

PROPHETIC EXPOSITOR

AND BIBLE ADVOCATE.

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

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POETRY.

The Bible.

[The following stanzas were composed by a convert from Popery, under the care of the Priests' Protection Society, 16 Upper Sackville Street, Dublin, and forwarded by the Committee to *The Crusader* in America. He wrote them in affliction, over the source from which he derived all his consolation.—*The Book of Books*.]

What book is that, whose page divine
Bears God's impress on every line,
And in man's soul makes light to shine?
The Bible.

When sin and sorrow, want and wo,
Assail poor mortals here below,
What book can them true comfort show?
The Bible.

What paints the beautiful and true,
And mirrors at a single view
The paths which here we should pursue?
The Bible.

What is the brightest gift the Lord,
In his great mercy, did award
To man, to be his shield and guard?
The Bible.

What teaches love, and truth, and peace?
And bids good will 'mong men increase,
And bids strife, war, and murder cease?
The Bible.

What elevates and purifies
The souls of men, until they rise
Like brilliant stars net in the skies?
The Bible.

O! what can make this world of wo
With peace, and truth, and virtue glow
Till men no sin or sorrow know?
The Bible.

What could our Emerald Isle restore
To that proud title which she bore,
Before Popes' legates touched her shore?
The Bible.*

What would the greatest blessing be
To banish Erin's ills, and free
Her sons from crime and misery?
The Bible.

What gave to England her great name,
And o'er the earth spread Scotland's fame,
While Ireland naught but tears can claim?
The Bible.

When error fled before its foes,
And Luther, like the morning, rose,
With what did he Rome's crimes expose?
The Bible.

What is it now that baffles Rome,
Where error long has found a home,
In many a pagan pile and dome?
The Bible.

What gives to man the power and will,
God's high behests to do—fulfill
And points the way to Zion's hill?
The Bible.

When death comes knocking at the door,
And man's short life, on earth is o'er,
What tells of bliss for evermore?
The Bible.
PHILIP BLOOM.

* It is unnecessary to state—as every one knows the fact—that Ireland was called the "Island of Saints" for a long period after her conversion to Christianity. It may, however, be necessary to state—as many do not seem to know the fact—that during the period in which she bore that honorable and distinguished name, she had no connection with Rome, and was constant and firm in her repudiation of Rome's errors and innovations.

Bro. H. Orr wishes to know if Bro. Grew does not believe that Christ died for all our sins, as Universalists believe, we wish him to tell us what he did answer for us? We think that he was given for salvation to all who will seek it by faith and obedience."

"The soul of the wicked desireth evil."

"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.*

Strains of prophecy, as well as the most remarkable events of history, do in the Old Testament frequently conclude with songs or hymns, which, after the manner of the chorus in the Greek tragedies, moralize, or, as we would say, spiritualize the event; applying to it the moral and divine sentiments which are proper to a pious soul exercised with the faith and contemplation of the matters in hand. Of this kind the songs of Moses, (Ex. xv., Deut. xxxii.), the song of Deborah and Barak, (Judg. v.), the song of David, (2 Sam. xxii.) the prayer of Hezekiah, (Isaiah xxxvii.), the prayer of Jonah, (Jon. iii.), and the prayer of Habakkuk, (Hab. iii.), are notable instances: and I believe that the greater part of the Psalms were inspired as choral songs, to preserve the memory and interpret the purpose of great events in the history of the church, or of the persons whose lives and fortunes were typical of Christ and his church: and the particular events to which many of them had reference are still preserved in the titles prefixed to them, which are of the very highest antiquity.

The song contained in this chapter is one of those sublime utterances which the Holy Spirit striketh forth from the ravished soul of the prophet, after it hath been exalted to the proper pitch, as it were tempered and attuned, by the wonderful account of Immanuel's birth, name, and achievements. And, as might be expected, we do always find in these passages of inspiration the brightest and the clearest expressions of the divine mind. They are the furthest removed from the conditions of space and time, into the spiritual and eternal moods of the Holy Spirit; and contain those truths which are the same for the learned and the unlearned, for those who understand the historical march of the prophecy as for those who understand it not. On this account, more than any other, it is that Isaiah, in whom these choral odes abound the most, is so dear to the believer, and hath obtained for himself the name of the Evangelical Prophet. It is this looseness from the conditions of place and time, from the circumstances of individual persons and the history of nations, which gives the Book of Psalms such a preciousness in the eyes of all those who are seeking the love and joy and blessedness and other forms of the divine mind, upon which to feed, and according to which to conform themselves after his image. When I say that these psalms and hymns are not under the condition of time and place and historical succession, I mean not to say that the great epochs of the divine purpose are not there presented to us—for in that case they would be utterly useless, as the food of hope and desire, in this our miserable estate—but that only those great epochs are treated of: such as the present suffering under which the church labors, and the vile duration in which the dead are held, until that time when Christ shall come to disenthral us, and restore us to our high estate of creation, the image of God and the kingdoms of the earth. For this was the charter of our birth and being, "Let us make man in our own image; and let him have dominion."

All the figures by which the oppression of the church is in Scripture set forth, with all the forms of her oppression—"the wicked city," "the sharp arrows of the strong, even bitter words," "the confederacy of the nations," "the captivity of death and hell," "the enemy," "the wicked one,"—are to be found in, and do form the substance of, the Psalms: and so likewise are all the names of the Redeemer, and figures of the redemption and forms of the blessedness; as, "the only begotten Son," "David's Lord," "the Heir of the world," "the Possessor of the Gentiles," "the Deliverer of nature from its bondage," "the Captain of our salvation," and "the Captor of the captivity." All these, and a thousand other most precious representations of the great work which Christ is working out, are contained in these church odes, the offspring of the lyre of God, the perfection of truth, the perfection of beauty, the perfection of language: inasmuch, that if I were to choose themes from which to discourse of things to come, I would take them from the psalmody of Holy Scriptures, which of all prophecy are the most prophetic. Other prophecies are political, and historical, and geographical, and require a knowledge of the past and present condition of mankind: these are spiritual and divine; and if they be historical, it is only the history of the divine purpose which they contain.

It is further to be observed, as introductory to this interpretation, that the language in which these openings of the divine purpose and the divine heart are written, is Jewish language; for that there is no other language which is worthy to express them. The words of that language are all events, or ordinances: events recorded by the unerring pen of inspiration; or ordinances defended from alteration by the sanctions of life and death, of a nation's ruin or a nation's blessedness. There is no dictionary like the Old Testament, where words are fixed to an unchangeable meaning by the unchangeable law of God. Sin, sacrifice, atonement, prophet, priest, king; redemption of the person or of the inheritance; the feasts and festivals, and very seasons of the year; Egypt, Babylon, the Assyrian; with all other words which enter into the composition of these sacred odes, are words of unerring aim, and of fullest import;—a language of facts, ordinances, and events, through which to express the eternal truths of God's future purpose; for nothing but God's past acts are worthy to express God's future acts to God's believing people. We are not to wonder, therefore, that this, as well as the other Psalms of Scripture, should be written to the Jews and for the Jews, because, in the times of the prophet, Jew and people of God were synonymous: nor are we to be disappointed that it should be so, but diligently to study God's word and ordinances, and his dealings with his ancient people; we will be always seeking our own case, and feigning that the things done to and for the Jews are done and away with. This error God will not permit us in. He will not suffer us to be defrauded of so much knowledge of himself as these Scriptures contain; he will not suffer great parts of his word to be dispensed with: and therefore, in those Psalms in which the soul hath her highest and most hallowed intercourse with him, he will be continually rebuking her ignorance, by introducing words and expressions which she cannot understand without a knowledge of his ways and doings with his people. The Psalms are Jewish, because the

Jew is the depository of God's testimony, the witness of his truth: "whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers; and of whom, as concerning the flesh, Christ came, who is God over all, blessed forever. Amen."

The choral song with which this sublime strain of prophecy concludes consisteth of two parts, each beginning with the words "In that day," and exhibiting the blessed condition of the Jewish people under two aspects; the former, the aspect of glorying and boasting, in God within herself; the latter, the aspect of leading the worship and ruling the blessedness of all the nations of the earth. The time is, after they have fulfilled those purposes of the Lord, as his battle-axe and weapons of war, which are contained in the preceding verses; after they have come to be settled in peace in their own land, without any to make them afraid; when the Lord shall have finished with "judging among the nations and rebuking many people, and they shall have beaten their swords into plowshares and their spears into pruning-hooks: when nation shall not lift up sword against nation, neither shall they learn war any more," (Isa. ii. 4.) the time, when, because his judgments have been made manifest, all nations shall come and worship before him. Rev. xiv. 4. In that day, when Israel shall be restored to his own land, and Jerusalem shall be a praise in the whole earth, and "the Holy One of Israel shall be in the midst of her," (verse 6,) then, in the fulness of her joy and enjoyment, looking over all the past trials she hath come through, and the eternal salvation to which she hath been brought by the outstretched arm of the Lord, she shall say, "O, Lord, I will praise thee, though thou wast angry with me, thine anger is turned away, and thou comfortedst me."

The song begins from Jehovah, as ought all the songs of mankind who have been created and redeemed by his bountiful hand. That joy which rejoiceth not in him, is but fond delusion, or mad delirium; that song of gladness which recordeth not the part, the chief, the whole part which he hath had in bringing our gladness to pass, is base ingratitude and shameful impiety. Ah, me! for what high ends the lyre should be strung, and what noble strains should rise upon the swelling tones of its harmony! I wonder not that the masters of lyrical poetry, who abuse it for the celebration of other things than what are divine and honorable, should suffer in their own characters the lowest degradation. For of all forms of poetry it is the most entirely personal: it is the workings of the inward man turned out to view; it is the burstings and heavings of the soul given forth in expression; the exquisite touches of feeling, the highest tones of sublimity, the finest forms of sentiment, the strongest workings of the mind. The Jewish nation, now restored and blessed by the strong hand and outstretched arm of Jehovah, sets forth her gratitude by praising him: "Jehovah, I will praise thee." She no longer gives the glory to another which is due to Him alone; she praises him for the light of his countenance, which after a long period of darkness is restored to her once more: she blesses him for the removal of those frowns which his anger, which had sunk the daughter of Zion in the dust, and made her speak low out of the ground. That miserable time, that wilderness of ages, through which she had passed hardly bested and hungry, is now come to an

end; that trouble and darkness and dimness of anguish, under which she had groaned and fretted her soul, and cursed her king and her God, is now passed away for the glorious and shining light, wherein she is become "clear as the moon, bright as the sun, and terrible as an army with banners." Full of joy and rejoicing, she says, "O! Jehovah, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortest me."

I have had occasion to remark, more than once in the course of these interpretations, how much the language of the whole strain is one and the same. There is the finest reiteration of words at very remote intervals, and the most appropriate recalling of the former expressions, for the purposes of contrast or confirmation. No art, however perfect, is equal to the freedom of the Spirit in this respect: and I continually feel an assurance of the divine dictation of the words as I proceed, which amply rewardeth the study. To me, the verbal inspiration of these prophets is a matter as clearly growing out of the study of them, as is the certainty of their literal accomplishment to the Jewish people, for whose consolation they were written. In our third interpretation, when opening the fourth, the four times repeated, doom of Israel contained between chap. ix. 8 and chap. x. 5, we observed that the words, "For all this his anger is not turned away, but his hand is stretched out still," the awful close of each of the four maledictions, do, as it were, perpetuate and fix upon the people for a certain indefinite time those conditions of evil which are there described. If now, the strain had closed without the removal of these awful words, it might have been said that Israel and Jacob's judgment was to last for ever: but behold how, with a pious acknowledgment of its having been literally fulfilled, and a holy resignation to all the evil which they had experienced under that withering power and outstretched hand, they begin their song by celebrating the removal of his anger: "Thou wast angry with me, but thine anger is turned away."

They trace all their sufferings to the first cause and fountain-head, the anger of Jehovah, the severity of God; who, though he loveth his people, taketh vengeance upon their inventions. They rejoice most of all in possessing his favor, as perceiving well that in his favor is life, and that his loving-kindness is better than life. They at once acknowledge that their judgments proceed from his anger, and their blessings from his favor: which, if I err not, is the right exercise of the soul under the various aspects of God's providence, whether adverse or prosperous. This acknowledgment in their lips amounts to a full and sufficient declaration of the fact that God's anger is indeed removed from them, and will not be visited upon them any more. For God honors his church too much, to put into her mouth what is not the sincere and substantial truth. She is his prophet, to publish his name; she is his fulness, the fulness of him that filleth all in all. If she wanteth anything for use which her Lord hath purchased with his blood, and holdeth in eternal possession, it is not through want of credentials unto and endowment therein from the Word of God; but only through her own love of meanness and wretchedness, through her own want of faith; which I pray God of his great mercy to remove from her, that she may be, as he would have her to be, a faithful witness unto the great name and power of her risen Lord. Whatever, therefore, is put into her mouth in Holy Scripture, is according to God's fixed purpose.

