

PROPHETIC EXPOSITOR

AND BIBLE ADVOCATE.

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

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POETRY.

A Week's Work.

SUNDAY—church doors enter in,
Rest from toil, repent of sin;
Strive a heavenly rest to win.

MONDAY—to your calling go;
Serve the Lord; love friend and foe;
To the tempter, answer, No!

TUESDAY—do what good you can;
Live in peace with God and man;
Remember, life is but a span.

WEDNESDAY—give away and earn;
Teach some truth, some good thing learn,
Joyfully good for ill return.

THURSDAY—build your house upon
Christ, the mighty Corner-Stone;
Whom God helps, his work is done.

FRIDAY—for the truth be strong;
Own your fault, if in the wrong;
Put a bridle on your tongue.

SATURDAY—thank God and sing;
Tribute to his treasury bring;
Be prepared for terror's king.

THUS—your hope on Jesus cast—
Thus let all your weeks be past—
And you shall be saved at last.

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

IMMANUEL'S ACTION.

(Continued.)

Verse 11: "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea."—Here now is the second and the successful effort of God to gather his people; when, after the rest or session at the right hand of God is concluded, his people are made willing in the day of his power.—This "second time" implies a first time, when he had set his hand to the same work but not accomplished it. That we are right in interpreting this former effort of our Lord's coming in the flesh, we appeal to the 49th and 42d chapters of this Prophet, as explained above. It is moreover, virtually applied in the preceding verse, where the Root out of Jesse, which is the name of his humility, is represented as standing for a sign to Israel at the time, and during all the time, that the Gentiles gather under his wing.—But it is no longer the lowly and contemptible root of Jesse—the netzer, or abominable branch—but Adonai, the plant of renown, the upbearer of the government. This is a very remarkable transition, which is made from the lowly branch of Jesse, the name which hath kept possession of the Prophet's mind throughout this chapter, to the Adonai, Jehovah of hosts; which was there dropped, and is now taken up again. In the last two verses of the former chapter, where he is exhibited as the hewer down of Lebanon, he was denominated Adon-Jehovah-Sabbaoth; and now that he comes into powerful action again, he resumes his name of strength, Adonai, the same name which is given to him upon his ascension into glory, in that Psalm which we have so often referred to: "The Lord (Jehovah) said unto my Lord (Adonai)" (Psalm cx. 1.); and again (ver. 4), "Jehovah hath sworn,

and will not repent. Thou art a priest forever, after the order of Melchizedek. Adonai at thy right hand shall strike through kings in the day of his wrath." The same contrast may be observed in the 53d chapter of Isaiah between the style of the first two and the last two verses thereof; and also, as hath been said, in parts of the 42d and 49th chapters. Let it be also borne in mind, that in this very prophecy he is set forth, first as "a stumbling-block and a rock of offence" to his people, then as having a seed of children given to him, and with them resting, and waiting, and looking unto the Lord till he cease to hide his head from the house of Jacob.

On these accounts I have little doubt, though I know not any interpreter to favor me, that the action—which is thus understood, "The Lord will add the second time his hand"—hath a retrospect to the endeavor which he once before made as the Root of Jesse. And to this agreeth that parallel between Him and Moses, whereon Stephen insisteth so largely in his apology, Acts 7. Moses made an ineffectual, and then an effectual, endeavor to deliver his brethren. And perhaps, also, the notice taken, in the same most ingenious apology, of Joseph's being known to his brethren the second time, hath reference to the same truth which is now under consideration—that it is upon the second endeavor that the people are to be gathered to Shiloh. The action is described by these words, "to recover the remnant of his people that shall be left." It had been already declared in the prophecy (x. 20-23), that a remnant should remain from the consumption that was decreed, & that they should return unto "the mighty God," which is one of the names of the virgin's Child. Moreover, we have also been informed (viii. 21, 22), in what darkness and misery they should pass the long period of their rejection, while God hid his face, and their Messiah waited till the times of the Father should be accomplished. And now we have the particular prophecy of their recovery and restoration, and triumphant entering into their land.

II. And, first, we have the places out of which they shall be gathered, "Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, and the islands of the sea." Whether these places be connected in the sentence with the word "recover," or with the word "left" (and the Jewish commentators, who should best know the structure of their own language, are of different opinions,) it maketh no difference as to the interpretation; for where they are found left, thence must they be recovered. It will be proper that we should define geographically the situation of these places. Assyria, so named from Asshur, the son of Shem, is the region upon and beyond the Tigris, of which Nineveh was the capital; whither God's people were led captive at different times, and at length all the ten tribes, as is set forth 2 Kings xvii. 6. Egypt, or Mizraim, so named from the second son of Ham, is the region watered by the Nile, and especially the lower part of that region. Pathros, the place next mentioned, is the Upper Egypt, or Thebais; so named from the Pathrusim, descendants of Pathros, one of the sons of Mizraim (Gen. x. 13, 14). So that by these two, Mizraim and Pathros, we have the whole territory described, which is now called Egypt from two words signifying "the isle or land of Coptus," the father of the Captivum, mentioned as above (Gen. x.) whereof a trace still remains in the name of the

aboriginal people, which is *Copts* to this day.—Aicoptus, Ægyptus, or Egypt. These two countries of Assyria and Egypt are frequently joined together, when the restoration of Israel is mentioned, as in the following passage (Isa. xxvii. 13), "And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem;" and in this passage (Hosea xi. 11), "They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their houses, saith the Lord."

We may not doubt, therefore, that from beyond Egypt in the south-west, and Assyria towards the north-east—that is, somewhere out of Africa and out of the north of Asia—shall God's people be brought back in the great day of his power. It hath sometimes occurred to me, that the reason why Africa, the land beyond Egypt, and China (perhaps the land of Sinim, Isa. xlix. 12), are by God's providence sealed up from our knowledge, may be, that his people, the Ten Tribes, are there, who must continue lost till they come forth as from their graves. For, in the historical symbols of Scripture, the ten tribes do shadow forth the saints in their graves, who at the first resurrection shall re-appear; while the two tribes do set out the dispersed church under the bondage of the mystical Babylon.—To hide his people, would be a sufficient reason for which only these two parts of the world should remain undiscovered. Concerning Cush, there is some difficulty to know whether it be Ethiopia, that lies above Egypt on the Nile, or the country in the neighborhood of the Garden of Eden, which the river Gihon did water, and the country still known by the name of Cusbistan, one of the eastern provinces of modern Persia the same with Susiana.

The learned and accurate Dr. Wells hath gone far to set this matter at rest, and to prove that the descendants of Cush, the eldest son of Ham planted themselves along the north of Arabia, and not in Africa or Ethiopia, to which perhaps some of them might afterwards pass over; and he shows that the land of Cush, so frequently translated Ethiopia, ought to be understood of Arabia. And that the country along the Persian Gulf, on both sides of the Euphrates, was denominated Cush, by whose sons it was peopled, and generally all Arabia. Of the soundness of his proofs for this point I have no doubt. This, the fourth place mentioned in our text, therefore, we must consider as Arabia, with that part of Persia which lies along the east of the Persian Gulf. Elam is the country adjoining to Susiana, and which is sometimes in Scripture made to include Shushan, the Capital thereof (Dan. viii. 2.) It is frequently coupled with Media: "Go up, O Elam; besiege, O Media." (Isa. xxi. 2.) And out of these two nations arose the Medo-Persian empire of Cyrus. Properly speaking, it lies above Susians or Cush, between the Persian Gulf and the Caspian Sea, being the heart of modern Persia. Shinar is Mesopotamia, the country situated between the rivers Euphrates and Tigris, or Hiddekel, of which Babylon was the Capital; whither the Jews were carried away captive, and where many of them abide unto this day, only a very small remnant having returned with Ezra and Nehemiah. Hamath, as we have shown, (No. III.,)

is the region to the north of Canaan, towards Damascus and Syria.

Now that a great multitude were carried away captive to Damascus, we are expressly informed, 2 Chron. xxviii. 5.—Beside these places we have no other specified by name; but there is added this inclusive expression, "and from the islands of the sea." This form of words, as hath been shown by the learned Mede in his discourse on Gen. x. 5, doth signify in Scripture, not islands only, but all those places which were not wont to come to Egypt or Palestine otherwise than by sea—that is, the countries of Europe and the Lesser Asia; which were peopled by the sons of Japheth, wherefore Tyrus is called "a merchant of people for many islands," Ezek. xxvii. 3; and Joppa, "a haven, an entrance to the isles of the sea," 1 Mac. xiv. 5. And in our Prophet (xl. 15), where he saith, "He taketh up the isles as a very little thing," he certainly means the vast tracts of country which lay around the then known and civilized nations, whom God regards as "a drop in the bucket; yea, the isles as a very little thing." These, therefore, include all the exterior parts of the world beyond the bounds of the nations enumerated, especially Europe and Asia Minor, where the Jews are dispersed abroad in such great numbers.—What then, doth this enumeration amount to, less than that from Asshur and the region beyond Asshur in the north-eastern parts of Asia, and perhaps America which doubtless was chiefly peopled thence; from Egypt, and from beyond Egypt, which is Africa; from Cush, or Arabia; from Elam, or Persia; from Shinar and the land of Babylon; from Hamath and Syria; and from Europe, Asia Minor, and in general, the then unknown regions of the world, shall God in that day set his hand to recover his people; of whom that the remnant shall be found scattered over all the nations of the earth, hath been predicted by all the prophets from the days of Moses downwards (Deut. xxviii. 64, and Luke xxi. 22.) Among other passages, consult the following:—Jer. xxix. 14; xxx.; xxxi.; xxxii. 37, to the end; Eek. v. xi; xii; xx.; xxiv.; xxxvi.; xxxvii. 21 to the end; Joel iii.; Micah iv. 6, 7; Zeph. iii. 8, to the end; Zech. x. 9, to the end.

But was it ever prophesied that they should be so scattered abroad, and not also prophesied that they should be gathered again? No; never. Hath not the one part been fulfilled? and shall not the other part also be fulfilled?—And yet there are men who will write, at this day, that the Jews are not to be restored to their own land, but that it all means their conversion to the Christian faith! Doth their dispersion mean their denial of Christ? The greater part were dispersed before our blessed Lord was born into the world. Their dispersion means dispersion, means what we see at this day; & how their gathering unto their own land should mean anything but gathering to their own land is to me utterly incomprehensible. If it were one passage like this before us, it were enough; if it were ten, it were more than enough; if it were a hundred, and I dare say there are many more than a hundred, how much more than enough is it, for any one to rest his faith upon? Ah me! how glad would any sect, or schism, or heresy be to have such and so clear Scriptures to build their error on! Woe is me! that men should be found so unbelieving as to doubt God's word concerning the restoration of Israel to their own land.

If I did not know how a system of opinions will blind a man, and how ignorance rests satisfied with any or no account of a matter; if I did not know what profound ignorance there is as to the very existence of any prophecies, on this or any other subject; did I not perceive that the prophecies of God's word are in less esteem among the religious than the sibyl's books were among the heathens; did not the state of deplorable darkness and detestable schism which the Church in this kingdom is brought into, affect every conclusion, I would, looking at the subject abstractly, declare that the man, who says he doubts or disbelieves the restoration of the Jews to their own land, is a sceptic or an infidel, but is not, and cannot be permitted to have the name of a believer. A believer is one who takes God's word as true and certain; not so much of it, but all of it; not what he can credit upon other principles, but that especially which hath no probability nor possibility save in God's affirmation of it; not what will square with our system of opinions, but whatever God hath said—all, all that he hath said. There is a man who hath lately written and published twelve letters against the restoration of the Jews; and some zealots have given much circulation to his work: I would rather have had twelve religious magazines expend their monthly venom upon my poor head, than have written twelve letters against the restoration of the Jews to their own land.

III. Ver. 12: "And he shall set up the ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth." In this verse, and the verses which follow to the end of the chapter, are contained the manner, the incidents, and the issues of that action of restoring Israel, which hath been just announced. That they are only the subsidiary and subordinate parts of this one action is manifest, not only from the substance of the passage itself, but also from the two songs of praise and thanksgiving which follow in chapter 12. The lifting up of an ensign to the nations, is therefore to be regarded as only an incident, however important, in the great action of recovering his people, to which it mainly contributes. There seems to me to be a contrast intended between this and the tenth verse, where the ensign set up to the Jewish people is the mortal and corruptible Man, made of the seed of David according to the flesh, the Root of Jesse. The Jews reject it, and the Gentiles seek to it, and he cometh to a glorious rest.—But now the ensign is set up, to the Gentiles, an ensign of glory and strength (Adonai lifts it up;) which they in their turn reject; and the Jews seek to it, who are thereby gathered together and restored. These verses seem to me to contain exactly the same mystery of Providence which is in the Apostle's breast all thro' the 11th chapter of his Epistle to the Romans, in which he foresees that the Gentiles were driving upon the same rock of unbelief on which the Jews had suffered shipwreck; that, as the one had rejected their sign when it came at the promised time, so should the other likewise do; and as God's grace had thereupon passed over to the Gentiles, in order to provoke the Jews to jealousy, so now shall it pass over to the dispersed Jews, in order to provoke the Gentiles to jealousy. His conclusion is contained in verses 30, 31: "For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they also may obtain mercy."

