Commemorative Institutions.

BY J MESSIMORE.

found a request by Bro. P. H. Bouk, for some be celebrated thereby, we will next inquire how that point, as he did the Corinthians when they information on the observance of the Lord's the time of the institution corresponds to that of had perverted the institution, having made it a upon the moral questions of the day. They do Supper; to which I will now, in my weakness, the event designed to be memorized by the same. feast of surfeiting and drunkenness; reproving not mingle any of these

be remembered that it is a commemorative institutution. In considering commemorative institutution. They write by rule and compass; they gesture
tution. They write by rule and compass; they gesture
as per drawing-room etiquite; their words are tions, it is always necessary to consider the time the angel answered and said unto the woman, of the event which is intended to be memorized fear not ye: for I know that ye seek Jesus who

some great man, we are very careful to do it on the Lord lay." Mark xvi. 9: "Now when Jethe same day of the year in which he was born. sus was risen early the first day of the week, he that in all yearly celebrations the day of the year. These men shun the exciting evils of the day. Wherefore, all such celebrations are yearly com- appeared first to Mary Magdalene, out of whom must distinctly be given, and that when this is They do not deem temperance, for instance, a fit

United States is invariably observed on the fourth arose from the tomb on the morning of the first ing the case with reference to the Lord's Suphopes of heaven. The Bible thunders against of July; it is therefore a yearly institution or day of the week. Hence, I conclude that the per, it must consequently be considered a weekly the hand that deals out rum; but such language

3. The institution of the Sabbath. In this brating our Lord's resurrection. we have a commemoration of the creation of But as there can be no literal resurrection the world set forth. "Remember the Sabbath without a literal death, so it appears there canday, to keep it holy. Six days shalt thou labor, not be a true commemoration of the Lord's resurand do all thy work: but the seventh is the Sab-rection without also celebrating his death at the bath of the Lord thy God: in it thou shalt not same time. "And he (Jesus) took bread, and abler pen will take it up and fully elucidate the Cayuga Chief. do any work; thou, nor thy son, nor thy daugh- gave thanks, and brake it, and gave unto them, matter. ter, thy man servant, nor thy maid servant, nor (his disciples,) saying, this is my body which is thy cattle, nor the stranger that is within thy given for you: this do in remembrance of me. it." Now what do we learn from the foregoing in which he was betrayed, took bread, and when observed whenever it appears, which is once in a this do in remembrance of me. After the same week. Hence, the day of the week for its obmanner also he took the cup, when he had supped, God." Verse 10.

Egypt, which institution is described by Moses these emblems which he has ordained for that as follows, viz: "On the tenth day of the month very purpose? of Abib, every family of the children of Israel According to the above testimony, it is eviwas ordered to select a lamb, a male of the first dent that the Lord's death, as well as his resuryear, and keep it till the fourteenth day of the rection, is to be often celebrated by the appointmonth; at even, they were to kill, and roast it ed emblems. "But," says the objector, "our with fire, and eat it in haste, to represent their Savior's death occurred three days before his going out in haste." Then, after having given a resurrection, therefore it cannot be proper to full description of the same, Moses says: "And celebrate both at one and the same time." But it shall come to pass, when ye be come to the this difficulty at once disappears, when we take land which the Lord will give you, according as into consideration that his death, burial, and he has promised, ye shall keep this service. And resurrection, are all but one continued great when your children shall say unto you, what event, in which he struggled with the enemy, mean you by this service? ye shall say, it is the and in death, it appears, the monster had oversacrifice of the Lord's Passover, who passed come him for a while, but the third morning, the over the houses of the children of Israel in Egypt morning of the first day of the week appears, and when he smote the Egyptians, and delivered our in the resurrection our Redeemer gained a glohouses." Ex. xii. Thus showing conclusively rious victory over the tyrant; in which the whole that it was designed to be a commemorative in- transaction was completed. Hence, according to stitution, to be observed every year throughout the foregoing argument, it is plain that the first their generations. Hence the propriety of giv- day of the week is the proper time for celebraing the precise day of the year when it was to be ting both his death and resurrection.

and we find him to not only give the day, but the day of the week, when the disciples came tovery hour for its observance. Hence, he says: gether to break bread, Paul preached unto them, "Thou shalt sacrifice the Passover at even." ready to depart on the morrow." Acts xx. 7. And, as if to make the time still more definite, if Now, it appears evident from the expression possible, he says: "At the going down of the "the first day of the week, when the disciples sun, at the season that thou camest forth out of met together to break bread," that it was a com-Egypt." Deut. xvi. 6.

But why be so strict in reference to the time of the week, for that purpose, whenever that day in observing this institution? Ans. Simply be- occurred, which of course was once a week. cause it appears to be a natural law to be ob- Now, had not such been the case, Luke no doubt served in commemorative institutions. Hence would have adopted the following phraseology, the language of Moses in the close of the 3d viz.: "And the disciples met together on a first viz." verse of the 16th chap. of Deut.: "That thou day of the week to break bread."

stitution I can find no other event in the Chris- ing been the common practice of the disciples at a rebuke upon the noisy disturber. If they go On looking over No. 31 of the Expositor, I as the resurrection of the Savior is intended to have corrected them had they been in error on influence.

2. The and versary of the independence of the from the testimony of inspiration, that our Lord such must be a weekly institution; and such be- thousands of drunkards die annually, and no

gates." Ex. xx 8-10. And why is all this? Likewise also the cup after supper, saying, this Verse 10: "For (because) in six days the Lord cup is the New Testament in my blood, which is made heaven and earth, the sea, and all that in shed for you." Luke xxii. 19, 20. "For I have them is; and rested the seventh day: wherefore received of the Lord that which also I delivered the Lord blessed the Sabbath day, and hallowed unto you, that the Lord Jesus, the same night Scripture? Ans. We here learn that the keep he had given thanks, he brake it, and said, take ing of the Sabbath is a weekly institution, to be eat, this is my body which is broken for you: servance is given, which is the seventh. "But saying, this cup is the New Testament in my the seventh day is the Sabbath of the Lord thy blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this 4. We next come to consider the institution bread, and drink this cup, ye do show the Lord's of the Passover. This was an institution or death till he come." 1 Cor. xi. 23-26. Query: dained for the commemoration of the deliverance Can there be any danger of having the Lord's of the children of Israel from the bondage of death demonstrated before our eyes too often by

But does this correspond with the acts of the But we follow Moses to the 16th of Exodus, apostles? We will see. "And upon the first

mon practice with them to meet on the first day

5. We next come to consider the observing of the first day of the week," does also should too rudely awaken them after death, they should be ad the Lord's day. In the celebration of this inimply every first day of the week. And it have would arise with mathematical dignity, and look ester, N. Y.

he had cast seven devils." Thus, it appears not done, but the day of the week being given, subject to preach upon in the pulpit. Tens of first day of the week is the proper time for cele- institution. And the church that does not ob- would not do for their congregations. The Sunserve it as such, is not keeping the Lord's day day liquor traffic is the prolific fountain of almost in that way and manner that it was originally every wickedness. But it would be improper to

"Our Minister."

Some Christian ministers are eminently men of peace. They have a pious horror of every- we can take home to our own experience the thing which looks like an open war upon the dread reality—no mother—without a struggle kingdom of Satan. They ask an apology, even, for looking sternly towards an outpost of the enemy. They love the world and the devil, and do not wish to provoke the antagonism of either. one short sentence. Who now shall administer They love a fat subscription paper, and conscient the needed counsel—who now shall check the tiously avoid everything which will peril the wicked ones in high places, and never risk distremble. The arch enemy himself could sit under their preaching, and slumber in quiet.

blows of such watchmen. No great or fashionable sin is ever rebuked in the burning language When her young companions are gay and joyof a heart which fears God more than it loves worldly fatness and indolence. There is not a hack on their weapons. Their mail might as

well be of silk; for they never provoke a blow. These clergymen are models of pulpit oratory. They never set before their hearers the practithe substantials of life. The gospel, under piece of fashionable needle-work. Their sermons are specimens of hair-splitting neatness, and rhetorical precision. They never thunder—that ment that they had that obsolete article in their less. studded bosoms. They cannot even tell the truth in common English. They will trick out Minds capable of the greatest things can brew fol-de-rol, until it is worse than Choctaw to can knock down a lion, or pick up a pin. hungering souls. Under their masonry, the temple of truth becomes the Gothic structure of fan- Carlyle says: "Make yourself a good lime and rugged portions a "balloon frame," on rascal in the world." which to experiment in ginger-bread architec-

These men give the heathen particular fits.-They pray for the heathen. They solicit alms for the heathen. They love the heathen, unless living in the immediate vicinity. They are patterns of tenderness and gentleness. The barbs they wing are tipped with velvet. They handle their delicate weapons with kids; they mount the enemy's battlements with French pumps and Talman Block, Buffalo st., (opposite the Arcade,) Rochester, N. Y. an earnest word, or a hot rebuke of wrong. They Joseph Marsh, Editor & Proprietor. are clerical fops, simpering sublimated nonsense mayest remember the day when thou camest
mayest remember the day when thou camest
forth out of the land of Egypt, all the days of
mand to Israel, implied every Sabbath; so the
mand to Israel, implied every Sabbath; so the

tian economy to be commemorated by this insti- Troas to break bread on the first day of the week, to heaven, they will not speak to poor saints, tution, but the resurrection of our Savior. And Paul having met with them, no doubt would without a proper introduction from one of proper

Matt. xxviii. 1: "In the end of the Sabbath, them sharply, and demonstrating that it was not their religion. They preach the gospel of meek-In reference, then, to the Lord's Supper, let it as it began to dawn toward toward the first day to eat their full, saying, "Wherefore, when ye ness and purity, unalloyed with grosser matters. was crucified." Verse 6: "He is not here; he tion, to be observed by all Christian communi- eral terms against sin and sinners; but always 1. When we wish to celebrate the birth of is risen, as he said; come, see the place where ties, I refer the reader to the commencement of wish it understood, that they do not commit the

No Mother. - She has no mother! What a volume of sorrowful truth is comprised in that single sentence-no mother! We must go far down the hard, rough paths of life, and become inured to care and sorrow in their sternest forms, before woman, how sad is the story summed up in that wayward fancies-who now shall bear with the

Deal gently with the child. Let not the cup turbing them by a gospel which made a Felix of her sorrow be overfilled by the harshness of your bearing, or your sympathizing coldness. Is she heedless of her doing? Is she forgetful of ous, does she sit in sorrowing? Does she pass with a downcast eye and languid step, when you would fain witness the gushing and overflowing gladness of youth? Chide her not, for she is motherless: and the great sorrow comes down upon her soul like an incubus. Can you gain her confidence, can you win her love? Come, then, their hands, assumes the form and texture of a to the motherless with the boon of your tenderest care, and by the memory of your own mother. already perhaps passed away-by the fulness of your own remembered sorrow-by the possibiliwould be an impropriety. They never exhibit feeling—that would be vulgar. They never give contribute, as far as you may, to relieve the loss heart-utterance—that would be an acknowledg-of that fair frail child, who is written, Mother-

their thirdlies and fourthlies with Greek and He- enjoy the most trivial; as the elephant's trunk

tastic corners and "cubby holes," and its sub- man, and then you may be sure there is one less

Every time you avoid doing wrong, you increase your inclination to do that which is right.

"Fret not thyself because of evil men.

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HXPOSIOR AND BIBLE ADVOCATE.

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

ROCHESTER, N. Y., MARCH 10, 1855.

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POETRY

"The Bright and Morning Star."

"I'm watching for the morning star! Oh, when will it arise. To gladden, with its radiance mild, These strain'd and wearied eyes The night is dark and stormy! When, when will it be past, And the brightness of the morning Glad the wakening earth at last?

I'm watching for the morning star! Though I've watched it vainly long, My sighs will soon be song; For 'tis written by God's finge Upon the sacred page,
And the promise can't be broken, Though delay'd from age to age.

I'm watching for the morning star! But all around I see The lurid lamps of folly's shrines And halls of revelry, And mirthful voices reach me, Borne fitful from afar, That never mention in their glee, 'The bright and morning star'!

I'm watching! yet not quite alone, Intent to hail its first glad beam Upon the (glowing) sky, And we raise our warm petition 'Lord Jesus quickly come! Thy sovereign will be done on earth As 'tis in heaven done'!

I'm watching for the morning star! My soul would still be lonely 'Mid scenes however gay, For my spirit longs to kindle Into star-like brightness too— To see is to be like Him when 'He maketh all things new.'

E'en now the time approache E'en now the streaks of morn Upon the dark horizon With beams of promise dawn Oh, night of sin and sorrow! Of absence and of pain Thou wilt soon be past, and never

Oh, rapture too seraphic! Oh, bliss beyond compare! When our Savior and his chosen ones Break through the glowing air! When the groans of marr'd creation Are changed for songs of praise,
And earth and heaven in concert sweet Their loud hosannahs raise!"

MENT PROPHECIES

THE PROPHECIES OF CHRIST'S BIRTH PLACE.

Our object is, by a series of interpretations, to cast light upon that most perfect of all methods of discourse, the prophetic method, of which by the chief priests and scribes to king Herod, The days of Jotham, Ahaz, and Hezekiah, great and everlasting Ruler.