Now it is to be observed, concerning this and all other psalms which respect the church in the age to come, that there is never a hint of any second apostasy, of any *leaven*, or mystery of iniquity working in her, as is ever written in the New Testament Scriptures concerning the present dispensation: nor are there any conditions of a law, or any balance of curses and blessings in certain opposite possible cases, as were uttered from Mount Gerizim and from Mount Ebal to the children of Israel under the former dispensation. And though there be in the Apocalypse

a sad and miserable account of the confederacy of the nations against the camp of the saints and the holy city, there is still such a faithful encampment, such a holy place, against which their diabolical rage is directed; and this I believe to be the Jewish nation itself, with all the faithful ones of the earth who choose to cast in their lot with them, and to enter into the bond of that everlasting covenant of peace which shall be their peculiar inheritance, (Ezek. xvi. 61.) and of which, if another taste, it must be an act of his own. Isai. lvi. 3. From this first expression of the song, therefore, we gather that God's wrath is forever removed from the Jewish people, and that he will be angry with them no more for ever.

"And thou comfortedest me." That is completely past: "Thou hast comforted me." I say, completely past, not to exclude continuance, but to include that great series of actions consolatory, which are by the tense of the verb declared to be past. There is a time, and that when God hath accomplished to pour out his fury upon Zion and Jerusalem, against which he will, without let or hindrance, without lingering or stay, proceed to acts of comfort more remarkable than all his acts of affliction. In proof whereof I select the following out of an infinite number of Scriptures. Isa. xl. 1, 2: "Comfort ye, comfort ye, my people, saith your God: speak ye comfortably to Jerusalem; and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." This sublime summons of all powers, create and uncreate, to comfort his people, proceedeth forth against that time when the cup of the Lord's anger hath been fully administered to her; exactly as in the passage before us. And in Isai. xlix. 13, it is written, in the same lofty strain, "Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted:" whereby is signified that all creation shall receive its redemption in that day; that the heavens shall shine with new light, and the earth bring forth new fragrance, and the mountains be established with new security, in that day when the Lord comforteth his people.

These things I look upon not as wild figures, but as sober and certain truths, expressed in language the most adequate to their declaration. And that it is not inanimate nature alone, but the nations, the living men in flesh and blood, who shall partake of the joy of her consolations, we have it most gloriously declared in another passage of our prophet, which we shall likewise give at length. Isa. lxxvi. 10-13: "Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: that ye may suck, and be satisfied with the breasts of her consolations: that ye may milk out, and be delighted with the abundance of her glory. For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem."

Of what kind the comfort is with which his people shall be comforted within themselves, after the indignation of the Lord against them by means of the Gentiles hath been accomplished, let the prophet Zechariah declare in these words: "Therefore, thus saith the Lord, I am returned to Jerusalem with mercies; my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem. Cry yet, saying, Thus saith the Lord of hosts, My cities through prosperity shall yet be spread abroad, and the Lord shall yet comfort Zion, and shall yet choose Jerusalem." (i. 16, 17.) It is in the multitude of her children; it is in the number of her cities, their largeness, their peace, their blessedness; it is in the honorable patronage which she shall have over other nations, and the general prosperity and general good which she shall dispense over the earth; in all that en-

genders the consolation of a people and constitutes its true glory, that the comfort of the Lord unto his church consisteth. Abraham had the promise, "In thee and in thy seed shall all the nations of the earth be blessed." That promise shall be fulfilled, and the nations shall acknowledge their blessedness to be derived from him and from his Seed, which seed is Christ: not from him alone, not from his Seed alone, but from them both; that is, from the natural Israel now become also the spiritual Israel, from the circumcision outwardly in the flesh now become the circumcision inwardly in the spirit. Ah, me! why waitest, why longeth, why groaneth not the world for the restoration of Israel, which shall be as life from the dead? Well may it be called the days of refreshing; for never till then will the barren earth be refreshed. O, ye philanthropists, who pity man's miserable condition, and do your small part to relieve them; O, ye optimists, who worship the idea of a perfection yet to be in this weary world; O, ye zealous religionists, who think to bring the millennial blessedness to pass by circulating books and sending missionaries into all parts, be turned unto the truth, and fight not in your ideas and decrees against the purposes of God; be not less zealous, be not less laborious, but learn that no zeal nor labor will accomplish what you fondly wish, until the walls of Jerusalem be built up again, and Zion be made a praise in the whole earth. Oh, that prayers were made in all the churches; oh, that prayers were made in all families, and by all kingdoms, and by all men, that God would hasten the day of the restoration of his people, which shall be unto the world as life from the dead.

(To be Continued.)

Saul's Experience.

BY J. MESSMORE.

As Christians, at the present age of the world, seem to put a great deal of confidence in the experience of others, I will endeavor, through the *Expositor*, to give the experience of one of the most distinguished men of which we have any account in the records of Holy Writ.—I mean the conversion of Saul of Tarsus.

1. He was distinguished for having been born in the city of Tarsus, a city of Cilicia, it having been a city of note in that day.

2. He was distinguished for having been the son of a Pharise, one of the strictest sects of the Jewish religion.

3. He was distinguished for having been brought up in the city of Jerusalem, at the feet of Gamaliel, and having been taught according to the perfect manner of the law of the fathers, as he expresses it, and that his manner of life from his youth was, that he lived a Pharisee.

4. He was distinguished for having lived in all good conscience before God unto the day that he made his defence before Festus and Agrippa. And he says, he verily thought that he ought to do many things contrary to the name of Jesus of Nazareth. And,

5. He was so zealous for the religion that he had embraced, that he persecuted the Christians at a wonderful rate, before his conversion. He says that he persecuted them, even unto death, both men and women; binding and delivering them over to the rulers to be put to death.

Now this was the character of Saul before his conversion. But he says: "I obtained mercy: for Jesus Christ came into the world to save sinners, of whom I am chief." "But," says he, "by the grace of God I am what I am."

But at a certain time, when Saul was on his way to Damascus, with authority from the chief priests, to bind, and bring all those that he might find in that place, in the service of Jesus, to Jerusalem, to deliver them to the council, he was arrested in his career by the Lord appearing to him by the way and conversing with him.

Now let us hear him relate the circumstance himself: "And it came to pass, that as I made my journey, and was come nigh unto Damascus about noon, suddenly there shined from heaven a great light round about me. And I fell unto

the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest." Acts xxii. 6-8.

But, before proceeding any further, we would inquire, what was the object or design of the Lord in appearing to him at the time and in the manner aforesaid? In answer to this inquiry, I would reply: 1. The Lord did not appear unto him in order to convert him, or to make known to him the plan of salvation. This is evident from the fact that he did not directly answer Saul's question, verse 10, "What shall I do, Lord? And the Lord said: arise and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do."—2. He did not appear unto him to pardon or remit Saul's sins; for he was yet in his sins when Ananias came to him, three days after this circumstance had transpired. Proof: "And now, why tarriest thou? Arise, and be baptized, and wash away thy sins; and call on the name of the Lord." Acts xxii. 16.—Luther's version.

But the question may naturally arise in the minds of some of my readers, what then was the design of the Lord's appearing to Saul? Ans. "For I have appeared unto thee for this purpose, to make thee a minister and a witness, both of these things which thou hast seen and of those things in the which I will appear unto thee." Acts xxvi. 16

From the foregoing it will be seen, that although Saul repented with all the penitence, imaginable, yet he was not made free from sin even by praying faithfully for three days and nights.

But, says the objector, "he lacked faith."—Not so. For what was it that caused him to cry out in all the agony of soul imaginable, if it was not faith? "Lord, what shall I do?" So, dear reader, it is evident that Saul, from the moment that he heard the voice of the Lord, believed with all his heart, and consequently had all the faith that the gospel requires of any one. And yet he was commanded to "Arise, and be baptized, and wash away his sins."

But, continues the objector, "water cannot wash away sins." Granted. I have not said that it does. It is the blood of Christ that will cleanse us from all sin. 1 John i. 7. "These are they who came out of much tribulation, and have washed their robes, and made them white in the blood of the Lamb." Rev. vii. 14. But if it is the blood of Christ that is to wash and cleanse us from sin, where do we get an application of that blood? Ans. Just where it was shed "for the remission of sins."

But, continues the objector, do you suppose that Christ's blood yet remains to be obtained on the Mount of Calvary, and literally to wash in it, and be cleansed from our sins? Ans. No. To be washed, to be cleansed, and to wash away our sins in the blood of the Lamb, are all figurative expressions. Where, then, was the blood of Christ left? Ans. In his death. And, where else, but in his death, can we then get an application of his blood? Ans. Nowhere else. In the death of Christ then we must come in contact with his blood. How, then, can the sinner get into the death of Christ? Let Paul, this same individual about whom we are now discoursing, answer: "Know you not, that so many of us as were baptized into Jesus Christ, were baptized unto his death?" therefore by baptism, (preceded by faith and repentance,) we get into the death of Christ, where his blood was shed, and where we consequently come in contact with his blood, and are washed from our sins by the same. Hence the propriety of Ananias' language to Saul: "Arise, and be baptized, and wash away thy sins, and call on the name of the Lord."

Having gone thus far over the main topics of Saul's conversion, I will again turn back and notice a few points that are generally adverted to by our opponents, as conclusive proof that Saul's sins were forgiven previous to his having been baptized.

1. It is contended, that because the Lord told Ananias that Saul was praying, therefore he must have been pardoned before he was baptized; em-

phasing largely upon the phrase, "behold, he prayeth." But it is certain, that by this language nothing more was intended than to teach Ananias that Saul's persecuting spirit was now subdued, and that he was now in a penitent state. This harmonizes with the whole narrative of Saul's experience.

Again: it is contended by some that he was filled with the Holy Ghost prior to his baptism, or at the instant that Ananias laid his hands on him; and, that consequently, he must then have been pardoned immediately. It is truly stated that Ananias predicted his being filled with the Holy Ghost, but when this event should take place is not stated, neither is its fulfillment anywhere recorded. Now, I fully believe that it was accomplished, but that it took place immediately at the time that Ananias laid his hands on him, is no where stated in Holy Writ. Read it: "And Ananias went his way, and entered into the house; and putting his hands on him, said, Brother Saul, the Lord, even Jesus that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales; and he received his sight forthwith." Acts ix. 17, 18. And what next? Was he filled with the Holy Ghost? Nay, verily! The printer left that out! But, "he arose, and was baptized," is the language that immediately follows that declaring the reception of his sight.

Now there is one other point that I passed over unnoticed, which I will now attend to. It might be asked, why the Lord did not directly answer Saul's inquiry, "Lord, what wilt thou have me to do?" The answer to the foregoing interrogatory will be readily perceived, when we consider that the Savior, prior to this, had executed his will, sealed it by his death, and delivered it into the hands of his ambassadors or executors for execution. Hence it would have been an imposition on the rights of the apostles, for the Lord, after having given his will into the hands of his executors, to wrest the same out of their authority and execute it himself. Therefore he sends Saul into Damascus, and commissioned Ananias to go and answer his inquiry, by telling him what to do.—Showing conclusively that he did not appear to him for the purpose of delivering to him the plan of salvation, but, as Paul says, "for the purpose of making him a minister and a witness;" for no one can be a witness to that which he has neither seen nor heard himself. Therefore it was important that he should manifest himself unto him. What, then, was the first step in Saul's conversion? Ans. Faith in Jesus Christ, as the Son of God, and the Savior of the world. This is evident from his inquiry, "Lord, what wilt thou have me to do?"

We will next inquire, how his teachings correspond with his own experience. For, as zealous as he was before his conversion, in persecuting and destroying the Christians, so zealous was he now in proclaiming and establishing the doctrines which he once destroyed. Hence we hear him say to his Galatian brethren, "for ye have heard of my conversation in time past, in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it. But when it pleased God to reveal his Son in me, that I might preach him among the heathen, immediately I conferred not with flesh and blood. Afterwards, (says he,) I came into the regions of Syria and Cilicia; and was unknown by face unto the churches of Judea which were in Christ: but they had heard only, that he who persecuted us in times past, now preacheth the faith which once he destroyed." Gal. i. 13-16, 21-23. Having found that faith was the first step in his conversion, we next inquire, how this corresponds with his teaching. Accordingly, we hear him say: "For without faith it is impossible to please God." Heb. xi. 6.

Well, what comes next to faith in Saul's experience? We find that from the time he was led into Damascus, till Ananias appeared to him, he was engaged in fasting and prayer, a period of three days. That this was true repentance, I

think no one will dare deny. And does his teaching correspond with this? I think it does. Hence, we hear him say: "Forasmuch, then, as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art, or man's device. And the times of this ignorance God winked at, but now commandeth all men everywhere to repent." And as a reason for which, he says: "God hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead." Again, hear him in his defence before king Agrippa. He says that he was not disobedient to the heavenly vision: "But showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance." Acts xxvi. 20.

In Saul's conversion, next to repentance, comes baptism. And does this correspond with his teachings? We will see. In the first place, then, we find that, according to Paul's teachings, all the blessings of the gospel are to be enjoyed in Christ only. We will begin with his letter to the Ephesians i. 3: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in (not out of) Christ." Query: If all spiritual blessings are to be enjoyed in Christ, I wonder which are to be enjoyed out of Christ? Ans. None.

