

From the Carbonate Transcript. The Narrow Escape.

Elder Lital. Good morning, Deacon Spiritual; when did you return home?

Deacon. Yesterday, after suffering a very narrow escape.

E. A narrow escape! ah, what was it?

D. Why, yesterday morning, as the cars started out of the depot, that wicked switch-tender turned the switch the wrong way, and sent the whole train off on the wrong track; and on we went, not noticing but all was right, till we came to Deep Gulf, where, you know, as yet there is no bridge. This the conductor happened to notice just as we were running right into the very gulf itself, and he instantly gave the alarm; but with all the extraordinary exertion that could possibly be made, the cars were not stopped till the engine had run on to the last half inch of the track, which, had it passed, it would have fallen hundreds of feet upon the rocks below, and pulled the whole train down and stove us all to pieces.

E. O, amazing! Well, you did narrowly escape, sure enough. And what did the conductor do when the train was finally stopped?

D. Do? why, there was but one thing he could do; that was, to back the whole train back again to the depot from which we started, and set out anew on the right track.

E. That was right; but I wonder some of you had not noticed the mistake before; for you know, on the right track you go but a little way before you come to "Grove Village," and then "Dow's Mill," and soon after, the new meeting-house. It is strange some of you did not miss these prominent objects.

D. O! we all thought we were right; so we did not notice the things particularly. We knew we should pass "Grove Village," so when we came to "Slab City," as they call it, thinking we were on the right track, we took that to be "Grove Village;" and when we came to that old saw mill, on the left, we thought it must be "Dow's Mill," and soon we saw a large new building on the hill there, and we took it to be the new meeting-house.

E. So you found a substitute for everything you would have met, had you been on the right track.

D. Just so, Elder.

E. But was your ride as pleasant on the wrong track?

D. O, yes; there was a good jolly company of us, and as long as none of us knew our danger we had nothing to fear.

E. Now, Deacon, this is a very interesting lesson; come let us sit down under this shady tree and talk it over.

D. I have no objection to sitting down and resting a few moments, but I do not see much to be learned from it, more than to look out next time and see that the switch-tender is a good honest man.

E. Well, begin here, then, and talk about another switch-tender who has been tending switch nearly six thousand years, and has switched millions off on to the wrong track; and it is to be feared many have never discovered the error till they have been hurled down the awful precipice you so narrowly escaped yesterday.

D. I do not really comprehend your meaning.

E. I mean with regard to religion. There are two tracks, a right and a wrong. They both begin at the same depot, the Word of God. If the Christian takes the right track and keeps it, he will meet certain objects that are found nowhere else, and is sure to get home at last, without danger of being dashed upon rocks in deep gulfs. But, if he suffers the devil to switch him off, he may still run on very pleasantly, substituting the wrong for the right, till the deep gulf swallows him up.

D. Very true; but a Christian, with a Bible in his hand, may always know when he is right or wrong.

E. It would seem so; but that depends on whether he is guided and directed by the Bible, or by the switch-tender.

D. I don't understand you. Are not all Christians directed by the Word of God?

E. They should be; but the most of nominal Christians tell us the Bible says so-and-so, but means something very different. This gives the switch-tender full power to turn that meaning which way he will. So, before we can know whether we are right, we must know whether the switch has been turned right or not, or whether it should be turned at all.

D. To be sure, the Word must have a meaning, or it would be a useless thing.

E. Certainly; but is not the meaning in the Word itself?

D. I expect it is, either in a literal or spiritual sense.

E. If it is in a spiritual sense, how are we to know its meaning, since we have not the grammar or lexicon of any spiritual language?

D. If a man has the Spirit of God in him, he will be able to understand it by that.

E. Then that part which is spiritual is a useless thing, really; for the wicked know nothing of its meaning, and the righteous are taught it by the spirit, and not by the Word itself.

D. But it is the duty of the people of God to explain that part to the wicked.

E. And this they could do as well without the written word as with—the written word is not to be taken, but the dictates of the Spirit.—Besides, this lays the sinner under the necessity of having the spirit of inspiration in him, to enable him to determine who has the true spirit of interpretation, and who has not; for those who talk of the spiritual meaning of the word, differ materially among themselves.

D. I always knew you to be quite a literalist; but you may present all the difficulties you please—there are certain texts that cannot be understood only in a spiritual sense.

E. If there are such, they cannot be understood at all by men; for the spiritual interpretation will always prove one side of the question just as well as the other; and a witness that will swear to both sides of a case, is a false witness. Will you have the goodness to name a text that has no meaning but a spiritual one?

D. Yes; there is what God said to Adam: "In the day thou eatest thereof thou shalt surely die."

E. Very well, I see no need of spiritualism in that.

D. I do, for he told him he should die in the day he eat thereof; and he did eat, but did not die literally for more than nine hundred years after; so the death he died the day he eat must have been a spiritual death.

E. Not quite so fast! this may be the switching off place. The Lord God said he should surely die: the serpent said he should not surely die. Did they both tell him the truth?

D. O! no: the serpent lied to him.

E. How does it appear that he lied? You say he did not die literally for more than nine hundred years after.

D. He died spiritually the same day.

E. What do you mean by that?

D. He died in sin.

E. And what does that mean?

D. Why, in becoming a sinner his moral principles died.

E. Well, it was not those principles that were threatened with death, but the creature, man, himself, whom you say did not die that day.—The serpent, then, was certainly right; he told the man he should not die that day, and you say he did not, but his moral principles did.—And suppose he did—the serpent did not tell him they should not.

D. But the real man is the immortal soul, not the body. This soul is the moral faculties of the creature, the inner man, or man proper; this moral sensibility died that day; hence the death of the man proper.

E. But suppose man has no immortal soul, not the body. This soul is the moral faculties of the creature, the inner man, or man proper; this moral sensibility died that day; hence the death of the man proper.

D. But we know he has.

E. How do we know? It is not mentioned in the text.

D. This text admits of no interpretation.

E. I suppose you mean that you cannot interpret it in any other way?

D. I mean, no one can.

E. O, yes, Deacon; just spiritualize the day instead of the death, and all is equally as clear. Then Adam died a literal death in the same spiritual day in which he ate; and no immortal soul neither. Here you see spiritualism proves the other side of the question also.

D. What can a spiritual day be?

E. Peter says, "One day with the Lord is as a thousand years, and a thousand years as a day." May be that is it. Is it more strange that God should make spiritual days, than it is that he should make spiritual deaths.

D. No; but Adam must have died in sin the day he ate.

E. And suppose he did: the death of his moral principles was not the death of the man. God threatened him with death as a penalty, did he not?

D. I think he did.

E. And do you think Adam's penalty was to be dead in sin?

D. What else could it be?

E. It would be just what God said it would be—"surely die." And it could not be "dead in sin," for that is only being a sinner continuing in sin. So, according to your spiritual interpretation, you make God say to Adam, in the day thou eatest thereof, (that is, in the day thou sinest,) thou shalt keep on sinning, or be dead in sin. Now, nothing is more certain than that being dead in sin, or spiritual death, is not a punishment, but a crime, for which the sinner must be punished.

D. Suppose it is; and then what?

E. Then I ask, how did Adam get his penalty in the day he ate? which is the point you have been trying to maintain; i. e., how was he punished for being dead in sin?

D. Why, God drove him out of Eden immediately; that was a part of his penalty, at least.

E. Not unless it is implied in the words, "surely die." But God has given his own reasons for driving him from Eden: "Lest he put forth his hand and partake of the tree of life, and live forever." That is, lest he should eat of the tree of life, and escape the penalty.

D. That is, so that his body should not live forever.

E. Was his body immortal before he fell?

D. I think it was; or, at least, it was not subject to death until it was denied access to the tree of life.

E. Well, was not the soul denied access to the same tree?

D. Yes; from its own inherent immortality it cannot die.

E. Then God did not gain anything by driving that from the tree of life; it will live forever, whether it eat of the tree of life or not.

D. But the body suffered death in consequence of being driven from the tree of life.

E. Yes, yes, but the body was not the guilty part; you say the soul is the only conscious part, and consequently is the only part capable of sinning; yet it escapes with impunity. You have seen that its spiritual death was its crime and not its penalty, and as for its being driven from the tree of life, that did not affect it.

D. Its penalty is eternal death in hell fire.

E. Was that implied in what God said to Adam, in the words "surely die."

D. It must have been.

E. Well, after all, then, your spiritualism has amounted to just nothing. Adam did not die an eternal death in hell fire the same day he ate the forbidden fruit.

D. And perhaps the reason was, because he repented.

E. And perhaps for the same reason he did not die literally that day. But you say Adam was driven from the tree of life, that his body might die, as threatened in the words, "surely die," and now you say eternal death in hell fire is implied in them. It follows, then, that Adam's body was driven from the tree of life, that it might die an eternal death in hell fire.

D. Not that his body should go to hell but his soul. It becomes necessary to separate the soul from the body, that the souls of the wicked may be punished, and those of the righteous rewarded, neither of which can be fully accomplished till death, by which they are separated.

E. Then there was no other way for Adam to get the full reward of holiness, but sin. This makes sin absolutely necessary to the future well-being of the creature.

D. I know there are some things about it that are difficult to explain and understand in our present state; hereafter we shall know all. It is enough for us, at present, to believe these great truths.

E. That is right; but what are these great truths? are they the spiritual or literal interpretation?

D. We must believe the Word of God.

E. Well, I am willing to; but that says not one word about what you have been all this time trying to prove. What said to Adam, (conditionally,) "Thou shalt surely die," and I believe it; but you have been making it everything but "surely die." And in order to make it out, you have supposed man to be two real beings instead of one—one immortal-soul being, and one corporeal-mortal being.

D. Well, he certainly is composed of soul and body; and while they are together there is but one being of them both, and when they are separated the soul is that being.

E. Well, God spake to the living Adam, having soul and body together; and "surely die" must have meant both parts. Now you say he did not surely die, for his body was not implied in the threat—he did not mean that, you say, but his soul, and that only became sinful in the day he ate, which you call spiritual death, which is, finally, no death at all. Now, Deacon, be candid. Remember the narrow escape of yesterday. You were then on the wrong track. You found not one real object on it which was the same you would have found had you been on the right track, but only a miserable substitute for them. Just so it is with you to-day. If you are on the right track, it is well; if not, and you proceed, you will find nothing for your faith to lay hold of, but the most miserable substitutes for the realities embraced by the faith of the true Christian on the right track.

D. What do you mean? Do you mean that if I am wrong in believing in the immortality of the soul, I am wrong in everything else pertaining to religion?

E. I mean just that. If you are on the wrong track, you cannot be on the right one at the same time; so the further you go on it, the further you will get from God and the truth; neither can you get on the right track till you run back and take it just where you switched off from it. And if you are off from it, spiritualism is the switch that turned you off, and the devil tends it; for it was he that first said, "Ye shall not surely die,"—just what your spiritualism has made it.

D. So, if I err in that, my faith lays hold of no real object which it would if I believed in the literal interpretation, and that man had no innate immortal part?

E. Just so.

(To be Continued.)

Great calamities teach us many beautiful lessons, and reveal to us much we should never have seen from the common level of life.

Outward comforts are like the rotten twigs of a tree; they may be touched, but if they are trusted to, or rested upon, they will certainly deceive and fail us.

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POETRY. (Original.)

"He Doeth All Things Well."

BY SARAH LOUISE.

Oh! blest assurance! how it cheers The weary, drooping heart, When compassed by dark, hoding fears, While earth's bright dreams depart. To know "our Father" reigns above, And His kind hand doth guide The raging tempest,—in His love, He rules the swelling tide.

And the dark, sorrow clouds may fall Around our pathway here, Their night of woe's overshadow all, And make the way seem drear, Ah! then it is, we know full well, How dark this world would be, Did no bright star of hope foretell, A blest eternity.

Whatever be our portion here, Then let us trust His word, Its light will banish every fear, And grace divine afford; And, if we trust in Him alone, And lean upon His arm, He watcheth ever, o'er His own, And keepeth them from harm.

For, even as our day shall be, So shall we strength obtain, To bear us up, amid death's toll And sorrow, care and pain; Then with a calm and holy trust We'll bid each fear begone,— Knowing "our Father" still is just We say, "Thy will be done."

Then, whether grief or happiness Be ours here below, Oh! may this holy spirit bless Whatever He bestow; We'll meekly bow beneath the rod While sorrow tempests swell, Knowing afflictions are of God—"He doeth all things well." Konoeha, Wis.

INTERPRETATION OF OLD TESTAMENT PROPHECIES QUOTED IN THE NEW.

THE PROPHECIES OF CHRIST'S BIRTH PLACE. Micah v. 2, referred to in Matt. ii. 6, and John vii. 42.

Now, for the fulfillment of this vocation of telling a people their sins and their transgressions, behold what gifts and qualifications are necessary: "Fullness of power by the Spirit of the Lord, and of judgment and of might." Our blessed Lord, before giving a commission to his apostles and their successors to go into all the world and preach the gospel to every creature under heaven, did first assure them, as the ground of their ability and confidence, that "all power was given to him in heaven and on earth," and "therefore," said he, "go; and, lo! I am with you always, unto the end of the world." Matt. xxviii. 18, 19. And before they went forth to execute their commission, he commanded them to remain in Jerusalem until they should receive power from on high, (Acts i. 4, 8:) which having received on the day of Pentecost, they went forth in the strength thereof, and preached salvation from the wrath to come; in the spirit, not of fear, but "of power, and of love, and of a sound mind."

Power in the Holy Spirit, which the prophet Micah declared himself to have been possessed of, is that with which every minister of the word under the Holy Ghost ought to be endowed; and the consciousness of having received that gift

he asks for license to preach the gospel; and in the fulness of that power he goes forth to preach it. One who, out of a feigned humility, will not assert his commission to be from the Holy Ghost, and his word to be in the power of the Holy Ghost, doth merely declare that he hath no right to stand in that holy office; that he deceived the church when he professed to have received the call of the Holy Ghost; or, if he was then truly in the spirit of power, that he hath lost it since, and is either become apostate, or for a season come under obscurity and hiding. But as to the notion, now gone abroad, that it is an evil and a blasphemous thing for a minister of the gospel to speak in the name of the Holy Ghost, it is a false and a ruinous notion, subverting the office of the ministry altogether, denying to the Holy Ghost his appointed ordinance, and leaving both ministers and people to the misleading of their own understanding and of worldly prudence.

To this meanness, poverty, and degeneracy of the ministerial calling; to this refusal to assert our own standing, as the ambassadors of God, speaking in the Spirit the things of Christ; it is due, more than to all things besides, that this age is wholly given up to human wisdom, man's own understanding, and expediency, and common sense: and doth decay, as enthusiasm, and presumption, and blasphemy, every attempt to assert for the Holy Ghost a living organ of thought, speech, and action. Foolish and wicked men! ye know not whither you drive;—downright infidelity, absolute atheism, the deity of human reason, the abrogation of any and every divine right in prince or prophet, father or husband, governor or master; the desecrating of every ordinance into a shell and slough; the bringing in of the reign of common sense, as opposed to the Holy Ghost.—Who are foremost in this God-dethroning career? Those ministers of the gospel who say, "We have no commission, we have no authority to speak in the Holy Ghost: we are but educated men, studious men, essayists, lecturers, preachers, or what you please to call us; but any divine commission we are not vain enough, any divine authority we are not blasphemous enough, to claim. This is the worst of all."