Prophets, and are not guided by the Word of God John vii. 41, 42. Like most of the other pro- ty-second chapters of the Second Book of Chron and the spirit of a sound mind. What can be phecies which speak of the glory of Christ, this icles. To restrain the fast flowing tide of iniqui more cautious and self-denied, than to approach concerning the place of his birth, was deeply en- ty, and to prevent the direful calamities which it the sacred mysteries with the lamp of Revela- graven on the memory of the people: as was also ever bears along with it, Hosea and Amos and tion itself, and open that door which God him- that concerning the line of his descent, that he Isaiah had uttered some part of their propheself hath unlocked, and enter that chamber to should be the Son of David. Matt. xxii. 42. In cies; who all began to prophecy before the days which he himself hath invited our research? If this respect, the Jews, so much and so deservedly of Micah, and were also contemporary with him. any thing can win the church back to these neg- reproved in our pulpits for their neglect of their The progress which iniquity had made during lected cisterns of living waters, it is the putting own prophets, might teach a lesson to the great- the interval, the greater dereliction of their duof ourselves under the guidance and authority er part both of our ministers and our people, who ties both by priests and princes, the deeper darkof God the Holy Spirit, and asking her to follow are far more ignorant of the time and circum- ness of the prophets, and the greater deceitfulwhere he has led the way. We might, indeed, stances of his second than they were of his first ness of all classes of the people, is, I think, to be take higher ground; seeing that the Spirit, which coming. guideth into all truth, and showeth things to Taking it, therefore, as a certain truth, that and seventh chapters of Micah. I question come, is in as full promise to us as to the Evan- the words written in the second verse of the fifth whether, in all the Scriptures, and in all langelists and Apostles, (John xvi. 13;) and, so far chapter of Micah, "But thou, Bethlehem-Ephra- guage, there be such a description of a dissolving from being appropriated by them to themselves, tah, though thou be little among the thousands and dissolute society as is contained in the lat-

figuration, is declared by Peter (2 Pet. i. 19,) to way,) of that prophecy, which we thus assuredly chastised by the Assyrians, and Jerusalem wonbe, not darkness and uncertainty, confusion and know doth refer to Messiah. Being possessed derfully delivered. of interpreting what we behold by means of the of the book itself, and from the title or inscrip- Micah's prophecy. In Bethlehem of Judea: for thus it is written eral niches in the temple of truth which these and of Judah

God hath made so much use for expressing his is manifest, not only from the prophecy itself—mind to the children of men; thereby to do what which can be applied to him only "whose goings of Samaria and Jerusalem, were days of great this strain and that which follows in the fifth which can be applied to him only "whose goings forth have been from of old, from everlasting," (Micah v. 2;) and from the fact that there he into in these our days. And to the end we may have for our guide the finger of God himself, we have chosen those portions of the Old Testament Prophecy to which the New Testament furnisheth a key; being very desirous to take away all ground for the charge so recklessly thrown out against us, that we follow our own the fact that there he form the fact that there he was actually born, (Luke ii. 4)—but likewise from the current belief of the Jewish people, as the same is expressed by them in their reasonings concerning the Christ: "Others said, this is the Christ: but some said, shall Christ come out of Galilee? Hath not the Scripture said, that throw out against us, that we follow our own of the town of Bethlehem, where David was?" Assyria, recorded in the twenty-eighth and thir. fancy and ingenuity in the interpretation of the fown of Bethlehem, where David was?" Assyria, recorded in the twenty-eighth and thir phecy in the book of Micah: the one introduc-

clearly discerned in the descriptions of the second is continually assigned to the whole Church, (1 of Judah, yet out of thee shall be come forth un- ter of these two places, (vii. 1-7;) or of cruel Cor. ii.; 1 John ii. 20, 27;) seeing that "to to me that is to be ruler in Israel; whose goings and tyrannical and sinful rulers, as is to be found show unto his servants the things which must forth have been from of old, from everlasting," in the former, (ii. 1-8.) He lived to see his speedily come to pass," is given by the risen Lord | were written to indicate beforehand the place of | words accomplished to the full upon Israel, whose as the very reason for revealing the Apocalypse; Messiah's birth, we will now use this as our clue utter ruin took place in the reign of Jotham, and the word of prophecy, more confirmed by the for traversing the labyrinths, (if such they will whom Hezekiah succeeded; and in the reign of spectacle of Christ's glory on the mount of trans- have them to be, but I prefer to say the high- this latter king he lived to see Judah sorely

peril, but "a light in a dark place, to which we of this key to the person there spoken of, we Now, as it is almost a constant rule of prophedo well that we take heed." But for the present must next endeavor to separate the strain in cy that the far-off judgment or deliverance was we rather choose to set bounds to our liberty, which it occurs from the other parts of the book; seen through one near at hand, which resembled and, for the sake of those who are weak in the to find out the beginning and the ending of that it, and was in truth typical of it, so as that the faith, to pursue the unobjectionable method of piece of which the text referring to Messiah is a one could be expressed in terms of the other; we looking into the Old Testament from the points part. For that the whole of Micah is not one shall, if I err not, find these historical notices of sight which God hath given in the New, and strain, there is both evidence in the composition serviceable in laying down the several parts of

keys which the Holy Ghost hath given. tion in the first verse, setting forth that it came It is clear to me, that the language of the fifth In pursuance of this method, and with these to him in the reigns of three successive kings, chapter, where our key-text lies, carries a referhumble and charitable ends in view, we have, in Jotham, Ahaz, and Hezekiah. While I thus ence to the siege which Jerusalem endured and the six preceding articles, interpreted that most undertake to separate the book of Micah into its the deliverance which she received in the days important series of prophecies between the sixth several strains of prophecy, I am fully aware that of Hezekiah. "He hath laid siege against thee," and the thirteenth chapters of Isaiah, which treat of him, as of all the prophets, it may be affirmed (verse 1;) "when the Assyrian shall come into of the nativity, the name, and the action of Em- that there is a unity, not only of style and man- our land," (verse 5;) " they shall smite the judge manuel, together with the effects thence resulting ner, but also of subject, which causes that one of Israel," (verse 1;) "now shall be be great to Jew and to Gentile, and to the estate of the book is not the repetition of another, but the pre- unto the ends of the earth;" "they shall waste whole habitable world. This subject took the sentation of the common truth under another as- Assyria with the sword:" these, and other exprecedency of every other, because it is the first pect. The prophets were the preachers of an pressions, speak to my ear, familiar with the which is distinctly and explicitly referred to in cient times, sent forth to bring men back from prophetic method, of an event in which Jerusathe Scriptures of the New Testament. Matt. i. their wanderings into the ways of God; to warn lem is besieged by the daughter of troops, and 23. And now, following the same principle of them of calamities which were near at hand, and her king insulted by the Assyrian; but afterarrangement, we have next introduced to our to instruct them by what means they might avoid wards both delivered and amply revenged;—an consideration the prophecy which relates to the them. Each prophet, therefore, takes the color event which happened to Hezekiah alone, of birth-place of our Lord, as the same is referred of the times in which he lived, of the degree and those three kings in whose days Micah propheto in the story of the nativity. "And when he form of the wickedness which he was sent to re- sied, or indeed of all the kings who came after. had gathered all the chief priests and scribes of prove, and of the judgments which he came to It is equally clear to me, that the strain included "INTERPRETATION OF OLD TESTA- the people together, he demanded of them where avert from the people by their timely repentance. in the two preceding chapters is written in times Christ should be born. And they said unto him, This is not the place to give a scheme of the sev- of a captivity, of a twofold captivity—of Israel by the prophet; And thou, Bethlehem, in the messengers of heaven occupy, and to characterize far away, and the latter abide a persecuted remland of Juda, art not the least among the princes their several embassies to the world; but of Mi- nant; until the time when the mountain of the Micah v. 2, referred to in Matt. ii. 6, and John of Juda: for out of thee shall come a Governor can the prophet, with whom we have now to do, Lord's house is exalted upon the top of the that shall rule my people Israel." Matt. ii. 4-6. it is necessary that we should observe one or two mountains, and the first dominion returns unto That this application of the prophecy of Micah things, as preliminary to this duty which now the daughter of Zion, who travails in great pain at Babylon, and is at length delivered of her

other conclusive, contained in the last two. The establish it forever." Psalm xlviii. "The hill former of these opens with a glorious prophecy of God is as the hill of Bashan; an high hill, as

congratulate Hezekiah on his recovery, (Isaiah 13-18.)

City of David, God chose it in the most solemn and civic downfall. God grant me his grace to and one mind, for the faith of the gospel. manner, and with the most holy and mighty rightly open this great subject, and faithfully to This is the way he desired they should let their its way out. Jeremiah and Ezekiel have also words did consecrate it, as the seat of his throne apply it to the case of our own nation and the light shine; and is it safe to practice any other had their hearts filled with those soul-cheering and the place of the soles of his feet forever. It nations with which we are surrounded! It is way now? "For by one spirit are we all bap-truths, and have prophesied of the time when the is not in one Psalm, nor yet in ten, but I should judge in thirty or forty, that the fixed purpose and ratified decree of God is written, that he cluding the third and fourth chapters, and treat-

Christ, God's King, who is to break the na- to be accomplished. tions, is "set upon the holy hill of Zion," (Psalm ii.;) and from Zion Jehovah sendeth "the rod all the earth besides is judged, "Mount Zion rejoiceth, and the daughters of Judah are glad; Phet, raised from the dead.

A street preacher has appeared in St.

Christians let their light shine in looking for, faith believing. While Daniel was earnestly and waiting for the coming of our Lord and Saseeking wisdom of his God, concerning the capof Christ's great power." Psalm ex. And when A street preacher has appeared in St.

we to pray, and more earnestly do we pray, for the sack of it by Nebuchadnezzar, that this giv-

and ratified decree of God is written, that he would for ever and ever make his name and his glory to rest upon Zion.

Chair God's King who is to break the nate of the decree of God is written, that he cluding the third and fourth chapters, and treating of the downfall and restoration of the mountain and city; the last including the fifth chapters, and treating of the downfall and restoration of the mountain and city; the last including the fifth chapters, and treating of the downfall and restoration of the mountain and city; the last including the fifth chapters, and treating of the downfall and restoration of the mountain and city; the last including the fifth chapters, and treating of the downfall and restoration of the mountain and city; the last including the fifth chapters, and treating of the downfall and restoration of the mountain and city; the last including the fifth chapters, and treating of the downfall and restoration of the mountain and city; the last including the fifth chapters, and treating of the downfall and restoration of the mountain and city; the last including the fifth chapters, and treating of the downfall and restoration of the mountain and city; the last including the fifth chapters, and treating of the downfall and restoration of the mountain and city; the last including the fifth chapters, and treating of the downfall and restoration of the mountain and city; the last including the fifth chapters, and treating the first and the mountain and city; the last including the fifth chapters are sufficiently and the first and the first

(To be continued.)

BY G. DILLABAUGH.

oppressor of his people, and establish them kings whole of the 132d Psalm, which thus concludes: he that loveth me shall be loved of my Father, tablish your hearts unblameable in holiness be-"For the Lord hath chosen Zion: he hath de- and I will love him, and will manifest myself to fore God, even our Father, at the coming of our The last vision of the book, contained in the sired it for his habitation. This is my rest for him. . . . Jesus answered, and said unto him, Lord Jesus Christ with all his saints." Chap. iii. sixth and seventh chapters, reveals more fully ever: here will I dwell, for I have desired it. I (Judas, not Iscariot,) if a man love me, he will 13. "But I would not have you to be ignorant. the great glory of Israel, as the mistress of the will abundantly bless her provision: I will satis- keep my words: and my Father will love him, brethren, concerning them which are asleep, that nations; and the willing homage which the na- fy her poor with bread. I will also clothe her and we will come unto him, and make our abode ye sorrow not, even as others which have no glory. This might haply be spoken after Judah David to bud: I have ordained a lamp for mine but they have promised to come unto him, and sus will God bring with him. For this we sav was established in peace, when the king of Baby- Anointed. His enemies will I clothe with shame; make their abode with him. "I am the vine, ye unto you, by the word of the Lord, that we which ing up was only for a season, in order to manifest worketh in you both to will and to do of his sharing its benefits as well as they, they boldly According to the scheme of our prophet laid his holiness in the sight of all the nations; and good pleasure. Do all things without murmurdown above, it appears to me a thing beyond that he would restore her again with everlasting ing and disputings; that ye may be blameless endured the persecution which followed. and harmless, the sons of God, without rebuke, Abraham looked forward to that day. John constitute one grand strain of prophecy concern- The strain of prophecy which we are now in the midst of a crooked and perverse nation, viii. 56; Heb. xi. 13, 14. Enoch, the seventh ing the destiny of Zion, the mountain of the Lord's holiness, and Jerusalem, the city of his ing the causes, and limiting the continuance, and habitation: given to justify himself for that de- defining the last end of Zion's troubles, and the joice in the day of Christ, that I have not run in ward to that day. Job xix. 23-27. David, in molition and desecration to which he was about eternal destination of power and glory which vain, neither labored in vain." Phil. ii. 12-16. prophetic vision, saw Israel's King on Zion's hill to give them over for a while, and to show forth thereafter is reserved for her, according to the "Only let your conversation be as becometh the ruling the nations with a rod of iron. Ps. ii. 6-9; the eternal glory and universal supremacy on promises which went before upon her. While, earth, which abideth them when that evil time therefore, it is very important in this respect, you, or else be absent, I may hear of your affairs, also prophesied of the time when "the law shall of trouble should be ended. The purpose and that it opens the whole purpose of God with resmethod of the prophecy will open themselves the pect to Zion and Jerusalem forever, it is still striving together for the faith of the gospel." from Jerusalem," and the nations of the earth more as we proceed in its interpretation; but, to more so, at all times, and especially in days like Chap. i. 27. Thus we see the apostle desired shall come up to receive inst understand the necessity for this and similar these, when strong nations and noble cities are his brethren to let their light shine, in holding King. Isa. ii. 2-4; also Micah iv. 1-8; at which strains, it must be borne in mind, that in the breaking up under the hand of the Lord, because forth the word of "eternal life," and that their time the nations shall learn war no more. Can days of David, when Zion was taken from the it exhibits the great principles of national and conversation should be according to the gospel; any Christian keep such glorious truths covered Jebusites and became known by the name of the civic prosperity, the standing causes of national and that they should strive together in one spirit, up? Nay, verily; the truth of God is like fire

no law. "And they that are Christ's, have cru- gicians of his day, for he went to the right source cified (put to death,) the flesh with the passions to obtain it, he sought it most earnestly from him who has promised to give to all who ask in and lusts." Gal, v. 22-24.

tory, contained in the first two chapters; the because it is the city of our God, and he will How do Christians Let their Light Shine? vior Jesus Christ. "So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." 1 Cor. i. 7. "And to wait for of the coming of the Lord, when he shall tread the hill of Bashan. Why leap ye, ye high hills? "Let your light so shine before men, that they God's Son from heaven, whom he raised from the upon the high places of the earth, and all nature this is the hill which God desireth to dwell in; ther which is in heaven." Matt. v. 16.

Let your agms so some before men, that they dead, even Jesus, which delivered us from the ther which is in heaven." Matt. v. 16.

