

From the Gospel Banner. Christ, the Seed of David.

Remember that Jesus Christ, of the seed of David, was raised from the dead, according to my gospel.—2 Tim. ii. 8.

Doubtless there is something in this worth a passing thought. Timothy was called upon to remember two things:—1st. That Jesus Christ was of the seed of David, and 2d. That he was raised from the dead.

But what necessity was there that he should be of the seed of David?

Doubtless because it was necessary that he who was to be King of Israel should be of the royal seed. For God had promised to David that when he should go to be with his Fathers, he would, from among his sons, raise up a seed whom he would establish in his kingdom; and whose throne and kingdom should be established forevermore. See 1 Chron. xvii. 11-15. In Psa. lxxxix. 35, 36 it is written, "Once have I sworn by my holiness, that I will not lie unto David—His seed shall endure forever, and his throne as the sun before me." That these promises were not fulfilled by any of those of the Royal line who subsequently sat on David's throne is most manifest, for according to a prediction in Psa. lxxxix. 39, 44, the glory of Israel is said to be extinguished—the royal crown profaned—and the throne overturned and cast down to the ground. And the same Psalmist (v. 46, 49) being desirous of knowing the duration of the desolations, inquires—"How long, Lord, wilt thou hide thyself forever?" "Lord, where are thy former loving-kindnesses which thou swarest unto David in thy truth?" This is sufficiently conclusive that the promises contained in the covenant with David did not, nor were designed to receive their accomplishment in any of David's immediate successors; besides historic facts further confirm it.

It is now 2300 years since the glory of Israel was extinguished, the crown profaned, and the throne overturned; and for 1800 years the very land of Israel, where alone the throne of David could be established, being bereft of its proper inhabitants, has been a desolation—a wilderness. What then? Has the word of God failed?—God forbid! His word is stable as the pillars of the universe: he altereth not that which hath gone forth of his lips. The conclusion then is inevitable; the prediction in the great part is future. The prophet Amos (ix. 11) speaks thus: "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old." And the faithful in Israel after patiently waiting 1000 years for the coming of the Just One, were gladdened by his appearance. Zacharias, filled the Holy Spirit, rejoiced on account of it, saying: "Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us, in the house of his servant David." Luke i. 68-9. And in verses 32, 33, the angel testifies, "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the Throne of his Father David, and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." The Apostle Peter testifies as to the fact of his lineage says of David, "therefore, he being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne," Acts. ii. 30. And in chap. xiii, 23, Paul speaking of David, says: "Of this man's seed hath God, according to his promise, raised unto Israel a Saviour, Jesus." Thus we see most conclusively, that Jesus, not Solomon, is the seed spoken of in the covenant. One thing is plain, viz, that if Jesus be not the seed spoken of in the covenant with David, it is in vain to look for it now; for the two lines of the royal house meet and center in him; therefore it is utterly hopeless and vain for the Jewish nation to even expect the realization of the covenant, seeing they rejected the claims of Jesus to the Messiahship, and crown-

ed their rejection by embruing their hands in his blood. And as if to add to their hopelessness and confusion, their genealogical records were destroyed with their city and temple.—Thus were they left an easy prey to numerous vile pretenders who sought to palm themselves upon them as their Messiah. But though the nation rejected him; still there were a devout and pious few, who were looking for redemption in Israel, who recognized his claims, and acknowledged his Messiahship,—such as Simon, and Hannah, and his disciples, Nathaniel confessed him, saying, "Thou art the Son of God; thou art the King of Israel," John i. 49. The twelve disciples confessed him when in answer to the inquiry, "Whom say ye that I am?" Peter replied, "Thou art the Christ, the Son of the living God," Matt. xvi. 16.

But this same Jesus "of whom Moses in the law and the prophets did write"—the promised seed of Abraham and David—when he came to his own land, his own people received him not. They said, "We will not have this man to reign over us;" so they cast him out and slew him.—With him died the hopes of those who had associated with him, so that some of them even returned to their former occupations. Their language was, "But we trusted that it had been he which should have redeemed Israel," Luke xxiv. 21. Their despondency, however, was of short duration, for early on the morning of the third day, he rose from the dead the possessor of eternal life. Thus did God manifest his approval of him whom man had condemned as worthy of death. His appearance revived their hopes of Israel's redemption; hence their anxious interrogatory, "Lord wilt thou at this time restore again the kingdom to Israel?" Acts i. 6. His resurrection most incontrovertibly proved that he was the true Messiah—the seed of David, and their apparent to David's throne.

Now shall be able to see the reason why Paul laid so much stress upon the fact, that Jesus Christ was the seed of David, etc. Let it be remembered that wherever the apostles went preaching the gospel, they first offered it to their countrymen. And as reports concerning Jesus, his claims, and the rejection of those claims by the priests and elders of the people, had been extensively circulated; therefore it was necessary in preaching the gospel of the kingdom of God, to show, that that same Jesus, who was crucified at Jerusalem, was indeed of the seed of David, and proved to be "the Son of God with power, by his resurrection from the dead." These items formed part of the Gospel preached by Paul, as he says, "Remember that Jesus Christ, of the seed of David, was raised from the dead, according to my gospel." But according to the gospels of the present day, Jesus might as well have been of any other seed, since they teach that he will never reign over the house of Israel, sitting upon David's throne in Jerusalem, but only reign spiritually in the hearts of believers. But not so teacheth God's word.

Timothy was exhorted to remember that Jesus was raised from the dead. And truly, to speak metaphorically, the fact of the resurrection of Christ, may be regarded as the key-stone of the arch upon which the spiritual temple rests. For if he did not rise from the dead, then he was an imposter, and no Savior, and there was no efficacy in his blood to atone for sin. But, if he rose, then his death was sacrificial.—He died for our sins, according to the Scriptures. For God would not exert omnipotent power in raising a dead man to life, to establish an imposture, and endorse a lie.

Well, then, did Jesus rise from the dead?—Four distinct historians who wrote a history of the life of Jesus Christ, narrate the facts and particulars of his death, burial, and resurrection. Three of them were eye witnesses of the things they record. The apostle Peter, standing amidst thousands of his countrymen, boldly charges upon them the murder of Jesus, and testifies to the fact of his resurrection and ascension. Hear him. "Ye men of Israel, here these words; Jesus of Nazareth, a man approved of God among you, by miracles, and wonders, and signs,

which God did by him in the midst of you, as ye yourselves also know: him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it." Acts ii. 22-24; see also verses 32 and 35, and chapter iii. 14, 15. The historian Luke also testifies to the like facts, saying, "He (Jesus) showed himself alive after his passion, by many infallible proofs, being seen of them (his apostles) forty days, and speaking of the things pertaining to the kingdom of God," Acts i. 3. The apostle Paul also speaks of the death, burial and resurrection of Jesus, and gives some of the infallible proofs of which Luke speaks. See 1 Cor. xv. 3-8. Having told us that his death, etc., was according to scripture testimony, he says in verse 5—"And he was seen of Cephas, (Peter) then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time."

Here is an array of testimony, which to all candid, reasonable, and truth-loving individuals, is perfectly irresistible—at which scepticism and infidelity may be cast in vain.

But it may be objected that these were friends and therefore their testimony ought to be received with caution, because they would naturally feel interested in testifying to those things.—Doubtless they did feel intense interest; but it was an interest arising from a knowledge of the truth of their testimony. Besides the nature of the Christian faith is such, that if Christ did not rise from the dead, then there could be no inducement for them to preach that he did. For there were no worldly emoluments attached to it, nor honor nor praise of men. On the contrary, there was the prospect of the deepest poverty—hunger, thirst, nakedness. It was to have their characters traduced—their names cast out as evil. In a word, as Jesus said, to "be hated of all men for my name's sake." Now then, is it likely that men would run these risks—endure this reproach contumely, and shame—and even lay down their lives also, and have no hope of reward either now or hereafter? No! men are not so infatuated. They had a hope of reward; it was a glorious hope—a far more exceeding and eternal weight of glory." Again, the doctrines they preached, exhibited a code of moral excellence and purity, which immeasurably surpassed any thing that had ever been promulgated by heathen sages. And the purity and blamelessness of their lives, testified that they practiced the things they taught. It is not beyond belief, that men should practice such austerities, and endure such trials, merely to endorse a lie? Again, when Jesus had undergone examination before the governor, and been declared innocent of the charges brought against him, still the people loudly clamored for his death. Then Pilate called for water and washed his hands before the multitude, saying, "I am innocent of the blood of this just person; see ye to it." Then they cried, "His blood be on us and on our children," Matt. xxvii. 24, 25. So by clamor they obtained the condemnation of the Just One. Therefore they had the strongest inducements to disprove his resurrection if it could have been done. But the task was too hard for them. Neither could the learned and philosophic pagan opposers of Christianity in the second, third, and fourth centuries, shake this bulwark of the Christian's faith and hope. Once more. The gift of the Holy Spirit on the day of Pentecost, through whose agency the apostles were enabled to speak in foreign languages, and in the name of Jesus to perform the most stupendous miracles, were to the Jews the most convincing proofs of the resurrection of Jesus.—These things excited their fears, and addressing the apostles they said, "Lo you have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us."

In view of these facts, then, we are ready to exclaim with the apostle Paul, "But now is Christ risen from the dead, and become the first

fruits of them that slept," 1 Cor. xv. 20. What a glorious and consoling truth! Yes he lives forevermore. He holds the keys of death and the grave. He openeth, and no man shutteth; he shutteth, and no man openeth. Then the believer may safely trust him. Paul says, "Our life is hid with Christ in God." "When Christ, our life, shall appear then (not before) shall we also appear with him in glory." "Christ, the first fruits; afterward they that are Christ's, (when?) at his coming." The arguments used by the apostle in 1 Cor. xv., show most conclusively that so truly as Jesus has been raised from the dead, just as certainly will those who sleep in him also, be made alive. The first ripe sheaf of grain, which was anciently presented before the Lord in the temple, was no surer pledge and token of the approaching harvest, than is the resurrection of Christ, as the first fruits, a sure and certain pledge of the resurrection to life of those who are like him. How strange it is, then, that in the face of such plain and unequivocal testimony as this, such different doctrines should prevail. One teaches that the resurrection takes place at death, and is nothing more nor less than the release of the happy spirit from its prison of clay, which then enters paradise, while the body returns to the earth and will never be raised. Now such a doctrine as this is not found between the backs of the Bible. It is utterly unscriptural and antichristian. Another teaches, that at death, the released spirit ascend to God to be judged and sentenced to participate in all the facilities and unspeakable pleasures of heaven; or to be the associates of the damned—to dwell in everlasting fire, with the devil and his angels,

"In flames which no abatement know, Though briny tears for ever flow?" And that at the last day the trumpet shall sound, and the dead shall be raised, and that these spirits shall rejoin the re-animated and immortalized bodies, and thus stand at the judgment-seat of Christ to be re-judged and finally sentenced to everlasting happiness or eternal woe. This doctrine is also as unscriptural and antichristian as the other.

Dear reader, bring every doctrine of men to God's word for examination, that your faith and hope may rest not on the testimony of man, but of God. Z.

EVIL SPEAKING.—That you may not speak ill of any one, do not delight to hear ill of them.—Give no countenance to busy-bodies, who are running from house to house and love to talk of other men's faults. Those who delight to hear ill of others, will soon resort to conjecture and idle stories to please those who are fond of hearing others spoken against. Such characters are public nuisances, often destroy good neighborhoods and the fellowship of old friends. If we endeavor in good earnest to mind ourselves, we shall find work enough, and but little time to talk of others.

In the creation of man, God began with his outside; but in the work of regeneration, he first begins within, at the heart.—Bunyan.

"Heaven helpeth those who help themselves," is an adage we should keep constantly in view.

"I'm in the wrong," is said to be the most difficult sentence to pronounce in the English language.

The man who is always fortunate cannot easily have a great reverence for virtue.—Cicero.

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JOSEPH MARSH, [BLESSED IS HE THAT READETH, AND THEY THAT HEAR THE WORDS OF THIS PROPHECY, AND KEEP THOSE THINGS WHICH ARE WRITTEN THEREIN.] [EDITOR & PROPRIETOR.] ROCHESTER, N. Y., DECEMBER 23, 1854. Whole Number 573. New Series—Vol. I., No. 27.

POETRY.

God's Omnipresence.

BY JOHN W. L. GLEIM. Thou omnipresent God! Thou art—art here—art there—Around us and above us—Art everywhere. In bloom of violet art here, In blaze of suns and systems there.

Thou art in cloud and storm, In darkness and in light; Thou art All-present near me, Though veiled from sight. Thou fill'st this spacious airy dome, Yet dwellest in my humble home.

Within this flowery vale, Thou art doth list my song, To which the chiming praises Of warblers belong. Mount up, my thoughts—forsake the clod; Go forth—aspire—abide with God.

Thou art my God—doth hear The voices of the air That breathe in gentle whispers The humblest prayer. The soaring lark, the humming bee, Art taught, and fed, and heard by thee.

O omnipresent God! Be gracious to my cry; And in my life, thy presence Be ever nigh. And in my thoughts and deeds may I Be conscious of thy present eye.

And when thy spirit-world Before its Judge shall stand, And I, O Great Jehovah, Hear thy demand, May not thy presence force my flight Deep to the cavern-shades of night!

To Learned Disputants.

In learned conflict ye may long dispute; We listen to your lofty questions, mute; Theology belongs to you alone; We only claim religion for our own.

INTERPRETATION OF OLD TESTAMENT PROPHECIES QUOTED IN THE NEW.

IMMANUEL'S ACTION.

(Continued.) From Isai. x. 28 to Isai. xiii., being the Communion of Immanuel's Action.

1. "The spirit of wisdom and understanding."—In order to come at the characteristic differences of the six forms of the Spirit which are mentioned, combined into three couplets, it will be necessary to exercise much discernment.—These two first joined together are so found in various parts of the Scripture; of which I shall at present notice only two, as being sufficient for the purpose: the first is in the context, ch. x. 13, where the Assyrian is made to say, "By the strength of my hand have I done it, and by my wisdom; for I am prudent." The strength of hand here boasted of, properly falleth under the next couplet, "the spirit of counsel and of might;" but the wisdom and the prudence are the very words which express the first forms of the Spirit, with which Jesse's offspring was anointed. Now considering this expression, "By my wisdom, for I am prudent," in the mouth of the Assyrian, or any other person, I think we should understand the "wisdom" to indicate the outward application, and the "prudence" or understanding, the inward gift; the one the issue,

and the other the source. The other passage (Prov. x. 13) in which these two words are found joined together confirms this conclusion:—"In the lips of him that hath understanding, wisdom is found: for here, I think any one would say, The understanding is the intrinsic and inherent gift; the wisdom is the outcome and offspring which appareth in the lips of one so gifted; and thus I shall hold it to be. The spirit of wisdom is therefore that which is described in Christ when it is said that "He spake as never man spake." It pertaineth to him as the Word of wisdom, or as The Wisdom itself; which title he claimeth to himself, Luke vii. 35; and the Apostle asserteth for him, 1 Cor. i.—The spirit of wisdom I understand, therefore, to signify the various discourse of reason by which Christ hath set forth his Father's secret mind. And the spirit of understanding is that inward light and clear discernment of reason, from which the forms of wisdom flow: the perception, the consciousness of all truth, from which the utterance of it proceeds; that "life" in him which "was the light of men." I can find no better word to express it by than intelligence. It is not reason itself, but the first property of reason: that light in which it seeth its own various being, and which by taking outward forms for use, becometh wisdom. Wisdom pertaineth to the practical man; intelligence to the meditative and reflective man. The spirit which fitted Joshua for his function as judge of Israel, is called "the spirit of wisdom" (Deut. xxxiv. 9;) but Solomon had them both (1 Kings iii. 12.) Now let any one weigh wherein Solomon passed beyond Joshua, and he will have a living example of intelligence, as distinguished from wisdom.