This power of the Holy Ghost, in which the prophets of the Old and the ministers of the New Testament are sent forth, is guided by "judgment" and endowed with "might." Judgment is the power of discriminating between the good and the evil; strength is the power to declare and utter it in the face of all opposition, and terror, and death itself: the one respecting the conscience which discerneth truth, the other respecting the evil and gainsaying world in which it is uttered. There is no proceeding a step in the knowledge of God without the former; and without the latter there is no proceeding a step in his obedience. The Spirit of God anointeth the eye-balls of the conscience, and openeth to us the objects of the moral world in those aspects and bearings which they have in God's own sight: we know the evil to be evil, and the good to be good; we know the false to be false, and the true to be true: and without this knowledge how shall we commend the one or rebuke the other? Now I ask, ought not every Christian minister, ought not every Christian man, to possess this anction from the Holy One, by which he knoweth all things, which is true and is no lie, and with which he can lie in any way intermingling? This is judgment: not the passive observation of the evil and the good, the critical acumen to know the

one from the other; but the active abhorrence, the eager avoidance of the evil, the fervent admiration and the earnest pursuit of the good.

Judgment, in the sense of the Scriptures, is the detestation of wickedness and the love of goodness. This strong principle of righteousness at all times—not the faculty of finding out the means for some end, but the discernment at once both of the right end and of the right means;—this spirit of a sound mind; this "wisdom from above, which is first pure, and then peaceable, gentle, and easy to be entreated, full of mercy and of good fruits, without partiality and without hypocrisy;" this Holy Spirit of truth, is what in the Scripture is signified by judgment; and not there only, but among men also; for what is a judge, but he into whose hand is committed the high duty of discerning righteousness through all the mists of prejudice and the disguises of self-interests with which it is obscured in the eyes of ordinary men, and the sacred trust of administering justice and equity to all classes and orders of men; whose communion with invisible things, whose introspection with the eye of conscience, whose occupation with the secret and inward fountains of truth, should be such, as that he is thought, when seated on the tribunal, to have no need of his outward eye, over which, in their symbolical figures of justice, they are wont to draw a blind?

But, besides this faculty of discerning between the good and the evil, there is another needful to the vocation of a prophet, which is, boldness and daring to utter it: "Add to your faith virtue;" or manhood. Without this, knowledge and faith degenerate into selfish devoteeism or confused mysticism. Boldness to declare, openness to confess, firmness to destroy and root out evil, is, next to the discernment of it, most necessary to a man and a Christian, and, above all, to a minister of truth and righteousness; who is sent for the very end of exposing iniquity by the light of his example and his precept—especially of his precept. Our calling is to show the power of word before effect, the power of faith before experience. It is an error, and a most deadly one, that a minister should only declare iniquity and righteousness according to his experience of the one and his attainment of the other. He is not the measure; God is the measure: he is not the example; Christ is the example. He is not the community, but one person of it, who should study the whole, and know the righteousness and iniquity of the whole: for why, then, take himself as the measure? He is not the church, but the voice of it, by which all the members confess their sins and crave forgiveness; for why, then, make himself the only member?—Mock humility, betrayal of trust, ignorance of our office, is this maxim of regulating our message by our experience, instead of listening to the Spirit of God, and delivering the whole counsel of the Word of God. A minister, indeed, by his own personal character may be prevented from enjoying the knowledge of the truth: if he would be delivered from this short-coming, it is not by hiding or shortening, but by declaring what he does know; by being faithful over the least, that he may be made faithful over the greatest.

Such are the qualifications for the prophetic calling; to which all ministers of the gospel are called; and such are the abuses to which it is liable. I have spoken as a dying and responsible man should speak; as a minister of the church

of Christ, and a lover of his country, and a promoter of the common weal of men; who feels what issues, temporal and eternal, not of myself and my family and my flock, but of thousands and of millions of men, depend upon the declaration of the truth in these and in all times. We of this generation have a work for this generation to do: we seek not, we think not of, posthumous fame, of renown amongst men, of long life in the breath of men; we have a better life, and a higher renown, and a more enduring name, after the honors of which we are in pursuit, when we cry upon the ministers of the word to shake themselves from their sleep; to turn the Word of God, and consider their vocation as it hath been exercised since the days of Enoch; to remember into what as men they are baptized, even the reception of the Holy Ghost; to remember by what as ministers they professed to have been called, even by the call of the Holy Ghost; and to feel for that Holy Ghost; and to open their ear and hear his voice; to open their lips, and testify the things of Christ; to fulfill his office, which is to reprove the world "of sin, of righteousness, and of judgment to come." This office of the Comforter surely we are called upon to discharge; and if we do not faithfully fulfill this office of rebuke and threatening, how shall men flee to the hope set before them in the gospel?—To close all, if I sought for a description of the Christian ministry as I believe it to be in this land, I would take Isaiah the prophet's, in these words: "His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain from his quarter." Isaiah lvi. 10, 11.

And next, what such governors and watchmen bring upon a country, let our prophet declare.—"Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity." Micah iii. 9. The prophet, having declared himself to be filled with power from the Spirit of God, both to judge and to utter judgments, calls upon the heads of the house of Jacob, and the princes of the house of Israel, who abhorred judgment and perverted equity, to give him ear, and hear their impeachment of the Lord. He again names them by their honorable names, as heads of the house and leaders of the people, who by their example and their precept should have guided the people with wisdom, and purged out from amongst them all the evil doers; being eyes to observe, and horns to destroy the wickedness of the wicked.—But, instead of this, they abhorred judgment, and perverted all equity; being the seducers of the people into iniquity by their example and their influence, and the oppressors of those who were of too high and upright a mind to follow their base and erroneous courses.

And when they sat in judgment they perverted it; morality was gone out of their government and their religion: their hands were full of blood; and God would not hear their prayers or accept their offerings. This God will not in any wise endure. He will have mercy before sacrifice, and righteousness he loveth more than the fat of rams. Hear what he saith to them by the mouth of Isaiah; to priests, and prophets, and rulers: "Bring no more vain oblations: incense is an abomination unto me; the new moons and Sab-

Shewen-De-nee

baths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.—Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." Isa. i. 13-17. A religion, a government, without morality, is most odious in the sight of God; a religion, a government, without morality, professing to be administered in the name of the most holy God and of his Christ, he will not endure. He calls those into whose hands he had entrusted the keeping of his flock, the princes, the prophets, and the priests, and by the mouth of Micah tells them their guilt, and the consequence of it. This is the indictment.

"Ye build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us." Of the wickedness of the rulers we have already made sufficient discourse: covetousness, gain in some form or another, is the grand offence: for money they would condemn, and for money they would acquit; for money they would fill the priest's office, and for gain the prophet's. And wherefore this devotedness to money? Because money purchaseth all things visible, is that for which everything worldly and sensual can be obtained: wherefore the love of it is pronounced by the apostle to be the root of all evil; because such a ruling passion indicates a spirit bowed down to the earth, and bent upon the indulgence of the flesh. Much important matter presseth us, and we cannot go about to point out the perilousness of the times in which we live, on account of this same devotedness to gain; not in the merchant or trader, whose vocation it is to enrich himself and his country, but in the heads of the state and the church, whom the industrious classes, or rather the community, have separated and set apart from the pursuit of gain, to the higher duty of intending the interests of the spiritual world, and maintaining justice and religion in the land.

The officers of the state and of the church are not paid by hire and reward: we are not hirelings; we are not paid men: to speak of paying a priesthood or a magistracy, is to desecrate their high callings. We are maintained in our places for the interests of righteousness and religion; to which being called of God, we devote ourselves of a willing mind; not for filthy lucre, nor as lords over God's heritage, but loving the souls of men, and consulting for their interests present and to come. Those political economists who have to do with money, and have no more occupation than to keep the purse, and tell us how it may be laid out for the greatest advantage, are doing as much to bring the dignities of the state under the law of profit and loss, insisting for a paid magistracy and a cheap government and other such things, as we of the ministry have done, by our self-seeking, to bring our holier office under the same base bondage. I have sat in the assembly of the nobles and learned of the land, and heard them applaud the sentiment, that a teacher of youth who depends upon the fees of his pupils is in the best condition of teaching what is true, and sure to teach what is best.—Behold, then, here for what judgment came upon Mount Zion and Jerusalem; even for this, that they looked upon all offices in a mercantile point of light, and served them as the means of gaining so much bodily and domestic enjoyment: in one word, that the mercenary spirit had gained the upper hand in the church and in the state. How near to, or how far from, the same evil consummation we are, I leave others to judge, while I go on to show the calamity which in times of old this spirit brought upon the church and state of God.

Verse 12: "Therefore shall Zion for your sake be plowed as a field, and Jerusalem become heaps; and the mountain of the house as the high places of the forest." Zion, as we have said, was the place which God had chosen for his habitation, for the place of the soles of his feet: Jerusalem was the place which he had chosen for the chief city of his people; to which place the tribes of the Lord should go up, and all nations of the earth should gather themselves to worship. Therefore, from the beginning he made his temple to be a house of prayer for all nations, appointing by far the most spacious of the courts thereof unto the Gentiles; and the covenant of circumcision was always open to Gentiles, as well as to Jews. It was set up at first, as it shall be at last, a place on the earth where Jehovah shall dwell visibly, and utter his voice—not as a cloud, but as he who in that day shall come in his Father's glory, and in his own, and in the glory of his holy angels, when he shall reign in Mount Zion before his ancients gloriously.

The keeping of the city and temple where God's name was placed had been given to the families of David and of Aaron, in the royalty and the priesthood; but God kept in his own hand the power of raising up prophets, to warn both king and priests, and also people, when he saw them leaving his ways. These trustees and functionaries of God for the commonwealth had betrayed their trust. Zion and Jerusalem had become the habitation of cruelty and profanity. The prophets labor, and are at a loss to describe their wickedness. The name of the Lord which was upon them became polluted. Men thought he was no better than Baal or Ashtaroth; or even worse than they. He finds it necessary to assert his holiness; to prevent his name from being dishonored; to ease himself of his adversaries; and therefore he arises to punish the people whom he loved, and overwhelm the city and the place which he had chosen for himself. He sacrificeth his affections to establish his holiness; he denieth himself to his own flesh, and he hideth himself from the yearnings of his own bowels, and proceeds to do his "strange act," and to bring to pass his "strange work." And this is the spirit in which God hath always visited man for his transgressions; as a father contending with his froward child, as a brother chastening his brother, as a man afflicting his own flesh; because man was made in his image, and in flesh he had decreed that his image should forever stand displayed; that in flesh God should be manifested, that into flesh his own Son should come, and of the flesh prove all the good and evil. How low soever he brought flesh, so low must his Son descend; its evils sustain, its punishment, its woes, its denunciations. God's every word against flesh is a word against his Son, a word against himself.

Ab, me! what a depth this is! a brutish man understandeth it not; but only those whom the Lord doth instruct. Woe is me, that the sins of flesh should have caused my God such suffering! Children, let us never offend him any more, for it grieves him at his heart to punish us.—But punish he will; for, see you, he spared not his own Son. The desolation of Zion and of Jerusalem I love rather to study in the Lamentations of Jeremiah, than in the writings of men. Hear him, and weep for Zion: "How doth the city sit solitary, that was full of people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary! . . . The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate; her priests sigh, her virgins are afflicted, and she is in bitterness. . . . All her people sigh, they seek bread; they have given their pleasant things for meat to relieve the soul: see, O Lord, and consider, for I am become vile. Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger." Lam. i. 1, 4, 11, 12. "Her gates are sunk into the ground; he hath destroyed and broken her bars; her king and her princes are among the Gentiles: the law

is no more; her prophets also find no vision from the Lord. The elders of the daughters of Zion sit upon the ground, and keep silence: they have cast up dust upon their heads; they have girded themselves with sackcloth; the virgins of Jerusalem hang down their heads to the ground. . . . All that pass by clap their hands at thee; they hiss and wag their head at the daughter of Jerusalem, saying, Is this the city that men call the perfection of beauty, the joy of the whole earth?" Lam. ii. 9, 10, 15. "Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphires. Their visage is blacker than a coal; they are not known in the streets: their skin cleaveth to their bones; it is withered, it is become like a stick. They that be slain with the sword are better than they that be slain with hunger: for these pine away, stricken through for want of the fruits of the field. The hands of the pitiful women have sodden their own children. They were their meat in the destruction of the daughter of my people." Lam. iv. 7-10. "Our skin was black like an oven, because of the terrible famine. They ravished the women in Zion, and the maids in the cities of Judah.—Princes are hanged up by their hand: the faces of elders were not honored. They took the young men to grind, and the children fell under the wood. The elders have ceased from the gate, the young men from their music." Lam. v. 10-14.

Let this suffice for the proof how truly these words were fulfilled, and in what way, and to what extent. There is no other language but the language of the prophets equal to the description of it. But now we come to a brighter passage in the progress of our prophecy, which, as it forms the second part of our subject, we separate as the matter of another interpretation.

(To be continued.)

The New Jerusalem.

First, Is the city so much dwelt upon, and the subject of such glowing prophecies in the Old Testament Scriptures, the same as the one in Rev. xxi? Second, Are both literal cities? Third, If literal, do they occupy the same site or locality? Fourth, If not, where is the New Jerusalem located? Or, fifth, Is the one removed to give place for the other at the end of the millenium? Or, sixth, Is the one in the apocalypse a symbol of the heavenly state in the earth renewed? If so, please give the laws of symbolization plain and clear, that they may be understood.

Your brother, in strong faith and hope of entering in through the gates into the city, which hath foundations whose maker and builder is God. N. BOND.

Cleveland, O., Feb. 10, 1855.

RESPONSE.

The first inquiry opens a wide field for investigation. Indeed, much may be said on each point in our brother's important propositions.—But as other duties call imperatively, I must reply briefly.

The city so much dwelt upon, the city of sacred prophecy, is most frequently Jerusalem,—the city of Judah's solemnities,—the place that God "chose to put his name there;" it is the city of Rev. xx. 6-9; Isa. lxxv. 20; Pa. xlv. 4; xlviii. 1-3; lxxii. 8-12; Isa. lx. 1-12. This is the city of Jerusalem restored. It is the capital of the millennial kingdom. Isa. lxi.; lxii.; xxxiii. 20. "Thine eyes shall see Jerusalem a quiet habitation." The opening scene of restitution is revealed in Isa. lx. 1: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." They shall build the old wastes of Zion, (verse 3) "the desolations of many generations." "For Zion's sake will I not hold my peace; and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. The Gentiles shall see thy righteousness, and all kings thy glory!" Isa. lxii. 1-7; Ezek. xxxvi. 33-38; xxxvii. 26-28; Matt. xxiii. 39; Luke xxi. 20-24. "Jerusalem is trodden down of the Gentiles, until (on to) the times of the Gentiles be fulfilled." Then the promised restitution comes. "After this (visitation of the

Gentiles,) I will return, and will build again the tabernacle of David that is fallen down." Acts xv. 16; Amos ix. 11, 12.