Wrath to come." I These is 10. "For what is shall surink at his presence abashed, because of jea, the fold will discuss its sinfulness. It concludes with the exhibition lxviii. 15, 16. But, amongst a hundred other Christians let their light shine in observing our hope, or joy, or crown of rejoicing? are not of him as the Breaker, the Stone of Israel; testimonies of God's eternal purpose to consecrate the commands of Jesus Christ, the great head of even ye in the presence of our Lord Jesus Christ which smites the confederacy of all nations, and Zion as the foundation of his temple and his own the church. "He that hath my commandments, at his coming?" Chap. ii. 19. Not at death, as grinds them to powder, in order to remove the dwelling place, perhaps the most famous is the and keepeth them, he it is that loveth me: and some ignorantly teach. "To the end he may esnations, and the willing homege which the priests with salvation; and her saints shall shout with him." John xiv. 21, 23. The Christian hope. For if we believe that Jesus died and whom God hath manifested all his power and aloud for joy. There will I make the horn of does not go to where Jesus and his Father are, rose again, even so them also which sleep in Jelon, hearing of her wonderful deliverance, sent to but upon himself shall his crown flourish." (Verses are the branches: he that abideth in me, and I are alive and remain unto the coming of the Lord, in him, the same bringeth forth much fruit: for shall not prevent them which are asleep. For xxxix.;) which is a wonderful type of the time Now, in the face of a thousand declarations to without me (severed from me, margin,) ye can do the Lord himself, (and not his spirit,) shall deyet about to be, when the kings of all the earth this effect, which were sung in the ears of his nothing. If ye keep my commandments, ye shall scend from heaven with a shout, with the voice shall come bowing to Jerusalem, (Isa. lx. 14.) people every day, God is about to cast down the and shall send gifts thither, because of her holy glory of this city and mountain, which since the temple, the dwelling place of the great King. days of David and Solomon—that is, for three are my friends, if ye do whatsoever I command which are alive and remain shall be caught up hundred years—had been built up. For more you." John xv. Jesus commanded his friends together with them in the clouds, to meet the Such, then, is our arrangement of Micah's than two thousand years he had resolved to cast to believe "the gospel," the good news of his Lord in the air; and so shall we ever be with prophecy: one strain, occupying the first two them into the most terrible furnace of affliction coming reign on David's throne; which gospel the Lord. Wherefore comfort one another with chapters, with which the prophet's mouth was which any city had ever known. Around that opened to speak of the coming of the Lord to mountain he was about to bring the tumults of go and proclaim the same. And all those who the's day, it was a great comfort to exhort the redeem Israel out of all her iniquity; a second, a thousand wars, and to deluge the country around hear this gospel, believe it, and are baptized, and brethren to look forward to the coming of Jesus contained in the three following chapters, to with oceans of blood. Every nation which in walk worthy of their calling shall have "eternal Christ, when they would participate in all the bring on, and comfort them under, the captivity succession should rise to the supremacy, with all life," when he comes to be admired by all those glory then to be revealed. But now to talk to brought to pass by Shalmaneser, to show beforetheir confederated bands, were destined to tread who have believed his words. "And he said professed Christians about the coming of Jesus hand, and to improve, the deliverance of Jeru- on Zion, and shout their revelry within the sasalem, and Hezekiah, its king; a third, contained cred walls of Jerusalem: and to the eye of man, and preach the gospel to every creature. He and to them it is a most distressing subject. So in the sixth and seventh chapters, upon the oc- no place was to be shown so hated of God, so that believeth and is baptized, shall be saved; said one to me last summer, who makes a high casion of the peace and celebrity which for a lost and vexed. as this Zion, upon which such but he that believeth not shall be condemned." while came to them in consequence of that event. splendid prophecies had gone before. If God Mark xvi. 15, 16. "Then they that gladly re- a few moments about the glorious hope of the It is to the second of these that our attention is doth not show cause for all this, and if he doth ceived his word were baptized: and the same Christian. She said, "it is a most distressing now particularly drawn, illustrated as it is by all not show the consistency of all with the word day there were added unto them (the disciples,) subject to me, and I don't wish to talk about it!" which he had spoken of Mount Zion's eternal about three thousand souls." Acts ii. 41. "And I learned the next morning that what little In consequence of the intimate connection be- and abiding glory, then his promise hath failed; the Lord added to the church daily such as had been said, so disturbed her peace, that she tween the third, fourth, and fifth chapters of our his purpose hath changed within himself, or is should be saved." Verse 48. Did he add any slept but little all night! "So Christ was once prophet, we must therefore take up our interpre- overthrown by the machinations of men. To the tation from the beginning of the third chapter, end, therefore, of justifying himself in that which and conclude it with the ending of the fifth chap- he was to do, and preventing any one from sup- of such being added to the church, therefore we without sin unto salvation." Heb. ix. 28. Paul ter;—a passage which exhibits in a remarkable posing that his purpose concerning Zion and Je- leave it for those who choose to pervert the Word said nothing about preparing for death, as is so manner that concise, rapid, and abrupt style for rusalem had undergone either modification or of God, to say they were. The apostle Paul, in which Micah is remarkable amongst the prophets; change, he giveth all his pains to foreshow, by the mouth of that band of prophets which he "Wherefore, my beloved, as ye have always looking for and desiring the coming of the day interpretation than Isaiah, with whom we have raised up half a century before the siege of the obeyed, not as in my presence only, but now much of God. 2 Pet. iii. 12. Thus they let their light been heretofore conversant. The more need have city by Sennacherib, and a whole century before more in my absence, work out your own salva-shine forth to others; they did not keep the

restoration, an angel was sent to inform him con- without dissimulation. Abhor that which is ing and kingdom of our Lord and Savior, visi- shineth in a dark place, until the day dawn and cerning the matter which he was so anxious to evil: cleave to that which is good." Rom. xii. 9. BLY and LITERALLY, to reign on the earth, was the day-star arise in our hearts." These are Thanks be to God for furnishing us with a key also, 1 Thess. iv. 9. "We know that we have and winter of 1852, and at which time we were gone out into the world, teaching for doctrine whereby we can understand, not only the time passed from death unto life, because we love the enveloped in "Egyptian darkness," so to speak, the commandments of men; and nothing can when the blessed Christ was cut off, (or cruci- brethren. He that loveth not his brother abi- in regard to the great and glorious truths of the save us from their polluting influence, but to fied.) but also the time when he will come to deth in death. Whosoever hateth his brother kingdom of God, as taught in the Scriptures. heed the admonition of the Apostle, which is judge the living and the dead. And in examis a murderer: and ye know that no murderer Having been taught formerly to believe in a "to lay aside every weight, and the sin that doth ining the prophetic chain, we find the time is hath eternal life abiding in him. Hereby per. spiritual or mystical kingdom, or, in other words, so easily beset us, and run with patience the race about fulfilled for him to take to himself his great ceive ye the love of God, because he (Jesus) laid that the Bible did not mean just what it said, set before us, looking unto Jesus, the author and power, and commence his reign on David's throne. down his life for us: and we ought to lay down but was symbolical, and of course required a finisher of our faith." and like him, "endure the And now shall we be ashamed to be associated our lives for the brethren." 1 John iii. 14-16. deep study of divinity and the laws of symbolizations, despise the shame," and esteem the rewith such worthy ones? Nay, verily; we think "If a man say I love God, and hateth his brother, tion to qualify us for a comprehension of their proaches of Christ greater riches than all other ourselves highly honored in bearing some hum- he is a liar: for he that loveth not his brother, meaning. This theory, however, was soon dist worldly honors. ble part in echoing the truth they have commit- whom he hath seen, how can he love God, whom carded when the force of God's truth was pre- Brethren, be of good courage; the crown is

light rather than darkness.

Time would fail me in enumerating the host place.

to the thirsty, lodged the stranger, clothed the righteousness is sown in peace of them that make Christ. Many more, who are convinced of the Testament Prophecies," &c., and your exposinaked, visited the sick and those in prison, and yet they do not boast of what they have done.

Trighteousness is sown in peace of them that make peace of them that make they have done they be they do not boast of what they have done.

Trighteousness is sown in peace of them that make peace of them that make they have done they have done they have done.

The solution of Romans.

The solution of Romans and the peace of them that make peace of them that make peace of them that make they have done they have done they have done.

The solution of Romans and peace of them that make peace of the peace of them that make peace of the peace of them that make peace of them that make peace of the peac him who asketh, and of him who would borrow mon. A kind word fitly spoken, is like apples of ing Christians. they turn not away; they do not say go first, gold in pictures of silver. "Be patient therelend you a dollar, as is the case now.

Job says, "When the ear heard me, then it fruit of the earth, and hath long patience for it, witness to me: because I delivered the poor that ye also patient; stablish your hearts; for the ness, and it clothed me: my judgment was as a patience, that after ye have done the will of God, means just what he says. robe and a diadem. I was eyes to the blind, and ve might receive the promise. For yet a little poor: and the cause which I knew not, I search- not tarry." Heb. x. 36, 37. shine, so that others could not only see it, but the Christian graces, continue to hold forth the him to curse God, he still held fast his integrity the righteous flourish; and thus you will let your to God, and desired to have his testimony for the LIGHT SHINE forth to others. truth engraven in a rock, that his light might Rochester, N. Y., shine forth to others, Thanks to God for preserving his testimony. It is a good one; read it. Chap. xix. 23-27.

Christians let their light shine in having per- LETTER FROM BRN. ROBINSON, CONfect love one to another. "A new commandment I give unto you, that ye love one another; BRO. MARSH:-We, the undersigned, mem as I have loved you, that ye also love one another. bers of the "Commonwealth of Israel," and pil-By this shall all men know that ye are my dis- grims seeking an inheritance that is incorruptaciples, if ye have love one to another." John ble, wish to say a few words through the Exxiii. 34, 35. Read 1 John ii. 3-6. "Seeing ye positor to the flock which are scattered abroad, have purified your souls in obeying the truth by way of encouragement, that they may know brethren, see that ye love one another with a pure | tion of our Lord's vineyard.

ted to us. And with hearts beating high for he hath not seen?" Chap. iv. 20.

ers may partake of its benefits if they will. between the members of Christ's body—the for we believed that the Word of God was "a with an everlasting deliverance. Then shall we Reader, is the Word of God a light to your church of God. And where perfect love exists, light in a dark place," and would shine brighter realize the truth of what Paul said, that the trifeet and a lamp to your path? If so, then let they let their light shine, so all may know that and brighter until the perfect day. This belief als of this world are not worthy of notice, comyour light shine into the path of those who are they are the disciples of Christ. The true lights has since been fully verified, of which we design pared with the glory that shall be revealed. walking in darkness, that they too may be furnished with light to walk in, if they will choose nigh being extinguished. O, Lord, let the glo-

CORRESPONDENCE.

ry and the light shine upon Zion, thy dwelling coming and kingdom of Jesus Christ, we were keep us blameless unto the appearing of his heaof worthies that might be referred to, all of Christians let their light shine in not speak. ADVENT CHURCH, so called, was said to abound hope of redemption through Jesus Christ our whom have spoken in prophetic strains of the ing evil one of another. James says: "If any to an alarming extent; among which the idea of Lord, to whom be glory, and honor, and praise whom have spoken in prophetic strains of the ing evil one of another. James says: "If any coming of Israel's King, to reign on David's man offend not in word, the same is a perfect the unconscious state of the dead, the final de-forever. Amen.

J. Robinson and others. throne. They all have let their LIGHT SHINE man, and able also to bridle the whole body. struction of the wicked, also the doctrines of the forth to others, though they had to suffer perse- Behold, we put bits in the horses' mouth, that RESTITUTION, and age to come, all of which we Daysville, Ill., Feb. 9, 1855. cution for the Word's sake. Let us follow their they may obey us: and we turn about their whole were told were destructive to the peace and prosexamples. Soon, yes, very soon, our toiling will be over.

Christian let live in the peace and prosperity of the church of Christ. These admonitions, coming from those in whom we had the less great, and are driven of fierce winds, yet Christians let their light shine in doing good are they turned about by a very small helm, greatest confidence, caused us for a time to shut nor land to call my own, and find myself in poor unto all men, especially unto them who are of whithersoever the governor listeth. Even so the our ears to a candid hearing of these truths, and circumstances, still I must have the Expositor. the household of faith. Gal. vi. 10. "When James, Cephas, and John, gave to Paul and Barthings. Behold how great a matter a little fire who should be suspected of being in any manner things. Behold how great a matter a little fire who should be suspected of being in any manner things. nabas the right hand of fellowship, they desired kindleth. Who is a wise man and endued with these so called heretical doctrines. they should remember the poor: the same which knowledge among you? let him show out of a But, thanks to God, these glorious truths have it should no longer be embarrassed. I do wish Paul was forward to do." Gal. ii. 9, 10. "And good conversation his works with meekness of reached us through the medium of his servants, on the day of Pentecost, after the truth found a wisdom. But if ye have bitter envying and strife and we are now rejoicing in the triumph of truth would come this way; I believe good might be place in the hearts of those present, they disin your hearts, glory not, and lie not against the
over error, and the Word of God over the dogdone here. tributed their goods to every one as they had TRUTH. This wisdom descendeth not from above, mas, mysticisms, and fables of men. need." Acts ii. 45. They also made collections but is earthly natural, (margin,) devilish. But the for the poor in other places. 1 Cor. xvi. 1-4; wisdom that is from above is first pure, then a short period with pleasing success, some fifteen has given me an opportunity to read your paper, Acts xi. 29, 30; 2 Cor. viii., ix. In fact, they are peaceable, gentle, and easy to be entreated, full having received the truth under his labors, and which I have done with deep interest, and have just those whom Jesus says shall inherit the kingdom, they have fed the hungry, given drink (margin,) and without hypocrisy. And the fruit of the perusal of the quotations from the "Old Chair of the perusal of the quotations from the "Old Chair of the perusal of the quotations from the "Old Chair of the perusal of the perusal of the quotations from the "Old Chair of the perusal of the quotations from the "Old Chair of the perusal of the quotations from the "Old Chair of the perusal of the quotations from the "Old Chair of the perusal of the perusal of the quotations from the "Old Chair of the perusal of the perusa

Behold, the husbandman waiteth for the precious cried, and the fatherless, and him that had none coming of the Lord draweth nigh. Grudge not

"cover a multitude of sins."

we shall all be assembled soon before him who searcheth all hearts, let us strive to be found in peace of him without spot and blameless, that when the times of refreshing shall come, from the death warrant. It is a fearful experiment to re-

this infidel age, we are commanded "to take heed | work.

tivity of his people and the time of the future heart fervently." 1 Pet. i. 22. "Let-love be The first preaching which we had on the com-"Let brotherly love continue." Heb. xiii. 1; by Bro Samuel Chapman, which was in the fall truly perilous times, for many false teachers are

sented unadulterated from the living oracles; a just in view; a few more days of sorrow, and the the kingdom, and a longing desire to see our ab- More might be given, but enough has already few of us saw the truth and embraced it, and re- crown is ours. Soon the tempted, despised, and sent Lord, we will let our LIGHT SHINE that oth- been presented to show that perfect love exists joiced in its power. But we did not stop here, down-trodden children of God will be delivered

duly warned to beware of heresies, in which the venly kingdom, is the prayer of your brethren in

Matt. xxv. 35-39. They do not lay up their God." Jesus. "A soft answer turneth away be overwhelming, and must overcome all opposi- writes: I have been appointed by the "Reformtreasure on earth. Matt. vi. 19. They give to wrath, but grievous words stir up strife." Soloin Kansas, to distribute anti-slavery books, tracts, We are now in a teachable position, willing and establish Sunday schools and am preparing to and get two or three good backers, before I can fore, brethren, unto the coming of the Lord. and desirous to prove all things, and hold fast go from Cincinnati, O., in a few weeks with about that which is good. If all Scripture is profita- seventy families, who go out under the patronble, which we believe, then a correct understand- age of the "Kansas League," of that city. My blessed me; and when the eye saw me, it gave until he receive the early and latter rain. Be ing of its teachings is of vital importance, especially go with me. Our company is thoroughly

to help him. The blessing of him that was ready one against another, brethren, lest ye be conto perish came upon me; and I caused the wid- demned: behold, the judge standeth before the ow's heart to sing for joy. I put on righteous- door." James v. 7-9. "For ye have need of just as he has given it to us, and believe that he are preaching in the by-ways and hedges with good success. They have recently organized a Brethren, let us cease from man, whose breath church of fifteen members, and expect to form feet was I to the lame. I was a father to the while, and he that shall come will come, and will is in his nostrils, and let us, like the noble Bere- another soon, at Cedar Grove. A deep interest ans, "search the Scriptures daily," and study to is awakened in this community respecting the ed out." Job xxix. 11-16. Job let his light Dear brethren in Christ, strive to cultivate all know his will; watch and pray always, and as doctrine of immortality, and many who hold, or we receive light walk therein. And then add to have held high positions in the different churches could realize its benefits. Notwithstanding Job glorious truths of a speedy coming King, who suffered severely, and his unbelieving wife wished shall reign in righteousness, and in his day shall and to temperance godliness, and to godliness torture, and embraced the truth of "no immorbrotherly-kindness, and to brotherly-kindness tality out of Christ," sleep of the dead, and kincharity; for if these things be in us and abound, dred doctrines. The Methodist family with we shall not be barren or unfruitful. But, breth- whom I boarded, at Dry Ridge, O., are among ren, above all things let us not forget that charithe converts. Many there are, who are anxious ty is the greatest of all Christian graces, and will to hear and know the truth, while others appear to be gospel hardened, having rejected the truth, Finally, brethren, as the signs seem to thicken seem to be given up "to believe a lie." How around us, demonstrating beyond a doubt that true that God's word is "a savor of life unto life. we shall all be assembled soon before him who or of death unto death." Probably such profes-

presence of the Lord, we may receive a crown that fadeth not away.