2. "The spirit of counsel and might."—These words are the same with the two contained in Immanuel's name (ix. 6.) Counselor, God mighty; and this last is found again, x. 21: "The remnant shall return, even the remnant of Jacob, unto God mighty;" and beyond a doubt they signify, the former, the spirit which fits a man for a counselor; the latter, the spirit which fits a man for a hero, in that sense of the word hero which is described Psalm xiv. when the word Gibbor is used of him. I refer back to our second interpretation for the full exposition of these august names of Messiah. They both refer to Christ in action, as the two former referred to him in thought and word: these characterize him as the Actor of the Father's purpose, those as the Revealer of his will: these, as a Governor and Subduer; those, as a disciple of the Spirit, and the teacher of others; these have their accomplishment chiefly in him when he shall come to counsel and govern the kingdom of the Father: those, to what he hath done in teaching the earth, from the day of his ministry up to this time, and until his coming again.

3. "The spirit of knowledge, and of the fear of the Lord."—The knowledge here spoken of is distinguished from the understanding, or intelligence, explained above, by being that which is the result of the exercise of our faculties: not the knowledge of intuition, but the knowledge of experience; as we see in that passage (Prov. xviii. 15) where the word is twice used: "The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge." Those gifts of prudence and wisdom which were the first imparted to him, are here made to get and seek knowledge: and so I understand it to be signi-

fied that this Son of Jesse was to have in him the spirit of loving knowledge, and increasing knowledge, according as it is written of him while yet a child; "He grew in wisdom as he grew in years, and in favor with God and man." And as this is the only characteristic of his early years, so the only incident of them is that spirit of acquiring knowledge, and those wonderful attainments therein, which were the astonishment of all the most learned doctors of Israel (Luke ii. 46, 47.) "And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions; and all that heard him were astonished at his understanding and answers." This is what I understand by the spirit of knowledge; and it is placed in order, after the spirit of instruction and of action, to signify that of his inward faculty and outward occupation much knowledge was the bent and the fruit. He had an eager thirst and passionate craving after knowledge of God's law and of God's works—so strong that he forgot to eat his daily bread. It was his life to know God's will, and to do it. His law was his study all the day; by much meditation therein he became wiser than the doctors; and he never ceased to search yet more deeply into its treasures. Wherefore, in reward of his piety, and satisfaction of his desire of knowledge, when he ascended up on high he received from the Father that book of the Apocalypse, which was his last best gift of knowledge to his church. "In whom are hid all the treasures of wisdom and of knowledge."

And for the last quality or gift of the Spirit, which rested and remained in him, and remaineth with him forever, "the fear of the Lord," it can have no reference to any other thing than his piety, which was his very life's occupation, his death's triumph. "Not my will, but thine be done," ever ascended from that Man's heart, in whom the Spirit without and beyond all measure abode. Hell combined its temptations, thro' the world, and the flesh, to sway and swerve him from the pious acknowledgement of God's authority, and preference of his own pleasure or profit; but prevailed never a jot: for, from the first breath of his life to the last, his will was constrained to do homage, and yield consent to his Father's will. There are men, and those of no mean report, who consider it blasphemy to say that his will, without sustenance of the Divine Spirit, would have swerved from the rectitude of God's: I say that his piety was a fruit of the Spirit abiding in him, let these men say what they please, and threaten what they please, and do what they please. I say, moreover, that all holiness from the Father consisteth in this very thing, of bringing a naturally disobedient will into obedience unto God; and that if Christ's human will, like our own, had not tended away from God, the holiness which he ever wrought would have been no holiness such as God would have been to work: for the holiness of all saints is in constraining to obedience that which is continually disobedient; and if Christ's perfect righteousness was not of this kind, it hath no suitability to us, nor similitude whatever that which God requireth of us. I am almost weary of contesting this matter with men, who seeing no cause or use of Christ's humanity, and being able to make up their bundle of theological dogmas without its help, cannot but feel offended with those who see it to be one of the two poles of their faith and hope.

"And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." The words, "And shall make him of quick understanding," is rather a paraphrase than a translation of the word, which signifies to scent or smell; and importeth in this place, that, as by the instinct of smell (which serveth us where sight and hearing fail,) he shall have such a penetration of and scent after the fear of the Lord, as nothing shall be able to turn aside: referring, no doubt, to that high faculty and office of judgment which is reserved for him in the age to come, and declaring that he shall not only be fitted by that Spirit for acting himself the good pleasure of God's will, but that he shall through his perfect holiness, acquire to himself the distinction of being God's Judge between righteousness and wickedness in all other persons; "that man by whom he shall judge the world in righteousness." This I conceive to be the dignity assigned to him in this verse, for which he is qualified by that unerring discrimination, and undeviating faithfulness in God's service, which during the days of his flesh he both acquired and exemplified. His being in flesh gives him the mercifulness which was wanting in the high priest: his being without sin, gives him the faithfulness. He is God's Proved One: "He was proved in all points like as we are," and, being found without sin, he becomes the trustworthy High-Priest. He hath it in right of his holiness, which stood that proof which others, which all others, could not stand, but failed in. God, finding in him a perfect purity, and no deficiency of any kind, doth entrust to him the high office of hunting all sin out of his dominions; for the Spirit hath given him such a quick scent of what is evil, that he will not cease his persecution of it, till it is clean expunged from the creation and driven into the lake of fire which burneth with brimstone forever. Therefore it is added,

"He shall not judge after the sight of his eyes, nor reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity the meek of the earth." Which words, bearing upon judgment and correction, do evince that our interpretation of the preceding words are correct; and that we are now arrived at the higher functions of his office, when, from acting to his own justification and sanctification, and having presented his manhood clean and holy, he receiveth in reward thereof the high and holy office of judgment: which as yet the Father's grace and his own perfect submission postponeth, to lengthen out this day of grace, and if it were possible, altogether to supersede the strange work of judgment. But, still, there is in this day of grace a work of judgment and chastisement proceeding, to the end of preventing the powers of darkness from utterly swallowing up the church; which consisteth of the poor and the meek, in whose behalf Christ is arming his hand, and dealing the vials of his wrath upon mankind; but the time is yet to come for their complete judgment and vindication; till which their evil-entreated and martyred souls do evermore cry from beneath the altar,

Manuel's Answer

"How long, O God, holy and true, dost thou not avenge our blood on them who dwell on the earth?" (Rev. vi.) But not until the seventh trumpet doth the time come for them to be judged, and to receive their reward: as is written in the 11th chapter of the Revelation; when also he shall destroy them that destroy the earth.—But because the last clause of ver. 4 is, as I think, quoted in the Second Epistle to the Thessalonians (ii. 8.) we count it good to go into the exposition of it with a little more minuteness.

The words which I take to be quoted, either directly or indirectly, in the second chapter of the Second Epistle to the Thessalonians, are these, "And he shall smite the earth with the rod of his mouth and with the breath of his lips shall he slay the wicked." The word in the original is, *wicked one*, not *wicked ones*: now the passage in Thessalonians is, "And then shall that wicked (one) be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming;" which is a very wonderful coincidence certainly, if it be not a direct quotation. The expression "that wicked" is a remarkable one; and so is the expression "with the breath of his mouth;" and that they should both occur together in two places of Scripture, and in both as an action of Messiah at his coming, is surely not an accident, but a purpose of the Holy Ghost. Besides, it were utterly incongruous to speak of that one being revealed, unless there had been ground given in the word of God to expect him. The revelation of Christ is the bringing in of our Lord again into the world; and the revelation of the wicked is the bringing in of him who had been prophesied of as about to appear before the coming of the Lord.—the Antichrist, whom he was to overthrow. It is true that such a wicked and lawless one is frequently in the Old Testament represented as standing up in the latter times; especially in the latter half of the 10th chapter of Daniel; but nowhere, save here, is he called by express name "the wicked," or said to be destroyed by the "breath of his mouth." I shall on these accounts regard it at least a distinct allusion to this prophecy, and make use of the new light cast by it upon that whole action contained in the 3d and 4th verses.

The passage in 2 Thess. was written by the Apostle to restore the minds of the church, agitated with an alarm of the great nearness and suddenness of the Lord's coming: which he doth by assuring them that the apostasy, or falling away must first come; in the end of which "the man of sin, the son of perdition," and "that wicked one," should be revealed; for whose destruction Christ should appear. There can be no doubt that the apostasy is the Papacy, which is defined in characters that will apply to no portion of Christendom but the Roman Church, in 1 Tim. iv. 1-4. That the "man of sin" is the Pope, the "little horn" of Daniel, admits also of good demonstration. But yet there are words in the description—as "son of perdition, and wicked one"—which better apply to the eighth head, the last beast, the infidel supremacy, the personal Antichrist who is about to arise, and of whom the character continually given (Rev. xvii. 11) is, that "he goeth into perdition." My own judgment is, that the passage in Thessalonians contains the hint of apostasy, and the full development of the personal antichrist whom it was to bring forth, and who was to be the great forerunner of Messiah's advent. The object of the Apostle being to give the church the sign which should forewarn them of Christ's coming, is not so careful to describe the long apostasy, as the personal Antichrist, in which it is to conclude; the last head of the beast, which is also of the seven. This being so, we have a steady light cast upon the Assyrian in our text. He is the son of perdition, the wicked one of St. Paul, whom Christ is to destroy at his coming. And how much this confirms our preceding interpretations those who have read them will judge. Now if this be the great action to which the prophet looks onward, the "smiting of the earth with the rod of his mouth" may refer to the "iron rod" of the 2d Psalm, or to the "sword proceed-

ing out of his mouth" of the 19th of the Apocalypse: for that these two symbols certainly express the same event is put beyond a doubt by their being included together Rev. xix. 15: "and out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron." The one action is either the beginning of the other, or, which I rather incline to believe, they are the same. Again: if the "breath of his mouth" is to be interpreted by Isai. xxx. 33, "the breath of the Lord like a stream of brimstone doth kindle it," we shall have the wicked one destroyed in the lake of fire at the same time the earth is smitten with the sword; which is exactly the double issue of the last confederacy, Rev. xix. 21. These wonderful coincidences may teach the gainsayer that prophetic interpretation is not a thing of rambling ingenuity, but of accurate investigation, possessing within itself a thousand corrections of error and confirmations of truth.

And what, then, may be the action contained in the preceding words, "with righteousness shall he judge the poor, and reprove with equity for the meek of the earth?" I think it is the same action of the oppressor's destruction, only viewed in its effects upon the poor and meek: and this is apparent from many passages of Scripture; as, for example, take these two: (Isa. xxxix. 19.) "The meek also shall increase their joy in the Lord, and the poor among them shall rejoice in the Holy One of Israel: for the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off." Here the destruction of the wicked is one with the righting of the poor and meek; of which two classes our Lord useth these words, "Blessed are ye poor, for yours is the kingdom of heaven;" and, "Blessed are the meek, for they shall inherit the earth." And so, when the wicked man who spreads like the green bay tree, (Psa. xxxvii. 35) is cut off, then (ver. 34) "the meek inherit the earth." That Psalm might be entitled, *The reward of the meek is the inheritance of the earth, when the proud are cut off from it.* Another passage where the same doctrine is taught, is in the 45th Psalm, where the Mighty One is thus exhorted to act anterior to his marriage. "Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty: and in thy majesty ride prosperously, because of truth, and meekness, and righteousness; and thy right hand shall teach thee terrible things: thine arrows are sharp in the heart of the King's enemies, whereby the people fall under thee" (vers. 3-5)—first to win back the inheritance, and then to wed his wife.

And the verse which next follows these in the 45th Psalm is the best commentary upon the next verse in our subject, which is, "And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." Take the commentary in Psalm xlv. 6, 7: "Thy throne, O God, is for ever and ever: the scepter of thy kingdom is a right scepter. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."

Both refer to that reign of righteousness, that kingdom of equity, which he will establish upon the earth, after he "hath judged among the nations, and rebuked many people." For it is written (Isai. xxxii. 1.) as soon as the Assyrian is laid low, "Behold, a King shall reign in righteousness, and princes shall rule in judgment:" and in the Revelations, so soon as the rod of his mouth and the breath of his lips have done their part, the thrones are seen, and the righteous saints who had died for the testimony of righteousness, are raised from the dead to sit on them. In this view of such a state of righteousness and equity about to be established at the coming of our Lord, those poems of all creation are sung every where throughout the Scriptures; as in the 96th Psalm: "Make a joyful noise unto the Lord of all the earth; make a loud noise, and rejoice, and sing praise. Sing unto the Lord with the harp; with the harp, and the voice of a psalm. With trumpet and sound of cornet make a joyful noise before the Lord the King. Let the sea roar, and the fulness thereof; the world,

and they that dwell therein. Let the floods clap their hands: let the hills be joyful together before the Lord; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity" (Psa. xviii. 4-9.) That which the Psalmist with his lyre sung, the Prophet in enraptured vision described: the one taketh up the song of elemental and vegetable nature, and is a mouth unto it; the other taketh up the blessedness of the dumb animals, and holdeth it up to the tender and merciful affections of man. And as the introduction to this blessed estate of the world, behold, the wicked one is consumed from the face of the earth, with all his rapacious and unjust followers, and the huge forest of his unpruned wickedness is cut up by the roots; and the humble Rod of Jesse's stock sheddeth blessedness on its wide-spreading boughs on every side.—He sitteth on the throne of his father David, and of his kingdom and dominion there is no end: he ruleth in righteousness, and in faithfulness he setteth the world.

