

PROPHETIC EXPOSITOR

AND BIBLE ADVOCATE.

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

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POETRY.

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Wandering Down.

I am wandering down life's shady path,—
Slowly, slowly wandering down;
I am wandering down life's rugged path,—
Slowly, slowly wandering down.

Morn, with its store of buds and dew,
Lies far behind me now;
Noon, with its wealth of song and light,
Lies far behind me now.

'Tis the mellow flush of sunset now,—
'Tis the shadow and the cloud:
'Tis the dimness of the dying eve,
'Tis the shadow and the cloud.

'Tis the dreamy haze of twilight now,
'Tis the hour of slumber trust;
'Tis the solemn hush of falling skies,
'Tis the time of tranquil trust.

The pleasant heights of breezy life
The pleasant heights are past;
The sunny slopes of buoyant life;
The sunny slopes are past.

I shall rest in yon low valley soon,
There to sleep my toils away;
I shall rest in yon sweet valley soon,
There to sleep my toils away.

One little hour will soothe away
Time's months of care and pain:
One quiet hour will dream away
Time's years of care and pain.

Laid side by side with those I love,
How calm that rest shall be!
Laid side by side with those I love,
How soft that sleep shall be!

I shall rise and put on glory,
When the great morn shall dawn:
I shall rise and put on beauty
When the glad morn shall dawn.

I shall mount to yon fair city,
The dwelling of the blest;
I shall enter yon bright city,
The palace of the blest.

I shall meet the many parted ones
In that one home of joy:
Lost love forever found again
In that dear home of joy.

We have shared our earthly sorrows
Each with the other here;
We shall share our heavenly gladness
Each with the other there.

We have mingled tears together,—
We shall mingle smiles and song:
We have mingled sighs together—
We shall mingle smiles and song.

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

THE PROPHECIES OF CHRIST'S BIRTH PLACE.

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

Verses 6, 7: "Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. Then shall the seers be ashamed, and the diviners confounded; yea, they shall all cover their lips; for there is no answer of God." It is an eternal ordinance of God's wisdom and justice, that in what kind a man offendeth, in that kind he shall be punished; yea, that the offence itself shall breed the punishment in its core. Of the princes and the rulers who flayed off the skin, ate the flesh, and brake the bones of God's people, it was the judgment that they should find a master more mas-

terful than themselves, who should be to them a lord of the like cruelty: "Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah. Moreover he put out Zedekiah's eyes, and bound him with chains to carry him to Babylon." Jer. xxxix. 6, 7. Because they had turned their power into oppression, they reaped the oppression which they had sown; because they turned the reward of holiness into persecution, they reaped the persecution and death which they had sown. "He that leadeth into captivity shall go into captivity; he that slayeth with the sword shall be slain with the sword."

With like retribution descendeth judgment upon the prophets also, whose glorious office it is to turn men from darkness to light, and to shine like the stars in the firmament for ever and ever. Which high dignity, of being the lights of the world, having forgotten and despised, the light that is in them becometh darkness: and how great is that darkness! Their most useful and most merciful vocation, of being "the salt of the earth," having betrayed, the salt loseth its savor, and is straightway good for nothing, neither for the field nor the dunghill: "it is henceforth good for nothing, but to be cast out, and to be trodden under the foot of men." "Therefore, saith our abrupt prophet, "night unto you from a vision, and darkness to you from divining;" or, as it is in the prophet Isaiah more fully expressed, with all the minuteness of prophetic truth, with all the glory of prophetic imagery, "Stay yourselves and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers, hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot, for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned. Wherefore the Lord saith, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men; therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid;" (Isa. xxix. 9-14)—a passage which our Lord ever kept his eye upon with reverence, and more than once quoted, as also did his apostles, to point out its accomplishment in their days; when the wrath, which began in our prophet's time, came upon Jerusalem to the uttermost.