The city of these prophecies seems to be the city of Rev. xx. 6-9, and not the city of Rev. xxi., which is the crowning glory of the consummated "new heavens and new earth."

The difference may be just that which appears in the history of the individual Christian. From conversion to the kingdom, the Christian will remain in the transition state; so in the restitution, the period of the second advent is the commencement of this city's beauty; its course runs through the thousand years, and its consummation is in the perfected glory of the kingdom of God, when "all things" shall be "new!"

Second. Both are literal cities.

Third. There may be one at each end of Jacob's ladder! As it is written, "God is gone up with a shout, the Lord with the sound of a trumpet. Sing praises to God, sing praises!" Ps. xlvii. 5. There is an ascending and descending, an opened heaven—A NEW HEAVENS!—as well as a new earth. The heavens can't be vacated or denuded in order to bring and bind all the concentric lines of being and of bliss into one point on our earth.

Fourth. The place for this may be at the opening of the heavens, the upper end of the glorious way by which "the King of kings" goes up from his throne of earth to the throne on high. Solomon had such a typical causeway from Mount Zion to Mount Moriah. This was that which so affected the Queen of Sheba. The antitype will have a corresponding glory.

Fifth. One (on earth,) will be absorbed in the greater glory of the other (from heaven,) if they are not distinct. If distinct, as intimated, they will both be eternal.

Sixth. The best laws of symbolization lie in good sense, and a spiritual, teachable, heavenly frame of mind! Man's "laws of symbolization" are like human creeds; they are "Saul's armor," which David durst not employ, as I conceive. Rochester, N. Y. J. B. COOK.

The Pre-Existent Question.

Many, who have read something on the pre-existence of Christ, now being discussed in the *Expositor*, have inquired after my feeble aid in order to form a correct conception of the subject. In my absence I was too much occupied to read at length what has been written. Now it is my purpose only to make a few points, as they lie in my own mind.

NOTE.—All thinking people have learned that human knowledge is limited. Even as to material things we know but little. Hence, we should believe the great Teacher when he says, "If I have told you earthly things, and ye believe not, how shall you believe when I tell you heavenly things?" This implies, that the higher range of divine revelation lies above the apprehension of even the educated and the devout; for such was Nicodemus, to whom our Lord so addressed himself.

These things being premised, I proceed by the clear light of the Word, in its clearest statements, to make these few points. They seem too luminous to admit of verbal criticism. They demand of me a full and unwavering faith as they stand.

1. We have the ancestral line of Messiah from Adam to Noah, to Abraham, to David; and thence on to the virgin's Son! His paternity was divine! Hence he was, in name and in fact, the "Son of God!" Luke 1 to 3. This all believers somehow admit.

2. The existence of Jesus was originated according to these plain historic Bible facts, or it was not. It could not have been contrary to these fullest, plainest, and most frequent texts, as that would subvert all foundation for faith; therefore, I conclude, that with a real divine paternity, he was indeed the virgin's Son. He said, "that God was his Father." The angel said, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore, that Holy One (Acts ii. 27) that shall be born of thee shall be called the Son of God!" The conception was produced by him who gave

life, at the beginning, to every living thing. The maternity was Mary's, "of the house and lineage of David;" the paternity was God's. "Thus it is (plainly) written, and thus it must be." This admits of no evasion or modification. It is God's own inspired account of Christ's "conception," and birth of the virgin. Nothing denies this; nothing modifies this fact. The record relates to a matter of fact.

3. Jesus says, "I came down from heaven, not to do mine own will; I came forth from the Father!" This is plain and unequivocal. But there is not here one single hint of the history or the manner of his descent. Hence all these testimonies do really harmonize. One class tells the fact of his coming "from God;" the other gives his genealogy; the time and manner and circumstances of his coming and conception; his descent "from heaven." It is only the popular Popish prejudices, and misconceived opinions, that tend to destroy this divine harmony on this divinity of all the subjects of our contemplation.

4. In every supposed appearance of our Lord, in his pre-existent state, it was in character with the purpose of God, which was then accomplished. To Abraham he was a friend, accepting of patriarchal hospitality; to Joshua he was the Captain of the Lord's host, to guide them to conquest and glory; to Daniel, "the wonderful numberer." The appearance was always in character with the purpose. "The Word,"—God's mind expressed,—was fulfilled! This, I trust, will be conceded.

5. He was born by a change of this "Captain of the Lord's hosts," &c., &c., into the incipient conception of the virgin, (which is only obscurely inferred,) or he was begotten or produced by the power of the Holy Ghost, as it is plainly revealed! It could not be both ways, and these contrary.

6. He is the head of the old creation, or of the new. Surely I think him to be the head of the new creation. Eph. i. 10; Acts iii. 20, 21; Isa. ix. 6-8; xlix. 1-8. It is "not yea and nay," surely.

7. He will superintend the restitution in his resurrection or restitution life, or otherwise!—What saith the Scriptures: Acts ii. 26-35; xvii. 3; Pa. xvi. 8, 11; Luke xxiv. 45; Col. i. 18; Heb. ix. 25.

8. The plain historic, and long continued series of facts and promises and prophecies embraced in the genealogy of Jesus, the Messiah, forms the basis of our Christian growth. They are "the sum" of Holy Scripture; and we must needs take "the earthly things,"—the sincere milk of the Word," in order to approach the higher, "the heavenly things." I do not object to any portion; but I must receive what my mind can grasp of the Word,—must take the manna of the desert, to march onward to Canaan. In other words, if we do not believe God in that which is most positive and plain, we do not believe the obscure.

9. A vague, confused conception of truth on this subject, which involves the most palpable contradictions, the most flagrant denials of all that is recorded, in language easily apprehended, can never do for us the good that it is designed to do.

With the old, unscriptural, misnamed, orthodox view, based on a few texts, I never felt any satisfaction. I never could use it for good to myself or others; but after much prayer, many tears, and a heartfelt fear lest I should err, my mind dug deep down to "the rock," the great mass, and most positive portion of plain Bible truth! This is satisfactory. It is food for the mind. This honors Jesus, his truth, and the Holy One by whose spirit he spake. But by taking a few obscure texts, as an excuse, to cover over the whole mass of the Bible with the mil-

dew and moss of human tradition, we may be left where we began our inquiries, and be so far unenlightened, unsatisfied, and of course unimproved, as to this divine doctrine.

10. "In the beginning was the Word; and the Word was with God; and the Word was God. The same was in the beginning with God." "The Word" is the mind expressed. This was "with God." "It was God," revealed. He was, in God's great plan, "the Lamb slain from the foundation of the world." The church was chosen in him before the foundation of the world!

In relation to Col. i., and similar passages, there is usually some reference to the historic facts of time and event, like those already quoted, relative to his miraculous birth, or his actual resurrection. "And he is before" ("precedence, preference, before, above.")—Robinson's Greek Lex. of N. T. James v. 12; 1 Pet. iv. 8: "above all things;" all things; (has precedence of all things;) and by him all things consist.—And he is the head of the body of the church; who is the beginning, the first born from the dead; (here is time and event;) that in all things he might have the pre-eminence!" And "reconcile all things to himself," in earth, and "things in heaven."

The principle on which God speaks in like cases, is given in Rom. iv. 17: "God quickeneth the dead, and calleth things that be not, into his purpose," as though they were "actually accomplished. Amen.

Jesus is divine, because he has a divine paternity. "God was his Father." He is above and better than angels, as "he hath, by inheritance, obtained a more excellent name than they!"—Hence, to "the Son he saith, Thy throne, O God, is for ever and ever." Heb. i.; Ps. xlv. "I will be to him a Father, and he shall be to me a Son." He bears the divine name. He is divine! But mark! our faith must embrace the inspired record of his birth.

As to the atonement, I take the plainest texts, as they stand, in their most precise import.—"Christ died for (in behalf of,) us, the just for the unjust, that he might bring us to God." The law binds us over to death; and Christ "redeems us from the curse of the law, being made a curse for us." The whole doctrine of divine reconciliation has reference to a violated law. Hence, Jesus is of God "set forth to be a propitiation, through faith in his blood, that he might be just, and the justifier of him who believeth in Jesus." The grand point is secured for ourselves when we believe into righteousness. Let it be our great aim to walk worthy of our calling, and win others to Christ.

AN OBJECTOR meets me ere I complete this brief statement. The objector, taking the popular impression as his stand point, says, "Only admit a miracle—only admit a miracle, and all is plain!"

Mark! We all, with whatever view of the question of pre-existence, must admit a miracle. It is an essential fact involved in the inspired record. Nothing like the birth of Jesus has ever occurred, before or since. The whole transaction was above all natural law,—all human strength or skill. The conception and birth of Jesus was, like his resurrection and ascension, altogether miraculous. The admission of a divine miraculous agency, does not touch the difficulty.

THE POINT of difficulty lies in the nature of the miracle then performed. It was either a miraculous change in the personal condition of "the Captain of the Lord's hosts," (Joshua v. 14,) so that he became the incipient conception in the womb of the virgin; even "the child born, the son given;" or else God did verify his own word of promise, "a virgin shall conceive!" "How shall this be?" said the blessed Mary. "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore that Holy One which shall be born of thee shall be called THE SON OF GOD!" Luke i. 31-34.

THE MIRACLE to be believed is recorded plainly! Let us believe this, let who will adopt another that contradicts this and all the great cen-

tral truths of both Testaments, on this subject. Joseph was charged not to fear to take Mary his wife; "for that which is conceived (begotten) in her is or the Holy Ghost!"

NOTE.—This miracle may be believed. It is addressed to our faith. It only fulfills the foregoing "Word." "The Word became flesh."—The expressed purpose of God concerning the wondrous "Son of David" was accomplished.

It is not an imposition on human credulity.—The conception of Jesus was "of (out of, or by the power of,) the Holy Spirit;" it fulfilled the divine promise, and is as easy of apprehension as is his resurrection, ascension, or second coming.

Again. It is objected that it is too high for us; we cannot profit any one by presenting it, &c. I reply, that "things revealed belong to us. All Scripture is profitable." If we may not believe this concentric point in the record of all God's dealing with man; then "the foundations" for faith is so far "destroyed!" The objector may himself be most in need of precisely this portion of the bread of life, "that he may grow thereby."

THE STARTING POINT of our inquiries seem to determine our conclusion. One starts with the persuasion that Jesus, the Messiah, did personally exist as an organized being, somehow, above all human apprehension; because they think it is so revealed. If so, then it follows necessarily that the virgin's "conception" was only a change, inconceivable to man, in the mode of existence peculiar to this glorious Divine Being. The difficulty with this lies here: there is not such change foretold; nothing like this is recorded. It is only INFERRED! THE OTHER starts with the first promise to our primeval parents, on their expulsion from Paradise; its development is found in the history of all the patriarchs, and on down through all the ages of his ancestral line, till the virgin "conceived by the Holy Ghost,—the power of the Highest,"—and so produced, "brought forth," Jesus!

Both these views are not right. But this last embraces "the sum" of all Scripture. It admits and honors the inspired record of Jesus' conception and birth, as it stands. Therefore this is not my argumentation and conclusion. No, no; THIS IS MY FAITH! IT READS SO! AMEN.

Rochester, N. Y. J. B. COOK.

Remarks on "Home Thrusts."

BY H. GREW.

Nos. 1, 2, and 3, very good.

To No. 4 I respectfully reply: all persons may humbly "claim to be begotten" to spiritual life, "by the Spirit and the Word," who have godly sorrow for sin, faith in Jesus Christ, as God's way of salvation, and follow holiness; obeying divine commands, so far as they understand them; although, through erroneous teaching, they may be "ignorant of," and, consequently, "disbelieve" "things testified by the Spirit concerning the throne of David, the Holy Land," &c.; and various other truths, essential indeed to the accomplishment of the glorious purposes of infinite wisdom and love; the present knowledge and belief of which, however, is not essential to spiritual and eternal life.

No. 5. "The Spirit Word" does not "beget people to the belief of nonsense," nor does it leave them in the spirit of "disobedience." The Spirit Word begets to the belief of the truth, but not primarily to the knowledge and belief of all truth. Knowledge is progressive. Neither the babe, or young man, attains at once to the stature of a perfect man in Christ. True Christians may believe "nonsense." Such is the proposition, that three persons are only one being. All who are begotten of the Spirit of God, believe some of "the things concerning the Kingdom of God and the name of Jesus Christ." The editor of the *Herald* is favored with more knowledge than many, relative to this animating theme. Will he affirm that his knowledge is perfect?—Is he ahead of Paul, who said, "we know in part?" "If any man thinketh he knoweth anything, he knoweth nothing yet as he ought to know." "The spirit of their own flesh—a lying

spirit," may bewitch, in some degree, real Christians. Some of the Galatians were thus "bewitched."

No. 6. Baptists, who make baptism "the door," are "mistaken." Truly, Christ says, "I am the door; by me, if any man enter in, he shall be saved." This is not perfectly "equivalent to saying, 'He that believes the gospel of the kingdom, and is baptized, shall be saved.'" The propositions are not identical. The latter contains an addition to the former. Both are true, and must be harmonized. Our Lord, in the former, positively declares that the man who enters in by the door, *i. e.*, believes in him, "shall be saved." Now, as faith in Christ precedes baptism, baptism cannot be essential to faith. To make baptism, then, essential to salvation, is to deny the truth of Christ's words. In this case, a man who enters in by Christ, *i. e.*, believes in him, if in error on the subject of immersion, "shall (not) be saved." The truth is, that the man who believes shall be saved, and the man who believes and is baptized shall be saved.—"He that believeth not shall be condemned," but never is it declared, by the spirit of truth, that he who is not baptized shall be condemned.

7. The faith which justifies, has for its object "CHRIST," who is the promised seed. Being "in the faith" of Christ, though weak, *i. e.*, erroneous concerning some truths, "God hath received" them, and commands us to receive them. Rom. xiv. 1-3; xv. 7.

8. The sense in which God is "no respecter of persons, is defined, viz: he, of every nation," that feareth him and worketh righteousness, is accepted of him. Some believers in Christ, who err on baptism, have, on the whole, more holy fear of God, and work far more righteousness, than some real Christians who are baptized.—Christianity is not chargeable with the incongruous anomaly of rejecting the former, while it receives the latter. "That 'the Scripture cannot be broken,'" no more proves that God cannot "save some without baptism," than it proves he cannot save some who are not as "perfect as (their) Father in heaven is perfect." Matt. v. 48. All which is respectfully submitted.