This verse, therefore, is the important link between the destruction of the wickedness, and the introduction of the blessedness. The blessedness doth not spring from the ground spontaneously, but is a consequence of his continued presence and government. If any one say, "Of his government, but not of his presence;" I answer, then, in that case there is in this prophecy no tidings of his coming at all; or, in other words, it is no prophecy of Messiah. But if all admit that it is a prophecy, and a most splendid one, of Messiah's comings and actings, then I ask, by what method any person can take upon him to determine that some part of it is to be done in his presence, and some part in his absence. I, having no privilege to interpolate the prophecy with my own conjectures, am obliged seeing it is all one piece, a description of his very person and actings, so close that it is made to inhere in him and be upon him as a piece of his raiment—to hold fast the truth that it is all prophecy of the personal actings of the Son of Jesse. But if, as we have argued above, the passage of the Thessalonians be the quotation of or a reference to this prophecy, then the Apostle's additional word, "at his coming," clears this matter from all doubt: for he expressly saith, that the wicked is to be destroyed at his coming, and by his coming. And if so, we have him coming to the earth to do the action of ver. 4; and the action of the following verses, which describe his government, is therefore an event *after*, and not *before* his coming. And seeing that all interpreters agree that they describe the millennial blessedness of the world, we are left without an excuse if we hold that this millennial blessedness is to be anterior to his coming, when it is declared by the Apostle that the destruction of the wicked one is to be accomplished by his coming. This argument I count of the more value, as that passage in the Thessalonians has always been used by the church to demonstrate that Antichrist is to continue until Christ's coming, and to be destroyed by the brightness thereof.—The Reformed churches used it likewise against Papacy: and in this they were not wrong, for the beast cometh out of the Papacy, and the false prophet shareth with the beast in his portion. But all churches, that have put forth any form of doctrine, have agreed in this, that to destroy Antichrist is Christ to come. The conversion of the Papacy is a dream of Evangelical Liberality; and so is a spiritual advent, that precious absurdity of the same unlearned school.

To find out the thing which is intended by the twofoldness of the verse before us, I have reflected much. I can find no custom in any country of wearing two girdles: and if there were two girdles, we should not expect them to be around the same part of the body; one might be about the loins, and another about the paps, as in the Apocalypse; but here the one is about the loins, and the other about the reins, which are in the same region of the body. Nor is it a repetition of the same thing; for the one is the girdle of "righteousness;" and the other is the girdle of "faithfulness." The only solution

of this difficulty which I have been able to make is, that, while the loins refer to the outward man, the reins refer to the inward man. This may seem fanciful, but a little knowledge of the Hebrew way of speaking will convince us of the contrary. *The reins* are commonly used to denote the seat of inward and deep emotion: "My heart was grieved; and I was pricked in my reins" (Psalm lxxiii. 21.) The arrows of the Lord's quiver which pierce the deepest, are, both by Jeremiah and Job, said to have entered their reins (Job xvi. 13, Lam. iii. 13.) What can be stronger than that saying, Rev. ii. 23, "I am he which searcheth the hearts and trieth the reins?" Again, in contrast with what is outward (Jer. xii. 2,) "Thou art near in thy mouth, and far from their reins." And in many other, I had almost said all other parts of the Scripture, are the reins used as the most inward part of a man, deeper sunk into his being than the heart itself. In this way I have been accustomed to explain that text spoken of our Lord (Psalm xvi. 7) "I will bless the Lord, who hath given me counsel; my reins also instruct me in the night season;"—that, while he walked all the day by the counsel of Jehovah, setting him always before him, he derived instruction in the night season from meditating upon his inward man: when all was dark and silent, he saw God guiding the current of his thoughts; he looked in upon himself, and praised God for what he saw and felt. If this be the true notion which the Hebrews had of the reins, as the seat of the inmost affections, then the reduplication of our text is very instructive: "Righteousness shall be the girdle of his loins;" He shall rule all outward things according to the moral law of God. As the girdle includeth all the vestments of a man, so perfect conformity to God's will should include all the actions of his government, go round and bind in the earth as a cincture, and make all wickedness and iniquity, cruelty and malignity, to disappear. "And faithfulness shall be the girdle of his reins;" He shall in his inmost spirit be faithful unto his Father; he shall execute to the very truth the word of God: every promise shall have its accomplishment: not one word of all that hath been uttered by God's mouth but in him shall dwell and from him flow forth.

Moreover, unlike those wicked and unfaithful kings who he had removed, and upon whom no dependence could be placed, carried away as they were by their ambitions and pleasures, perhaps thwarted by a greater force and power than their own; he should be true as God, to be relied upon as God, faithful to his very heart's feeling, without one single deviation; while nothing without should prevail to swerve him from his rooted purpose of perfect integrity. Such I conceive to be the simple exposition of the passage,—that all the acts of his government should be according to the law of God, given for the world, but which no one save Christ hath kept; which then all men living shall keep, or instantly be cut off; and that all the acts of his inward man should proceed upon the most entire faithfulness, no hypocrisy, no formality, nothing for appearance; an inward truth co-extensive with the outward act, a faithfulness co-extensive with the righteousness. And what the consequence of such a government will be, the Prophet straightway proceedeth to unfold.

(To be Continued.)

Many prelates and other dignitaries of the church are assembling at Rome for the grand Convocation and Jubilee recently proclaimed by the Holy See, and to be present at the determination of the question of the *Immaculata Conception*. Among the arrivals announced I notice the names of Cardinals Sterczk Malines and Szwarcenberg of Prague, Archbishop Dixon, primate of Ireland, Archbishop Cullen of Dublin, the Bishops of Cloyne, Marseilles, Verona, &c.—Several are also present from South Asia, and the United States.

It is an excellent rule to be observed in all disputes; that men should give soft words, and hard arguments; that should not strive so much to vex as to convince each other.—*Wilkins.*

The Greek Prepositions "eis," "en," &c.

BRO. MARSH.—On perusing the *Expositor*, I found an article penned by Bro. L. P. Judson, as a partial review of your article on church organization, in which he took the position that the phrase "in the name of the Father, and of the Son, and of the Holy Ghost," means no more, nor less, than "by the authority of the Father, Son and Holy Ghost." And finding in your reply, that you contradict this idea, and as I think your arguments were somewhat lacking, I wish to have some more light on the subject. I think your arguments and criticisms were lame in this respect. In all the passages of Scripture, cited by you, except one, there is no reference to the name of Christ. And it is evident that there is just as much difference between being baptized into Christ, and being baptized into the name of Christ, as there is between being baptized in the name, and into the name of Christ. Therefore you should have referred to parallel texts, such as contain the same phraseology. I therefore request that the following texts be given, with the Greek preposition inserted, and in so doing you will furnish your readers with the means of investigating for themselves. Matt. xxvii. 19. "Go ye, therefore, and teach all nations, baptizing them (eis, into) the name of the Father, and of the Son, and of the Holy Ghost." Luke xxiv. 47. "Thus it behoved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached (eis, into) his name among all nations, beginning at Jerusalem." Acts ii. 38. "Then Peter said unto them, repent, and be baptized, every one of you (eis, into) the name of Jesus Christ, (epi, unto) the remission of sins, &c. Acts iii. 6: "Then said Peter, silver and gold have I none; but such as I have, give I thee; (en, in) the name of Jesus Christ of Nazareth, rise up and walk."

Acts iv. 10: "Be it known to you all, and to all the people of Israel, that, (en, in) the name of Jesus Christ of Nazareth,—even by him doth this man stand here before you whole." Acts iv. 18: "And they called, and commanded them not to speak at all, nor teach (en, in) the name of Jesus." Acts v. 40: "And when they had called the apostles, and beaten them, they commanded that they should not speak (en, in) the name of Jesus, and let them go." Acts viii. 16: "For as yet he was fallen upon none of them, only they were baptized: (eis, into) the name of the Lord Jesus."

Acts x. 43: "To him give all the prophets witness, that, (dia, through) his name, whosoever believeth (eis, into) him shall have remission of sins." Acts x. 48: "And he commanded them to be baptized (en, in) the name of the Lord." Acts xv. 26: "Men that hazarded their lives, (hyper, concerning) the name of the Lord Jesus Christ."

Acts xvi. 18: "Bat Paul being grieved, turned and said to the spirit, I command thee (en, in) the name of Jesus Christ, to come out of her." Acts xix. 5: "When they heard this, they were baptized (eis, into) the name of the Lord Jesus." J. MESSMORE. Millwood, Indiana.

Russia's mission, is certainly great. She is called upon to set limits to the materialism of England. France holds a secondary position.—She is a mere bubbling political whirlpool; not a durable and generally destructive inundation.—Russia must fight England, because she alone, and not France, is the focus and support of all revolutionary principles. It is not Russia but England, who imbued to the core with mercantilism; treads under foot humanity and the rights of men. It is Russia's mission to protect Europe from the torrents of the West. As formerly the stream flowed from the East to West—now the reverse is the case. No matter how the causes for the war may be regarded, that between Russia and Turkey is founded on religious grounds. Through the policy of the

Western Powers the war has, however, assumed the character of a struggle between Conservatism and Communist revolution. Only one path is open to the Emperor—that of right and honor. He will address to his word not to make conquests; but at the same time it is his mission to restore Russian 'preponderance' on the Bosphorus, because that is absolutely requisite for the development of Russia, and the re-establishment of order. It is Russia's holy duty to establish and consolidate the dominion of Christianity on the Bosphorus. Finally, the Emperor, as the strong rock and defender of Europe, has to fulfil the lofty mission of consolidating European Conservatism. To attain this object Russia must carry on an obstinate war, which will break down England's avarice, and unconditionally terminate Turkish misrule."

"To speak our plain opinion, when England is soundly beaten in this war, she will get exactly what she deserves. As to the French very little need be said of them. We take it for granted there is not a people under the sun for whom the rest of the world has less respect than it has for the people of France at this moment. The very goats and monkeys of political mountebankery—grimacing coxcombs of liberty and despotism—harum-scarum gamblers at the play of war and revolution—they have burlesqued and disgraced every form of government that the wit of man has invented, setting by a harlequin republic to-day and a Brummagem Emperor to-morrow, establishing nothing, respecting nothing, caring for nothing, and believing in nothing. What need be said of such a people more than this—that their force of a government and Jack-pudding ruler are very fit associates to British arms in the crusade for the maintenance of Mahometan barbarism?"—*St. Petersburg Paper.*

THE WAR IN THE CRIMEA.

We find the annexed letter from Paris in the New York Times. It wears an air of probability, and if the alleged facts respecting the condition of things at Sevastopol be true, it opens a chapter in prospect terrible to look at.

Paris, November, 1854.

Before the embarkation of the troops at Varna, it will be remembered, a council of war was held. The first proposal submitted was the advance of the Allied troops through the Danubian provinces to the line of the Pruth: the English troops to occupy the Dobruzschka, having the Black Sea on the right flank and Ismail in front; the Turkish army to form the centre, while the French corps d'armee wheeled round so as to face the Russian centre at Jassy. Halting upon the Muscovite frontier, a further appeal might be made to the Czar before crossing the Pruth and performing the act of invasion. If forced to a battle in the open fields of Bessarabia, it was presumed that Russia would be defeated.—The Allied troops would then proceed upon Odessa, where Osten Sacken's force was stationed as the base of action for the retreating army. Here the fleet which should accompany the Allied army along the coast would co-operate with it in its assault upon the city. The Allied troops would here receive their reinforcements previously to an advance upon Perekop. This isthmus was considered the key to all future action. Here the Russians would have made a determined stand. It was proposed to land a portion of troops and guns in the Crimea, together with the whole of the marines, with a large force of blue jackets. This force would be landed as near as practicable to the isthmus at the moment when the Allied troops entered it from the northern end. By this means the defences of the Russians, of whatever nature they might be, being attacked in front and rear, must have yielded. In possession of this isthmus, all reinforcement was cut off from Sevastopol, and its reduction might be undertaken in any form, either by investment or assault, that might be considered expedient.

Such was the matured advice proposed by the corps of French engineers, to whose opinion Lord Raglan leaned.

The Marshal St. Arnaud, whose temper had been inflamed by the attacks of the English and French journals upon the inaction of the armies, was determined upon a coup de main. Odessa was but a mercantile city, and its capture was no feat of arms; a blow must be struck at the power of military Russia, and the public voice demanded the attack of Sevastopol.

The English corps of engineers pronounced in favor of the Marshal's plan. It was furthermore urged that Austria was still in a doubtful attitude, and it would be highly imprudent, by advancing on the Pruth, to place the Allied troops between the Austrian and Russian forces.

The Emperor Nicholas, whose object was to induce the Allied army to embark at once for Sevastopol, had privately assented that Austria should occupy the Principalities, and withdraw his troops hastily, so that the Austro-Turkish forces should seem to keep him in check. The French and English camps were filled with Russian deserters and spies, whose real mission was to spread the report of the ease with which Sevastopol might be attacked from the land side.

We know the result of this fatal step. The armies embarked and have been caught in a trap. It was found impossible to invest Sevastopol and its defences on the land side; that of detached forts, the least formidable in appearance are known to be the most difficult of attack.

The English engineers made their first report that the town could not hold out a week. The French corps de genie having reviewed it, declared it to be impregnable, or if carried by assault it would cost 30,000 men.

Such is the present attitude of affairs. 17,500 men have fallen among the Allied troops since they landed in the Crimea. The town is reported ready for assault, but it is also known that every fort and every street is undermined. All the stores have been transferred to the north side of the harbor, and when the besiegers shall have driven the remnant of the besieged foot by foot to the water's edge, they will plunge into the harbor, and at the same moment the great mine under the whole city and its forts will be sprung, reducing Sevastopol instantaneously to a mass of ruins.

This is the juncture at which it is expected that Menschikoff, with his entire force, will fall upon the Allied army.

CORRESPONDENCE.

FROM BRO. P. H. BOUK.

BRO. MARSH: I take the privilege to write a few lines to you again, in which I desire to say something in reference to Bro. Chase's visit to this place. He commenced meetings on the evening of Nov. 23th, and preached seven discourses. I can say that his visit was not in vain. The brethren, or at least many of them, were strengthened in the great truths of the Gospel. It is true that Bro. Chase differs somewhat from some other ministers in respect to the plan which the Lord has instituted under the present dispensation to save the sinner. However, I am constrained to say that I believe that he has the truth on that subject, as well as many others.—In conclusion, I consider him an able minister of the Word, and I am sorry that he cannot be kept in the field, laboring in word and doctrine continually. My prayer is that a door of utterance may be opened unto him, that the word preached may take effect, and that the Lord may be glorified. Furthermore, brethren, remember Bro. Chase's wants. He cannot fly in the air, neither can he live on the wind. They who preach the Gospel, must live of the Gospel.

I remain, your brother in tribulation, looking for eternal life when Jesus comes, P. H. BOUK. Pelham, C. W., Dec. 12, 1854.

Extracts from Letters.

L. W. PAGE, Sennett, N. Y., writes: I like the proposition of an eastern brother to free the *Expositor* from embarrassment by each subscriber sending one dollar extra, and respond accordingly. If all who are able to do so, pursue this

course, then we shall be relieved from those kind but unpleasant appeals, you are under the necessity of making and the space left to be filled with those truthful doctrines, now advocated in the paper. I earnestly desire that you may be directed in your course by wisdom, and that the paper may live and prosper in doing good.