Ignorance of those things which men, by force of natural sagacity can discern; blindness to those things about to happen, which ordinary foresight can anticipate; contradiction of that proverbial wisdom which the common people never think of violating; in one word, that headlong pursuit of their own ruin, which is called infatuation—this is the judgment which God threatens upon those prophets, or ministers of his word, who have abused the gift of the prophetic Spirit, and the word of prophetic truth, committed to them.—What is clear as daylight to others, shall become dark as midnight to them: the sun shall go down

over the prophets, and the day shall be dark over them: they shall stumble, and reel, and fall, in broad daylight; not through drunkenness, but through judicial blindness. To take an example from recent events: perhaps the only persons in Europe, certainly the only persons in France, who could not have foreseen the downfall of the king as sure to proceed from those measures of his, were the priests, and counsellors who advised them. The power of common sense and ordinary forecast was taken from them. So in regard to all prophets whom God hath appointed to be the counsellors of the earth, and to give men continual admonition of those things which will secure to them the favor of the overruling God: if they will pervert truth, and be unfaithful to their trust, it shall come to pass that they shall become the most blind and stupid of the people. I have been told by men of observation, that upon the continent this is visible to the eye, in the countenances of the Catholic priesthood, which are remarkable for dullness, sensuality, and the want of intelligence.

If this is not a general character of the ministry among us, certainly, we look in vain now to find that firm and collected wisdom, that countenance and gait and manner, which betoken a clear view of the road one is traveling; still less that look rapt into future times, that eye full of vision, that word full of conviction, which betoken a man guided by the Spirit of God, and able to guide others also. For the truth's sake I must say, that the most striking instances of shuffling, indecision, and inconstancy, of changeableness and irresoluteness, I have found amongst those ministers of the word who court the people, and have the greatest popularity; for this very reason, as I believe, that, being sent to guide the people into the ways of truth, they have yielded to the stream, given up their own mind, and spoken what pleased, until they have forgotten, not only to speak, but even to know, what is true. I believe the force of conscience to be at a lower ebb among popular preachers, and fawning, courtier preachers, than among any other class of the people; and because conscience is the eye of the spirit, these have the most dim and erroneous insight into future things of all men in this kingdom, and speak and preach, and write more wide of the mark than any class of the community, not excepting those whose pitiful calling it is to live by serving up their wits for the gratification of the mob. That is to say, the religious magazines of all sorts, but especially those called Evangelical, give a far more erroneous view of the future, than the daily, or even the Sunday newspapers: and, if you would hear the very contrary of the truth, in respect of things to come, set forth, attend the annual meetings of our religious societies; and listen to their most popular advocates, whose smooth and silken strain would make you suppose that the Saturnian age was come back again, now when the iron reign of Christ is in its progress. I say the Saturnian age, for to suppose that the thing which they feign hath aught in common with the millennium of the Holy Scriptures, is only possible with those who are, like them, ignorant of prophecy; and, like most of them, glorying to be ignorant, yea, counting it most perilous to seek to understand the prophetic Word of God.

Why this extraordinary blindness of the self-named Evangelical ministry to the things which are about to come? Why saw they in that law legalizing and honoring the Papacy, the reforma-

tion of Ireland? Why see they in their Missionary and Bible Societies the conversion of a world, which is ripe for and on the eve of perdition? Why sing they sweet strains of peace and prosperity, when Europe, and all the world, is rocking to and fro with the convulsions of an earthquake? Why are they of all men the only class unsuspecting, untroubled, unalarmed? The answer is in the words before us, as the fact is the best illustration of these words: "Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry, Peace: and he that putteth not into their mouths, they even prepare war against him: Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them." Micah iii. 5, 6.

I am too deeply convinced of the truth and importance of what I am about, to think of making any apology for what I write; and I know too well, by experience, that to state the whole truth out of a loving heart, is the only way to reclaim them who are fast deepening into this quicksand, not to be firm and constant in doing it. It hath so pleased God to make my word profitable to many in the ministry, not because it is mine, but because, with all its imperfections, it contains the substance of his own, that I am bound as well by gratitude, as I am encouraged by his blessing, and pressed by duty, to speak out these searching and trying truths.

