

Bethlehem.

Bethlehem, a village, formerly a town of considerable size, is situated about six miles south-east of Jerusalem in Palestine. It is built on a hill covered with olives and grapevines. It contains about fifteen hundred inhabitants, many of whom employ themselves in making wooden rosemaries and crucifixes, ornamented with mother-of-pearl, for pilgrims who visit the village. The greatest ornament of the place is the church, or convent, erected by the empress Helena over the place where our Savior is said to have been born. "It is," said Russel, "a remarkable building. Without, a perfect fortress, with heavy buttresses and small grated windows. On entering we immediately come to a magnificent church, with a double row of ten Corinthian pillars of marble on each side, forty pillars in all." There are two churches one above and one under ground. The last is elegantly fitted up. A chapel is connected with it, the whole being lighted by 32 lamps sent by different princes. An inscription meets the eye denoting that "here Jesus Christ was born of the Virgin Mary."

Ages have passed away, since here
Were heard those strains of heaven,
Rung out by angel voices, when
Our Christ to man was given.
When to the trembling shepherds came
That sacred gospel call—
"Fear not! Behold, glad tidings now
I bring to you—all!"
Savior's word! Hark! Through the skies
That music swells again:
Its chorus shout is heard—"Joy, peace
On earth; good will to men!"

Release from ignorance and sin!
From every human fear,
The reign of grace and holiness,
God's great redemption year!

Back to the heavens that seraph host
Then took their shining way;
And since that hour their triumph-song
Has lived; it lives to day!

A Christ was born; he labored, died,
And rose from death, that we
Might share with him one joy, one life,
One immortality!

Cities of earthly fame may rear
Their stately towers and fanes;
And monuments of glory rise
O'er thousand battle plains.

Amid them all, glad Bethlehem!
Thy sight this soul shall move
To Christian labor, Christian praise,
For God's redeeming love!

GOD, ALL IN ALL.—What a great truth is contained in this little paragraph. It speaks with the force of reason and the power of eloquence.

"Let a man have all the world can give, and he is still miserable if he has a groveling unlettered, undevout mind. Let him have his gardens, his fields, his lawns for grandeur, plenty, ornament and gratification, while at the same time God is not in his thoughts. And let another have neither field nor garden; let him look only at nature with an enlarged mind, a mind which can see and adore the Creator in all his works—can consider them as demonstrations of his power, his wisdom and truth—this man is greater as well as happier in his poverty than the other in his riches; the one is a little higher than a beast, the other a little lower than an angel."

TRUTH.—Is there one thing more than another which we would teach it would be a love for truth. All things would be worthless without that crowning excellency in human character.—Without the noblest structure is but a whitened sepulcher.—With all other qualifications, a man is to be shunned when deficient—in this. The bachelor may admire a fabric of general beauty and symmetry, but when the seam of falsehood is found running from capstone to base, he will shun the dangerous presence. There are few things more painful, experienced with our intercourse with men, than to feel that they are unworthy of our confidence—that they are not what they seem; that they will betray while they smile; that we tread upon a crater's mouth where all is hollow beneath. Teach the child to tell the truth to venerate and love it. Teach him so that, whatever wrong he may commit, he will frankly

and promptly admit it all. Reward the honest speech.—Exchange.

SCRIPTURE ILLUSTRATION.—In the sermon on the Mount, says the *Eclectic Review*, our Lord says, "Whosoever shall compel thee to go one mile, go with him twain." We can all of us easily understand the other part of this command, that when struck on one cheek, we should in humility offer the other; because, unfortunately, we know what striking is. But many must have wondered what can have given rise to the command of going a second mile with the violent man who has already compelled you to go one mile. Nobody now, in this country, is ever injured by such treatment. But we learn from coins and inscriptions, that the courtiers in the service of the Roman government had the privilege of traveling through the provinces free of expense, and of calling upon the villagers to forward their carriages and baggage to the next town. Under a despotic government, this became a cruel grievance. Every Roman of high rank claimed the same privilege; the horses were unyoked from the plow to be harnessed to the rich man's carriage. It was the most galling injustice which the provinces suffered. We have an inscription on the frontier town of Egypt and Nubia, mentioning its petition for a redress of this grievance; and a coin of Nerva's reign records its abolition in Italy. Our Lord could give no stronger exhortation to patient humility than by advising his Syrian hearers, instead of resenting the demands for one stage's "vehiculation," to go willingly a second time.

INQUEST TWENTY-SIX YEARS AFTER DEATH.—The *London Times* says that a most extraordinary occurrence has happened within the last few days at Redruth, in Cornwall. As long ago as the year 1828, a miner named Williams was working in Pedandrea mine, near Redruth, when he fell, together with his brother, into the shaft. His brother, after falling about 12 feet, contrived to stop his further descent, but the deceased fell further down, and a quantity of rubbish tumbled down upon him. Though every exertion to recover the body was made for a period of two months, it could not be found, and the shaft was then closed over. In this state it remained till April last, when a company was formed to resume the working of the mine, and, in clearing one of the levels the other day, the body of the deceased was found, lying on its left side. It had on a blue coat, with metal buttons, a coarse woolen shirt, and shoes and stockings. On its being brought to the surface, deceased's brother, who fell with him into the shaft, and who was then present, was so affected that his conduct for a while was like that of a madman. The Jury returned a verdict of "accidental death." The burial of the body was witnessed by upwards of 4,000 persons.

MAKING PROMISES.—Always think before you make an assertion. Be sure that it is correct before you utter it, and that you will not be compelled to retract it after it has once passed your lips. Invariably make certain that before you give a promise it can be fulfilled. We speak to impulsive, well-meaning men (there are many of them) who are too much in the habit of letting their wishes prompt their utterance, and who, in obedience to their desire to do more than they can, say hastily that they will do it, and afterwards, to their great distress and mortification, find that they are placed in that most humiliating of all positions—a falsifier of their word. These men are not morally liars: for a liar is constituted of something which the speaker knows is not true when he says it; but they get the character for being such, and as such are despised and scouted. One cannot be too cautious in making business or other promises. Don't say you will because you think you can—be positive you can first.—Exchange.

On every part of creation is inscribed this sentiment. "Not for ourselves, but for others."

Ought Men to Shave?

Young America makes such rapid strides that many honest souls are alarmed at the progress. Why, say they, all our associations will be severed, our good cider-drinking custom is gone.—Brandy and wine tipping have degenerated into immortality, and only a few desperate scap-graces or old hardened politicians dare now drink at all, and they stand a good chance of losing caste, and if the Maine law passes they may even lose the chance of getting drunk altogether.—Then smoking and tobacco chewing are being proscribed. It has actually been decided among the fanatics in a neighboring county, that it is worse to steal a sixpence than to sell a sixpence worth of tobacco. Even the good old custom of tea and coffee drinking is suffering some wicked thrusts at its reputation. And some are mad enough to condemn all flesh eating and would have us narrowed down to the fruits of the earth just as if God did not furnish us with the beasts of the field to have dominion over, and of course to take into our stomachs! Some are crazy enough to think every habit and custom must be conformed to strict rules of reason. If this is to be the standard, we shall have to stop shaving, for who can defend shaving on principle? Let us see. There is a man 58 years old, he has been scraping his face just 40 years. What reasons can he give for a custom which he has so long followed?

Let us interrogate him: "My dear, Sir, why do you shave? Does it conduce to the preservation of your health? Does it impart even momentary happiness? Does it add to your masculine beauty? Does it improve your pecuniary circumstances?"

His reply is: "I cannot answer any of your interrogatories. I only know my father shaved before me; my grandfather before him, my neighbors shave and their fathers and grandfathers shaved before them, and hence I shave!" Let us see if these queries can be answered: "Does it preserve health to shave? No, but it exposes the throat and face to the vicissitudes of the weather or deprives them of a material protection for an artificial and ineffectual one. Thus exposing the throat to colds and inflammation and the lungs to consumption. For 40 years and 156 times each year this man has been softening the skin with warm water and soap and then exposing it to the chilling winds of winter or to the torrid heats of summer. He takes from the lips and chin what would form a natural filter to the lungs, and thus mechanically prevent dust and grit from coming in contact with that delicate organ. Does shaving impart even momentary happiness?" Not generally—it is mostly a hard operation—grubbing with a dull razor, shades of Sampson preserve us! Does it add to masculine beauty? Does it add to the woman's beauty? No, but they don't shave. Man in a vain effort to acquire such effeminate beauty scrapes and grubs all his life, but never can retain a smooth face for even a single day, whether he improves his face by cultivating docked bristles instead of hair; jagged and mutilated stumps instead of a natural and graceful foliage may well be questioned. Would you have the lion shear his shaggy mane because his female has none? Or the peacock prune his gorgeous appendage because his more plain companion is not blessed with any? No. Man was not made to be converted into a smooth-faced woman. His nature is rougher and intended to exhibit a masculinity rather than mere beauty. To speak of a pretty man is to detract from his manhood.

Does it make a man richer to shave? Let us see. To look decent he must shave at least three times a week, allowing half an hour each time, and we have one hour and a half per week, in 40 years, counting 10 hours for a working day, this makes more than a year wasted in this contemptible and useless fashion.

If this time were devoted to study—and say a man could read but 100 pages per day, which would be 10 pages per hour, and he could have stored his mind with the contents of over a hundred volumes each containing 300 pages. Think what position in society this culture might give him, what opportunities for improving his situation or fortune.

An hour and a half per week make 78 in a year, allowing his time worth 25 cents per hour, and you have been throwing away nearly \$20 per annum, an annuity of 20 at compound interest, (and every one can make that much of his money,) in 40 years would amount to over \$3,000. If he should go to the barber besides, he will have an additional expense of \$10 per annum—making in all a clear loss of \$4,500. A sum large enough to buy three good farms in the West and stock them well besides. Think of it sensible men, and let the scissors do its work hereafter instead of the razor. The Chinese shave their heads barring one little spot; could they not defend their barbarous and uncouth custom as well as you can yours?

Then the origin of shaving! So low and contemptible! A foppish prince with a smock face persuades his courtiers to shave that he may not be odd; the people follow their grandees, and so we have this detestable custom. "A custom more honored in the breach than in the observance." The old man bit his hairless lips—felt his scraped face, and said he must go home and consult his wife before he could be—A DISCIPLE.—*Oliver Branch.*

THE DIFFERENCE.—One says "this is a beautiful world;" another says, "a world of trial, a vale of tears." Both are right. Sometimes it is gladness and sunshine, and is dark and sorrowful, and the clouds shut out the sky. In the lives of the saddest of us, there are bright days when we feel as if we could take the great world in our arms. Then come the gloomy hours when the fire will neither burn in our hearts nor on our hearths; and all without and within is dismal, cold, and dark. Every heart has its secret sorrows, and oftentimes we call a man cold when he is only sad.

The *Sailor's Magazine* says the dimensions of the Collins steamers are, length 322 ft., breadth of beam 50, depth 28 1-2. The dimensions of Noah's Ark were, length 300 cubits, breadth 50 cubits, depth 30. It was therefore built in almost precisely the same proportion, but twice the size.

Voluntary rigor and torment is unnatural; and it is ridiculous to hate cheap and easy conveniences, as it is mad and foolish to purchase expensive and uncommon delicacies.—*Charron.*

THE LAW OF NEWSPAPERS.—1st. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.

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POETRY.

The Millennium, or True Year of Jubilee.

BY SIR EDWARD DENNY, BART. "Ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof; it shall be a jubilee to you; and ye shall return every man unto his possession, and ye shall return every man unto his family."—Lev. xxv. 10.

THE CHURCH. Break forth, O earth, in praises! Dwell on his wondrous story; The Savior's name And love proclaim— The King who reigns in glory. See on the throne beside him, O'er all her foes victorious, His royal Bride For whom he died, Like him for ever glorious

ISRAEL. Ye of the seed of Jacob! Behold the royal Lion Of Judah's line, In glory shine, And fill his throne in Zion. Blest with Messiah's favor, A ransom'd holy nation, Your offerings bring To Christ your King, The God of your salvation.

THE GENTILES. Come O ye Kings! ye nations! With songs of gladness hail him, Ye Gentiles all, Before him fall, The royal Priest in Salem. O'er him and death triumphant, Your conquering Lord hath risen, His praises sound Whose power hath bound Your ruthless foe in prison. Hail to the King of glory! Head of the new creation— Thy ways of grace We love to trace, And praise thy great salvation. Thy heart was pressed with sorrow, The bonds of death to sever, To make us free, That we might be Thy crown of joy for ever.

INTERPRETATION OF OLD TESTAMENT PROPHECIES QUOTED IN THE NEW.

IMMANUEL'S ACTION. (Continued.) From *Isai. x. 28 to Isai. xiii.*; being the Consummation of Immanuel's Action. The Prophet, after announcing in such large style and with such inclusive language the destruction of all Israel's oppressors under the one name of The Assyrian, is directed by the Holy Spirit to contract the eye of his vision unto the minute features of Sennacherib which was about to take place; to the end that, when these particulars should have been exactly fulfilled, the whole strain whereof they are a part might be most surely known to be from the Lord, and as a divinely inspired writing might be laid up in the synagogue. For it is one of the vulgar errors of these times to suppose that a man, being once called to be a prophet, must needs be kept, as it were, in a state of supernatural guardianship from saying any thing wrong. This I believe to be the sole prerogative of Him whose name is The Truth: but for all other prophets, they might speak presumptuously, or they might speak by inspiration of the Lord: and to guide the church to make the difference between the

sacred and the common, between the inspired and the uninspired, this rule was given by the mouth of Moses the servant of the Lord, Deut. xviii. 21, 22: "And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him." Now, forasmuch as all true prophets spake in the name of the Lord, and likewise the false prophets, whom the Lord permitted to come, yea, and sent (1 Kings xxii. 22, 23); in order to make this divine criterion available, it was necessary that every true prophecy should contain in it matters which, by being soon fulfilled, should give its divine attestation, and separate him who spake it from the multitude of lying prophets; who were ever leading the church astray in those times, and in every time, not excepting the present; in which, as it is the time of the end, we may surely expect them to abound the most and deceive the most cunningly. These matters, which were to be speedily accomplished, gave a stamp to the whole prophecy with which they were interwoven; and thus the canon of true prophecy came to be made up as we now possess it.

Now, those parts of the prophecy which looked to events near at hand, and those more important parts which look to events afar off, are so intermingled with one another as not to be separable; yea, they are not parts, after a manner of numerical division, nor yet of logical discourse, but after a manner peculiar to prophecy; which is not otherwise to be explained, or understood, than in the belief of a Divine Providence, which did so order the events proximate and the events ultimate as that one set of words should be applicable to both, and capable of describing and foretelling both—applicable, not by any straining of their import, but by a true faithful representation of them. This is true; and yet it is not the whole truth which I seek to express. For if the letter of any prophecy had received complete accomplishment—as of Babylon, of Cyrus, of the Assyrian, of the rebuilding of the Temple, of Elias, or even of Messiah himself—then were there left no craving for events still future, concerning these things; and no grounds upon which to construct the new strain of prophecy in the Apocalypse, concerning the mystical Babylon, the coming of Christ, the destruction of the last Assyrian, the new Jerusalem, and other matters, which are still in reserve for the church. Our explanation, therefore, that one set of words should be able to express two events similarly constituted by an all-wise Providence, is therefore not complete. It must be manifest that the first event is accomplished, truly and literally accomplished; and yet that the prophetic word is not exhausted; that there are distant hints and dark discoveries of a thing yet more remote, of an event yet more grand, of a consummation yet more glorious. And it always is so; the word is too large and swelling for the event which it includes within itself, but if not included by the event at hand is not loosely stated, but minutely and circumstantially described: is not, as by an ancient oracle, equivocally expressed, or included in some general truth; but most accurately traced out, so as to forewarn, and be demonstrative of Him who knows the end from the beginning.