A Fritz, Breckville, O., writes: I wish I was able to contribute something toward freeing the *Expositor*, but circumstances at present put it out of my power; but for all that, I think one paper a week is few enough for any lover of truth to read, and especially where the Gospel is not preached. I never have heard a Gospel discourse in my life, and all that I know about the Gospel is what I glean from the Bible and the *Expositor*.

C. H. WARD, Ashford, N. Y., writes: About eleven years since, I heard, while in Buffalo, sermons by Bro. Storrs, founded on Matt. xxiv. and Isa. lxxv., and though very much opposed to the doctrine at the time, I received his "six sermons," and compared them with the Bible, by which I was convinced of the truth they contained. And now I rejoice that I have been enabled to see and believe the truths of the Bible. O, what a harmony we find in the Word of God, when we read it aright! Like Paul, I have now no hope but in Christ, at "the resurrection of the just." Now, I can "give a reason of my hope, and tell others what that hope is, and when I expect to receive the "inheritance" promised to the faithful. I am told by preachers, and people that I am in great error, but this does not alarm me, because I have for my faith a "thus saith the Lord," while they believe what their preachers say, instead of searching the Scriptures for themselves. O, thank God for this light!

There are some fifteen brothers and sisters here, who are very anxious that the community shall have the truth presented to them, but "how can they hear without a preacher?" I do think if some of our brethren who are traveling east or west could come here and preach a few sermons in the spirit and power of God, it would have a good effect on the people. The brethren would be exceeding glad of such an opportunity, and though the most of us are poor, yet Christ says, "the poor have the Gospel preached to them."

W. P. TRUESDELL, writes: I wish to say through the *Expositor* to ministering brethren, and others traveling in Canada West, that I should be very happy to have them call on me. I live five miles north-east of Hamilton, on the road to Toronto.

L. H. CHASE, Eagle Harbor, N. Y., writes: I am now at this place, preaching in the Methodist house to large and interested audiences.—Last evening I attended a spirit-rapping debate, and took part in the discussion. I shall preach at that place to-morrow evening, and shall probably labor in this section for some time. I know not how long, but until sufficient time is given for the brethren to make request for my labors, if they want them; if none is made I shall return west again.

A. B. SWIFT, Decatur, Mich., writes: I would to God, that the truths advocated in the *Expositor* were spread throughout the world, and I do wish that some of the servants of God would come this way. I am entirely alone as to the doctrines of the Bible, and am treated with derision and contempt by sectarian churches. May God save them, notwithstanding their ignorance, which often appears to be wilful. God is righteous, and his word will not fail.

HELEN M. NYE, Somerset, N. Y., writes: I have now been a reader of the *Expositor* one year, and am deeply interested in the truths therein taught. The war news, also, is very interesting to me, for it appears plain that the present movement among the nations are, and will be according to prophetic prediction. I have lately been expelled from the Presbyterian church, though they did not appear anxious to part with me, but those sectarian bonds are now broken, and I feel that I am indeed FREE.

EXPOSITOR AND ADVOCATE.

SEARCH THE SCRIPTURES.—JESUS. ROCHESTER, SATURDAY, DEC. 23, 1854.

To Agents and Correspondents.

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

Rules of Discussion.

- As a prominent object of the publication of the Expositor is to obtain and proclaim a correct knowledge of the Scriptures, and as it is open for the free investigation of all Bible doctrines—to avoid misunderstanding in the matter, on the part of those who may feel disposed to write for its pages, we will state the following rules, which we hope and expect they will observe in their communications. 1. None but BIBLE questions can be admitted for discussion. 2. While a proposition or theory on a certain subject of the Bible is in course of discussion, no other theory on the same subject can be admitted. 3. The plain testimony of the Bible and facts will alone be admitted as evidence. 4. The literal principle of interpretation must be observed. 5. Objections against a writer's sentiments must be based on some plain passage of Scripture, fact, or fact. 6. Only two disputants can be heard at the same time or on the same question. 7. Each disputant may speak twice on a point, providing further evidence is presented the second time, or an explanation or correction is necessary. 8. No unkind expressions will be admitted. Let these rules be carefully observed, and that misanderstanding and unpleasantness that sometimes arise between correspondents and the editor, and between themselves—will be avoided, lengthy metaphysical litigations will be shunned, and the investigation of the Bible will be both interesting and profitable, and will result in obtaining a more correct knowledge of the truth.

EXPOSITION OF ROM. II. 1-16.

Has, as shown in the preceding chapter that the Gentile world was "worthy of death" on account of the rejection of God's righteousness, or method of salvation, and for the commission of numerous and deeply corrupt sins, the next object of the apostle was to show that the Jewish nation, for the same causes, was under the same condemnation.

Chap. ii. 1. Therefore, in view of the heinous crimes of which the Gentiles were guilty, and for which the Jew would condemn him for committing.

Thou art inexcusable, O man, whosoever thou art! Even a highly favored Jew.

That judgeth: These Gentiles as "worthy of death," for their rejection of the truth, and numerous high-handed sins.

For wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. Which the Gentiles do, and for which they are justly exposed to the wrath of God.

Verse 2. But we are sure that the judgment of God is according to truth. His word as revealed in the Sacred Scriptures, in strict harmony with which his righteous sentence is pronounced.

Against them which commit such things. As both Jews and Gentiles were guilty of habitually committing.

Verse 3. And thinkest thou this O man, An enlightened and highly favored Jew

That judgeth them which do such things, and doest the same, that thou shalt escape the judgment of God? If so, vain indeed are your expectations, for the rich blessings conferred on you, if abused, instead of securing the Divine favor, will incur his displeasure, and make your punishment the more certain and fearful in its infliction.

Verse 4. Or despisest thou the riches of his goodness? The blessings conferred on the Jewish nation were super-excellent and above price in value, yet that ungrateful nation despised and rejected those heaven-conferred riches.

And forbearance. His bountiful Creator bore with the ingratitude of his chosen people, lavishing upon them new and costly benefits, desiring thereby to win them to his favor, and when these overflowing blessings failed to produce their designed effect, his forbearance instead of failing, increased to

Long-suffering. This most lovely character of the God of love, was strikingly manifested in his dealings with the rebellious Jews, but strange as it

may appear, as God's forbearance increased, their rebellion against him increased also.

Not knowing that the goodness of God leadeth thee to repentance. What blind infatuation! Instead of the excellent gracious dealings of their long-suffering God causing them to repent, (or as the import of the word denotes,) to change their belief and sinful practices, and embrace and obey the truth, their obdurate hearts were more and more hardened by these rich blessings, and thereby, during the long-suffering of God and their abuse of the same, they were treasuring up for themselves the wrath of an avenging God, as the apostle adds in

Verse 5. But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God. He is not slack concerning his promises to the righteous, nor his threatenings to the wicked, but will most faithfully fulfill his word in reference to both. The great and terrible day of the Lord in due time will come, in which the righteousness of God will be clearly revealed, in deciding the destinies of saint and sinner, according to his immutable word.

Verse 6. Who will render to every man according to his deeds. The Jew and the Greek, who sins against the righteousness of God, or the great standard of truth as revealed in the Gospel, from the first to the second Adam, will each have to answer for all and no more than his own transgressions; or be rewarded in strict accordance with their compliance with the requirements of that Gospel.

Verse 7. To them who by patient continuance in well doing. Men under every dispensation have been called upon to act in conformity with this fundamental principle. God said to Cain, "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at thy door." Gen. iv. 7.

And Enoch walked with God, and he was not; for God took him." Gen. v. 24. "Noah prepared an ark"—"Abraham went out"—"Moses chose to suffer affliction with the people of God." Heb. xi. Under the Mosaic dispensation, God speaks to his people thus, "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah. vi. 8. And in the New Testament it is said, "he that doeth righteousness, is righteous, even as he is righteous." 1 John iii. 7.

Hence the principle of doing well or right, has been clearly developed in every age, under every dispensation of God to every people; and in this enlarged view of the subject, we think Paul speaks of "well doing," in the verse under consideration. He makes the reward of "eternal life," to Jew and Gentile, so far as the creature is concerned, depend on his "well doing," or good works, for he adds, and they that

Seek for glory and honor, and immortality, eternal life. The two great motives placed before perishing mortals in all ages, to influence them to do well, or to act in conformity with God's standard of righteousness, or right doing, have been Life and Death. The former will be the exceeding great reward, at the resurrection of the just, of a life of "patient continuance in well doing," while the latter will be the wages of a life spent in sin, as the apostle adds in

Verse 8-10. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honor and peace to every man that worketh good, to the Jew first, and also to the Gentile. Though the Jews as a nation stand first as the objects of God's rich favors, and sore judgments, yet the Gentiles will in their turn fully share in both according to their just deserts.

Verse 11. For there is no respect of persons with God. On this text Dr. Clarke remarks: "The righteous Judge will not act according to any principle of partiality; the character and conduct alone, of the persons, shall weigh with him. He will take no wicked man to glory, let his nation or advantages be what they may; and he will send no righteous man to perdition, though brought up in the very bosom of Gentilitism. And as he will judge in that day according to character and conduct, so his judgment will proceed on the ground of the graces, privileges and blessings, which they had received, approved or abused. And as there is no respect of persons with God in judgment, so there can be none in the previous administration of his saving blessings; he that will be condemned for his unrighteousness, will be condemned on the ground that he had sufficient grace afforded him for the salvation of his soul, and his condemnation will rest on which simple principle that he abused the grace that

was sufficient to save him, by acting in opposition to its dictates and influence." This great and fundamental doctrine of the impartial mercy and justice of God, as has been and will be manifested to Jews and Gentiles, is further argued by the apostle in

Verse 12. For as many as have sinned without law, &c.] They, viz: the Gentiles, who shall be found to have transgressed against the mere light of nature; or rather, that true light that lighteth every man that cometh into the world, John i. 9, shall not come under the same rule with those, the Jews, who have, in addition to this, enjoyed an extraordinary revelation; but they shall be dealt with according to the inferior dispensation under which they lived; while those, the Jews, who have sinned against the law, the positive divine revelation granted to them shall be judged by that law; and punished proportionably to the abuse of such an extraordinary advantage.

Verse 13. For, not the hearers of the law, &c.] It does not follow that because one people are favored with a divine revelation, that therefore they shall be saved; while the others, who have not had that revelation, shall finally perish; this is not God's procedure; where he has given a law, a divine revelation, he requires obedience to that law: and only those who have been doers of that law, who have lived according to the light and privileges granted in that revelation, shall be justified; shall be finally acknowledged to be such as are fit for the kingdom of God.

Verse 14. For, when the Gentiles, which have not the law, &c.] Nor does it follow that the Gentiles who have not had a divine revelation, shall either perish, because they had it not; or their unrighteous conduct pass unpunished, because, not having this revelation, might be considered an excuse for their sins:—

Do by nature the things contained in the law. Do, without this divine revelation, through that light which God imparts to every man, the things contained in the law, act according to justice, mercy, temperance, and truth, the practice of which the revealed law so powerfully enjoins; these are a law unto themselves, they are not accountable to any other law; and are not to be judged by any dispensation different from that under which they live.

Rabbi Tanchum brings in the Supreme Being as saying—When I have decreed any thing against the Gentiles, to whom I have not given laws and statutes, and they know what I have decreed, immediately they repent; but the Israelites do not so. Tanchum, fol. 45, 2.

Verse 15. Which show the work of the law.] In acting according to justice, mercy, temperance, and truth, they show that the object of the law, which was to bring men from injustice, cruelty, intemperance and falsity, is accomplished so far in them; their conscience also bearing witness; that faculty of the soul, where that divine light dwells and works shows them that they are right; and thus they give a comfortable testimony in their own souls, of their own integrity; their thoughts, the meanwhile accusing or else excusing one another; or, rather, their reasonings between one another, accusing or answering for themselves; as if the apostle had said—And this point, that they have a law, and act according to it, is farther proved from their conduct in civil affairs; and from that correct sense which they have of natural justice in their debates, either in their courts of law, or in their treatises on morality. All these are ample proof that God has not left them without light; and that, seeing they have such correct notions of right and wrong, they are accountable to God for their conduct, in reference to these notions and principles. This seems to be the true meaning of this difficult clause. See below:

Verse 16. In that day when God shall judge] And all this shall be further exemplified and proved in the day that God shall judge the secrets of men by Jesus Christ; which judgment shall be according to my Gospel; according to what I am now laying down before you, relative to the impartiality of God, and his righteous procedure in judging them, not according to their opinions or prejudices; not according to revelations which they never possessed; but according to the various advantages or disadvantages of their political, religious, or domestic situation in life.

Much stress has been laid on the word phusei, by nature, in verse 14, as if the apostle designed to intimate that nature, independently of the influence of divine grace, possessed such principles as were sufficient to guide a man to glory. But certainly the term cannot be so understood here. I rather think that the sense given to it in Suicer's Thesaurus, vol. ii. col. 1475, rei ipsa, revera, certainly, truly, is its sense here; for when the Gentiles, which have

not the law, phusei, poies, truly, or in effect, do the things contained in the law, &c. This seems to be its sense in Gal. iv. 8. When ye knew not God, ye did service to them which, certainly are no gods, i. e. are false gods. Suicer quotes Cyril of Alexandria, (sub Anathematismo, iii. in Actis Ephesinis, p. 212,) speaking of the union of the two natures in Christ, he calls this union, phusiken, natural; that is, says he, alethee, true, or real. He adds, that the word should be thus understood in Eph. ii. 3, we were by nature, phusei, children of wrath; and says, phusei, anti tou, alethos. Phusei, is here used for alethos, truly; we were truly, INCONTESTABLY, the children of wrath, even as others. That is, like the rest of mankind, we have all sinned, and come short of the glory of God; and consequently are exposed to punishment. Some think that this text refers to the natural corruption of man; but although it is true that man comes into the world corrupt, and that all men, since the fall, are very far gone from original righteousness, yet it is not clear that the text in Eph. ii. 3, speaks of any other thing than the effects of this degeneracy. See the note there.

I prefer this sense, in the passage in question, to that which says the light of nature, or natural instinct, is here meant; for I know of no light in nature that is not kindled there by the grace of God. But I have no objection to this sense, "When the Gentiles, which have not the law, do, by the influence of God upon their hearts, the things contained in the law, they are a law unto themselves; that light and influence serving instead of a divine revelation." That the Gentiles did really do the things contained in the law, in reference to what is termed natural justice, and made the wisest distinctions relative to the great principles of the doctrine of civil rights and wrongs; every man conversant with their writings will admit. And, in reference to this, the word phusei may be legitimately understood thus, they incontestably did the things contained in the law, &c.

The passage in verse 15, their thoughts, accusing or excusing one another, certainly does not refer to any extortulations or operations of conscience; for this is referred to in the preceding clause. The words accusing, kategorouton, and excusing, apologumenon, answering, or defending, one another; among themselves; are all forensic, or law terms; and refer to the mode of conducting suits of law in courts of justice, where one is plaintiff, who produces his accusation; another is defendant, who rebuts the charge, and defends himself; and then the business is argued before the judges. This process shows that they have a law of their own; and that to this law it belongs to adjust differences, to right those who have suffered wrong, and to punish the guilty.