To the stone-blindness which the Lord in his righteous retribution doth bring upon all treacherous dealers with his word, is added the confusion which in the end alights upon them: "Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for there is no answer of God." The word *then*, with which this word is introduced, refers us to the time, or very day, when the judgment is brought, which confounds all their stratagems of falsehood and inspirations of wickedness. It stands to this hope of the false prophets, as the *then* of verse fourth stood to the blood-thirsty rulers. There is a time when the words of the true prophet shall be verified, and the words of the false prophets manifested to be false; and then mockery and contempt is his doom; but, alas! the die is cast, and wisdom availeth not now: the awful truth flasheth upon our face at length, but to no purpose: now, blessed and merciful word is at an end, fixed and final doom is come.

When Jehoshaphat was turned back, and Ahab fell at Ramoth-Gilead, Micaiah, who had been punished with bread and water of affliction for his faithfulness, was justified; and Zedekiah, the son of Chenaanah, who smote him, was, with all his sycofant company, put to shame. But what of that? The kings of Judah and Israel were put to shame, and God's people discomfited before the uncircumcised. So, also, when the priests of Baal dared to bring their religion to the issue against Elijah, the prophet of the Lord, they brought upon themselves destruction. But what of that? Ten tribes, who had been deceived by them and seduced by their falsehoods, were punished with captivity. So, also, when Titus compassed Jerusalem with armies, and the Christians, going forth, sat in the nest of the Lord's turtle-dove all secure, the word of Christ and his apostles was vindicated against the word of the high priest and the Pharisees; but what of that?

The city of the Lord was overwhelmed, and his temple laid in the dust, the efforts of a valiant nation broken, a million of lives destroyed. And when Britain shall be ruled by an infidel government, and the wrath of the Lamb shall alight upon her to the uttermost, and church and state shall have sunk beneath the waves, we, who withstood the entering in of the system of liberalism, will be justified against those smoother and fairer-faced men who prognosticated the renovation of the state: but what of that? The land, and the honor of our fathers, the glory and the pride of the earth, will be a blood-boltered land, a land of sighs and of sadness.

Ah, me! ye giddy, gamesome men, who make light of our prophetic researches and forebodings, ye have now the gay and the gala day on your side, as had Pashur the priest, and Hananiah and Shemaiah the prophets, who prophesied against the truth, and against Jeremiah the minister and prophet of truth, that no king of Babylon should ever set foot in Jerusalem; and as they smote Jeremiah, and put him in the stocks, so do you by us, so far as you have the power. But when Nebuchadnezzar came and slew them all, or whom he spared made captives of, except Jeremiah, whom he gave in charge to the captain of the guard, that he might receive no hurt in the sack and plunder of the city, then, indeed, as it is written in our text, were the seers ashamed, and the diviners confounded: and so also may some of you, O ye deceivers of the people, and misleaders of them from the Word of God, live to see your own confusion, while the faithful escape! But, alas! this is small and poor comfort to you, O ye people, who by leaning to their unscriptural words have meanwhile been withdrawn from the way of safety, and are involved with them in the common ruin. It is too much to expect, that, if these words be of God, they shall be otherwise entreated by a people in the case we are in, than as idle and evil: but and if they be of God, they will withdraw some from the precipice of the gulf, to take refuge in Him who is near for to come, "a refuge from the tempest, and a hiding-place from the storm."

The expression, "They shall all cover their lips," is taken from the ordinance of the law of Moses concerning the leper, who for his leprosy was put away from the congregation of the Lord, and interdicted all converse and communion with the rest of the people: "And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean. All the days wherein the plague shall be in him, he shall be defiled: he is unclean: he shall dwell alone, without the camp shall his habitation be." Lev. xiii. 45, 46. No expression could be so strong, for the confusion, and shame, and fear, and exile, in which these lying prophets should be brought in the day of the revelation of their falsehood. They flee the enraged prince; they flee the infuriated people; they flee God; and from the habitations of men they are driven: they are a disgrace to their honorable office, a ruin to their country, a trap for the souls of men. Truly "the prophet that teacheth lies, he is the tail." And well might they cover that lip which had been the instrument of fraud between God and man. O, how high and solemn is this office of mine! how these lips of mine should keep knowledge and truth for they bear messages between God and man. Do thou, O God, keep the door of my lips, that I offend not with my tongue. And last of all is stated the reason of this confusion, and shame, and banishment from the presence of men: "Because there is no answer of God." A prophet's appeal is to the future.—The thing is true which he hath spoken if it come to pass. This is the way in which God justifies his own truth; and all that is true of God ought to stand or fall by this test. "Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and show us former things? let them bring forth their witness, that they may be justified: or let them hear, and say, It is truth." Isa. xliv. 9. They talk, now-a-days, as if the gospel had changed the character of God's truth, so as that