We will now enumerate a few of those, blessings:

1. We become the adopted children of God in Christ. Eph. i. 5; Gal. iii. 26.
2. Forgiveness of sins is obtained in Christ. Eph. i. 7; Col. i. 14.
3. In Christ we obtain the promised inheritance. Eph. i. 11.
4. In Christ we are sealed with the Holy Spirit of promise. Eph. i. 13.
5. In Christ we enjoy the presence of God. Eph. ii. 22.
6. In Christ we are made perfect or complete. Col. ii. 10.

Thus we see, that, according to Paul, all those blessings are to be enjoyed only in Christ.

Query: How did Paul get into Christ. Ans. "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death?" Rom. vi. 3. "For as many of you as have been baptized into Christ have put on Christ." Gal. iii. 27.

Thus we see, that, so far as Saul's conversion is concerned, there is no difference between his experience and his teachings.

Millwood, Ind., Jan. 27, 1855.

CORRESPONDENCE.

LETTER FROM BRO. W. BRINK.

BRO. MARSH:—We wish to say to the brethren, through the *Expositor*, that Bro. C. F. Sweet has fulfilled his appointment at this place, and proved himself "a workman that needeth not to be ashamed." This has been very generally acknowledged by those who heard him. The old treasures of the Bible, which he brought out and placed in the clear light of truth, appeared to the sects so new and strange, that some were amazed, and the people generally struck with astonishment. Some ten or twelve have already embraced the views of Bro. S., and many others are searching their Bibles, "to see if these things are so."

Those in authority cry out, "Shut them out, shut out those preachers who teach that man has no more soul than a mouse, or they will soon tear down all we have built up." This, however, cannot rightly apply to Bro. Sweet, for he has not made such a statement. Unquestionably, they see that "their craft is in danger," and most likely we shall hereafter be denied the use of the Methodist house, but we shall find a place whereunto we can resort to hear the gospel of the kingdom preached, and I hope Bro. Sweet, or some other brother who can "give the trumpet a cer-

tain sound," may feel disposed to come this way in the spring. There are several here, and others in the village of Windsor, who will gladly embrace an opportunity to follow the example of their Lord in baptism.

And now, brethren, suffer me to state frankly some unpleasant truths. Notwithstanding Bro. Sweet is acknowledged to be an able and very successful minister, especially in new fields of labor, yet he is not sustained as he should be. Here his congregations were mostly made up from among the intelligent laboring class; the times are hard, and the doctrine new and unpopular, hence they gave sparingly—only about one dollar and fifty cents, aside from hiring his horse kept. O, brethren, you who have of this world's goods, do not suffer Bro. Sweet's influence and usefulness to be curtailed for the want of a proper support for himself and family! May the Lord open the hearts and purses of the people to sustain such watchmen as hold not their peace day nor night, until he make Jerusalem a praise in the earth!

Since the above was written, some things have occurred which I wish to state. About four days ago one of the circuit preachers called on me, and inquired about Bro. Sweet and his doctrine. I endeavored to explain by quoting Scripture, but that seemed to grate on his ear so harshly, that he turned his inquiries to me, and continued his questions. I again answered by quoting the language of the Bible, but he would not hear me, nor did he quote one passage of Scripture himself while in the house. I told him his design was to impose upon me, and there our conversation ended.

I have just returned from hearing a local preacher discourse on immortality; after which, I informed him that I should invite him and his hearers to hear me examine the positive testimony on the other side of the question. But he walked home with Bro. Barron, and I believe he got so well sifted that he will not attempt to preach on that subject again very soon. The truth is triumphing, and we have every reason to hope for victory over sectarianism and prejudice.

P. S.—I wrote you about the ulcers on my leg, that so sorely afflict me. About three weeks ago a vein burst, and bled about three quarts in three minutes. Since then my leg has been doing well, and I am now again able to labor, for which I am truly grateful.

W. BRINK.

Lodersville, Pa., Jan. 8, 1855.

FROM BRO. T. P. BALL.

BRO. MARSH:—It appears yet my duty to proclaim Christ as the only source of life to my fallen, mortal race. The cause of revealed truth is very precious to me. I desire to lay aside every weight, and press forward to the work of my high calling, looking alone to Jesus as the author and finisher of my salvation. I desire to improve every talent entrusted to my care, that my Master may receive them with usury. I expect to be made immortal at his appearing, and receive a crown of righteousness; i. e., a crown rightly obtained; not the usurper's crown. How many there are who would usurp the crown at death, not satisfied to abide the appointed time,—the appearing of Christ! It makes my heart ache to witness the false hopes indulged in by the mass of professed Christians. Their hope is not mine. The words of the afflicted Job often recur to my mind: "I know that my Redeemer liveth, and that he will stand at the latter day upon the earth." Also, Jesus to his desponding disciples: "If I go away, I will come again." This is a precious gospel, "glad tidings," "the glorious appearing of the great God, and Jesus Christ our Savior." Then we are to be made kings and priests to reign with our Lord upon the earth. Consoling thought! glorious anticipation of immortality! Surely it is worth patiently seeking after. If Job could sing in such joyous strains, looking forward to this eventful era, what language can be found sufficiently exalted to express our faith and hope, who live in the "time of the end," when Jesus is so near

at hand? Take away "the life and immortality brought to light through the gospel," and this world would present a dismal scene, void of hope. Persecution is mine to experience, but the "sure word of prophecy" is a light to me that shines in a dark place. I ardently long for "the judgment to sit," when "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." My prayer is, "Thy kingdom come." Even so, Lord Jesus, come quickly!

I well knew when I left the Methodists that a bitter persecution would follow. It has been so. The Congregational church shows more of a Christian spirit. I have been invited to preach in their house at Vernon, and intend to commence a series of discourses next Lord's day. Men appear to be willing to investigate. I find it to be a greater task to *unlearn* the people, than to point out the truth. O, that some competent laborer would come, and proclaim the nearness of Christ's coming kingdom!

Yours, in the gospel hope,

TRUMAN T. BALL.

West Wheeling, Ill., Jan. 6, 1855.

HOME THRUSTS.

1. If Christ set up the kingdom Daniel treats of, and the apostles were on its thrones, why are they not there now, seeing that it was "not to be left to other people?"

2. If Christ set up the kingdom, where were the kingdoms represented by the Ten Toes of the Image on the day of Pentecost? for Daniel says, it *should be set up in their day*.

3. The Ten Toe-kingdoms did not begin to exist till the fifth century; but they do now exist. If, then, the kingdom of Christ have a being on earth, where is it, and by what means extant is it to destroy them?

4. If the Campbell theory of begettal and quickening by the Spirit and the Word, be granted, can they claim to be begotten or quickened by either, who are ignorant, or disbelieve, or ridicule, the things testified by the Spirit in the Word, concerning the throne of David, the Holy Land, and the reign of Christ and his saints there over Israel and the nations?

5. Does the Spirit Word beget people to the belief of nonsense? When it begets and quickens, does it leave them in *disobedience*? Does it beget people to anything else than the belief of "the things concerning the kingdom of God and the name of Jesus Christ?" If professors are begotten to aught else than "the gospel of the kingdom," and the obedience it commands, is it not the spirit of their own flesh—a lying spirit—not the Holy Spirit, that has bewitched them?

6. Are not the sheepfold and kingdom of Christ identical? If this be granted, have not all Baptists mistaken the hinge of the door for the door itself? Christ says, "I am the door; by me, if any man enter in, he shall be saved." Hence, as there is but one way of salvation, is not this equivalent to saying, "He that believes the gospel of the kingdom, and is baptized, shall be saved," or enter in? How, then, can immersion, without this belief, which few have, be the door?

7. Are any immersed people "in a justified state before God," who are ignorant, or faithless, of the promises made to Abraham and his seed: that is, of the gospel preached by Jesus and his apostles?

8. If God be no respecter of persons, how can he save some without baptism, when he prescribes a specific obedience to all in the commission; and his Son has declared, that "the Scripture cannot be broken?"—*Herald of the Kingdom and Age to Come*.

Bulwer, the novelist, in a letter to a gentleman in Boston, said, "I have closed my career as a writer of fiction. I am gloomy and unhappy. I have exhausted the powers of life, chasing pleasure where it is not to be found."

He that speaketh flattery to his friends even the eyes of his children shall fail."

EXPOSITOR AND ADVOCATE.

"SEARCH THE SCRIPTURES"—JESUS.
ROCHESTER, SATURDAY, FEB. 10, 1854.

To Agents and Correspondents.

1. All communications for the *Expositor* should be written in a plain, legible hand; and, before sent, carefully revised and corrected.
2. Business notes and communications, if on the same sheet, should be written so that they can be taken apart, without dividing the communication. If necessary, a separate slip may be enclosed in the same envelope.
3. When you send names of new subscribers, let them be marked as such.
4. Be careful to write all names of persons and places plainly and distinctly.
5. In all cases, give the name of the post office, county and state. When a town or village is called by one name, and the post office by another, be sure to give the name of the post office.
6. When the direction of a paper is to be changed, do not forget to name the office to which it has been sent. Unless this be done, it is out of our power to make the change.
7. When subscribers move, 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 us, we will state the following rules, which we hope and expect they will observe in their communications.
1. None but Bible questions can be admitted for discussion.
 2. While a proposition or theory on a certain subject of the Bible is in course of discussion, no other theory on the same subject can be admitted.
 3. The plain testimony of the Bible and facts will alone be admitted as evidence.
 4. The literal principle of interpretation must be observed.
 5. Objections against a writer's sentiments must be based on some plain passage of Scripture, fact, or fact.
 6. Only two disputants can be heard at the same time on the same question.
 7. Each disputant may speak twice on a point, providing further evidence is presented the second time, or an explanation or correction is necessary.
 8. No unkind expressions will be admitted.
- Let these rules be carefully observed, and that misunderstanding and unpleasantness that sometimes arise between correspondents and the editor, and between themselves will be avoided, lengthy metaphysical litigations will be shunned, and the investigation of the Bible will be both interesting and profitable, and will result in obtaining a more correct knowledge of the truth.

EXPOSITION OF ROM. V. 3-10.

(Continued.)

Verse 3. *And not only so.* Justification by faith is the grand theme of the apostle in this chapter.—He had just been speaking of some of the happy fruits or results of this justification, viz: peace with God, access into his grace or favor, and a joyful hope of the glory of God. These are not the only blessings of this justifying faith, for the apostle adds—

But we glory in tribulation also. This justifying faith enables us to exult—to triumph, or glory in our most severe afflictions; but the law of circumcision could inspire no such principle in its most strict, yet faithless observer. The same is equally true of all the false systems of moral philosophy. Instead of enabling their devotees understandingly to glory in tribulation, they leave them to sink in despondency under their insupportable load of human disappointment and suffering. In this respect the Christian religion, or justification by faith, stands in its divine excellency infinitely above all other systems. It enables the afflicted Christian to turn his trials to his own profit.

Knowing that tribulation worketh patience. That is, provided we have this justifying faith.—Tribulation under the law of circumcision, could not work out this result; and why not? because that law pertained to the flesh, and therefore in all its materialistic operations, it could not produce the grace of patience, for that grace pertains to the mind. This important truth is more fully stated in the ninth chapter of Hebrews, where the reader will please consult. He will learn there, that the sacrificial law of Moses, pertained to the purification of the flesh, while the New Testament faith purifies the conscience. The argument to the Jew, as we conceive is this, viz: as Abraham by faith, and not by being circumcised, was enabled "patiently" to endure" so as to "obtain the promise," of Isaac, (Heb. vi. 15) so if Jews and Gentiles would have patience to endure the tribulations of the Christian, so as to obtain the reward of eternal life, when Christ, the antitypical Isaac shall come in his glory, they must have the faith of Abraham.

Verse 4. *And patience, experience.* The result of Abraham's faith and patience, was the birth of his son of promise—

And experience, hope. The fulfillment of God's promise, in the birth of Isaac, worked or produced in Abraham a sure hope, that God would fulfil the

residue of his word to the patriarch relative to the everlasting possession of the land of Canaan; (Gen. xv.); so the first advent of Christ together with the fulfillment of other promises of God, works a hope as an anchor of the soul, sure and steadfast, in the true believer, that all the exceeding great and precious promises will be most faithfully fulfilled, relative to the coming and kingdom of Christ.

Verse 5. *And hope maketh not ashamed;* Abraham was not ashamed of his hope, even that pertaining to his beloved son Isaac, and much less, touching the riches and glory that still awaits him. Neither are his true believing children ashamed of their precious hope: it is priceless—and the Omnipotent and ever gracious God, is pledged to meet their highest expectations relative to what he has promised. But the reason assigned by the apostle, why this Abraham hope, instead of the works of the law of circumcision, making not ashamed, is—

Because the love of God is shed abroad in our hearts. This love fills our whole being, which we manifest, as Abraham did, by faith in the gospel.—By this faith we are justified, as Abraham was, and thereby become the friends of God, as he became his friend. Hence God becomes our friend, and will not disappoint our hope, therefore we are not ashamed of it, or "it maketh not ashamed;" it will no more disappoint us than Abraham's did him relative to the promise of his son Isaac. But the false hope which the unbelieving Jew derived from his dead law, had already brought him to shame; as every other spurious belief will the unfortunate possessor. May we be sure that the love of God fills our hearts, or influences our every thought, word, and act, that we may have the blessed assurance that we are loved of him, and are happy objects of his gracious promises, and unbounded benevolence.