The last clause being translated against all rules of grammar, and almost all the other versions, doth much mar the integrity of the conclusion: it should be, "not now believed in [or upon] your mercy, that they also may obtain mercy;" being reserved upon that day when you, Gentiles, shall be concluded in unbelief by the rejection of your ensign, whereby the abounding grace of God will the more mightily appear over the head both of Jewish and Gentile unbelief. Not only do I see this famous argument of the Apostle Paul's to be the expansion of these two verses of our text, but I can likewise trace

the connection between the two through the quotation he makes immediately before pronouncing his conclusion, from the 59th chapter of our prophet, which contains a great light upon the subject of this standard lifted up to the Gentiles.

Both by the prophecy itself (ver. 20.) and by the Apostle's use of it (Rom. xi. 26.) it is certain that the main drift of the fifty-ninth chapter of Isaiah is God's future act of grace to Mount Zion and all Israel; and being a passage full of warlike vengeance, it denotes fierce wrath to their enemies. It is Israel's redemption out of the hand of the nations which is spoken of there as in our text; and in both places the islands are mentioned by name (xi. 2; xlix. 18.) All the other countries mentioned in our text, are in the passage under consideration included in the general name of God's adversaries and enemies, being those nations of the earth which at sundry times had oppressed and led captive his people. The islands having been mentioned in both places, we have in the very next verse the lifting up of the standard; then the complete redemption of his people; and then the everlasting covenant of peace and holiness. So exactly parallel are the passages to one another that we need not wonder how St. Paul, being by the Spirit enabled from the one to see the judgment of the Gentiles in the day of Israel's restoration, should bring out substantially the same conclusion which is contained in the other. St. Paul was not at this moment looking to our text for light, but to a passage exactly parallel, and almost identical with it. Moreover the standard is lifted up against an enemy who comes in like a flood: to this standard they who fear the name of the Lord from the west and his glory from the rising of the sun, do gather themselves; and the Redeemer of Israel comes to Zion, and delivers all Israel from transgression. Using this light, we are led to the conclusion, that as the sign which the Jews rejected was the Root of Jesse, the Root out of a dry ground without form or comeliness, which they had been taught to expect, and which indeed they were preserved as a nation to produce; so the sign which the Gentiles are to reject is that which they are believing in—namely, a glorified Christ—and of whose coming in his glory they are set for the witness. That the Son of Man in his glory is the sign lifted up to the Gentiles, as his coming in his humility was the sign lifted up to the Jews, I do not yet present as a thing established, but barely mention, as resulting from the general drift of the Apostle's collateral argument and quotation. It will require a more patient research to establish this point conclusively.

To one or two passages of our prophet we must give attention, in order to come at the true import of the sign lifted up to the Gentiles. And first to chap. 18th, which treats of the restoration of Israel by means of one particular nation there described: to whom God gives a commission to go to his people (verse 2;) and who do (verse 7) bring him the present of his scattered people, as a jubilee-offering to Mount Zion, the place of his name. Who the honored nation is we inquire not critically, but with Bishop Horsley believe, and on additional grounds to those which he hath so well presented, that it is the nation in whose language and to whose people one of the ministers of the Church sends these interpretations. Now, no sooner is the subject propounded in verse 2, than, in verse 3, we have mention made of the lifting up of the ensign and the sounding of a trumpet, whereto the eyes and ears of all nations are summoned: "All ye inhabitants of the world, and dwellers of the earth, see ye, when he lifted up an ensign on the mountains; and when he bloweth a trumpet, hear ye." That this is the same ensign, subordinate and preparatory to the gathering of Israel, which is mentioned in our text, there can be no doubt; and to the trumpet we do not at present give more heed than to observe that it is a contemporary event, which we find frequent mention of on the same occasion; as, for example, chap. xxvii. 13: "And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of

Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem."

This trumpet having been blown and this ensign having been lifted up, behold what follows in verse 4: "For so the Lord said unto me, I will take my rest, and I will consider in my dwelling-place like a clear heat upon herbs, and like a cloud of dew in the heat of harvest."—Horsley makes this alteration upon our version: "I will keep my eye upon my prepared habitation, as the parching heat just before lightning." This refers, as it seems to me, to the stillness and peace which in Scripture are foreseen to be immediately before the judgments of the Lord; yet with such a conscious dread as all creation laboureth under immediately before the bursting forth of the lightning in the sultry heat of harvest. I am on my guard against interpreting similitudes as realities, but much study of the prophets has taught me to look narrowly into the similitudes used by God; and this expression, "clear heat before lightning, and a cloud of dew," doth suggest to me, I confess, the combination of fire and cloud in which Jehovah's glory heretofore appeared unto the children of Israel in the wilderness, and that the re-appearance of this glory is indeed the standard which shall be lifted up; but more of this hereafter.—And for the time of God's stillness for a season with his eyes upon Jerusalem, we have it thus expressed in the fifth verse: "For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning-hooks, and take away and cut down the branches." This is evidently the pruning of the vine, that is the Church, from all the incumbrance which might drain off the sap from nourishing, or prevent the sun from reaching, the ripening fruit. This is the labor of the vine-dresser immediately before the vintage answers to that gathering of the tares into bundles which is referred to Matt. xiii. 40; and likewise to that excision which, though it be always going on, according to the parable of the vine, hath its accomplishment finally in the treading of the wine-press of the Apocalypse (Rev. xiv. 20; Joel iii. 14.) And what is to be made of these fruitless branches is declared in verse 6: "They shall be left together unto the fowls of the mountains, and to the beasts of the earth, and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them;" which being compared with Ezekiel xxxix. 17-20 and with Rev. ix. 17, 18, shows it to be the same mystery of Divine providence as the battle of Armageddon.

From this brief consultation of the 18th chapter of Isaiah, we discover concerning the lifting up of the ensign and the sounding of the trumpet, that they are immediately before the harvest of the Church, which (Matt. xiii. 39) is declared to be the end of the present age; and that the lifting up of this ensign is attended with judgment upon the nations, and ends in the restoration of the Jews to Mount Zion, the place of the name of the Lord of Hosts. Carrying this information with us both into the Gospels and the Apocalypse, we shall obtain some more distinct information upon the nature of the sign. In Matt. xiii. 39, "the harvest is the end of the world, and the reapers are the angels," who gather the tares and cast them into a furnace of fire; after which "the righteous shine forth in the kingdom of the Father," like the sun, for ever and ever. All this takes place upon this world, where [the tares and the wheat grow together; for the harvest field is declared to be the world. There is no mention made of the sign in this place; but in the corresponding place, of Matt. xxiv. 30, it is written, that the sign of the Son of Man shall then appear in heaven: "And then shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth mourn; and they shall see the Son of Man coming in the clouds of heaven, with power and great glory." Here, again, the sign is unconnected with his coming in the clouds of heaven. In the corresponding passage of Luke xxi. 29, it is said, "in a cloud." Now in the Revelation

(xlv. 14.) just before the harvest of gathering his people, which is the event of the 24th of Matt. and just before the wine-press of wrath, which is the event of the 13th of Matthew, we have him represented as sitting on a cloud, with a golden crown upon his head and a sharp sickle in his hand. All which evidence, combining together, I am led to believe that the standard which is lifted up to the Gentiles is truly our Lord's re-appearing in that cloud of glory.

As John the Baptist brought baptism, the proper sign of Christ humbled unto death, at his former coming: so I believe that the cloud of glory re-appearing in the heavens, and shooting forth from its skirts fiery destruction upon the adversaries of Christ, is the sign of that judgment with which he is to come the second time unto the world; while the deliverance of his faithful people out of death's hand, is the sign of that eternal deliverance and baptism of fire, with which the world shall be visited and purified and eternally blessed by the coming of the Lord. I regard, therefore, that which is called the "standard" in the Old Testament, to be the same as that which is called the "sign" in the New Testament; for the words in the Hebrew and English are the same word when rendered into Greek. The Septuagint rendered the Hebrew word by the Greek word "semeion," which is the word in the New Testament rendered "sign," in the expression "the sign of the Son of Man."

In further illustration of this lifting up of the standard, I have two other passages in our prophet to refer to: The first showing how it is to affect the head of the Antichristian confederacy of that day; and the other how it is to affect the Jewish people. I have already shown, beyond all doubt, in our former interpretations, that "the Assyrian" of chapters 30, and 31, is the great leader of that confederacy of Antichristian nations whom Christ is to come and destroy—(see No. III. passim.) Now in chapter xxxi. 9, it is said, "And he shall pass over to his stronghold for fear, and his princes shall be afraid of the ensign, saith the Lord, whose fire is in Zion, and his furnace in Jerusalem." This has a reference backward, to the discomfiture of Sennacherib (by the angel) of the Lord, forward it hath in prospect the ensign which shall be lifted up in that day when "the Lord of hosts cometh down to fight for Mount Zion, and for the hill thereof" (verse 4.)

What this ensign is, we have amply described in the preceding chapter, verses 27-32; where it is represented as "the name of the Lord coming from far," and "his voice made to be heard" over the earth, and his arm made bare with "the flame of a devouring fire, with scattering, and hailstones, and tempest;" which I can liken to nothing that hath ever yet been seen in the world, save that cloud which came streaming from afar, and beginning with Egypt, scattered the nations that resist it, until at length it overthrew the Assyrian in his might, for that cloud was inhabited by the Angel of the Lord, yea, and called the Angel of the Lord, and the Lord's name is said to be in him. "Behold, I send an Angel before thee to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him and obey his voice; provoke him not, for he will not pardon your transgressions, for my name is in him." (Exod. xxiii. 20, 21.) Compare this passage with the passage referred to above in the 30th of Isaiah, and bear in mind that that is called the ensign which discomfits the Assyrian and terrifies his princes, and I think our former conclusion will be proved to be confirmed. Besides this, let it be remembered that in the Apocalypse the last action of the Antichristian powers is described as making war directly against the Lamb, and those that are with him (Rev. xvii. 14;) and the conflict is represented in chapter 19, as a conflict of the powers of Antichrist against Christ and his hosts apparent out of heaven.

Now, there must be something to realize these remarkable symbols; some demonstration, some presence of the Lamb and his heavenly host; which I believe to be that cloud of glory against which Pharaoh armed, and Amalek, and Moab,

and the children of Ammon, and all the nations of Canaan. Therefore let no one stagger as if it were an impossibility that men should arm against the face of the glory of God manifested as heretofore, over his people—the standard under which they were gathered, the ensign under which they fought, the banner under which they marched, let no one stagger at what is written, that the beast and the false prophet and the kings of the earth shall make war with the Lamb and those that are with him; for the king of Egypt and the kings of the nations did it heretofore, and never, never, since the world began, was supernatural agency so little feared, so heartily contemned, as it is by the present apostate nations of Christendom.

Having by this quotation shown that the disfigurement of Antichrist, which all churches, and no one more steadily than our own, holds to be at the coming of Christ and by the coming of Christ, is accomplished by the ensign of God lifted up to the nations; I have one other passage to quote, for the other end of showing that by this same ensign the Jewish people are to be gathered; which is written in the 63d chapter of our Prophet, at the 10th verse: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people."—This is the preparation of a wilderness, long trackless, and untrodden, for the march of a mighty people, who are gathered under the banner of the Lord, and the land of their habitation being prepared, and the way of their march being made straight, and the standard under which they are to be rallied being lifted up, behold, the great trumpet is sounded, to gather them from the four corners of heaven, "Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him" (ver. 11). The word translated "salvation," ought to be translated "Savior," as it is by Bishop Lowth and all the ancient versions; as is manifest also from the structure of the sentence, yea, and of our translation itself. In the next verse we have the Jewish people, thus gathered, planted in their own land in holiness and blessedness: "And they shall call them, The holy people, The redeemed of the Lord; and thou shalt be called, Sought out, A city not forsaken" (ver. 12).

Now these three verses are but the introduction to the glorious chapter which follows. It was said in verse 11, "Say ye to the daughter of Zion, Behold, thy Savior cometh;" and chapter 63d, begins with the description of his coming as the Savior of Israel: "Who is this that cometh from Edom," &c. He hath trodden the wine-press (ver 3) of the apostate church; it is the day of avenging and redeeming his people; in which (ver. 8) he becometh their Savior.—But further into this we must not enter at present; yet so much have we deemed it good to say on the subject of the standard which is lifted up to the nations, as distinguished from the standard which is lifted up to the Jews; each being rejected by those whose peculiar hope it was; each becoming the punishment of those who rejected it, and the grace of God, to those who were looking for no grace, and who deserved none. It is, as we said at the outset, the very same truth with which Paul is filled in the 11th chapter of the Epistle to the Romans. And having thus fully delivered our mind concerning this standard which is lifted up to the Gentiles, we resume the thread of our prophecy.

(To be Continued.)

For the Time Brethren.

BY A. N. SEYMOUR.