it should be prophetic no longer. Yet Paul could find no other criterion for distinguishing between the true and the false builders in the temple of the Spirit, save the appeal to the future day: "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is." 1 Cor. iii. 13. Our Lord also, after giving warning of the false prophets which should arise in the church, and referring to their fruits for a present mark, adds, as the ultimate criterion, the judgment to be holden in the day of his appearing; to which the New Testament carries forward the expectations of the church. This the opposers of the truth gave little heed to. They speak of the world as wending its way to a happy millenium; we preach a world ready to be destroyed by the wrath of God and of the Lamb: they preach the church prosperous, the city flourishing; we preach the church in the last extreme of old age, the city horribly wicked and ready to be judged.—What Jeremiah was to Jerusalem, and the Lord to his generation, we are to them, setting forth the concurring judgments which are close at hand; what Pashur and Hananiah were to Jerusalem, and the Pharisees to their generation, they are to this: and the Lord will speedily decide. Our shame, or their shame, is not far distant. There will be speedily an answer from God, which no one shall be able to gainsay. "He that shall come will come, and will not tarry." Be patient a little longer; "the Judge standeth at the door."

In contrast with the darkness and deadness in the truth, and their flatteries of the people, the prophet declareth his strength, and the power of his power in the Lord: "But truly I am full of power, by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin." Micah iii. 8. Here is, first, the true vocation, and secondly, the full endowments, of a prophet. His vocation is, to "cry aloud and spare not; to lift up his voice like a trumpet, and show God's people their transgressions, and the house of Jacob their sins." An unwelcome message, and a perilous calling; from which many, having swerved in the hour of need, were cast off by God, and possessed with spirits of uncleanness and falsehood. It is not to declaim against the heathen, or those who are out of the church—of whom the apostle says, "What right have I to judge them that are without?"—but to expose the transgressions and sins of those upon whom God's name is called, that prophets are commissioned. And accordingly, in the New Testament, as well as in the Old, the great body of reproof and threatening and prophecy is against the church, to warn her against the peril of apostasy, to point out the cunning artifices with which it steals on, the irretrievable destruction in which it ends. The prophets of the Old Testament do always, in the midst of their threatened judgments, set forth hope, strong and certain hope, to Mount Zion and Jerusalem. Not so the prophets of the New, who condemn the apostate church with everlasting destruction from the presence of the Lord: because we sin against the Holy Ghost, the church's endowment and possession; whereas they sinned only against the Son of man, which can be forgiven: they were only the wife of bondage, whose adultery could be atoned for by stripes; we are the wife of freedom, whose adultery could be atoned for only by death. Since the day of Pentecost, every man upon whom the name of God is named is liable for the holiness of a regenerate person, and for the use of the gift of the Holy Ghost; and being so engaged unto God, stands obnoxious to the sin against the Holy Ghost, which cannot be forgiven.

Apostasy is not confined to the Church of Rome—which is only the great form of it—but is a sin to which every baptized person is liable. What zeal, then, what jealousy, what striving of heart and discernment of spirits ought there to be, in every Christian minister, over the church which stands thus terribly exposed! What promptitude to point out the first symptoms of the evil, what diligence to arrest its progress! what thun-

derings of God against those who would prepare its way! what expostulations and commiserations towards those who are yielding to its influence! what assurances of the sufficiency of God to protect and defend his people! what assurances of his love! what entreaties to constancy! what remonstrances against sin! what incentives to holiness! And these, not to such as are out of the church, but to those within it; not to one denomination, as the Papacy; or to one part of Protestants, as the Socinians and Neologians; nor to one sect in any church, as those who are not of the religious world; but to all and every one who hath received the name of a son and the gift of the Holy Ghost in baptism: I say received it, in as far as God and our own responsibility is concerned. Such is the calling and commission of a Christian prophet; such the chief substance of Christian prophecy—to show unto God's people their transgression and their sin. And now let God be judge how it is fulfilled.