Of this rule we have already seen several examples in the course of these interpretations; and I may say that it is impossible to interpret a single prophecy without having examples obtruded upon our attention. A reader has only to set himself down to the word of God, as he would to the writings of any trustworthy man, resolved to understand the words according to their honest meaning, and he will be brought, to the conclusion which is stated above—to wit, that there is such an exact prediction of the proximate event, as to put it beyond a doubt that the prophecy is of Divine origin: but, likewise, that there are such hints of other things far remote; such enlargements upon the event that hath come to pass; such rangings onward, even unto eternity; such descriptions of One more mighty than the sons of men, destined to accomplish things beyond the measure of what man hath seen or can well imagine—in one word, such descriptions of a state of blessedness yet about to be realized upon the earth; as will leave no doubt upon the mind of an honest man, that the Giver of the prophecy hath other, and higher, and remoter, and vaster ends in view, than merely to foretell a coming event, or to give warning of a judgment at hand. Now, instead of addressing themselves to discover and define what this great ultimate event is, upon which God is so intent as never to lose sight of it, the most part of the readers, yea, and interpreters of prophecy, have altogether given up this object, and contented themselves—some, with comparing the event fulfilled with the prophecy; others, with the higher object of deriving from the whole, lessons of the Divine being and providence.

These are great and good objects, and we have towards those who pursue them no feelings but those of goodwill and brotherhood; while at the same time we assert for ourselves, or rather for the church, or rather for God himself, another object in all prophecy, intermediate between the two, which is, the object of foreshowing unto the world the manifestation, the action, and the consummation work of the man Christ Jesus; as it is written, "The testimony of Jesus is the spirit of prophecy." To foretell his coming, the manner of it, the end of it, and the cause of it; to foreshow his experience both of weakness and of power, of abasement and exaltation, of death, resurrection, and triumph over all his enemies; and his final establishment of the redeemed earth in rest and joy—this is truly the proper object, the perfect unity, the God-like purpose of all revelation by inspired men. Now, from the scattered leaves of prophetic truth I seek to inform myself and to inform the church, and to inform the world, concerning this glorious act of God. I seek to know it, not with vague indefinite confusion, but with distinct and clear apprehension, so far as God hath given me materials; and in so doing I believe that I am glorifying God, and occupying the talent which my Lord and Master has given me: and though ten thousand voices should lift themselves up against me, with the hideous cry of blasphemy and presumption, I will pursue my path, with undimmed confidence in my Teacher and Guide; who said, before he was removed from us, "Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear that shall he speak; and he will show you things to come." Let us, then, proceed upon our way, and bring our

interpretation of this glorious prophecy to a close.

Our former interpretation concluded a strain of general redemption unto Israel from all her oppressors, as it is written in these words (x. 27); "And it shall come to pass in that day, that his burden shall be taken away from off thy shoulders, and his yoke from off thy neck; and the yoke shall be destroyed because of the anointing." These words finished one of the large prospective passages of the prophecy, wherein the hope of the Jewish people is carried forward, over the dark period of their oppressions, unto the glorious time of their kingdom; whereof the great procuring cause is declared to be the anointing of Immanuel to be their King; which anointing we showed to be his generation and possession of the Holy Ghost. This grand emancipation of Israel from all their troubles, God, being willing to enforce upon their faith with all argument, and to place beyond all doubt whatever, doth straightway confirm the certainty of it, by foretelling what the most studied minuteness of a deliverance of Jerusalem close at hand, at which not only Israel but the whole world should be astonished. This was that destruction of Sennacherib and his host by the angel of the Lord in the passing of a night described *Isai. xxxvii.*; which event is here anticipated with minutest particularity, for the purpose of attesting the prophecy, and likewise foreshowing how the last Assyrian oppressor, and all oppressors together of God's people, should be brought to an end: as if God had said, "Doubt not what my Prophet hath told you concerning your deliverance out of all your troubles; for, behold, by his mouth I show you a deliverance of the like kind, which not many days hence all of you shall see accomplished. I give you a sign; and that sign is the destruction of the Assyrian whom ye fear, and of that host which, like the swells of Euphrates, hath poured over the plains of Israel and Judah, of Egypt and Ethiopia, and deluged to the very walls of Jerusalem. This shall be the sign to your posterity, over whom a thousand storms are yet to pass, that they shall yet see days, years, and ages of rest and royalty; and to this poor land of yours, which is now overflowed to the neck with the waters of Euphrates, and which many rivers shall yet spoil, be this the assurance that it shall in the end rejoice and blossom like the rose."

"He hath come to Aiath; he is passed to Migron; and at Michmash he hath laid up his carriages." This describes the march of the Assyrian upon Jerusalem. Aiath is believed to be the territory around the town of Ai, which Joshua smote first after Jericho fell into his hands, situated about three leagues, as is believed, from Jericho, towards the north: and I conceive it to be first mentioned, as being the first place on this side Jordan at which the Assyrian army would make itself felt. And next in his march he took in Migron; of which little is known, except that it was a town of Gibeah into whose borders the children of Israel passed next after they had destroyed Ai: but the craft of the Gibonites did not now stand them in stead, as in the days of Joshua. Concerning Michmash, were he said to have laid up his carriages, we have information given us in the 14th chapter of the First Book of Samuel, where it is said (ver. 4) "between the passages, by which Jonathan sought to go over unto the Philistines' garrison, there was a sharp rock on one side, and a sharp rock on the

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other side; and the name of the one was Bozez, and the name of the other Seneh. The fore front of the one was situated northward over against Michmah, and the other southward over against Gibeah." By which I understand, that there was at Michmah the gorge of a narrow pass amongst the mountains of Judea, which opened again towards the south at Geba. To this mountain pass allusion perhaps is made in the Apocryphal Book of Judith, iv. 7, in these words, "charging them to keep the passages of the hill country, for by them there was an entrance into Judea; and it was easy to stop them who should come up, because the passage was straight for two men." The Assyrian, having passed the Jordan, and overspread the plain country around Ai and Migron, would find himself at Michmah incumbered with the baggage and train of his army, which could not be taken through the defile with so much loss of time; and being instant in his purpose, a man of conquest, he leaves his carriages at Michmah, to follow him with what speed they might, and advances with his fighting men through the pass, which, entering in at Michmah, opened again into the plain country at Geba; and therefore it is next added, "They have taken up their lodging at Geba." This as well as most of the other towns here mentioned, was of the tribe of Benjamin (Neh. vi. 31—33). We read, 1 Sam. xiii. 3, that Geba was a place of strength. Jonathan smote the garrison of the Philistines that was in Geba. Now from this I should suppose it was a fortified place, commanding the southern mouth of the pass; which in former times the Philistines had occupied, in order to prevent the land of Judah from receiving succor from the north. When, therefore, the Assyrians are said to have taken up their lodging at Geba I should understand it to mean that there they encamped on the evening of the day he broke up from Michmah, to gather his forces before breaking loose upon the country around Jerusalem. Now the reason for which, as I believe, Michmah and Geba, with the circumstances of the Assyrian laying up his carriages in the one and his encamping at the other, are mentioned, is to give that extraordinary minuteness to the prophecy which might put it beyond all doubt as being from the Lord, when it should thus be found accomplished. It points out also, the wonderful security and degradation into which the men of Judah would be fallen, that they should not have manned the fastnesses of the country, and kept them against the invader.— Thus always it is when God visits an apostate Church with a scourge. Apostasy brings on the paralysis of faith and the destruction of foresight; and as a people who fear the Lord are invincibly brave, and a country which is united to serve the Lord is invincible; so a people who have forsaken the Lord do run into the way of destruction. They are given up, and left without the ordinary faculties of self-preservation.— How was this lately exemplified in France at the Revolution, when her king and nobles and all her established authorities, seemed by their follies but to feed the flame which burned them up root and branch. See also how it was exemplified in Italy, which Bonaparte burst in upon, through her undefended fastnesses, and overwhelmed her, as Sennacherib did Judah in the days of Isaiah. See also how Spain fell as a fool fallett, until the arm of Britain sustained and reared her up again. This I believe to be the true character of an apostasy, as distinguished from other forms of national wickedness: it unmans, unnerves, paralyses, aye, and petrifies a kingdom. O that men knew that God is the God of battles, and that from him is the spirit of victory!

"Ramah is afraid, Gibeah of Saul is fled."— This Ramah, we know from 1 Kings xv. 16—22, was a place of strength, which commanded the passage out of the north into Jerusalem; and it was fortified by Baasha, king of Israel, for the very purpose of preventing all resort of his people thither. When, therefore, it is said that Ramah was afraid, a strong impression is conveyed of the terror which the Assyrian inspired as he came along, and of the lamentable weak-

ness to which the people were brought. So, also, is it signified when it is said, next, "Gibeah of Saul is fled." It is called Gibeah of Saul, because Saul was born there, and afterwards made it his royal seat; whence it grew to be a place of consequence; standing on a hill, as the name imports, and therefore, perhaps, a place of strength.

"Lift up [thy shrill with thy voice.] O daughter of Gallim; cause it to be heard unto Laish, O poor Anathoth!" This is a beautiful apostrophe, firmly diversifying the prophetic narrative; and teaching us how consistent with truth the most exquisite touches of art are in the word of God, and therefore well justifying them in the word of man. This Gallim was a city of Benjamin, which in the original signifies "heaps"—having its name, perhaps, from the hilly character of the country round. The "daughter of Gallim" is a common figure, to signify the people thereof; of which there is an example Isaiah i. 8. She is invoked, and required to lift her voice up with shrillness, like one that mourneth over calamity suddenly experienced, or like one that sees calamity ready to seize upon her; and Anathoth, which was a town of Benjamin, within a few miles of Jerusalem, the birth-place of Jeremiah, is invoked as "poor Anathoth," from the miserable calamity which was to come upon her; and she is required to reverberate the shriek of Gallim, until it shall be heard even unto Laish, the extreme north of the land of Canaan, the Caesarea-Philippi of the New Testament.— Now, to understand the beauty of this invocation of Anathoth, it is necessary to know that Anathoth in the original signifies *responses*; being compounded of two words, signifying *The Place of the Echo*; having no doubt obtained this name from some remarkable echoes in its neighborhood. Lying to the south of Laish, the prophet puts a shriek into the mouth of the daughter of Laish, and calls upon the echoes of Anathoth to reverberate it to the extremities of the land. There is an elegance, as well as a sublimity, about this little apostrophe to the daughter of Gallim, which I could not pass without admiring, and holding up to the admiration of this matter-of-fact generation. As I said above, we are men of one faculty; schismatical in our taste and understanding, as well as in our spirit: but the word of God is large and catholic; the pattern at once of the sublime and the simple, wonderful no less for its art than its truth. Oh what models of style in every kind this word containeth! I pity again the poverty of style as well as of matter, which we its interpreters have fallen into; and for myself, I will ever take it for my model, as well of truth in the mind as truth upon the tongue; truth of knowledge, as well as truth of word.

The description having been thus relieved, as well as strengthened, by the apostrophe to the daughter of Gallim proceeds onwards in the natural style in which it began, to describe the progress of the Assyrian's terror: "Madmenah is removed, the inhabitants of Gebim gather themselves to flee." The first of these was a town of Judah (Jos. xv. 31) which is said to be wholly removed out of its place—that is utterly spoiled and wasted, and its inhabitants scattered abroad. Of Gebim nothing is known; for it is not mentioned elsewhere in the Scriptures, and therefore some have taken it in its literal signification of mountains—"the inhabitants of the mountains have fled"—as if pointing out to us the universal terror which this invasion would inspire, that it reached not to the inhabited cities only, but even to the scattered hamlets of the mountains: for the deluge was to "reach even to the neck, and to fill the breadth of thy land, O Immanuel."

And now we come to the last mentioned place in the progress of the Assyrian: "As yet shall he remain at Nob that day: he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem." The Rabbits say that Jerusalem might be seen from Nob; and the form of the language seems to require it. It lay west of Jerusalem, and was the place where David took refuge when he fled from the face of

Saul (1 Sam. xxi. 9.) It was a sacerdotal city, and is reckoned amongst the Levitical cities Neh. xi. 32, where it is declared also to have been in the tribe of Benjamin. Here he is said to "remain that day"—literally, "Yet this day at Nob to stand (or stay.)" Whether this means that another day would bring him to Nob, or that at Nob he would make his station for a time, and thence take measures against the city, I know not well, nor have we any means of ascertaining. Perhaps at that place he came first in view of Mount Zion; and therefore it is mentioned as the place at which he rested, and stayed the rapidity of his march, having now his victim full in view, against whom he shook his hand in threatening wrath. Why the words "that day" are here introduced, I can see no reason but this: that from Geba, where he lodged, at the mouth of the mountain passages, unto Nob, where he shook his hand against Mount Zion, was but the march of one day—that day to wit, that very day, on which he broke up from Geba, and Ramah and Gibeah of Saul fled in consternation, and the daughter of Gallim shrieked in terror which poor Anathoth reverberated unto Laish—that day that Madmenah was removed, and the inhabitants of Gebim gathered themselves to flee, did he make his stand at Nob; he rested not till he came to Nob, from which he could behold the object of his expedition, and take measures against it; for the distance would be easily accomplished by one march of the invading army, not passing beyond twenty miles.— Being thus understood, it gives great power and force to the whole passage, describing the terror, the flight, which went before him, nor stayed to resist, or even to meet, his approach.

Most of these towns standing within a few miles of Jerusalem, whither the astonished population of the towns and villages and country would flee amain, we may well conceive what a day to be remembered that would prove; and how the prophecy which described would, when thus fearfully fulfilled, have a power and an evidence of God's own finger, which nothing could resist. Thus it is that God prophecies. Not in the unintelligible hieroglyphics in which the opposers of prophetic interpretation idly and wickedly represent it to be written: no; it is written as Belsazzar's doom was written, in letters of flaming light. Now, will these idlers say that the men of Jerusalem could not understand what this prophecy meant till after it was fulfilled? The truth is, the men who thus speak know not what they are speaking about; being as ignorant of the prophecies in detail, as they are of the Sybils' books, or the Vedas of the Brahmins, or the Koran of Mohammed. They have not read them with the view of interpreting them.— They do not know what is in them; and their judgments concerning them are worth just as much as their judgment concerning the laws of Co-fucius. These are strong words; but they are not strong enough to represent the perverse ignorance of the man, who will say that the prophecies of Scripture are not to be understood, nor yet to be sought into, till after they are fulfilled. The man that so speaks is worthy of excommunication from the church: it is blasphemy against God's holy word. But such ignorant speeches, believed by an ignorant generation of the church, are, in very truth, the only, or at least the chief, stumbling-block in the way of the church's knowledge of the prophetic word.— And should such a lying, ruinous prejudice be spared? No; it ought to be torn to pieces, and scattered to the winds. It is the idol of ignorance, which ought to be pounded to powder, and cast into the running brooks. I love the church's safety more, I see the church's peril better, than to spare it. But our God alone can remove it; and to thee, O Lord, we look for help.

(To be Continued.)

CONSCIENCE.—Conscience is a clock, which in one man strikes aloud and gives warning; in another the hand points silently to the figure, but strikes not; meantime hours pass away, and death hastens, and after death comes judgment.—Taylor.