By the holy spirit which is given unto us. In the eighth chapter of this epistle, the apostle contrasts the law of circumcision with "the spirit" or "the law of the spirit of life," and clearly shows the divine superiority of the latter over the other. He doubtless has reference to the same subject in the text under examination, and would teach the great and important truth that inasmuch as the love of God in us has its seat in the heart, and as the Jewish law pertained to the flesh, the most strict observance of its ceremonies could not secure to the worshiper, this love; it must necessarily come through or by a spiritual law, one that would reach the affections, the heart, the mind of the believer; such is the nature of the law of the spirit; hence by it the love of God is shed abroad in the heart of the true believer. Moreover, the various operations and influence of the spirit under the gospel dispensation, was a subject of gracious promise, which in its fulfillment is properly called a gift, or is said to be "given unto us," whereas the law of circumcision was never a subject of promise, nor a gift; but was a temporary arrangement, which "was added on account of transgression."

Verse 6. *For when we were without strength,* When Jews and Gentiles were in a perishing, helpless condition,

In due time. Or as the margin reads, "according to the time" appointed in the counsel of God, *Christ died for the ungodly.* Not "in their room and stead," as painful facts have long demonstrated, viz: the death of multiplied millions of not only the "ungodly, but of the godly also." But he died, rose from the dead, ascended, intercedes, and will come again "for us." All has been and will be done in due time; and what has already been accomplished in this gracious economy of redemption, is not only a striking exhibition of God's love to man, but is a sure pledge that the residue of his gracious work for them, will be performed.

Verse 7. *For scarcely for a righteous man will one die.* "The Jews divide men, as to their moral character, into four classes. First, those who say, what is mine is my own; and what is thine is thine own. These may be considered the just who render to every man his due; or rather, they who neither give nor take. The second class is made up of those who say, "what is mine is thine and what is thine is mine. These are they who accommodate each other—who borrow and lend.—The third class is composed of those who say, "what is mine is thine, and what is thine let it be thine. These are the pious or godly, who give up all for the benefit of their neighbor. The fourth class are those who say, what is thine is mine, and what is thine shall be mine. These are the impious, who take all, and give nothing." Now, for one of the first who would die? There is nothing amiable in his life or conduct that would so endear him to any man, as to induce him to risk his life to save such a person.

Peradventure for a good man some would even dare to die. That is, for one of the third class, who

gives all he has for the good of others. This is truly the benevolent man whose life is devoted to the public good; for such a person, peradventure, some who have had their lives, perhaps, preserved by his bounty, would even dare to die: but such cases may be considered merely as possible; they exist, it is true, in romance, and we find a few rare instances of friends exposing themselves to death for their friends. See the case of Jonathan and David; and our Lord says, John x. 11, 12, "greater love hath no man than this, that a man lay down his life for his friend." This is the utmost we can expect among men.

Verse 8. *But God commendeth his, &c.* Suniassi, God hath set this act of infinite merit in the most conspicuous light, so as to recommend it to the notice and admiration of all.

While we were yet sinners "We were neither righteous nor good, but impious and wicked."—Clark.

Christ died for us. In which act he not only most strikingly demonstrated that his love far exceeded that of the best man who ever lived, but God commended, or proved the exceeding greatness of his love to his fallen and rebellious creatures.

Verse 9, 10. *Much more then, being now justified by his blood, we shall be saved from wrath through him.* For if, when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life. It is evident from the last member of this passage that the apostle did not consider that man will be or now is "saved" by the merits of the death of Christ. The sense of the important text appears to be this, viz: If God's love is so great as to cause him to freely justify all ungodly Jews and Gentiles, who truly believe and obey the gospel, will not the same unbounded love lead him to save from the power of death, and give the promised kingdom, to these very persons, after having lived a life of godliness and suffering on account of their devotion to his cause? most certainly it will. And here is the strong ground of the "hope which maketh not ashamed," of which the apostle speaks; "it rests on God's unfaithful love to his faithful children, and his ability to, and his faithfulness in performing his promises to them. The apostle, we think, in this part of his masterly argument, would impress on the mind of the Jew, the weighty consideration that the exhibition of the exceeding riches of the grace of God, was not seen in their law, under which the convicted transgressor died without mercy, but that it is and will be most fully and gloriously developed in the law of faith, as proclaimed in the gospel of his Son.

(To be Continued.)

NOTICE.

Brethren wishing to obtain my work, *Death not Life*, can have them of Bro. Marsh at Rochester, at the same price as of me. When only a few are wanted, by sending \$1.00 to him or to me, at Buffalo, half a dozen will be sent with the addition of 40 pages to the original work, giving a review of Dr. Beecher's *Conflict of Ages*. Where brethren are sending for the New Harp, or other works of Bro. Marsh's by express, they can order what they want of mine, and have them at the rate of \$14 per hundred, the same as I sell. As brethren are writing to obtain or pay for the *Prophetic Expositor*, it will often be convenient for them to send there for my book if wanted. I have sent by mail 25 half dozens, and 50 single copies, to places (mostly west) where I supposed my work had not been, for brethren to examine it. I hope they will send for more in their places, to sell or lend to neighbors who are willing to read, or to pay 3 cents postage and send them to friends abroad. I am aware that brethren are established in the truth my work advocates, and I do not need it to confirm their own faith, but I would exhort them to cultivate the missionary spirit and practice; remembering that it was by liberality in giving and lending books, that most of us first obtained the soul-cheering news that *evil is not eternal*. We have great reason to be thankful to those who sacrificed their money (as well as using their thoughts) to give us light and others will bless us, and our God, if we "go and do likewise."

The horrible doctrine of endless torments must be purged out of the churches, and I must yet believe that the heaven we have, and are setting to work, will effect the object. We about all fought this truth at first, so we should not be discouraged because others yet oppose. We found our weapons were "broken reeds" when we began to use them, and the present fighters will find out the same.—They are finding it out much faster than brethren are aware of—this I learn by traveling extensively

and giving my attention to this one subject, and the views of community in relation to it. All reformers have to make sacrifices, and "be zealously affected," as was Paul, or they effect nothing.

I shall remain here till March, and then travel again, the Lord permitting.

J. BLAIN,

Buffalo, N. Y., Feb. 2, 1855.

BLESSINGS OF THE HEAVENLY CANAAN.

Those who are permitted through the rich grace of God, to become subjects of the heavenly Canaan, "to obtain that world, and the resurrection from the dead," will be favored with a state of blessedness exceedingly great, for they will be free from the curse, from the dominion of death, and will live for ever and ever. They will be as the angels of light.

The second death with all its stings and pains, its keen remorse and grief, will never have any power over them; all fear will vanish like the morning cloud, and be succeeded by perfect love; they will be delivered from all trials and heaviness, pain and sorrow, and all tears and cause for tears will be permanently removed. No sickness, weakness, infirmity, or pestilence will ever annoy them; weariness, faintness, sinking of spirits shall for ever be gone; "they shall hunger no more, neither thirst," nor be pinched with want; "the sun shall not light on them, nor any heat;" no more shall they be stung with the piercing cold or pinching frost; oppression in any of its forms shall never "come nigh their dwelling," for they shall be for ever released from the taint of corruption, and "walk with God in white, and be continually before his throne, serving him day and night in his temple."

The inhabitants of that blessed land will eat the fruit of the tree of life which will grow in the midst of the paradise of God, and freely drink of the water of life that shall proceed from his glorious throne. They will be fanned by the many odorous breezes, and invigorated and delighted by the many healthful perfumes arising from a purified atmosphere and a restored land. Their works will be the sweet and pleasing toil of righteousness, not dull nor tiresome, nor accompanied by the least sensation of fatigue, but the delight, joy and happiness of their entire being, and the fruits of righteousness will be peace and prosperity, quietness and assurance continually.

All gloomy forebodings such as now arise from doubts with regard to the future, and all sense of guilt, such as now arise from remaining unsanctified nature, shall find no place in their bosoms; for their peace with God shall forever be established, and sin, and all tendency and temptation to sin with them shall have an end, and nothing but love, joy and peace, goodness, gentleness and mercy, shall dwell and supremely reign in every breast. The principle of selfishness which sets mankind at variance, and which is the fruitful source of so many bitter animosities in families, neighborhoods, communities and nations, will find no entrance in these delightful mansions; for each will "love God with all his heart and soul, and his neighbor as himself;" each will regard the rights of others as his own, and "do to others as he would they should do to him;" there will be nothing but the kindness and strength, innocence and perfection of angels; unlimited confidence will be reposed by all, in all, and by this mutual harmony and trust they will augment and swell the beauties and pleasures of a holy existence.

Nations will no more be at variance with each other, nor fields be covered with martial hosts in hostile array, bearing the furnished sword and glittering spear; the din of arms—the cannon's fatal roar, mingled with groans of the wounded and dying as they deal the strokes of death, will not be heard; no more will grounds be strewn with broken limbs and covered with the bodies of the slain, nor verdant fields converted into hills of crimson gore; for peace—peace will dwell within these borders, and equity in all these places.

The keen thong of persecution, which has been swayed with more or less power from the days of righteous Abel, will sting the saints of God no more. This piercing Serpent that has led so many thousands for the sake of truth, to the burning stake, the tormenting rack, the rugged cross, and other inventions of cruelty and slaughter, will find no place in those heavenly lands; for Satan, the destroying Prince, and all his angelic seed, and all his followers, the wicked—all his seed among the children of men, will be fast bound with chains of darkness in the prison house of death, made sure by the archangel's seal.

"All things will be clean and pure, and being freed from the weakness and rottenness of corruption, will be clothed with strength, beauty and perfection. The light of the sun will be increased seven fold

as he sends his golden beams over the pleasant landscape, and the queen of the night will shine with a light equal to the present light of the sun, as she wraps the earth with the mantle of her silver rays, and the light of the numerous stars that twinkle and dazzle in the blue vault of heaven, will be proportionally increased.

There will be no putrid miasmas to fill the atmosphere, no noxious vapors will arise to taint the air and be wafted on its wings, nor deadly srocco blow, nor fatal winds of Arabia arise, nor whirlwinds, nor any devastating storms of hail, wind and rain to carry desolation to these peaceful abodes.

There will be no barren rocks—no sterile plains nor burning climes, neither thorns, thistles, nor pricking briars; every hateful shrub, offensive plant, and noxious seed will cease to exist; for the land being delivered from the curse "will be turned as a plain," and clothed with its original productiveness and beauty; spontaneous plants of luxuriant growth and waving evergreens of pleasing aspect will every where greet the eye, and the most fragrant smell and pleasing odors will be borne on the many peaceful breezes that shall sweep over these fruitful plains.

On these bright shores no evil will arise from birds or beasts of prey, nor inanimate things; the disposition of the irrational animate creature to worry and devour will be taken away; for "a covenant of peace" will be made "with the beasts of the earth," "with the fowls of heaven and creeping things," and "league with the stones of the field." "The wolf shall dwell with the lamb, and the leopard lie down with the kid; and the calf, young lion, and fating together; and the cow and bear shall feed in the same field," and the lion shall eat straw like the ox.—The inhabitants can sit without injury by the "hole of the asp," and sleep without harm in the woods or beside "the cocatrice den," they shall fearlessly tread amongst scorpions, snakes and the adder kind, for "dust shall be the serpent's meat." "They shall not hurt nor destroy in all" the kingdom of God: "for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." yea, "the whole earth shall be full of his glory."

"The prince of the power of the air," who turned aside our first parents from the path of equity, and who has so often turned aside the just for a thing of naught, and taken away the bread of the hungry and fouled their waters with his feet, and who has so often caused the feet of the weary pilgrim to slide, and thus pierced their hearts through with many sorrows and lacerated their bosoms with bleeding grief, will cease his work of torment and death; for his power shall be withered and his strong arm broken. He cannot sustain the links of his chain, nor turn the Key of David, neither break the seal of the Holy One.

There shall see Jesus, the King, in all his beauty and majesty, and with open face gaze upon the undiminished luster of his burning glory. We shall freely enjoy all the pleasures and consolations of his holy society; yea, uninterrupted communion shall we enjoy with the Lamb, and the sweet music of his speech will drop like dew upon the tender herb—like the small rain upon the new mown grass; for he will feed us, and lead us unto the living fountains of waters.

O how I long for "the day to dawn, and the daystar to arise in the" life and expectation of his people! How I long for "the day to break, and the shades to flee away!" O that "the veil which is spread over the face of all nations" may be rent in twain from top to bottom; that the holy of holies may be seen! O how I long for the temple of God to be opened in heaven, and there to be seen the ark of his testament! N. S.

Bro. H. Grew has furnished two articles on the pre-existence, in reply to what we have published on that subject. His communications, with our remarks, will be given when we shall have closed our reply to his first article which we have already published. The following kind note from him is in reference to a few remarks we recently made relative to an article of his on the atonement. He says: "My brother's very kind remarks in reply to my last article on the atonement, are cordially and gratefully reciprocated. May the meekness and gentleness of Christ characterize all our discussions for his truth."