DEAR BRETHREN:—Your expectations of the coming of Zion's king, the fall that is past, have not been realized, consequently you are disappointed, and doubtless sorely tried, and you mourn in consequence of not beholding that much loved, and long absent friend, through whom you ardently desire eternal salvation. And in consequence of your unwavering faith and bold pro-

clamation that Christ would come in the seventh month. But did not the finger of scorn, contempt, and ridicule, which have been thrown upon you by a scoffing world and church, and some are even to be found among those professing to love, the appearing of Christ, who say—I hope we have seen the last rag-end of world-burning and Millerism, as though the day would never come now, because some persons have looked too soon for such events. But brethren be not disheartened, nor suffer your confidence to be shaken in the least, in the blessed assurance that he who has promised to come, will come, and will not tarry one moment beyond the appointed time.—"If I go away, I will come again," is the sacred and very important declaration of that being who spoke with authority and power, consequently he never will be mortified by his not coming at the appointed time. Hold fast then your confidence firm unto the end, and not be weary in well doing, for you will reap the great reward in due season if you faint not.

Far be it from me to try to stamp you into non-existence, (as some would manifestly) or throw out hard expressions or insinuations to lacerate your already wounded feelings; but rather in meekness, labor to console and bless your aching hearts. You doubtless loved the coming of Jesus your very best friend, and were honest, sincerely so, and really supposed that the evidence upon which you based your expectations was correct, as you saw no way of avoiding the argument which you had raised in your investigations, but time, the great truth detector or keeper, has shown you that you were not correct in your expectations. But is it a sin to confidently expect that event earlier than it is really to occur, providing our faith is an honest one? I think not. As it regards Christ's first advent "all men were in expectation," and I doubt not that there were some who rejoiced in the idea, thought they discovered tangible proof of his coming sooner than the prophecies would warrant. And in consequence of such a faith, I have no idea that Christ unprepared or cast a frown upon them for their sincere expectations, consequently I do not consider it a sin or a great crime or disgrace to anticipate the full fruition of that blessed hope by the coming of Christ, one or even ten years sooner than the actual time, providing our actions and conversation are commendable in the sight of God, and our faith an honest one, I conclude it is right to live up to the best evidence or light we have at all times.

My heart has been pained to see certain expressions coming from a source that could not, or did not raise an argument to overthrow their position previous to the time's passing by, but as soon as it is fairly past, to raise such a cry, and send out such a flood of bitter water, seems ill-deserving of public praise. What community would try to raise a public indignation against a well disposed, industrious and affectionate wife, who had with anxious solicitude been watching the advent of her long absent husband from California, and really expected him sooner than he returned? Suppose ye that that community would publish through the papers of the day, from Dan to Beersheba, her disappointment, and try at the same time to aggravate and torment her poor disconsolate heart. No, no; that community would sympathize and console that truly affectionate companion, and heaven would smile upon such benevolent and sympathizing hearts. But if it is a sin to cherish such expectations, then let any one among us that is without sin cast the first stone. I frankly acknowledge, that I have looked for, loved, and ardently desired and confidently expected my Savior to come as far back as A. D. 1844, and have been expecting him ever since; and I expect by the grace of God to continue thus doing until mortality is swallowed up of life, and of the glories of the eternal age; and if the world or professed church takes delight in scoffing at my expectations, I say, Scoff on to your hearts content, the Lord will have such in derision in the day of his coming. Their unholiness and taunts and jeers shall never swerve me from looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus

Christ, no, not for one moment, for all such opposition shall only tend to sink me deeper and deeper into the precious faith that so often cheers my mortal existence. Oh then, ye disciples of my Lord and Master, cheer up, "for the day breaks o'er thee," it will surely come with all its illuminating grandeur, and horrors of destruction. Already has the tocsin of alarm been sounded, marshaling the nations to the conflict. The great battle and mighty struggle of God Almighty has already commenced, the seventh Angel has already entered upon his proclamation, and soon the mystery will be finished; and soon it will be said, "he that is filthy, let him be filthy still, and he that is holy let him be holy still." Lord save us from the evils to come, is my ardent prayer.

HILLSDALE, Mich., Dec. 29, 1854.

FROM SR. A. A. PERRY.

BRO. MARSH:—The cause of Truth languishes in Scotland. Very few feel any interest in the prophecies, or promises made unto the Fathers, to Abraham, Isaac and Jacob, and to their seed forever.

The popular doctrines of this day have lost their charms for me, and fail to interest me in the least, having no foundation in the Word of God. But I do love the "glorious gospel of the kingdom, and age to come," which proclaims that Christ our Redeemer and King, will descend to earth, and take the throne of David, and reign over the house of Jacob forever. In his day, Israel shall be saved, and Judah shall dwell safely. I love to read the prophecy of Jeremiah, 23d chapter, and believe it with all my heart. "Behold the days come saith the Lord, that I will perform that good thing which I have promised unto the house of Israel, and to the house of Judah. In those days and at that time will I cause the Branch of righteousness to grow up unto David and he shall execute judgment and righteousness in the land.—In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is name wherewith he shall be called, "the Lord our Righteousness," 20th verse. "Thus saith the Lord," if ye can break my covenant of day and night, and that there should not be day and night in their season; then may also my covenant be broken with David, my servant, that he should not have a Son to reign upon his throne; and with the Levites the priests, my ministers.—As the hosts of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David, my servant, and the Levites that minister unto me. Moreover, the Word of the Lord came unto Jeremiah saying, considerest thou not what this people have spoken, saying, the two families which the Lord hath chosen, he hath even cast them off. Thus they have despised my people, that they should be no more a nation before them. Thus saith the Lord, if my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac and Jacob; for I will cause their captivity to return, and have mercy on them." Give me a "thus saith the Lord," for my faith to rest upon, and I am satisfied it will be accomplished whether the promise be to Jews, or Gentiles. All that God has promised to either, will be fulfilled, not a jot or tittle will fail of all that has been spoken.

O, the sin of unbelief! What doubt the Word of God? Yes, how many who profess to love him, doubt his word? There are many boasting Gentiles notwithstanding Paul's admonition for us not to boast against the branches though they were broken off. Will boasting Gentiles escape the wrath of God, when he has executed such fierce anger upon his chosen people Israel and Judah? I think not. The day of vengeance hasteneth; yes, has not God already begun to gather the nations, and assemble the kingdoms, that he may pour upon them all his fierce anger and indignation; I think he has; but I do not understand the Crimea to be God's glorious holy mountain, as the time people think. I un-

derstand Zion to be God's holy mountain, spoken of in the Scriptures.

Bro. Meriam has sent me the *Crisis* all the year, but it has failed to interest me, for the Savior said: "Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh." Matt. xxv. 13. Will they not have to believe him? I think they will. Let us cleave unto God, and believe what he has spoken in his Word will be fulfilled literally, and all will be well.—let the world scoff. Truth will triumph in the end. God grant that the *Expositor* may live, and yet triumph over all opposition, and embarrassment, and continue to be a medium through which light and truth may flow to the scattered flock of God's tried and waiting children, is the prayer of this family.

Your Sister in Christ,

ANBY A. PERRY.

Scotland, Ct., Dec. 17, 1854.

FOREIGN NEWS.

By the arrival of the Asia at Halifax we have five days' later intelligence from Europe. The most important feature in her news is, that Prussia declines to give her adhesion to the tripartite treaty, qualifying her refusal by the despatch of a special envoy to London with a mission to open separate negotiations with the Western Powers on her own account. This may be considered as a preliminary step to the casting aside of the flimsy veil with which the Berlin Cabinet has hitherto sought to disguise its Russian sympathies. As it is not likely that the coalition will longer permit the continuance of a neutrality which has not only interposed obstacles to the advancement of their interests in Germany, but also virtually defeated one of the great objects of the war—that of crippling the commerce of Russia—it is probable that Prussia will be at once compelled to decide on either of two alternatives—either a full and entire adhesion to the articles of the new treaty, or a frank and open junction with Russia.

We have accounts from the Crimea up to the 13th of December. The siege operations seem to have made but little way, and the state of forced inactivity to which the besiegers were reduced by the exhaustion of their previous efforts, seems to have been turned to account by the Russians, in the further strengthening of their defences. The reports of the falling off of their supplies of a munition are belied by the fact that from the 23d of November to the 13th of December, during which they had made a succession of vigorous sorties, the firing from their batteries was kept up almost incessantly. The Grand Duke Michael was observed to be encouraging by his presence the efforts of the besieged. Supplies of provisions were also said to have arrived in the town. From the preparations made for arming some of the Russian vessels in the harbor, it was thought that they were about to put to sea with a view to intercept the transports of the allies; and in the Baltic we also learn that they are again venturing out of their ports in that quarter. We shall, therefore, probably hear of some successful attempts of retaliation for the losses already inflicted on the Russian commercial marine.

In England, the bill for enlistment of German mercenaries has met with vigorous opposition, not only in Parliament, but from the Press and the public at large. The first reading has been passed in the Commons by a majority of 38; but the measure is so unpopular that it will probably be defeated in its subsequent stages.—A proposition of the Chancellor of the Exchequer, to transfer the deposits of savings banks, amounting to £33,000,000 sterling, from the Bank of England into a government three per cent debt, has had a most unfavorable effect upon the money market, being considered an ill-timed and impolitic measure, calculated to render the war unpopular with the masses.

"Behold, God is mighty, and despieth not any: he is might in strength and wisdom. He preserveth not the life of the wicked: but giveth right to the poor."

EXPOSITOR AND ADVOCATE.

"SEARCH THE SCRIPTURES."—JESUS.

ROCHESTER, SATURDAY, JAN. 13, 1854.

To Agents and Correspondents.

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

Rules of Discussion.

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

EXPOSITION OF ROM. III. 21-31.

(Continued.)

HAVING shown that Jews and Gentiles, on account of their many aggravated sins, were guilty before God, and could not be justified by the deeds of the law of Moses, the apostle proceeds to state on what principles justification unto life might be obtained.

Verse 21. *But now the righteousness of God* [His standard or rule of right; for righteousness is right doing. It is put here in contrast with the law of Moses, and every system of moral rectitude and religion, devised by finite mortals, by the most strict observance of either or all of them, no one could or can be justified before God. To obtain this high favor, they must heartily comply with his economy of redemption, or righteousness as revealed in the Gospel, which

Without the law is manifested.] The Gospel as proclaimed by Christ and his apostles, contains in itself a perfect law of righteousness.

Being witnessed by the law and the prophets.] Moses, the great typical law-giver, foretold the coming and work of grace, of the still greater anti-typical law-giver, the Messiah; to which all the inspired prophets have borne testimony. See Acts iii. 22-24. The objecting Jew could not gainsay this evidence, for he reposed implicit confidence in Moses and the prophets. And the wisdom of Paul is seen in the case, by his using their own favorite and approved witnesses to prove the divinity of the Gospel which they rejected.

Verse 22. *Even the righteousness of God, which is by faith of Jesus Christ.*] Or in Jesus Christ, as Murdock renders it from the Syriac text. The meaning of which appears to be, that instead of this righteousness being an abstract principle, or grace arbitrarily bestowed, imparted or transferred from a righteous Savior, to an unrighteous sinner, it is a righteousness that cannot be obtained by the creature, only by true faith in Christ; a faith which is made perfect by acts of righteousness enjoined in the conditions of the Gospel. The concluding part of the verse justifies this conclusion, for it assures us that this righteousness is

Unto all and upon all them that believe.] Clearly implying that those who do not believe, will not be made partakers of this righteousness:

For there is no difference.] Between Jews and Gentiles, in reference to their fallen condition;

Verse 23. *For all have sinned and come short of the glory of God;*] This painful and deeply humiliating fact the apostle had already abundantly proved in the previous part of his epistle; and he seems to allude to it here to give force to the great truth that the only ground of hope to either Jew or Gentile, for justification before God, was by his free unmerited grace, or system of righteousness graciously manifested through Christ to "all them that believe," for the apostle adds in

Verse 24. *Being justified freely.*] It does not come on the score of a purchase, nor of a transfer, nor of imputation, nor of natural right, or merit of the creature, but it is a FREE GIFT of God who is the justifier, or who justifies freely

By his grace,] Which is an unmerited favor. But there is a medium and a manner through and by which this justifying grace is bestowed on those who receive it. It is not directly and arbitrarily forced on the creature irrespective of his will or character, neither is it thus bestowed by the direct agency or act of Christ, but as the apostle says, it is imparted

Through the redemption that is in Christ Jesus:] And what is that redemption? It is highly important to know this, as justification is obtained thro' or by this great redemption. Is it by the vicarious sufferings of Christ, if indeed he ever thus suffered? If so, then it could not be by grace. Is it by the death of Christ alone? No, for his death constitutes only a part of this glorious system of redemption. Is it by all that God has graciously done and will do directly, or through the agencies of his Son, Spirit, angels, and inspired men, independent of the faith and obedience of the redeemed? No; for these things are plain requirements of this economy of redemption. Is it by the sole works of the creature? Surely not, for then it would not be of grace, nor through the redemption that is in Christ. The whole law of favor must be taken into the account; all that God has done and will do, and all that he requires of man. "God so loved the world, that he gave his only begotten Son." What for? To justify and save them unconditionally? Nay, verily; but on the conditions of faith in that gift, for it is added in the next sentence, "that whosoever believeth in him should not perish but have everlasting life." John iii. 16 "The grace of God that bringeth salvation hath appeared to all men," but does it justify and save them? Yes, by their complying with its teaching. What does it teach? That, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, &c. Titus ii. 11-13. Now, all must see that in order to be benefited by this salvation, we must receive and obey its teaching. The grace and the salvation may as well be dispensed with, as the teaching and obedience; each has its proper place in the redemption by Jesus Christ. The same sentiment is expressly taught in the important text under investigation, for in the next verse we are told that it is "through faith in his blood," that we may obtain mercy, or justification.