"Meat in Due Season."

BY L. H. CHASE.

"Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season."—Matt. xxv. 45.

These words, spoken by our blessed Lord to his then immediate followers, are much harped upon by many of our honest-hearted and well-disposed brethren, who contend that meat in due season is the Lord's coming in 1854. So strenuous are many of them, that almost all other subjects which Christ and the apostles dwelt upon, are considered of minor importance; or, at least, it is too late in the day to preach *faith, repentance, and baptism for remission of sins*. All that is necessary now is to prove the Lord is coming this year, that he is coming to burn up the earth, and destroy all who are not Christians, to create new heavens and new earth, to immortalize the saints, and that Christ and the saints are to reign on the new earth for one thousand years. I am bold to declare that this is not meat in any season; it is not the faith of the Gospel; it is not the hope of the Gospel, preached to Abraham, but it is a palpable perversion of the one faith, the one hope, the one Gospel of God.

Let us examine the expression, "meat in due season." Is it that Christ is coming in '54?—Where is the chapter and verse in which such evidence is found? Echo answers, where? But to the text, "Who, then, is a faithful and wise servant, (mark the language,) whom his Lord hath made ruler over his household." First, who are his household? Eph. ii. 19, "Now, therefore, you are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." Gal. vi. 10, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Heb. iii. 6, "But Christ as a Son over his own house, whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."

From this testimony, we learn beyond a doubt, who constitute the household of Christ, or God.

Who has the Lord made ruler over his household? Is it the proclaimers of Christ's second advent in '54? Let us see:—"The household of Christ, then, is the church, or in other words, is the household of faith, over which the Lord has appointed rulers. The question then is, who are they? 1 Cor. xii. 28, "And God hath set some in the church, first, apostles," are they appointed rulers over the household of Christ? God hath placed them there for some purpose. Let us hear Christ's own words on this subject. Matt. xvi. 18, 19, "And I say unto thee, that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven." Peter says to the household of Cornelius, "I command you to be baptized in the name of the Lord." Paul says, "Keep the commandments as we delivered them unto you." "I charge thee (Timothy,) before God and the Lord Jesus Christ, Preach the Word." "We, (apostles,) as ambassadors of Christ, as though God did beseech you by us," &c. Christ says, "I have given them thy word, I have manifested thy name unto the men which thou gavest me out of the world. As thou hast sent me into the world, even so also I have sent them into the world." From these sayings, with numerous others that might be adduced, we learn positively who God through Jesus Christ hath appointed rulers over his household. I ask, then, if it is not a high pretension for men and women of modern days, to profess to be specially called and sent with God's last sealing message? "with God's last present test truth?" holding forth themselves as being the wise virgins, and that all those who do not receive their message, are put down as smiters, evil servants, foolish virgins, &c.

Let us look at this present test truth, as it is called. The tenth day of the seventh month was the time set by the editor of the *Crisis*. He

says, it is all the time they claim. That time has gone by. The *Crisis* disappears, but, lo and behold the *Morning Light* appears, published by Oliver Hart, in which the last day of the world-burning is announced. That day has passed, and I sincerely hope and pray to God that Millerism will end there, for the world has been hardened in sin and unbelief by such proclaimers.—[The *Crisis* is revived and proclaims another time for the burning of the world, &c., and draws the proof not from the word of the Lord, but from profane history.—Ed.]

Let us hear the editor of the *Morning Light*. "The tenth day of the seventh month, at which time many of our brethren were expecting the coming of the Lord, being past, we thought it might not be unacceptable to the household to receive some portion of meat in due season, (another small slice of time,) that might nurture their souls unto eternal life during the few remaining days of probation. The brethren contending with the *World's Crisis* have acted out their faith in stopping the circulation of the same, agreeable doubtless, to the will of the great head of the church, [no doubt about that,] after sounding out the proclamation of Christ's coming in the 7th month." Query, was it an uncertain sound? was the Lord in it? did the Lord send them to make the proclamation? was it true? was it not a palpable falsehood? will you say the vision has lied again? as many say it did in '43! dare you charge your folly upon God?—God never sent his servants to preach lies to the people! No, no! God never sent any man or woman with the message that Christ would come in '43, nor the 7th month of '54; for if he had, he would have come, for the God of the Bible is the God of truth.

But to proceed with the *Morning Light*.—"But as some points of great interest have been developed, we design to issue some two or three fly-sheets, (provided we have time to do so,)" Then you have some doubts, Mr. Editor, for as "the wise shall understand;" why is there an if in this matter, if you know the time of the Lord's coming? Now let us hear the editor of the *Crisis*:

"All hail beloved pilgrims to Zion; When I took leave of you in my last editorial article in the *Crisis*, I did not expect another opportunity of communication while in this vale of tears; but as the way is now open to speak a word to the scattered flock, I would say for your encouragement, the Lord is round about the host [timeist,] the God of Israel leads the [timeist] flock—the Lord is on the head of them, and his glory is their light and their defence, and their reward."

Strange doctrine, this; "The Lord is round about the host, the God of Israel leads the flock." Is this so? Is the Lord still leading you on in the delusion that he will come in the 7th month of '54? Has the Lord ever led you into this delusion? dare you impute it to him? dare you say that the glory of Israel's God is your light in this time theory? dare you say that he appropriates the course you have taken in this matter? But hear him again: "Many of us had fastened our faith on the tenth day of the 7th month so firmly that it seemed we must inevitably be shaken on the passing of that time without the realization of our hope." And I should think so too. Why? Because I should lose all confidence in the glory of the light of Israel's God, if he had deceived me in this manner.— You indicate that God has been and still is your leader in this time theory, this test truth, should I say lie? yes, lie; although you honestly believed it; but for the Lord's sake, don't lay it to him; it was your honest mistake, that is all.— The editor says, "Just at the moment when I looked for a halting, when I feared a waning of light and drooping of spirits, at this fearful crisis in our history, how visible was the hand of God! Truly, the everlasting arms were underneath, or we should have sunk in deep waters." I ask, have we any account in the divine oracles of God's supporting or comforting any one for propagating a false theory? Has God ever promised in his word that he will ever reward us with

a crown of life for honestly propagating a falsehood? Has he ever promised that his arm should be underneath us, to support from sinking in deep waters of despair, because our theory has proved false? has he ever promised to shield us from guns of ridicule and contempt which are pointed at us, because our human theory has vanished into nothing? No, never; It is one thing to suffer, because of a failure in our human theories, and quite another thing to suffer for Christ, and his blessed truth. Does Peter say, if any man suffer, let him suffer as a Methodist? No; let him suffer as a Millerite? No; let him suffer as a seventh month '54 timeist? No; let him suffer as a Campbellite? No; But let him suffer as a Christian! Amen.

But hear the editor again: "But, O, wonder of wonders, just at that moment when I apprehended scattering and confusion—to see the building come together without sound of ax or hammer, to see the heavenly blessed union that pervades their ranks; is in itself proof of the power of God in this moment."

Then we are to understand from these remarks, that because apparent heavenly union pervaded the minds of some of those who were disappointed because the Lord did not come in the 7th month of '54, is in itself proof of the power of God in this movement. Then, because there was apparent blessed heavenly union among the Mormons, after the death of their leader Joseph Smith, is in itself proof of the power of God in this movement. Many of them as honestly believed that the arm of the Lord was underneath them, at that time, to support them from sinking in deep waters, as you did when you were disappointed of the Lord's coming in the 7th month of '54! But, does that prove Mormonism true? or that the power of God was in the movement? No, nor does it prove your theory true, or that God's power was in the movement, nor that he ever had any hand in authorizing you to proclaim it! One thing is true, as the Bible is true, and that is, God never has given his power to man to assist him in proclaiming an untruth, however honestly believed.

But let us hear the climax: "I thought there was a bestowment of divine love in '43 that was almost unparalleled: but the present feeling, it seems to me, transcends that, and places the seal of the Divine hand on our going out to meet the Bridegroom."

O, consistency, thou art a jewel! My heart sickens while I write such consummate nonsense. Let us recapitulate. 1st, The test truth, the Lord's coming the tenth day of the 7th month of '54. The Lord did not come then; put that down false. 2nd, The Lord is round about the host—the God of Israel leads the flock—the Lord is on the head of them, and his glory is their light and their defence, and their reward. 3rd, The present love transcends that in '43, and places the seal of the Divine hand on our going out to meet the Bridegroom." It surely amounts to this, our message was from God, he told us to proclaim it, he told us to wake up the sleepy virgins, he told us to go out to meet the Bridegroom; we have not been mistaken; our reckoning is true; the error is not in us; and God has told us so since the 7th month passed by! placing the seal of the Divine hand on our going out to meet the Bridegroom! What is the difficulty, then? Why, it amounts to this, the Lord has told a falsehood! the Lord has sent them to proclaim a lie to the people! the Lord has led them out the second time to meet him, and deceived them! and he has told them so, by placing the seal of the Divine hand on their going out to meet him! O, horrible blasphemy! This last error of our deluded brethren, is surely worse than the first. Why not confess your error? why not confess that you are human, and have erred? why not charge your folly where it belongs, viz: upon yourselves, and not upon the God of truth? Let God be true, though all men be found liars. Amen.

But what is meat in due season? Ans: "Add to your faith, (the faith of the Gospel of the Kingdom,) virtue, and to virtue knowledge, and to knowledge temperance, and to temperance pa-

trience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness love. If these things be in you, and abound, you shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. If you do these things, you shall never fall; so an abundant entrance shall be ministered unto you into the everlasting kingdom of our Lord Jesus Christ." Amen.

Adrian, Mich., Nov. 18, 1854.

The Discussion Between C. F. Sweet and P. A. Field.

According to appointment, P. A. Field and C. F. Sweet, met on the 20th inst., and the discussion commenced in friendship, and continued for two days, and ended in the same spirit of human kindness in which it began. The parties shook the friendly hand, and agreed that there was no hardness held by either party for what had transpired in the discussion. The questions were as follows:

- Resolved, That the Bible teaches that the creature Man has a superadded entity which is called the Soul, and that it is immortal.
- Resolved, That the Bible teaches that the souls of men are living between death and the resurrection.
- Resolved, That the Bible teaches that the punishment of the wicked is endless misery.

Brother Fields worked very hard for two days to sustain these resolutions, but as I think, all saw that he made a complete failure.

I showed on the negative, 1st.—That there is no possible way for such a soul as he assumed man possessed, to come into existence, and hence does not exist only in man's imagination. 2d, I showed by Methodist authority that the ancient philosophical and metaphysical arguments cannot demonstrate the immortal nature of the Soul, and that aside from revelation it cannot be proved; also that the Bible does not afford one test that positively proves the sentiment of a demonstration, as those Methodist authors acknowledged, and of course the doctrine has but an inference for its foundation and support. 3d, I answered all his chief texts from which he inferred his theory, and offered to notice every one in order, if I could have time to do so after noticing the positive texts that are opposed to the resolutions. I arrayed a host of positive texts against the resolutions, and then challenged any man to overthrow them. He did not attempt it. He assumed the spirit of man to be his soul. I proved the Spirit to be an attribute of the Soul, and not the Soul itself. He assumed the mind to be the Soul, and I proved it to be an attribute of the Soul, which at death sleeps with the Soul, and without a resurrection would be perished forever. Finally I challenged him to read from the Bible one positive text in support of his resolutions, except in Genesis 3-4 "ye shall not surely die." This declaration of the enemy of God and man, said I, is the foundation of the doctrine that I oppose. As the poet has truly sung—

Ye shall not surely die, said one of old.
And this cunning lie the Priests have told.
C. F. S.

CORRESPONDENCE.

FROM BRO. E. HOYT.

BRO. MARSH: The meeting at Elyria was attended by a goodly number of brethren from New Haven, Fairfield, Rochester, Olmsted and other places of the vicinity. Bro. Judson and myself tried to preach the Word, and thereby to show to the people the true hope of the Gospel set before them in the Bible, exhorting them to "lay hold" of this hope, and secure eternal life, while the precious gift was within their reach. As faithful watchmen we felt it our duty to warn the sinner of everlasting destruction at the end of the broad way—of the eternal second death which will be the disastrous doom of the unbelieving and abominable, who "will have their part in the lake that burneth with fire and brimstone;"—where their sufferings will not be endless, but terminate literally in death. That death will be truly ignominious, involving "shame and everlasting contempt." We showed the neces-

sity of being "begotten by the word of truth," "unto a lively hope," also, to be afterwards "born of water and the Spirit" by baptism at the resurrection, in order "to enter the kingdom of God." As Jesus was the "first-born from the dead," so his dead disciples must experience the same birth or change at the last trump, in order to enter or inherit the kingdom of God. Nicodemus and other Jews expected the Messiah to set up a kingdom over the Israelites at his first advent, in the present state. This was the very error that the few cherished with great tenacity, and needed above all others to have it corrected. Jesus showed this to Cornelius that the Spirit of God must quicken their mortal bodies, changing them to immortality before they could participate in his coming reign. Then, that "born of spirit" would be a spiritual body instead of natural and corruptible; and, as "the wind bloweth where it listeth, so is every one that is born of the Spirit."

The Conference and mutual exhortations of brethren were not the least interesting or profitable.— Faith and hope and love were quickened by means of God's own appointment. Bro. Judson and the friends of truth generally in that section, proposed to me to labor in connection with Bro. J. in Norton, O., the coming winter. I regret that the way seems hedged up now, by an afflicting Providence. Bro. Wattles of Troy had arranged to come to the city and board a part of my family, but his wife, daughter of Deacon Wattles, died recently of typhoid fever, leaving children to mourn the loss of a kind mother.

Yours truly,
E. HOYT.
Detroit, Mich., Nov. 23, 1854.

FROM BRO. J. C. BYWATER.

BRO. MARSH:—We continued our meetings at North Liberty and at Old Union two weeks.— Had a refreshing time. The brethren at North Liberty have finished their house, and paid for it, we had it filled with attentive hearers, who listened to the Word with profound attention and interest. We organized a church of twenty-four members, appointing deacons and elders to take the oversight of the same.

We baptized five, among the number was my oldest daughter, and I assure you it was a joyful time to me. This was the first of my children I have had the pleasure of baptizing, but hope it may not be the last. The prospects of the cause in this region are truly encouraging. Many of the Christian Churches in the central and southern part of this State are open for the preaching of the Word. Bro. Miller has been with me through the meetings, and assisted in preaching the Word, which was presented in a very clear and lucid manner, and convincing to all who heard that we have the truth.

Bro. Nathan Hornaday is spending a good portion of his time in preaching the Word in different places, and is doing much good. The Lord is adding to our number and strength, and we have every reason to be encouraged to prosecute our labors with zeal and energy, which we are bound to do, by the help of the Lord. I never felt more like preaching the Word than I do now, and have for the last few months. There is mighty power in truth to level the strongholds of error and superstition, and to bring souls to bow to Christ; our efforts should be not only to correct and establish men's moral sentiments, but to bring them to repent of sin and obey the Gospel, and this we may see, if we will give our energies for the accomplishment of this object. We are having good times here, considering the general state of apathy that prevails; an account will be given when we get through.

Yours, as ever,
J. C. BYWATER.
Jeffersonville, Ind., Nov. 23, 1854.

To please God, we must endeavor to walk in all his commands and ordinances. Must pray without ceasing; be honest in all our dealings, be punctual in our closets, and families, and social meetings, and on the Sabbath. We must be consistent, praying, growing Christians, and then, when the Lord has taken us to himself, it may be said of each one of us, as it was of Enoch, He pleased God.