As to the phrase, written in their hearts, it is here opposed to the Jewish laws, which were written on tables of stone. The Jews drew the maxims by which their conduct was regulated from a divine revelation; the Gentiles theirs, from what God, in the course of his providence and gracious influence, had shown them to be right, useful and necessary. And with them this law was well-known and affectionately regarded; for this is one meaning of the phrase, written in the heart. It was from this true light, enlightening the Gentiles, that they had so many wise and wholesome laws; laws which had been among them from time immemorial, and of which they did not know the origin. Thus Sophocles, in the noble speech which he puts in the mouth of Antigone—

'Not now, nor yesterday, but evermore The laws have lived; nor know we whence they came.' Antig. verse 463-4.

These are the laws which the Spirit of God wrote originally on their hearts, and which, in different forms, they had committed to writing.—Clarke.

We have thus availed ourselves of the labors of Dr. Clarke, who copied largely from Dr. Taylor, because the views presented on this important portion of the chapter, as we conceive, are so in harmony with the truth, that with some slight exceptions we adopt them as our own. Instead, however, of attributing the light which the Gentiles had to the direct influence of the Spirit, or independently to the Book of nature, we think it was communicated to them through the medium of God's revelation made to his chosen people. So far as the Gentiles received and walked in that light, they were accepted of God. The same impartial and righteous principle holds good under the Gospel dispensation. If Jew or Gentile, by "patient continuance in well doing, seeks for glory, and honor, and immortality," according to the light they have, we doubt not, that an impartial and just God will reward them with "eternal life." Where much is given, much is required, and vice versa. Let these benevolent principles, clearly advocated by the apostle, influence

our faith, and our views will be far more exalted relative to the character of our wise and ever-gracious Creator, than to suppose that every soul will be lost, however upright he may have been, and who by the power of uncaused and uncontrolled circumstances, has been deprived of the full knowledge of the precepts and ordinances of the Gospel.

(To be Continued.)

[We extract the following from a letter written by an American gentleman at St. Petersburg to Professor Morse, of Poughkeepsie, N. Y., and recently received by him. It will be seen that the writer coincides in his opinions of the war with others who have written from the same place, some of whose letters we have published. S.]

"The gold on the domes of the church [St. Isaac's] amounts to fifteen bushels of solid metal, of millions of value. When completed, I am told that this church will have cost six hundred millions of dollars! I thought that I had seen the greatest wonders of Europe, but in comparison, I had really seen nothing. In some of the churches, the railings around the altar are of silver and gold, and gold is seen everywhere.

As to soldiers, there are thousands upon thousands. By spring there will be 1,500,000 ready for service. The war, as far as Russia is concerned, will never end, until Russia succeeds. The people are warm for the Emperor, and he will never give up. He has no trouble in procuring soldiers—indeed, he has to select from thousands that offer.—More offer their services than he at present needs, and he can easily add another million if necessary. The Church feels a deep interest in this war, and with the people it is a war of religion. The feeling of religion is at the bottom of it. I am sure of these facts. All the gold from their interior, and every dollar owned by the people, will be sacrificed ere they give up. Such is their enthusiasm. These you may be sure are facts."

We hope the friends who wish to avail themselves of the labors of Bro. L. H. Chase, will communicate with him on the subject at Eagle Harbor, Orleans co., N. Y., where he is at present stopping. See his notice among our extracts from letters. He is well qualified to do much good in proclaiming the Gospel. Give him a call, not forgetting to remunerate him for his services in a cheerful and christian manner.

A. A. Babcock has sent us \$9.00 to aid in re-publishing the work entitled, "Interpretation of Old Testament Prophecies Quoted in the New."—As it is uncertain whether we shall re-print the book, we do not wish any money to be sent at present for that purpose; all we call for now is pledges to be paid when the book shall be issued from the press, if sufficient encouragement is offered to induce us to re-print it. We hope a sufficient amount will be subscribed soon to warrant the commencement of its publication. Bro. B. can let his money remain where it is until we know whether we shall re-publish it or not, or he can call for it when he wishes.

We have commenced sending bills of account to all our subscribers who are owing \$1.00 or more for the Expositor. We hope their sense of justice, especially at this time of our embarrassment, will prompt them to respond to these bills according to their demands.

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We hope the Examiner will receive a liberal patronage in the good work of publishing the truth.

PRE-EXISTENCE OF JESUS CHRIST.

Bro. MARSH: You ask me why I thus address you if I consider you as not receiving the divine testimony on this subject, which I have quoted. I answer, for the same reason that I so address another person who does not receive the divine testimony concerning baptism, i. e., because he does not reject it willfully, and because he gives evidence that he loves the Lord Jesus Christ in sincerity. Do you not believe, and say, that some christians do not receive the divine testimony relative to water baptism? Do you not, in your writings, represent christians as not receiving the divine testimony on other subjects, in consequence of their minds being biased by human traditions?

I implore you to receive the testimony of "the faithful Witness;" "I came down from heaven,"—John vi. 38, because I firmly believe that any and every person rejects this testimony who believes that he had no real existence previous to his being in the womb of the virgin. I do so, also, because I consider such views of the Son of God not only dishonorable to Him, but as nullifying the "one offering;" "for the sins of the world," by virtue of which God can "be just, and the justifier of him which believeth in Jesus." I consider, with Mr. Dobney, this to be "the grand central truth of christianity."

If my brother as firmly believes that the words, "I am the living bread which came down from heaven," and the other passages he has quoted, as clearly prove that the Son of God did not personally come down from heaven, as I believe the words, "I came down from heaven," and the other passages which I have quoted, prove that he did personally come down from heaven—and if he does attach the importance to his belief which I do to mine, I will consider it a matter of kindness on his part to implore me to receive the testimonies he has adduced. Far be it that I should cherish any "personal feeling," but that of love.

After quoting various passages to prove the great fact that our divine Redeemer was "the first born of every creature," and, as such, existed long before his appearance on earth, I used the word "pre-existence." In reference to the passages quoted, you affirm that "not one of those directly or indirectly says one word about the pre-existence of Jesus Christ," &c. Pre-existence, you will admit, means existing before. Our Lord said to the Jews, "Your father Abraham rejoiced to see my day and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?" Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am." John viii. 56-58. Now, brother, I ask, is there "not (here) one word," "directly or indirectly," "about" our Savior existing before Abraham? "I came down from heaven." Is there nothing here "directly or indirectly" about his existing before he existed on earth?

What care I about the mere words "pre-existence" or "incarnation"? Leave me the glorious fact, the passages I have quoted reveal to a lost world, and do what you please with these terms, adopted to avoid circumlocution. Leave us the glorious revealed fact that my Savior, so far from being a mere pre-fact man, was "The Son of God," who was "his FIRST BEGOTTEN"—Heb. i. 6—who "was in the beginning with God." John i. 1-14, having glory with him "before the world was." John xvii. 5, "without (whom) was not anything made that was made." John i. 3. Leave us this "GRAT HIGH PRIEST" whose "one offering hath perfected forever them that are sanctified;" Heb. x. 14, that we may draw near our Father with holy and humble confidence in the true new and living way.

Suppose, brother, that you should quote numerous passages of Scripture which clearly teach the unconsciousness of the intermediate state, such as "in that very day (of death) his thoughts perish," &c., what would you say of an opponent who should

affirm that "not one of them directly or indirectly says one word about 'the unconsciousness of the dead.'" The doctrine "of the unconsciousness of the dead" is not even named in the Bible.

Is it fair, brother, to intimate that I have offered for your faith "the doctrines and creeds of men," because, after offering numerous passages of the "unadulterated words of truth," I used the word "pre-existence"? If it is, are you not in the same condemnation? Have you not given us (by a full endorsement), your faith in the following unscriptural terms? "His coming into the world was after the manner of other men." Is this more scriptural than the term "pre-existence"? I consider it one of the "doctrines of men," and meet it with the sword of the Spirit, which is the word of God, and remark, that "if these declarations do not prove the pre-existence of Jesus Christ, in vain do we attempt to prove anything from the Bible." Of course I did not suppose that this expression contained any argument; it was simply an expression of my confidence in reference to the correctness of my views of these passages. I know that you can follow the example if you please. Have you confidence enough to say of the passages you have quoted, not, "If these declarations do prove the pre-existence of Jesus Christ" (which I neither pretend or believe) we may prove anything from the Bible"; but have you confidence to say, if these declarations do not prove that Jesus Christ did not really exist before he was in the womb of the virgin, in vain do we attempt to prove any thing from the Bible?"

(To be Continued.)

REPLY TO BRO. GREW.

Bro. GREW: We duly appreciate your pious intentions in beseeching and imploring us to receive what you really think to be the "Divine testimony," but which you so sincerely believe to be nothing more than your honest opinion about that testimony—but we beg leave to assure you that such sympathetic appeals, with well-informed Bible students, weigh nothing in the scale of truth. We doubt not that you sincerely think that certain supposed or real sentiments of ours, are "dishonorable" and "nullifying" to the truth, and we as honestly think the same of certain views of yours.—And what does all this ardent and kind expression of human feeling amount to? nothing in the score of determining what is truth. This we presume you very well know from long experience in your successful and commendable controversy with Trinitarians. They have not only thought that your views of the Unity of God and the Sonship of Christ, were dishonorable and nullifying to the truth, but extremely damnable in their tendency, and if by piously and fervently beseeching and imploring you, could have accomplished their good intentions, doubtless long before this time, you would have been a conscientious believer and a faithful advocate of their heathen dogmas relative to the being of the adorable God, and his beloved Son. But truth and sound reason, and not entreaty, have influenced you, therefore you have not yielded to their exhortations; and we hope to be able to imitate your worthy example in this respect, though our good Bro. Grew may feel it to be his duty to beseech and implore us to do otherwise. But to the question,

THE PRE-EXISTENCE OF CHRIST.

In reference to which we remark, it being, as we conceive, unscriptural in both name and fact, we do not, therefore, entertain it as a Bible question; but as Bro. Grew and some other worthy Christians think differently relative to the fact, we consent to examine it in the light of the Bible. And

1. The name of this doctrine is not found in the Bible; therefore it is not a doctrine of that Book. God has not left the doctrines of salvation to be named by uninspired men, but has furnished their names himself. We need not multiply words on this point. This incontrovertible fact alone annihilates forever the doctrine of the pre-existence of Christ.

Suppose we do give an unscriptural name to the doctrine of the Sleep of the Dead, as Bro. Grew intimates, does it necessarily follow that the doctrine of the pre-existence is true? Certainly not; for our being right or wrong does not effect the truth or falsity of any doctrine. But there is no analogy between the doctrine of the pre-existence and the unconscious state of the dead, as Bro. Grew supposes. If we held to the pre-existence of man's unconsciousness, or that he is unconscious or dead, before he actually dies, then it would be in point for Bro. Grew to refer to it, but now it is not. It is just as consistent to talk of the unconscious state of the dead, as the conscious state of the living; both are self-evident facts. And it is equally absurd to talk about the pre-existence of the living,

or that a living man existed before he lived, as to talk of the pre-existence of the dead, or that a dead being is actually dead before he dies!

2. Pre-existence, implies an impossibility, therefore it is an absurdity. It signifies that Christ actually existed before he really did exist! which in itself involves a contradiction, and therefore cannot be true.

3. The doctrine of the pre-existence is not sustained by the least particle of direct or positive testimony of the Bible. This important fact alone is sufficient to show that the doctrine is not true; if it was, like other plain Bible doctrines, it would be sustained by plain testimony of that book. Faith comes by hearing the word of the Lord. That word does not directly teach the doctrine of the pre-existence, therefore it is not an item of Christian faith.

4. As the doctrine of the pre-existence is without a name in the Bible, and is not sustained by any direct testimony of that book, the conclusion is, that it has nothing better than inferential evidence for its support. This important fact stamps the whole mystical theory of the pre-existence with suspicion, and if we shall be able to show that the inferences on which it alone rests, are unlawfully drawn from the Word of the Lord, the whole foundation of the fanciful fabric will vanish before the light of truth.

Before proceeding any further, and that the nature of the case may be distinctly impressed on every mind, we repeat that we have undertaken to show the absurdity of a doctrine which is without a name in the Bible! The human name by which it is called, involves a palpable contradiction—which has not an iota of plain or positive Bible evidence to sustain it!—And has nothing better for its support than unlawful inferences!

We will also state that Bro. Grew reminds us of a "prospecting" Californian. He explores the country in its length and breadth, discovers many rich mines, gathers a little gold from the surface of the same, makes an improper use of much of that which he obtains, and leaves his partner to perform the hard labor of working the mines, and to counteract, by his hard earnings, the evils caused by the wrong use of the gold of his rambling companion. Bro. Grew surveys the pages of Divine truth with a glance, quotes many passages of Scripture from various parts of the same, and without pausing to give their true import, applies them all to the support of a doctrine which he does not teach, and leaves his opponent to perform the task of taking up in detail those passages and giving their true meaning. The latter is our work, in replying to Bro. Grew. Hence he will be patient while we shall be endeavoring to bring out the rich treasures from the storehouse of truth, to which he has alluded. The first text referred to by Bro. Grew, that claims our attention, is the following:

"Your father Abraham rejoiced to see my day; and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?" Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I am." John viii. 56-58.

Bro. Grew thinks this testimony proves that Christ existed "before Abraham," but he only infers it; for the passage says no such thing, neither do we think the inference is lawful; if it is, then by the same passage we may lawfully infer that the Day of Christ pre-existed, and was actually seen by Abraham! for the text as positively says that Abraham saw that day, as it does that Christ was before Abraham. Were we disposed to argue the pre-existence of the Day of Christ from this passage, we could proceed thus. The actual glorious day of Christ is in the future, yet, Abraham really saw it, therefore that day in fact pre-existed, or had an existence before it will exist in the future. No sounder than this un-sound reasoning can be adduced from this passage to prove the pre-existence of Christ. The conclusion we think is just, that if Abraham did not in fact see the day of Christ, he did not in fact exist then. We also think that it is lawful to conclude that in the same sense in which Christ existed before Abraham, he saw the day of Christ; and that sense, we aver, was, in the purpose of God; in that wise, eternal and all-glorious purpose, with a prophetic eye, Abraham saw and rejoiced in the day of Christ, and in the same unchangeable purpose, Christ ever has been and ever will be before, not only Abraham but Moses, angels, and all the beings of the universe, excepting the uncreated God, his heavenly Father.

If this text proves the pre-existence of Christ, then the following passage proves the pre-existence of the Apostles. "According as he hath chosen us in him before the foundation of the world." Eph. i. 4. It might be argued that as the apostles were

thus chosen before the foundation of the world, they must have existed then, or pre-existed. The truth of the case is, instead of the apostles' being thus chosen in fact, they were chosen in the purpose of God. The same is true of Christ being before Abraham.

If the passage under consideration proves the pre-existence of Christ, the following one proves the pre-existence of his death. "The Lamb slain from the foundation of the world." Rev. xiii. 8.