Verse 25. *Whom God hath set forth*] The true sense of this expression, we think is more clearly expressed in the marginal reading, viz: Whom God hath "fore ordained;" clearly implying that the propitiatory work of Christ is not a contingent, or expedient, resorted to at the fall of Adam, to satisfy the vindictive justice of God, or to make him gracious or just, so that he may save the sinner.—Such a conclusion is an indirect impeachment of the infinite perfections of God, especially his knowledge. It implies that he did not foresee the full operation of his own plan, when he created man, but by whose transgression his purpose was frustrated, and to remedy the evil, and make it possible for him to save a part or the whole of the children of Adam, he concluded to satisfy his Divine, yet broken law, by sacrificing his innocent and well beloved Son.—O, horrible blasphemy, to thus charge the infinitely wise and just God! Whatever his purpose of redemption now is, it ever has been, and will be; it is unchangeable and eternal. All, all is in perfect harmony with his original design before the creation of the world. Christ's conception, birth, life, death, resurrection, ascension, mediation, second advent, and glorious reign on the throne of David, were all fore ordained of God, and in reference to all these things God hath set forth his Son

To be a propitiation] *Ilaversion*, which Clark defines to mean "the mercy seat, or place of atonement." Doubtless the apostle alludes to the manner in which justification was obtained under the typical law. The blood of the victim was sprinkled on and before the mercy seat, which was the lid or cover of the ark of the covenant, on which, between the cherubim, God appeared in the symbol of his presence, and accepted the worshippers who met the

Lord there, through or in their offering presented to him. This typical worship was abolished, and therefore justification could no longer be obtained by its most strict observance. But as the antitype had come, justification must now be sought in conformity with its provisions. What is the antitype? Jesus Christ is the mercy seat. In him God accepts and justifies the believing and obedient penitent, and nowhere else. Had the people shed rivers of blood, and sprinkled the same on ten thousand mercy seats of their own creating, God's glory would not have been seen there, nor would the people have been justified by him. So, under the Gospel dispensation, Christ is the only mercy seat where God will meet the sinner, and pardon his iniquity. Christ, is the only name given under heaven, by which men can be saved. But they must be in that name, or in Christ, in order to be saved. And the way to get into him is by faith, repentance and baptism.

We see nothing in either the type or the antitype, that justifies the doctrine that the propitiation partook or partakes of the character of a vicarious sacrifice offered to appease the wrath of God, or to make him just, so that he can justify the believer. God was not made merciful by the shedding of blood and sprinkling it on the mercy seat; he was abundant in mercy before, and therefore manifested his mercy on the mercy seat to all who would come to him there, and receive free pardon at his hand. Neither has the shedding of the blood of Christ, the great antitypical sacrifice, rendered God propitious, for it was his "great love" that caused him to give his Son that whoever would believe on him might have life. One thing is certain, whatever the propitiation is, it was ordained or set forth by God, not to appease or make him just, but to be a propitiation

Through faith] Of him who needs mercy.—Faith

In his blood] Not in its literal application to the sinner, for this would be absurd. Not as a vicarious offering to appease God, &c., for this would be dishonorable to him, and contrary to the plain word of the Lord, which says, "God is love," and therefore he gave his Son. But his blood, we think denotes his life, for the blood is the life, or the life is in the blood. Hence blood in the typical worship, represented the entire life of the worshiper. There could be no remission without the shedding and offering of blood, because God would have the entire life or being of the creature given to him. Christ gave himself—laid down his life, or shed his blood, doubtless each phrase being nearly of the same signification, and means that he gave his life, or entire being to God. Hence to have faith in the blood of Christ, is the same as to have faith in Him. Thus the apostle teaches in the next verse, for in speaking on the same subject, instead of using the expression, "faith in his blood," he says, "which believeth in Jesus." Hence to have faith in the blood of Christ, is to have faith in Him, in his entire being or life which he fully consecrated to the cause of his God, even unto the shameful death of the Cross. In this character he is now the mercy seat, in whom all who truly believe, God justifies. But this is not all; God has also set forth Christ

To declare his righteousness] *Dikaiosunes*, from which righteousness is translated in this text, denotes "the state of being perfect and in just proportion, perfection," &c.—Greenfield. Or, as Clark says in commenting on the same word in chapter i. 17: "The Greek word *dikaiosunes*, has been derived from *dikaizo*, to divide; and from *dikee*, justice, because it is the property of this virtue to divide to each his due." Hence, God's righteousness is the most perfect rule of right, or justice, in the universe, and to declare his righteousness, is to make known that rule of justice. God foreordained Christ not only to be his mercy seat, where he would meet and justify the humble sinner, but to be a preacher or setter forth of this law of God's righteousness to the world.

For the remission of sins that are past.] The sense evidently is, that God sent his Son, to make known the law of righteousness, by which he would remit sins, which is nothing more nor less than the Gospel of salvation, or the system of "redemption that is in Jesus Christ." The several items of this law of remission, as expressed or alluded to here, are,

1. Christ is set forth as God's mercy seat.
2. The sinner must have faith in Christ.
3. He must present himself to God, in Christ, as the Gospel requires.
4. God will graciously meet the sinner on this mercy seat, or in Christ, and freely remit all his past sins, and justify him by his grace.
5. These are the just principles of righteousness on which God remits the sins of both Jews and

Gentiles. To remit sins on the score of the wrath of God being appeased by the death of his Son, or of the imputation of righteousness to the unrighteous, or of the innocent satisfying Divine law in the room and stead of the guilty, would be far from right. God has nowhere informed us that he has set forth his Son or any of his inspired servants, to declare such principles of unrighteousness on which he graciously and freely remits sins. But by them, he has fully made known that he will pardon and justify the sinner, Jew or Gentile, who will believe and obey the Gospel; or meet God, in Christ, his only appointed place, where He justifies the sinner;

Through the forbearance of God.] Is another expression which shows that God saves or justifies the sinner on the principles of pure benevolence and not of being first appeased in his wrath.

Verse 26. *To declare, I say.*] The apostle has now reached the grand point in his argument, and sums up in a few words, by a reference to what he had previously said, with the presentation of an additional consideration.

At this time,] Under the dispensation of favor through Jesus Christ.—

His righteousness] Not only for the important reasons already named, but also

That he might be just.] In what? in punishing the finally sinful with death. Had he not made known or declared the law of righteousness to them, it would be unjust to punish them with death; but having fully revealed and proclaimed through Christ and the apostles, the great and glorious principles of righteousness, by which man should regulate his life, he is "without excuse," Rom. i. 20, for his sins, and God is just in rewarding the transgressor with death, if he refuses his offers of life, and persists in his rebellion against his God.

And the justifier of him that believeth in Jesus.] As God has made Christ the standard or pattern of his righteousness, it would be just in him to justify all who would believe in this pattern. But we conceive another sense in which this important passage is to be understood. We must not lose sight of the general scope of the apostle's argument. He had just shown that the law of works had given place to the law of faith. While the first was in force, it would have been incompatible with the justice of God to justify by another and different law. But when that law was abolished, it would not only be just but benevolent in God to present to Jews and Gentiles, a better law, even "the law of faith," as the rule of their justification. This change of dispensation was in perfect harmony with the eternal counsel of the Infinite mind. And that his immutable justice might be vindicated and appear in its true light to Jews and Gentiles, and that they might believe in Jesus and be justified, a full declaration of the whole matter was made to the world, or the Gospel was freely proclaimed to them, making no difference between Jews and Gentiles in the offers of life.

To this the Jew in his blindness objects, and inquires:

Verse 27. *Where is boasting, then?*] Are we not better than Gentile dogs? Is our holy law dead and valueless? are we to be justified on the same principles that the Gentiles are? are we to be exalted to no higher privileges and honors than they? in a word, have we nothing above them in which we can glory or boast? To which the apostle answers,

It is excluded.] You have nothing above a poor despised fallen Gentile, in which to boast, for you are equally sinful with them, and your law is dead, and cannot save you. Therefore your boasting is all excluded. To which the Jew responds,

By what law? of works?] To which the apostle replies,

Nay; but by the law of faith.] That law destroys all distinction between those who submit to it;—hence no one of its subjects has any ground for boasting over another.

Verse 28. *Therefore we conclude that a man is justified by faith without the deeds of the law.*] Two important points are worthy of special notice in this final conclusion of the apostle, on this important part of his masterly argument. And

1. The Jew is plainly told that he cannot be "justified by the deeds of the law" of Moses, it being dead.

2. Jews and Gentiles are as plainly told that the only ground of justification is, by faith. This doctrine is abundantly taught in other portions of this epistle, and of the Bible. See chap. v. 1. Hence the doctrines that justification comes by virtue of a vicarious sacrifice, the imputation of righteousness, or satisfying Divine law, &c., are proved to be untrue. If these doctrines were true, why did not the

apostle, in summing up the argument, express himself thus: Therefore we conclude that inasmuch as God has been made merciful and just by the death of his Son, so that he can be just in justifying him that believeth, therefore justification is by the vicarious suffering of Christ. The conclusion is absurd and dishonorable to God, and subversive of his plainly revealed doctrine of justification by faith.

Verses 28, 29. *Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also; seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.* By, and through faith, are only different forms of speech which express the same thing.—They afford additional evidence in favor of the doctrine of justification by faith.

Verses 31. *Do we then make void the law through faith? God forbid; yea, we establish the law.*—Not as a living rule of religious action and worship, but as of Divine origin, and authority over the Jewish nation, during the time for which it was given; and also as a witness in favor of the righteousness of God as revealed in the Gospel, or law of faith. See verse 21. In this sense the introduction and proclamation of the Gospel, established the law of Moses. The one was the type, the other the antitype. As the antitype justifies the type, so the antitypical law of faith, justifies, confirms or establishes the typical law of Moses. Mark, it establishes it not as the antitype, but as the type, which has given place to the antitype.

(To be Continued.)

THE NEW YEAR.

At this interesting period of affectionate interchanges, the reminiscences of the past and the prospect of the future will occupy the contemplative mind. We look back a few fleeting years, and we had no existence. Fearfully and wonderfully made by the Almighty Creator of all things, we are conscious, as intelligent and moral beings, of a solemn responsibility which imparts to our future destiny an indescribable magnitude of importance.

The graves of our fathers remind us of the brevity of our probationary state. The sacred volume reminds us of the tremendous consequences which hang on the improvement and misimprovement of this state! The voice of wisdom calls us solemnly to pause and inquire, Am I improving time for the high and holy purpose for which it is given? Do I understand in what my highest and most enduring well-being consists? Do I consider aright that my blessed Creator has set LIFE and DEATH before me, and that, with my moral course in this brief period of existence, is connected a glorious Immortality, or an entire and irrevocable destruction of being?

Kindly and earnestly the heavenly monitor addresses us: "O that they were wise, that they understood this, and would consider their latter end!"

Dear Christian brethren, this interesting season calls for more devout gratitude for past innumerable blessings; deeper humiliation before our Father in heaven, for the past mis-improvement of our precious time. It demands holier and more earnest resolution to improve the future. Our past delinquencies should remind us of our dependence on that grace which is all-sufficient for us, and of the sad error of attempting to carry on the spiritual warfare in a vain confidence in our own strength. The condition of an ugly world around us hastening to destruction, and despising the goodness which should lead to repentance, should arouse us from our lethargy, and induce more earnest, systematic, and persevering efforts to save them from everlasting death.

The infinity of our Father's love in our creation, our preservation, and, above all, in our redemption from all the direful consequences of our transgressions, and gracious preparation for an eternal inheritance in his kingdom, should induce us to make a new and more cordial and unreserved consecration of ourselves, our time, our talents, our all, to the Author of our being and the source of all our blessings. Our own high and eternal interests demand it. Alas! how much we lose by our worldliness, our slothfulness, and weakness of our faith! It is equally our blessed privilege and duty to walk closely with God and live near to him.

Let the assurance of the glorious victory, which is soon to terminate our arduous conflict with the powers of darkness, animate us to endure it to the end. O for more of that holy and blessed love which "beareth all things," and "endureth all things!" O for more of his spirit who hath loved us and given himself for us, and hath set us an example that we should walk in his steps! By the possession of his spirit, and a practical abiding in

him, by an overcoming faith, and by this only, may we reasonably and scripturally hope that we shall "not be ashamed before him at his coming."

HENRY GREW.
Philadelphia, Pa., Jan. 3, 1855.

BRO. MARSH:—I would say to brethren in Michigan, if they desire a course of lectures in their different localities, I will try to accommodate as far as I can, if they will write me at Hillsdale, and let me know of their desires.

A. N. SEYMOUR.
Hillsdale, Mich.

SACRIFICE IN THE AGE TO COME.