Philadelphia, Pa.

NOTE ON THE ABOVE.—We cannot feel justified to give publicity to this communication of Bro. Grew, without expressing our entire dissent from some of its sentiments. He says, "To make baptism, then, essential to salvation, is to deny the truth of Christ's words." Christ has said, "He that believeth and is baptized shall be saved." Surely baptism is essential to salvation, or it was superfluous to name it, as the Savior has in this case. According to Bro. G.'s reasoning, baptism is non-essential. We cannot so understand a plain and imperative command of the Lord, which should in all cases be made the foundation of our faith, and rule of duty.—Ebroa.

EXTRACTS FROM LETTERS.

BRO. J. WILSON, *Gerry, N. Y.*, March 2, 1855, writes:—I am yet in the field, and have been preaching for the most part of the time since last August, in Crawford and Erie counties, Pa., somewhat as Paul did at Athens; in which time I have preached in twenty school-houses, two meeting-houses, one hall, and two groves. I have generally been well received, and good attention has been given to the Word preached; and many, like the noble Bereans, are searching the Scriptures to see if these things are so. I am calculating to go back soon, if the Lord will.

BRO. S. R. GLENN, *Ripley, Ill.*, Feb. 20, 1855, writes:—I wish you to do what you can to sustain the cause in Illinois. I do wish that Bro. Chase, or some other good brother, could make us a visit soon. Whatever may be in your power to do for us, will be amply rewarded, while we remain anxiously waiting for the glorious and coming kingdom.

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EXPOSITOR AND ADVOCATE.

SEARCH THE SCRIPTURES.—JESUS. ROCHESTER, SATURDAY, APRIL 7, 1855.

To Agents and Correspondents.

- 1. All communications for the Expositor should be written in a plain, legible hand; and, before sent, carefully revised and corrected. 2. Business notes and communications if on the same sheet, should be written so that they can be taken apart, without dividing the communication. If necessary, a separate slip may be enclosed in the same envelope. 3. When you send names of new subscribers, let them be marked as such. 4. Be careful to write all names of persons and places plainly and distinctly. 5. In all cases, give the name of the post office, county and state. When a town or village is called by 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.

- 1. 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. 2. None but BIBLE questions can be admitted for discussion. 3. 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. 4. The plain testimony of the Bible and facts will alone be admitted as evidence. 5. The literal principle of interpretation must be observed. 6. Objections against a writer's sentiments must be based on some plain passage of Scripture, fact, or fact. 7. Only two disputants can be heard at the same time on the same question. 8. Each disputant may speak twice on a point, providing further evidence is presented the second time, or an explanation or correction is necessary. 9. No unkind expressions will be admitted. 10. Let these rules be carefully observed; and that mutual understanding and appreciation 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.

THE PROPOSED CHANGE.

Since issuing our last week's paper we have concluded to print a sheet of thirty-two pages, embracing the cover, instead of twenty-eight, as we then proposed. This will enable us to give considerable more matter than was at first promised, without adding very materially to the expense. We think our patrons will generally be pleased with the work, and satisfied with the change. At any rate, we trust they will patronize the new form at least one year, and then if they shall desire the weekly sheet sufficiently to cause them to furnish the means for its support, we will give it to them with pleasure. But for the reasons given last week, we had better try the semi-monthly form for one year. It will be well worth two dollars per volume. We want every one of our present subscribers to pay for it in advance who have not already done so. You should not wait till the commencement of the volume before you make the remittance but should do it now, or in time for your money to be placed to your credit before we shall erase from our books the names of those who may neglect to pay in advance for the paper. We intend to adopt the advance pay system, and most strictly follow it in the future. This will be most heartily approved by every honest person, for they do not want a religious paper without paying for it, and they very much dislike to be saluted with duns, and frequent calls for cash, as they necessarily are in a paper which is published on the credit system. We kindly, but urgently appeal to all of our patrons to make a special effort to aid us in accomplishing this desirable object, that we may succeed. Send on the pay for your own paper, and induce as many others to do so, as you can, and let there be no unnecessary delay in the matter, as we wish to arrange our books, and know how many papers to print at the commencement of the volume.

We commence sending bills, of account to our subscribers this week. We hope those who receive them will promptly respond to the same by remitting the respective sums specified on them. But if you cannot do this now, we will wait on you until you can pay, provided you will send two dollars for the next volume of the Expositor. Remember this fair offer.

THE GOSPEL BANNER.—Bro. B. Wilson, the editor of this valuable sheet, informs us that the Banner has been temporarily suspended, but will appear again in July.

REMEMBER THIS.

- 1. If any of our subscribers are unable to pay what they now owe for the paper, and two dollars for the next volume, we will wait on them a short time for the payment of the old account, provided they will pay two dollars in advance for the ensuing volume of the Expositor. 2. If they are unable to pay even the two dollars now, but can pay one dollar, we will let the old account remain till they can pay, and place the one dollar to their credit as advance pay for the first half of the next volume of the paper, but we request them to pay the two dollars if they can. 3. Those who do not comply with one of these fair offers, we shall stop sending the Expositor to at the close of this volume, as we intend after that time to act strictly on the advance pay system. 4. It is very desirable to hear from all our subscribers who have not already paid for the next volume of our paper before its commencement, that we may know how large an edition to print. 5. We desire to retain every one of our present subscribers, and to obtain some hundreds more, not only for their benefit, but because we need their aid, that we may successfully carry forward the important work before us. Please lend a helping hand now, according to these requests, and receive our thanks for the favor, and the blessing of God for doing what we verily believe is your duty in this respect. We should hear from all by the first of May.

EXPOSITION OF ROMANS.

(Continued.)

CHAPTER VII. 13-25.

Verse 13. Was then that which is good made sin unto me? This question of the objecting Jew, seems to have been anticipated by the apostle in consequence of what he had previously said relative to the law of Moses, making sin, death to the Jew, and still that "law being holy, and just, and good." The Jew could not see how sin could work death by the aid of the law without it being sinful also. Hence the question, "was that which is good made death to me?"—To which the apostle replies, "God forbid." *Mee genito*, by no means: instead of the law working death, if its spirit or design had been understood and lived up to, it would have imparted life to the faithful and sincere worshipper,—therefore the law is not the cause of your death.

*But sin.* Which has been designated, and its heinous character pointed out by the law. Sin existed before the law was given, and so did righteousness, but there was no specific law to distinguish the one from the other, nor to reward the one with life, and punish the other with death. The law made this distinction, and presented holiness and sin in their true character. This was done, as the apostle adds,

*That sin might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.* To illustrate. A lawless community have been in the habit of taking each other's lives for the most trifling offences, without being subjected to punishment, for the rash act. A law is passed that makes death the penalty of murder. Now all must see that the murderer is not executed because the law is not good, neither is the law the cause of his death, but the sin which he has committed brings him to this sad end.

Verse 14. For we [Enlightened Jews, who are acquainted with the holy precepts of the law, very well

*Know that the law is spiritual.* Pneumatikos, which is here translated by spiritual, denotes a certain quality of the law which was not seen by a simple observance of its external rites and ceremonies. This spiritual, allegorical or typical quality of the law, when correctly understood, pointed the worshipper to the glorious antitypical, life-giving reality, the Lord Jesus, the great Life-Giver. Hence in its ultimate aim or design, the law was spiritual, and well calculated to inspire in the understanding worshipper a hope of life sufficiently powerful to influence him to cease to do evil, and to live a life of holiness.

*But I am carnal, sold under sin.* How is this? If the law is spiritual, why am I *sarkikos*, carnal, and so spiritually weak, frail and imperfect as to be sold as I am, and a helpless slave to sin? This is the general character of the Jewish people. To meet these seeming difficulties, the apostle places himself in the position of his brethren, according to the flesh, and solves the problem in his usual masterly and skillful manner. In confirmation of his previous declaration, namely, that though the Jew, whom Paul speaks of as himself, or I, was under his holy and spiritual law, he was nevertheless still carnal, &c., in proof of which he adds,

Verse 15. For that which I do, I allow not; My enlightened judgment teaches me to act differently from what I do. But notwithstanding I most strictly attend to all the ceremonial acts of the law, they do not impart sufficient motive and power to enable me to break off from my confirmed sinful habits.

*For what I would, that do I not: but what I hate, that do I.* Truly, this was a deplorable condition, for the most enlightened nation of the world to be in: they were clinging with unyielding tenacity to their favorite law, in hope of obtaining life, but still to them, for some unaccountable cause, they were plunging deeper and deeper in crime, becoming more and more incapable of freeing themselves from their fallen and morally corrupt state, and liable every moment to have the fearful penalty of death inflicted on them, for their many sins. The apostle continues—

Verse 16. If then I do that which I would not, I consent unto the law that it is good. The law is not in the fault, or the cause of your sad condition: it has not influenced you thus to act, and any one who understands its spiritual or typical design, and lives according to its holy requirements, while thus guided by the law, might well say, as the apostle adds in

Verse 17. Now then it is no more I that do it, [That is, I do not do it, as a law-abiding subject: it is not chargeable with influencing me thus to sin. But when I, or the sinning Jews whom I represent in this argument, do thus sin, I am impelled to the act by

*Sin that dwelleth in me.]* Though I have been a strict observer of the letter of the law, I have not so entered into its typical import, as to look by faith through its types and shadows, as to cause me to obtain a complete victory over sin; but have suffered it to dwell and reign in and over me, while as touching the ceremonies of the law, I was "blameless." This is a true picture of the hypocritical character of the Jews as a nation, in the apostle's day; they were nominally the church of God, but in practice were the children of the wicked one. Though they were faithful to a proverb, in observing the law of the flesh, or of circumcision, they were destitute of vital holiness, as the apostle adds in

Verse 18. For I know that in me, [that is in my flesh,] dwelleth no good thing. There is no natural inherent good in me; neither as a Jew, a descendant of Abraham, has any principle of good or of eternal life been imparted to me, by my obedience simply to the ceremonies of the law, without entering into their spirit and design. This sweeping declaration cut off at once from the hope of life every Jew who dwelt only in the letter of his law. To prove the truth of this assertion, the apostle, in further personating the formal Jew, adds,—

*For to will is present with me.]* The knowledge I have of good and evil, the reward of the one, and the doom of the other, and of my own sinful state, causes me to desire and will a change.

*But how to perform that which is good I find not.]* Namely, in any of the provisions of the law as I have understood and obeyed it: it does not reach my deplorable case. This was painfully true of the whole Jewish nation, as their sad history of superstition, sin and sore judgments fully demonstrate, to which in part the apostle evidently alludes in the next verse.

Verse 19. For the good that I would I do not; but the evil which I would not, that I do. The light which they had received from the law and the prophets, showed them what was right; but living as they did, in simply the fleshly observance of the law, they were not only left powerless to do right, but they were unable to refrain from doing wrong: sin obtained a complete victory over them, so that they could emphatically be styled a nation of enlightened sinners, superstitiously devoted to the outside worship of their religion. Sin reigned over them; hence the apostle represents in the next verse what he had said in verse 17.

Verse 20. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. Or, as we understand his meaning, his Jewish brethren according to the flesh, were not influenced to neglect the right and do the wrong, by God's law, but by the unsubdued and reigning power of sin within them.

Verse 21. I find then, a law, that when I would do good, yet

*Evil is present with me.]* For it reigns within me, or over the formal Jews as a nation, it not having been subdued and purged from among them by their numerous victims offered in sacrifice upon their sacred altars. Yet they were indeed freed from sin, especially if the work could have been accomplished by the observance of their law:

Verse 22. For I delight in the law of God after the inner man. [Eso anthropon, from which inner man is derived, relates to the mind, and denotes that the better judgment of the Jew lead him to approve of the law, though it made death the penalty of his sins.

Verse 23. But I see another law in my members, [Namely the traditional and superstitious rule of the Jewish worship, which was hostile to, or as the apostle says, it was

*Warring against the law of my mind.]* Or the law of God, which in its true intent was designed to enlighten and purify the entire moral being of the faithful observer of it. But the Jew had perverted that holy and good law, and had made his own superstitions and corrupt doctrines his rule of duty, by following which he had been brought into a state of sin and condemnation, as the apostle adds in reference to this law of false worship,

*Bringing me into captivity to the law of sin which is in my members.]* By following their own rule or law of duty, it brought them under the influence of sin instead of freeing them from its fatal power! Truly, their case was deplorable indeed! In view of which the apostle exclaims,

Verse 24. O wretched man that I am! [For the Jew to be thus obeying a law of his own making, and expecting redemption by it, when at the same time he was opposed to the law of God, and being under the deadly law of sin, and further, should he abandon his own corrupt rule of duty, and seek justification by the most strict compliance with the law of God, it would have been of no avail to him, for that law was then dead, abrogated or done away; and as well might he have sought life in a dead man, and to have expected salvation from a dead law. In view of this sad condition of his brethren according to the flesh, well might the apostle exclaim, "O wretched man that I am!"

Who shall deliver me from this body of death? The important question is briefly answered in

Verse 25. I thank God through Jesus Christ our Lord. Or, as some render the passage, "The grace of God," &c., "can do it." By believing the Gospel, repenting of their sins, and being baptized into Christ, they could be made free from the sins into which their own false religion had plunged them, and which the dead law to which he professedly adhered with unyielding tenacity, could not extricate them.

So then, in view of the previous argument, and in conclusion, the apostle further adds,

With the mind I myself serve the law of God, but with the flesh the law of sin. As no man can serve two masters at the same time, this passage cannot be literally understood, it should be explained in harmony with the preceding argument, viz: that mentally the enlightened Jew acknowledged the goodness and holiness of the law of God, but in his acts, violated it, or obeyed his own sinful rule of action. Therefore by his own confession and acts, he brought on himself condemnation, but afforded good evidence in justification of the position assumed at the commencement of this argument in the 12th verse, that the "commandment is holy, just and good."

(To be Continued.)

A TRACT FOR THE TIMES, THE LAST CONFEDERACY OF GENTILES AGAINST ISRAEL.

(Concluded.)

*Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God: In that day when my people of Israel dwellth safely, shalt thou not know it? And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army: and thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes. Thus saith the Lord God, art thou he of whom I have spoken in old times by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them. And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. . . and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.*—Ezek. xxxviii. 14-18, 22.

III. THE SUBSTANCE OF THE ADDRESS ITSELF.

"Therefore, son of man, prophesy, and say unto Gog, thus saith the Lord God; in that day when my people of Israel dwellth safely shalt thou not know it? And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army; and thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes. Thus saith the Lord God, art thou he of whom I have spoken in old times by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them. And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. . . and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone."—Ezek. xxxviii. 14-18, 22.

know it? And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army; and thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes. Thus saith the Lord God; art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days, many years, that I would bring thee against them? And it shall come to pass at the same time, when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face."

Now, in this address there are four points which we will more particularly notice.