The argument might run thus: As the Lamb was slain from the foundation of the world, his actual death must have occurred then, therefore his death was pre-existent! But this sense is inadmissible, and doubtless the true meaning is, that the Lamb was thus slain in the purpose of God; his death was not a contingent, or an expedient, as Bro. G. seems to hold, to which God resorted, [in a disappointment caused by the breaking of his law by Adam.] in order to make him just in saving sinners! but it was according to his wise and immutable purpose that Christ died; for he "verily was foreordained before the foundation of the world, but was manifested in these last times." 1 Pet. i. 20. This passage explains the whole matter; the birth, the death, the mediation, the second advent and the glorious reign of Christ, were all foreordained before the foundation of the world; they existed in the counsel of God before Abraham, and in due time will all have existed or will exist in fact.

Is it still urged that the text under examination proves the pre-existence of Christ? we reply that this cannot be, not only on account of the considerations already offered, but because the true sense of the whole passage will not justify this conclusion. Christ was vindicating his claims to the Messiahship against the objections of the envying Jews, to whom he uniformly delivered his discourses more or less in parables, for "he spake not unto them without a parable." Hence the passage under consideration must in part be viewed in this light and thus interpreted.

In verse 51, Christ said unto the Jews, "If a man keep my sayings he shall never see death," meaning, doubtless, eternal death, the opposite of temporal life. But the objecting Jews supposed temporal death was meant, from which they could not believe they would escape by keeping the sayings of Christ, for the best of men had thus died who had believed in Abraham and the prophets. Hence the Jews replied to our Lord, "Abraham is dead, and the prophets: and thou sayest, if a man keep my sayings, he shall never taste death. Art thou greater than our father Abraham, which is dead? and the prophets are dead; who makest thou thyself?" The question was not, Did you exist before Abraham, but, art thou greater? than he? To which Christ replied, "Your father Abraham rejoiced to see my day, and he saw it and was glad." He does not even intimate that he existed before Abraham, in this answer, but to the reverse, clearly showing that Abraham existed first, and with a prophetic eye beheld in the distant future the day of Christ, and by rejoicing in its promised glory, acknowledged the superiority and greatness of Christ above himself. The strong point we think in the answer is this, Abraham by faith saw, acknowledged and rejoiced in the greatness of Christ as King of Zion, and therefore if the Jews would be true children of Abraham, they must do the same. But this answer of our Lord, was so worded as to afford an occasion to the envying Jews to pervert the real sentiment of Christ's answer, if in their malice they desired to do so. This they did, and therefore made the following reply: "Thou art not yet fifty years old, and hast thou seen Abraham?" Jesus did not say that he had or had not, but in harmony with his previous admission that he was greater than Abraham, "Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I am." Or, as we understand the answer, I am before Abraham, not in being, but in greatness, &c., which sense is justified by the Greek emi, from which I am is translated; one definition of which, as given by Greenfield, is, "nature, quality, rank, situation, &c., of the person or thing." Thus we fully believe our adorable Lord is before Abraham, and all other things but God his Father.

THE WAR.

[A London correspondent of the New York Herald for Dec. 17, speaking of the Russian war, says:] "Never since the days of European strife, when Waterloo's ensanguined plains were red with British gore, has such a sensation been produced in London as by the weary details of the battle of Inkerman. The British army has been such a playing thing, such a galaxy of frogs and tassels, such a rallying point and quintessence of men who lived for

the hour, that not even the declaration of war, the voyage to Varna, and the deadly perils of pestilence, protracted the gay world in which it moved to hear of bona fide bloodshed. Alma first roused it from its fool's paradise; Balaklava opened out a painful reality: but Inkerman has torn every vestige, every rag of the veil that filmed its eyes, and revealed to those who for forty years had slept the sleep of peace, that war, with all its bestial savagery—all its butcher spirit and devilish will was wringing its gory hands over the civilized world. Old familiar faces that never were seen without a smile—hard features that looked too dry for a tear—gentle hearts on whom the breath of adversity had never blown, are all now alike bedewed with tears of saddest sorrow. Every house is as though there were in it one dead, and even those on whom the thunder-bolt has not yet fallen are in hourly expectation of sharing the misery so largely spread around them. Indeed there is now no mistake about either the reality of the horrors of this war. In the club at this moment are two officers who took part in the battle of Inkerman—men whose tempers are superior to all exaggeration—and who give such accounts of the manner in which the Russians treat the wounded that the blood runs cold to heart of it.—The fiendish spirit of the enraged tiger seems to be let loose, and the stricken soldier no sooner falls before his ruthless foe than he is pinned to the earth with a forest of bayonets; his brains are dashed out, his body stripped, and indignities which the savage would have spared are heaped upon it.—At Inkerman the Russians never fled, but retired from the field slowly, angrily and fiercely; again and again they faced about and charged up the hill against the English and French, and when mowed down by hundreds, only retired to turn again on their assailants. Good God! what will be the result of a prolonged fight with such a people!—a people who think death a holy sacrifice, and believe their Emperor's command the voice of Jehovah arraying them for the battle?

Whatever, however, may be the degree of solitude which agitates afflicted and anxious minds at the present juncture, the effect on England generally is of the most marvellous character. The greater the quantity of narrative poured out, the more spontaneous and abundant seems the supply. England is like a vast encampment, and the land rings from end to end with the sound of trumpet, fife and drum. I have just come up from the eastern agricultural counties, and the enthusiasm of all classes beggars description. Rifle clubs are everywhere instituted, and men who have all their days handled nothing but the spade or pick, the scythe, the hook or flail, now hit the ball's eye with the precision of an Indian. Every crippled old pensioner is hunted up and made to put his best leg foremost, that so he may teach the young military leg, not to shoot, but to march in good order.

The agricultural clergy blow war from their pulpit—the corn market at the county town, trumpets war all day—the members for the county make speeches, and war is the theme—the public houses below out war from morn until night—the magistrates preach war from the judicial bench—the Lord Lieutenant and custos rotulorum of the county give glorious feasts and waver aloft the standard of war; the fair hands of his Countess bestows its colors on the young militia, and bids them carry them to the war and defend them with their heart's best blood—in short, old England, with its quiet nooks, its garden culture, its cottage neatness, its domestic affections, its ordinary peaceful, tranquil, torpid habits, is crying out from end to end, war! war! war to the knife's edge!

While writing, a general and colonel just from Inkerman, sent for me. They are both grievously wounded, and the account they give of Russian brutality is truly awful. "I saw," said one of them, "Brigadier General Seymour hit." His wound was not severe, though it struck him down. I was speaking to him, when the rush of battle obliged me to quit him, as I hoped, only for a few minutes; but when I afterwards caught sight of his mangled body, no words can express the horror and indignation that filled my soul. His brains were battered out, his body was pierced with bayonets from head to foot, and it was only with difficulty that his lineaments were recognized." Speaking of the engagement generally, he said: "I have already read the accounts forwarded by newspaper correspondents—I have had, seen the enumeration of the Russian slain, but, on my conscience, I believe no description, no enumeration has at all reached the mark. I was in every battle of the Peninsula—I have seen horrors enough for any one man's life—but

never, never did I witness anything approaching to the carnage, the fury, the fiendish devilry of that drizzling morning of the 5th. I saw whole ranks battle with their musket stocks as men who played at quarter staff—I saw them hang on each other like gnashing bulldogs, and roll on the ground over and over again, stabbing, tearing, cutting and mangling like men who had lost every characteristic of humanity, and acquired more than tiger ferocity."

I inquired what hope there was of Sevastopol. The answer was, that no one doubted its capture, but that all doubted the possibility of holding it—that it was completely commanded by the northern forts, which could not be taken, and that the idea of wintering an army there, of making them comfortable with iron houses, &c., was absurd and impossible. The hardships the men and officers, he said, had endured, have never yet been described; they sleep by fifties, huddled together like pigs, for the sake of warmth; that for weeks together neither he nor any other officer had changed their clothes, and the whole campaign, so far, outdid in severity, danger and ferocity, anything he had ever heard or read of. I cannot give you names, but you may rely upon this coming from a source second to none in means of accurate information.

The truth is, the state of Europe calls loudly for a master hand. The Czar is evidently prying heaven and earth to get up a sufficient pry with Austria to prevent her breaking her present very useful relations with him; and there never was a time when Lord Palmerston's consummate experience was so greatly needed. Spain too is a source of considerable anxiety. As to Turkey, the conduct of the Ottomans at Balaklava, and their perfect impartiality at Inkerman in stripping the bodies of friend and foe, have so completely sunk the heroes of Silistria in public estimation, that the prophecy of the Quakers who went on a mission of peace to the Emperor of Russia, and who asserted on their return that though the war could doubtless be prevented, the cause of it would soon be forgotten, seems likely to be more speedily accomplished than was thought of. We all look to the war becoming almost entirely a German question."

Bro. George A. Brigham, of North Plains, Mich., wishes to inform his friends that he has located for the winter at Calhoun, Harrison county, Iowa, and wishes to be addressed accordingly.

FOREIGN NEWS.

AFTER THE BATTLE OF INKERMAN.

[Correspondence of the London Herald.]

On the evening of the battle I went over the field. I think I have said over and over again that it was a sight which could never be described. A considerable number, some 800 to 1,000 Russians killed and wounded were lying among our tents, and here also were many, too many, corpses of Zouaves and French infantry of the line. All our wounded have been removed, and the wounded of the enemy have been gathered in. The kindness and attention of our fellows to their helpless enemies was beyond all praise. They brought them water, got knapsacks to put under their heads, and borrowed blankets with which to cover them from the raw night air; here and there small groups of them stood absorbed in pity round some prostrate foe to whom their kindness came too late, and who, shot either through the head or lungs, gasped out his existence in painful sobs, or terminated it in a horrible convulsion which made your blood curdle to hear. A little above the line of tents was the brow of the hill overlooking Inkerman Lights. Here was the spot where the allied artillery engaged that of the enemy after the reined, and here the sight was sickening indeed. There is nothing so awful as the spectacle of the bodies of those who have been struck down by round shot or shell. One poor fellow of the 95th had been struck by two 24 pounders in the head and body. A shell afterwards burst on him and tore him to pieces, and it was only by

the fragments of cloth with the regimental buttons adhering, that you could tell that the rough bloody mass which lay in the road had ever been a human being. But it is useless to dwell on these sickening details; suffice to say that here, among the carcasses of some two hundred killed and wounded horses, lay the bodies of our brave English and French artillerymen, all more or less frightfully mutilated. Some had their heads taken off at the neck as with an ax; others their legs gone from the hips; others their arms, and others again who were hit in the chest or stomach, were literally as smashed as if they had been crushed in a machine. But it was not alone the allies who lay here; on the contrary, there were five Russian corpses for one of theirs, but the latter were all killed by musketry before the artillery came up. On this spot the Russians kept dropping shells the whole night, but their vindictive efforts were in vain; all who lay in reach of the missiles had suffered the last which they were to endure on earth. Passing up the road to Sevastopol between heaps of Russian dead, you come to where the Guards had been compelled to retire from the defence of the wall above Inkerman Valley. Here our dead were nearly as numerous as the enemy's. Across the path, side by side, lay five Guardsmen, who were all killed by one round shot, as they advanced to charge the enemy. They lay on their faces in the same attitude, with their muskets tightly grasped in both hands, and all had the same grim, painful frown upon their features, like men who were struck down in the act of closing with their foes. Beyond this the Russian guardsmen and line regiments lay thick as leaves, intermixed with dead and wounded horses. The latter, with fractured limbs, were now and then rising, and after staggering a few steps rolling over among the corpses, short g and plunging fearfully. Up to the right of the wall was the way to the two gun battery. The path lay through thick brushwood, but the path was slippery with blood, and the brushwood was broken down and encumbered with the dead. The scene from the battery was awful—awful beyond description.—I stood upon its parapet at about nine at night, and felt my heart sink as I gazed upon the scene of carnage around. The moon was at its full, and showed every object as if by the light of day. Facing me was the Valley of Inkerman, with the Tebermaya like a band of silver flowing gracefully between the hills, which, for varied and picturesque beauty, might vie with any part of the world. Yet I shall never recall the memory of Inkerman Valley with any but feelings of loathing and horror; for round the spot from which I surveyed the scene lay upwards of 5000 bodies. Many badly wounded also lay there; and their low, dull moans of mortal agony struck with terrible distinctness upon the ear; or, worse still, the hoarse guttural cry and vehement struggles of those who were convulsed before they passed away. Round the hill small groups of men with hospital stretchers were searching out for those who had survived; and others again, with lanterns, busily turning over the dead, looking for the bodies of officers who were known to be killed, but who had not been found. Here also were English women, whose husbands had not returned, hurrying about with loud lamentations, turning the faces of our dead to the moonlight, and eagerly seeking for what they feared to find. These latter were far more to be pitied than the inanimate forms of those who lay slaughtered round. The ambulances, as fast as they came up, received their load of sufferers, and even blankets were employed to convey the wounded to the rear. Outside the battery, the Russians lay two and three deep. Inside the battery was literally full with bodies of Russian Guardsmen, 55th and 20th. The fine tall forms of our poor fellows could be distinguished at a glance, though the grey coats stained with blood rendered them alike externally. They lay as they fell, in heaps; sometimes our men over three or four Russians, and sometimes a Russian over three or four of ours. Some had passed away with a smile on their faces, and seemed as if asleep; others were horribly contorted, and

with distended eyes and swollen features, appeared to have died in agony, but defying to the last. Some lay as if prepared for burial, and as though hands of relatives had arranged their mangled limbs, while others again were in almost startling positions, half standing or kneeling, clutching their weapons or drawing a cartridge. Many lay with both their hands extended towards the sky, as if to avert a blow or utter a prayer, while others had a malignant scowl of despairing. The moonlight imparted an aspect of unnatural paleness to their forms, and as the cold damp wind swept round the hills and waved the boughs above their upturned faces, the shadows gave a horrible appearance of vitality; and it seemed as if the dead were laughing, and about to rise. This was not the case on one spot, but all over the bloody field.

The Russian soldiers, I have already remarked, were infinitely inferior in appearance to those we saw at Alma. In all that relates to discipline and courage our late antagonists were far superior. They were all clean, but ragged in the extreme. None had knapsacks, but merely a little canvas bag of that disgusting nauseous-looking stuff they call their bread. No other provisions were found on any. The knapsacks, I presume, were left behind, in order that they might scale the heights on our right with greater facility. Every man wore strong well-made Wellington boots, of a stout but rough-looking brown leather. On none that I have heard of were found either money or books. On many were miniatures of women and locks of hair.—They appear to have been veteran troops, as a large number bore the scars of previous wounds. The dead officers, as at Alma, were with difficulty to be distinguished from the men. Their officers behaved well.