"Man is made of the dust of the ground, and a living man is a living soul": Gen. ii. 7; 1 Cor. xv. 45, 47. The spirit of man is not a living soul, but the cause of man's becoming one, and remaining one while retaining it.—Gen. ii. 7; vii. 22.

PRE-EXISTENCE OF JESUS CHRIST.

REPLY TO BRO. GREW.

(Continued.)

Col. i. 17, and parallel passages are frequently and with much confidence referred to by Bro. Grew as offering strong proof in favor of his views of the doctrine of the pre-existence of Christ. But it should be remembered that they furnish no direct testimony to this effect, which is true of every other text in the sacred Scriptures: at least the whole theory rests on inferences, which as we confidently affirm, are unlawfully drawn from the divine testimony.

Bro. Grew thinks that because the text under consideration speaks of Christ being "the first-born of every creature," and that "by him were all things created that are in heaven, and that are in the earth," therefore he must have pre-existed! The inference, (for it is nothing more than an inference,) drawn in the mind not well informed relative to the two creations spoken of in the Scriptures, must necessarily appear very conclusive; but to those who understand that there are two creations clearly recognized in the purpose of God, and that the first, or fleshly Adam stands at the head of the first, and that the second, or spiritual Adam stands at the head of the second or new creation, the inference is wholly inadmissible.

1. Because "Christ Jesus," in the BODY of HIS FLESH! (verses 1, 2, 3, 22) could not have been born before Adam was created. The facts in the case demonstrate and the genialities of Christ as given by Matthew and Luke infallibly prove this; in reference to which Paul testifies that "that was not first which is spiritual, but that which is natural," (1 Cor. xv. 46), and which Bro. Grew admits to be true in reference to the "body" of Christ.

2. Because it involves the absurdity that the spirit Son of God was not only born, but it implies generation and a birth in the eternal throne of Jehovah! And further, if Christ was the first born of every creature, in reference to the natural creation, then Adam must have been the second born, when in fact he was not born, but was created. We affirm, fearless of contradiction, that the Bible recognizes no births, either natural or spiritual, before the conception and birth of Cain. Gen. iv. 1.

3. Because the person spoken of as being the first born, is "Christ Jesus," or the anointed Saviour, which character all should know, can only be applied to him, in fact, since his baptism by John, in the Jordan.

4. Birth implies a mother. Did the pre-existent spirit Son have a mother? Was she a creature, or self-existent? And is there a family in the God-head, as some theologians hold? If the pre-existent mother is a creating being, then her pre-existent son could not be "the first born of every creature," even in this respect, for his creature mother must have existed before him. Is it said to avoid this absurdity that "begotten," "birth," "born," &c. are not fit terms to express the origin of the Son of God? then we deny the assertion: they are the words of the Holy Spirit, and mean what they say. The only difficulty in the matter is, they have been perverted and wrongly applied to sustain the false theories of men. Let them be applied where they belong, viz. to Jesus of Nazareth, and all will be in harmony.

5. That this text should be interpreted in reference to the second or new creation, and that it does not sustain Bro. G.'s inference, is evident from the following expressions contained in the context, and the text itself. "The hope"—"the inheritance,"—"the kingdom of his dear Son"—"the beginning, the first born from the dead,"—"to reconcile all things unto himself,"—"to present you holy and unblemished."—"If ye continue in the faith, and be not moved away from the hope of the gospel." We see a fitness in these expressions, if applied in reference to the age to come, or new creation, which is not seen if the first creation be meant. To this view of the subject we can suppose of but one objection which can with any degree of plausibility be raised, viz.: the apostle uses the past tense; thus—"by him were all things created," &c. If we rely on this kind of evidence to settle this important question, then we can prove that the kingdom has actually come, for it is said, "Who hath delivered us, and hath translated us into the kingdom." (vs. 13), and further, that none of the "things" which it is said "were" created by him, yet exist; for it is said that "he is before all things," implying that those things have no being yet, for Christ is before them in point of time. Thus it is evident that a theory should not be based on the tenses; this every well informed Bible student knows. For the benefit of the uninformed, we will refer to a few parallel examples.

"Unto us a child is born—a son is given." Isa. ix. 6.)—it was over seven hundred years from the date of this prophecy, before this birth and gift took place. "The spirit of the Lord God is upon me." Isa. lxi. 1. About seven hundred years from the date of this prophecy, Jesus said of it, "This day is this scripture fulfilled in your ears." Luke iv. 21. "God who quickeneth the dead, and calleth those things which be not as though they were." Rom. iv. 17. This last quotation is sufficient of itself to silence all dispute on this point. Apply these inspired principles of interpretation to Col. i. 16, and all parallel passages, and all difficulties relative to an understanding of their true application will be removed. Guided by this rule we will now briefly examine the passage with a portion of the context, in detail.

Verse 15. Who is the image of the invisible God.] Christ Jesus, the Son of God's love, is the express image of God's person. Heb. i. 3. He is also

The first born of every creature.] Christ is the first born of every new creature who at the resurrection from the dead, will be made wholly new. 2 Cor. v. 17; Eph. ii. 10. The work of this new creation on the part of the new creatures commences in this life: they hear, believe and obey the Word of truth, and are thereby "begotten"—the whole work will be perfected when they, like "Christ the first fruits of them that slept," will be also born from the dead. Christ is the first born of these new creatures; for the apostle adds in verse 18, "who is the beginning, the first born from the dead."

Verse 16. For] (Hort, for, wherefore, because.) Christ is the first born of every creature.

By] En, which should be rendered in this text, as we humbly conceive, in. Why it was translated by, we know not, unless the translators were influenced by their trinitarian sentiments, believing that Christ is the "very and eternal God," they would, as a matter of course, attribute the work of creation independently to him, hence instead of translating this preposition, by the word in, more than thirty times, as they have done in this very chapter, they have departed from their own correct principles of interpretation and rendered the word, by, doubtless supposing that the sense of the context required it, when in fact it was their own incorrect doctrines that influenced them. In the following verses the word EN occurs in the Greek text, and in every instance but two, it is translated in, in the English version. Verse 2.—EN, in Christ; verse 4.—EN, in Christ; verse 5.—EN, in heaven—EN, in the world; verse 6.—EN, in all the world—EN, in you—EN, in truth; verse 8.—EN, in the spirit; verse 9.—EN, in all wisdom; 10.—EN, in every good work; verse 12.—EN, in light; verse 14.—EN, in whom we have redemption; (then we must be created in him?); verse 16.—EN, in him were all things created; (why did our translators say "by" in this case, and "in" in the same verse, in the very next member of it? thus, EN, in heaven; [they might, by the same authority have said, by heaven]; verse 17.—EN, in him all things consist; [here they have given, "by"] again, doubtless for the same reasons they have done so in the preceding case;] verse 20.—EN, in heaven; verse 22.—EN, in the body; verse 27.—Christ, EN, in you; verse 28.—EN, in all wisdom; EN, in Christ.

The conclusion to which this view of the subject necessarily brings us, is, that instead of this text teaching that the "all things" of which it speaks, being created by, they were created in Christ, for in him

Were] In reference to the "eternal purpose which God purposed, EN, in Christ Jesus our Lord," Eph. iii. 11—the past tense is proper, but as the preparatory work of the second or new creation, has been progressing through all the past dispensations of God, and is still going on, the present tense may be used with propriety; but touching the perfecting of this work of creation, the future tense should be adopted.

All things created.] Ktizo, from which created, in the text is derived, is defined by Donnegan thus: "To build; to erect—to produce; to create; to invent; to found, establish, or institute." Suppose we take the first definition, then we are to understand that in a certain sense, the "all things" were built in Christ, and we have the following examples to justify the conclusion. EN, in whom ye are builded" Eph. ii. 22. "Rooted and built up [EN, in him]" Col. ii. 7. Thus there is a scriptural sense of building in Christ. But the true sense of the word is more clearly expressed we think in either of the last three of the above definitions. To say that all things pertaining to the new creation, or world, or age to come, were "founded, established or instituted in Christ" in the counsel of God, before all time, or that they were in fact ordained in Christ as the foundation, after he became the "first born

from the dead," when "all power in heaven and earth" was given into his hands, is both reasonable and scriptural.

That are in heaven.] EN TOIS OURANOS, in the heavens,

And that are in earth.] KAI TA EPI TERES GEEES, and which are upon the earth. What these heavens and this earth are, we will not consume time now to prove. We will, however, offer it as our strong conviction, that the religious and political heavens and earth that will be established under the reign of Christ are alluded to. That such an application of these phrases is made in the Scriptures, numerous examples prove. That all things under that reign,

Visible and invisible, whether they be thrones, or dominions, or principalities, or powers:] In the kingdom proper, Palestine, under the immediate light, power and glory of the King of Zion and among the obedient nations of the surrounding Gentile world,—will be instituted by and under the wise direction of Christ, will not be disputed.—This conclusion is strengthened by the following testimony, "and to make all men see what is the fellowship of this mystery, which from the beginning of the world hath been hid in God, who created [ktizo, instituted] all things by [dia, through] Jesus Christ. To the intent that now unto the principalities, and powers in heavenly places, might be known by the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord. Eph. iii. 9-11, "Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Or as the Greek justifies the rendering, through whom he constituted the ages. What ages? "For unto the angels hath he not put in subjection the world to come, whereof we speak." Heb. i. 2; ii. 5. Through Christ the gospel age has been constituted, the age to come, will soon be established through the same agency, and then after that, the endless succession of ages of glory rising higher and higher in glory, will follow, and Christ, under his Father, will be the bright sun of glory of them all! O may we be counted worthy to share in that glory!

Verse 17. All things] Not the heavens and the earth, but all the things in and upon them, viz.: the thrones and dominions, &c.

Were created.] Or constituted, "by him, and for him." Or as Whiting more correctly renders it, "through him and for him."

And he is before all things,] Here spoken of; he is before them in being the first-born from the dead, or first fruits of the resurrection, and first in authority, exaltation and glory.

And by [EN—in] him all things consist] Sunstemi, from which consist is translated, also denotes "to stand together," "subsist," &c. Hence it is only in Christ that these things do, or can stand together, or even exist.

Verses 18, 19. And he is the head of the body, the Church; who is the beginning, the first born from the dead, that in [or among, as the margin reads,] all [these] things he might have the pre-eminence. For it pleased the Father that in him should all fullness dwell.] To show the pre-eminence, or the exaltation of Christ above Moses and all earthly rulers, doubtless was a leading object of the apostle's argument, as it was in all of his masterly epistles. This will not be denied. Did he labor to prove that this exaltation, pre-eminence, or fulness, was in the past, or to be in the future? The whole scene is laid in the future, while the past and present have been and are times of Gentile triumph, and oppressive rule, and of humiliation, and suffering of Christ and his people. The scene, however, is soon to change; Christ will come in power and glory, and raise his saints from the grave, and with the living righteous give them the reward of eternal life, and a part in his kingdom; then, all things in the natural heavens and earth, as well as the political, will be in subjection to Christ, not excepting the angels of heaven; "for when he bringeth again the first begotten into the world, he saith, let all the angels of God worship him." Heb. i. 6. "Who is gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject unto him." 1 Pet. iii. 22. When these "authorities" shall be subject to Christ, as the angels now are, his exaltation and glory will be witnessed. The conclusion is, the scene of Christ's exaltation or pre-eminence is laid in the future by the apostle, hence it cannot be in the past, in his supposed pre-existent state; therefore the passage under investigation does not afford even an inference in favor of the pre-existence hypothesis.

(To be Continued.)

"It is an honor for a man to cease from strife, but every fool will be meddling."

FOREIGN NEWS.

THE WAR IN THE EAST—NEWS BY THE AFRICA'S MAILS.

THE LATEST NEWS.—The *Times*, in a leading editorial, draws a most deplorable picture of the state of the army in the Crimea. At the beginning of January it could muster only 14,000 bayonets; the artillery and engineers had been reduced in the same proportion, and cavalry no longer existed as a force. The deaths amounted to sixty a day, and the number disabled by fatigue and sickness to 1,000 a week.—This ratio, the *Times* thinks, will rapidly increase.

It is computed that out of 14,000 men nominally fit for service, only 2,000 are in good health. The army was an army of invalids at the beginning of the month, although the Crimea winter had not set in.

The *Times* comes to the conclusion that "unless some extraordinary stroke of fortune intervenes, we are about to lose our only army, the object of so much pride, of so much deep affection, of so much tender solicitude," and asks if the nation is prepared for this disaster?

London, Friday, Jan. 19.—Letters from Odessa of the 5th state that a hard frost equal to 9 or 10° below the freezing point, had brought the roads to a fit state for the conveyance of troops and munitions of war to Perekop.

The *Boulogne Gazette* publishes advices from Berlin stating that in diplomatic circles no doubt is entertained that Russia and Austria will come to an agreement on the freedom of the Danube and the cessation of the Russian protectorate in the Principalities.

Austria has gained the object about which she was really interested.

There are accounts from Weimar, according to which the Austrian Government, has signified to the Princes of the Thuringian states that after the pacific declaration of Russia, it appears advisable not to proceed with the mobilization of the military contingent of the Germanic States, and that Austria will not therefore bring the question before the Diet.