1. The declaration of the Lord respecting Himself, in connection with this confederacy. In the fifteenth verse, we read,—the Lord addressing Gog and his confederates: "Thou shalt come," in the sixteenth verse, "I will bring thee against my land," which expressions, I conceive, are not to be understood in the way of precept and command, or in the least degree as sanctioning the transaction here referred to, so that those engaged in it will be at all exculpated from guilt thereby; but only as declaring what God's will or purpose would permit, as the means, and what his will or purpose would effect, as to the end; the end being the punishment of sinners, the means used to accomplish this, the arms of sinners. "As in the case of our Lord's crucifixion; his death, and all the circumstances attendant upon it, were accomplished according to his will effectively; but the actual instrumentality by which those purposes were fulfilled, was by his will or permission only. He neither commanded nor secretly influenced Judas to betray, or the Jews to crucify, the Lord. "For God cannot be tempted with evil, neither tempteth he any man; but every man is tempted, when he is drawn away of his own lust, and enticed." He merely permitted them to carry out those suggestions which Satan had infused into their hearts; and therefore, though Christ was dealt with according to the determinate counsel and foreknowledge of God; yet the hands engaged in that transaction were wicked hands. They fulfilled God's purpose, not from any intention or design on their part to do his will, but, "because, (as the apostle asserts in Acts xiii. 27,) they knew him not, nor yet the voices of the Prophets, which are read every Sabbath-day, they have fulfilled them in condemning Him." So that the expressions here used are a revelation only of what God purposes to permit, and not of what he commands to be done. Therefore, those who will be engaged in this confederacy, though fulfilling God's will by afflicting his people Israel, yet being influenced by their own corrupt hearts, will draw down upon themselves swift destruction, as the concluding part of this declaration clearly intimates: "For, thus saith the Lord God, when Gog shall come up against the land of Israel, my fury shall come up in my face," the result of which we have in the next chapter, namely, his destruction.

2. Another point which we have in this address is, the vast multitude, which will be engaged in this confederacy. They are described in the fifteenth verse, as "many people,"—"a great company;"—and, in the ninth verse, as "a cloud to cover the land." The prophets Joel, Zephaniah, and Zechariah, speak of "all nations," as constituting this confederacy against Israel. And also, from the Book of Revelation; it clearly appears, that there will be a general union of all the Gentile powers against Israel at this time; for, *the kings of the earth, and of the whole world are to be gathered together to the battle of that great day of God Almighty, Zech. xiv. 4; and he shall defend Jerusalem, and seek to destroy all the nations that come against her, Zech. xii. 8, 9; and the slain of the Lord shall be many. Isa. lxvi. 16. The Lord will arise in His jealousy, and in His wrath, and will call for a sword against them throughout all the mountains of Israel, and every man's sword shall be against his brother, Ezek. xxxviii. 19-22. The battle will be the Lord's, for though many of the Jews will suffer much, it does not appear that they will fight on the occasion; but the Lord will fight for them, as it is said in Hosea i. 7,—"I will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen." And such will be the multitude slain, of those engaged in this confederacy, that though every feathered fowl, and every beast of the field be assembled to eat their flesh, and drink their blood, the house of Israel will be engaged seven months in burying them, Ezek. xxxix, 11-15. Judgments will also be poured out upon the rest of the inhabitants of the world; as we find from Ezekiel xxxix. 6,—*

is subsequent to the glorious appearing of the great God, even our Savior Jesus Christ,

4. But there is one other point in the address itself, to which we must now turn, namely, the Lord's design in this transaction.

The text declares it to be "that the heathen,"—that is, the nations,—may know me, when I shall be sanctified in thee, O Gog, before their eyes."—And what especially will they learn in this transaction? First, that He is a God of infinite purity and holiness, who cannot look upon sin without displeasure; for they will then see that it was because of the sins and transgressions of Israel that he hid his face from them, and caused them to go into captivity, Ezek. xxxix. 23. They will also learn, that he is a God of unchangeable love; since, notwithstanding his people sinned against him, and justly merited eternal separation from him, yet that he never cast off his people whom he foreknew,—but though "in a little wrath he hid his face from them for a moment; yet with everlasting kindness he has mercy upon them." Isa. liv. 8. "I will be gracious to the ungodly, I will be merciful to the wicked." Again, the heathen will know Him as a God of infinite power, when His hand is stretched out to defend His people from their enemies. They will see that all the united strength of man is nothing against God; and that though hand join in hand, the wicked shall not go unpunished.

This He says, "I will magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord." Ezek. xxxviii. 23.

But, further, the Lord's design, as regards his people Israel, is both judgment and mercy. Judgment, as we see from Ezek. xxii. 17-22, a passage to which we have already referred. But this will be with a view to their purification and complete restoration to His favor; as declared by Zechariah in the thirteenth chapter and ninth verse, "I will bring the third part, (the surviving portion of the Jews then living in the land of Israel,) through the fire, and will refine them as silver is refined, and will try them as gold is tried; and they shall call on my name and I will hear them." "So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more. So the house of Israel shall know that I am the Lord their God from that day and forward. Then shall they know that I am the Lord their God, which caused them to be led into captivity unto the heathen: but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them, for I have poured out my spirit upon the house of Israel, saith the Lord God." Ezek. xxxix. 7, 22, 28, 29.

Such are some of the declarations concerning the gracious purposes which God designs in the mysterious and wondrous event brought before us in this passage of His word. But we must now pass on to the last point which we proposed to consider.

IV. THE EFFECT AND FINAL ISSUE OF THIS CONFEDERACY.

As to its effect, we find from the prophet Zechariah, that it will be attended with partial success, as we read in chapter xiv. 2,—"I will gather all nations against Jerusalem to battle; and the city shall be taken and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city." Just at this extremity, it appears that the Lord will come with all his saints, and go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the Mount of Olives," Zech. xiv. 4; and he shall defend Jerusalem, and seek to destroy all the nations that come against her, Zech. xii. 8, 9; and the slain of the Lord shall be many. Isa. lxvi. 16. The Lord will arise in His jealousy, and in His wrath, and will call for a sword against them throughout all the mountains of Israel, and every man's sword shall be against his brother, Ezek. xxxviii. 19-22. The battle will be the Lord's, for though many of the Jews will suffer much, it does not appear that they will fight on the occasion; but the Lord will fight for them, as it is said in Hosea i. 7,—"I will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen." And such will be the multitude slain, of those engaged in this confederacy, that though every feathered fowl, and every beast of the field be assembled to eat their flesh, and drink their blood, the house of Israel will be engaged seven months in burying them, Ezek. xxxix, 11-15. Judgments will also be poured out upon the rest of the inhabitants of the world; as we find from Ezekiel xxxix. 6,—

will send a fire upon Magog, and among them that dwell carelessly in the isles, and they shall know that I am the Lord.

By these judgments, then, it would seem that all those left in the earth, will be brought to a knowledge of the Lord, and the spirit of grace and supplication being poured upon the house of Israel, they will look on Him whom they have pierced, and mourn for Him. And thus the FINAL ISSUE will be the conversion of Israel—the conviction, if not conversion of the Gentile nations, and the establishment of that Kingdom, which the God of heaven shall set up; which shall never be destroyed, over which Christ shall reign. Then will be fulfilled that which is spoken of in Rev. xi. 15, "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and he shall reign for ever and ever." He shall not only reign in Mount Zion, and before his ancient's gloriously, but in that day he shall be King over all the earth; and there shall be one Lord, and his name one. Isa. xxiv. 23; Zech. xiv. 9. And all his saints who have been raised and changed at his glorious appearing, having followed Him as described in Rev. xix. 14, under the expression of "the armies of heaven," shall live and reign with Him on the earth for a thousand years, Rev. v. 10; xx. 6. "The Kingdom and Dominion, and the greatness of the Kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose Kingdom is an everlasting Kingdom, and all dominions shall serve and obey Him." Dan. vii. 27.

It is thus HOPPE, this "good hope through grace," that will support you under trials, sanctify you amidst temptations, elevate you above the world, and give energy to your exertions in the work of the Lord. Give diligence, then, to make your calling and election sure, that so, like the apostle Paul, it may be your blessed privilege to look forward through the future, and in the confidence of humble faith to say, "The Lord shall deliver me from every evil work, and will preserve me unto his heavenly Kingdom." 2 Tim. iv. 18. "I will be merciful to the ungodly, I will be merciful to the wicked."

GEOLOGY.

The following extract is from Dr. Berg's exposition of the Bible against the rude attacks of an apostate minister of the Gospel: "My opponent has spoken with learned precision on the subject of geology. He has doubtless large acquaintance with the science gathered from personal investigation; for as he walks by sight, and not by faith, it cannot for a moment be supposed that so consistent a casuist as my opponent would, in order to invalidate the Mosaic history, quote Mr. Hitchcock, and expect us to receive him as authority superior to Moses. As yet, however, he has not furnished the results of his own knowledge and experience. Perhaps he will yet do so. The details will no doubt be of thrilling interest. But let him do as he may, what a miserable piece of deception and presumptuous importance is presented in the whole ad about geological testimony! Geology, as a science, is yet in its infancy. Its oracles are as contradictory as the sophisms of atheism. They contradict one another, and they contradict themselves. Whom shall we follow? Shall we go with Buckland, when in company with Cuvier, De Luc, Dolomieu and others, he tells us the traces of the Mosaic deluge are indubitable? or shall we believe him when in his Bridgewater Treatise, he somewhat modifies his views? Shall I take my stand with Hugh Miller, when, in his *Old Redstone*, he teaches that the system began with an age of dwarfs, and ended an age of giants? or shall I follow him in his *Footpaths*, another of his books, in which he reverses his former theory, and at the very base of the system discovers one of the most colossal of its giants, and instead of an ascending order of progressive developments, asserts a descending order of progressive degradation? Which of Lyell's contradictory positions shall I take? There is one point, at least, in which all are agreed; it is this: There is not a geological theory extant which would not be overthrown, and the whole science revolutionized by the discovery of a single new fact. Miller, in his *Footprints*, p. 313, says, speaking of geology, 'It furnishes us with no clue by which to unravel the unapproachable mystery of creation; these mysteries belong to the wondrous Creator, and to Him only. We attempt to theorize upon them, and reduce them to law, and all nature rises up against us in our presumptuous rebellion.' Now hear him: 'A stray splinter of cone-bearing wood, a fish's skull or tooth, the vertebra of a reptile, the humerus of a bird, the jaw of a quadruped,—all, or any of these things, weak and insignificant as they seem, become, in such a quartet, too strong for us and our theory: the

puny fragment in the grasp of truth forms as irresistible a weapon as the dry bone did in that of Samson of old, and our slaughtered sophisms lie piled up, 'heaps upon heaps,' before it. This is the testimony of a man who is a geologist. Whether my opponent is or not, I cannot say. If he is, instead of asserting things as geological facts, it would be his duty to prove them, for he may rest assured his assertions will carry very little force of conviction in a christian community. The probability is, he is not a practical geologist at all. If he were, he would not preach Hitchcock, praise Hitchcock, and to all practical purposes, if not swear, at least affirm by Hitchcock as lustily as he does! And this is the kind of evidence by which the Bible is to be discarded! Are we to take the mutterings of geological wizards, who peep out of dust, as louder and better truths than the dictates of this book, when the best of them, the man who stands in the front rank of geologists, admits that a stray splinter of wood, or the wing-bone of a bird, would be weapon enough to be beat the brains out of the best system geologists have ever devised."

TO CORRESPONDENTS.

M. A.—We cannot conceive how the "many different sects" can be "rather a blessing to the people of God," than otherwise, when those divisions are expressly forbidden in the word of the Lord.—The principles by which the colporteur and his sect were actuated is highly reprehensible; but in showing which, we think you have unintentionally spoken too highly in praise of the other sect, the sentiments and practice of which we know to be not in accordance with the Gospel. We cannot conscientiously speak in their praise, though they may be better than their neighbor, yet they are far from being the church of God, or any branch of it.

To Bro. ORR.—Your truly christian note, dear brother, is not only "satisfactory," but, by the blessed spirit it manifests, it endears you to my heart. The grace of our Lord Jesus Christ who died for us, be with you evermore. Yours in christian love, HENRY GREW, Philadelphia, Pa., March 20, 1855.

OUR NEXT CONFERENCE.

When and where shall it be held? In reference to it Bro. C. F. Sweet, under date, Ulster, Pa., March 14, 1855, writes:—"Shall we not have a conference this spring?—Say the last of May? If so, where shall it be held? Let this matter be talked in due season. Can it be held at Honeyo? or shall it be in Rochester, or some other place? It should be held as early, at least, as the last of May or the first of June." Will others freely express their minds on this subject, that we shall be enabled to make an early appointment for our conference.

FROM BRO. O. R. L. CROZIER.

DEAR BRO. MARSH.—We began meetings in our schoolhouse about four months ago, and have had preaching once each Sunday by Bro. J. A. Simonds and myself alternately. A little good has been done. Bro. S. is a good preacher, and a "true yoke fellow," ready always to do the best he can in the good cause. Bro. S. G. Clarke, of Niles, recently spent a few days with us,—preached four times.—He is one of the pioneers in the cause in this State, and is still laboring with commendable devotion and success. We would be glad to have others of our preaching brethren call on us and preach the Word; but I am not prepared to invite them to do so, because I think such an invitation implies an encouragement at least that they will be compensated for their expenses and time. All our brethren who have moved here since we came have some means, but purchasing their farms and other expenses incident to moving and settling anew, have rendered them unable to do much for the dissemination of the truth at present. But I believe they all "have a mind to work," and I trust that this part of the State will show the effects of their being here before a great while. Truly yours, O. R. L. CROZIER, Grand Rapids, Mich., March 22, 1855.

"The writer of the Interpretation of Old Testament Prophecies, makes the following remarks, 'I say moreover, that all holiness from the Father consisteth in this very thing, of bringing a naturally disobedient will into obedience unto God; and that if Christ's human will, like our own, had not tended away from God, the holiness, which he ever

wrought would have been no holiness such as God commandeth us to work." &c.

If Christ had "a naturally disobedient will," which "tended away from God, the divine testimony that he was 'without sin'—'holy and undefiled,' is inadmissible. If a disobedient will tended away from God is not moral defilement or sin, we shall be glad to be informed what constitutes sin in the will. If the writer's definition of holiness is correct, it unavoidably follows that the holy angels must once have had naturally disobedient wills. But it is not correct. Holiness consists in moral purity, whether it has been preceded by a disobedient will or not. I have considered it my duty to enter my protest against this moral degradation of the Son of the Blessed who ever delighted to do his Father's will, leaving his law ever within his heart.

HENRY GREW.

Philadelphia, Pa.

[NOTE.—We do not understand that the paragraph to which Bro. Grew objects, conveys even an intimation that Christ had either a "disobedient will" or "moral defilement,"—but simply that he possessed a mind that could "in all points be tempted like as we are, yet without sin." Heb. iv. 15.—Resisting temptation and doing the will of his Father, constituted Christ's holiness, which we must imitate, in order to be saved.—EDITOR.]