Two hundred and eighty prisoners, not wounded, or only merely grazed, fell into our hands. One among them is now about the largest and most powerful man in the camp of the allies.—He stands nearly six feet six inches, and is broad in proportion. He surrendered when pursued without attempting resistance. Our allies appear to have been taken completely by surprise in the sortie made by the enemy upon their trenches. The Russians had got possession of Nos. 1 and 3 batteries, and spiked the guns before the French were in a condition to oppose them. They were then attacked, and after an obstinate defense, driven off with much slaughter. The French followed up the victory up to the walls of the town, but having no reserve, and not knowing the result of the attack on our lines, they retired again.

MILITARY UKASE OF THE CZAR.

This ukase is dated Gatchina, Oct. 23, (Nov. 6,) and is addressed to the Privy Councillor Count Perovsky. It is as follows:

Count Leo Alexjevitch! In the face of the imminent danger which threatens our beloved fatherland from the attacks of our enemies, our heart finds consolation in the zealous endeavors of every class of our subjects, to contribute to the defence of the country.

For this sacred purpose we have permitted the crown peasants, at the express wish of our imperial family, to form themselves into a regiment of sharpshooters as long as the war lasts. The orthodox population of Russia has from time immemorial ever distinguished itself for its attachment to the true belief, its devotion to the Czar, and its patriotic defence of the empire. In calling on the crown peasants through you to enroll themselves for the sacred defence of the country from the unjustifiable attacks of our common enemies, we give them an opportunity of sustaining untarnished—like our other brave troops—the reputation of our arms and the courage of Russian soldiers.

In empowering you to execute this measure and to organize the regiment, we are sure of its being done in an effective manner, and remain your favorably inclined NICHOLAS.

AUSTRIA STOPPING THE WAY TO Bessarabia.

The Berlin National Zeitung, in an article on the advance of the Turkish army to Bessarabia

—a question which it believes is solved at last—says:

The settlement of this question appears to have given rise to long and complicated negotiations. The plan of the Crimea expedition could not be carried out before the position on the Danube was secured. It is known that Austria who had engaged to bring about the evacuation of the Principalities, so directed her military and diplomatic demonstrations that the Russian army was not required to hurry in its retreat. The result was that the expedition against Sevastopol could not depart until an extremely advanced period of the season, and was then subjected to all the disadvantages and the hazards resulting therefrom.

The success of the operation depended manifestly, and in a great measure, upon the Turkish army, (which was at that time better fitted for war, and inspired with confidence by recent successes), making a diversion on Bessarabia, and thereby preventing the sending to the Crimea of any considerable re-enforcements. The allied commanders trusted to this as a certainty, and Omer Pasha entered into decided engagements in this sense. The Paris Monteur announced several weeks past that he would commence operations forthwith, and that orders had already been issued from Vienna to the Austrian commander not to throw impediments in his way. Nevertheless, the Turkish troops remained spell-bound in their cantonments. Whilst the whole of Dannenberg's infantry corps, with other re-enforcements, had been sent from the Pruth, and had reached Sevastopol, the Turkish troops did not attempt the most insignificant movement.

While Austria expressly accorded her moral support to the Crimea expedition by divers acknowledgements, and openly expressed her sympathy for the success of the allied arms, her inter-nuncio at Constantinople, and her generals in the Principalities, spared no efforts, and that notoriously, to counteract the excitement produced in the councils and camp of the Turks by these successes, and to envelop the Turkish forces with the trammels of a most deplorable inactivity.

After Russia had succeeded in concentrating in the Crimea a force far superior to that of the allies, and after the roads in the Principalities had, in consequence of autumnal rains, &c., become so bad that they entailed double difficulties and loss of time to the movement of the Turkish forces, Austria at length threw open the barriers which it interposed between the troops of the lawful sovereign and provinces to which Austria was a stranger.

England and France conduct themselves towards Austria with such exceptional consideration that a dark veil still hangs over the no doubt thorny negotiations that have led to this solution.

When the heroic efforts which are being made by other great European nations, to give material and moral validity to acts during this mighty crisis, are considered, and when all that is dear to them is at stake, it is difficult to see what deceptions may not be in store for others through these fluctuating inactions and room-trakings.

MATRIMONY.

Some men think themselves very clever in tantalising their wives—some, unpossessed of feeling themselves, may not understand how a vile word or stupid act can vex a keener soul; but it is meet they know and remember this—there is no greater crime than to take a woman from her father's hearth, where she stood in blooming independence, to load her with the cares of a family, and then to trample on her hopes by proving that he is no better than those for whom she never cared or sighed—that he is no worthier than those who were forgotten in her dreams, and passed unheeded as she clung with fondness to his arm. Children of disappointment, why do woman consider their lovers the choicest among the sons of men?

Moss will grow upon grave stones, the ivy will cling to the mouldering pile: the mis-

deletoe springs from the dying branch; and God be praised, something green, something fair to the sight, and grateful to the heart, will yet twine around and grow out of the seams and cracks of the desolate temple of the human heart.

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.

C. F. Sweet.

Cardonade City, as Bro. Maxwell may appoint, on the 22nd, and through the year. January, 2, 1855—Clifford Corners. South Creek, Bradford county. If any brother shall feel it duty to aid me in my labors, it will come very acceptable, at this time, as my receipts have been very small for a while past. But the Lord is good, and I do not complain. c. f. s.

BUSINESS ITEMS.

E Miller.—We regret that so many mistakes were made in the last bills we sent out. Bro. Sheldon being very kindly offered to assist, but he being unwell to the business should have acknowledged credit up to No 560, instead of 508. All mistakes are corrected with the greatest pleasure on our part. If we have been notified heretofore respecting this case, it must have escaped notice of our clerk. We hope this will prove satisfactory to Bro. T., and others who may have received bills of account. L Boughton.—Is credited to No. 595, and Cephas Boughton to No. 572.

RECEIPTS.—H W Hudson 549, M Crawford 589, S Scovill 620, A B Swift 561, J West 572, J Curran 596, C Boughton 595, L W Page 600, H M Nye 619, W H Burtch 512, C Hope 586, C Miner 594, E Briggs 597—\$1,400 each. A W Bellamy 619, W Warren 610, J Bryant 605, J Davis 607, D Hollins 626, J Logan 623, P Logan 619, L W Beach 620, N Winchell 596, H P Castle 613, B Barron 596, W S Storms 592, S Porter 909, O L Cooper 619—\$2,000 each. A Fritz 580, \$1.34; W P Truesdell 612; C H Ward 616; C Crum 618, A Hopkins 616, H Thompson 616, L Hopkins 616, \$1.60 each.

LETTERS.—Nancy Taggart, A B Bellamy, A Babcock, A Fritz, G A Brigham, Geo Storms, E Miller Jr, P H Bouk, D Relyea, J Lenfest, R Barnard, J Blain, "Minerva," H Grew.

BOOKS SENT.—J Lenfest, R Barnard, A Fritz, L F Hadley.

POST OFFICE ADDRESS.—S. R. Glenn, Ripley, Brown co, Ill.

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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, (opposite to 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 23d St., top floor, three times on Sunday. Williamsburgh.—Meetings for Conference or Preaching every Sunday, at 3 o'clock, p. m., in "Sons of Temperance Hall," south-east corner of Fourth and South First Street, Sunday School at same place at 2 o'clock, p. m. Springfield.—At Bellows Hall, corner of Main and Pratt streets, three times on Sunday, steadily. Auburn.—House of Prayer, on Water Street; every Sunday—prayer meetings Wednesday evening. Canandaigua.—Atwater Hall, twice every Sunday, and on Tuesday and Friday evenings. Honeoye.—Hazen's Hall, every Sunday. Waterloo.—On the south side of the river, over Watkins' store, on the plank road. Onego.—Academy Hall, once in two weeks on Sunday. Vester.—Advent Hall, twice on Sunday. Newark, N. J.—No. 143 Market street. Boston, Mass.—Chapman Hall, Chapman Place, three times on Sunday, and Wednesday evening. Springfield.—Bro. Currier's Hall, Spring street, every Sunday. East Boston.—Meridian street Hall. Worcester.—Warren Hall, Pearl street, near Main. Hartford.—Oak Bellows Hall, corner of Main and Pratt streets, three times on Sunday, steadily.

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The Prophecies.

"Fürchte dich nicht, du kleine Herde: den es ist eures Vaters Wohlgefallen, euch das Reich zu geben."—Luk. xii. 32.

In one doctrine is held forth more prominently than another in the writings of the Prophets and Apostles, it is the re-establishment of David's Throne and Kingdom under the Lord Jesus Christ. So fully were the Apostles impressed with this idea, that the very first question they asked our Lord after his Auferstehung, resurrection, from the dead was, "Lord, wilt thou at this time aufrichten (erect) the Kingdom of Israel?" Notwithstanding the Apostles were not at that time endowed with power from on high, yet, that it was no vain wish, or anticipation, we shall bring forward the Scriptures of the Old and New Testaments to prove the correctness of our views. When the Apostle Peter addressed the Jews on the day of Pentecost, and three thousand of them became heirs to the Kingdom, and entitled to all the "glory and honor, and unvergängliches Wesen imperishable existence," which they would hereafter receive by a resurrection from the dead, when the time for establishing the kingdom would arrive, by virtue of their believing the Evangelium, Gospel, of Jesus, preached unto them by Peter, and being baptised for the resurrection of the dead, he assured them that "David being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He, seeing this before, spake of the resurrection of Christ, that his soul was not left in Hölle, Grave, neither his flesh did see corruption; this Jesus hath God raised up, whereof we all are witnesses." And we can well imagine the irresistible force which such an appeal must have made upon an assembled multitude. In the neighborhood of the speaker stood the tombs of their Prophets and Kings, David's, and Solomon's, the latter, in whose reign the Kingdom reached its zenith, and who was a glorious type of Christ, before he forsook the God of his fathers, and his heart turned after the idols of the surrounding nations. In sad contrast to their former glory stood their beautiful Temple with the Roman abomination placed over it; and the three thousand were fully convinced that the "Scepter had departed from Judah, and a Lawgiver from his feet, until Held, (Champion) come, whose right it is, and God will give it him."

Matthew gives the genealogy of Jacob the father of Joseph, the husband of Mary, from Abraham in the line of David, Solomon, and Zorobabel; by which lineage it is demonstrated, that Jacob and Joseph were descendants of Abraham in the Royal line.

Luke gives the genealogy of Heli, the father of Mary, from Adam and Abraham in the line royal of David, Nathan, and Zorobabel; thus the families of Jacob and Heli were two branches of the royal house.

David's throne and kingdom were decreed to the heirs male, as proved by 2 Sam. vii. A daughter of David, or female descendant could not, therefore, ascend the throne. The right of Princess Mary, derived from her father Heli, of the elder branch, would consequently give way to those of Joseph, son of Jacob, though descended from the younger of David.

The families of Nathan, the elder, and of Solomon, the younger of the sons of David, by Bathsheba, united Zorobabel, governor of Judah under the Persians; from Zorobabel the family again divided into branches terminating in Jacob and Heli.

By the marriage of Joseph, son of Jacob, with Mary, daughter of Heli, the two branches from Zorobabel were again united; so that all right and title to the throne and kingdom of David concentrated in Mary's first born. He therefore became the head and the hope of the family and nation; hence he is styled "the branch," and at his decease the royal house in the direct line became extinct with him.

Jesus, the grandson of Heli, being born of Joseph's wife, was born hereditary King of the

Jews. Heli married the sister of the father of Elizabeth, the wife of Zechariah, and mother of John the Täufer, (dipper,) who was therefore second cousin to Jesus. Elizabeth was of the daughters of Aaron; consequently Mary, daughter of Heli, and mother of Jesus, was of the house of David by her father, and of the house of Aaron by her mother; so that in her son Jesus was not only vested, by his birth, and the marriage of his mother, all kingly rights, but all rego-pontifical as well. In Jesus, therefore, is united the combined kingly and high-priestly offices of the nation of Israel: so that when the government shall be upon his shoulders, he will sit as a priest upon his throne, after the order of Melchizedec, being without predecessor or successor in the united office of King and Priest.—See Zech. vi. 12, 13.

From all which it is evident, that if there lives any one who has a right to David's throne, it can only be Jesus, and therefore he must have been raised from the dead; so that if the Jews of this age were to agree to restore David's throne, they could not effect it, though all other things might favor, because they could not find a son of David to occupy it. Hence there is no one can re-establish it but God, who retains at his right hand the only descendant of David who is alive.

From the preceding testimonies, we conclude we have clearly proved that Jesus of Nazareth was the crucified and afterwards resurrected King of the Jews, now at the right hand of his Father, and shortly will appear in power and great glory. The next thing we have to prove is the duration of his reign. John says, "I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, and they lived and reigned with Christ a thousand years." But the locality where Christ and his saints will reign is not given in this text. The 10th verse of the 5th chapter in the same book supplies it. "And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God, by thy blood, out of every kindred, and tongue, and people, and nation, and has made us unto our God kings and priests: and we shall reign on the earth." Once more, "the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." When the Kingdom existed under Solomon, it was a type of what it will be under the Lord Jesus Christ. There was universal peace; every man sat under his own vine and fig tree, none daring to make them afraid. All the kings of the surrounding nations paid tribute to him as lord paramount, and brought their offerings to Jerusalem. The fame of so great, wise, and rich a monarch, brought the Queen of Sheba to Jerusalem to witness his glory; and it is not improbable, when the greater than Solomon reigns in Jerusalem, the Queen of England may, like her royal sister, go on her pilgrimage likewise. For the Psalmist says, "The Kings of Tarshish and the isles shall bring presents; the Kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him; all nations shall serve him." The visit of the Queen of Sheba to Solomon throws light upon a very interesting incident that occurred in Apostolic times. Solomon solved all her questions, and it is very probable gave her a copy of "the Law and Testimony," by which a knowledge of the God of Israel was carried into her own land. This circumstance proved highly beneficial in after-times. The country of the Queen here named is generally supposed to have been Meroe, in Ethiopia, a district abounding in gold and spices, and accented, it appears from Acts viii. 27, to be governed by women. "And the angel of the Lord spake unto Phillip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert."—Her. Future Age.

"And he arose and went and behold, a man of Ethiopia, a eunuch of great authority under Candace, Queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning; and sitting in his chariot, read Esaias the prophet."—The coming of the eunuch to Jerusalem to worship was predicted by the prophet Zephaniah.—"From beyond the river of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering." The eunuch filled an office under Candace, similar to that of Lord Aberdeen under Victoria; he was prime minister, or what we now call First Lord of the Treasury. Phillip preached unto him the Evangelium von Jesu, (Gospel of Jesus,) and by him a knowledge of the things concerning the kingdom of God, and the name of Jesus Christ, were carried into his native land, and promulgated to his country.