The Emperor of Austria has abolished the punishment of death in the Austrian army.

From the *London Times*, Jan. 18, 1855.

CONDITION OF THE BRITISH ARMY.—These are not the days for a mere personal, factious, or other peculiar triumph. The attempt to extract anything like credit or "capital," as it is called, out of the disastrous state of things in the Crimea, and the general mismanagement of the war, would be almost as bad as the trade of the wretches who prowl over the battle field, or the beach, for the spoils of the slain or the wrecked. We might, indeed, without much indecorum, take an honor that has been forced on us—fastened on us, by our rivals and opponents. For weeks and weeks were we exposed to a storm of abuse from all sides for what was called our interested or spiteful misrepresentations of the state of things at the seat of war. Some writers coolly assured the public the whole was an invention, and that the hideous complication of neglects described in our columns was of home manufacture—the truth being that all was going on very smoothly and comfortably under the paternal rule of Lord Raglan, his veteran colleagues, and his youthful aids-de-camp. When this could no longer be maintained, one or two journals admitted the facts, but threw the blame wholly and solely on the Administration at home. For our part, we have done our best to describe the state of things just as it is, leaving all the parties concerned to settle the responsibility among themselves as best they can, only fixing a culprit here and there, when the matter seemed to be brought home; and this, after all, is what our contemporaries seem to have come round to. Here they all are, and not only they, but provincial newspapers of all kinds—English, Irish, Scotch—saying what we have said all along; "taking the bread out of our mouths," if, indeed, it is a question of political capital; and not only confirming, but actually going beyond, every thing we have said.

But who any longer denies the suffering and losses of our army, or can deny the? They are confessed, with we know not what excuses, by the Commander-in-Chief. They are confessed by the Generals of his staff. From the very men in command of the army—the men whose alleged inertness, incapacity, and blindness have been the theme of many a complaint, come letters to their friends, describing the state of things much as it is described by the corporal or the private soldier, the mere unit in the military system. Somehow or other every body views the war from without, and seems the helpless spectator of a frightful catastrophe. Everybody complains. It is "I complain," "you complain," and so on through all the numbers and persons. The universality of the complaint is its worst feature, for while everybody admits the terrible state of things, and there is no argument upon it, the expedition seems to flounder in Serbonian bog of despair, and that dull Cimmerian sky which the ancients ascribed to the scene of this calamity. The army, and its managers at home and abroad, dream rather than live, in any waking or active sense of the word. They feel and see, and hear; they even speak and intend, but do nothing. It is so from the lowest to the highest. A great authority writing from the Crimea says of fresh troops, "they absolutely despair, become reckless, cease to prepare their food, go into hospital, and die." Here is a picture of the Crimea disease in its simplest form—in the person of the poor soldier just come from England. Next follows in the same letter, a picture of it in another stage—in the Commissariat and authorities charged with the transport. The writer says, that hitherto the good clothing and comforts accumulating at Balaklava might as well be in London, so nearly impossible is it to transport them to the camp. That it is so, everybody knows by this time. There is everything in the world at Balaklava. The arrivals there during December were incessant—shiploads upon shiploads; and in them great numbers of the very things most wanted. Nobody can say what there is not at Balaklava, for there, we believe, are still to be found all the thousands of packages sent from this country, and never heard of again. But the army, like a man in a dream, has not the waking will and energy to stretch out his hand and effectually grasp the wealth within its reach. It complains, it moans inarticulately and helplessly, like a patient under chloroform. If it does more, then, comes another stage of the Crimean disorder. It consists in "plans" that somehow are always on the point of being put into execution, but something, somehow, some official, some accident, indefinitely postpones them. The great authority we have quoted has drawn up a plan for the transport of goods from Balaklava to camp. It has received the approval of the Quartermaster-General, but at the beginning of the new year it was still only a plan. Of course, nothing can be done without a plan; but it does occur to us that at the date mentioned, a considerable number of the "navies" had landed with the materials for their railway. Has that solid assistance, too, dwindled into a "plan," to be passed from office to office, and to be decided on when young officers have become old, and old young? Why has there been no transport at this time? Why did we land in the Crimea without wagons, or any regular system for the conveyance of baggage? The apology is, that in this country, of Hansson and Crosskill, a committee of old generals have been sitting for months to decide on the best form of carts, and that nothing can be done to save the remnant of the army from destruction till they have made their report.

Yet, while the attempt to shield the Generals by attacking the Ministers is simply ridiculous, and is, in fact, already abandoned, in truth and honesty it must be admitted that the authorities at home seem to suffer, equally from this Crimean helplessness. They, too, see and hear and complain, but do not address themselves point blank to the remedy. Their measures are aimless and ineffective—falling short like the old man's javelin, and making only a noisy show of

energy. Look to the letter in Tuesday's paper from Major General Angerstein. Immediately on the intelligence of the miseries suffered by the sick and the wounded after the battle of the Alma, upon the field, on the passage, and in the hospitals, official assurance was given that such horrors should not occur again. The miseries of the middle passage were as bad as ever, after three months of public warning and official resolution. The sick and wounded do not, indeed, lie wholly uncared for on the gory battle field, but they do lie in the mud, the only bed they find in the hospital marquees at the camp; while at Scutari, though many evils are redressed, the crowding and the infectious character of the atmosphere engendered by it have been lately aggravated to an alarming extent. Again, some months ago, the tea-dealers of the metropolis, with that generous feeling, which so well becomes the commercial class offered to supply the hospitals with tea and sugar gratis. Their offer was declined on the ground that there was tea and sugar enough in the hospital stores at the cost of Government. In fact, there was none, and from that time to this there has been none, except what we have supplied from the fund, or the poor sufferers could buy at an extravagant price from the ship-stewards and settlers. Very possibly orders have been given; very possibly supplies have been sent, and the receipt thereof duly notified by the regular authorities. Yet, the weapon has not reached the mark, and will not reach it. There is nowhere to be found that penetrating glance, that searching scrutiny, that strength of will, that determination that the thing shall be done by which alone things are done.

We confess that we put great faith in the human will. We believe that "where there is a will there is a way." But then the will must be a very resolute one, and must override all sorts of conflicting wishes. We really cannot believe, that if either the Minister of War or the Commander-in-Chief in the Crimea, had thoroughly resolved, last October, that the sick and wounded should have beds to lie on, proper transports to convey them to hospital, weather-tight tents in the camp, tea and other comforts, these poor creatures would still be without these things. Nor can we believe that, if nearly three months ago, when the communication between Balaklava and the camp was interrupted or rendered difficult, Lord Raglan and his staff had resolved to restore it by a road that would stand the wear and tear of an army's traffic in all weathers, that army would have been reduced to its present melancholy state, which is about as bad as if it had been separated a hundred miles from its supplies, or shut up in a besieged town. Human will may not be supreme, but it is very apt to prevail, and the comparative strength of human wills go far to determine the issue of war. Fortune is not the jade that some would represent her. She is to be wooed and won, but by no feeble or irresolute hand. If we wish for success, we must first resolve to let nothing we can help stand in its way—no favor, no fear, no sinister motive—above all, no friends; and then, when we have sacrificed all we have, we, at least, deserve to succeed.

RUSSIA WIDE AWAKE.

From the *London Times*, Jan. 16.

We can acquaint our readers this morning with a fact which will create no small astonishment, and which will give the public a new insight into the policy of Russia and the contingencies of the war. The Crimea, at present the scene of hostilities, is a peninsula situated at the extreme south of the Russian empire, and connected, as our maps inform us, with the continental territory by the Isthmus of Perekop.—Across this Isthmus, as we have hitherto understood, all Russian troops must be marched to the relief of their comrades before Sevastopol, and great stress has naturally been laid upon the expediency of blockading or occupying this important passage. The Isthmus itself is but a narrow strip of land, and is traversed by a wall of masonry from sea to sea. The only access to the peninsula is through an arched gateway in

Persons owing for books had at this office, will much oblige us by remitting what is due, as demands for printing the *Harp* will soon have to be met.

Many thanks to those who have interested themselves recently in procuring new subscribers to the *Expositor*. If they will continue the good work, and others make a corresponding effort for the same purpose, the truths which we publish will be borne to the dwellings of many who are now strangers to them. "Silver and gold" we have none, to hold out as inducements to those who will enlist in the unpopular enterprise of procuring subscribers to our paper: all the reward we can promise them is, our grateful thanks, and the blessing that will arise from a consciousness of having been the means of placing in the hands of a fellow mortal, instruction, which, if followed, will lead him to the way of eternal life.

It is with unfeigned gratitude that we mention the faithfulness of the friends of truth, as manifested in their recent responses to our pecuniary wants: they have essentially assisted us in the time of need, and will not lose their reward. We are encouraged to hope that we shall surmount all these difficulties, and yet see the *Expositor* free from debt, and read by thousands more than it now is. In this, however, we may be disappointed, for we live in a day of fables and perils, and men and things will grow worse and worse, hence the truth will be less acceptable to the great mass than it now is. Notwithstanding this, we think we see cause for encouragement relative to the future prosperity of the *Expositor*. It is not yet free, however from pecuniary embarrassment; but we think this desirable object may nearly, if not fully, be attained by the termination of the next volume, provided our present patrons continue their support, and are prompt in their payments, and do what they can to enlarge the circulation of the paper, and if the benevolence of our friends in aiding us shall be as liberally manifested as it has been for a few months past. If all interested in these matters will do what they can at this time to aid us in meeting some heavy demands which fall due soon, we shall be very thankful.

We kindly solicit our correspondents to resume their pens again. We want a variety of well written articles on the different doctrines of the Gospel, and the various duties of the Christian. You can do much in this way to enlighten and comfort. Will you not "stir up" yourselves to duty in this respect?

We hope the articles in the course of publication, commencing on our first page, on *The Interpretation of Prophecy*, are read with care. They will richly compensate for a critical reading. They are spoken of by some as being very valuable. We consider them a rich treasure of truth.

We regret to learn that Bro. George Storrs has again been burnt out in New York. A destructive fire occurred there on Sunday, Feb. 3, which destroyed several buildings, in one of which our esteemed brother R. T. Young was located. Bro. Storrs occupied part of the building with Bro. Young. From the somewhat incomplete accounts in the New York papers, we are happy to believe that neither of them will be put to any very serious loss in a pecuniary way, both being insured. But the loss in other respects will be heavy. It is but a few months since Bro. Storrs suffered in a similar manner. Both himself and Bro. Young have our sympathies in this misfortune, and we doubt not that of the brethren generally. Bro. Young's loss is put down at \$5,000, which amount the New York papers say is insured for. We shall probably be able to give further particulars next week. We fear it will interrupt the publication of the next number of the *Examiner*; but trust such may not be the case.

Those persons who wish to obtain a good and profitable work on Horticulture and Gardening, and one that will keep them advised of the improvements going on in those branches of rural husbandry, cannot do better than subscribe for the Horticulturist, published by James Vick, of this city, at \$2.00 per annum, of twelve numbers. "He offers great inducements to persons obtaining subscribers in the shape of premiums. It is a journal well worthy of patronage."

this wall, and thus, as we are informed by a note in one of the best and most recent maps of the country in question, the possession of this fortified line effectually closes the Crimea against an enemy. Now, at this moment, "the enemy" advancing from the north is no other than Russia herself: and if, therefore, the Isthmus of Perokop could be occupied, the Crimea and its fortresses would be at the mercy of the allies on the single condition of dealing satisfactorily with the Russians actually in Sevastopol or the vicinity. No further reinforcements could be brought up. The Crimea would be "invested" far more completely than Sevastopol itself, and the whole peninsula, rather than the principal town would be in a state of siege. Such has been hitherto the prevailing belief, and various plans have been accordingly suggested for bringing to pass a result so desirable. Turks were to be landed at Perokop and put in possession of the line; and although it was argued that a pass so easy, both to occupy and defend, might be made our own with great advantage to the allied cause. Even if we could not absolutely keep out the Russians we should at any rate, be accurately informed of their coming, and could certify the strength of each reinforcement, and the time of its approach, for the benefit of Lord Raglan's army. Why these schemes were never carried out it is unnecessary at present to inquire. What we now wish to tell the public is, that they would, one and all, have been perfectly useless, for that the Russian government had, some time back, constructed across the shallows of the Putrid Sea, another great military road to the Crimea, so effectually that it is actually the better road of the two, and so quietly that Western Europe never heard a word about the matter.