Serve the Lord with gladness; come before his presence with singing.

EXPOSITOR AND ADVOCATE.

"SEARCH THE SCRIPTURES."—JESUS.

ROCHESTER, SATURDAY, DEC. 9, 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 township 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 liberal principle of interpretation must be observed.
 5. Objections against a writer's sentiments must be based on some plain passage of Scripture, fact, or fact.
 6. Only two disputants can be heard at the same time on the same point.
 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.

[From the National Intelligencer.]

Extract from a letter from a respectable and well-informed citizen of the United States to a friend in Washington, dated

"St. Petersburg, Russia, Sept. 18, 1854.

"DEAR F.—The war is scarcely begun. There is no chance for any power, be it ever so great, to conquer Russia. The Emperor is only preparing for war. Next year he will have in the field, ready for active battle, 1,500,000 of soldiers, well drilled. The people are all for the war, and he has no trouble in getting soldiers, for it is with them a religious war. They want the Christian faith to be sanctioned over the world. They are the most devoted people on earth and the last crucifix will go for the war before they give it up."

This does not look like any permanent or general triumph of the allies over Russia, nor of a speedy settlement of the present war between these great powers. God is wakening up the nations of the earth to the battle of the great day, and no diplomatic opiates will cause them to slumber again: their next sleep will be in the valley of Jehosaphat under the power of death inflicted on them by the mighty King of Zion. O ye blind and unbelieving, can ye not discern the signs of the times!

Bro. J. B. Cook is on a preaching tour among the churches in some of the New England States, but is expected to return to this city soon.

HIGH PRICES.—We see from our exchanges and otherwise, that the *Expositor* is not alone in its pecuniary embarrassments, for other papers, both religious and political, are troubled with the same evil—to obviate the difficulty some of them have lessened in their size, others are aided by donations, while some have been temporarily or permanently suspended. With but few exceptions the real cause of all this embarrassment may be traced to the high prices of labor, office rent, printing materials, and all kinds of provisions. Taking these things into consideration, aside from every other difficulty under which the *Expositor* is placed, sufficient cause is apparent for not only calling for donations to aid in its publication, but for reducing the number of papers in a volume from 52 to 46. By understanding these matters, our friends will cheerfully acquiesce in the measures we have adopted to free from and sustain the *Expositor* above pecuniary embarrassment. We are only doing what in reality many other publishers of papers have been compelled to at this time of high prices and monetary embarrassment.

EXPOSITION OF ROM. I. 6-16.

Rom. i. 6. *Among whom are ye also called of Jesus Christ.* Christians in Rome, Jews and Gentiles, the latter of whom are specially referred to. Under the Gospel dispensation, the Gentile is freely called to the participation of the blessings of the promised kingdom with the Jew.

Verse 7. *To all that be in Rome.* Who had heard and obeyed this gracious call of Jesus Christ. They were

Beloved of God. Both Jewish and Gentile Christians; they were his children by creation and redemption through Jesus Christ, and were therefore equally dear to him. The same spirit filled the heart of the apostle, and so removed from his benevolent soul his former Jewish prejudices, as to enable him, like his heavenly Father, to love all of every name and nation, who were

Called to be saints: And who, in fact, sustained this high and holy character; for a saint is a godly, holy person, as the term signifies. To such ones, "beloved of God," the apostle dedicates this epistle. How widely different was his uniform addresses in all his epistles, from what they necessarily would have been if written in harmony with the spirit of this sectarian age. His salutation, after first endeavoring to add consequence to his office by honoring himself with empty and high sounding clerical titles, would have been something after this sort: *Beloved of God, called to be Roman Catholics, Episcopalian, Presbyterian, Methodist, Baptist, and so to the end of the sectarian category, as the case might be. If it is right now, for the professed successors of the apostles to create and thus perpetuate these unholinesses among the saints, it would have been right for Paul, or even Jesus Christ, to have done the same things. But inasmuch as the sacred oracles discountenance these pernicious practices, they should not, for a moment be tolerated by the ministers of this age. Would they abandon their vain anti-Christian titles, sectarian names, unscripural doctrines and practices, and meekly submit to the teachings of Christ, they would have no occasion for observing these distinctions in their epistolary addresses, but all the saints would equally share in the Christian salutations of their brethren, who might have occasion to address them. O, how great has been the apostasy of the church from its primitive holy and united character! Then the inspired apostle, in the fullness of his soul, could say,*

Grace to you. At Rome, and every other place, who are saints, the beloved of God; but now, from that city of abominations, damnation is thundered from the Vatican by the blasphemous pretender of the successor of the apostle Peter and vicar of Christ, against all in every place who are not Romanists! Then

Peace from God our Father, and the Lord Jesus Christ. Was invoked on the church; but now the church is taught that God and Christ approve of the practice of war! Its bone and sinew are furnished by the church! Its members are chaplains, officers, soldiers and sailors, in all the armies and navies of the belligerent nations of the world! They equip for the deadly strife, then impiously offer prayers to the same God for success, then mangle and butcher each other by multiplied thousands, and then in the midst of devastated countries, and ruined cities, surrounded by mutilated and slain thousands, in hearing of the groans of the dying, and the lamentations of newly-made widows and orphans, with their garments yet freshly stained, and their hands reeking in the blood of their murdered brethren, they hold a day of rejoicing for the victory they have won, and blasphemously attribute their success to the interposition of the God of peace, the gracious and common Father of them all! This is in perfect harmony with the Catholic, Greek, and Protestant religions, and heathen idolatry of these last days of Gentile times; but is fearfully opposed to every principle of the pure religion of the Prince of Peace.

From verse 8 to verse 16 inclusive, the apostle dwells on things that chiefly pertain to himself as a servant and apostle of Jesus Christ. The first spontaneous expression of a heart overflowing with love to God, was deep gratitude to him for blessings freely and bountifully bestowed on his brethren at Rome; hence he says in

Verse 8: *First, I thank my God.* Not, however, in his own sufficiency, but

Through. *God,* which may be rendered in, when followed by the genitive, as it is in this case; it was not in Moses, Plato, nor any mortal name, or human creed, but in

Jesus Christ! That Paul could acceptably thank God, perform the work of his ministry, or even hope for eternal life.

Verse 9: *For God is my witness.* *Martus,* bears testimony; we he to speak audibly, he would testify that I speak the truth. "I call God to record upon my soul." "I charge thee, therefore, before God, and the Lord Jesus Christ;" "I speak the truth in Christ, and lie not, my conscience also bearing me witness," and other like expressions, are each different forms of the same most sacred oath of confirmation of the divinity of the apostle's message, integrity of his high and holy purpose, and sincere and ardent desire for the salvation of the saints at Rome. Men swear by the greater, or by the highest being in the universe who stands as a witness, to justify Paul, his willing and faithful servant,

Whom I serve with my spirit. *Latreu,* to whom I render the most faithful service, and profound devotion, for the original will justify this meaning; the entire being of the apostle was unreservedly laid on the altar of the Lord, whom he most joyfully served

It was no selfish principle that caused him thus to express his thanks, but he did it on account of the fruit of the Gospel which was abundantly manifested in the faith of his Roman brethren.

Your faith is spoken of throughout the whole world. Their living practical faith in the Gospel was *Katagello,* spoken of, celebrated, praised or highly commended by all the saints throughout the *kosmo,* which doubtless refers to the habitable world where the glad tidings of the approaching reign of Christ was then proclaimed and believed.

Verse 9: *For God is my witness.* *Martus,* bears testimony; we he to speak audibly, he would testify that I speak the truth. "I call God to record upon my soul." "I charge thee, therefore, before God, and the Lord Jesus Christ;" "I speak the truth in Christ, and lie not, my conscience also bearing me witness," and other like expressions, are each different forms of the same most sacred oath of confirmation of the divinity of the apostle's message, integrity of his high and holy purpose, and sincere and ardent desire for the salvation of the saints at Rome. Men swear by the greater, or by the highest being in the universe who stands as a witness, to justify Paul, his willing and faithful servant,

Whom I serve with my spirit. *Latreu,* to whom I render the most faithful service, and profound devotion, for the original will justify this meaning; the entire being of the apostle was unreservedly laid on the altar of the Lord, whom he most joyfully served

In the Gospel of his Son. Those who served God under the Mosaic dispensation, served him in that law. Those who served Plato, did so in his philosophy. Those who serve men, do so in the laws, civil or religious, of their enacting. And those who serve God acceptably, under the Gospel dispensation, do so "in the Gospel of his Son;" this was the way in which the wise and inspired Paul served his God. He had no rules of service in the form of Creeds, Disciples, Covenants or Confessions, of his own formation, to guide him in matters of religion, for the inspired Scriptures without addition, diminution or alteration, in his estimation were all-sufficient "for doctrine, for reproof, for correction in righteousness, that the man of God may be perfect, and thoroughly furnished unto all good works."—2 Tim. iii. 16, 17. Reader, may the wise choice of the apostle in this respect, ever be ours and yours.

That without ceasing I make mention of you always in my prayers. God is the apostle's witness that he thus devoutly and unceasingly prayed for his brethren at Rome.

Verse 10: *Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.* "By this we see how earnestly the apostle longed to see Rome. It had long been a subject of continued prayer to God, that he might have a prosperous journey to, or rather meeting with them, for so we should understand the word *eudothosomai;* that he had a prosperous meeting with them we cannot doubt; that he had a disastrous journey to them, the 27th of the Acts fully proves."—Clark.

Verse 11: *For I long to see you.* Not for any worldly or selfish purpose, but to benefit you; not, however, by the bestowment of earthly treasure or honor, but

That I may impart unto you some spiritual gift. Not, however, for my special benefit, but for your confirmation in the great and glorious truths of the Gospel; or, that

To the end ye may be established; By the evidence that will be imparted by the miracles you will be enabled to perform by the gifts of the Spirit which I will impart to you.

Verse 12: *That is, that I may be comforted together with you by the mutual faith both of you and me.* There is but one true faith, in which the apostle was already grounded. He desired to confirm the saints at Rome in the same faith, which would not only be the greatest good that he could do for them, but by their faith they would in return afford to him the highest consolation in their power to bestow. In this way they could be comforted together by their mutual faith.

The spiritual gift which the apostle desired to impart, evidently was the power of working miracles, which might be possessed in all its fullness by one who was not in possession of charity or the love of God. 2 Cor. xiii. Neither was this gift a necessary qualification of a Christian; for it was the saints, the beloved of God, whose faith was spoken of throughout the world, to whom Paul desired to impart these gifts, hence they were Christians before receiving it. Much might be written on this deeply interesting and highly important subject, but these remarks must suffice now. At a subsequent

time we design to speak more fully on the nature and offices of the Spirit.

Verse 13: *Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you.* He not only desired, but at different times had purposed to visit Rome.

But was let hitherto; Hinderd; God's will was that he should wait his time in making this important visit.

That I might have some fruit among you also, even as among other Gentiles. To whom he had preached the Gospel, and imparted spiritual gifts. For,

Verse 14: *I am debtor both to the Greeks and to the barbarians, both to the wise and to the unwise.* The people of every nation, for to them was the Gospel sent; it is equally designed for the benefit of all Jews, and Gentiles. For the purpose of proclaiming it to them, Paul was called to the apostleship. The priceless treasure was not his, nor committed to him for his exclusive benefit; it equally belonged to others with himself, hence he was indebted, or under obligation to preach the Gospel to them.

Verse 15: *So as much as in me is, I am ready to preach the Gospel to you that are at Rome also.*—As the Gospel was to be freely proclaimed to the people of every nation, the Romans had a right in it, and a legal claim on a portion of the services of the great apostle of the Gentiles. This he freely admits and expresses a perfect readiness to satisfy that claim as soon as possible, according to his best ability.

Verse 16: *For I am not ashamed of the Gospel of Christ.* Though the Jew stumbled at it, and it was foolishness to the Greek, yet it is superior to the law of Moses or the philosophy of the Greeks. Neither of them can give life, but the Gospel can; therefore Paul was not ashamed to proclaim it in the proud court of the Caesars at Rome, the metropolis of the world.

For it is the power of God. The doctrines of men, constitute their moral or immoral power in the world. So the Gospel is *dunamis,* the power of God by which he saves perishing mortals. It is his great, wise and glorious system of morality and Christianity by which he enlightens, reforms and qualifies sinful mortals for the possession of eternal life. To lay hold of the Gospel, is to lay hold of the almighty saving power of God. To reject it, is to reject that power. The Gospel is not as some suppose a dead powerless letter, until it is energized and made powerful by a separate agent or power, viz: the Spirit of God, for it is of itself "spirit and life," and the power of God.

Unto salvation. Life: thus Murdock's translation from the Syriac reads, which doubtless is the true sense in which the text should be understood. The whole word, as Paul subsequently shows, is under the sentence of death, the opposite of which is life. To save from death, is to give life to those who are thus saved. This salvation or life is not arbitrarily bestowed irrespective of the will or acts of the creature; he must believe, for the Gospel is the power of God unto salvation.

To every one that believeth, to the Jew first and also the Greek. The glad tidings of life were first proclaimed to the Jewish nation, and then to the Gentile world, on the same conditions, viz: faith and obedience on the part of the creature. *Believeth,* implies both faith and works, for the former is dead without the latter. We may with equal propriety talk of a living dead man, as a Gospel faith without works; and vice versa.

The economy of redemption is very simple, and in its fundamental outlines may be stated in a few words. So far as the creature is concerned, it consists in his hearing, believing and obeying the Gospel. The plan is so simple, that but few will believe in its divine efficacy to save them, and therefore in their blindness reject the counsel of God to their everlasting destruction! Be entreated, fellow mortal, to believe the Gospel, that you may live forever by its power.

(To be Continued.)

FROM BRO. J. B. COOK.

A REPLY may have been expected from me by some readers of the *Expositor*, in the last number, but this is my first leisure hour to devote to this subject since I saw the paper containing my article and its answer. Now this is commenced after three meetings and intermediate visiting and traveling some ten miles, and receiving calls till near eleven o'clock, p. m.

My answer is, "Let there be no strife"—except to provoke unto love and to good works. The Scriptures I quote convey the truth. No one can mend or change it. Hence I am content to leave

the subject without further direct reply; save that two points now strike me as demanding a word for the truth's sake.

1. The judgment of Rome in Dan. vii. 9-11, need not be confounded with that of Gog, in Ezek. xxxviii. Why? Answer, because the judgment comprehends ALL NATIONS, each in their order or time. The argument that merges them all into one to get round an imagined difficulty, is like that of Elder Turner, which raises all the dead at once, to enable "the stone," Dan. ii., to crush them together!

As the judgment embraces all nations, God will judge them as he has revealed! Rome the fourth Beast, as in Dan. vii. 9-11 But Gog as described in Ezek. xxxviii. Surely there is no contradiction in these two prophecies. One is the desolator of Zion, Dan. ix. 27, and must bear that it is determined on—it is the desolator of God's sanctuary, the great persecutor of his saints! And it is not material who makes a difficulty by confounding with an absorbing Rome in, some other power like Gog! Our God has done no such thing!

Gogoe does not reach Palestine at all, till after Israel has been delivered from her great oppressor and gathered. See Ezek. xxxviii.

2. THE KING OF THE NORTH, changing God's landmarks, or confounding different and distant geographical positions is as wild as it is worthless. We can carry Rochester, hop, skip, and jump, anywhere over creation as rationally and as piously as we can, the King of the North! And this is one of my objections to the work of Dr. Thomas.