"Not many wise men after the flesh, not many mighty, not many noble are called." But there have always been some, and the eunuch is of the number. The time for the Saints to possess the kingdom under the whole heaven is near at hand. The present rupture between Russia and Turkey will bring that crisis. The sun power of Rome was darkened under the pouring out of the wrath of the fifth schale, (cup,) and Turkey must be dried up before that great and notable day of the Lord can come. "And the sixth angel poured out his schale, (cup,) upon the great river Euphrates, and the water thereof was dried up, that the way of den Konigen von Aufgang der Sonne (the kings of the risings of the sun) might be prepared." It is cheering to the believer to know that he is now living in that small period of time denominated by Daniel "the time of the end," and that probably he may live to see the consummation of all the glorious Verheissungen, (promises,) spoken of by the mouth of all the holy prophets since the foundation of the world.—Luke.

I believe that the second advent of Christ is spoken of in Scripture not only as a point, but as a period of time; not only as regarding the mere fact of his coming, but also of his stay during a lengthened period, in which many and distinct acts are to be performed, commencing with the "resurrection of the just," and closing with the "resurrection of the unjust."—Note by the Rev. Mourant Broek, M. A., Chaplain to the Bath Penitentiary.—Brit. North American, Halifax, N. S.

THE AWFUL SPIRIT OF POPEY.—We find the following statement in the Evangelical Magazine and Missionary Chronicle, (London):

At a meeting held at Hastings, a few weeks ago, the chairman, the Rev. Mr. Vores stated that he held in his hand an English translation of a letter, lately written by a Roman Catholic female in Germany to her son who was residing at Hastings. The young man was, it appears, in a consumption; he had been constantly visited by Mr. Vores, and had taken the sacrament of the Lord's Supper from his hands.

The dying son wrote to his mother most tenderly and affectionately, acquainting her with the change which had taken place in his soul, desiring that the same salvation might be extended to her.

On the 4th of January, in the present year, the mother wrote this reply: "Son, your letter which has filled me with wonder and anxiety, has remained unanswered until now, and if I followed my own wishes, I should leave it unnoticed, since it is of so hellish a nature." She then proceeds as follows: "Who has been the devilish instrument at work to deceive your youthful mind? Damnation is their portion; the holy mother, Mary curses them and you. Yes! and could I have known that a child of mine could ever have acted such a part as you have, by forsaking the only church by which you can be saved, I would have taken a knife, and destroyed thee with my own hand at thy birth! Yes! I should then have done the church a holy service. I would sooner have sunk into the grave myself, than have

given birth to such an apostate. I damn the moment that I conceived thee, and the breasts that gave thee suck. If it were not for the holy Mary, I must sink under this overwhelming sorrow. Blessed Virgin! she comforts me; she encamps round about me; she is never absent from my side.

"My adorable priest is all in all to me, now that you have brought everlasting shame and disgrace upon me and my family, who, from their former position in life, and their high attainments in the holy church, formed no mean object of respect and esteem. If you wilfully remain as you are, there is no hope for you; you are everlastingly damned!

"Until you renounce these sinful damnable notions, call me no longer mother; I answer not to the name; and should you live to return, there is no home under your once parental roof. No! my curse remains with you from this time forth."

This letter affords a striking illustration of the practical working of Popery in the minds and hearts of those whom it enslaves.

ARROGANCE OF ATHEISM.—The following extract from "Foster's Essay," exposes the intolerable arrogance and presumption of atheism in pretending to an extraordinary degree of heroism in rejecting the general belief of the existence of a Deity:

"But it is heroism no longer, if the atheist knows that there is no God. The wonder then turns on the great process by which a man could grow to the immense intelligence that can know that there is no God. What age and what lights are requisite for this attainment! This intelligence involves the very attributes of divinity, while a God is denied. For, unless this man is omnipresent—unless he is, at this moment, in every place in the universe—he cannot know but there may be in some place, manifestations of a Deity, by which he would be overpowered. If he does not know, absolutely, every agent in the universe, the one he does not know may be God. If he is not himself the chief agent in the universe, and does not know what is so, that which is so may be God. If he is not in absolute possession of all the propositions that constitute universal truth, the one which he wants, may be, that there is a God. If he cannot, with certainty, assign the cause of all that exists, that cause may be God. If he does not know every thing that has been done in the immeasurable ages that are past, some things may have been done by a God. Thus, unless he knows all things—that is, precludes another deity by being one himself, he cannot know that the Being whose existence he rejects, does not exist. But he must know that he does not exist, else he deserves equal contempt and compassion for the temerity with which he firmly avows his rejection, and acts accordingly.—Chris. Observer.

A SOLEMN THOUGHT.—It has been observed with much significance, that every morning we enter upon a new day, carrying still an unknown future in its bosom. How pregnant and stirring the reflection! Thoughts may be born to-day, which may never expire. Acts may be performed to-day, the consequences of which may not be realized until eternity.

It is with glory as with beauty; for as a single fine lineament cannot make a handsome face, neither can a single good question render a man accomplished; but a concurrence of many fine features and good qualities makes true beauty and true honor.—Brugere.

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PROPHETIC EXPOSITOR AND BIBLE ADVOCATE.

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

Whole Number 574.

ROCHESTER, N. Y., DECEMBER 30, 1854.

New Series—Vol. I., No. 28.

POETRY.

(Original.) Death.

BY D. M. PUTERBAUGH.

Death! O death! thou king of terrors, Often hast thou passed me by, And filled my dearest friends with sorrows— Sorrows of the deepest dye.

Cruel death, wilt thou forever, Keep us onward tolling still; To live and labor, die and suffer, Our aching hearts with sorrow fill.

When thy powers on me are raging, Must I bow beneath thy sway? And must I meet thee, O contagion! Have I nature's debt to pay?

But thou wilt not thus reign forever, Our hopes to lay in yonder tomb; Our friends from us thou wilt not sever, But be consigned to thy just doom.

Doomed to death—utter destruction, Thou hast soon thy fate to meet; Without a hope or resurrection, Or a future day to greet.

Blissful day! so fast approaching! Wayward pilgrim, dry thy tears; Though that monster now is raging, Christ will soon dispel thy fears.

Transporting thought!—with rapture swelling Far above all earthly joys, Life's gloomy struggle is but telling Earthly objects are but toys!

Toys, compared with life forever— Life without a death to sting; Our peace shall flow then as a river, When we behold our Royal King.

Mill Harbor, Pa.

INTERPRETATION OF OLD TESTAMENT PROPHECIES QUOTED IN THE NEW.

IMMANUEL'S ACTION.

(Continued.)

From Isai. x. 25 to Isai. xiii.; being the Consummation of Immanuel's Action.

"The wolf shall lie down with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatting together, and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (vers. 6-9.) Those who interpret this of the effects of the Gospel upon the wildness of the human heart, do certainly come far short of the mark, besides breaking up the continuity and structure of the prophecy altogether; which all along, up to this point, hath borne a simple literal interpretation. When I say literal, I do not mean to the exclusion of the figures and metaphors with which it hath abounded; I mean honest, according to the natural sense of such language, plain or figurative, as the prophet useth. There hath been a state of the world applicable to the word of the prophecy hitherto: it has had its realization in an historical event, which either hath been or is to be. It is not in one instance an allegorical delineation of the state of the regenerate or unregenerate soul, but a regular prophecy of the

Assyrian and the Messiah; which so far hath had accomplishment in fact, and so far waiteth for accomplishment in fact. We hold it therefore, to be the wildest empiricism, and utterly inadmissible, for any interpreter at this point to start aside, and say, "Now the prophet leaves his great subject of the Assyrian and Messiah, and dips into the allegorical, to represent, by language proper to the Fairie Queen, Quarle's Emblems, or any other such poem, what will be the improvement wrought in the heart of man by the preaching of the Gospel." And those who thus take it upon them to interpret, are, as might be expected, the loudest to decry all such as would bring them back to the honest and simple truth. Nevertheless, we most willingly allow that it is the province of the preacher to make his own use of all those historical events of Divine Providence for the end of teaching lessons of divinity and morality; but first he must know what the events are, and to lay them out clearly belongs to our present province of an interpreter.

Setting aside, then, those allegorical interpretations where no allegory is found, we observe that the only possible diversity of opinion which can arise, between men of good sound sense, in considering this passage, is, whether it be intended for a figurative or a literal description of the world, after the Assyrian's yoke is broken and the Messiah's reign begun; whether like the forest scenery introduced above, it be used to represent a state of mankind, under Christ, without any respect whatever to the lower creation. It is common among the poets, and I have seen it also in ancient sculptures, to represent the blessedness of mankind by the figure of a little child leading the lion and the lamb.—I have such one a before me at present, upon the cover of Paliogenesis, which my admirable friend the author (the Lord keep him!) told me was taken from an ancient gem, wherein the ox and the lion are sporting together, and the serpent looking innocently on; and Justice, or personification of some other virtue, writing on a stone tablet, is seated upon the summit of a wheel; which, though I be not skilled in such things, I easily interpret to signify, that, in the time when the age of righteousness shall come round, the unclean and clean, the fierce and the mild, the cunning and the simple, shall dwell in peace and enjoyment with one another. In the Comprehensive Bible, which is now before me, I find a quotation from an Eastern poet: "Thro' the influence of righteousness, the hungry wolf becomes mild, though in the presence of the white kid." And I doubt not many such examples might be found in every language; conveying this profound truth, that from the breach of the law of righteousness all moral evil was introduced into the world, and with the restoration of moral righteousness it shall depart away. The great truth is told out, that the creatures were made subject to vanity, not of their own will, but by reason of us; through whom they shall receive emancipation, in the day of the manifestation of the sons of God.

Seeing, then, that it is not an unusual thing for poets and artists to body forth that blessed age, to which all nations that have any memory of antiquity look forward, by figures of the kind before us in the text, I have no objection to its being understood and interpreted as figurative language, containing under it the delineation of the perfect harmony of human society, the innocency of strength, the harmlessness of subtlety, the bountifulness of power, and the subservency of all to the child of reason. The forest having been completely heven down, the pruriency of nature regulated, the tendency of the earth to produce briars and thorns corrected, the forest being turned into a fruitful field; the figure were incomplete without the additional account of the condition of the forest tribes—the wolf, the leopard, the lion, the bear, the asp; the cockatrice—when their haunts were utterly destroyed. This want is supplied by saying that they shall quietly lie down beside the domestic cattle; the tenants of the wood and wilderness beside the tenants of the plain and the fertile field, upon whose provender they will be content to feed; and all together be blessed in their conditions. To this interpretation I object not; I believe it will be so; and that this state of human society is contained somewhere in the bosom of the prophecy. Whether it may be included in the preceding verse, where righteousness and faithfulness, outward propriety and inward integrity, are laid down as the basis of human society; and whether another additional thing with respect to the state of the lower creation be here described, may be made a question; but that the thing above stated is really and substantially contained between them no one can doubt.

There is a beautiful confirmation of this method of interpretation in the thirty-fourth and thirty-fifth chapters of this Prophet; where a certain portion of the earth, called Idumea—which in the Apocalypse is identified with the ten Roman Kingdoms, and expressly termed the land of God's curse—being visited for its persecution of Zion (xxxiv. 8.) [both literal and spiritual,] is reduced to a most barren, noxious, abominable condition; and into it as a vile harbor, are driven all the filthy and foul beasts of the earth, out of all countries ("Babylon, the den of every unclean beast and the cage of every foul bird;"] whereupon all other places of the earth, which hitherto these wicked beasts had tenanted, are called upon to rejoice because of the riddance which they had received, and to blossom like the rose. By which highly figurative language the thing meant is, that, in the day when God rises to right oppressed Zion, he will beat off from her desolate land all spoilers, "the satyr, the screech owl, the great owl, the vultures"—that is, the wicked potentates of darkness, the strong and valiant enemies of Christ—and gathery them all into a land of burning pitch and brimstone: upon whose dispossession that land of his, which had been a wilderness, shall become glorious as Lebanon, and excellent as Carmel and Sharon: and to the land thus cleansed and purified, and blessed with budding beauty and flowing plenty, the tribes of Israel shall return. This glorious prophecy which presents us Rome and her vassal kingdoms in worse than Sodom's desolation, Zion and the earth under her in Carmel's beauty and Lebanon's glory, giveth much countenance to the interpretation which makes these wild beasts in our text to be figures of the powerful wickedness which are upon the earth, preventing its peace and blessedness: these being put down with the Assyrian, the wicked one, the kingdoms which they wielded for mutual destruction shall all be guided and directed into the ways of righteousness, zealous to aggrandize the meek and the poor in spirit,

who in that day shall inherit the earth. Or, as it is expressed in the key of all the prophecies, "And the nations of them which are saved shall walk in the light of it, and the kings of the earth do bring glory into it" (Rev. xxi. 24.) Nevertheless, when this interpretation hath been admitted to be good so far as it goes, it doth not contain the whole truth of the passage; nor doth it exactly express the truth which it seemeth to express.

The key to these verses, 6, 7, 8, containing the beautiful description of peaceful and harmonious life, through all its gradations from the child to the serpent, is not to be found so much in the verse preceding them, which gives the cause no doubt of that blessed society, as in the verses which follows them, containing the nature, and the effects of it. In verse 9, which is as follows, "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea;" is to be found the proper key to the figurative language contained in the three verses preceding. God's holy mountain is mount Zion in Jerusalem, where his temple stood; of which such glorious things are spoken in the latter day, when "the mountain of the Lord's house shall be exalted on the top of the mountains, and all nations shall flow unto it" (Isa. ii. 1.) Now the thing asserted is, that "they shall not hurt nor destroy in all God's holy mountain;" and the question ariseth, Of whom is this spoken? The answer is, Of those powers described by the bear and the lion and the wolf and the serpent, who for so many ages have had the mastery of God's holy mountain in Jerusalem ("The bear out of the wood doth waste it, and the wild beast of the forest doth devour it.") All these shall be expelled in that day when "the Lord shall beat off from the channel of the river unto the stream of Egypt" (Isa. xlvii. 12.) There shall not be a son of wickedness to hurt the peace or taint the purity of his holy mountain, but otherwise (Psa. lxxvii. 9.) "Because of thy temple at Jerusalem shall kings bring presents unto thee." "All they that be fat on earth shall eat and worship; all they that go down to the dust shall bow before him in that day, when the kingdom is the Lord's, and he is the Governor among the nations" (Psa. xxii.) Who these fat ones are, is sufficiently declared in the former part of the psalm: they are the same who compassed him about in his humiliation; "dogs," "lions," "unicorns," and "strong bulls of Bashan;" the mighty potentates and lawless rulers of the earth, who are ever thus represented in the Prophets, and particularly in Daniel and the Revelation.

And wherefore is it that God's holy mountain shall be thus peaceful and undefiled? ("Rejoice, O Gentiles, with my people:") it is "because the whole earth shall be filled with the knowledge of the Lord, as the waters cover the sea." There shall be no such thing as unrighteousness and injustice upon the earth; and, consequently, there shall be no unjust ones: or, to state the truth in its proper sequence, because there shall be no unjust and unrighteous ones, there shall be no injustice nor unrighteousness. And why no unjust nor unrighteous ones? because "the knowledge of the Lord shall cover the earth, as the waters cover the sea." Every where he shall be acknowledged; and every where this acknowledgement shall yield the peaceful fruit of righteousness. It shall not be

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