Those who may receive bills of account of a very small amount, will understand them as a friendly notice to inform them when the term for which they have paid for their paper has expired, that they may know when to send the advance pay for the ensuing volume, and not as a demand.

In going through our books, we find many who have paid to the close of this volume. To such we neither send bills nor a notice of the time to which they have paid. We trust they will remit in season to have the first number of the new volume of the paper sent to them, at the time when it shall be issued. Please remember this, as we shall send to none who will not have forwarded either one or two dollars as advance pay.

German Emigration to Palestine.

The official Gazette in Wirttemberg published at the commencement of this month some account of the plans now on foot in that country for emigration to Palestine. A "Society for the bringing together of God's people in Jerusalem" has constituted itself, and among other proceedings has prepared a petition to the Bund at Frankfort, the purport of which is as follows:—That the Assembly of the German Confederation will be pleased, through the agency of the two great Powers of Germany, to induce "the Sultan to permit the 'Society for the bringing together of God's people in Jerusalem' to found communities in the Holy Land, under the following conditions: 1. Self-government in all civil and religious matters, that they may be able to be arranged entirely according to God's word. 2. Security for person and property against the arbitration of Turkish officials, and against uncontrolled and oppressive taxes. 3. Exemption from Turkish military service. 4. Guarantee of the same rights to all who shall subsequently become a member of this society, whether he may have previously been Christian, Jew or Mahomedan, Turk or foreigner. 5. The assignment of the Holy Land to these communities, in order that they may settle there conformably to the object and purpose which themselves stated above.

Many of our readers will doubtless think that an extensive emigration swindle is at the bottom of this movement; but while a little consideration devoted to the subject of tenure of land in the East will show the groundlessness of such an idea, the following will indicate that the plan is by no means confined to a few or to illiterate persons:—During the sittings of the Evangelical Kirchengtag, the seventh of which was held in Frankfort towards the close of September, a number of its members endeavored to procure the adoption of a motion, that the Kirchengtag should in its totality apply to the Bund to take steps to procure the Holy City of Jerusalem to be declared a free town, and put under the protection of the great Powers of Europe. Some of

the leading members of the meeting, possessed of a little more worldly wisdom than these enthusiasts, advised them, however, first to apply to the Sovereigns of Austria and Prussia, and endeavor to induce them to favor their views when engaged in settling the terms of a peace and in arranging the affairs of the East in general.

The Jewish Chronicle, referring to this extraordinary movement, says: The origin of this idea of the great exodus is the peculiar view of the present social relations generally, and of religious life especially. Both are considered to have fallen into decay to that extent that it is the duty and requirement of every one, to whom the will of God and his own true salvation are yet dear, to disengage himself betimes from this degenerating position. This the masses can accomplish only by turning their backs to the Babel, and gathering together in the Holy Land; there, unaffected by corrupt influences, to form a state in which the will of God, as the highest law, shall be recognized in its full power, and arrive at the desired consummation. As far as we can learn, the petition to be laid before the Diet, has already received the signatures of 3000 families. This intelligence is the more remarkable, since the families thus resolved to leave their fatherland for Palestine are not of the Jewish, but of the Christian faith.—Liverpool Times.

Adding to, or Taking from the Apocalypse.

BY P. ALLING.

In the last chapter of Revelation we have the following solemn announcement: "For I testify unto every man that heareth the words of the prophecy of this book. If any man shall add to these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." For a length of time my thoughts have been deeply impressed with the importance of this subject. The inquiry has repeatedly arisen, as to what we are to understand by the expressions, "adding to," or "taking from"; and as I have arrived to a conclusion that appears truthful, and at the same time very solemn, the thought occurred that it might not be unprofitable to the brethren to bring up the subject for their consideration.

In the first and last chapters of this book, we have the clearest testimony that the things revealed in this wonderful book are not sealed up, and may be understood by the church, as well as a blessing pronounced upon those who do his commandments, and keep the words of the prophecy of this book. Life, I apprehend, depends upon the observance of the things therein written, in the same manner as in the days of Israel, when the law was delivered them by Moses—Deut. iv. 1: "Now, therefore, hearken, O Israel, to the statutes and unto the judgments which I teach you, for to do them, that ye may live."—Their subsequent history clearly shows, that when Israel ceased to hearken and to keep those statutes and judgments, they ceased to be God's people, and fell under the judgments written.—Christ charged the Jews with having made void the law through their traditions. The blindness of the mass, who allowed themselves to be led by their blind leaders, did not prevent them from falling with them, into the ditch. This is clear.

We will now turn our attention directly to the subject. It is manifest, that all who take the liberty of altering or changing this book in their translations or in transcribing, are very guilty of the sin "of adding to" or "taking from the words of this prophecy."

The teachings of Christ and his apostles, in the whole tenor of their communications, definitely inculcate the doctrine, that those teachers who pervert or "arrest the Word," and teach for doctrine the commandments of men, do it to their own destruction, as also to the destruction of those who give heed to their pernicious ways.—That false doctrines will be thus taught in the last days, is most clearly declared; for they will

not endure sound doctrine; shall heap to themselves teachers having itching ears; shall be turned from the truth unto fables, &c., &c. That we are now living in the midst of these perils, is evident to all who have an understanding of the times, and are therefore in the last days. These facts prepare the way for an illustration to the point.

In the 9th chapter of Revelation, we have an account of the events that were to transpire under the fifth and sixth trumpets, accompanied by the first and second woes. At the close of the sixth trumpet and 2d woe, it is added, "And the rest of the men which were not killed by the plagues, yet repented not of the works of their hands, that they should not worship devils and idols of gold, and silver, and brass, and stone, and wood; which neither can hear, nor see, nor walk; neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts." Thus we have divine testimony as to the state of the world at the close of the sixth trumpet; and as the sixth trumpet leaves the world, so the seventh finds it.

In chapter xi. 14, and onward, we have a record of the third woe, the seventh angel, &c., in the following language: "The second woe is past, and behold the third woe cometh quickly. And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ." In verse 18 it is added, "And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, small and great, and shouldst destroy them that destroy or corrupt the earth." By reason of the expression in verse 15, that "the kingdoms of this world are become the kingdoms of our Lord and of his Christ," professed Christendom has taken the liberty of taking out the third woe, and the judgment, as the events to transpire in the days of the voice of the seventh angel, and have substituted the fabled doctrine of the world's conversion, the promulgation of which, and kindred errors, has so blinded the minds of the church, that she can see nothing desirable in the return of her long absent Lord, and has caused her to turn away with disgust from its glorious proclamation. By thus doing, it does appear to me that she is verily guilty of the awful sin of both adding to, and taking from "the words of the prophecy of this book." O, how fearful is her position! Has she not brought herself directly under the judgments written?

It also appears to me, that those brethren who have taken the liberty of taking out the thousand years between the first and second resurrections, the time in which the saints are to live and reign with Christ, by placing it in the past, and then transposing other parts so as to suit that theory, are likewise in great danger of incurring the same fearful doom. O, how careful should we be, lest we pervert this prophecy, and teach men so, lest we be found guilty in that day!

Norwalk, O.

A General Meeting

Of elders and brethren of the Church of God is appointed to commence Thursday before the last Lord's day in May next, at 2 o'clock P. M., at Old Union, Marion county, Ind., seven miles west of Indianapolis. Brethren in Indiana, Ohio, Pennsylvania, Michigan, Illinois, Wisconsin, Iowa, New York, and other States, and the Canadas, are invited to attend.

Those who may come by the railroad, will do well to take the cars so as to arrive in Indianapolis on Thursday noon, as the cars come in from all directions about that time. Should those who may come from the north or west, or by Lafayette, not be able to reach Indianapolis till the afternoon, they will stop at Augusta Station, where they will find brethren there to convey them to the meeting; or they will call on Ira Hollingsworth, not far from the place. Those who arrive at Indianapolis, will call at the Amer-

ican Hotel, near the Union Depot, where they will meet our brethren with teams to convey them to the meeting.

We hope to see a general gathering of our brethren at this meeting. We suggest that the churches furnish sufficient means to defray the traveling expenses of their ministers who may be selected to attend this meeting; which we anticipate will be one of vital interest to the cause of truth in the Western States.

The objects of the meeting are,

- 1. To enable us to form a more intimate acquaintance with each other.
2. To afford an opportunity to take into consideration the general condition and wants of the cause of truth in the Western States, and devise means to do what we can for its advancement in this interesting portion of our highly favored country.
3. To enter into some plan whereby we may move systematically, and unitedly co-operate in our various fields of labor, and also adopt some plan by which to sustain those who labor in word and doctrine among us, both as pastors and evangelists.
4. To adopt some plan, and raise means for the more general diffusion of the doctrines we advocate, by papers, tracts, and books, through the great West.

Dear brethren, we have a great and important work to do, and we must work while the day lasts. We would further say to those brethren who cannot attend, let us hear from you by letter.—Let us know your condition, wants and means to help us in this glorious cause. Address Elder J. C. Bywater, or Dr. N. Field, Jeffersonville, Ind., before the time of the meeting, so that your communications may be laid before the brethren.

The cause in which we are engaged is worthy of more labor and sacrifice than we have yet made; and we call on you, dear brethren, as you love God's truth and the salvation of men, to take hold unitedly and in good earnest in this glorious cause. DR. N. FIELD, J. C. BYWATER, W. G. PROCTOR, T. P. HEDRICK, JOHN LINNVILLE, WM. LANGRISH, R. H. GRESHAM, O. C. WOOLLEY.

Jeffersonville, Ind., March 28, 1855. NOTE.—We hope much good will result from this meeting, should it be held: we may attend it.—Editor.

FOREIGN NEWS.

No event of striking importance had occurred during the week.

Public attention was generally centered on the doings of the Vienna Conference, which was formally inaugurated on the 15th of March. Hopes and fears were about equally balanced as to the probability of peace resulting from the Conference.

The manifesto from the new Emperor of Russia to his army is interpreted as a warlike demonstration.

From the seat of war the most important statement is that the allies have re-opened their fire upon Sevastopol, and with good effect.

The Roebuck committee was still prosecuting its inquiries into the conduct of the war.

MANIFESTO OF THE CAZAR TO HIS ARMY.

The following is the manifesto of Alexander II. to his army, dated St. Petersburg, March 3:

"Valiant warriors! Faithful defenders of Church, Throne and Country! I has pleased Almighty God to visit us with the most painful and grievous loss. We have all lost our common father and benefactor. In the midst of his unwearied care for Russia's prosperity, and the glory of the Russian arms, the Emperor Nicholas Panlovitch, my most blessed father, has departed to eternal life. His last words were—I thank the glorious Lord, God who in 1825 saved Russia, and I also thank the brave army and fleet, and I pray God to maintain the courage and spirits by which they have distinguished themselves under me. So long as this spirit remains upheld, Russia's tranquility is secured both within and without, and woe to her enemies! I love my troops as my own children, and strove as much as I could to improve their condition. If I was not entirely successful in that respect, it was

from no want of will, but because I was unable to devise anything better, or to do more.' May these ever memorable words remain preserved in your hearts as a proof of his sincere love for you, which I share to the largest extent, and let them be a pledge of your devotion for me and Russia. ALEXANDER.

A postscript presents to the Guards the uniform worn by the deceased Emperor, and directs them to retain the initials of Nicholas. The manifesto concludes—

"May the sacred memory of Nicholas survive in our ranks as a terror to the foe, the glory of Russia." The manifesto is considered warlike.

Russian accounts say that Nicholas passed the last hours of his life in the consolations of religion. Having bid adieu to all the members of his family, individually, he said to the Empress, "Tell your brother Fritz, King of Prussia, to adhere to Russia, and never forget his father's policy." He then took leave of Count Orloff, Dolgorouki and Arlenburg, also some of the favorite Grenadiers of the household, and personal attendants. All except his family having retired, he asked the Empress to repeat the Lord's Prayer. At the words, "Thy will be done on earth as it is in heaven," Nicholas responded fervently, "Always! always!" Soon afterwards he added, "I hope God will open for me his arms." He then became partially insensible for two hours. At noon he said something about a message to a dear friend not named, and something of Alexander and the garrison of Sevastopol. A few minutes afterwards he drew a deep sigh and expired. "The body was exposed, face uncovered, in the Chapel Ardente until the 16th of March, when it was buried with the usual imperial solemnities.

THE VIENNA CONFERENCE.—The Congress in Vienna formally met on Thursday, the 15th of March. There were present one French, two English, two Austrian, and two Turkish representatives. The Russian Plenipotentiary was not present. Telegraphic reports say, the discussion on the general basis of negotiations terminated satisfactorily. Rumors are current that Austria and England would be content without the demolition of Sevastopol, but that the Emperor Napoleon absolutely insists on that condition.

VIENNA, March 16.—P. M. At the conference yesterday the Plenipotentiaries exchanged their powers, and proceedings were entered upon. The four bases, and the interpretations given to them by the Allies, having been set forth, the representatives of Russia accepted them verbally. One of the Plenipotentiaries was hereupon deputed to draw up a minute or protocol of this, which is to be signed tomorrow, (Saturday) the first thing when the Ambassadors meet, and this document will constitute the basis of negotiations for peace.

PARIS, March 16.—P. M. The mission of General Wedell has completely failed. Prussia has refused to accede to the treaty with the Allies, and will not, therefore be admitted to participate in the conference.

THE SIEGE OF SEVASTOPOL.—The allies have resumed firing upon the town. The letters of March 1st explain the discrepancy between the French and Russian accounts of the storming of the redoubts on the night of February 23. Both accounts were correct. The French did storm and capture two Russian redoubts, but finding them not tenable, from the murderous fire from the walled batteries of their enemies, they blew up the redoubts, and retired with the loss of 100 men killed and 300 wounded.

Austria has addressed a new circular, dated March 8, to the Germanic federal governments, informing them that the Austrian Commissioner will present to the Diet a new proposition towards the effectual mobilization of the Germanic contingents. The circular also insists on the necessity of being prepared for all eventualities, and mentions that the Emperor Alexander has authorized Gortschakoff to negotiate for peace on the basis sanctioned by the late Emperor.

Prussia also issued a circular, dated March 8, to its diplomatic and consular agents, stating there is reason to believe that the negotiations now in progress will terminate in peace. Prussia, by a decree, likewise dated March 8, prohibits the exportation of articles contraband of war.

The Committee of Inquiry into the state of the army before Sevastopol has been ten days in session, and continues. The Earl of Lucan, Col. Kinloch, commissariat officer, and J. McDonald, administrator of the London Times fund, were examined. The evidence confirms the worst reports of mismanagement.

FRANCE.—The Emperor's visit to the Crimea continues doubtful. Warlike preparations are as active as ever. Orders are given to prepare transports from Toulon for 50,000 men and 8,000 horses.

General Wedell, the Prussian Envoy, has returned to Paris.