God instructs us in his Word that the sacrificial offering of beasts shall be a part of religious worship or service in the World or Age to Come. Of this there can be no doubt with those who believe the prophets; but, whether we can reconcile the restoration of sacrifice with the sayings of Paul without being led to a denial of either, or to the affirmation that a contradiction exists, is another thing, and a question to be settled, not by the opinions of the learned, but by reason enlightened by the handwriting of God.

The first witness to be summoned in the case is Malachi. He testifies that a time shall come when, "from the rising of the sun even to the going down of the same, my name, saith Jehovah of armies, shall be great among the nations, and in every place incense shall be offered to my name, and a pure offering; for my name shall be great among the nations, saith the I-shall-be of armies." This is evidently in the future, because it has never obtained in the past. Now, when the time for the offering of this incense and pure offering in every place shall have arrived, a purified priesthood will have been prepared to offer it among the nations; for the same witness testifies, saying, "The Messenger of the Covenant shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer to Jehovah an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto Jehovah, as in the days of old, and as in former years."

The next witness we shall call up is Isaiah. He testifies that at the time when "the Lord God gathereth the outcasts of Israel, the sons of the stranger that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant, even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings, and their sacrifices shall be accepted on my altar; for mine house shall be called an house of prayer for all peoples." When these words were written, the temple of Solomon was still standing as the house of prayer for Israel. But the prophet speaks here of a future temple, which should be a house of prayer, not only for Israel, but for all peoples. That house has not yet been erected, but will certainly be, for Zechariah testifies that the man whose name is The Branch, shall build the temple of Jehovah—a temple very minutely described by Ezekiel. Upon the altar of this temple, then, the burnt offerings and sacrifices of the sons of the stranger will be accepted: offerings which shall be selected from the flocks of Kedar, and the rams of Nebaioth. For, says Isaiah, the Gentiles shall come to the Light of Jerusalem, and kings to the brightness of her rising, when she shall arise and shine, and the glory of the Lord is risen upon her; and he shall bring gold and incense; and they shall now forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto her, the rams of Nebaioth shall minister unto her; they shall come up with acceptance on mine altar and I will glorify the house of my glory.

Again, Isaiah tells us that in a time which has hitherto never obtained, when "the Egyptians shall serve with the Assyrians, and Israel shall be the third with Egypt and Assyria, a blessing in the midst of Palestine—then shall there be an altar to the Lord in the midst of the land of Egypt, a pillar at the border thereof to Jehovah. And it shall be for a sign, and for a witness unto Jehovah of armies in the land of Egypt, for they shall cry unto the Lord because of oppressors, and he shall send them a Saviour, and a Great One, and he shall deliver them. And Jehovah shall be known to the Egyptians, and the Egyptians shall know Jehovah in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto Jehovah, and perform it."

When they do sacrifice and oblation thus, it will be at the yearly festival of Tabernacles; for "every one that is left of the nations which came against

Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of Tabernacles." Now the feast of Tabernacles cannot be kept without sacrifice, as will appear by consulting the law by which the festival was decreed, which reads thus: "The fifteenth day of this seventh month shall be the feast of Tabernacles, seven days unto Jehovah. On the first day shall be a holy convocation; ye shall do no servile work therein. Seven days ye shall offer an offering made by fire unto Jehovah, on the eighth day shall be a holy convocation; ye shall offer an offering made by fire unto Jehovah; it is a solemn assembly, and ye shall do no servile work therein." For the Gentiles to keep this feast, they must observe it as the Israelites did before them, according to the law; and not as they "keep the Sabbath" now, observing the first or eighth instead of the seventh day, after a fashion of their own, and omitting those requirements which are inconvenient.

The Feast of Passover is also to be observed in the Age to Come; which, however, cannot be kept without sacrifice. Jesus said to his disciples, "I will not any more eat of the Passover, until it be fulfilled in the kingdom of God." This was equivalent to saying, "When the Passover is fulfilled in the kingdom of God I will eat of it." Hence we find its restoration testified by Ezekiel, in these words: "On the fourteenth day of the first month ye shall have the Passover a feast of seven days; unleavened bread shall be eaten. And upon that day shall the Prince prepare by the priests who offer his burnt offerings and his peace offerings, c. xlii. 2) for himself and all the people of the land, a bullock for a sin offering. And seven days of the feast he shall prepare a burnt offering to Jehovah, seven bullocks and seven rams without blemish, daily the seven days; and a kid of the goats daily, for a sin offering. And he shall prepare a meat offering of an ephah for a bullock, and an ephah for a ram, and a hin of oil for an ephah. And in the next verse the feast of tabernacles is thus referred to: "In the seventh month, on the fifteenth day of the month, shall he do the like in the feast of the seven days, according to the burnt offering, and according to the meat offering, and according to the oil."

The reader will observe, however, that the Passover is a feast for Israel's observance, not for that of the nations. The Prince, or High Priest is to prepare it, "for himself, and for all the people of the land," that is, of Palestine; because the Passover is "the memorial of the deliverance of the Twelve Tribes and their rulers from the power of all that hate them. In this deliverance, when it is fulfilled in the Kingdom of God, the nations are punished after the manner of the Egyptians; becoming a sacrifice at the hand of the destroyer, while he passes over Israel whom he comes to save. The Passover is the Fourth of July for Israel—the anniversary of the independence of their nation; which can only be celebrated by those Gentiles in the Age to Come who acquire citizenship in their land.

In respect of the feast of tabernacles, or feast of ingathering, the nations may well rejoice with Israel in the celebration thereof; for it will memorialize their ingathering into the Abrahamic fold when they shall all be blessed in Abraham and his Seed. But the possibility of national ingratitude for so great a benefit is implied in the following words of the prophet: "And it shall be, that whoso will not come up, of the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain." But this would be no punishment to Egypt, because rain does not fall there: her fertility is maintained by the inundations of the Nile. It is therefore decreed that, "If the family of Egypt go not up and come not, that has no rain, there shall be the plague wherewith Jehovah shall smite the nations that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and punishment of all nations that come not up to keep the feast of tabernacles."

This same witness concludes his testimony relative to the constitution of things in the Age to Come, by declaring that sacrifice shall be offered in a temple in Jerusalem. His words are, "The pots in the house of Jehovah shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness to the Lord of armies; and all they that sacrifice shall come and take of them, and boil therein; and in that day there shall be no more the Canaanite in the house of the God of armies." This can only relate to the future; because the sacrificing is to be practiced at a time when the Canaanite no more intrudes where it is unlawful for him to go. "The Canaanite" is a phrase put for the enemy of Israel—the enemy shall no more be in the house of Jehovah. But the enemy is now Lord

of Jerusalem, and has established a temple of his superstition upon the site chosen of Jehovah for the house of his name. The Ottoman is for the present the Canaanite of the Holy City—the desolating abomination of the glorious land. But better times are fast approaching, when the last of the Canaanites shall be ignominiously expelled. Hear what Zephaniah says upon this subject, "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. Jehovah takes away thy judgments, he casts out thy enemy; the King of Israel, Jehovah, is in the midst of thee: thou shalt not see evil any more. Then shall the stone refused of the builders have become the head of the corner; and those of the city who behold him shall say, "Blessed be He that comes in the name of Jehovah! The mighty one is Jehovah who showeth us light: bind the sacrifice with cords to the horns of the altar. O give thanks unto Jehovah, for he is good; because his mercy endureth for ever!"

When the daily sacrifice was taken away by the Fifth Horn of the Grecian Goat in the days of Titus, it was only an interruption, not a final abolition of sacrifice. It was a suppression of it for "many days," at the expiration of which, it will be restored with other things suppressed. This is apparent from the testimony of Hosea, who saith, "The children of Israel shall abide many days without a king, and without a prince, (or High Priest,) and without a sacrifice, &c.; afterward (after the "many days" have expired) shall the children of Israel return (to Palestine) and seek Jehovah their God, and David their king; and shall fear Jehovah and his goodness in the latter days." These "latter days," then, succeeded the "many days" which have not yet expired. When they arrive, Israel will again have a king, a prince, and a sacrifice; and that king will be David II. who will be a prince, likewise, after the order of Melchizedec for one thousand years. And to this agrees the testimony of Jeremiah, who, speaking of the perpetuity of David's throne from the commencement of the reign of the man whose name is The Branch, saith, "In those days shall Judah be saved, [which cannot be affirmed of Judah yet,] and Jerusalem shall dwell safely; and this is the name which shall be proclaimed to her—JEHOVAH OUR RIGHTEOUSNESS." And here is the reason given for Judah's salvation and Jerusalem's safety,—"For," continues he, "DAVID SHALL NEVER WANT A MAN TO SIT UPON THE THRONE OF THE HOUSE (OR KINGDOM) OF ISRAEL: neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually." Here is an offering of sacrifices by Levites contemporarily with the reign of a son of David upon the throne of Israel. It is evident, therefore, that the "enter" in the text connects with a henceforth, which is yet in the future. The epoch of that henceforth is the salvation of Judah, and the placing of Jerusalem in such a position that she may be safely inhabited, which cannot be till her enemy is cast out. From that time David shall never be without a successor in the throne of Israel; and that successor shall be Messiah, during whose priestly reign Levites shall do sacrifice continually.

Reader! Canst thou break Jehovah's covenant of the day and of the night, that there should not be day and night in their season? If thou canst, then also may I covenant, saith Jehovah, be broken that I have made with David my servant,—that he should not have a son to reign upon his throne; and with the Levites, the priests, my ministers." This is equivalent to saying that no combination of powers on earth or in heaven can prevent the Messiah, who is David's son, reigning on Mount Zion where David reigned; or the Levites superseding the Mohammedans, Greeks, Latins, and Protestants in Jerusalem, and doing sacrifice there continually.

From the evidence, then, of these witnesses it is clear that sacrifice and offering will be elements of divine service in the Millennial Age. They will be "pure" and "pleasant" offerings to Jehovah; because they will be perfect offerings, and offered in righteousness by a purified priesthood. They will be perfect, because they will be perfected by the sacrifice of Him whose expiatory death they represent. They will be pure offerings and pleasant, because the offerers will present them with enlightened faith and purified hearts. The Levites, refined as gold and silver, will slay the sacrifices of the peoples; while the sons of Zadoc, once dead, but then alive for ever more, and "kings and priests for God," with the Prince of Israel in their midst, will approach and stand before Jehovah to offer unto him the fat and the blood: they shall enter into His sanctuary, and come near to His table, to minister

unto Him; and shall keep his charge. Ezek. xlv. 15.

Such, however, was not the case in the Mosaic Age. The offerings were neither perfect, pure, nor pleasant to Jehovah. They were imperfect, not having been perfected by the expiation they typified; but keeping up a remembrance of unpardoned offences every year. This will not be the case with the perfect offerings of the Age to Come. These will not be remembrances of transgressions offered; but memorials of pardon through the sacrifice of Messiah the Prince. There is no day of annual atonement in the future age. Israel's offences are blotted out once for all as a thick cloud when the New Covenant is made with them on their resettlement in the Holy Land when that age begins; a forgiveness of national offences which lasts for ever, as it is written, "I will be merciful to their unrighteousness, and their sins and iniquities I will remember no more."

But, the Mosaic offerings were not always unpleasant to Jehovah. It was the abominations of the offerers that made them disgusting in his sight. The High Priests and their sacerdotal households, who ought to have been "Holiness to Jehovah," were very often men of reprobate character, setting an example to Israel which they were not slow to follow, thus verifying the sayings, "Like priests, like people," and "the leaders of my people cause them to err."

This view of the matter accords with the handwriting of Jehovah by Malachi. "Judah," saith he, "hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of Jehovah which he loved, and hath married the daughter of a strange god. Jehovah will cut off the man that doeth this, the master and the scholar, out of the dwelling-places of Jacob, and him that offereth an offering to Jehovah of armies. And this have ye done again, covering the altar of the Lord with tears, with weeping, and with crying out, inasmuch that he regardeth not the offering any more, or receiveth it with good will at your hands. . . Ye have wearied Jehovah with your words: yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of Jehovah, and he delighteth in them." The saying, "inasmuch that he regardeth not the offering any more, or receiveth it with good will at your hands," implies that there was a time when he did regard the offering and did receive it with good will, or pleasure at their hand. Indeed the Spirit saith so in so many words when testifying of the purification of the sons of Levi; as it is written, "Then shall the offering of Judah and Jerusalem be pleasant to Jehovah (or regarded, and received with good will) as in days of old, and as in former years."

In reading Jehovah's reasons for taking no pleasure in the sacrifice and offering; and burnt offerings, and offerings for sin which were offered in Judah by the law, we are forcibly reminded of the sectarian practices and dogmas of our day. When ecclesiastics want to "bring down the Holy Ghost," they assemble the people to what they call "the altar of the Lord," which, like Judah's priests of old, they "cover with tears, with weeping and with crying out." This was the practice of Baal's worshippers, from whom the Jews learnt it; and it is the idolatrous custom in these times of those who profess to go to the Lord to "get religion!" But the reader will perceive from the words of Jehovah himself that he despises such religion-getting, and turns his back upon it; so that the fruit of these ecclesiastical demonstrations are not of God, but of the carnal mind, unenlightened by his truth.