Original sin, the common sinfulness of our nature, you find much descanted on—very often to little purpose, and not unfrequently to the bad purpose of abolishing all distinctions in the natural man, and lulling the spiritual man into contentment with a very partial and incomplete sanctification: and this partiality they are now endeavoring to sanctify into a doctrine, by their heresy of unholiness that Christ did not take this sinful flesh of ours and do the work of God in it; and, therefore, that the will of God cannot be done in it; that sin is its hopeless, unremediable estate. But the actual sins of the church, if any one, as I have done, go about to expose—her ignorance, her unbelief, her uncharitableness, her hypocrisy—straightway there ariseth such a din and clamor about your ears, as if you were an Achan in the camp; a spy, and no true man.—If you will direct your shafts against those beyond the bureau of the religious world, it is all well: their horse-racings, their card parties, their Sunday profanations, and the like: but if you touch the hem of evangelicalism, you touch the apple of their eye. It may not be spoken against: it is the Jerusalem and the temple, to speak against which is blasphemy, to prophesy the downfall and destruction of which is to commit a crime worthy of death. And who are they that show forth the iniquities and short-comings of this society of sinful men? There are none. And why are there none? Because their prophets prophesy falsely, and the people love to have it so. But to this people is my commission. The Lord hath shown me the error of their ways: he hath filled my heart with love and faithfulness to them. I pity that they should be left, and forsaken; that they should be without a warning voice; that they should dwell safely and securely in times of dread and terror, to the peril of which all other people are alive. It is true that their prophets have a dispensation of darkness and night resting upon them, but God hath not left himself, nor them, without a witness: he hath raised up several, and will raise up more, to point out the falseness of their security, and the insufficiency of their hiding-place.

(To be continued.)

The Glories of the Kingdom.

Bro. D.—I resume my pen again, simply to apologize for neglecting to sign my first communication. I can give no reason for the omission, except it be that when Sr. C.— returned it after perusal, I hastily mailed it, supposing I had already signed it. I am most of the time so miserable, that I can think or remember but little, which must be my apology. I have no recollection of ever having written an anonymous communication since I professed Christ. I do not think Christians should act behind the curtain, but in all their acts be open, frank and candid. I love the Lord with all my heart; and my desire is, in all I do, to gratify God; and I do not intend doing much less writing, anything I should be ashamed of. Paul exhorts us, that, whether we eat, drink or sleep, in all we glorify God. That is my faith, but I come far short, and my continual desire is, "O, that I

might love thee more and serve thee better!"—But I find, after all my efforts, that I am but an unprofitable servant. Yet I do not suffer my short-comings to bring me into bondage to the law, nor to the letter of the gospel, for I am not trusting to anything I can do for salvation, but to the mercy of God in Christ Jesus. Therefore, ceasing all my care upon Jesus, I trust in him as my all; believing in him as having been made unto me wisdom, and righteousness, and sanctification, and will soon be made, I trust, final and eternal redemption unto eternal life, and glory, and a kingdom. For Christ is my life. I have left it with him, and it is hid with Christ in God; so that I have no trouble, nor have I had for years, about losing my soul. "I know whom I have believed," and that he is able to keep my life which I have committed to his care, and will restore it unto me at the last day—the resurrection morn. As Paul says, "when he (Christ), who is our life shall appear, then shall we also appear with him in glory." For he will raise us up to honor, glory and immortality. O, what a blessed Savior we have! What a blessed hope! How big with glory! Who would not be a Christian? "O, that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" "Wonderful works," did I say? Yes, he gave his Son to die and to redeem us and our inheritance. He has promised us a resurrection unto eternal life; a glorified body like Christ's, (see Phil. iii. 21; and Rev. i. 13-16); to be adopted into the family of God as a son—a son of the great I am—even to heirship with his Only Begotten to all things. For, says Paul, "all things are yours, and ye are Christ's, and Christ is God's." What a climax of infinitude and glory! What an exaltation for such worms of the dust! Surely our hope is a blessed hope! It takes hold of the fulness of the eternal power and Godhead! In view of it, Bro. D.—, I am not ashamed to confess myself a pilgrim and stranger here on this sin-cursed earth, and that I desire a better country, *i. e.*, a heavenly (earth) of which it shall be said, "there shall be no more curse." For God has said, that of such he is not ashamed to be called their God, and gives a reason. How like God! Hear, ye redeemed, the reason why God is not ashamed to be called your God: "Because he hath prepared for them a city." Heb. xi. 16. What a reason! Who ever thought of such a one? O, the goodness of God!

