger of having the Lord's death demonstrated before our eyes too often by these emblems which he has ordained for that very purpose?

According to the above testimony, it is evident that the Lord's death, as well as his resurrection, is to be often celebrated by the appointed emblems. "But," says the objector, "our Savior's death occurred three days before his resurrection, therefore it cannot be proper to celebrate both at one and the same time." But this difficulty at once disappears, when we take into consideration that his death, burial, and resurrection, are all but one continued great event, in which he struggled with the enemy, and in death, it appears, the monster had overcome him for a while, but the third morning, the morning of the first day of the week appears, and in the resurrection our Redeemer gained a glorious victory over the tyrant; in which the whole transaction was completed. Hence, according to the foregoing argument, it is plain that the first day of the week is the proper time for celebrating both his death and resurrection.

But does this correspond with the acts of the apostles? We will see. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow." Acts xx. 7.

Now, it appears evident from the expression, "the first day of the week, when the disciples met together to break bread," that it was a common practice with them to meet on the first day of the week, for that purpose, whenever that day occurred, which of course was once a week. Now, had not such been the case, Luke no doubt would have adopted the following phraseology, viz: "And the disciples met together on a first day of the week to break bread."

As the expression, "the Sabbath," in the command to Israel, implied every Sabbath; so the expression, "the first day of the week," does also imply every first day of the week. And it hav-

ing been the common practice of the disciples at Troas to break bread on the first day of the week, Paul having met with them, no doubt would have corrected them had they been in error on that point, as he did the Corinthians when they had perverted the institution, having made it a feast of surfeiting and drunkenness; reproving them sharply, and demonstrating that it was not to eat their full, saying, "Wherefore, when ye come together to eat, tarry one for another; and if any man hunger, let him eat at home, that ye come not together unto condemnation."

As further proof that this is a weekly celebration, to be observed by all Christian communities, I refer the reader to the commencement of this article, where I have conclusively proved that in all yearly celebrations the day of the year must distinctly be given, and that when this is not done, but the day of the week being given, such must be a weekly institution; and such being the case with reference to the Lord's Supper, it must consequently be considered a weekly institution. And the church that does not observe it as such, is not keeping the Lord's day in that way and manner that it was originally designed to be kept. With these few remarks I will dismiss the subject for the present, hoping that if it will prove to be satisfactory, that some abler pen will take it up and fully elucidate the matter.

Millwood, Ind.

"Our Minister."

Some Christian ministers are eminently men of peace. They have a pious horror of everything which looks like an open war upon the kingdom of Satan. They ask an apology, even, for looking sternly towards an outpost of the enemy. They love the world and the devil, and do not wish to provoke the antagonism of either. They love a fat subscription paper, and conscientiously avoid everything which will perill the least farthing expected therein. They love the wicked ones in high places, and never risk disturbing them by a gospel which made a Felix tremble. The arch enemy himself could sit under their preaching, and slumber in quiet.

No great wickedness ever writhes under the blows of such watchmen. No great or fashionable sin is ever rebuked in the burning language of a heart which fears God more than it loves worldly fatness and indolence. There is not a hack on their weapons. Their mail might as well be of silk; for they never provoke a blow.

These clergymen are models of pulpit oratory. They never set before their hearers the practical—the substantial of life. The gospel, under their hands, assumes the form and texture of a piece of fashionable needle-work. Their sermons are specimens of hair-splitting neatness, and rhetorical precision. They never thunder—that would be an impropriety. They never exhibit feeling—that would be vulgar. They never give heart-utterance—that would be an acknowledgment that they had that obsolete article in their studded bosoms. They cannot even tell the truth in common English. They will trick out their thirdlies and fourthlies with Greek and Hebrew fol-de-rol, until it is worse than Choctaw to hungry souls. Under their masonry, the temple of truth becomes the Gothic structure of fantastic corners and "cubby holes," and its sublime and rugged portions a "balloon frame," on which to experiment in ginger-bread architecture.

These men give the heathen particular fits.—They pray for the heathen. They solicit alms for the heathen. They love the heathen, unless living in the immediate vicinity. They are patterns of tenderness and gentleness. The barbs they wing are tipped with velvet. They handle their delicate weapons with kids; they mount the enemy's battlements with French pumps and great dignity. They are never betrayed into an earnest word, or a hot rebuke of wrong. They are clerical fops, simpering sublimated nonsense in the pulpit, and reeking with the odors of the drawing-room toilet. If the archangel's trump should too rudely awaken them after death, they would arise with mathematical dignity, and look

a rebuke upon the noisy disturber. If they go to heaven, they will not speak to poor saints, without a proper introduction from one of proper influence.

These men come to themselves very properly upon the morning of the day. They do not mingle any of the practicalities of life with their religious views; they preach the gospel of meekness and purity, unalloyed with grosser matters. They write by rule and compass; they gesture as per drawing-room etiquette; their words are as sleek and carefully arranged as their hair and cravats. They fire a fluent declamation in general terms against sin and sinners; but always wish it understood, that they do not commit the impropriety of meaning anybody.

These men shun the exciting evils of the day. They do not deem temperance, for instance, a fit subject to preach upon in the pulpit. Tens of thousands of drunkards die annually, and no hopes of heaven. The Bible thunders against the hand that deals out rum; and such language would not do for their congregations. The Sunday liquor traffic is the prolific fountain of almost every wickedness. But it would be improper to denounce Sabbath rum-selling. Alas! how mortified the warrior Paul would have been in company of such patterns of modern preaching!—*Cayuga Chief.*

NO MOTHER.—She has no mother! What a volume of sorrowful truth is comprised in that single sentence—no mother! We must go far down the hard, rough paths of life, and become inured to care and sorrow in their sternest forms, before we can take home to our own experience the dread reality—no mother—without a struggle and a tear. But when it is said to a frail young girl just passing from childhood toward the life of woman, how sad is the story summed up in that one short sentence. Who now shall administer the needed counsel—who now shall check the wayward fancies—who now shall bear with the errors and failings of the motherless girl?

Deal gently with the child. Let not the cup of her sorrow be overfilled by the harshness of your bearing, or your sympathizing coldness. Is she heedless of her doing? Is she forgetful of her duty? Is she careless in her movements? Remember, O, remember, "she has no mother!" When her young companions are gay and joyous, does she sit in sorrowing? Does she pass with a downcast eye and languid step, when you would fain witness the gushing and overflowing gladness of youth? Chide her not, for she is motherless: and the great sorrow comes down upon her soul like an incubus. Can you gain her confidence, can you win her love? Come, then, to the motherless with the boon of your tenderest care, and by the memory of your own mother, already perhaps passed away—by the fulness of your own remembered sorrow—by the possibility that your own child may yet be motherless—contribute, as far as you may, to relieve the loss of that fair frail child, who is written, Motherless.

Minds capable of the greatest things can enjoy the most trivial; as the elephant's trunk can knock down a lion, or pick up a pin.

Carlyle says: "Make yourself a good man, and then you may be sure there is one less rascal in the world."

Every time you avoid doing wrong, you increase your inclination to do that which is right.

"Fret not thyself because of evil men."

THE PROPHETIC EXPOSITOR
AND
BIBLE ADVOCATE
IS PUBLISHED WEEKLY, IN
Talmán Block, Buffalo St. (opposite the
Arcade,) Rochester, N. Y.

Joseph Marsh, Editor & Proprietor.

TERMS IN ADVANCE:

One Vol. of 46 Nos., \$2.00.

All communications for the *Prophetic Expositor* should be addressed, post-paid, to JOSEPH MARSH, Rochester, N. Y.