The priests also who practiced this Baalism held a dogma essentially the same as Universalism. They taught that "Every one that doeth evil is good in the sight of Jehovah, and he delighteth in them." This was in effect affirming that men would be saved however evil they might be; for it is only in the saints that Jehovah delights. Such doctrine and practices, then, as these caused Jehovah to take no pleasure in the sacrifice and offering he had ordained in the Mosaic law; and therefore Messiah came to do, or establish the Second Will—to bring it into force through the offering of the body the I SHALL BE had prepared for himself. It was not possible, besides, for the blood of bulls and of goats offered by the law, to take away sins. They need perfecting in their antitype—the restored body of Jehovah. "Therefore coming into the world, he saith, Sacrifice and offering thou requirest

not: but ears hast thou restored to me—in burnt offerings and sacrifices for sin thou hast no pleasure. Then said I, behold, I come (as it is written of me in the volume of the little book) to do that which is thy will, O God. Saying above, Sacrifice and offering and burnt offerings, and offering for sin thou desirest not, neither hast pleasure, which are offered according to the law; then said he, Behold, I come to do that which is thy will, O God. He taketh away the first, that he may establish the second. By which will we are sanctified through the offering of the body of the anointed Jesus once only."

Messiah having thus been obedient unto death, and brought the Abrahamic Will, or Covenant, into force, will, when he comes again in power and glory, carry out the purposes of the New or Second Covenant, and in so doing cause to be offered to Jehovah by the sons of Levi in Judah's midst, pure offerings that will be pleasant to him as in the days of former years; his own one offering having perfected for a continuance the things which the Mosaic Law could not; for nothing was perfected by it.

As to Eph. ii. 15. the subject of discourse is the abolition of the cause of enmity between Jews and Gentiles, which was "the law of the commandments in ordinances" which prevented peace between them. This ground of enmity he abolished, when by the one offering of his body on the cross, he took it out of the way, and established the "better covenant" which promised good things to Jews and Gentiles upon the same conditions. If Christ had not died and rose again, the Mosaic law would have continued in force to this day; and there would have been no union of Jews and Gentiles in "one body," and consequently the Gentiles would have continued helplessly, "without Christ, being aliens from the Commonwealth of Israel, and strangers from the Covenants of Promise, having no hope, and without God in the world." To enable us to get at Christ, by becoming citizens of the Commonwealth of Israel, it was necessary to remove the Mosaic law out of our way, and to introduce another that would be more favorable. By becoming proselytes of Judaism, Gentiles might come to be with Moses, and citizens of Israel's Commonwealth under his law; but as this could not make alive, they would remain under sentence of death; and enjoy nothing beyond the temporal advantages of a residence in the Holy Land in common with the natives. It could give them no right to be citizens in the Age to Come, and to reign forever with Messiah over Israel and the nations for a thousand years. This right is derived from that Covenant which Jesus established or confirmed in dying and rising again.—If we take hold of it by believing the things promised in it; and also take hold of Him, by faith in him, as the confirming sacrifice, or Mediator, thereof; and become obedient to the "Law of Faith," which commands such believers to be baptized into the name of the Father, of the Son and of the Holy Spirit, we become the children of the covenant; and through Jesus acquire citizenship in the Israelitish Commonwealth of the Age to Come. To such obedient believers, "who have received the knowledge of the truth, there remaineth no more sacrifice for sins;" but a looking for the Second Appearing of Jesus with our blood unto salvation.* As he comes, however, "without blood, in himself, the redemption he hath purchased by the blood which once flowed in his veins, will be represented by the shedding of the blood of bulls, rams, &c., in the Age to Come.

The text, in Col. ii. 14, relates to the same topic as that in Ephesians; namely, the taking away the cause of division of Jews and Gentiles, the Mosaic law, or hand-writing, which made it "an unlawful thing for a man that is a Jew to keep company or come unto one of another na-

* The Common Version has it "without sin;" but some Greek manuscripts have it *haimatos* "blood," instead of *hamartias* "sin." "It is the blood," saith Jehovah, "that maketh atonement for the soul;" and concerning Messiah he saith, "Thou shalt make his soul an offering for sin;" and again, "He hath poured out his soul unto death." Hence the blood, or life of the sacrifice, was the sin-offering, or "sin." Jesus "became sin" in his blood becoming the sin-offering for the "sins" of those who lay hold of the Abrahamic Covenant, and confess to his name. When he comes again, he comes without blood, literally and sacrificially.

tion." While this handwriting was in force, there could be no union between Jews and Gentiles in "one body," as members of which they were to love as brethren. The law divided them and set them at variance; as the gospel now separates those that obey it from all religious fellowship with disobedient unbelievers.

The Abrahamic Covenant, which was ratified by God for Christ—430 years before the law of Moses was given, knows nothing of that law.—The law was in addition, not to it as a codicil, but as a distinct covenant, or will, additionally presented and enjoined upon the natural descendants of Abraham, Isaac, and Jacob, until The Seed, or Christ, should come, to whom the promise of the everlasting possession of the Holy Land was made in the Covenant ratified for him.—"It was added because of transgressions" among the Israelites, who while in Egypt served the gods of the Egyptians; and were fast merging into forgetfulness of the good things covenanted to their nation under Christ.

The Abrahamic Covenant contains no cause of enmity between Jews and Gentiles; for it promises among other things that "In Abraham's Seed (Christ) shall all the Nations of the earth be blessed." All nations, include Jews and Gentiles. Not so, the law, however. It was a "fery law." In itself "holy, just, and good;" but notwithstanding its intrinsic excellence, "it was weak through the flesh," in which, Paul says, "no good thing dwelleth." On account therefore, of this weakness, the holy, just, and good Mosaic law, which was ordained for the life of all under it, saying, "If a man do it he shall live by it," was "found to be death" to every Israelite; for it said, "Cursed be every one that continueth not in all things written in the book of the law to do them;" which was too great a demand upon poor weak humanity to accord. Even Jesus, who was without sin, no fault being found in him, *ve-aino*, was cursed by it, saying, "Cursed is every one that hangeth upon a tree;" thus he became a curse for us. This law, then, was found to be death to him; can it therefore after this be found to be life to any other mortal? By no means! Hence it condemns to death every Israelite, and every one else that seeks justification by it. And if God's people Israel with their King were sentenced to death by it, of what avail can it be to us Gentiles? Certainly of none; and therefore it is written, "Are we Jews better than they the Gentiles?—No, in no wise; for both Jews and Gentiles are all under sin;" so that "all the world becomes guilty before God."

Here, then, we behold mankind in an awful dilemma—naturally under the sentence pronounced upon Adam, which is death; and Mosaicly, cursed to death by a law ordained for life, because humanity is too weak to keep it.—If the state of the case had continued thus "the gates of hades" would have prevailed forever over Jew and Gentile, patriarch and prophet, from the first transgression to the natural extinction of the race, Enoch, Moses and Elijah alone excepted as exceptions to the rule.

The wisdom of God is a mystery, however, devised a happier result than this. The world "being dead in sins," that is, dead Adamically and Mosaicly because of transgression, he sent Jesus into the world to take the Mosaic Handwriting out of the way by nailing it to his cross.—And this he did by fulfilling all the righteousness shadowed forth in that law which cursed him on the tree; a part of which representative righteousness was the atonement for sin by blood. Being nailed to the cross as the result of his voluntary surrender of his life, he may be said to have nailed himself to the cross by the hand of sinners; for, saith he, "No man taketh my life from me, but I lay it down of myself. I have power to lay it down, and I have power to take it up again. This commandment have I received of my Father;" and therefore it was not suicide, but "obedience unto death." In being without sin and in perfecting the sacrificial righteousness of the law, he nailed it to the cross, when he nailed himself there. Now, being Jehovah's representative in regard to the Abrahamic Covenant, he was the Mediator or Testator of that cove-

nant; and had therefore of necessity to die that it might come into force. Having therefore perfected the righteousness of the law in himself, the shadow was no longer necessary as the substance had come. In dying consequently, he proclaimed, "It is finished!" and being perfected, in a few years after "it vanished away."—Thus, he blotted out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; having in this way vested the authorities and the powers of Israel (for they derived their ecclesiastical and civil authority from the law) triumphing over them in rising from the dead, he exposed them with boldness of speech by the apostles.

The Mosaic Covenant being taken out of the way by the sacrificial death of Jesus, the Abrahamic was brought into force by the same means; for the blood of Jesus which perfected the Mosaic Sin-offerings, also rendered purifying or consecrated the Abrahamic covenant, called "The New" though made before the law, because it came into force on nailing the Mosaic to the cross. The Abrahamic covenant, I say; was reentered purifying by the blood of Jesus; so that "who-soever believeth" the things of the covenant, his faith and resulting disposition shall be counted to him for repentance and remission of sins in his name.

The Abrahamic Covenant, however, does not exclude the use of sacrifice. It was typically ratified or confirmed by the sacrifice of animals consumed by fire from heaven before the Mosaic law was given; so, when the things it covenants are fully accomplished in the Age to Come, sacrifice will be restored, not typical of the future, but as a memorial of the past. Blood shedding in the Age to Come will commemorate the shedding of the blood of Jesus in the end of the Mosaic Age. It will occupy the position in "the Service," that the breaking of the loaf does now to mortal believers of the truth in hope of the glory of God. "This do in remembrance of me."—The broken bread and poured-out wine are remembrances, or memorials, of the body broken and blood of Jesus shed for the remission of the sins of those who should become his brethren.—When he appears a second time this form of remembrance will cease: for it was to be observed to use his words, "Until I come." Shall we say, that when this unbloody memorial of his sacrificial death shall cease by the statute which limits it, there will be no memorial ordained to keep it in remembrance throughout the Age to Come? If we affirm this we must reject all that testimony adduced in the former part of this article, which declares the restoration of sacrifice. Its restoration is certain. And when restored, upon what principle will it exist? Will it represent the sacrifice of a future Christ? That is impossible. Then it will not be typical. Will it be as the procuring cause of the remission of the sins of the people living in that age? That would be to ignore the death of Jesus, which is inadmissible. Will it be to enter purifying a new covenant? None such exists to be confirmed and dedicated. Will it be for the cleansing of the resurrected saints? For them, there is "no more sacrifice for sins," having been by the one offering of Jesus sanctified and perfected forever. It is upon none of these principles. There remains then, but one other principle upon which sacrificial bloodshedding can be restituted in the Age to Come; and that is, the one already set forth, even as a memorial of the consecration of the Abrahamic Will by the blood of Jesus, styled "The blood of the covenant;" by the which the future rulers of the world are now sanctified; and the future nations of that world, Gentile and Jewish, will be made holy through the dedicatory offering of Jesus Christ once. Thus will "God have justified the nations through faith" as he promised to Abraham, saying, "In thee shall all nations be blessed." So that then "they which be of faith," be they individuals of nations, "will be blessed with faithful Abraham."

But, though this subject is not exhausted by this article, which should be regarded more as

suggestive of the great theme than otherwise, I think has been presented for the occasion, I could, to enable the reader to form an enlightened and scriptural judgment upon the question of sacrifice in the Age to Come, and its congruity with the present sanctification and perfection of the faithful in Christ Jesus, who shall be with him kings and priests for God, and therefore offers to Him of memorial blood of the world's sacrifices in honor of his goodness, and a hearty thanksgiving for all the blessings they enjoy.—Herald of the Kingdom and Age to Come.

DEFINITE TIME.

We think Bro. L. H. Chase is not correctly understood in his recent communication published in the Expositor, on "definite time," headed "Meat in Due Season." He does not oppose the doctrine of the near coming of the Lord, but believes and proclaims it. He is opposed, however, to making "definite time" a test of christian fellowship, and God responsible for all the contradictions and mistakes of the theory. If we understand him, he ardently desires the coming of the Savior, and as deeply sympathizes with the humble, yet disappointed expectant of that coming, as Bro. Seymour, or any other worthy christian does.

Though Bro. Chase does not believe the world will be burned at the advent of Christ, which is a fundamental doctrine of Mr. Miller's theory, yet he holds that the glorious restitution of all things spoken of by the prophets, will commence then. The difference in these two theories is wide in the extreme, and those who correctly understand them both, and believe the latter, are constrained to judge the former as being in direct opposition to one of the greatest, clearest, most abundantly revealed and most glorious truths of revelation, and consequently exceedingly pernicious in its tendency. Hence it is no marvel that they should sometimes speak with severity relative to it.

While we should be exceedingly cautious how we treat a dissenting brother, or speak disrespectfully of his honest sentiments, we should take more special heed how we compromise the truth for any consideration whatever—or how we countenance a wrong in others, not excepting our own most dear brethren. But while we attempt to rebuke or correct error, we should do it in christian kindness, forbearing one another in love, and at the same time endeavoring to keep the unity of the Spirit in the bond of peace, with all who love the appearing of Christ.

The continuation of our reply to Bro. Grew on the "pre-existence of Christ," is necessarily omitted this week.

We would renew our request to the friends of the Expositor to do what they can to increase its number of subscribers. Several who are affected with the "definite time" movement have recently ordered the paper discontinued. We hope they will soon see their mistake, and renew their subscription again. Will the friends of truth see that these losses are made up: it can be done, if they will only try.