But in order for us to escape from the corrupt

death warrant. It is a fearful experiment to reject the precious truths of the Gospel.

Lam delighted with the articles from the "Old Testament Prophecies," &c., and hope you will through the spirit, unto unfeigned love of the how the cause of truth is prospering in this por- and destructive influences which are at work in receive sufficient encouragement to reprint the

EXPOSITOR AND ADVOCATE

"SEARCH THE SCRIPTURES."-JESUS. ROCHESTER, SATURDAY, MARCH 10, 1855.

blainly and distinctly.

5. In all cases, give the name of the post office, county and state. When a town or village is called by one name, time rejecting Christ, his profession was vain, and the post office by another, be sure to give the name of the post office a deception; he must believe in the post office by another, be sure to give the name of the post office, county time rejecting Christ, his profession was vain, and is time rejecting Christ, his profession was vain, and the wages thereof will be death.

For ye are not under the law, but under grace.

If you were under the law of circumcision, sin would "Unto the Son he saith, Thy throne, O God, is for-

member that all arreages must first be paid.

6. Objections against a writer's sentiments must be based in some plain passage of Scripture, fact, or facts.
6. Only two disputants can be heard at the same time on he same question.
7. Each disputant may speak twice on a point, providing arther evidence is presented the second time, or an explanation of the same time of the same time or in their mortal bodies.

That ye should obey it in the lusts thereof. In this sentence the same time of the same time or in their mortal bodies.

EXPOSITION OF ROMANS.

(Continued.)

CHAPTER VI. 8-14.

Verse 8. Now if we be dead with Christ,] To be dead with Christ, as the apostle has previously stated, is to be dead to sin, and being thus dead,

We believe that we shall also live with him: If we are not thus dead, we have no ground for this faith. Mark this, ye who do not crucify sin, or repentance, and continue in the way of holiness. have this precious hope of living with Christ.

Verse 9. Knowing that Christ being raised from as christians. Though they deplore the evils of the dead, dieth no more; death hath no more do-intemperance, they suffer their influence to be used absolutely, but as the Word of God—the word of that it was "the only begotten of the Father" that sure pledge to his faithful children that they shall lated to remove effectually the evil from the land. his eternal and immutable counsel and word of pro- was "made flesh." Paul informs us that "God minion over him. The resurrection of Christ is a for its continuance, and against every cause calcu be raised to life also. He is the first fruits of the Though they acknowledge that christians should be mise, which in the fullness of the time was consumsent for the life also. He is the first fruits of the Though they acknowledge that christians should be great immortal harvest,—a choice specimen of the separated from the covetuousness, dishonesty, pride mated in the conception and birth of Christ." That of truth or promise! Gal. iv. 4. certain evidence that there is a field of wheat from which this sheaf was taken. Or, if Christ is the which this sheaf was taken. Or, if Christ is the in which all these evils are tolerated unrebuked!

The first of these declarations is applied by Bro.

1. Verse 14 clearly teaches that the Word, in M. to the word of truth "in the inspired prophets"; "first born from the dead, there must be the second born, or others must subsequently be born from the dead, there must be the second born, or others must subsequently be born from the dead, there must be the second born, or others must subsequently be born from the dead, there must be the second born, or others must subsequently be born from the dead, there must be the second born, or others must subsequently be born from the dead, there must be the second born, or others must subsequently be born from the dead, there must be the second born, or others must subsequently be born from the dead, there must be the second born, or others must subsequently be born from the dead, there must be the second born, or others must subsequently be born from the dead, there must be the second born, or others must subsequently be born from the dead, there must be the second born, or others must subsequently be born from the dead, there must be the second born, or others must subsequently be born from the dead, there must be the second born, or others must subsequently be born from the dead, there must be the second born, or others must subsequently be born from the dead, there must be the second born, or others must subsequently be born from the dead, there must be the second born, or others must subsequently be born from the dead, there must be the second born from the dead, there must be the second born from the dead, there must be the second born from the dead, there must be the second born from the dead, there must be the second born from the dead, there must be the second born from the dead, there must be the second born from the dead, there must be the second born from the dead, there must be the second born from the dead, there must be the second born from the dead, there must be the second born from the dead, there must be the second born from the dead, there must be the second born from the dead, there must be the second born from the dead, there must be the second born from the dead, the dead born from the dead, the

effectually separated from sin, and unreservedly consecrated to God: it is vain to hope for eternal such sinners. They pass for very good people, who like on any other conditions. life on any other conditions.

be dead indeed unto sin, Count yourselves in ritable indeed, in the estimation of their friends and this condition, and live accordingly. Make no cal-sympathizers. But where are they? Not on the culation to partake either of the spirit or practice side of the despised and suffering cause of truth and of sin, and freely and boldly announce your deternation to others. Consider yourself as effectually to it, for he who is not for Christ is against him. nation to others. Consider yourself as effectually to it, for he who is not for Christ is against him.

separated from sin and dead to it, as a deceased perThose who at heart are for him, will not even suffer to the acts of the acts son is dead to all participation in the acts of the their name to remain with those who oppose his living. It is highly derogatory to the profession of the rame to remain with those who oppose his living. It is highly derogatory to the profession of the Father, verse 14.) was not anything made not for a glory eternally purposed to be had thou the christian, to "continue in sin," in any sense: conscientiously and faithfully avoid, either directly they cannot do it and be acceptable disciples of Christ, any more than they can serve God and apostle adds, will

conscientiously and faithfully avoid, either directly personally, as the only begotten Son of the Father at the creation, as the apostle argues, Col. i. 5–18. him as believing Christ to be "a mere perfect man." mammon at the same time. Be not deceived on this vital point. Let each one see well to this, Rest ly, fully; in profession, spirit and practice, directly ment of the Lord the heavens, &c., were made, but I theory to imply this, but am willing to be corrected

not for a moment until you know that you are not and indirectly, at all times, in all places, nly dead unto sin.

blainly and distinctly.

5. In all cases, give the name of the post office, county time rejecting Christ, his profession was vain, and service, and the wages thereof will be death.

otherwise, their papers will continue to be sent, and to their charge, until such notice is given.

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18. When subscri christians in Rome, in the figure of immersion, and provided they would faithfully continue under the God above him. On what ground, I ask Bro. M. as they had been freed from sin's deadly power, and law of grace, sin should have no more dominion over can he, or any person, pretend that John i. 1 can be Rules of Discussion.

As a prominent object of the publication of the Exposiprominent object of the publication of the Exposition of the Exposition of the Exposition of the obtain and proclaim a correct knowledge of the publication of the Lord Jesus,—they should but peace with God here, and eternal life hereafter, eternal God," when neither the term eternal or any would be their exceeding great reward. Oh, how thing which implies it is used in relation to it? "In matter." Scriptures, and as it is open for the free investigation of all not let sin hold dominion over them again. It is bible doctrines—to avoid misunderstanding in the matter; they must fatal are the dread consequences of sin! Seek, O him was life." Bro. M. remarks, "In the word of on the part of those who may feel disposed to write for its pages, we will state the following rules, which we hope and pages, we will state the following rules, which we hope and take heed to themselves, watch and pray, and keep seek! perishing mortals, through the efficacy and God, or God himself: for the Father hath life in take need to themselves, watch and pray, and keep power of the gospel of God, or his righteousness as himself." This is true, but it is not the truth of themselves in the love of God, if they would not fall power of the gospel of God, or his righteousness as himself." under the power of sin again. The sentiment of revealed through Jesus Christ, to be made free from this passage. This the connection clearly shows. ssion.

2. While a proposition or theory on a certain subject of this chapter furnishes the strongest evidence that sin, and to sustain a life of purity, that you may estable the strongest evidence that sin, and to sustain a life of purity, that you may estable this chapter furnishes the strongest evidence that sin, and to sustain a life of purity, that you may estable the strongest evidence that sin, and to sustain a life of purity, that you may estable the strongest evidence that sin, and to sustain a life of purity, that you may estable the strongest evidence that sin, and to sustain a life of purity, that you may estable the strongest evidence that sin, and to sustain a life of purity, that you may estable the strongest evidence that sin, and to sustain a life of purity, that you may estable the strongest evidence that sin, and to sustain a life of purity, that you may estable the strongest evidence that sin a stronges those who have once died to sin and been made alive cape everlasting death, and obtain an unfading Son (i. 14,) who came into the world as the "Light" this chapter furnishes the strongest evidence that the strongest evid e admitted as evidence.

4. The literal principle of interpretation must be observfinally perishing forever: for it is this very class of sin and its directly consequences will be forever exverse 9, as referring to Jesus Christ, demands that

the same question.

7. Each disputant may speak twice on a point, providing further evidence is presented the second time, or an explanation or correction is necessary.

8. No unkindexpressions will be admitted.

Let these rules be carefully observed, and that misunder standing and unpleasantness that sometimes arise between correspondents and the editor, and between themselves—

correspondents and the editor, and between themselves—

the flesh, which all do, more or less; but such is the humility and love for Christ and hatred to sin

Verse 13. Neither yield ye your members as in struments of unrighteousness unto sin: | We should not aid the cause of sin in any of its countless forms, either directly or indirectly, by word or deed.— gotten of the Father"! Surely the term "begot- before John as being "greater," but "he was be-There is much of this indirect and supposed harmten," sufficiently teaches that he is not the eternal. fore" him. He had existence before him, and "beless sin practised in the world; and professed chris less sin practised in the world; and professed chris
tians do their share of the evil work. Though they
also denominated. Will Bro. M. please inform us

"The Word was made flesh." This declaration die to it in any sense, or refuse to do it in the Lord's do not believe that christians should fight with caron appointed representation, viz.: in immersion!

tians do their snare of the evil work. In also denominated. Will Bro. M. please miorin as do not believe that christians should fight with caron also denominated. Will Bro. M. please miorin as do not believe that christians should fight with caron also denominated. Will Bro. M. please miorin as do not believe that christians should fight with caron appointed representation, viz.: in immersion!

(which appears to me to spoil all our brother's pernal was made described by the passages referred to, which contain the positive declaration of his being "begotten," can prove somifications of the abstract word of truth, which system of war. Inough they condemn in word the oppressive rule of tyrants and slaveholders, yet they aid in putting them into office, and fellowship them "who was in the beginning with God," proves his mean that the word of promise," &c., "was most Verse 9. Knowing that Christ being raised from as christians. Though they deplore the evils of personal existence with him at that period? whole,—the first ripe sheaf gathered,—which is a and every evil practice in the world, yet at the same this cannot be the true import, I show by the fol
"And dwelt among us, and we beheld his glory." christians are a cause of great evil to the cause of dead also. Knowing these things to be true, those who are dead with Christ, have a well grounded faith that they will live with him at the resurrection of the just.

Though they deprecate the perpetuate those evils. The former is as manifest—

13; which imports something more than abstract truth or promise. It in this case implies person or being.

2. The term "Word" is declared to be the "Name" by referrable to Jesus Christ as the latter. The explanation of the glory is equally objectionable, viz.: "The glory he had with the Father, in the truth or promise. It in this case implies person or being.

2. The term "Word" is declared to be the "Name" by referrable to Jesus Christ as the latter. The explanation of the glory he had with the solution of the glory he are the common people of the com the word of the Lord, yet they are identified with Verse 10. For in that he died, he died unto sin those who denounce as heretics all who have the those who denounce as heretics all who have the it. once: but in that he liveth, he liveth unto God.]

If we would therefore live with him, we must fully and finally die unto sin, and live unto God; or be offsetrally separated from sin and unreserved by the consumpted in the cons never engage directly in anything very wrong, and ifestly consummated by the Son or Word. (who which he prayed, John xvii. 5, was the glory which Verse 11. Likewise reckon ye also yourselves to to denounce them as sinners, would be very unchabim. The "immutable counsel and word of prowas." Of this glory, when he came into the world,

See that sin has no dominion over you, or demand as previously shown, you should unreservedly live written that the Lord made the heavens &c., by his on your services, but that you are as unreservedly to him, and not presume for a moment to continue word, he did not garnish them by his Spirit, as to given up to serve God, as Christ now is really with in sin any longer, or be instrumental in promoting argue that he did not make all things by his Son.

according to the law of circumcision, yet at the same you:] But it will, if you yield yourselves to its proves the Word to have been "the only begotten"

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. Untess this be done, it is out of our power to make the change.

7. When subscribers remove, let us know immediately—

ed as a reigning tyrant over his submissive subjects.

Christ in order to be saved.

Verse 12. Let not sin therefore reign in your punished the offender with death, instead of enamountal body.] Sin is here personated and representations the submissive subjects.

ed as a reigning tyrant over his submissive subjects.

bling him to die to sin, or crucify the "old man," or body of sin," which grace, or the gospel, enables it is just as evident that the Son is called God in a submissive subjects. Christ in order to be saved.

Verse 12. Let not sin therefore reign in your look of the law of circumcision, sin would were under the law of circumcision, sin would would would be look of the law of circumcision, sin would would would be look of the law of circumcision, sin would would would be look of the law of circumcision, sin would would be look of the law of circumcision, sin would would be look of the law of circumcision, sin would would be look of the law of circumcision, sin would would be look of the law of circumcision, sin would would be look of the law of circumcision, sin would would be look of the law of circumcision, sin would would be look of the law of circumcision, sin would would be look of the law of circumcision, sin would would be look of the law of circumcision, sin would would be look of the law of circumcision, sin would would be look of the law of circumcision, sin would would be look of the law of circumcision, sin would would be look of the law of circumcision.

(To be Continued.)

REPLY BY BRO, GREW. (Continued.)

forgive them, and to cleanse them from all unright-

that was made." He must therefore have existed sands of years AFTER the world was. Yield yourselves unto God, Unreservedly, open. It is true indeed, that by the Word or command- If so, I ask forgiveness. I really understand his

it is equally true that by his Son "he made the As those that are alive from the dead, I Inasmuch worlds," as Heb. i. 1, 2, plainly and positively de-But alive unto God | Fully dedicated to his will. as you have died to sin, and been made alive to God. clares. We may as well argue, that because it is 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 sena
given up to serve God, as Christ now is really with God, and work abound in sin any longer, or be instrumental in promoting it. You should endeavor to keep yourselves as free from sin, as the immortal saints will be when they are raised from the dead.

Through Jesus Christ our Lord.] For it is in less unto God.] All that we can do directly and simply revealed truth, that in some sense, Jehovah made all things "by himself," are raised from the dead.

Through Jesus Christ our Lord.] For it is in less unto God.] All that we can do directly and in sin any longer, or be instrumental in promoting it. You should endeavor to keep yourselves as free from sin, as the immortal saints will be when they are raised from the dead.