The King of the North occupied an ascertained geographical position. It lay north and north-east of Palestine. Seleucus, (or his successors) the Lyrian sovereign subdued the other two divisions of Syria; Ptolemy, Seleucus, Lysimachus, and Cassander). Thus, as Egypt was south, so Syria was north of Palestine. Dan. xi.

Rome prevailed and occupied the same territory. Rome was divided and the Grand Turk now governs there—over the same geographical locality, (the boundaries not varying materially for ages).

Mark! We may as truthfully take up and transplant the King of the South somewhere further south as to remove God's landmarks and crowd the King of the North farther North, into parts unknown, at least to that prophecy!

Bro. Sheldon and Cummings too have only followed Dr. Thomas' irrational example! Each, in imagination, suit their geography to their theory!

This is, in plain words something of my knowledge of the King of the North. Comment is not necessary I presume for those who understand that a great geographical locality does not change with any freak of human fancy.

ANATOLIA.—The quotation from this work in the answer to my article contains a part of the very error to which I have all along objected.

The objection lies still with all its strength against Dr. Thomas' work.

If the doctor has met the objections, I have not heard of it. And if he does not intend to set these essential matters right—either acknowledging the validity of my objections, or justifying his positions, then I shall feel under no obligations to notice irrelevant remarks on the subject.

When I write my aim shall be to show that four in Daniel, is no more fire than it is three—that we can no more double the fourth, than we can each of the three others—and that Ezek. xxxviii. does not deny or even modify Dan. vii. 9-11. They are two distinct prophecies, independent and unconfounded. Brattleboro, Vt. J. B. Cook.

REMARKS ON THE ABOVE.

If a frequent repetition of the same arguments gains a victory, then Bro. Cook is triumphantly victorious, for the above is, with few exceptions, a repetition of what he has many times written before, and which as often has been clearly shown to be founded either in a misapprehension of the sentiments he aims to oppose, or entirely unsupported and directly opposed by the word of the Lord! We have distinctly stated that Rome is not Russia, and that they are nowhere blended in prophecy. Then why does Bro. Cook continue to intimate that we do this believe? Has he so long familiarized himself with this man of straw of his own creating, as to think that it is a reality, and owes its parentage to another?

We have conclusively shown from several plain declarations of Scripture, that Gog and his numerous hosts, cannot invade Palestine after the reign of Christ shall commence on Mount Zion, and specially called Bro. Cook's attention to the invulnerable points made; but he passes them by without

even naming them! No theory can justly be considered true, so long as unanswerable objections stand against it. Bro. Cook cannot or does not answer certain objections against his theory of Gog. Therefore, until he shall do so, his theory must be considered incorrect.

We do not comprehend Bro. Cook's views of the King of the North. Will he furnish them for publication in the *Expositor*? If he will, we will either endorse, or show why we dissent from them.

This is all we deem necessary to say on this matter now, only to assure Bro. Cook that we have no disposition to strive for the mastery, and that we have none other than the kindest of feelings toward him, and we trust he feels the same. While we earnestly contend for the faith once delivered to the saints; as we understand it, may we show to all that a conscientious difference of opinion on certain partly unfulfilled prophecies, shall not prevent our loving each other "as brethren." If brethren cannot investigate the sacred Scriptures in friendship, pray, who can?

THE FIFTH TRUMPET; OR, THE SARACENIC WO.

And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power; and it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men who have not the seal of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months; and their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as if they were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon."—Rev. ix. 1-11.

The great body of professing Christendom had become more and more almost entirely apostate; its career was retrograde every hour, its corruptions rose to the heavens, and the successive Gothic judgments had failed to exert upon the system any purifying power, or upon its agents and emissaries any awakening impression. God, therefore, according to a plan frequently illustrated in the history of his dealing with churches and nations, as may be seen in Amos iv. 6-12, proceeded with yet more startling judgments to smite them and more severely.

Accordingly, we read in the passage we have quoted the history of one of the most overwhelming woes that had yet fallen upon apostate Christendom—a wo big with exterminating calamities—menaced long, and long disregarded. It descended on the sounding of the Fifth Trumpet, and may be ascertained by analyzing the peculiar hieroglyphic, or Apocalyptic symbols, used to describe it.

These symbols, as Mr. Elliott has shown, are invariably to be explained on the principle of local, historical, or national allusion. This, in fact, is the key to all the symbols of Scripture. The fig-tree and the vine, for instance, are the emblems of Judah; the reed and the crocodile, of Egypt; the willow denotes Babylon, the wild ass, Ishmael, the eagle Edom, and the ship Tyre. It is by following out these precedents of interpreted symbols already set us in Scripture, that we arrive at a consistent exposition of the symbols used in the Apocalypse.

The composite character of the locust creature employed in the description of this wo, violating, as it does, all the facts of natural history, shows plainly that it is a symbol, and as such is to be explained. The locust symbol indicates that the invader of the guilty lands marked out for punishment would rush forward in countless swarms, after the manner of locusts. The horse-like appearance denotes that the invading forces would consist mainly of hordes of cavalry. The lion-likeness intimates their daring and irresistible ferocity, and the scorpion sting, which does not kill the sufferer, indicates the torment they would inflict on those whom they would not be allowed to destroy. The locality from which they would come is plainly shown to be the East. Thus, in Exodus, tent

chapter, thirteenth verse, it is written, "The east wind brought the locusts" into Egypt from Arabia; and Volney, the sceptic historian, states that locusts come constantly from the deserts of Arabia. And in Judges, sixth chapter, fifth verse, the name *Arbah* for a locust, is plainly associated with the name *Arbi*, an Arab, when it is stated that they, the Arabs, came as locusts for multitude.

Thus, then, by carefully attending to these allusions, we arrive at the conclusion—a conclusion borne out by Scripture usage and unquestionable historic facts—that the invading hordes of cavalry commissioned to execute the judgments of God upon apostate Christendom, would come from Arabia; in fact, one of the emissaries of the wo, the scorpion, is invariably traced in Scripture to Arabia, as when Moses says, "the wilderness," i. e. the Arabian wilderness, "where are fiery serpents and scorpions." The horse is regarded in this, and I believe in every modern country, as peculiarly Arabian. The whole zoology of the symbol is therefore purely Arabian; but superadded to these nationally characteristic symbols, are certain other features, which more minutely and clearly specify the people and the nation referred to. They are represented to have "faces as men," "the long hair of a woman," "breastplates," and "crowns" adorned with gold upon their heads; that is, the courage and the aspect of the man, the effeminacy of the woman, invulnerability in battle, and continuous victory. That the Goths are not included in this symbol, must be obvious from the fact that the Romans described them as having woman-like faces, from their practice of shaving the upper lip; that the parties alluded to were neither Greeks nor Romans, is equally apparent from the circumstance that they wore long or woman-like hair, a feature abhorrent to Greek and Roman customs. We are, therefore, directed to a totally different race, a race, too, that meets and fulfils the symbol perfectly. Pliny describes the Arabs as wearing the moustache on the upper lip, having long hair and crowns, or turbans on their heads. In the Antar, an Arabic poem belonging to the age which we are now describing, we have frequent mention of the long hair of the Arabs streaming from beneath their turbans; and the Arabs have a proverb at this day descriptive of themselves, "God has bestowed four things on the Arabs: their turbans for diadems, tents for walls and houses, swords for entrenchments, and poems for laws;" and the Koran specifies the breastplate as one of God's gifts to the Arabs.

The Abyss is used in the Old and New Testament scriptures to describe the region of the lost, as might be shown by a reference to a variety of texts. The smoke that emanated from it describes some deadly error, or false religion, that should spring from its very depths, and darken the atmosphere of heaven. Let us then inquire, if at the opening of the Seventh Century there arose any false system of religion, that, like a smoke from the bottomless abyss, darkened the light of Christendom; and if there issued from the midst of this smoke, saturated with its principles, hordes of Arabs, who desolated the Roman earth with a new and more terrible wo. In this very century, Mohammedanism appeared in Arabia; that terrible smoke which darkens still so large and so beautiful a portion of the earth—a system replete with fanaticism, fraud, sensualism, pride; which crushes wherever it conquers, and has extinguished the energy, the life, the freedom of every country of which it has taken possession. And it was after embracing the tenets and imbibing the spirit of this false superstition, that the Saracen hordes of cavalry issued in propagandist swarms with the fierceness of lions, and the fleetness of horses, and the stings of scorpions, upon guilty Christendom; they were resolved on victory or death; for in the one case, they anticipated licence upon earth; and in the other, sensual indulgence as the reward of their exploits in heaven. "The religion of Mohammed," says Hallam, "is essentially a military system; the people of Arabia found in the law of their prophet, not a licence, but a command to desolate the world."

"The Arabs or Saracens," says Gibbon, "had languished in poverty and contempt till Mohammed breathed into those savage hordes the soul of enthusiasm." Schlegel, who was at once the philosopher and historian, in true apocalyptic terms, called Mohammedanism "the infernal spirit" (smoke from the bottomless pit) "that produced that antichristian combination of spiritual and temporal authority." The two great principles explained in the Koran and embodied in the Mohammedan creed, which have always exercised a powerful influence on Mohammedans, are predestination or fatalism, and the promise of special sensual enjoyment to those who should fall on the field of battle. To a

sensual, and yet daring race, these were restless stimulants, and exercised and roused to the very highest pitch of enthusiasm, they fell upon a race obnoxious to them from their difference of creed, and given up by God on account of their unrepented and unforfeited iniquities.

What remarkably identifies the symbol in the text with the people to whom we have applied it, is the commission to hurt "only those men which have not the seal of God in their foreheads." Mohammed himself told his followers that their mission was to execute judgment against the idolaters of the earth, and specially against the Christians of the Roman empire, who, by their worship of the Virgin Mary, even in the judgment of Mohammed, had become idolaters. Gibbon also states, that the Christians of the Seventh Century had "relapsed into the semblance of paganism, their public and private vows were addressed to images and relics that disgraced the temples of the earth, and the throne of the Almighty was darkened by a cloud of martyrs, saints, and angels, the objects of popular veneration." Thus the sceptic historian attests the apostate character of those the false prophet believed himself commissioned to punish. It was also commanded them, we read, that "they should not hurt the grass of the earth, neither any tree." This was almost verbatim the commission given to the Saracens; for the Caliph, in conformity with the prescription of the Koran, issued this order,— "Destroy no palm-trees, nor any fields of corn, cut down no fruit-trees." And in this respect, the conduct of the Saracens presented a favorable contrast to the practice of the Goths, who invariably destroyed every trace of vegetation, and left what was a garden in their van, a desert in their rear.

The chief and originator of this system is described in the commencement of the chapter, as a star fallen from heaven,—a symbol which accurately describes the social and political position of Mohammed. A firmamental star in prophecy denotes a civil or ecclesiastical ruler; and a fallen firmamental star, a ruler who has been degraded, or in some other way, in person or in his dynasty, has lost his dignity and rank. Mohammed was of a royal house, the descendant of a princely race—the governors of Mecca; but on the death of his father and grandfather, he was left a destitute orphan. He was thus a star dropped from the firmament, the place of dignity and luster; and fallen to the earth, the scene of degradation.

That a star thus denotes a ruler will be obvious from such passages of Scripture as Num. xxiv. 17: "There shall come a star out of Jacob;" and Isaiah xiv. 12: "How art thou fallen from heaven, Lucifer, son of the morning!" and in Antar, the ancient Arabic poem, to which allusion has been made already, it is written: "The chiefs were stars in the eyes of the beholders."

Mr. Elliott, to whom I am so deeply indebted, thus remarks on this application: "Mohammed was by birth of the princely house of Koreish, governors of Mecca. Originally the principality had been in the hands of the Jorhamites. But one of the Koreish had bought from them the key of the Caaba, and that which went with the key, the principality of Mecca, which from him descended lineally to Mohammed's grandfather, and was in fact in his hands at the time of his grandson's birth. Now this principality and government was one of no small eminence among the Arabs." "Of the many small states into which Arabia was divided at this time, most seemed to have looked up to Mecca," says Hallam, "as the capital of their nation, and chief seat of religious worship."

Gibbon writes, "The tribe of Koreish, by fraud or force, had acquired the custody of the Caaba. The sacerdotal office devolved, through four local descents, to the grandfather of Mohammed; the family of the Koreish, whence he sprang, was the most respectable and sacred in the eyes of their country." "Mohammed was educated in the bosom of the noblest race of his country."

"The grandfather of Mohammed, and his lineal ancestors," says Gibbon, "appeared in foreign and domestic transactions as the princes of their country." "They were," writes Mr. Elliott, "in the view of the Syrian Greeks, as among the stars in the horizon of the political heaven. But just after his birth his father died, and very soon after his grandfather also, and the governorship of Mecca, headship of the tribe, and keys of the Caaba, passed into the hands of another branch of the family.—His prospects of greatness seemed all blasted by their deaths. He found himself, so recounted his own history afterward, a neglected and destitute orphan; though by birth a star in the horizon of the political firmament, he was now, at the opening of the seventh century, a star falling to the ground, to a

and must so have appeared to the Romans and Syrians, when in the character of servant of the widow Cadajah he came to traffic in the market of Damascus." It is in referring to this very period of his life, that Mohammed observes, "Cadajah believed in me, when men despised me; she relieved my wants, when I was poor and persecuted by the world."

I have thus fortified, as strongly as possible, this historical fact, not because I have any doubt or difficulty about it, but because it has been least attended to, and by some previous interpreters of the Apocalypse it has been utterly misapprehended. Thus drawn from the archives of history, it presents itself as the thing contemplated in Apocalyptic prophecy, and not only serves a difficulty, but presents an additional corroborative proof of the minute accuracy of the predictions of the Spirit of God.

Mahammed was no ordinary man. Like Marius amid the marshes of Minturne, he cherished the most ambitious designs; he had lost the key of the Caaba, or the holy place of paganism, but soon received another key of another place from the father of lies. Brooding over his decay, he retired to the cave of Hera, three miles distant from Mecca, and from it, as from the orifice of the bottomless abyss, he enunciated his mission. He had no sooner done so, than he was denounced and driven from Mecca, by the ruling powers and popular influence, as an impostor, but after "an exile of seven years," says Gibbon, "the fugitive missionary was enthroned as prince and prophet of his native country." It was then that he assumed to have the key of God, and made it to the Islamites what the cross was to the Christians. "And as a memorial of the identity of fact with Apocalyptic prediction, the gate of justice of the Moorish Alhambra has a key in alto-relievo on the very centre of its arch, a standing symbol of Mohammedanism. The ignominious expulsion or flight of the false prophet from Mecca is now canonized by Mohammedans as the Hegira, from which they date their history, as we date ours from the birth of Christ.

Mr. Elliott adds, "The very emblem of the key, here figured as given to Mohammed, might almost be seen selected in *alhisce* contrast to its counterpart in the Koran. In the latter, the key of God is asserted to have been given to the prophet; that which was to open to believers the portals of the true religion and of heaven. Hence it was borne by his followers subsequently at least by those of them who achieved the western conquests of Islam, even as the holy cross by Christians, as both a religious and a national emblem, and the sculpture on the proud gate of justice in the Moorish Alhambra still retains and exhibits this symbol. But the Apocalyptic vision more truly represented it as the key of the abyss, and the smoke which rose from the abyss on his opening it as the fumes and the pestilential darkness of hell."