A correspondent of the Newark, (N. J.) Advertiser furnishes the following items, under date of

ROME, Feb. 23, 1855.

The projected pilgrimage to Jerusalem is just now much talked of. The time is thought to be auspicious for such a demonstration in the Holy Land, now that its Turkish masters are under the influence of the Allies; the object being, in the language of a circular by the committee of arrangements, "an effort to re-unite the two centers of the faith; Rome and Jerusalem—to carry back the active life of the present heart of Christianity to its original source."

"If all the world neglects the first country of the faith," continues this appeal for a pilgrimage, "Rome, at least, will ever remember Jerusalem. We feel, then, firm confidence in sending an invitation from the Eternal City to the faithful of the occident to re-unite for the feast of Easter, (16th of April), near the Holy Sepulcher."

The circular then suggests that the voyage can be made under the most favorable circumstances, and invites the faithful to assemble at Rome, where the expedition will receive the benediction of the Holy Father,—as the point of departure.

Another publication of similar import has been made by Count O'Donnell, President of the Society of St. Servino, at Vienna, which announces that an arrangement has been made with the Lloyd line of steamers, at Trieste, to carry the pilgrims at a reduced price, and that the members of the Franciscan Order, in Palestine, will afford them the most hospitable entertainment.

The duration of the pilgrimage is fixed at two months, and its whole expense to each individual at 400 florins.

This expedition would appear to be confined to the faithful of the Austrian States, though in concurrence with that which is to start from Rome. Both are expected to leave towards the end of March. The circulars were issued on the day of the recent decision of the Immaculate Conception.

About the same time a circular was issued by the General of the "Society of Jesus," (Jesuits), proclaiming that the sole object of its organization is the propagation of the faith, without any interference in political affairs; that its motto is, "Render unto Caesar that which is Cesar's."

It is a remarkable coincidence that another movement has been projected, apparently at Paris, towards Jerusalem at about the same time. Mr. Montefiore and Dr. Levy are to leave Paris on the 15th of April, with a bevy of workmen, and a million of francs, to found a hospital at Jerusalem for the Jews. One quarter of the sum collected was contributed in London.

The Harp.

BRO. MARSH.—The Millennial Harp is certainly an interesting and important work; a work that should be used in every congregation of disciples; a book that should be used by all, with not partial views; all who would acquire a comprehensive view of Bible perception. It contains Bible truth. With it, I can "sing with the spirit and with the understanding also."

Before I received the Harp, I could not sing with the understanding, for the very obvious reason, that there were many expressions in the composition of the hymns which I did not understand. Many of the expressions were manifestly improper. They were added carelessly, or rather ignorantly; and clearly proved that the writer's thoughts were not Jehovah's thoughts,

neither were the writer's ways God's ways.—Who could, with such a book, say in the language of Paul, "I will sing with the spirit; and I will sing with the understanding also." Therefore, all who desire to sing the Word of Jehovah, with the spirit and understanding, had better procure a copy of the Millennial Harp, and sing its beautiful strains, until the elements of nature shall be converted into "one grand Abelian harp," touched by the finger of the King of all the earth, and the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands," "saying, with a loud voice, Blessing, and honor, and glory, and power, unto him that sitteth upon the throne, and unto the Lamb for ever and ever." Amen.

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

NEW YORK.—Corner of Grand and Elizabeth streets also at Knickerbocker Hall, corner of Eighth Avenue and 23d St., top floor, three times on Sunday.

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

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

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CANANDAIGUA.—Atwater Hall, twice every Sunday, and on Tuesday and Friday evenings.

HONOLULU.—Haven's Hall, every Sunday.

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

ONEGO.—Academy Hall, once in two weeks on Sunday.

VICTOR.—Advent Hall, twice on Sunday.

NEWARK, N. J.—No. 143 Market street.

BOSTON, Mass.—Chapman Hall, Chapman Place, three times on Sunday, and Wednesday evening.

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

ELIZABETH.—Meridian street Hall.

WORCESTER.—Warren Hall, Pearl street, near Main.

HARTFORD, Ct.—403 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 longer or unbound, one cent per ounce, under 3000 miles; one half cent to be added if not prepaid. Tracts half cent per ounce. If sent in packages of no less than twenty ounces, otherwise subject to same postage as three ounces packages, each.

The Millennial Harp: a new collection of Scriptural Hymns, original and selected, for Social and Family worship; adapted to the use of all christians. By Joseph Marsh. Price: wholesale—5 copies, \$3.00; ten copies, \$5.00; all higher numbers 47 cents each. Retail—1-2 cents each, Postage 5 cents.

Prophetic Charts.—A Prophecetical Series of Time; or an outline of God's dealings with Man from the creation to the end of all things. By Sir Edward Denny, Bart. Price \$7.00, including the guide.

The Age to Come, or Glorious Restitution. By J. Marsh. Price 12 cents single—\$9.00 per hundred. Weight 2oz. A Debate on the State of the Dead, between Rev. Thomas P. Connelly, A. B. an Evangelist of the Christian Church, and Nathaniel Field, M. D., Pastor of the Church of God meeting at the Christian Tabernacle in the city of Jeffersonville, Indiana. Held at Old Union Meeting House, in the vicinity of Indianapolis, in the summer of 1852. Reported by G. Gordon, Esq., Attorney at Law, and Revised by the Parties. Price \$1.00, including postage. 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 Stone, Bound, 25 cents; paper, 15 cents; weight 3 ounces. In sheets, 4 cents.

Bible Truth Defender.—By W. Sheldon. 20 cents single; weight 4 ounces. Liberal reduction by the dozen.

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

Antislavery: or Russia Triumphant and Europe Chained; being an Exposition of Prophecy, showing the inevitable Fall of the French and Ottoman Empires; the occupation of Egypt and the Holy Land by the British; the formation of a Russian Latin-Greek Confederacy; its invasion and conquest of Egypt, Palestine, and Jerusalem; its destruction of the Mountains of Israel; the long-expected Deliverance of the Jews by the Messiah; his Subjugation of the world through their agency; and consequent establishment of the Kingdom of Israel. By John Thomas, M. D., author of "Elijah's Return." 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 Bible Examiner, 140 Fulton street. Price 75 cents per copy, retail; 60 cents wholesale. Weight about 16 ounces.

Elijah's Return: being an Exposition of the Kingdom of God, with a reference to the Time of the End, and the age to Come. By John Thomas, M. D. Price \$2.00 per copy. Weight a little over 1-2 ounces. It can be procured 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 \$5.00 per hundred; 12 1/2 cents single.

Future Punishment. By H. H. Dobney. Paper 50 cents; weight 6 ounces.

A Catechism designed as a Guide to a proper understanding of the Lord's Prayer, for the use of Sabbath Schools, Bible Classes, and Families. By J. Leates. Price, single copies, 25 cents; per dozen \$2.55. Twenty-five per cent discount by the hundred.

The Christian's Voyage: containing a bird's eye view of the Christian Hope, as set forth in the Scriptures of divine truth, extending from its rise in the garden of Eden to its consummation in the restored paradise of God. By J. Leates. Price 5 cents single; \$3.00 per hundred.

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

The Power of Kindness. By Charles Morley. Price 25 cts.

The Mystery Solved: Bible Exposed of the Spirit Rapping. By John C. Bywater. \$10.00 per hundred; 15 cents single—weight 3 ounces.

Our Israelitish Origin. By J. Wilson, England. Bound 62 1/2 cents; in paper covers, 50 cents. Weight, bound 14 ounces; in paper, 9 ounces.

Character of the Son of God. By Henry Grev. 12 cents. The Kingdom of God. By N. M. Oatlin. \$4.00 per 100, 6 cts single.

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

FOR BRO. E. R. PINNEY. 1,00

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ONEGO.—Academy Hall, once in two weeks on Sunday.

VICTOR.—Advent Hall, twice on Sunday.

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The Narrow Escape.

From the Carbondale Transcript. (Continued.)

D. You astonish me. Do you not think I believe in the same God that you do?

E. We will soon see. I believe in a God that cannot lie. You believe in one that promises death to the sinner, but does not mean to inflict it.

D. But the question is, does he mean literal death?

E. That is not the question. In making the threat he uses death without a qualifying term: the question is, will he execute it without a qualifying term? You say he will not. Then his Word must fail.

D. But if he did not mean to execute it literally, then it will not fail.

E. That is the greatest proof of its failure that can be given. In making that excuse for its non-failure, you weave into it the very elements of a falsehood. Suppose A promises to build B a house for a stipulated sum of money. A receives the money, but does not build the house, whereupon B charges him with fraud and lying; while A attempts to clear himself from this charge by pleading that he never meant to build it. Now the case is precisely similar.—God promises the sinner that he shall die, that in a little while he shall not be; he as though he had not been; go to nothing, and perish; perish as the brutes, &c. All this, your spiritual views of the soul prevent you from believing he will do, and the excuse you make for the failure of his Word is that he never meant to do it.

D. But may not all these texts which you have referred to, mean the body only?

E. That depends on whether the soul or the body is the wicked part. The texts affirm these things of the wicked, the sinner, &c.; the wicked shall not die; the sinner shall be destroyed, die, &c. Again, if they are affirmed of the body only, they are no threats at all to the sinner; for the bodies of the righteous are destroyed, as well as the bodies of the sinners. And again, if the soul is not threatened in these texts, it is not any where; for all threats are concerning the sinner, the wicked, &c. But to the point: you see your faith makes God a different being from what the literal Word does; and so you will find everything on your track.

D. O, no! you will not doubt there being the same Saviour on my track, as you call it.

E. I doubt there being any at all on it. Who is your Saviour?

D. Jesus Christ, the promised Messiah.

E. And do you really believe that he is the promised Messiah?

D. Most certainly.

E. If he is not, then he is not the Saviour.—Now we will see if you have not a substitute for the Saviour. The prophets, in giving the promise of God of a Messiah to come, said he should take David's throne and kingdom, and reign forever: do you believe Christ will do this?

D. I believe he has taken David's throne and kingdom above.

E. I thought so; but, tell me, was David's kingdom above?

D. Why, no; but you don't think it means David's literal kingdom do you?

E. The Bible says nothing about David's having any other throne or kingdom; and it says Christ will take it; and if he does not, the Scriptures must be broken. Besides, the prophet said it should be overturned, overturned, overturned, and be no more until he should come whose right it is. Now, you say, Christ has David's kingdom above. When was it overturned and overturned, and was no more?

D. The kingdom above was never overturned.

E. Then it is not the one the prophets said Christ should have. So you cannot fail to see you have not the same kingdom and Messiah on your track.

D. Be that as it may concerning the kingdom, I don't see how it affects his being the Saviour.

E. If he is not the heir of David's throne, he is an impostor; for such the Messiah was to be, according to the prophets. Furthermore, on

your track there is no atonement, if I understand you correctly. Do you admit that the death threatened Adam was the penalty of the law, and that Christ took upon himself the penalty?

D. I admit both.

E. Then in what consists the atonement, on your track?

D. Why, the death of Christ; the just for the unjust.

E. Yes, yes; but you say Adam's death was a spiritual death: did Christ die a spiritual death on the cross? Come, Deacon, now we will test the virtues of your spiritualism, and see whether you are switched off the right track or not. You may now make the Adamic death just what you please, and as much as you please, literal, or spiritual, or both, and endless misery besides; whatever it is, Christ had it to suffer on the cross in making the atonement; or there is none on your track, or you will all run headlong into a worse gulf than the one that you met with yesterday.

D. I suppose the atonement to consist in the literal death of His body.

E. That may be supposed to answer for the death of Adam's body; but where is the atonement for the death of his soul? Christ died to fulfill the law, under which it was "an eye for an eye, a tooth for a tooth," a body for a body, and a soul for a soul. Furthermore, to complete the plan of salvation, there must be a resurrection from the dead. Have you such a thing on your track?

D. Certainly.

E. What have you there to be raised from the dead?

D. Dead men, if you please.

E. Do you mean men that are spiritually dead?

D. Yes, and those that are literally dead too.

E. How are the literally dead raised?

D. Their bodies will be raised, and their souls united to them.

E. And will the real, literal, tangible bodies be raised?

D. No, the spiritual body will be raised,—not the literal.

E. But it is the literal body that dies; the spiritual body does not die, and therefore cannot be resurrected; and the soul, you say, never dies, for it is immortal; that certainly cannot be raised from the dead, so where is your resurrection?—You have none.

D. There is one.

E. I know there is; but it is not on your track. You say the literal body dies, and the soul goes out of it; and at the resurrection it goes into a spiritual body. That is no nearer death and resurrection than a man moving out of a log house into a framed one. This will not do, Deacon. Your notions of the immortal soul have led you on the wrong track, and the further you proceed, the further you will get from truth.—You see there is not one real object on your track, that is the same on the right. The first objects you should have met yesterday were, "Grove Village," "Dow's Mill," &c. These you found a substitute for the God that cannot lie, another for the Saviour, the atonement, the resurrection, &c., and yet you are perfectly contented, because, as it was yesterday, there is a numerous company of your belief, and you all think you are right. But I tell you, there is a deep gulf just ahead of you; you must soon come to it; then these miserable substitutes will fail you, neither will the number of your company avail you anything. You must run back to the old switch; "Ye shall not surely die," and take the other track; "Thou shalt surely die," or be forever lost.

D. But I think the case is not quite so bad as you represent. You seem to think a man cannot be a Christian, and believe in the immortality of the soul.

E. I think a man cannot be a Christian without the Christian's hope.

D. True, he cannot; but I think I have that hope, though I may possibly or a little concerning the immortality of the soul.

E. What is your hope? and can you give a reason of it, as the apostle says?—

D. Why, I hope to go to heaven.

E. When do you hope to go there? and where is heaven, and what is it? Now we will see if you have not a substitute for heaven, and for the Christian's hope, too.

D. Heaven is a place of happiness above, and I hope to go there at death.

E. That hope and heaven are both on the wrong track, and grow out of the belief of the immortality of the soul, and are a most miserable substitute for the Christian's hope and heaven.

D. What do you call the Christian's hope?

E. Paul's hope was, "the hope of the promise, made of God unto our fathers." That is just it.

D. That is my hope.

E. We will see if it is. God promised the fathers,—Abraham, Isaac, and Jacob,—that they and their seed should dwell forever in the land which he called Abraham out to see. Do you believe they will dwell in that land forever?

D. Yes, in the spiritual land which Abraham saw.

E. Ah, I thought so. God did not tell Abraham anything about your spiritual land. He called him out to see the land between the river of Egypt, (the Nile), and the great river, Euphrates, and told him he would give it to him, and to his seed, and that they should possess it forever. And Abraham believed it; for Paul says he did, and his faith (or belief) was accounted unto him for righteousness. But it appears you don't believe it: where, then, is your righteousness?