If the reader will take any ordinary map of the Crimea, he will see to the east of the Isthmus of Perokop there extends a species of narrow inland lake, known as the Putrid Sea, which is separated from the Sea of Azov by a curious dike-like strip of land, running up from the eastern corner of the Crimea and almost, but not quite, touching the Russian continent at a point called the Straits of Geniech. It is possible for troops advancing into the Crimea from the interior of the empire to leave the Isthmus of Perokop in their rear, to march along the coast of the Putrid Sea, to cross the Straits of Geniech, and then by toiling along the whole length of the dike-like strip above mentioned, called the Isthmus of Arabia, to enter the Crimea a few miles north of Kaffa. This route was actually taken by a Russian General in the last century, and it still forms a commercial road between the eastern parts of the Crimea and the continent. Some nine or ten years ago, however, a road was commenced, upon bridges and viaducts, across the Putrid Sea itself, and was completed, we believe, a considerable time before the outbreak of the present war. At what points the communication between the two shores has been effected we cannot precisely say, but they approach each other so closely in many places, and the whole sea, besides being narrow, is so full of shoals and shallows, that many facilities for the undertaking were no doubt discovered. According to the information we have acquired, foundations were probably laid at favorable points of the shoals, and bridges then carried from one point to another, till the communication was complete. The road itself, now that it is finished, is said to be the best road available for the passage of troops and stores from Russia to the Crimea.—For troops moving from Odessa we imagine that the Perokop route would be preferable, but for reinforcements arriving from the south-east of the empire and the country of the Cossacks the route across the shallows would be more convenient. In this case the distance between Simpheropol and the interior would be much shortened, and it is not improbable that both routes may have been recently employed when it was desired to surprise the allies with an overwhelming superiority of force suddenly brought up. Altogether, the fact thus tardily disclosed, in the fifth month of our occupation, bears signal and striking testimony both to the preparations of the

Russian government for the contingency of war in the Crimea, and to the amount of knowledge we may yet have to acquire upon this and similar subjects.

NOTICE.

The Christian Jews throughout the United States and Canada are cordially invited to meet in convention next May, in the city of New York. Most important business will be brought up for their consideration. It is hoped that as many as circumstances and convenience will allow may respond to the above call. Due notice of time and place of meeting will be hereafter given. Communications may be addressed to M. J. Franklin, Room 36, New Bible House, New York.

MORRIS J. FRANKLIN,
JNO. C. JACOB,
G. R. LEDERER.

New York, Dec. 29, 1854.

Exchanges please copy.

A CHAPTER OF PRONUNCIATION.—"Sebastopol" is pronounced as if written Sevastopol, with the accent on next to the last syllable. VARNA, like WARNA. SCUTARIA, like *Scoto-are*, in Turkish "Iskodar." THE CRIMEA, in Russian, is *Krim*. The river that enters the sea at Sevastopol is the *Tornhay*, and the Cape at its mouth, *Cape Xher-so-nese*. THE BLACK SEA only goes by that name in English—and Turkish, ("Kara Dengiz")—most other nations calling it the *Euxine*, (Greek, meaning "hospitable.") CANROBERT is *Can-ro-bair*, as nearly as can be written in English, and *Menschikoff* is pronounced just as written.

EXTRACTS FROM LETTERS.

Sr. P. ARNOLD, Naples, N. Y., Jan. 29, 1855, writes:—I regret that the *Expositor* is not better sustained. I well know that it has been a great benefit to me, and believe it has been to many others, in getting a right understanding of the Scriptures. The Lord says, "My words do good to the upright in heart." I believe it, and am satisfied that we shall need its assistance and instruction, until the "watchmen" are called to cease crying, "prepare to meet thy God." I am also well satisfied that the time is not far distant, when "He who shall come, will come." Are not the nations now gathering together for the battle of the great day of God Almighty?—I am thankful to God that a way is provided for the poor down-trodden Jews, and the heathen who have not heard of his fame, to come to Jerusalem, and worship the Lord of Hosts. Here I have no privilege of attending preaching or prayer-meeting, only occasionally, when some good brother comes along and consents to preach a few discourses. I have taken great pleasure in lending the *Expositor* to all who will read it, and there are now seven families in this neighborhood who read, and appear interested in reading the *Expositor*; and it is my firm belief, that if some good brother would come here and preach the word of life, he would be better received by the people in general than any have been heretofore, and that good would result from his labor. Undoubtedly, he would meet with some opposition, but truth, with the honest and intelligent, will bear its own weight, and will finally, thank God, prevail over error.

Cannot some faithful brother make it his pleasure and convenience to give us a call? I am very thankful that the Lord has sustained you thus far, and pray that he may continue to do so to the end. And O may the Lord deliver us! and all of the dear brethren, from "drawing back to perdition." For surely then would our last state be worse than the first.

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 their own inspection by applying to JOHN PHIN, C. E., Agent for procuring, and selling Patents, No. 16 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 reputation 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. EDITOR.]

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.

L. H. Chase.

Eagle Harbor, N. Y., February 9, 10—
Orangeport, Sunday, " 11—
evening at Middleport. " 13—
Buffalo, " 13—
Lewiston, " 15—
and over Sunday. Will Bro. Joel Tryon please arrange.
Detailed Falls, on the 20th, in the evening. Will some brother meet me at the depot on the same day on the arrival of the first train
I shall go immediately home from thence. I will comply with the request of the brethren in Brown co., Ill., as soon as possible: notice will be given in due time.

L. P. Judson.

Orangeport, Sunday, February 18.

H. Collins.

Elizabeth, Ill., Feb. 12, 13—
6 P. M. " " "
Bush Creek Schoolhouse, " 14, 15—
at 6 P. M. " " "
East Plum River, " 16—
at 10 A. M. " " "
at Bro. Rinor's House on East Plum River, " 19, 20—
at 6 P. M. " " "

BUSINESS ITEMS.

J Messinger—O. R. L. Crozier's address is Grand Rapids, Mich. Funds found small New Testaments can be had for 15 to 25 cents; small Bibles for 30 to 75 cents.

N Mercant—All right.

D Andrus—Hope you will soon be enabled to resume it again: were we able, under the circumstances it should be continued; but as that is not in our power, we reluctantly strike your name off, hoping to hear from you again soon.

John Brown—You are owing 25 cents: we have discontinued.

Stephen Clark—Your paper is ordered discontinued by the postmaster, not being taken out: we discontinue accordingly.

John Mason—The postmaster returns your paper as not being taken out: we discontinue accordingly. Mistakes frequently take place in such cases by the postmaster, and we shall in future make discontinuances of this kind in order that subscribers may see why their papers are stopped. It is the better plan to send direct to this office if subscribers wish to discontinue their papers. You are owing 28 cents, which please remit.

C. Adair—We have credited Eph. F. Childs \$2.50: please give us the address of Francis Burns that we may give him credit.

H Collins—We thank you for the kind interest you take in the *Expositor*: have sent the papers you desire. *Charles Scott*—We will send word as you desire with the remittance to Bro. Crozier.

J Knickerbocker, Green Creek, O., refuses to take his paper from the office, the postmaster informing us that he is opposed to have moved to the West. He owes \$3.00 on his paper, which he will oblige us by paying us.

RECEIPTS—S C Corey 694, Mrs S Reed 583, Polly Arnold 619, Robert Chown 603, C Murphy 603, J Conaway 603, J Robinson 610, I Cummings 603, O J Bitter 603, Francis Gooden 603, Philip Clouse 602, M Bigelow 548—41.00 each; Dr F B Hahn 621, S M Locke 622, G Maffat 580, S W Butler 599, E C Andrus 617—\$2.00 each.
D Andrus 579, 25 cents; W Kenney 683, 25 cents; E P Childs 595, \$2.00; Clarissa Scott 617, \$2.50.

LETTERS—Dr Hahn, J Tryon, H Grew, Polly Arnold, H Collins, James Hob, D E Harkness, J Blain.

BOOKS SENT.—S M Locke, N Jenks, W Kenney.

DONATIONS

TO FEED THE EXPOSITOR FROM PRESENT EMBARRASSMENT.

DEFICIENCY—\$500.00.

Previous donations, \$365.15
N. Jenks, " " " " " \$134

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 234 St, top floor, three times on Sunday.

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

Danville—Franklin Hall, in S. W. Smith's new block, east side of Main street.

Amherst—House of Prayer, on Water Street; every Sunday—prayer meetings Wednesday evening.

Genevada—Astrat Hall, twice every Sunday, and on Tuesday and Friday evenings.

Honoloo—Hazen's Hall, every Sunday.

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

Orange—Academy Hall, one in two weeks on Sunday.

Advent Hall, twice on Sunday.

Newark, N. J.—No. 143 Market street.

Boston—Massachusetts Hall, Chapman Place, three times on Sunday, and Wednesday evening.

Springfield—Bro. Currier's Hall, Spring street, every Sunday.

South Boston—Meridian street Hall.

Warren—Warren Hall, Pearl street, near Main.

Hartford, Ct.—Odd Fellow's Hall, corner of Main and Pratt streets, three times on Sunday, steadily.

Books for Sale at this Office.

Postage can be prepaid, or paid on delivery, as the purchaser may choose. Works not weighing over 3 ounces can be sent in any part of the United States for one cent if prepaid, or two cents if paid on delivery. Books bound or unbound, one cent per page, under 3000 miles: one half

cent to be added if not prepaid. Tracts half cent per oz., if sent in packages of not less than seven ounces, otherwise subject to the postage of three ounces each, extra.

The Millennial Harp: 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 47 cents each. Retail—62 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 postage.

The Age to Come or Glorious Restoration. 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 F. Connelly, A. B., an Evangelist of the Christian Church, and National 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 summer of 1852.—Reported by 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 Prophecy, showing the inevitable Fall of the French and Ottoman Empires; the occupation of Egypt and the Land of Israel; the formation of a Russian Latino-Greek Confederacy; its invasion and conquest of Egypt, Palestine, and Jerusalem; its destruction on the Mountains of Israel; the long-expected Deliverance of the Jews by the Messiah; his visit to Jerusalem of the world thro' their agency; & consequent establishment of the Kingdom of Israel. By John Thomas, M. D., author of "Elois Israel." Price 50 cents.

Bible vs. Tradition: in which the True Teaching of the Bible is manifested, the Corruptions of Tradition are tested, and the Traditions of Men exposed. By Aaron Ellis. Revised and much enlarged by Thomas Reed. New York: Published at the Office of the Bible Examiner, 140 Fulton street. Price 15 cents a copy, retail; 60 cents wholesale. Weight about 16 ounces.

Elois 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 a little over 15 ounces. It can be transmitted by mail, under 3000 miles for two cents per ounce.

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 eight 9/16 ounces; in paper, 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, 1854. By Francis W. Cook, President of Brown University, Reviewed, by J. B. Cook. Price \$3.00 per hundred; 12 1/2 cents single.

Future Punishment. By H. H. Dobney. Paper 60 cents; weight 6 ounces.

The World as it Was, Is, and Will Be. By Mrs. A. G. Judson. 38 cents single; 31 cent per dozen—weight, 7 ounces.

Are the Wicked Immortal? and Have the Dead Knowledge? By George Storrs. Bound 40 cents; paper, 15 cents; weight 3 ounces. In sheets, 4 cents.

Unity of Man: A Reply to Luther Lee—By Anthony 16 cents; weight 3 ounces.

Bible Truth vindicated.—By 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. Lenfest. Price, single copies, 25 cents; per dozen, \$2.50. Twenty-five per cent discount by the hundred.

The Christian Voyager: containing a bird's eye view of the Christian Hope, as set forth in the Scriptures of divine truth, extending from its rise to the golden age of man to its consummation in the millennium. By H. G. Moore. By J. Lenfest. Price 6 cents single; \$3.00 per hundred.

The Age of Gospel Light. By Z. Campbell. Price 12 1/2 cents.

The Contrast between Protestantism and the Gospel. By N. M. Cattin. Price 9 cents single; \$6.00 per hundred—Weight 2 ounces.

The Power of Kindness. By Charles Morley. Price 25 cts The Mystical Solid—A treatise on the Spirit and Baptism.

By John C. Bywater. \$10.00 per hundred; 15 cents single—weight 3 ounces.

Our Israelitish Origin. By J. Wilson, England Bound 62 1/2 cents; in paper covers, 50 cents. Weight, about 14 ounces; in paper, 5 ounces.

Character of the Spirit. By Henry Grey, 12 cents The Kingdom of God: By N. M. Cattin. \$4.00 or 100 cts single.

The Atonement; or, Reconciliation by Christ.—By Ephraim Miller, Jr. \$3.00 per hundred; 5 cents single; weight 1 ounce.

"Musical Review."

The New York Musical Review (published by Mason, Brothers) has entered upon its sixth year with renewed vigor and bright hopes for the future. It contains, in addition to the usual supply of news, criticism and good 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 professor of music, in which it is designed to embody the results of his long and careful study, observation, and experience in music-teaching; to form, in fact, a complete guide-book or manual for music-teachers. The lively interest in music which Mr. Mason has always exhibited; his active and untiring labors and efforts in popularizing its study in schools and among the people; his extended opportunities for testing the value and workings of various methods of musical instruction, abroad as well as at home; and especially his well-known success and success as a practical teacher, warrant us in believing that he will produce a work of high and permanent value. This feature is a novel and important one, and many will doubtless consider it alone worth more than the dollar, which the *Musical Review* costs.—New York Tribune.

Having perused the *Musical Review* for one year, we can cordially recommend it to the lovers of Music.—Essex.

American Medical Oil.