And your members as instruments of righteousness unto God.] All that we can do directly and in sin any longer, or be instrumental in promoting it. You should endeavor to keep yourselves as free from sin, as the immortal saints will be when they are raised from the dead.

And your members as instruments of righteousness unto God.] All that we can do directly and in sin any longer, or be instrumental in promoting it. You should endeavor to keep yourselves as free from sin, as the immortal saints will be when they are raised from the dead.

And your members as instruments of righteousness unto God.] All that we can do directly and it. You should endeavor to keep yourselves as free from sin, as the immortal saints will be when they are raised from the dead.

And your members as instruments of righteousness and communications. If necessary, a senawithout dividing the communication. If necessary, a separate slip may be enclosed in the same envelope.

The day of the only name under the only name under the same envelope.

The day of the only name under the only name under the only name under the only name under the same envelope.

The day of the cause of righteouseess.

Though the communication. If necessary, a separate the obtained by any one: he is the only name under the one than the others. "And the done for the cause of righteouseess."

Word was with God." Bro. M. explains this as marked as such.

Werse 14. For sin shall not have dominion over meaning the "plan of creation," &c. Verse 14. For sin shall not have dominion over meaning the "plan of creation," &c. Verse 14.

verse 4 should also be referred to the same. Blessed he the God of salvation, "This is the record, that he hath given us eternal life, and this life is IN HIS PRE-EXISTENCE OF JESUS CHRIST. Son." Bro. M.'s application of the term "light" in the 9th verse to Jesus Christ, requires the application of the pronoun "he" in the 10th verse to the same, and not to the abstract word or counsel, as "Who was in the beginning with God." Bro. M. Bro. M. supposes. So in the other verses. It was 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.

Bro. M. supposes. So in the other verses. It was the humility and love for Christ and hatred to sin of true christians, that as soon as they see their wrong, they heartily repent of it: they do not bewrong, they heartily repent of it: they do not bethat Jesus Christ is the eternal God." It cannot ed not," and who gave power to "as many as rebe denied that the literal and obvious import of the ceived him" "to become the sons of God." It was or more sins, or do not let sin reign in or over them:

or more sins, or do not let sin reign in or over them:

words, "Who was in the beginning with God," im"the only begotten of the Father," a phrase never the beginning." But so far from the first, "with verse 14" implying that he "is the eternal God,"—
cried, saying, This is HE of whom I spake, HE that the very opposite of this is expressed plainly in the cometh after me is preferred before me, for HE WAS 14th verse, which declares him to be "the only be- BEFORE ME." Mark: he was not only preferred nor does the first verse imply it, in which he is de- fore all things," for all things were created by him

"was in the beginning,") taking the body prepared he had with his Father in heaven, "before the world mise" was consummaned in the birth of Isaac, of "he emptied himself." See Phill, ii. 8-Greek. Not Samuel, of Cyrus, &c. Is it therefore written, or a word about a glory had in the "eternal purpose" is it thereby proved that they were with God in the does Bro. M. find in this prayer of our blessed Masbeginning, when God created the heavens and the ter. He prayed, as he was leaving the world to re-

if it does not. I know that he calls him "the per- fact before the world was?? Does the Father's reads, the Word was made flesh. fect and only begotten Son of God"; but I have promise of excelling glory in the future, prove that understood him as believing that this phrase de- he has had no glory in the past? No more than it notes no nature higher than the human. Will he proves that he has no existence or glory in the preplease to explain? If the Son of the Blessed never sent. Does his prayer, or promise, relative to the existed before he was in the womb of the Virgin, participation of his disciples with his future glory, can he be anything more than "the MAN Christ Je- prove that he never possessed any other, or could sus," miraculously begotten? refer to any other? Where does Bro. M. find the premises for such inferences? If the Savior had refer to any other? Where does Bro. M. find the of Life" is the theme of the apostle," as in John i. prayed for glory only prepared for him before the This is true, and as in his epistle, by the expressions, world was 'in the immutable purpose of God,' he "that which we have seen with our eyes, which we undoubtedly would have expressed this desire in have looked upon, and our hands have handled, appropriate language, as he does, when he referred evidently means the PERSON of Jesus Christ by "the to the glory his saints will enjoy with him in his word of life"; so, by the term "Word" in the gospel he meant the begotten Son of the Father as he which you had with me from the foundation of the himself explains, verse 14. See Gal. iv. 4, &c. world, but 'which was prepared for you [i. e., in I submit to the reader that our brother has, as the Divine purpose from the foundation of the yet adduced nothing to warrant a rejection of the world.' Rev. xvii. 8. The fact that this glory, and obvious import of the declaration of inspired truth, that of our divine Lord in his triumphant reign on John i. 2, 14, that "the Word," or "only begotten earth is still 'future,' contains not the shadow of

[Son] of the Father," really existed with the Father "in the beginning," i. e., at the creation, which Bro. with the Father 'before the world was.' M. acknowledges to be the import of that phrase. (To be Continued.)

John xvii. 5. My brother remarks, that "it was lesus in the flesh who had this glory." The question is, Is there anything in this petition, or in the We would remind our readers that Bro. Grew context which implies that our Savior referred to affirms that Jesus of Nazareth pre-existed, &c.,glory he had when in the flesh? I affirm that there hence it belongs to him to prove the same. He has is not. The contrary is manifest in the petition, not done this by a particle of direct testimony; neiunless we suppose him to have existed in the flesh ther can he, for we believe none exists. He has before the world was. I am asked for proof that thus far presented nothing but inferences, which we the reference is to 'the Son of God in respect to the are confident have been unlawfully drawn. The Spirit who thus existed and had glory,' i. e., before doctrine of the pre-existence being without a name the world was. This I will now give. The decla- in the Bible, -there being no direct testimony nor rations, 'a body hast thou prepared me,' the Word sound inferences to sustain it, from that book, and [i. e., 'the only begotten of the Father'] was made involving, as it does, a self-contradiction, viz.: that flesh, clearly imply the previous existence of a per. Christ existed before he did exist, we claim thereson for whom a body was prepared, and who was fore that it must be untrue. These deductions we 'made flesh.' Of what man, who never existed out stated at the first part of this controversy, and of flesh, was it ever said 'a body hast thou prepartitely have not in the least been shaken by any ed' him? The testimony, John i. 1-14, plainly Bro. Grew's special pleading. We say the same of teaches that our blessed Lord being 'made flesh and our exposition of John i. 1-14, in the Expositor of [dwelling] among us,' was subsequent to his being January 6., to which Bro. Grew chiefly devotes the in the beginning with God.' Moreover, as we know above communication. Please read that article that the 'body [was] prepared' in the womb of the again. It will be found under the head, "Pre-exisvirgin, we know that our Savior's declaration 'I tence," &c. Here we might submit the case, feeling came down from heaven,' could not refer to his assured that an irrefutable answer to Bro. Grew's flesh, and must have referred to his pre-existence in reply is therein contained,—but thinking that we may serve the cause of truth by noticing in detail, I am also asked, 'by what authority [I] separate some mistakes in the above reply, we will do so.

the Son of God from Jesus of Nazareth, so as to In reference to that exposition Bro. Grew says: make them two distinct beings, and yet but one That 'the Word' (John i. 1) 'is not the' word of person? This I do not. Such an inference is illegitimate. Jesus of Nazareth was the Son of God by Dr. Clark and Greenfield that this word or logos, embodied, not a distinct being from him, Jesus of is a 'word spoken,' &c. Donnegan gives the same Nazareth was the one same intelligent being as was definition, which is fully justified by every passage in the beginning at the creation with God, with in the Bible where dovor, in the Hebrew, and logos, the addition of 'flesh.' 'Forasmuch then as the in the Greek, from which the Word is translated children are partakers of flesh and blood, he also occurs. These words and their variations, are not likewise took part of the same, &c. It is the flesh once translated by the words, son, begotten, Jesus, and blood of the Son of God, and not of a distinct Christ, nor either of the proper names of the Son of being. It is one and the same being who is, in a God. True, he is once 'called the (logos,) word of peculiar sense THE Son of God 'according to the God'; and doubtless he is thus called on the same Spirit,' but 'of the seed of David,' or 'the man principle that he is called 'the way,' 'the truth,' Christ Jesus, 'according to the flesh.' Rom. iii. 4. 'the light,' the life,' the power and wisdom of Angels, who temporarily assumed human bodies, God, the one proving his personal pre-existence as are denominated men. Gen. xix. 1, 10, &c. Yet they much as the other. He says, himself, of this logos,

were not temporarily two beings. The absurdity or word.—

were not temporarily two beings. The absurdity or word.—

'I have given them thy (logos.) word.' Thy (logos.) word.' Thy (logos.) sentation that three intelligent persons are but one gos) word is truth.' John xvii. 14, 17. Numerou intelligent being. My views involve no such consimilar examples might be given, both in the Old tradiction. Nor do I resort to mystery to evade and New Testaments, but this proof is sufficient, with the statement that Bro. Grew's application of any sensible objection to those views.

Bro. M. remarks, 'It was Jesus of Nazareth who the word logos, is nor sustained by the least shade had glory with the Father before the world was- of evidence from any authentic source whatever.in the immutable purpose of God. To prove this, This one fact, as we think, most effectually dissihe presents the following, Father, I will that they pates forever all his [to us,] groundless objections I am,' &c See verse 24. 'Is it contended (Bro. M. further show some of our brother's mistakes we asks) that he is now enjoying the glory for which will briefly compare certain of his expressions with

also whom thou hast given me, be with me whe

he prayed, at the right hand of God ?-then we each other, and with the truth. ask, did Christ pray that his apostles might ascend Bro. Grew says, 'the Word' being 'made flesh' to heaven also, and see his glory there? I reply, was not consummated in the conception of Christ, that he is now enjoying the glory for which he but Mary said, "be it unto me according to thy prayed; and also, that his prayer for his apostles Word,'- and she brought forth her first born son,' had no reference to the glory he is now enjoying, -his name was called JESUS, which was so named but, as Bro. M. justly supposes, to the glory he will of the angel before HE was CONCEIVED IN THE have when he comes 'the second time—unto salva- WOMB.' Luke i. 38; ii. 7, 21.

tion.' Nor is there the least apparent discrepancy Bro. G. teaches that the word being made flesh' or difficulty here. Jesus did not pray that his dis- was consummated in the pre-existent Son " taking ciples 'might ascend to heaven also, and see his the body prepared him,' but the truth says, 'the glory there' which he had with the Father 'before the world was.' What has our brother proved?—

word was made flesh.' John i. 14.

Bro. Grew gives us to understand that nothing

ill things,' but Paul declares that 'that was not Amen.

first which is spiritual, but that which is natural.' Bro. G. repeats that it was the only begotten of

pegotten' that was made flesh, Bro. G. quotes Gal, readers as soon as possible. 7. 4. "God sent forth his Son made of a woman." Of a WOMAN, is fatal to your theory of the pre- THREE PROPOSITIONS.—An understanding brother existed before all things.

ogos] WORD is TRUTH.' John xvii. 14, 17.

come in his glory and reign in the flesh on the throne unless they are able to fulfil the same. of David. Acts ii. 30, 31.

To make 'the only begotten' flesh, and to preare a body 'for' him, are widely different things. out Bro. G. makes them one and the same!

pre-existent Son, when 'for' is not in the inspired to an aged pilgrim in Herkimer county, and haveb. x. 5. He was a body, and not a bodiless and formless spirit, as we understand Bro. G's preexistent theory to teach.

Bro. G. plainly asserts that Jesus in the flesh did not come down from heaven ; but Christ teaches directly the opposite sentiment, viz.: that his flesh and glood came down. John vi. 53-58.

Bro. G. speaks of the pre-existent Son existing in certain 'mode,' and then that he was not a body,' and then again that he was a 'person,' then that regret that the stage of my infirmity will oblige me to be brief, as I am suffering intensely and 'made flesh,' which he calls 'humanity,' then that almost continually, and being located in the head, he 'took flesh.' These are mysteries too deep for makes it next to impossible to write much, espeus to solve, unless we can do it by calling them con-

Heb. ii. 14 proves too much for Bro. G.'s theory, for if it teaches the pre-existence of Christ, it also proves the pre-existence of 'the children,' for it as blood, as that Christ 'likewise took part of the obtained? I answer, by faith in God's promises,

did they take those bodies in the womb, as Bro. G. tion," that I may be able to comfort them who says Christ did? Or, how, when, and where were are in any trouble, by the comfort wherewith I those bodies made? and what becomes of them myself have been comforted of God. "For as when cast off? Did Christ thus cast off his human the sufferings of Christ abound in us, so our conbody? We are strongly inclined to repeat Bro.

G.'s words here, 'Alas! when we fall into one error,

God always. "Rejoice gainst our exposition. To we have to adopt others to sustain it.

> er of our blessed Lord." [John xvii.] but says again patience, experience and hope. These are graces in reference to this same prayer that Our dear Lord much to be desired, for patience enables us to enprayed, that in the future his disciples might behold dure the ills and trials of life; experience is alhis glory, which will be in the future, i. e. in his ways good, for it yields hope, and hope takes hold promised glorious reign on the earth'!!

Bro. G. correctly admits that the glory for which | yields such fruits, why not rejoice in it. xvii. 24,] is yet in the future, but denies that it is the same glory which Christ had before the world was, [verse 5,] making two glories asked for in the afflict his people. Let us not, then, "despise tles and all the saints, is yet in the future—it was chasteneth, and scourgeth every son whom he rethe future his disciples might 'behold his glory,' but the inspired word says, without him [the logos, which will be in the future, i. e., in his promised word] was not any anything made,' &c.

which will be in the future, i. e., in his promised word says, that John i. 14, proves the Word to glorious reign on the earth. How does this prove

Bro. G. says that John i. 14, proves the Word to glory to take his seat on and Christ shall come in his glory to take his seat on the christ shall come in his glor that the Son of God had no existence and glory in have been the only begotten son, but that verse the throne of his glory; then his now waiting saints none other are received as sons. What! would

will reign with him over the earth, which will be Bro. G. teaches that 'the world was made' by full of the glory of God. This is the glory for which Jesus Christ, but the Bible and facts plainly declare Christ prayed. And the kingdom, in which it will that 'all things' were made by the word of the Lord, be witnessed was 'prepared for' Christ and his and that Jesus Christ was born of Mary about four saints before the foundation of the world. This housand years after the world was made.

Bro. G. says that Jesus Christ had existence, pared in fact, but in the purpose of God, just as before John the Baptist, but Luke informs us that Christ's glory in that kingdom existed in that pur-John was six months older than Jesus. Luke i. 26. pose, and for which he prayed and expected in the Bro. G. says that Jesus Christ existed before future. May the kingdom and glory soon come!

In consequence of several lengthy articles he Father that was made flesh'; when John i. 14, being in course of publication, we have been comrads, 'the Ward was made flesh.'