Bro. J. B. Cook has resigned his pastoral charge with the Church in Rochester.—Not, however on account of any difficulty between him and the Church, nor because he expects to cease laboring with them, as circumstances may require,—but because duty seems to call him away from this city so much, that he cannot fulfill the labors of a pastor. On the presentation of his resignation, the following expression of esteem was unanimously adopted by the Church:

Resolved.—That we accept the resignation of Elder J. B. Cook, as pastor of this Church, and at the same time we express to him our hearty fellowship as an humble and faithful christian, and devoted minister of the New Testament during his pastoral labors with us; and we cordially extend to him the invitation to labor with us from time to time as opportunity may admit.

PROF. WILLIAM MORRIS.

To the Editor of the "Expositor & Bible Advocate."—DEAR SIR: My attention has been directed to a brief paragraph in your number of the 30th ult., which I will use the freedom to transcribe. It is as follows: viz: "Bro. J. Morris, formerly from Cincinnati, is now located in this city, and occasionally preaches to the congregation with whom we worship and to whom we occasionally speak." This paragraph is understood to relate to myself; and the phylagogy may have produced the impression that I have been, and am, identified with the denomination and the doctrinal theories represented by your paper; but as such is not the case, and never has been, I am desirous that no such impression

should be entertained. The only relation in which I have stood towards the community assembling in "Irving Hall," was that of a gratuitous public lecturer, who accepted certain special invitations. By inserting this you will oblige.

Yours respectfully,
WILLIAM MORRIS,
Prof. of Exegetical Theology.

REMARKS ON THE ABOVE.

The notice which we published of Mr. Morris was given as a matter of information, and friendship towards him, without a thought of making it appear that he was identified with us as a people, though he had appeared to be one with us until quite recently, when he found that his ultra Calvinism, his dissent from our views of New Testament church order, his faith in the "Divinity of Christ," and some other views peculiar to himself, did not meet with a very hearty response from some of the church, then he came out in a public discourse which he was kindly invited to preach in our hall in this city, and gave the Church to understand that he never was, never expected to be, and had no desire to be identified with them—he could not co-operate with them and would accept no more invitations to preach to the brethren. Neither could he co-operate with the editor of the Expositor, or be identified with his paper! &c.,—and all simply because of a difference of sentiment between him and us!

We consider these facts should accompany the very singular disfellowshipping notice of this self-styled "Professor of Exegetical Theology,"—that our brethren may know something of his dividing and disorganizing sentiments, and exclusive position, should be come among them to preach, though he may in the sequel find it expedient to inform them that he came by "special invitation," but never had entertained a desire to "co-operate" or be "identified" with them!

Read the article on our first page.

A QUESTION ANSWERED.

Major Noah, a learned Israelite, was thus interrogated: "The second coming of Christ is believed by a large portion of christians.—Would the Jews believe in his spiritual and temporal messiahship if he should again appear on earth?"

The Major, in his paper, the Sunday Times, thus answered:

"He would, we think, be less welcome to the christians than to the Jews. He could not, we think, recognize the reformed religion which is carried out in his name. He who preached against pride, ostentation, and arrogance—who was the friend of the poor and rebuked the rich and worldly-minded—who preached "peace on earth and good will to men"—who ordained obedience to the laws and submission to rulers—would not brook the desecration of the christian pulpit, occupied by some men who endeavor to stir up rebellion and division among the people—who falsely quote the scriptures to carry out their fanaticism—who openly defy the laws, and wickedly recommend opposition to them—who are sowing division and misery throughout the land. He would say: "I had trouble with the Scribes and Pharisees, who were my own people—they did not recognize my mission; but here are my followers—as they represent themselves to be—who ought in my name to carry out my principles, but who do not—who consider that there are many of my orders, directions and doctrines which they cannot carry out, alleging that they do not conform to the spirit of the age!" He would find his own people as he left them two thousand years ago—with one faith and one God; but the Church which he established he would find divided into numerous sects, one arrayed against the other, preaching all kinds of doctrines, and understanding better what he meant to establish than he did himself. The question is not "How would the Jews receive him?" but "How would he be received by those professing to be christians?" This is not the age for such a visitation.

There is no deep or hidden mystery to be studied or practised to carry on business successfully, on the contrary, all that any honest, legitimate concern, demanded by the public wants, requires, is fair judgment, close industry, unwavering integrity, superior workmanship, fair

prices, and to do better by the customers, if possible, than others in the same business can do by theirs—and give it publicity.

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.

South Creek, Bradford county, Pa., Sunday, Jan 14.

BUSINESS ITEMS.

J. Aylsworth—Your paper is regularly sent, directed, Flint Creek, Lake county, Ill. Is this right?

N. Hornaday—The Harp can be sent by mail, at six cts. each, if prepaid; or by express where there is one.

Mrs B. Hutchinson—We know of no mistake in "G. K's" account; please inform us, and we will correct it.

S. Stevens—We do not understand of what you complain. Our bills were made out according to previous notice, reckoning forty-six numbers per volume, with the expectation, also, that any who claimed the former amount would say so, and find our ready compliance satisfactory. Shall we stop your paper?

T. Finn—You are now owing for twelve numbers, fifty-three cts.

M. Dodge—We can give you no further information, except that we have received nothing as yet for the advertisement for which he agreed to pay. We shall make inquiry.

- RECEIPTS—T Littlewood 597, J Linville 595, A G Freeman 666, G Pettis 599, J McClary 588, R L Padriga 554, H H Holmes 598, G Keeler 576, F Hitchcock 624, J McCoppen 659, P H Bouk 637, P A Field 599, W Goldsmith 586, E Edgerly 593, S Stevens 556, F F Hubbs 571, H Chapman 572, J Bradley 586, A Parine 585, S W Atwood 582, G D Riggs 573, J Demarest 596, J Spaulding 618, J Fuller 599, A Case 601, A Smith 537, B D Bigelow 593—\$1.00 each. J Aylsworth 586, M Jobin 618, G D Stewart 567, J H Simmons 573, J Wilcox 588, G Long sen. 647, N W Wait 617, E Richards 622, S Sison 629, Wm. Moyert 566, H White 533, S Wing 590—\$2.00 each. B Taylor 605, 76 cents; E W Russell 618, \$1.62; Dr M Helm 592, \$2.32; E Thatcher 652, \$3.00; B Jennings 578, 25 cents; M Gilderleeve 638, \$2.47.

LETTERS—G Coffin, T Hedrick, E Miller Jr, N Hornaday, B Hutchinson, A Hill, A N Seymour, H H Jacobs, G Dillaubau, N Field, I G Robbins, S M Locke, H G Reed.

BOOKS SENT—H N Phillips, C H Coffin, E Taylor, E W Russell, S M Locke, J F Huber, A Parine, M Gilderleeve, A Case (oil, by express).

DONATIONS.

TO WISE THE EXPOSITOR FROM PRESENT EMBARRASMENT. DEFICIENCY—\$500.00. Previous donations, \$330.51. B. Taylor, \$1.00. Dr. M. Helm, 2.18. J. Curran, 1.00. N. W. Wait, 1.00. H. G. Reed, 2.00. S. T. White, 1.42.

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 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 Presiding 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. Danville—Franklin Hall, in S. W. Smith's new block, east side of Main street. Auburn—House of Prayer, on Water Street; every Sunday—prayer meetings Wednesday evening. Canandaigua—Atwater Hall, twice every Sunday, and on Tuesday and Friday evenings. Honeyey—Hazen's Hall, every Sunday. Waterloo—On the south side of the river, over Watkins' store, on the plank road. Oswego—Academy Hall, once in two weeks on Sunday. Victor—Advent Hall, twice on Sunday. Newburgh, N. Y.—No. 143 Market street. Buffalo Mass.—Chapman Hall, Chapman Place, three times on Sunday, and Wednesday evening. Springfield—Bro. Currier's Hall, Spring street, every Sunday. East Boston—Meridian street Hall. Worcester—Warren Hall, Pearl street, near Main. Hartford, Ct.—Old Fellow's Hall, corner of Main and Pratt streets, three times on Sunday, steadily.

Books for Sale at this Office.

Postage can be prepaid, or paid on delivery, as the purchaser may choose. Works not weighing over 3 ounces can be sent to any part of the United States for one cent if prepaid, or two cents if paid on delivery. Books, bound or unbound, one cent per volume, under 300 miles; one half cent to be added if not prepaid. Tracts half cent per sheet if sent in packages of not less than twenty copies, otherwise subject to same postage as three ounce pamphlets, etc. The Millennium Harp: a new collection of Scriptural Hymns, original and selected, for Social and Family worship; Boston Mass.—Chapman Hall, Chapman Place, three times on Sunday, and Wednesday evening. Springfield—Bro. Currier's Hall, Spring street, every Sunday. East Boston—Meridian street Hall. Worcester—Warren Hall, Pearl street, near Main. Hartford, Ct.—Old Fellow's Hall, corner of Main and Pratt streets, three times on Sunday, steadily.

The Age to Come: or Glorious Restitution. By J. Marsh Price 12 1/2 cents single—\$9.00 per hundred. Weight 2oz. A Debate on the State of the Dead, by Rev. Thomas J. Connelly, A. B., an Evangelical Minister, 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 Dominion 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 Mountain of Sinai; the long-expected Deliverance of the Jews by the Messiah. In Celebration of the World thro' their Agency, & consequent establishment of the Kingdom of Israel. By John Thomas, M. D., author of "Elpis Israel." Price 50 cents.

Bible vs. Tradition: in which the True Teaching of the Bible is manifested, the Corruptions of Theologians detected, and the Traditions of Men Exposed. By Aaron Ellis. Revised and much enlarged by Thomas Reed. New York: Published at the Office of the True Christian Church, 140 Fulton street. Price 75 cents per copy, retail; 60 cents wholesale. Weight about 16 ounces. Elpis Israel: Being an Exposition of the Kingdom of God, with reference to the Time of the End, and the Age to Come. By John Thomas, M. D. Price \$3.00 per copy. Weight a little over 1 1/2 ounces. It can be transmitted by mail, under 3000 miles for two cents per ounce. Death not Life. To which is added a Review of Dr. E. Beecher's "Conflict of Ages." By Jacob Blain: Bound 38 cents single; weight weight 9 ounces; in paper, 25 cents single—weight 5 ounces. Liberal reduction by the dozen. The Apostolic Ministry: A Discourse delivered in Rochester, N. Y., before the New York Baptist Union, for Ministerial Education, July 12, 1853, by Francis Wayland, President of Brown University. Reviewed, by J. B. Cook. Price \$3.00 per hundred; 12 1/2 cents single. Future Punishment. By H. H. Dohmy. Paper, 50 cents; weight 6 ounces. The World as it Was, Is, and Will Be. By Mrs. A. C. Judson. 38 cents single; 31 cents per dozen—weight, 7 ounces. Are the Wicked Immortal? and, Have the Dead Knowledge? By George Storm. Bound, 25 cents; paper, 15 cents; weight 3 ounces. In sheets, 4 cents. Unity of Man: A Key to Luther's Lect.—By Anthrops 15 cents; weight 2 ounces. Bible Truth Defender.—By W. Sheldon. 20 cents single; weight 4 ounces. Liberal reduction by the dozen. A Catechism designed as a Guide to a proper understanding of the Lord's Prayer, for the Sabbath Schools, Bible Classes, and Families. By J. Lenfest. Price, single copies, 25 cents; per dozen \$2.65. Twenty-five per cent discount by the hundred. The Christian Voyager: containing a bird's eye view of the Christian Hope, as set forth in the Scriptures of divine truth, extending from his rise in the garden of Eden to its consummation in the restored paradise of God. By J. Lenfest. Price, single copies, \$3.00 per hundred. The Age of Gospel Light. By Campbell. Price 12 1/2 cents.

The Contrast between Protestantism and the Gospel. By N. M. Catlin. Price 9 cents single; \$6.00 per hundred—Weight 2 1/2 ounces. The Power of Kindness. By Charles Morley. Price 25 cts. The Mystery Solved: a Bible Expose of the Spirit Rapping. By John C. Bywater. \$1.00 per hundred; 15 cents single—weight 5 ounces. Our Israelitish Origin. By J. Wilson, England Bound 62 1/2 cents; in paper covers, 50 cents. Weight, bound 14 ounces; in paper, 9 ounces. Character of the Son of God. By Henry Grew. 12 cents. The Kingdom of God: By N. M. Catlin. \$4.00 per 100 single. The Atonement; or, Reconciliation by Christ.—By Ephraim Miller, Jr. \$3.40 per hundred; 5 cents single; weight 1 ounce.