This valuable medicine is recommended for the following and many other diseases: Stone, Rube and Enting, Cancer, Burns, Scalds, Cuts, Ulcers, painful Erys, Tetter, King Worm, Burns, Carbuncle, Bores, Erysipelas, Ringworm, Matern, Bruises, Sprains, Swellings, Strains, Piles, Gout, Affection of the Liver, Plethoric Asthma, Cholera, Dropsy, Brounitis, Lambs Cack, Dissection of the Spleen, Worms, Cuts, Burns, King's Evil, Erysipelas, Dropsy, Hemorrhoids, Salt Rube, Scalds, Head, &c. It is an essential cure for Inflammation, supposed by many to be the root of disease. We know it from actual use to be a valuable family medicine. Price: one bottle, \$2.00; six bottles, \$5.00; twelve bottles, \$3.00. All under six bottles, \$1.00 per bottle. Large bottles double those prices. Cash, invariably in advance. It can be sent by express, or other way of freight conveyance to any place designated in the above bill, and sent by all orders, post paid, accompanied with the name, addressed to this office, will be promptly attended to. 1320

No Physical Error in the Scriptures.

What should we not have been justified in saying of the Scriptures, if they had spoken of the phenomena of nature as all the ancient sages did?—if they had referred everything to four elements, as was done for so long a time?—if they had called the stars crystal, as Philolaus of Crotona; and if, as Empedocles, they had enlightened the two hemispheres of our globe with two suns?—if they had said, as Lucretius, that the fixed stars, heated by the quickness of their motion around the earth, enkindled the sun with their fires?—if they had formed the heavens and earth, as Diodorus Siculus and all the Egyptian sages, by the motion of air, and the ascension of fire?—or if they had said, as Philolaus, that the sun has only a borrowed light, and that it is only a mirror which reflects back to us the light of the celestial spheres?—if they had made it, as Anaxagoras, a mass of iron larger than Peloponnesus, and the earth a mountain, whose roots go infinitely deep?—if they had spoken of the heavens as a solid sphere, to which the fixed stars are attached, as have done, with Aristotle, almost all the ancients?—if they had called the celestial vault a *firmamentum* or a *stereoma*, as their interpreters, both Latin, Greek and English have done?—if they had spoken, as has been recently done among a Christian people, of the influence of the movements of the heavens upon the elements of this lower world, upon the characters of men, and upon the course of human affairs?

But now open the Bible; study its fifty sacred authors, from that admirable Moses, who held the pen in the desert four hundred years before the Trojan war, even to that fisherman, the son of Zebedee, who wrote fifteen hundred years afterwards, in Ephesus and Patmos, under the reign of Domitian; open the Bible, and search if you can find there anything like this. No.—None of those mistakes which the science of every age discovers in the books of the preceding ages; none of those absurdities, especially, which modern astronomy discovers in such numbers in the writings of the ancients, in their sacred odes, in their philosophies, and in the most admirable pages of even the Christian fathers—none of these errors can be found in any one of our sacred books; nothing there will ever contradict that, which, after so many ages, the investigations of the scientific world have revealed to us as *sure*, concerning the state of our globe and of the heavens. Go carefully through the Scriptures, from one end to the other, seeking for such spots; and while you give yourself up to this examination, remember that it is a book which speaks of everything, which describes nature, which recounts its grandeur, which narrates its creation, which tells us of the formation of the heavens, that of the light, that of the atmosphere, that of the mountains, that of the animals and of the plants; it is a book which teaches us the first revolutions of the world, and which also predicts to us its last: it is a book which relates them in circumstantial histories, which exalts them in sublime poetry, and which sings them in fervent hymns; it is a book full of oriental imagination, of elevation, of variety and boldness; it is a book which speaks of the celestial and invisible world, and at the same time of the earth and of things visible; it is a book to which nearly fifty writers of every degree of cultivation, of every state, of every condition, and separated by fifteen hundred years from one another, have successively contributed; it is a book written first in the center of Asia, in the sands of Arabia, or in the deserts of Judea, or in the courts of the Jewish temple, or in the rustic schools of the prophets of Bethel and of Jericho, or in the sumptuous palaces of Babylon, or upon the dreary banks of Chebar; and afterwards in the center of western civilization, in the midst of the Jews, and of their ignorance, in the midst of Polytheism and its idols, as in the bosom of Pantheism and of its sad philosophy; it is a book whose first writer had been for forty years the pupil of those Egyptian magicians, who taught that the sun and the stars, being endowed with intelligence, reacted upon the elements, and gov-

erned the world by continual effluvia; it is a book whose first writer preceded, by more than nine centuries, the most ancient philosophers of ancient Greece, and of Asia—Thales and Pythagoras, Zaleucus, Xenophon, Confucius; it is a book which carries its descriptions even to the hierarchies of angels, even to the most remote periods of the future, and to the glorious scenes of the last day. Now seek in its 50 authors, seek in its 66 books, seek in its 1,189 chapters, and its 21,173 verses; seek one alone of those thousand errors with which the ancients and the moderns are filled when they speak either of heaven or of earth, or of their revolutions, or of their elements; seek—you will not find.

Its language is unconstrained, open; it speaks of everything and in every strain; it is the prototype, it has been the inaccessible model, nay, the inspirer, of all the most elevated productions of poetry. Ask Milton, the two Racines, Young, Klopstock. They will tell you that this divine poetry is of all the most lyric, the boldest, the most sublime; it rides on a cherub, it flies on the wings of the wind. And yet this book never does violence to the facts nor to the principles of a sound philosophy of nature. Never will you find a single sentence in opposition to the just notions which science has imparted to us concerning the form of our globe, its magnitude, and its geology; upon the void and upon the space; upon the inert and obedient materiality of the stars; upon the planets, their masses, their courses, their dimensions, of their influences; upon the suns which peopled the depths of space, upon their number, their nature, their immensity. So, too, in speaking of the invisible world, and of the subject of angels, so new, so unknown, so delicate—this book will not present you a solitary one of its authors, who, in the course of one thousand five hundred and sixty years of their writing, has varied in describing the character of charity, humility, fervor and purity, which pertains to those mysterious beings: so, too, in speaking of the relations of the celestial world to God—never has one of these fifty writers, either in the Old or the New Testament, written one single word favorable to the incessant pantheism of the Gentile philosophy; thus, also, you shall not find one alone of the authors of the Bible who has, in speaking of the invisible world, left fall from his pen only one of those sentences, which, in other books, contradict the reality of facts; none who makes the heavens a firmament, as do the Seventy, St. Jerome, and all the Fathers of the Church: none who make the world, as Plato, an intelligent animal; none who reduces everything below to the four physical elements of the ancients; none who thinks with the Jews, with the Latins, and the Greeks, with the better spirits of antiquity, with the great Tacitus among the ancients, with the great De Thou among the moderns, with the skeptical Michael Montaigne, that "the stars have dominion and power, not only over our lives and fortunes, but our very inclinations, our discourses, our wills; that they govern, impel, and agitate them at the mercy of their influences; and that (as our reason teaches us and finds it,) all this lower world is agitated by the movement of the heavenly bodies. *Facta etenim et vitas hominum suspendit ab astris.*" Not one who has spoken of the mountains as Mohammed did, of the cosmogony as Buffon, of the antipodes as Lucretius, as Plutarch, as Pliny, as Lactantius, as St. Augustine, as the Pope Zachary. Surely if there was found in the Bible one alone of those errors which abound in the philosophers, ancient as well as modern, our faith in the plenary inspiration of the Scriptures would have to admit that there are errors in the Word of God, and that these erroneous sentences appertain to a fallible writer, and not to the Holy Spirit; for God is not a man that he should lie; there is no variability nor shadow of turning; and he to whom lying lips are an abomination cannot contradict himself, nor dictate that which is false.

There is, then, no physical error in the Scriptures; and this great fact, which becomes always more admirable in proportion as it is more closely contemplated, is a striking proof of the inspi-

ration which has dictated to their writers even the choice of the last expression.—*Gausson.*

Visit to the English Hospital at Scutari.

An American missionary, writing from Constantinople to the New York *Independent*, describes a visit he made to the hospital at Scutari, after the battle of Alma. We make the following extracts from his correspondence:—

"It was my privilege—if such it may be thought—to visit the English quarters in company with three other missionary brethren. It was a place both of interest and of pain. Having several bundles of tracts which were very kindly given me at the tract house in New York, I took them with me, thinking I might perhaps be able to distribute at least some of them.—Somewhat to our surprise, and much to our gratification, we found the soldiers not only willing, but even eager to get hold of them. They received them gladly and with thanks. Some who were convalescent, or not so severely wounded but that they could get about, would come even across the yard to get a tract. Only a single man refused to take one, so that our hands were empty long before we left the premises. Their minds seemed tender and peculiarly impressionable, especially those more severely wounded, and unable to rise from their beds. What a field for missionary work in these hospitals. Two with whom I conversed expressed a hope in Christ. It is said that there are five hundred praying men in the English army, and that they have agreed together to pray steadily for each other. One of the two just referred to, a fine looking young man, with large, full blue eyes, and a high classic forehead, regretted exceedingly that he had not his Bible with him. It was in his knapsack which was left on the steamer which brought him down from Sevastopol. He was severely wounded in one of his limbs, and in all probability will have to lie there for the next three months. He said that he lay on the field all night before he was taken up, and that the shrieks and groans of the wounded and the dying all around him were terrible. One man showed me an ounce ball which had been cut out of his limb. It evidently had come in contact with some hard substance, as it was flattened down so as to be nearly an inch in diameter. One poor fellow, the bones of whose leg had been terribly shattered, was groaning piteously as the physician—a mere youngster, apparently not much over age—came around to him. As he besought the doctor to do something for him, the little fellow said to him, "You hav'n't the pluck of a rat. Such talk will do for a child, or a woman, but not for a soldier." Never shall I forget the expression of the poor man's countenance as he looked pleadingly up to us, as much as to say, "Will not you pity me?" Yes, we did pity him; but our pity was only the more painful to us, as, under the circumstances, it could not find vent in active sympathy. It is doubtless well for the wounded to be of a cheerful countenance and a merry heart, if possible. Yet the mode pursued by the doctor to induce this seemed rather cruel. That poor man sitting up on his couch in yonder corner was wounded on his head, having a great hole made in his skull, so that one might look in upon the brain with ease. Another poor man, bolstered up in his bed here, has lost a limb. I asked him if he left a family in England. "Yes," said he, "a wife and children. One son is now in the army at Sevastopol." But the remembrance of his family seemed too much for him, for his frame quivered, and the big tears began to flow, which he wiped away with the corner of his blanket. Oh, war, art thou not cruel? what had this poor sufferer done? what quarrel had he with, or what cared he personally about the Russians, that he should be brought to this?

As we left the hospital, a sight met us more heart-rending than any we had met within. At the gates of the wall which surrounds the building, sat a woman in tears. She was pleading for admittance to her husband, who was at the point of death, and who, she had been informed, wish-

ed to see her. For obvious reasons women are not admitted into the hospital, and the door was barred against her. It seemed, as it was, cruel; and as though an exception might have been made in her case. But when we left there was little prospect of this. Outside of, and leaning against the wall, stood the pick-axes, shovels and spades used in digging graves, or rather pits, for the dead. Never did they have such a look to me before. Bright with recent use, they seemed to reflect the grave. The number that died from their wounds daily, was at first from twenty-five to fifty. But as the severest cases have probably terminated ere this, the number is perhaps less now. We went out to where the dead were buried. Four pits, capable of holding from five to twenty corpses each, were open, awaiting their future inmates. Close by these were at least forty or fifty fresh mounds, showing where rest England's sons. Yes, here on the shore of the Bosphorus, far from the land which gave them birth, they rest. No more shall they respond to the call of the roll, or the tap of the drum. No more shall they be led on to the charge and to victory. Already are their spirits engaged in the scenes of eternity, and the Archangel's trump alone shall awake their sleeping dust."

UNIVERSAL PREVALENCE OF PEACE.—Go read the history of the past, on pages written with blood! Count, if you can, the slaughtered victims that have found their last resting place on the gory battle-plain which are so thickly interspersed throughout our earth; making it, as it were, one vast Potter's field. Watch those drops of anguish and sorrow, that have gushed from affectionate hearts, broken by the fierce carnage of war, and see them, as a mighty river, swelling to an ocean of grief sufficient to drown all the warring hosts of every age. Hearken to the wail of widows and orphans, deep-toned and terrible enough even to startle the myriads of hell, and make them cower before the storm of anguish. But that storm shall pass away; and mountains that have interposed to make enemies of nations, shall be levelled before the advancing triumphs of Him who came heralded as the "Prince of Peace." The instrument of death, under the skill of the ingenious mechanic, shall turn the sod and prepare it for the seed, which shall present her "full corn in the ear," to the hand of man. Happy! glorious epoch in the world's history! The Lord hasten its consummation!—*Sidney Dean.*

FEELING.—Feeling is one thing; obedience another. This counterfeit virtue or moral goodness, which begins and terminates in feeling, is far more common than true virtue or holiness. Who can reflect, for instance, on the infinite goodness of God, without an emotion or feeling of love? That man must indeed be uncommonly hard-hearted and sullen, who can walk out on a fine day and behold the wonderful exhibitions of the divine goodness on all sides around him, without being warmed into a feeling of admiration and love.

"Books," says Bacon, "can never teach the use of books." The student must learn by commerce with mankind to reduce his speculations to practice, and accommodate his knowledge to the purposes of life.

"Some sort of charity will swallow the egg and give away the shell."

"Hell and destruction are never full; so the eyes of man are never satisfied."

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