To prove that it was not the word, but the 'only able communications. They will be given to our

existence, unless the woman of whom he was made proposes that Bro. Grew give a short exposition of the different passages of Scripture which he has Bro. G. wishes us to explain relative to the con- quoted to prove the pre-existence of Christ, and ception, &c. Most freely we do so. Isaac and John that we review the same, and publish the whole in the Baptist were miraculously conceived, but were human. Christ's conception was more divine than ham's articles on the Personality of the Devil be theirs, inasmuch as his was by the direct power or revised, and published in a pamphtet. He further Spirit of God, hence his nature was notmerely human, proposes that Bro. J. B. Cook's True Source of Imbut holy. It is his theory that makes him a mere mortality be reprinted. To aid in the accomplish human being, for he holds that his 'flesh' was 'hu- ment of these objects, this good brother pledges manitu? and that the pre-existent spirit Son was \$5,00 to each work, exacting only half, back again when the actual sales of the respective works war-Bro. G. says that 'by the term Word in the gos- rant it. We leave Bro. Grew and others to accept or el.' is ' meant the begotten Son,' when Jesus says, reject these benevolenl offers: we will abide their I have given them thy | logos, | WORD, and thy | decision. We would remark however, that it would require in the neighborhood of \$150,00 Bro. G. more than intimates that the glory for to warrant the publication of these proposed works. which Christ prayed had no allusion to his exist- Who will give? how much? and for which of the ce in the flesh! whereas the Bible does not inti- proposed works? We do not wish brethren to reate that he ever did or ever will exist out of the mit money now; only to say how much they will esh. He came in the flesh, was put to death in the subscribe in case either or all of the pamphlets flesh, his flesh did not see corruption, and he is to should be printed. We hope none will promise

Trust in God.

[BRO. MARSH:-The enclosed communication Bro. G. teaches that a body was prepared for the was written by Bro. Pinney, by special request, ext to which he refers: it reads, 'a body hast thou ing the privilege of reading it, I thought it might prepared [not for, but] me,' or 'fitted me:' margin, comfort others, and requested the privilege of copying it for publication, which he granted, and forward it to you for that purpose.

Seneca Falls, Feb. 17. C. E. CONKLIN.] FAITH TO ENDURE: HOW OBTAINED!

DEAR BRO. D :- In great infirmity and suffering I take this opportunity of complying with your request through Miss F: Cregret that the stage of my infirmity will oblige facts must excuse any want of connection apparent in the few brief and simple remarks I may

make. 1. As to faith in God under affliction-how and the consolation of the gospel. I feel to bless If angels 'temporarily assumed human bodies,'- God, "who hath comforted me in all my tribula-Bro. G. says, "Not a word about a glory had in tribulation," is a command, and should be the 'eternal purpose' does Bro. M. find in this pray- obeyed; and the reason given is, that it worketh of eternal life and glory. If, then, tribulation

same prayer, without the least authority for making the chastening of the Lord, nor faint when we this distinction. The glory of Christ and his aposto follow the sufferings of Christ, which the apossharp sickness pierce my heart." You only give dom.

the weary an evidence of love most blessed.

Again, God chastens us not for pleasure, but sheet-anchor promise that never drags, however

Again, no affliction is for the present joyous, Christ." 1 Pet. i. 6. 7.

Tribulation will do it. Says an elder, "Who are could hear him gnash his teeth for rage. those arrayed in white robes?" And the answer was, "These are they which come out of But, my brother, what think you, with such great tribulation, and have washed their robes and made them white in the blood of the Lamb." faith is unwavering in these promises, can we not For I reckon, (says Paul by the eternal spirit,) fact, believing, can we do otherwise than rejoice in the sufferings of this present time are not in the most dark and trying seasons? God helpshall be revealed in us."

est consolations. O, that it was written on the with glory. margin of the heavens! Hear ve, afflicted suf- It has done me good to write out these prom fering ones; hear, and rejoice! "These LIGHT ises, and I trust they may do you good and com AFFLICTIONS which are but for a moment, work fort you in all your afflictions. May God bless. eth out for us a FAR MORE EXCEEDING AND ETER- and comfort, and strengthen you with all might, NAL WEIGHT OF GLORY." O, brother, look at this according to his glorious power, unto all patience promise-at its fulness of glory! O, glory to and long-suffering with joyfulness in Christ Je-God! See, for every sigh, for every pang or sus. And let us resolve never, (God helping us.) groan, God lays on the other scale a weight of to indulge in a murmuring thought, however dark glory! So that suffering is nothing but glory. and severe our trials; but rejoice always in hope The promises of God change all into glory. O, of the glory of God soon to be revealed. I can

joint heir with Jesus Christ to all things? O, let us trust in God, and in all our afflictions regions to God! "Come then affliction dreary, joice in God alway, in hope of glory and a king:

me testify to God's faithfulness. I have never evening and on the Sabbath following, at Daw's suffered for want—no, never; but have abound-Schoolhouse, near Batavia. They listened with

cessary attainment; without it no man can see never. It is the grand climax of consolation— God. Would you see God and reign forever in the top stone of the mighty tower of promises, glory? Then must you be willing to be chasten- with shoutings of grace unto it. It is the fuled a little here. In view of such blessings as these, shall we complain of a little affliction? shall we murmur and repine, and feel that the shall we murmur and repine, and feel that the Lord is a hard master? What! shall we receive good at the hand of the Lord and not evil? viii. 28. Do you love God? Then this promise Will not the Judge of all the earth do right? is yours, and it will never fail you. Mark! Can he do wrong? Say, my brother, can he do Paul says, by inspiration, "we know;" then is the promise sure; it never has failed. I have tried it in every circumstance in life. It cannot but grievous; "nevertheless afterward it yieldeth fail, however dark and trying the providence the peaceable fruits of righteousness unto them however severe the afflictions, however great the that are exercised thereby." This is good fruit suffering, it is one of the all things that work toindeed, and takes hold of the kingdom; for the gether for our good. Standing by faith upon it, righteous only are permitted to enter through the "I can smile at Satan's rage and face a frowning gates into the city, and have a right to the tree world," go into the furnace or the den, walk up of life. God help us to endure, and so overcome as to receive a *crown* of righteousness when Christ shall appear. To such it shall be said, "Open ye the gates, that the righteous nation which keepeth the truth may enter in." I so war, the said, combined powers of earth and hell; for, come what may, it is all for our good. O, glory to which keepeth the truth may enter in." Isa. xxvi. God for this blessed promise—this soul-cheering which keepeth the truth may enter in, 182. Addition, the constant of the const suffering,) rejoice with exceeding great joy in O, how with this we can triumph over Satan: a season, if needs be, ye are in heaviness through him do the worst he can, he is only polishing our manifold temptations, that the trial of your faith, crowns, and whitening our robes, and working being much more precious than gold that perisheth, might be found unto praise, and suffering, (especially in the night season,) spoke honor, and glory, at the appearing of Jesus out and said to him, "Work away, you poor devil, heap on your afflictions, you are only scour-Again, in the kingdom we shall want honor, ing my crown. It is all you are fit for, work and be exalted to the white robed company. away," &c. I have often almost imagined I

Who, for such an exaltation, would not endure obey the injunction to "rejoice alway;" " yea. tribulation with all long-suffering and joyfulness? rejoice in tribulation?" Brother, we can. In worthy to be compared with the glory which ing, I will rejoice alway, however dark and gloomy the hour. God in due time will deliver and give Once more, afflictions yield glory. We shall us the victory. Let us, then, trust in him though want glory in the kingdom; yea, in large meas. he slay us. And trust him every where we canures. But mark! while I give one of God's rich not trace him, and in due time he will crown us

God, how shall we praise thee as we ought? O, add my testimony to the power and sufficiency shall we again murmur or repine? Can it be in of God's grace through these promises to meview of such glory I shall ever complain of suffers ward. Through eight long years of suffering ing! O, no, I will rejoice alway! Lord, give and affliction, they have never failed to sustain me glory ! Just al novin meaner out bue ; boyedo me in the darkest hours. I was young, with a Brother, is it not enough? What more can family depending on me for support; I was I say? God is faithful, who will fulfil. O, let preaching for a small remuneration, scarce enough us believe; and believing, let us rejoice with a to sustain us, (my highest salary \$350.) and then joy that is indeed unspeakable and full of glory; that was cut off by my cancer, which stopped for these exceeding great and precious promises my preaching, and sent me from home to try to are given unto us that we may be made partakers cure it in 1847, since then I have been on conof the divine nature. 2 Pet. i. 4. And remem- stant expense, and have been able to do but litber these promises are sure; they are yea and the to support myself or family. For the last amen in Christ Jesus; they cannot fail. O. three years I have been confined mostly to my think how they were confirmed, even by the oath house and room, unable to do anything, and have of God, "That by two immutable things, in which suffered intensely and constantly, with a wife it was impossible for God to lie, we might have and five children to care for, and much sickness strong consolation," &c. God is faithful; and in my family. These were circumstances calcubelieving, we can but rejoice in tribulation, how. lated to try one's faith, and lead to murmuring. ever great, and suffering, ever so severe. I won- and to be cast down and doubt God. But God,

you be a son of God, become an heir of glory, a victory until their voices were lost in death. So rejoice in God all the day long. And here let ed in all things, and lacked nothing, and never marked attention to the word spoken, and we expect to want. God's faithfulness in the past hope were profited by what they heard. is to me a pledge for the future. I will still Again, God chastens us not for plants and plants always for our profit, "that we may be made paralways for our profit, or future. I have left all in the hands of God, great in the proclamation of the truth. Will who doeth all things well; and feel to say in all Bro. Wilson send it if it is yet published, with things, "Father, glorify thyself;" even so, for several of the back numbers? so it seemeth good in thy sight. Blessed be his holy name for ever and ever, who hath promised that all things shall work together for my good. Amen, and amen. E. R. PINNEY. Seneca Falls, N. Y., Feb. 12, 1855.

"Verily I say unto you, there be some standing

"Verily I say unto you, There be some standing here, which shall not taste of death, till they John his brother, and bringeth them up had an high mountain apart, and was transfigured before them: and his face did shine as the sun, work. Pray for me that the Word of the Lor 1. and his raiment was white as the light. And may run and be glorified. behold, there appeared unto them Moses and Elias talking with him. Then answered Peter. SR. C. WARNER, Salisbury, Ct., Feb 9 185 and said unto Jesus, Lord, it is good for us to writes :- I have for many years been a constant be here: if thou wilt, let us make here three reader of your paper, with which I have been tabernacles; one for thee, and one for Moses, generally pleased, and though its name has be n and one for Elias. While he yet spake, behold, changed several times, its object appears to e a bright cloud overshadowed them; and behold the same; and if our brethren only keep the right a voice out of the cloud, which said, This is my spirit, all will be well. For myself, I depend n beloved Son, in whom I am well pleased: hear no man's say so, but choose rather to study a d ye him. And when the disciples heard it, they search the Scriptures, to see if these things are fell on their face, and were sore afraid. And so. My greatest anxiety is, to be ready to me at Jesus came and touched them, and said, Arise, our dear Savior in peace, when he comes, at l is and be not afraid. And when they had lifted own set time, to judge the world, and I look f. rup their eyes, they saw no man, save Jesus only, ward with hope and joyful expectation to lis And as they came down from the mountain, Je. promised, peaceful reign, when there shall be " 10 sus charged them, saying, Tell the vision to no more curse." Nearly three score and ten years man, until the Son of man be risen again from have been allotted to me on earth, and my his-

ing in his kingdom," not in fact, but in "vision." the glorious appearing of him whose right it is to It was a miniature presentation of the kingdom reign. The majority of the people in this pla e, as it will be when established in perfection. This especially the rich and prosperous, have reject of vision was not given as an evidence that the the truth, and it seems to me that God has left phetic word, that it will come according to pro. but the town's poor, in Sheffield, leve to read t e mise, when Christ, the bright and morning star papers, and certainly they should have the go sshall again appear in all his glory. So Peter pel preached to them. seemed to understand the matter. 2 Peter i. 16- Bro. S. Baker, Buchanan, Mich., Feb. 4.

Several friends in the Eastern States will please accept our thanks for their exertions would suggest that each subscriber get one cr in procuring new subscribers to the Expositor more new subscribers, which would as effectually list has been very much diminished in that secthe friends of truth in the East will see to this matter, and do all they can for the spread of Gospel truth in that benighted section.

Expositor, the editor will claim the liberty to know what to believe. Some have given up their make a formal reply/to, or offer such remarks on papers, while others have shut themselves out any communication that he may deem advisable from preaching almost entirely. O, that the to publish in his columns, without placing him- Lord would lead, in mercy. self thereby under any obligation to publish a SR. N. CALDWELL, Burk, Benton Co., Iowa, and another person, or, any other disputants, the word. the propositions to be discussed, and the rules Bro. S. Tuttle, Charlotte, Mich., Feb. 5, regulating the discussion, must be specifically 1855, writes:—We are advancing in the knowdefined and agreed to by the parties. On mature reflection, brethren will see the necessity of the adoption of this rule. Without it we are liable to be drawn into a controversy without any rules to govern it, at any time when others may see cause to begin one. If any one sees any serious objection to this rule please name it, and we it very highly. We are in great want of more

EXTRACTS FROM LETTERS.

BRO. C. F. SWEET, Ulster, Pa., Feb. 9, 1855, writes: I am at home again, after a tedious ride of two days, through the deep snow, cold, and pelting storm, which found me seventy miles from home, and on wheels. My lot looks like a hard here, which shall not taste of death, till they see home, and on wheels. My lot looks like a hard the Son of Man coming in his kingdom."—Matt. one, sometimes; but faith and hope give me courage to persevere. My voice also, well nigh fail-A brother desires an explanation of this passage. ed me, while in Lycoming county, and I was The next chapter gives it, which should be read in obliged to give up some of my appointments. I fear I shall soon be under the necessity of giving up preaching altogether, on account of my throat see the Son of man coming in his kingdom. And I am constantly going from place to place this after six days Jesus taketh Peter, James and winter, and have spent but two whole days with John his brother, and bringeth them up into an my family since the first of December. Though

band more than four score; and yet we are not Thus the disciples saw "the Son of man com. forsaken, but look for "that blessed hope," a d kingdom had then come, but to confirm the pro- them to their blindness and hardness of hear

1855, writes :- I see a proposition in the E rpositor, for each "subscriber, if he is able, o We trust others will do likewise. Our relieve the Expositor, and be-the means of procured, then send two dollars for a copy to send to some friend.

BRO. T. TAMBLYN, Concord, N. H., Feb. 12. 1855, writes :- The "time preaching" has had the effect, to so confuse the minds of many, who A RULE.—In the future publication of the have been under its influence, that they hardly

reply to his remarks, or subjecting himself to a Feb. 4, 1855, writes :- We should be pleased if controvery by the same. In all cases, before a you can send some brother to labor in this part controversy shall be admitted between the editor of the great harvest. Many are desirous to hear

der not the Hebrew youths could walk composed through the furnace, or the martyrs shout the sustained me through it all, and enabled me to be cast down and doubt code. But dod, objection to this rule, please name it, and we it very highly. We are in great want of more will duly consider and profit by the same.

calibre were thrown from the French trenches, Bro. G. CRATON, Monroe, Wis., Feb. 6, 1855, without, however, doing us any harm; and the writes:-Now that I am permanently located general loss from the fire of the besiegers is inhere, I hasten to send for the Expositor, believ- significant. Our artillery replies with success to

tensive field; who will come to our aid?

visit us, and set the truth before this community.

Should any one come, and remain long enough to

FOREIGN NEWS.