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Leland, Clay & Co., Publishers of The Dime, have in preparation, and will soon publish, a new volume of about 500 pages, with 200 engravings, cloth gilt.— THE ILLUSTRATED MANNERS BOOK: A Manual of Good Behavior and Polite Accomplishments; containing careful instructions in all that appertains to the person, dress, manners, acquirements, conversation and deportment of the perfect lady and the finished gentleman of the best society. Price \$1.00. This book, at the rate of one of its kind, will be sent post-paid, as a premium, to any person who will procure thirty subscribers to The Dime, an illustrated monthly, at Ten Cents a year. Each number of The Dime contains five to ten engravings, and is a volume of the most interesting, entertaining matter, suitable for the school or family. It is considered the best, as it is the cheapest paper of its kind; and being neither sectional, sectarian, nor partisan, it is intended for the widest circulation and the greatest possible usefulness. The Illustrated Manners Book, post paid, and thirty copies of The Dime, one year for \$3.00. The Illustrated Manners Book, mailed, post paid, for \$1.00. The Dime cheerfully forwarded to Teachers, Postmasters, or any person wishing to raise clubs and complete for its premiums. Address, Leland, Clay & Co., 111 Spruce Street, New York. We have received a copy of The Dime, and find it to be both a useful and interesting periodical, as well as the cheapest one we have seen, of the kind. The specimen number which we have received, is in every department what it purports to be, aiming at "universal enlightenment and universal benevolence." It is made up of the most interesting and moral and chaste, and we cheerfully commend it to our young readers.

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Falsifying History.

Of all the falsifying of history, none can equal Papal writers in the unblushing impudence with which they can tell a flat lie, or falsify historical facts. We firmly believe that no history written by that class of writers can at all be relied upon unless strongly corroborated by collateral circumstances. The fact that there is in them such an inherent disposition to make all history dove-tail to their views and doctrines, that it seems impossible for them to speak the truth.

What led to these remarks is the fact that just at this moment the Papal papers in this country are engaged in the laudable vocation of making the simple faithful hereabouts believe that the blood of St. Januarius, who was beheaded in A. D. 305, has been preserved in a vial ever since, and that it liquifies itself and becomes solid, alternately, twenty-five times a year, "even unto this day."

The *Freeman's Journal*, of New York, the especial pet of the holy, unerring, long-forbearing, lamb-like Mother Church, has an article on that subject almost as long as the President's message, (and all the puppy Catholic papers copy it,) in which it is gravely asserted that the imposition practiced at Naples upon the poor dupes who are induced to pay their money to see the "elephant," is a real and unconditional miracle. It is affirmed that the blood of the Saint was caught by a woman in two vials, one with and one without dirt in it; that it has been proved to be the real blood; that it is still to be seen, (if paid for,) and that it liquifies itself and becomes solid again, twenty-five times a year, equal to every other Sabbath. That in warm weather it is only 5, and in cold 17 (mark the time), minutes in liquifying. But we are not informed as to the length of time required for it to solidify, and verily, verily the Papists can out-herod Barnum in getting up shows. All this bald-faced, foolish, impudent falsehood is gravely put forward, even in this enlightened land, as so much fact, and doubtless is believed by most of the simple faithful here, as well as in Naples. Now that men have the effrontery, the unblushing hardihood to publish such notoriously palpable black lies at this age, in this land, can find a face and a conscience to commit any crime that can be named?

It is no wonder that Papists can perjure themselves at the ballot boxes, and elsewhere, without a blush of shame. Equally insulting to the intelligence of Americans and humbling to the pride of reasonable beings is the farcical tale by the "Very Rev. P. R. Kenrick," of St. Louis about the "Holy House of Loreto," published in Philadelphia, in 1841. This Very Reverend follower of the Lamb, most gravely and unqualifiedly asserts that the old stone house in which Mary the mother of God was born and brought up, and courted and married, was known to exist some 12 or 14 centuries after the passion of our Savior, that it fell into the hands of the infidel Turks, and that some angels bore it aloft from Nazareth, half the length of the Mediterranean, and set it down on a hill, and that three years and seven months after, it was again removed across the Adriatic, and set down near the sea-shore about four miles from Reconato, in Italy; that because thieves waylaid the road leading to it, or because two brothers quarreled about it, it was a third time removed, but only a short distance this time.

"Such," says the very Reverend story teller, "is a brief sketch of the history of the translations of the Holy House of Loreto. Was there ever invented a more ridiculous tale? Did such wild vagaries ever issue from the disordered brain of man before. Let us look at the idea of a stone house, being carried about from place to place, in the thirteenth century. Let us sift this story:

In the first place, the infallible Church, whose head, the Pope, carries the keys of Heaven and Purgatory, and who claims universal dominion over all the world and all its inhabitants, and all the property and privileges of all men.—This

great infallible representative of the Divinity on earth, could not hold his way against the unholy Turks, who drove him and the unerring Church from the Holy Land, and took possession of Nazareth and this Holy House. Well then, some angels finding the infallible Vicegerent of God Almighty had been whipped out by the wicked Turks, and seeing the old stone house insulted by the rascals, went creeping around Nazareth in the dead of night, and stole it away from the rascally Turks, who had had the impudence to thrash the great infallible, and carried it to Dalmatia, and put it on a hill. Having made a mistake in the location, they stole it again, and run away across the sea and hid it this time in a wood. Missing the location again, and not being able to stop the thieves and the two brothers from quarreling, they ran off a third time with it. But each time it was, Barnum-like, set up for a show, and the coppers rolled into the strong box of the priest like a flood.

All this wealth obtained by showing this Holy House, was, no doubt, expended for the poor. We know how priests take care of the poor in this country. But, candidly, no story of the Arabian Knights, or Sinbad, the sailor, was ever better authenticated than is this tale of the Holy House. The very Reverend, not only coolly avouches for its truth, but actually quotes about twenty Popes for authority, and the Lord only knows how many letters written, from some where and dated at some time, by some person on some occasion; and besides all this, we have the movements of the old stone house established, beyond all further cavil, by the evidence of a very respectable ecclesiastic, old Father Alexander, who got drunk on bad wine, and overloaded his stomach with "cold goose" and had a vision (all Romish miracles are established by visions) of the Virgin Mary, who came to him and told the respectable old Father all about it. All the people were invited to see this Holy House, after it was surrounded by another building, and pay their respects (money I mean) to the blessed Virgin, and so great a number visited it, and run round it on their knees, that a great trench was soon worn in the ground quite round the house.

Don't let any one after this, call Barnum the king of showmen. Joking aside, is not the unscrupulous liar branded by the public, as unworthy to be trusted? What greater evidence of moral turpitude can we have, than the reiteration of such abominable falsehoods in the face of an enlightened community.—*True Shepherd of the Valley.*

New Heavens and New Earths.

The phrase "The Heavens and the Earth" does not represent the natural, but the political or social system as constructed by law. The Jewish world under the law of Moses, is styled by the Prophets "the Heavens and the Earth," which have their sun, moon, stars, constellations, earthquakes, floods, &c., as well as the physical. When the moon is said to be turned into blood it means that an order of men represented by the Moon are to be slain, such as the Levitical Priesthood.

The Commonwealth of Israel as organized by the New Constitution, spoken of by Jeremiah xxxi. 31, when Messiah shall reign over them in Palestine in the Future Age, is also styled "Heavens and Earth;"—and because it supercedes the Constitution of Moses, it is termed "New;" and you may read a description, or rather outline of Jewish affairs at that time in Isa. lrv. 17-25. But, there is a third constitution of things styled "Heavens and Earth," which is also termed "new." This is not the same as that of Isaiah, but new in relation to it. This third heaven will continue only 1000 years, at the end of which it will be abolished. The outline of the third heavens and earth, is given in Rev. xxi. 1. The following statement may make this more intelligible:

1. *The First Heaven and Earth:* The Commonwealth of Israel as constituted by the law of Moses.—Joel ii. 30; Luke xxi. 25-33; Heb. xii. 26; 2 Peter iii. 7, 10-12.

2. *The Second Heavens and Earth:* The Commonwealth of Israel as constituted by the Law of Christ, and yet to be promulgated from Zion. This is the Dispensation of the Future Age, or Economy of the Fulness of Times, styled "the World to Come," Isa. li. 16; lv. 17-25; 2 Pet. iii. 15; Eph. i. 10.

3. *The Third Heavens and Earth:* That social organization of mankind in which evil shall no longer exist, but everything shall be very good, and all the inhabitants of the earth, equal to the Angels of the new invisible world; 2 Cor. xii. 2; Rev. xxi. 1, 3-7.

These are all heavenly constitutions of things upon the earth we inhabit. The first has "vanished away;" the second and third are yet to come, and constitute "HEAVEN." There is no other heaven for mankind than these; and they can be inherited only by resurrection or transformation. We have much to say upon this topic, but cannot say it now.

The centuries which intervene between the vanishing away of the heavens and earth at the dissolution of the Mosaic Commonwealth by the Romans, and the introduction of the heavens and earth at the appearing of the Son of Man in his glory, are comprehended in the period styled *the times of the Gentiles*. These are a heavens and earth of the Kingdom of Sin; and in the Apocalypse styled "The Court which is without the temple;"—ch. xii. 2—the continuance of which is coeval with the trampling of the Holy City in the dust; namely, "forty and two months" of years, which end with the introduction of the Second Heavens; Luke xxi. 24.

The dissolution of the First Heavens with great noise, fire and blood was the Day of Indignation and wrath, tribulation and anguish upon every soul of man in Israel that did evil. A day of vengeance, which they only could escape who, having called upon the name of the Lord, took heed to the warning given in the prophecy of Mount Olivet; Matt. xxiv. This day of wrath upon Israel has come before "the great and terrible Day of the Lord." This day is yet future. It is the day that Paul refers to, 2 These. ii. 2:—"The Day of Christ," the judgments of which those Gentiles only will escape, "who know God and obey the Gospel of our Lord Jesus Christ;" therefore we conclude that as "whosoever shall call upon the name of the Lord shall be delivered," to call upon his name is to obey the Gospel of Jesus Christ, which obedience is the baptism in the name of Jesus of one who believed the gospel preached to Abraham, which faith has produced in him repentance unto life. "He shall be saved," if "he continue in the faith, grounded and settled, and be not moved away from the Hope of the Gospel."—Col. i. 23.—*Dr. Thomas.*

The Great Pacifier.

"And he shall judge among many people, and rebuke strong nations afar off." The government shall be upon his shoulder, and none else shall be judged but he; he shall repress by his wisdom and power the wrath and rebel humors of the nations, and tame them down unto the love of peace. He shall find the earth a raging and tumultuous sea, and he shall still the tumults of the people, and make a great calm. He shall "rebuke the company of spearmen, the multitude of the bulls with the calves of the people, till every one submit himself with pieces of silver, and he shall scatter the people that delight in war."

This pacification of the world shall not, without great strife, be brought to pass. The iron rod will have to be brought forth by the Prince of Peace, and may be the nations and princes whom he shall have to break in pieces like a potter's vessel. He shall have to gird his sword upon his thigh, and ride prosperously, for peace and meekness and righteousness; and his right hand shall teach him terrible things. But all those sharp arrows shall be scattered abroad, because they are the King's enemies, and into their heart shall he send them; and the people shall fall under him, because they will madly

fight against him whom God hath anointed, and cast him out whom God bringeth in and calleth the angels to worship. "Come, behold the works of the Lord; what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth," (Psa. xli. 8-10.) And thus shall he conquer a peace, an eternal and abiding peace. "And they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine, and under his fig tree, and none shall make them afraid; for the mouth of the Lord hath spoken it," Micah. iv. 3, 4.—*Gospel Banner.*

POLITICS AND THE PULPIT.

We have no doubt that a rigorous landlord, having sharked it all the week, screwing and griping among his tenants, would be better pleased on Sunday, to dose through an able Gospel sermon on divine mysteries, than to be kept awake by a practical sermon that might treat of the duties of a Christian landlord. A broker who has gambled on a magnificent scale all the week, does not go to church to have his practical swindling analyzed and measured by the New Testament spirit. Catechism is what he wants—doctrine is to his taste.

A merchant, whose last bale of smuggled goods was safely restored on Saturday night, and his brother merchant, who, on that same day, swore a false invoice through the custom house—they go to church to hear a sermon on faith, on angels, on the resurrection. They have nothing invested in those subjects; they expect the minister to be bold and orthodox. But if he wants respectable merchants to pay ample pews rents let him not vulgarize the pulpit by introducing commercial subjects.

A rich christian brother owes largely in a distillery, and is clamorous about letting down the pulpit to the vulgarity of temperance sermons.—Another man buys tax titles, and noses about all the week to see who can be slipped out of a neglected lot. A mechanic who plies his craft with the unscrupulous appliance of every means that will win, he, too, want—"doctrine" on the Sabbath, not these secular questions. Men wish two departments in life—the secular and the religious. Between them a high wall and opaque is to be built. They wish to do just what they please for six long days. Then stepping on the other side of the wall, they wish the minister to assuage their fears, to comfort their conscience, and furnish them a clear ticket and insurance for heaven. By such a shrewd management our modern financiers are determined to show that a Christian can serve two masters, both God and Mammon, at the same time.—*Rev. W. H. Beecher, in Independent.*

BRO. W. H. JACOBS, East Cambridge, writes: I prize the *Expositor* more highly than any other paper that I know of. I approve of your course in giving 46 copies for the volume. May the blessing of our Father attend your efforts, for the promotion of the truth as spoken by the Holy Spirit in Sacred Scriptures.

"He that wasteth his father, and chuseth away his mother, is a son that causeth shame and bringeth reproach."

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