The Koran itself constantly refers to the key of God, which opened to Mohammedans the gates of the world and of religion. "Did not God," it is written in the Koran, "give to his legate the power of heaven which is above, and fire which is beneath? with the key did he not give him the title and power of a porter, that he may open to those whom he shall have chosen?"

Mr. Elliott gives in his first volume an engraving of the arch of the gate of justice in the Alhambra, with the key on the keystone. Here, again, we have fresh evidence of the microscopic accuracy of the Apocalypse. Facts occur as if just to explain it. Men act as if they meant to fill up its magnificent outline, and the Koran of the Moslem and the pen of the skeptic turn commentators on the book which neither of them believe.

At this very age, then, we find that a vast body of Saracens, inspired by the dogmas of Mohammed, burst upon Western Christendom, and inflicted on its guilty people the most desolating judgments; and we shall see, by an impartial reference to their history, the completest evidence of the fulfillment of the Apocalyptic prediction. In the year 629, the Saracens first issued from the desert; and in A. D. 636, they came down upon Damascus and Jerusalem like a

resistless and overflowing torrent; and before A. D. 637, a Mohammedan mosque was built upon the very site of the ancient temple of Solomon, and the cry of the Muezzim was heard where the voice of inspiration was uttered before—the crescent waved victorious over Egypt, Spain, Persia, and India. In ten years—that is, from A. D. 634 to A. D. 644, the Saracens reduced 3060 cities, destroyed 400 churches, and raised 1400 mosques; and, as if to show how truly the punishment they inflicted was as the torment of a scorpion when he striketh a man, and that "in those days shall men seek death and shall not find it, and shall desire to die, and death shall flee from them," the Christians they spared were tormented with the most cruel and protracted oppression—their rights were mocked at, their worship degraded, their persons assailed, and insults, without ceasing, were heaped upon their churches, and the common language addressed to them was, "Ye Christian dogs, ye know your option—the Koran, the tribute, or the sword!"

"The bitter contempt and hatred flowing out from the Moslem faith toward them could not but be felt perpetually. It was marked in the very terms of appellation—Christian dogs and infidels. The enactments of the capitulations granted them were then every-day remembrances of it. Deprived of the use of arms, like the Helots of old, and with tribute enforced as their annual life-redemption tax—with a different dress enjoined them to their masters, and a more humble mode of riding—an obligation to rise up deferentially in the presence of the meanest Moslem, and to receive and gratuitously entertain, for a certain time, whosoever of the Moslems, when on a journey, might require it—such were the marks of personal degradation ordained in the capitulations. And then, in token of the degradation of their religion, that to which, notwithstanding all their superstitions, they clung with fond attachment, there was the prohibition to build new churches, or to chime the bells in those retained by them, or to refuse the admission of the scoffing Moslem into them, though they regarded his presence as defilement. Add to this the inducements to apostasy to Mohammedanism, operating to an incalculable extent on the young and thoughtless in families more especially, and then the penalty of death against those returning to the Christian faith—the insults, moreover, to Christian females, and a thousand indefinable injuries and oppressions; and how could it be but that the bitterness of their lot should be felt, and the poison rankle within them, even as it was in other days with the Jewish captives in Babylon? 'And in those days shall men seek death, and shall not find it, and shall desire to die, and death shall flee from them,' as it is said of the Jews in Jeremiah iii. 3: 'And death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them.'"

It is next stated that they had a king over them—a characteristic which seems to denote that they never renounced, in the countries they invaded, their allegiance to him who gave them their religion and their laws: this was fulfilled, in fact, and constitutes a peculiar feature of Mohammedan conquests. The Goths and Vandals left their own religion behind them, and embraced the principles and practiced the worship of the country they invaded; but the Saracens carried with them the Koran, the embodied spirit of their prophet and king, and having destroyed all the existing laws and usages of the conquered, they substituted their own, and insisted on their universal and unqualified observance. So minute is the prediction! so true to it is the history!

There was, however, a limit to the action of this wo. It was sent, as the imagery of the fifth trumpet plainly implies, not to annihilate, but to "torment" the apostate Christians of the Roman empire; hence, whosoever the Saracens attempted to exceed the limits of their mission, they were foiled—a restraining and coercive power, unscen, but felt, kept them back.—Gibbon, ever the impartial but undesigned com-

mentator on the Apocalypse, makes the remark—"The calm historian must study to explain by what means the church and the state were saved from this impending and inevitable danger;" and Hallam observes, "These conquests are less perplexing than their cessation." The solution of the otherwise inexplicable mystery is, that God, who sent them to inflict the judgment, had limited alike the time and the place of its operation; twice they tried to destroy Constantinople, and twice they failed; once they made an incursion into France, and if it had fallen before their arms, Europe had fallen also; and, humbly speaking, the mosque would now have occupied in England the site of the Christian temple, and the Dervish of the East the place of the Tractarian of the West. The Franks, however, under Charles Martel, called "the hammer," repulsed them; and, says the historian, Europe owes its existence, its religion, and its liberty, to his victory. We shall see, also, that not only the range, but the period of the duration of this wo is distinctly fixed in the Apocalypse. They were to torment for five months—that is, 150 prophetic days, or 150 literal years. Let us now see if the chronology of history sustains the prediction in the Apocalypse. In 612, Mohammed first proclaimed his mission—"Who," said he, "who will be my visier?" All replied, "O Prophet! I am the man! Whoe'er rises against thee, I will dash out his teeth, tear out his eyes, break his legs, and rip him up!" This date was, therefore, the commencement of the Saracenic invasion. After Mohammed had thus appointed one to begin that terrible course of ruthless and inexorable proselytism, which imparted to that system its temporary success, and after the conquests and occasional repulses which we have described, the dynasty of the Omniads was supplanted in the caliphate by the dynasty of Abbassides, in 755; and the caliphate, heretofore so powerful, from its unity, was rent in twain and the dynasty of the East became the antagonist of that of the West. Another capital, Medinat alj Salem, or the city of peace, farther eastward of Christendom, was selected, A. D. 862, and there the turbanned locusts settled. "The Colossus," says Sismondi, "that had bestridden the whole South, was broken; and this revolution did more for the deliverance of Europe from the Mussulman arms than even the battle of Poitiers." "War," says Gibbon, "was now no longer the passion of the Saracens; there the luxury of the caliphs relaxed the nerves, and terminated the progress of the Arabian empire."

"Thus, then, far east in Bagdad," writes Mr. Elliott, "after a brief temporary splendor and revival into military enterprises and success from 781 to 805, under the reigns of Mohadi and Harun Al Rashid, we must think of the once terrible power of the Saracens as declined and declining, luxury and licentiousness working their usual sure press of decay with both prince and people, and the fervor of religious fanaticism passed away. At length, in the year 841, the reigning caliph, distrusting the martial spirit of the Arabs, hired a band of 50,000 Turkmans from beyond the Oxus, to be the support of the caliphate at Bagdad; and these, acting precisely the same part as the Roman pretorian guards before them, revolted against, insulted, humiliated and deposed the caliph, and so, in this case too, became a firmer and powerful accelerating cause of their sovereign's downfall.

At length, as the tenth century opened, the Fatimites, descendants of that Ali, Mohammed's first vizier, of whom we have spoken, and of his wife, Fatima, Mohammed's favorite daughter, asserted their rightful claims, not to independent political sovereignty only, but even to the caliphate itself. In the prosecution of this claim, they reduced Africa, Egypt, and Syria, and from Cairo, as their capital, became known as the third caliphate of Islamism; thus more and more dismembered, the Abbassid caliphate at Bagdad more and more languished, until the Persian independent Moslem dynasty of the Bowides, interposing on occasion of the factions then prevalent, advanced to Bagdad in the year 934, strip-

ped the caliph of his secular office and supremacy, and reduced him to his spiritual functions as chief pontiff of Islamism, the mere phantom thenceforward of departed power." Thus we have clearly marked the rise and fall of this power. From A. D. 612, the date of its rise, to A. D. 702, the date of its decay, is a period of one hundred and fifty years, or precisely the five prophetic months, or five times thirty prophetic days, that is, literal years, of the Apocalypse.—These striking coincidences are surely not accidental. Gibbon had his mission, and that mission an important one. He is the reluctant commentator on the Apocalypse—the register of its prophecies fulfilled—the lasting evidence that God's word, which he denounced as false, is true.

These coincidences are so remarkable from first to last, that we cannot fail to recognize in them new evidence of the inspiration of Scripture, new proofs of the divinity of its predictions and the unity of God's plans. The historic keys, presented by the infidel historian, so exactly fit the prophetic wards, as described in the Apocalypse, that we are compelled to infer connection, adaptation, and design. The pen of truth records the prediction, and the finger of Providence translates it into fact; and the sceptic, ignorant of the one, but struck by the startling magnificence of the other, writes it down on the lasting pages of history; and thus, were we to be asked to select the most impressive witness to the truth and reality of the text, "Holy men of old spake as they were moved by the Holy Ghost," we would select Volney as the evidence of the inspiration of Isaiah, and Gibbon as the best evidence of the inspiration of the Apocalypse.

The same God, we also learn, who is revealed in the Bible, is felt in providence, and heard and seen in history. The shortest text, and the longest chapter, the most precious promise, and the most startling threatening in the Bible, are alike inspired by God. So in the history of the world, the minutest incident, and the most momentous revolution—the sparrows flight, and the angel's worship, are alike under the cognizance, subject to the control, and associated with the ultimate purposes of God. All the action of Providence, notwithstanding its apparent antagonism, is really the continuous carrying out of the plans, predictions, and purposes of God. God pronounced the character of the future, and promotes what he had predicted without ceasing.

The little flock, the church of Christ, we see has outlived all trials, and survived all shocks, and has given evidence at every stage of its history and development, that the gates of hell shall not prevail against it. The church may be in danger, the chapel may be deserted, the ministers of both may become apostate, but the everlasting Gospel survives, makes the tomb of all the platform on which it concentrates its force, that it may rise and soar with the speed and splendor of an angel's wing. Christ remains the same yesterday, to-day, and for ever. His church shares in his glory. Let us always distinguish between the truth of Christ and the smoke that darkens it, or the apostasy that overlies—the one goes, the other abides. The inexperienced eye, seeing the drift resting on the mountain top, concludes that it is part of the mountain itself; and when the wind sweeps the drift away, the unpracticed spectator is apt to imagine that part of the mountain is gone—but it is not so; it still stands; to attract from the clouds that sweep over it the blessings which they bear, and to send them down its sides to refreshment moisten the drooping heath-bell, and to form streams which gladden as they go, a thousand valleys, and sweep onward to the main.

Thus superstitions, and apostasies, and errors, and controversies rage within and without, and all around the sides of the mountain of the Lord's house, and dart their lightnings, and emit their thunders, but they do not make or unmake the mountain; its glorious summit rises high above the tumult, and burns with perpetual sunshine, and all night long is visited by troops of stars.—Heaven and earth may pass away; the grass may wither, and the flower may fade; but the word of the Lord endureth forever; and this is the word which by the Gospel is preached unto you.

In conclusion, let me ask all of you, are ye members of this, the only true church? Have you any part in the blood of the eternal covenant? Are you united to Christ? Have you any share in that blessed Gospel which is adapted to the ignorance of man, illuminating it, to the guilt of man, expiating it, to the alienation of man, removing it? "Be ye reconciled unto God," is its bidding. "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life," is its blessed revelation. "He that believeth not the Son, shall not see life, but the wrath of God abideth upon him," is its solemn reiterated warning. To be ignorant of the meaning and the mysteries of the Apocalypse, is to be without the enjoyment of a great privilege; but to have no interest in Christ, no experience of the efficacy of his atoning sacrifice, is to have no real peace upon earth, no sure prospect of happiness in heaven; but, on the contrary, a fearful looking for of fiery indignation. "See, then, that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven."—Dr. Cumming's *Apocalyptic Sketches*.

Ezekiel's Prophecy of the Breaking of the Mighty Power of Russia and her Confederates in the Later Days.

"We believe that the Most High who ruleth in the kingdom of men, will maintain the right, that Russia will be beat back into her own fastness, and Turkey and her noble allies be crowned with victory."—*Wesleyan paper, May 4.*

Mr. Editor.—In the editorial from which the above is extracted, the writer states that "holding the views he does, he cannot conceive such a calamity"—as the defeat of Turkey by Russia, "at all probable." Such an event would altogether be opposed to his conception of what is right. And, therefore, he "regards the publication of confident assertions of Russia's success, drawn from the alleged certainty of unfulfilled prophecy, as inopportune."

I know of no other articles to which the *Wesleyan* can have reference, except those written by myself, and published in your paper. And I cannot see why these should be regarded as "inopportune," that is, unseasonable. If there be clergymen—such as the Wesleyan minister at Yarmouth, who "finds the whole story" of the present war, in the "Prophecy against Gog—Ezk. xxxviii. and xxxix,"—who give perfectly absurd and false interpretations of prophecy, in order to prove the defeat of Russia in this war, and if these perversions of the sure Word of prophecy are published by the *Christian Messenger*, and favorably regarded by the *Provincial Wesleyan*, what but sheer prejudice, or a desire to keep the people in ignorance of unpalatable truths, than cause the latter to regard interpretations of an opposite character to those of brother Wilson's of Yarmouth, as so inopportune.—No man of common sense, the *Wesleyan* editor not accepted, can read the 38th and 39th chapters of Ezekiel, and not perceive how remote from the plain truth are the speculations of the Yarmouth minister, as published in the *Christian Messenger* of the 4th inst.

It agrees with myself in believing the Autocrat of all the Russias, to be the person called by the Spirit, Gog, and the chief prince of Meshech and Tubal; and this is a very material point. He then proceeds to tell us that Russia is described in the 38th chapter of Ezekiel, as "invading the house of Togarmah;" that is he says, "the modern Turks." But, plainly seeing that the invasion is said to be against "the mountains of Israel;" "my people of Israel;" and "the land of Israel," he endeavors to wriggle out of his difficulties by asking, "does not Turkey hold Palestine? Would not Russia like to grasp for it? Besides, may we not take Israel here in a large spiritual sense?" And in this way he satisfies himself, that a predicted invasion of the land and people of Israel, may mean an attack upon Turkey, or something else!

"The helpers of Turkey" he finds in verses 5, 6. Namely, "Persia, Ethiopia, Lybia, and the bands of Gomer," which latter, he says, mean England and France. In this, I believe, he is correct; and seeing that Gomer was the father of Togarmah, as we read in the 10th chapter of Genesis, I am inclined to think that "the house

of Togarmah of the north quarters" mean a people more nearly related to France and England than the Turks are, who came from beyond the river Euphrates. Is it not probable that the Germans may be meant? And if so, then the German powers and "all their bands" will be in league with Russia when Ezekiel's prophecy receives its accomplishment. "The conflict is to be beyond measure awful," this, he who runs may read. "The result, according to his understanding of the prophet, is 'the utter overthrow of Gog in the great valley down which flow the Don and the Volga, down which Russia marches her troops to the scene of the present conflict, the grand passage way of Russia—eastward of the Black Sea. Driven back from the Danube, Russia may retreat to this valley, there make her final stand, and sustain her decisive defeat.'" "Such are the speculations of brother Wilson," writes the correspondent of the *Christian Messenger*, who furnishes the sketch of the lecture; and the outline being, no doubt, very much in accordance with the views of the *Wesleyan* editor, he says, "we should much like to see it." The publication of such arrant nonsense, for an exposition of the 38th and 39th chapters of Ezekiel, I suppose he regards as opportune, and well "calculated to produce conviction on intelligent minds!" I wish that those who read this would likewise peruse the two chapters in Ezekiel, which brother Wilson has so twisted and interpreted (!) to prove the defeat of Russia in the present war. Those who do so will see, without any difficulty, that if the house of Togarmah means the Turks, they will, at the time predicted by Ezekiel, be allies of Russia, as will also Persia, Ethiopia, Lybia, Gomer, and all his bands, and people with them. The student of Ezekiel will also learn that this formidable confederacy of nations, headed by Russia, will at some future time, when God's nation is dwelling safely in their own land, "ascend and come like a storm like a cloud to cover the land." "I will bring thee against my land," "saith Jehovah," "that the heathen may honor me, when I shall be sanctified in thee, O Gog, before their eyes." Further on he will learn, that five-sixths of this immense host of Gentiles confederated with Russia, as the leading power of the day, shall be destroyed—not in a valley on the east of the Black Sea—but on the mountains, and in the land of Israel; not by "Turkey and her noble allies," but by the power of God, who shall "go forth and fight against those nations, as when he fought in the day of battle;" in the days of Joshua, for instance. "I will plead against him," saith the Lord, "with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone. Thus will I magnify myself and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord."