Jan. 27, have been received from Sevastopol.-

His lorship reports that the weather continued

fine. There were severe frosts at night. Every

exertion was being made in getting the hnts up,

Later news has been received from the Cri-

A telegraphic despatch, dated Constantinople,

my have disembarked at Eupatoria. The Rus-

kill a number of the Russian artillerymen.

The French government had received news

According to a telegraphic despatch dated Vi-

enua. Feb. 13, the Czar has issued a manifesto,

under date of St. Petersburg, Feb. 12, in which

A despatch from St. Petersburg, dated Feb. 4.

The hard frost which has set in is hailed with

joy, as the old and true ally of 1812 comes once

again to the aid of Russia. Pictures are pub-

from God in answer to the prayers of the ortho-

dox, and for the annihilation of the ene nies of

curred before Sevastopol.

definitively for Eupatoria.

the throne and the country.

ed to the Crimea.

the holy cause.

mea. On Jan. 31st., the "special correspond-

but great difficulties attended it.

ted for his labor.

ing it to be the best paper I have ever read. the enemy's batteries. On the 10th, (22d,) the French war transport Myself and family are here alone, surrounded by Ajax was thrown on a bank near Eupatoria. a people filled with the popular prejudices and fables of the day, and yet I have been talking to Notwithstanding a steamer was sent to her ressome of them, and have found a few who are cue, the captain and six of the crew were obliged willing to read and believe the Bible for them- to surrender themselves prisoners. The vesself, selves; and I do wish some faithful brother could was burnt.

TO STIEST PATENT AGENCY. On delad

Inventors are respectfully informed that they show the people the truth concerning the Lord's coming, immortality, and the restitution, I be- may save the expense of a journey to Washington lieve good would be done, and he be remunera- and yet have their drawings and papers prepare under their own inspection by applying to John Phin, C. E., Agent for procuring, and selling Patents, No. 16 Buffalo street, Rochester, N. Y.

Several valuable Patents for sale-offering hances to make money in an honorable and lucrative business. Agents wanted.

Lord John Russell has accepted the duties of [From our personal acquaintance with Mr. Phin, British plenipotentiary in the conference and ne- and the good repute which he sustains as a man of gotiations about to take place at Vienna. His trust, and competency to discharge the duties of his lorship will proceed in a very few days to his profession, we commend him to the favorable nodestination, accompanied by Mr. Hammond, Un-tice of those who may need his services in the busider Secretary of State for Foreign Affairs, to which he refers. EDITOR.] Despatches from Lord Raglan, bearing date

OBITUARY

"THEM WHICH SLEEP IN JESUS WILL GOD BRING WITH HIM.

DIED, at West Fairlee, Vt., on the 26th of January, 1855, our kind friend and aged sister. Polly Matson. Her health had been declining for several years before her husband's death, and ent's" letter reports the weather as becoming though she submitted to the bereavement with christian resignation, and looked forward with a joyful hope to the resurrection of the just, -yet Ind Feb. 1, states that two-thirds of the Turkish ar- as the evening shade of her long and useful life gathered around her, she mourned more and more the loss of the kind husband and the strong sians were encamped partly in the villages of Alma and Belbeck, and partly at Simpheropol arm on which she had so long leaned, and which and the environs. Gen. Ulrich, with the Guards, she had hoped would support her in her declining set off for the Crimea on the 30th of January. years. The Egyptian reinforcements arrived from Al-

Sister M. had no children, -no brother, -and exandria in the Tagus. During the night the now that her imperfect health was gradually lies reply during the day by the trailleurs, who wasting, she rested with confidence, and found unfailing support in the promises and grace of the widow's God. Carefully she "set her house 4, says that 30,000 Ottoman troops had landed in order," cheerfully, she dispensed her goods to at Eupatoria. Others were on their march for the poor, joyfully she sought opportunities to advance the cause of truth, and hopefully she "fell that port, and would be embarked for Eupatoria asleep in Jesus." She had often thought she as soon as they arrived. No new event had ocwould live to witness the second advent of her Lord, but was enabled to say, "Not my will, but thine O God, be done." Though Sr. Matfrom Varna to the 6th inst. Omer Pasha had son had no very near relatives, she was not withleft for Bourgas to inspect the cavalry and magout near and dear friends, many of whom will azines. After that inspection he will embark long remember her kindness and christian bene-The Journal de St. Petersburg, dated Feb. 3, volence, and endeavor to imitate her many virtues. To one of these, she committed a year contains an address by the Czar to the Hetman of the Don Cossacks, expressing his confidence ago, her wishes concerning her funeral, burial that they will fight courageously for the church, and epitaph in her own handwriting, and though they lament her departure, they have hope in the

West Fairles Vt.

We regret to hear of the departure of our he calls the entire male population to arms. An dear sister Matson. She was the widow of Bro. additional force of 300,000 men will be despatchMatson who so liberally remembered us in his will, and the care and labor of carrying out his benevolence and wishes, has been a acts of her useful life. EDITOR.

APPOINTMENTS.

lished in which the French and English are represented as bivouacing in the greatest misery benesday, appointments must be received, at the latest by
Tuesday evening, or they cannot be inserted till the follow fore Sevastopol, and the populace are taught that ing week. the ice and snow and desolating blast are sent

L. P. Judson.
Sunday, March 18. Honeoye Falls,

E. Hoyt. Sunday, March 11-The report of Aide-de-Camp General Prince as Bro. Chipman may appoint. The report of Aide-de Camp General Frince Victor, " 18-Menschikoff, of the date of the 16th (28th) of as Bio. Birdsall may appoint. " 25-

January, states that the situation of affairs be- as Bro. Calkins may arrange. Same day in Bro. Chase's fore Sevastopol had undergone no change From time to time the enemy throw bomb-shells into the city; and in the night, between the 15th and 16th, (27th and 28th,) some fusees of great and 16th, (27th and 28th,) some fusees of great others, as brethren may arrange. Same day in Bro. Chase's neighborhood, in the forenoon, or as brethren may wish. Addison, Wednesday evening March 28. Hillsdale, as Bro. Seymour may appoint.

I will hold evening meetings at the above places and others, as brethren may director wish I will hold meetings

at Litchfield and Albion in the forepart of April, if breth-ren Merrick and Babcock will write me. E. Hoyr.

BUSINESS ITEMS.

W Kingsbury-The dollar was not received; give you credit for it, however, together with the enclosed.

Lyndom Fletcher—We have examined S. W. Atwood's account. The remittances he sent were received; but a ight on book. The first credit should have been to whole umber 559 instead of 599. The last credit to 582 is correct. We regret the mistake, and shall be happy to continue, if desired. Please state.

Mrs L M Butts-Thank you: hope you may be suc-

Wm P Lemmon-We will send as you desire as soon as the volumes are completed and bound. Thank you for your kind wishes, -- we feel encouraged in our labors by such expressions of good will and approbation.

G Storrs-Please accept our thanks. J M Judson-Thank you: hope you may meet with bet-

er encouragement. J Hull—We sympathize with you in your afflictions and ointments. Please state at what dates you mailed the letters, and we can then examine our books, and see if we have received them. You are paid to whole number

JC Bywater-As your letter did not reach here in time for your meeting at Indianapolis, we shall not send the books until we hear from you where to direct them.

D Shaw—We have corrected the mistake; it now stands credited to whole number 593, which is correct.

RECEIPTS—A Johnson 607, B S Emery 607, H Cluff 607, C Huff 607, T Field 595, Mrs S M Butts 607, deo Adams jr. 607, W H Wakeman 583, Lyman Peck 607—\$1,00 each P V Kendall 646, W Kingsbury 599, M Roberts 628, J Gleason 624, Dr R Willard 775, J Hornaday 609—\$2,00 Wm P Lemmon 634, \$4,00; W H Reeve 594, 37 cents.

LETTERS—J Richford, E Towne, Z Campbell, D N Smith, L P Judson, F B Hahn, E R Pinney, G Storrs, P Wethy, N Hornaday, J W Marsh, J Blain.

BOOKS SENT.-W H Reeves, H Targert, G Adams, Goff. Post Office Address-J C Bywater, Jeffersonville

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the dozen.

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**The Voice of The Church on the Coming and Kingdom of the Redeemer; or a History of the Doctrine of the Reign of Christ on Earth. By D. T. Taylor.
The present is an eventful hour in earth's history. All things verge towards an awful crisis. Nations are in distress—wise men are perplexed—rulers grap the sword, and sit uneasily on their thrones—deep thunders mutter in the sit uneasily on their thrones—deep thunders mutter in the sit uneasily on their thrones—deep thunders mutter in the sit uneasily on their thrones—deep thunders mutter in the sit uneasily on their thrones—deep thunders mutter in the sit uneasily on their thrones—deep thunders mutter in the sit uneasily on their thrones—deep thunders mutter in the commandation of a world's coming are felt, and war will soon roll its volcanic torrent along the earth. The crisis is at hand. What shall succeed it? Statesmen, sages, poets, philosophers and divines are boasting of to-morrow, and cherishing the expectation of a world's conversion, and ages of millenial peace.

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several reasons. First, because the law could had to make offering for sin by which they could is, and whose eyes are over all our ways." not give life. Gal. iii. 21, 22. 2d. Because the of- secure an interest in the blood of Christ, and obferings that were made under the law could not tain the forgiveness of those sins which could not loudly calls for reform, as I think. It is the intake away sin. Heb. x. 4. 3d. Because going be taken away by the blood of bulls and goats. to heaven was not a promise of the law nor the Paul says, "for this cause he is the mediator of Court or elsewhere, and often on the Bible. How ed unto the riches of their liberality." Baptized to heaven was not a promise of the law nor the gospel; but the highest attainment under the gospel; but the highest attainment under the the new covenant, that by means of death for the is this reconcileable with the Divine command, They understood Christ to be in earnest, when law was, " a land flowing with milk and honey." redemption of the transgressions that were under for, it would have men go to heaven before their called might receive the promise of an eternal stool, nor by any other oath," &c. This is the preach the gospel to every creature." It was for, it would have men go to heaven before their called might receive the promise of an eternal stool, nor by any other oath, c.c. This is the sins were pardoned, for the Apostle says that inheritance." Here we learn that Christ's death more reprehensible, since it is provided in every ered, whether they should go or not go. The without the shedding of blood there was no remission, and that the blood of bulls and goats could not take away sins; and further if the mission, and that the away sins; and further if the could not take away sins; and further if the could not ta blood of animals could take away sin, then Christ's we have found the means by which they and us God's name. death was of no avail to those who lived under can be made perfect at the same time. the former dispensation. I find in contrasting We will now try to ascertain what it takes to the two covenants, that there is a striking differ- constitute men perfect. Some say perfect means itable. ence under the former; the sins of its subjects sinless. To this I object; for Christ was sinwere brought to remembrance year after year; less when here on earth, yet he "was made perunder the latter, the sins and iniquities of its feet through suffering." Heb. ii. 10. "And subjects are to be remembered no more. Then, being made perfect, he became the author of well might the Apostle say, that God has provi- eternal salvation to all them that obey him."ded some better things for us than he did for Heb. v. 9. Then Christ was made perfect by them. We find that all the offerings that were being raised from the dead to die no more. The made under the law, were but types or shadows apostle Paul says, that death hath no more domade under the law, were but types or shadows of the grand anti-typical offering that Christ minion over him. So all his followers, of all made when he "appeared once in the end of the grand and James tell Christians to "swear not," &c., and James tell Christians to "swear not," &c., ber, there is but one mode of family government. world, to put away sin by the sacrifice of him- in Christ's likeness, or changed into his likeness self," Heb. ix. 26. We further find that the law at his second coming. could not liberate men from the penalty of the Now, if we can find that all God's children are fy in Courts, or on other occasions. law under which Adam was placed, which pen- to get their reward at the same time, we shall alty was death; but Christ by one offering think we have done justice to our text. Then "hath abolished death, and brought life and im- we will try-John says, Rev. xi, 15-"The sevmortality to light through the gospel." Then enth angel sounded and there were voices in as life and immortality are the only motives heaven, saying the kingdoms of this world are worthy of our consideration, we will endeavor to become the kingdoms of our Lord and his Christ, have not escaped losses, suffering, persecution boys go unnoticed; and, unless evidence of reworthy of our consideration, we will endeavor to become the kingdoms of our Lord and his Christ, ascertain by what means they under the former, and he shall reign forever and ever." And in and death. Surely, God has not specially prompentation and he shall reign forever and ever." And in and we under the latter covenants, can be joint connection with this he says, "the nations were ised to take care of their property, and not them: this has been the most useful, so far as this world participants of the same great blessing, as they angry, and thy wrath is come, and the time of if he has promised either, has he done it? Not is concerned. It is a solemn lesson, to be prayer-(the ancient worthies) without us cannot be made the dead that they should be judged, and that in a temporal sense: it would seem, therefore, fully pondered by all parents and guardians. The perfect. If perfection could be attained by means of death, then the law was calculated to accomprophets, and to the saints and to all that fear that you have not given the true application of the successful religious the passages quoted. plish that end, for says Paul, "the letter (or law) thy name, small and great." We find then, that

Christians must do business more or less with training of children—prayer, instruction, example, and restraint. And it is doubted if a soli killeth, but the Spirit (or gospel) giveth life." 2 the ancients who died in faith, with those who the world, so that all are equally alike exposed tary case can be found where all these have been he is not the author of death, but of life, and if brother. the people under the New covenant are to be Augusta Station, (Ind.) made perfect by a resurrection, and they under the Old, by death, it will necessarily follow that they are made perfect without us, and by entirely different means. And further, if death was

the obedient lived much the longest! We are apprised that the inconsistent teach- the misfortune, that "both he and Bro. Young fire, in these fiery times, and when there is but ings of the Protestant world leave grace out of the will not suffer serious loss in a pecuniary way, assumed position that man has an immortal soul both being insured." Do you think it right or ward those who lose their property in this way. that must exist in a conscious state of happiness wise that brethren—Christians, should seek proor misery after it is separated from the body, tection from injury to their life or property by but the Protestant world all agree that the faith, incurrence by the power of money? The proof

in the wilderness and are dead;" then if it be I confess I cannot see how it is to be reconciled true "that death is the gate to endless joy," those with that especial care which our heavenly Fath- proved writer, in describing the religious charof whom the Savior spake, have gone through er, as we are taught, exerts over his people. Is acter of the primitive Christians, observed that

service of God, yet they lived under a dispensation that could not make its subjects perfect as pertaining to the conscience; for says the Apostor says further concerning the dead.

What the Savior says further concerning the dead.

He says to the Sadducees, that God "is not the ty." "Let them (the righteous) ever shout for made little account of property. It was confiscated by government, or destroyed by the mob, they "took joyfully the spoiling of their goods," "God is the savior of all men, especially of assured that in heaven they had a better and in the follows that all who had died from the time that the savior of all men, especially of assured that in heaven they had a better and in the follows that all who had died from the time that the savior of all men, especially of assured that in heaven they had a better and in the follows that all who had died from the time that the savior of all men, especially of assured that in heaven they had a better and in the follows that all who had died from the time that the savior of all men, especially of assured that in heaven they had a better and in the follows that all who had died from the time that the savior of all men, especially of assured that in heaven they had a better and in the follows that all who had died from the time that the savior of all men the follows that all who had died from the time that the savior of all men the follows that all who had died from the time that the savior of all men the follows that all who had died from the time that the savior of all men the follows that all who had died from the time that the savior of all men the follows that the savior of all men the follows that the savior of all men the follows the follows that the savior of all men the follows the could make nothing perfect, and they cannot be no God! But since the Savior's death, we hear head are numbered." made perfect without us, we shall endeavor to find by what means they and us can be made for to this end did Christ die and rose and revisier for a camel to go through a needle's eye, than

prayer of your unworthy NATHAN HORNADNY.