D. But, do you think that land is heaven?

E. Heaven must be just that, or the Word of God must fail. That teaches us that Christ is to take David's kingdom, which was that land or a part of it, at least. Christ called it his kingdom, and says it was prepared for the blessing of his Father, from the foundation of the world, and that many shall come from the four quarters of the globe, and sit down in it, with Abraham, Isaac, and Jacob, (to whom it was promised), to go no more out. Now, if this is not heaven, these good old patriarchs will not go to heaven, for they will dwell in this land forever, or the Scriptures must be broken. So, I see you have a substitute for heaven too.

D. But, do you think the righteous dead are all there now?

E. No, Deacon; you seem to forget that you are on the wrong track. You are thinking about the immortal souls of the righteous. The immortal soul is not a child of God, but the legitimate offspring of spiritualism. Had not the old switch-tender turned the switch the wrong way, you never would have heard of such a thing.

D. Ah, so you say.

E. Well, I will leave it to the Deacon himself if it was not the spiritual interpretation of the death threatened Adam, that implied the mortality of his soul; and also, whether the literal interpretation implies it?

D. I acknowledge, in that text, it is the spiritual interpretation that implies it. But are there not many texts, the literal interpretation of which implies it, yet, more plainly teaches it?

E. There is not one. But we will talk about that hereafter. For the present, I wish to call your attention to a fact that you cannot deny; and that is, the result of believing in the immortality of the soul. That belief once established, and everything in the Christian religion must pay homage to it; that is, be so remodeled as to conform to it; and being so remodeled, they become altogether and entirely different things from what they would be, admitting there is no such thing as an innate and undying principle in man. Take for example your own case. You believe in the immortality of the soul. That belief impels you to believe God does not mean what he says; that is, in effect, to charge him with falsehood, though I do not think you intend so wicked a thing. It also impels you to deny the atonement; for you say the penalty of the Adamic sin is spiritual death, and Christ did not suffer it. It impels you to deny his Messiahship by denying his right to David's throne and kingdom;

and to deny the resurrection, and also the very existence of heaven itself. It is true you have a spiritual substitute for all these things. For instance, for the throne and kingdom of David, which Christ is heir to, you substitute a spiritual throne and kingdom above; and for the land God promised Abraham and his seed, you substitute a spiritual land above; and for heaven, the land of promise, you substitute a region of space beyond the stars. But take the other side of the question, and how widely different is everything. If man has no immortal part, then God means what he says, and says what he means.—The penalty of the law is death. Adam incurred that penalty, and died; and to make the atonement, Christ died, the just for the unjust, and rose again from the dead. It follows, then, that the dead are dead, and remain so until the resurrection, when they will be made alive again, and the righteous gathered into the land promised to the fathers, together with them, to go no more out.

D. I see there is a wide difference.

E. And do you not see that that difference depends wholly on whether man has an immortal part or not?

D. I think the Scriptures teach that he has.

E. If you mean their literal interpretation, I should be glad if you would show me the text.

D. Well, I will give you a few. Here is one: "Then shall the dust return to dust, as it was, and the spirit shall return to God who gave it."

E. The text affirms that the dust returns to dust as it was,—what was it when it was dust? had it an immortal spirit?

D. Certainly not.

E. How, then, can it have one after it returns to dust?

D. But it is affirmed of the body only that it (not the spirit) returns to dust: while it is affirmed of the spirit that it returns to God.

E. And what was the spirit before God gave it? was it an immortal, conscious personality, or moral faculty of a man?

D. Why, it could not have been.

E. Then the text does not answer your purpose at all; for it proves blank annihilation of the conscious part of man. From the text it appears that when a man dies, both parts of him become just what they were before he existed.—That is all that can be made out of it, unless it can be proved that human souls had a pre-existence, and that you deny.

D. But I believe after man was made of dust, God breathed into him an immortal spirit.

E. No matter, Deacon, what you believe; you was going to show me a few texts, the literal interpretation of which was to prove an immortal part in man. Just name the texts—never mind your belief.

D. Well, here is one: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

E. Well, what does the text say God breathed into him?

D. It was the breath of life.

E. Then it was not an immortal spirit that was breathed into him?

D. But you see he was not a living soul before that; and afterwards.

E. I see; and according to your own exposition, the man did not become possessed of a living soul at all, much less an immortal one; but man himself became a living soul. So the first living man was the first living soul; and the first man, before he had life, was the first dead soul; therefore, this text also has failed you.

(To be Continued.)

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PROPHETIC EXPOSITOR AND BIBLE ADVOCATE.

JOSEPH MARSH. "BLESSSED 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.

(Original.)

Consoling Thoughts

For the bereaved friends of Bro. E. Gates of Rochester, New York.

BY G. DILLABOUGH.

Sleep, brother, sleep, within thy narrow bed! Where pain no more shall reach thee aching head, Few were thy years, thy joyful hours were brief, Nipp'd in their bloom, like the autumnal leaf.

We've laid thee down amid thy kindred dust, There sleep the Faithful, and repose the Just: Soon to awake to Glory and to Life, Unting'd with shame,—unmar'd by woe or strife!

Blest lot is thine; in "secret chamber" hid, Th' overshadowing scourge can strike thee not with dread; Thy life in God is hid with Christ secure, Free from the perils we on earth endure.

Rest, then, in peace,—rest for a little while, Short is the night ere dawning day shall smile, And thou shalt rise triumphant o'er the tomb, And dwell in LIFE, where DEATH shall ne'er come! Rochester, N. Y.

In Memory of Henry Marsh,

Who died March 1855, aged 11 years.

O pure in heart,

Young and unstain'd by warfare with the world, Unwounded by the darts that error hurls, On those whom years have call'd to meet the strife, The battle din, the dread turmoil of life, How blest thou art!

Though death's cold kiss is on thy velvet cheek, And naught to thee is all the love we speak,— Though flowers bud and spring her lambkins call, And wild vines clamber o'er the garden wall, Though loved ones ramble o'er the breezy lea, And laugh and sing with bliss unshar'd by thee; Yet blest thou art, Thou pure in heart!

For thou wast call'd ere thine eyelids tear thy feet, Ere sin could blight thine innocence so sweet,— Ere daring hopes of gain or base renown Coulduring hold thy better nature down.

Thou hast gone from us as a bud may fade, Ere while the spring hies in the greenwood shade, While young birds chant their sweetest songs of May, And daisies bloom along the meadow way; Ere autumn comes to shrivel up the stalk, And cast it withered on the garden walk,— While hoarse winds moan a requiem for the past, And dead leaves rustle with the biting blast.

The pure in heart

Their God shall see;

Blest as thou art!

We weep for thee!

A mother's arms fold o'er the orphan's breast, Her crown hath lost the gem she held the best; She looks with sadness down the far to come, The stars are vanished, and the music gone, But trusting does her much-tried heart arise, And heavenward in faith she lifts her eyes, And meekly says, "O God, how great Thou art! How blest my child, for he was pure in heart!"

And if thy father, bowing o'er thy bed, And weeping prayers that never could be said, Should look, ere murmuring on his heart, where years Have made a pathway rough with care and fears,— Look on his heart, so worn and wearied now, Could tears fall burning on thy smooth, fair brow?

We, whose warm hearts more autumn times have seen, Whose souls are clad in garments coarse and mean, We may not go.

With hearts as clean from out this world of woe, Our souls will need an angel-given bow.

Ere they may join thee in the blissful psalm, By Eden river's flow. ODESSY JENNY.

Rochester, N. Y.

I bless a thousand times the happy day when first a beam of heavenly light broke on my soul, when the day-star from on high visited me, and the celestial light began to dawn.—Mrs. Rowe.

INTERPRETATION OF OLD TESTAMENT PROPHECIES QUOTED IN THE NEW.

MESSIAH'S BIRTH PLACE.

Micah v. 2, referred to in Matt. ii. 6, and John vii. 42.

In the former interpretation we omitted to notice one circumstance in the text, so important as to be better separated from the rest, and to be made the connecting link between the first and second divisions of our subject. The wickedness of the princes and priests and prophets, described in the conclusion of the third chapter, is summed up with this fearful aggravation of the whole, "Yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us." speaking as if they possessed an inalienable right in God's favor, an indefeasible claim upon his bounty, and a hereditary exemption from his judgments. It is thus that man's self-complacency deceives itself with God's unmerited goodness. When he is pleased, for his own glory, and out of his own good pleasure, to make choice of some person, or nation, in and through whom, as the example, to make known the universal and eternal forms of his goodness and grace; straightway that nation, be it Jewish or British, takes to itself the credit of the distinction, and diverts into the channel of its own pride and confidence, all the favors which it hath experienced. To prevent this evil, is one of the great efforts of the doctrine of election, which, while it ascribes the distinction, whatever it be, to the free choice of God, and takes away all supercilious claim of merit from the person or object distinguished, doth by that very means preserve the divine acting from being interpreted as belonging to any peculiar circumstances, and keepeth it an unfettered expression of the divine mind, which any one of his creatures may calculate upon as well as any other.

The Jews, like all other persons or nations, following the bent of the unenraptured man, took the credit of their infinite distinction all to themselves; instead of holding it up to all nations as the forthshowing of the character of that God who created and preserveth the world, that they might worship him only, and his commandments observe. They were set up for the example of those universal and unchangeable principles which regulate the mind of God towards his sinful creatures: and the church is now a fuller example of the same. But as the church now, with unblushing forehead, darest to say, "God loves the elect only," and loudly pronounceth as heresy the true form of the truth, "that his love to the church is the example of that love which he essentially is towards every creature, irrespective of the creature altogether?" so were the Jews wont to affirm, "Us he loves, and us only; and to us he must be forever favorable, according to his own covenant made with Abraham and the fathers. When the overflowing scourge shall pass over; it shall not come near us. Is not the Lord among us? None evil can come upon us. We are Abraham's seed, and were never in bondage to any man. We have one Father, even God," &c., &c.

This condition of security being attained, and distinctly pronounced, by any people, all responsibility is at an end, all morality, and all religion; and nothing is left but to deceive them by the fearful catastrophe of fact—and the sufferings of twice ten hundred years have not availed, to dis-

abuse the Jewish people of the deep-seated error, that they have a right prescriptive, and a sort of fee simple, in the favor of God. I perceive the same obstinate prepossession, silently working itself upon the churches established in these lands; which, let them do what they like, go on doing it, as if they could do no wrong; and, having done the deed, point to it, as if God must needs sanction it. "Is not the Lord among us? What is an individual's judgment of truth, compared with the judgment of the church?"—And even the Scriptures may not speak from the same place and station as the Confession of Faith. Woe to the churchman who gives in for an hour to such a spirit, though supported by all that is learned, dignified, and respectable in the land! "Let God be true, and every man be a liar."—As the poor prophets, Micah, Isaiah, Jeremiah, and others, stood for God's eternal holiness and unchangeable morality amidst the wrath of kings and prophets and priests, and the tumults of the people, so must single men in these times take the doings of both church and state tightly to task by the Word of God, their wickedness by his love, their cruelty by his mercy, their errors by his doctrines of truth. Yea, and no allegiance to a king, submission to a church, or engagement to an office, can alienate or supercede the primary and unalterable obligation of the creature to the Creator, of the redeemed creature to the redeeming Creator.

God's exaltation of a nation and a church doth not diminish his right to their service of his single will, nor in aught change the bearing towards them of the eternal obligations of his law of holiness. The more complete knowledge into which by their experience of these things they have been led, the taste and feeling of their goodness which they have proved, ought to bind them the more closely around their hearts; and make the church and nation an example of much fruit-bearing, as they are the example of much divine husbandry, but when, instead of this they become more reckless of all distinctions between good and evil, more indifferent to all consequences of obedience and disobedience, the time is come to disabuse them, and to teach the world better, and to assert his own essential holiness. Words cannot express the deep conviction which I have upon my mind, that my dear mother church, for which I am willing at any time to die, is upon the eve of consummating direful acts, under the daring presumption that God is with her in all things. This is the reason why the evangelical party therein rush headlong into questions of which they confess themselves ignorant, and give forth the full cry of heresy before they have even looked into the terms of the question. It is because they have long said, "Is not the Lord among us?" One thinks so of another, and he reflects the thought to another; and the rays all concentrate in the one focus of the infallibility of the evangelical body; and so with hideous haste they work one another up into a phrenzy of zeal, and, but for God's prevalent grace, will do things to make men's ears to tingle, and to draw down God's anger against his own beloved Zion: for, love it as he may for the fathers' sakes, he loveth his own holiness still more; and when need is, he will lay its honor in the dust.

It is his strange work, indeed, to judge his own house, but he will not flinch from doing it.—"Zion shall be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest." Interpreta-

tion doth not permit the elucidation and enforcement of things: that must be left to another office: it belongs to the preacher of righteousness, whose bow interpretation filth with the arrows of truth: his it is to bend the bow, and set the arrow on the string, and send it home to the vitals of error and corruption. O, Lord, raise up archers strong! for more frequent and more numerous than the heads of the hydra are the promoters of error arising in the church.

II. "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills, and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem." Micah iv. 1, 2. In opening the splendid prophecy of Mount Zion and Jerusalem's future glory, the first thing is to ascertain what is meant by the expression, "in the last days;" which occurs not only in the Old Testament, but also in the New: Dan. x. 14; Isa. ii. 2; Jer. xlviii. 47; 2 Tim. iii. 1; James v. 2; Heb. i. 2. In all these instances, except the last, it relates to things not yet arrived; and in the last, it is not "in the last days," but "in these last days;" which takes it out from being an exception, and make it another and a common form of speech for the times just going by. What would any one understand by "the last days," in a book which treats of times to come, but the conclusion of those times which the book treateth of? And so I am certain it ought in all parts of the Scriptures to be interpreted, as meaning the last days of the prophetic period of trouble and trial; before the days of refreshing shall come, and the times of the restitution of all things shall begin to run their course; when God shall send forth his Son, who before was preached unto us.

That this is the time referred to in the passage before us, is manifest from two words spoken by the Lord; the one, concerning the overthrow of Jerusalem, the other concerning the desolation of the temple. Of the former, he says, (Luke xxi. 24:) "And Jerusalem shall be trodden under foot till the times of the Gentiles be fulfilled."—What those "times" are, is distinctly given in Rev. xi. 2, to be "forty-and-two months," the "time, times, and half a time," of the little horn's exaltation over the saints. This period at least, which we believe ran out in the year 1792, is included in "the times of the Gentiles." We know, also, that the thirty days (or years), additional, making up the second number of Daniel, is also run out; and there remain only the forty-and-five days, which, as they are the last of the prophetic times, I understand to be more particularly denoted by "the last days." The next passage is taken from the 23d chapter of Matthew, where our Lord, lamenting over the downfall of Jerusalem, useth these words: "Behold, your house is left unto you desolate; for I say unto you, Ye shall not see me henceforth, until ye shall say, Blessed is he that cometh in the name of the Lord." Verses 38, 39. It is not positively asserted here, that the house is left unto them desolate until they shall see him again and bless him, whom heretofore they cursed; but it is strongly insinuated that those events are nearly connected both in sequence and in causation.

William Brewster