What astounding changes must occur ere this prophecy can be fulfilled, what an amazing expansion of the power of Russia must there be, ere she can lead on the forces of the world, "to the battle of the great day of God Almighty!"—Yet, it must come; no human power can set aside the decree of the Eternal One. "He has spoken and it shall come to pass."

The present war will, I believe, give Russia possession of Constantinople. Daniel 11th chapter, 40th verse, proves positively that Russia will overwhelm Turkey. This must be the first step towards the subjugation of those nations which will give their power unto her and be her confederates, when they receive the reward of their iniquities, at the hand of God, upon the mountains of Israel.

How lamentable is the ignorance of the *Wesleyan* and brother Wilson, upon this subject, how contrary is the truth to their notions of what is right! The *Wesleyan* should remember that He "who rules over the kingdom of men, giveth it to whosoever he will, and setteth up over it the basest of men," Dan. iv. 17.

J. R. I.
Halifax, N. S., May.

[The Colonist.

Bro. L. H. Chase, Pelham, C. W., Nov. 29, 1854, writes that he is engaged in holding meetings in that place and vicinity,—that his health is usually good, with the exception of a cold on his lungs. He wishes to inform Bro. Bowler, Squire and Hogarth, as Bro. Sheldon is expected to visit them, he deems it not advisable to do so now, unless they request it. Unless he hears from them soon, he will direct his course for the States. Bro. Chase proposes to hold some general meetings in Western New York, where the friends may request him to do so. We think they will do well to secure his labors, and advise that they send their requests to us soon, that we may notice the appointments in the *Expositor*. We trust Bro. Chase and other able and worthy evangelists will be fully remunerated for their services by those for whom they labor.

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.
Le Raysville, Bradford county, Pa., Sunday, Dec. 10.
Loderville, Susquehanna " " 13—17, as Bro. William Beisk may appoint.
Clifford Corners, near Dundas, as Bro. E. Finn may appoint for the 20th & 21st.
Carbondale City, as Bro. Maxwell may appoint, on the 22d, and through the year.
Clifford Corners, " " " " 14, and over the following Sunday.
South Creek, Bradford county, " " " " 14.
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.

L. P. Judson.
Victor, N. Y., Sunday, December 10
Williamson Corners, " " " " 11-14, inclusive, every evening. Will the friends at Marion see that the necessary arrangements are made and the notice given in that vicinity.

R. V. Lyon.
Ashford, [Second Baptist Church,] Sunday, Dec. 10.

BUSINESS ITEMS.

C. P. Morse—The two dollars forwarded by H. D. Govey failed to reach us, and is undoubtedly lost. We have, however, given you credit accordingly, and though not so directed, have re-entered your name, which we hope will be agreeable to you.
A *Cook*—Your effort is praiseworthy.
J. B. Cook—You did not give us Bro. Collin's address—Please do so, and define his request.
Julia Daly—Mrs. M. has cheerfully given you credit on *Expositor* up to the present number, 571. Please accept.
A *Parley*—Your present number, 571, is discontinued by order of the Postmaster, who knows of no such person in that place or vicinity. Can Bro. Sweet explain?
Ann Case—The books you ordered were sent as directed. Yes; when requested to do so.
C. F. Sweet—We regret that the letter sent for publication has not been received by us. Please write again.

RECEIPTS—Elder M. G. Carson 473, M. E. Studley 575, Wm Sealey 594, H. H. Corbin 621, S. Hayward 697, F. Daily 534, H. L. Bradley 592, S. A. Granger 618—\$1.00 each.
D. W. Walls 605, I. Cushman 590, J. Looborrow 624, A. Siminon 592, C. M. Morse (lost) 569, James English 617, A. Peterson 624, C. M. Tibbits 616, B. Maro 617, Wm Partridge 656—\$2.00 each.
D. B. Woodworth 589, 31 cents.

LETTERS—E Hoyt, H. Coe, H. D. Govey, E. English, J. C. Bywater, J. Messimore, S. W. House, C. F. Sweet, S. H. Allen, Ann Case, W. S. Storms, J. Hall.

BOOKS SENT—D. Streeter, D. B. Woodworth, S. W. House, J. Messimore.

DONATIONS
TO FREE THE EXPOSITOR FROM PRESENT EMBARRASSMENT.
DEFICIENCY—\$500.00.
Previous donations, - - - - - \$311.92
Seth W. House, - - - - - \$0.47
C. M. Tibbits, - - - - - 1.00
H. H. Corbin, - - - - - 1.00

Meetings.
Rochester, N. Y.—Irving Hall, Buffalo street, three times every Lord's Day and Thursday evening.
Buffalo—At the Hall corner of Mohawk and Main streets, (entrance on Mohawk street) three times on the Sabbath, and Wednesday evening.

New York—Corner of Grand & Elizabeth streets also at Knickerbocker Hall, corner of Eighth Avenue and 23d St., top floor, three times on Sunday.
Williamsburgh—Meetings for Conference or Preaching every Sunday, at 3 o'clock, p. m., in "Sons of Temperance Hall," south-east corner of Fourth and South First Streets, Sunday School at same place at 2 o'clock, p. m.
Danversville—Franklin Hall, in S. W. Smith's new block, east side of Main street.

Auburn—House of Prayer, on Water Street; every Sunday—prayer meetings Wednesday evening.
Canandaigua—Arwater Hall, twice every Sunday, and on Tuesday and Friday evenings.
Honeyoye—Hazen's Hall, every Sunday.
Waterloo—On the south side of the river, over Watkins' store, on the plank road.
Oneonta—Academy Hall, once in two weeks on Sunday.
Victor—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.
Worcester, Ct.—Old Fellows' Hall, corner of Main and Pratt streets, three times on Sunday, statedly.

Books for Sale at this Office.
Posters, can be prepaid, or paid on delivery, as the purchaser may choose. Works not exceeding over 50 pages, can be sent to any part of the United States for one cent if prepaid, or two cents if paid on delivery. Books, bound or unbound, one cent per ounce, under 300 miles; one half cent to be added if not prepaid. Tracts half cent per ounce; wholesale—5 copies, \$3.00; ten copies, \$5.00; all higher numbers 4 cents each. Retail—62 1/2 cents each. Postage 6 cents.
The *Millennial Harp*: a new collection of Scriptural Hymns, original and selected, for Social and Family worship; adapted to the use of all Christians. By Joseph Marsh. Price: wholesale—5 copies, \$3.00; ten copies, \$5.00; all higher numbers 4 cents each. Retail—62 1/2 cents each. Postage 6 cents.
The *Age to Come, or Glorious Restitution*. By J. Marsh. Price 12 1/2 cents single—\$3.00 per hundred.
Prophecy Chart.—A Prophetic Stream of Time; or, an outline of God's dealings with Man from the creation to the end of all things. By Sir Edward Denny, Bart. Price \$7.00, including the guide.
A *Debate* on the State of the Dead, between Rev. Thomas P. Connelly, A. B., an Evangelist of the Christian Church, and Nathaniel Field, M. D., Pastor of the Church of God meeting at the Christian Tabernacle in the city of Jeffersonville, Indiana. Held at Old Union Meeting House, in the vicinity of Indianapolis, in the summer of 1852. Reported by J. G. Gordon, Esq., Attorney at Law, and Revised by the Parties. Price \$1.00, including postage.
Anatolia, or Russia Triumphant and Europe Chained: being an Exposition of Prophecy, showing the inevitable Fall of the French and Ottoman Empires; the occupation of Egypt and the Holy Land by the British; the formation of a Russian Latino-Greek Confederacy; its invasion and conquest of Egypt, Palestine, and Jerusalem; its destruction on the Mountains of Israel; the long-expected Deliverance of the Jews by the Messiah; his Subjugation of the world thro' their agency, & consequent establishment of the Kingdom of Israel. By John Thomas, M. D., author of "Alps Israel," 150 cents.
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Political Jesuits and the Sanfedesti.

It is just to presume that none of our readers will take any word of ours on credit, or assume any assertion to be a fact upon a mere say-so, however emphatically I may write upon the subject. For an editor to ask his readers to oppose anything simply because he denounces it, is an insult to their good sense, and is an indirect way of telling them, that, in his judgment, they are fools. The subject that heads this article demands attention, and should be thoroughly investigated, until the American people have obtained just and correct views of the influence and tendency of political Jesuits, who are organized in our midst.

It is not to be supposed that the temporal assumption of the Papacy, and the political intrigues of the Jesuits are to be successfully combated and overcome by violent and idle denunciations. Like all other questions of importance, it must be met by fact and argument. History must be brought forward, and just appeals should be made to reason and judgment. When Papacy confines itself to ruling in spiritual matters, and with spiritual means, it is not our business to interfere.

With Popes confined to Rome we have nothing to do in a political sense. But the Pope is Italy's tyrant; the usurper of Republicanism—the co-worker with the Jesuits and the accomplice of the Sanfedesti, countenancing the butchery of innocent men, women and children; with such we have something to say. We are at war with him as with the enemy of God and Liberty. I therefore desire to show that Liberty in any and every sense, has nothing to expect and every thing to fear from the Jesuits and Sanfedesti, both of which secret orders exist in this country as well as at Rome, under the patronage of the Pope.

The secret order of the Jesuits was founded by Ignatius Loyola, who was canonized—declared to be a saint. He was a page to Ferdinand V., of Spain, and subsequently an officer in his army. In 1521 he was severely wounded at the siege of Pampeluna, which caused him to renounce the military for the ecclesiastical profession. He made a tour to the Holy Land and dedicated himself to the Virgin, and then laid the foundation of this new order in France.

In 1539 he presented his institutes to Paul III. This Pope made many objections to them but Loyola vowed implicit submission to the Holy See. The Pope confirmed the institution, Sept. 27, 1540. He limited the number to 60. In 1543 this limitation was removed, and Julius III, Pius V., and Gregory XIII. granted them such privileges that they soon became powerful and numerous. This order was considered dangerous from the start. In Paris, there was issued by the Sorbonne in 1554, a decree, by which they condemned the institution. Even in Romanish countries the intrigues and seditious writings of this order have occasioned it to be discontinued. The Jesuits were expelled from England by proclamation in 1604, and from Venice in 1606. In 1764 they were put down in France, and their revenues confiscated. They were in 1767 banished from Spain. In 1773 Pope Clement XIV. suppressed them. Pius VII. in 1814 restored them. This order possesses a secret and extensive influence where not tolerated, as in England.

In this country they are powerful in numbers and influence in the Catholic church; and it is stated on good authority, that one at least of the number of this order is connected with the U. S. Cabinet; and it is thought that four out of seven chosen by President Pierce, as his constitutional advisers, are members of the Roman Church.

The Sanfedesti is said to be an order recently established in this country by Bedini, the Pope's Nuncio. They are the offspring of the Jesuits, and were the butchers of the republican men and women and children of Italy in 1848. I will now present a few of what is called the "Christian and political rules of the church," as taught by the order of the Sanfedesti:

"1. Catholics must hate heretics, philosophers, reformers and republicans of all sorts and shape. They will form a community of hatred which will daily increase and strongly bind them one to another.

"2. It is, however, indispensable to disguise it, till the day arrives when it shall break out.

"3. Meanwhile we must dissever the Catholics from inimical government, constitute with them a separate government, in order to deal terrible blows to heretics, philosophers, reformers and republicans on some future occasion.

"4. The Catholic people is the successor of the people of God; consequently heretics, philosophers, reformers and republicans are the enemies we have to exterminate, and the kings who refuse to obey the Holy See are so many Pharaohs."—*Abbot Scione.*

When the present Pope ascended the Papal throne, the Jesuits and Sanfedesti most bitterly opposed him; they suspected him of being friendly to Republican Liberty. The character of this opposition may be determined by the following address extensively circulated by the Sanfedesti:

"Dearest Brethren: Our holy religion is almost dead. The intrusive Pontiff is its oppressor. He is devoted to Young Italy.* His attitude is very significant. Vigilance, therefore, prudence and courage, dearest brethren, if you have at heart the maintenance of the religion of Jesus Christ, God-made man! That will triumph! He will assist, and already assists. Besides the aid of God we have that of man. Ferdinand I. is on our right; Ferdinand II. is on our left. But do not the less remind the faithful that the devourers in vain resist the will of the Most High? When raised against religion, it will be our most powerful arm. The terrible day will be announced to you. Heaven! heaven protect our enterprise."

I will also present a singular catechism circulated by the Jesuits and Sanfedesti shortly after the above letter; and it most conclusively shows that what they succeeded in doing for Italy, in '48, they mean to attempt in this at some future day, when strong enough.

If, as stated, they have a majority in the Cabinet of our Union, is it not time to throw aside all other party issues, place every department of our government, in the hands of Americans, and thus teach the Jesuits and Sanfedesti that they must renounce all allegiance to a foreign despot before they dare interfere with that republican legislation against which they have sworn eternal hostility. Read the calumnious catechism and some other extracts from the Jesuits:

Q. What is Liberty?
A. The triumph of despotism and the reign of arbitrary power. Under such a triumph and such a reign, stores and shops, instead of being opened, as they ought to be, are constantly closed!

Q. What is Equality?
A. The right to put down his neighbor, and to raise above him; the largest application of that common saying is—"Get you out! Let him get in!"

Q. What is Fraternity?
A. The want, generally felt by the poor, to plunder the fortunes of the wealthy, and if necessary to kill them.

Q. What do you understand by workman?
A. The laborer who gets his pay, and does not work.

Q. What do you understand by meritorious men under Republican regime?
A. The one who never having done anything, is found by his very position able to do every thing.

Q. What is the religion of the revolutionists?
A. Revolutionists have no religion. Were they going to admit the existence of God, they would strike at the great principles of Liberty, Equality, and Fraternity! The reason is, when God, that God being a king, despotically ruling the universe, he cannot be the equal or the brother of any man.

*This is the name of the society founded by the patriot Mazzini. It was an educational and regenerative movement, as well as revolutionary. Their motto was "Unity and Independence, God and Humanity."

Are the people of these United States ready for such blasphemies to be circulated against the God and Liberty of our favored land, the only Shekinah for the oppressed of the nations? I trust not. Read the following maxims of the Jesuits, and then decide if it is not time to be awake and to watch the movements of this vanguard of Papacy in every land.

"To cut short with calumnies, it is permitted to murder the calumniator, but in secret, in order to avoid scandal.