Jan. 26, 1855.

against Fire and Death

New York," and then offer the consolation under | Christians to secure themselves against losses by but the Protestant world all agree that the faithful ones under the old covenant died, so says the Savior to the Jews,—"Your fathers eat manna as it is here and everywhere, with the sects. But the practice may be common among disciples with you, as a general rule of business transaction.—

We give this merely as an opinion.

"God having provided some better things for us, that they without us should not be made perfect." Heb. xi. 40.

"God having provided some better things for the gate, notwithstanding they died in consequence of sin!

As this view of the subject looks too absurd the surrender was an honest, whole-hearted transaction, never to be reconsidered, never to be re-Notwithstanding the worthies of whom the for any rational man to believe, we will hear eous, and his ears are open to their cry, but the gretted. Apostle is here speaking, spent their lives in the what the Savior says further concerning the dead. face of the Lord is against them that do iniqui. Hence, from the hour of their conversion, they

pertaining to the conscience; for says the Apostle, "the law (under which these old worthies lived) made nothing perfect." Then as the law tered these words, were not only dead but had ed) made nothing perfect." "God is the savior of all men, especially of them that believe." "Your life is hid with corruptible inheritance. When the cause required, how ready were they to lay all at the feet of

perfect, without contradicting our text. If those ved, that he might be Lord of both the dead and tittle of his word to pass away, and seek the profer a rich man to enter the kingdom of God."who died under the former Covenant are gone to living." And after the Savior rose from the tection to your life and property, from an Insu- And if, as an act of special sovereignty, a man of heaven as Protestants teach, then they must be dead he said to John in the Isle of Patmos, "I rance Society, is, in my humble judgment, to wealth was converted, he seldom retained his heaven as Protestants teach, then they must be made perfect without us, for we are not now perfect in that sense.

I conclude that Protestantism is wrong for I conclude that Protestantism is wrong

If Protestantism be true, it proves too much; the first Testament (or covenant) they that are God's throne, nor by the earth, for it is his foot- verse, he said: "Go ye into all the world, and

above points, if the subject is likely to prove profeither to find them or to make them. If defeat-

CHARLOTTEVILLE, Va.

RESPONSE TO THE ABOVE. justifies testifying under oath—God has sworn by himself"—an angel "swore by Him that the spirit of obedience made it such. liveth forever "-Paul called God to witness the DISCIPLINE AND RESTRAINT FOR THE YOUNG. truth of what he said, and tells us that "an oath The eldest son of President Edwards, congratu-

Relative to insurances, we may express our opinion, for the Bible is silent on the subject.—

est brother and the other Aaron Burr, my sister's only son," both of whom had lost their parents in their childhood: "and from both my ob-We cannot see that the texts you have quoted, servation and experience, I tell you, sir, 'maple-sumean what you seem to suppose; for multiplied gar government will never answer. Beware how thousands of good men and women in all ages, you let the first act of disobedience in your little

Cor. iii. 6. Then it would necessarily follow, have lived under the New covenant, will be made to losses by fire or otherwise. To suppose that united, where the child has not followed in the that the gospel could not make men perfect, be- perfect at the time of the sounding of the sev. God specially protects the property of the whole, footsteps of the pious parent; while, on the othcause it gives life. If it be true, as Protestants enth trumpet, and at the time that the kingdoms to prevent the christian from loss, is not reason-lected, it may have been the ruin of the child.

The solution of the solution the died and are now perfect, it seems to me that May we all be among the number who will be sistent for them, in a lawful and judicious manto pray for, or even with your children, if you do ner, to secure themselves against losses from fire not also ins by insurance, as it would be to erect fire-proof instruct them, if your own example contradicts buildings, or keep safes, or lock their doors, or fence their fields, or take any other precautionary step to secure themselves against loss. We

"sour teaching; and in vain will be the prayer, the instruction, the example, if, like Eli, when your children do wrong, you "restrain them not."

But let all be found united; in all be found faithcannot see how such a course would lessen our ful to your duty, and you may trust in God that confidence in God, any more than it would to be will fulfil his promises, and that your children the means by which the people under the former BROTHER MARSH:- In the Expositor of the put a lock on our door, or to plant our corn and will grow up to serve him, and to bless you for covenant were made perfect, then the transgress- 10th inst., you mention, as an item of news, that fence it, in order to secure a crop. We give it your fidelity to their highest interests. ors were made perfect before the obedient, for "Bro, George Storrs has again been burnt out in as our opinion that there is no harm, at least, for THE PROPHETIC EXPOSITOR

How the First Christians Lived .- An ap-

head are numbered."

the missionaries. Generally they were poor. A

To turn from the promised protection of the rich Christian! why, such a thing was hardly s, and whose eyes are over all our ways." as water. Yet poor as were the first Christians, There is another practice among us which they were liberal to a degree seldom surpassed. considerate practice of Christians swearing in little, gave much. "Their deep poverty abound-Swear not at all, neither by heaven, for it is standing but one step from the throne of the uniod's name.

der not that they accomplished so much—wonder not that we accomplish so little. They did A. B. MAGRUDER.

ether to find them or to make them. If defeated at one point, instead of returning to Jerusalem in despondency, and writing a book on the impracticability of Christian missions, they proceeded to another and more distant field, and BRO. MAGRUDER :- We think the Bible fully then to another, until they had gone over the ap-

we have therefore for a long time affirmed, and I have brought up and educated fourteen boys, recommend others to do so, when called to testiup, without the rod. One of these was my young-

Remember, Christian parents, it is not enough

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Yes, the prize shall sure be given : We his open face shall see; Love, the earnest of our heaven, Love our full reward shall be: Love shall crown us Kings through all eternity.

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for the glory of God and for the ends of goodinherit all nations."

sympathies of humanity, and put on the attributes of the brutal and ferocious creatures: and inherit all nations."

when God constituted the royal office in the bence it is that those prophets who have set forth bence it is that those proph doth first chastise; and, if chastisement avail not, person of king David, he was at great pains out the succession of governments which were to be is corrupted by wrong education, by dissipated

laws of the Divine Providence. At the same ter ruin foretold in consequence of their neglect And if we are to escape, it is by returning to our pray for him there. laws of the Divine Providence. At the same ter ruin foretold in consequence of their neglect time, we are not to conclude that God doth not of their sacred trust. The Psalm is altogether faithfulness to our God and his Christ. The with the forgetfulness and confusion of good also see the wickedness of the people, and visit so fine a portrait of a good and faithful, of a wise so fine a good and faithful, of a wise so fine a good and faithful, of a wise so fine a good and faithful, of a wise so fine a good and faithful, of a wise so fine a good and faithful, of a wise so fine a good and faithful, of a wise so fine a good and faithful, of a wise so fine a good and faithful, of a wise so fine a good and faithful, of a wise so fine a good and faithful with the faithful for it. "He is of purer eyes than to behold in and righteous king, that we deem it meet to trans- know anything, or care anything, concerning the iquity" in any place or person; and as the great- cribe it entire, as the best exposition of these things, to do their duty steadfastly, ness of no one's power can protect him, so the words before us: "God standeth in the congre- The guilt of these "heads of Jacob and princes meanness of no one's condition can exempt him, gation of the mighty; he judgeth among the of the house of Israel," for which "Zion was to from the judgments which come for iniquity. gods. How long will ye judge unjustly, and ac-While the sins of the rulers of a land are puncept the persons of the wicked? Defend the poor heaps, and the mountain of the Lord's house as while the sins of the fuels of a faint are purwar, invasion and insurrection, dishonor and de-needy. Deliver the poor and needy: rid them that "hatred of the good and love of the evil," feat—the sins of meaner persons are punished in out of the hand of the wicked. They know not, which never fails to breed in the heart which their several places, by adversity, by disaster, by neither will they understand; they walk on in hath cast off the fear of God and the regard of affliction, by disease, and other minor adminis- darkness; all the foundations of the earth are out man. This is the great temptation of princes trations of the providence of God. God hath placed every one in a sphere of his own, for the placed every one in a sphere of his own, f

doth afterwards sorely afflict; and, when his long of David's own mouth to define the ends and upon the earth from their times and forever, do suffering is worn out, doth root that steward out measures of that supreme stewardship. And in always image it by a two-fold succession-first. of his place, and set up another in his room: the bosom of all such instructions to his vicege- of beasts, until Christ take the nations; and of and if a succession of stewards over a city, as rents, he delivereth the certain destruction which men thereafter—to signify that kings are liable Jerusalem or Babylon, do go astray from him, abideth those who will use the dignity for any to degenerate into brutes, or into devils; nor can he taketh vengeance upon the place itself, and lower or more partial end; and likewise fore- be prevented, save by the continual worship and maketh it to be the abode of misery and the house warneth the world, that here also the wickedness fear of the living God. For a king ought not to of desolation. To this sad pass Jerusalem was of man would withstand the goodness of God; regard the person of any man; and is by his very fast drawing nigh, through the iniquity of the until he himself should send his own Son in the office placed above the fear of man; and there is functionaries whom God had planted in her to form of man, and out of him beget, by regenera- none for him to fear but God only. The king watch over religion and righteousness; and he tion of the Holy Ghost, a royal race of "sons of who should live in the fear of any man, or body is about to bring her through the fire; but first God," into whose hands the government of all of men, is not fit for the function of a king; but he will set out her sin before her eyes, and give nations and of all worlds might safely be entrust- is the king of that faction which overcomes him. her space to repent of her iniquity. "And I said, ed. And there ever follows a glowing descrip- If he cast away the fear of God, he must become Hear, I pray you, O heads of Jacob, and ye tion of the blessedness which in these days of re- either a tyrant or a slave. And there is no deprinces of the house of Israel: Is it not for you freshing shall fill the whole world, when the cho- liverance. Other men have the check of one anto know judgment? who hate the good and love sen One of God, and his generation of spiritual other, but he hath not. It is well for him when the evil; who pluck off their skin from off them, children, shall occupy the thrones of the earth. he hath a constitution to check him; but nothing and their flesh from off their bones; who also Take the 72d Psalm as a noble example of this; availeth to do so effectually, save the rememeat the flesh of my people, and flay their skin of which I will be permitted to quote a few brance that he is the vicegerent of God, holding from off them; and they break their bones, and verses: "He shall judge thy people with righ- his place till his Son and his Son's sons are all chop them in pieces, as for the pot, and as flesh teousness, and thy poor with judgment. The made perfect through sufferings, who shall then within the cauldron," Micah iii. 1, 2, 3, mountains shall bring peace to the people, and come and require of kings an account of their First, the Lord by the mouth of his prophet the little hills, by righteousness. He shall judge stewardships. declares unto all kings, princes, and magistrates, the poor of the people, he shall save the children what their office and calling is: "Is it not for of the needy, and shall break in pieces the opyou to know judgment?" Their high function pressor. They shall fear thee as long as the sun and to hate good men, and to surround them-

is to search into and understand, and cause to and moon endure, throughout all generations. - selves with evil-doers, and to set vile men high be observed by their people, all the ordinances He shall come down like rain upon the mown in place; and then the wicked walk on every of righteousness, and to judge every one who da- grass; as showers that water the earth. In his side. And they love evil men; they love their Micah v. 2, referred to in Matt. ii. 6, and John reth to transgress them. Even nature teacheth days shall the righteous flourish; and abundance vices, of which they should be ashamed, and the this to be the office of a king, and heathens them- of peace so long as the moon endureth. He shall panders of their vices, whom they should utterly I. The prophecy addresseth itself to the selves have in all ages both beautifully expressed have dominion also from sea to sea, and from the destroy. And the example descends from the heads of Jacob and the princes of the house of and well practised it. Witness, for example, the river unto the ends of the earth." Verses 1-8. throne to the inferior princes, and nobles and Israel." in whom the nation is looked upon by instructions of Artaxerxes to Ezra the priest, O, that kings were wise! O, that they understood magistrates and people of the land: and the court God as represented; for whose faithfulness it is whom he sent to restore the city and temple of this! then would they live in prosperity, and be becomes the nestling place of corruption and blessed, for whose unfaithfulness it is punished.

Jerusalem, after the period of its first desolation:

a blessing to their people.

Woe is me! what misery, while I write, is a selves, and are not to be seen, and all things go divine government, whether over cities or na-tions, let him read the history of the children of which may judge all the people that are beyond her king! how is the very office and dignity, the Israel, as it is recorded in the books of Samuel, the river, all such as know the laws of thy God; honor and stability, of kings, shaken by that first round a throne; he wanted not wisdom, nor piethe Kings, and the Chronicles, which are nothing and teach ye them that know them not. And born son of the Papacy! Woe to all kings who ty, nor the knowledge of God, and yet he fell bebut a continual exemplification of it. From the whosoever will not do the law of thy God, and cleave to that mother of abominations! In like fore sensuality and idolatry, and oppressed the numbering of the people by David, down to their the law of the king, let judgment be executed manner shall they be shuffled from their thrones. people, and proved how fearful are the trials of final overthrow by the treachery of Zedekiah, speedily upon him, whether it be unto death, or But God and his church gaineth nothing the a king. Behold, also David, how he fell before every judgment which befel, every deliverance to banishment, or to confiscation of goods, or to while: all the power passeth over into the hands the passions of the man and the power of the which blessed Jerusalem, came in consequence of imprisonment." Ezra vii. 25, 26. of Infidelity, the beast from the bottomless pit, king to gratify them. Men are hardly men when the behavior of her kings and her princes, her And because the poor and the needy, the wid- who makes war against the witnesses and slayeth standing before a king; their hearts are shorn of priests and her prophets. And this history of ows and the fatherless, always lie most open to them. This beast hath, I learn, set up one of their fortitude, and their words lose the informathe Jews is not an exception to the general rule oppression, God is especially careful to charge his kings, rejecting the words, "By the grace of tion and instruction of truth. Ah, me! I desire of God's government of nations, but the exem- kings and magistrates with their protection and God," from his escutcheon: and he shall go on not that station. Yet is there grace for this also: plification of it: it is a leaf taken out of the defence and deliverance. Of this the 82d Psalm till he hath completed the ten. And then shall witness Nathan among the prophets, and Daniel great book of Providence, for the purpose of in- is a fine example, wherein the godlike name and he levy war against the Lamb, and those that are among the counsellors. It is better for me to structing all kings and peoples in the standing godlike office of kings is described, and their ut- with him, and be overthrown in his mad career. think of the king's temptations in my closet, and

nothing but power directed by an evil heart. Now a king must have power. A king without power is nothing but a puppet; and when such ferior trusts whatsoever, of magistrate, of father, hibit this: and is not America re-producing it? right administration of which he holdeth him to be responsible: and when he fails to occupy it

Arise, O God, judge the earth: for thou shalt

sympathies of humanity, and put on the attri-