"Men can attack each other, without any shade of tenderness of conscience, by means of slanders, calumnies, false swearing, when religion requires it."—*Airaault, Jesuit.*

"If any person will swear without binding himself to keep faithfully the oath, he should lame the word; namely, say *uro*, suppressing the *j*; it is the same as saying *I burn*, instead of *jure*, which means *I swear*, and in this case it is only a little falsehood, which is easily pardoned."—*I Sanchez, Jesuit.*

"If you firmly believe that you are ordered to lie, lie."—*Casnedi, Jesuit.*

"The Pope can admonish the king and punish him with death."—*Father Gobat.*

"A man proscribed by the Pope can be murdered everywhere, because the Pope has a jurisdiction—at least indirect—all over the world, even over civil governments."—*Busenbaum.*

"It is permitted to kill a proscribed person by the Pope, by means of treachery.

"A subordinate, obeying with a good intention his prelate, acts meritoriously, although in reality he acts against the law of God."—*Escobar.*

"Lately was accomplished in France an important and glorious discovery for the instruction of impious principles. Clement, in murdering the king, has made for himself an immortal reputation. He perished, but became the eternal exemplar of France."—*Marianna.*

"There are times when the Pope has a right to deprive heretical and rebel kings of their power. A monarch deposed by the Pope is no longer a legitimate prince; if, after having been dethroned, he persists in his position to the Pope, he becomes a tyrant, and can be murdered by any person."—*Suarez.*

"It is not for religious persons, or other ecclesiastics, to murder the king by secret means, and the sovereign pontiffs are not accustomed to use such means to admonish the princes; but having been reprimanded by threats and excommunications, they must be slain by some lay believer."—*Bellarmino.*

The power and influence of the Jesuits may be inferred from some of their acts. When Clement XIV. published against the Society of Loyola, the famous bull—*Dominus ex Redemptor*—which rescinded the order; he said, "I sign my death warrant, but I obey my conscience." He soon after was poisoned by a female Jesuit.

If danger is to come of Papacy in the United States, we may expect it from the extraordinary power which the Jesuits hold over the Roman Church. We must see and feel that danger threatens our beloved land and our religious rights so long as there is a disposition to flatter and fawn upon Jesuitism with impunity. Our fair country is large enough for a great many homes. Here the oppressed of foreign despots can enjoy infinitely greater privileges than any other home beneath the skies. Their privileges we would not wish to control or curtail to their injury. But when we see the Foreign and Jesuit influences courted and most responsible offices given to them as "a consideration" for so many thousand votes, I think it time for lovers of religious liberty, and for all Americans to take the exclusive charge of their own governmental affairs and vote out of power any and every corrupt principle or party that forms corrupt alliances with sworn enemies of American and Republican Freedom. I profess to know something of this secret enemy that has for years been gaining strength in these United States. The time has most assuredly come when all should know enough, and so deeply feel upon the subject as to act; to act calmly and quietly. Avoid harsh denunciation and kindly deal in facts; re-

ject firebrands, but take firm hold of the ballot. Liberty's best weapon is the freeman's ballot box; and while its purity continues republicanism is safe, and no longer. In vain may be the hope of this confederacy when the purity and justice of the ballot-box is destroyed. We must not go to the ballot-box as bigots and tools of cunning priests and partizans; but as freemen, with the fear of God and love of liberty before our eyes, and the spirit of righteousness and truth in our hearts. Trust in God and purity in the ballot-power, and our country is safe.—*Herald of Gospel Liberty.*

DR. CUMMING ON PREACHING.—Of all the things most pitiable, is when a man preaches to please himself, and when an audience listens to be pleased with the minister. And the most glorious thing below is, when the minister's preaching and the peoples' hearing lead to this conclusion, not, "How well the minister spoke to-day!" but, "How glorious is that Savior! how precious this soul! how weighty our responsibilities in the prospect of eternity, and of a judgment seat!" We may always judge of what has been the nature of the sermon, or what has been the mood in which it was listened to, by the first remarks we hear as we retire; when the people go home criticising the words of the discourse, instead of dwelling on and speaking of the lines of the subject, there is something wrong in the peoples' hearing, or in the ministers' preaching. May God grant that all that I preach, and all that my people hear, may lead them to lift their hearts far above the temple, and to leave them nowhere except where our hearts and our treasure should be, beside the throne of our Lord Jesus.

THE "SWALLOW" OF THE SEA.—Rev. Henry Ward Beecher, in his sermon on the loss of the Arctic, said:

"During the past twelve months, more than 4,000 American vessels, including those on the lakes and rivers, have been lost. This is no Minister's calculation, who are not expected to know anything of such matters, but has been computed by those who are expected to feel these losses most severely. During the same length of time, the number of vessels lost throughout the whole world was 10,000. Can it be said that it was chance alone that has caused the United States to furnish 4,000 out of the 10,000 that have been lost? Up to the year 1850, the average number of vessels lost all over the world, averaged 3,000 a year. The amount of insurance paid by the Marine Insurance Companies in New York last year, amounted to twelve millions. The losses on land by railroads and otherwise, amounted to eighteen millions, making a total loss by sea and land, to be thirty millions of dollars.

DO AS YOU PROMISE.—There is no necessity of breaking your word. In the first place never promise anything, unless you know it to be in your power to fulfil; and in the second place, make up your mind before you promise, that whatever you do promise, you will fulfil. By so doing, you will gain and enjoy the confidence of those around you. When such a character is established, it will be of more value than ermine, gold or princely diadems.

"In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you.—John xiv. 2.
O! sweet abode of peace and love,
Where pilgrims, freed from toil, are blest.

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PROPHETIC 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.]
ROCHESTER, N. Y., DECEMBER 16, 1854.
Whole Number 572. New Series—Vol. I., No. 26.

POETRY.

The Bible.
Within this awful volume lies
The mystery of mysteries;
Happiest they of human race
To whom their God has given grace,
To read, to heed, to hope, to pray,
To lift the latch, to force the way,
And better had they not been born,
Who read to doubt, or read to scorn.
[Sir W. Scott.]

A critic on the sacred book should be
Candid and learn'd, dispassionate and free;
Free from the wayward bias bigots feel,
From fancy's influence, and temperate zeal.
[Coeper.]
Whence, but from heaven, could men unskill'd in arts,
In several ages born, in several parts,
Weave such agreeing truths? or how, or why,
Should all conspire to cheat us with a lie?
Unasked their plans, ungrateful their advice,
Starring their gain, and martyrdom their price.
[Dryden.]

The priest-like father reads the sacred page,
How Abram was the friend of God on high;
Or Moses bade eternal warfare wage
With Amalek's ungracious progeny;
Or how the Royal Bard did groaning lie
Beneath the stroke of heaven's avenging ire;
Or Job's pathetic plaint and wailing cry;
Or wrapt Isaiah's wild seraphic fire;
Or other holy seers that tune the sacred lyre.

Perhaps the Christian volume is the theme
How guiltless blood for guilty men was shed;
How He who bore in heaven the sacred name,
Had not, on earth, wherein to lay his head;
How His first followers and servants sped;
The precepts sage they wrote to many a land;
How he, who lone in Parnos banished,
Saw in the sun a mighty angel stand;
And heard great Babylon's doom pronounced by Heaven's
command.
[Burns.]

(Original.)
God smiles above,
Though the torrent crosses our path below,
And the night is dark with a dirge of woe;
And our hearts grow chill
With a shuddering dread of bitter ill,—
Still in his love
He guideth the tempest, He ruleth the storm,
He breakeath the darkness, He ushers the morn'
With healing and kindness.
Then cast from the heart each shadow of blindness,
With meekness and smiling look up to His throne,
Our Father hath mercy—the morning will come!
[Jenny Marsh.]

INTERPRETATION OF OLD TESTAMENT PROPHECIES QUOTED IN THE NEW.

IMMANUEL'S ACTION.
(Continued.)
From Isai. x. 28 to Isai. xlii.; being the Consummation of Immanuel's Action.

The most minute description of the Assyrian's march, introduced into the heart of the prophecy for the sake of attesting it, being brought to a close, the strain changeth, or rather resumeth, with the figurative language of a forest; which had been first introduced in the 17th, 18th and 19th vers., and discontinued in order to give place for two other topics—the one of the dispersion of Israel, from verse 20 to verse 24; the other, of the Assyrian king, from verses 25 to 34, at which we are now arrived. These variations of the predominant figure are not accidental, but introduced with much skill and effect, and carefully reverted to from time to time, all through the prophetic piece. Here at verse 23, the predominant figure of the forest is introduced; and it

is kept up, with less or more distinctness, until at verse 1 of the next chapter, it gives place to the predominant figure or topic of the humble and righteous King; and at verse 11, to that of the dispersion; and the strain gloriously concludes in chap. xii. with a song of triumph to the Holy One of Israel, who had wrought for his people such wonderful deliverance. These four subjects—the forest of the Assyrian, the seed royal of Jesse, the recovery of the dispersion, and their establishment in everlasting habitations—remain to be interpreted; but, ah me! it seems to my mind as if interpretation was an untwisting of the beautiful tissue of the Divine discourse and a destroying of the grand and sublime effect of it as a whole. My interpretations are so inadequate to express my feeling of the beauty and the power of the Divine writing, that I must entreat my readers, that after they have studied it along with the interpretation, they would lay the interpretation aside, and read it, and meditate it, and labor to attain to the feeling of the Divine poetry and heavenly harmony, which no prosaic interpretation can express.

Ver. 33: "Behold the Lord, the Lord of hosts shall lop the bough with terror, and the high ones of stature shall be hewn down, and the haughty shall be humbled; and he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one, and [but] there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots." Here the Assyrian, in his glory and his pride is compared to the stately bough of a noble tree, which exalteth itself above the trees of the forest round about; and his fall is compared to the rousing ruin or that loftiest bough of the forest, when it comes down with a dreadful crash under the axe of the woodman; and he, by whose stroke it falls, is denominated the Lord, Jehovah of hosts.

With respect, now, to the figurative language by which this action of Messiah is set forth, we have to observe, that the forest is the dwelling place of every wild beast, where they bring forth their young, and whence they issue out to prey upon the orderly and beautiful works of man and upon man himself. It therefore became un- to the prophets an apt symbol for expressing the tyrannical kingdoms of the earth, whose chief persons are symbolized by wild beasts. The sons of pride are likewise well designated by the stately trees of the forest, whose towering height puts to shame the lowly cultivations of the husbandman; while, at the same time, the comparative unproductiveness of the forest doth well represent the barrenness which pride and ambition make every where around them. The justice of this interpretation of the symbol of a forest, will appear from consulting those parts of Scripture where it is used.

It is not, indeed, always used in an evil sense, to signify wicked power; and, perhaps, in what I have said above I may have given too much importance to this, which is rather the frequent concomitant than the necessary effect of princely and royal dignities, which are ordinances of God, yet ordinances most grievously abused by the ambition of wicked men. I consider, therefore, the stately tree to be the symbol of royal and imperial power, as God himself interprets it in the case of Nebuchadnezzar, in Dan. v.: and Ezekiel applies it unto Christ (chap. xvii. 22:) where also (verse 24) the great ones are denominated the

trees of the field. Nevertheless, though there be nothing evil implied in the symbol of the forest—as may be further seen by the promise contained in the 32d chapter of this prophet, "The wilderness shall become a fruitful field, and the fruitful field shall be counted as a forest"—still, in the instance before us, pride, towering and arrogant pride, yea, and assumption of Divine honor and glory, is not only present in the symbol, but is the very point upon which the structure of the language of the prophecy turns. For instance: when they are all cut down, and Messiah is substituted in their stead, he is described as a branch, and that not the branch of renown, but a humble, despised branch. The word in the original is (*netzer*), which is rightly translated Isa. xlii. 19, "an abominable branch," and is no where, save in this place, used to designate Christ; for the end, manifestly, of standing in contrast with the high towering pride of the Assyrian, and the kings his confederates and his successors in the oppression of Israel, and for other ends, which will come before us in the sequel.

Be it understood, therefore, that the "bough" and the "high ones," and the "haughty ones," the "thickets of the forest," and "Lebanon," the glory of whose cedars hath ever been pre- eminent, and still is among all trees, do designate the chief potentates of the world; who then and in aftertimes, should use the eminent power to which God had promoted them for no other end save to tread and trample under foot his chosen people of both Testaments, and to arrogate to themselves Divine honor, and to fight against that humble One, unto whom he in his counsel had purposed before the world was to give all power and dominion upon the earth for ever and ever. Whether there be any specific difference intended in these reiterated names, the "bough," "the high of stature," "the haughty," "the thickets of the forest," I can hardly determine. "The bough" is the chief leader, such as there always is until the last, when the kings are led by the eighth head of the beast, which is also of the seven. "The high ones of stature," may be the kings which march under his banner: for the principal oppressor of God's people hath always been a "king of kings," and the last ten kings of the Antichristian confederacy give their power to the beast. "The haughty" may be his commanders, whom he maketh "to be altogether as kings," and who upbraided Hezekiah with words like these (Isa. xxxvi. 9): "How then wilt thou turn away the face of one captain of the least of my master's servants?" And "the thickets of the forest" may be his valiant and numerous and well disciplined armies, who seem impervious to all attack, like the thickets parts of the forest. Whether there be any intention of such an enumeration of particulars, or whether it be the rich variety and strong reiteration of prophetic style, I take not upon me to say.

But, however it is, it doth express a most entire destruction of the haughty and uplifted potentates of the earth; the removal of the whole fabric and institution of power which till that time shall have existed; its total supplantation, its complete subversion; to make room for another form and fashion of it, which is set forth in the next chapter. This greatest revolution upon the face of the earth, is expressed in an infinite variety of ways. In the 110th Psalm it is, "wounding the heads over many lands, and filling the

places with the dead bodies;" in the 2d Psalm, it is "God's Anointed King over Zion breaking them with a rod of iron and dashing them to pieces like a potter's vessel;" in the 82d Psalm, "Ye are gods, and every one of you are children of the Most High; but ye shall die like men, and fall like one of the princes;" in the 75th it is, "All the horns of the wicked will I cut off." In the Apocalypse it is expressed by a diversity of symbols: vi. 13, "The heavens departed like a scroll, and every island and every mountain were removed out of their places." This is rather the preparation for than the event itself; the former we have seen during the years of the French Revolution and the changes which followed upon it; the latter we wait for, in the effects of that earthquake which is at hand, thus described, Rev. xvi. 20—"And every island fled away, and the mountains were not found;" and in plainer language, Rev. xix. 20—"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image; these both were cast alive into a lake of fire burning with brimstone, and the remnant were slain with the sword of him that sat upon the horse."

But perhaps the most grand and sublime of all the descriptions which are given of this event is in the second chapter of our prophet, from which we take the following passage:—"Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty.—The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low; and upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills that are lifted up, and upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth" (Isa. ii. 10-19).—How few of the kings and the statesmen and the captains of the earth believe in any such subversion of their estate, because of the wickedness and pride and independency of God which are found in those that fill the thrones and occupy the dominions of the earth! They debate their questions, whether the power should be lodged in this or in that hand; they cry out for reform, and they are in fear of revolution: but no one hath an eye open to the rights of God's King, of God's Anointed King. To put in a claim for Him, were to obtain for yourself the appellation of madman, or fool or knave. Yet such a claim, at such a risk, I do now put in.—His are the thrones, His are the kingdoms.—They belong neither to king nor people, but to the Lord Jesus Christ. And the time is at hand for him to come and claim his own; to come and reckon with you, his stewards, O ye kings and judges of the earth! Therefore be

William A. Burleigh