Paul tells us, Abraham looked for a city that God himself was to build. God made the first Paradise for the first or typical Adam, and it was good. In it was every tree pleasant to the sight and good for food, and the tree of life also. So God has built the second, the eternal Paradise, for the second Adam, even Jesus; and as the second Adam exceeded in goodness the first Adam, so does the Paradise or capital of his kingdom exceed in glory. John had a glimpse of the glory of this city, and he describes the wall as being made of the most precious stones, its massive gates one solid pearl, its streets of gold most pure. O, what glory! Let us here pause, and by analogy rise a little and contemplate the glories of the city of our inheritance. If the walls and gates are so glorious, and the streets paved with gold,—pure, transparent,—what must be the glories of the mansions that adorn those streets? If such be the glory of the subjects? If such be the glory of the subjects, what must be the glory of the King? O, glory! glory! glory! My whole being is ravished with delight, and overwhelmed with glory, while by faith I contemplate the occupancy of one of those mansions! And when we contemplate the effect of a little ray of Christ's glorified body as it fell on Paul on his way to Damascus, (see Acts ix. 3-9), and on John at Patmos, (Rev. i. 17), we need not wonder, that in this city where Christ reigns, there is no need of the natural sun to shine, nor of a candle—no night nor darkness—for his glory fills and lights the city. O, glorious hope! O, blessed abode! We shall be near Jesus, and see him as he is; and seeing him as he is, be like him.

Then, Bro. D.—, in view of the glory thus set before us in the gospel, let us endure the cross, despise the shame, and suffer willingly, patiently, and joyfully. Hold on, dear brother, a few days more, and Jesus will come and give us the kingdom, and crown us with glory; for it is the Father's good pleasure to give us the kingdom. He hath promised; will he not do it?—Fear not, aged pilgrim, lift up your head and rejoice, for God cometh; yea, he cometh quickly, and his reward is with him. O, glorious hope! O, blissful morn, dawn! O, King of glory, come, and make us unto God kings and priests!!!

Truly, as Paul saith, "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us," when Jesus comes. O, glory to God and the Lamb for ever and ever! God help us to endure faithful, that when Jesus comes we may be crowned with glory, and go through the gates into the city, and have right to the tree of life, and share in the glories of God's everlasting kingdom, for Jesus' sake. Amen, and amen.

E. R. PINNEY.

N. B.—I sat down to apologize for the omission of my name in a former communication, and lo! I have written another quite lengthy epistle. And I know not but I ought to apologize for thus trespassing on your patience. Well, my apology is this: when I get to writing or talking on the glories of the kingdom, I never know when to stop; and nothing but necessity ever should stop me. I often wonder with astonishment, that the conversation of Christians is so little in heaven—on the glories of the kingdom. Why do they not lift up their growing minds from earth, and contemplate the exalted things of God,—the glory soon to be revealed?

E. R. P.

Sonoca Falls, N. Y.

The Lord's Supper.

FRIEND MARSH:—Perhaps a few thoughts on the breaking of the loaf, may be of use to some of the children of God scattered abroad.

1. The Christian congregation is called the house of God. 1 Pet. ii. 5; 1 Tim. iii. 15; Heb. x. 21. This is sufficient to establish this point. Then if the Lord have a house, we must see if it has any furniture; as there is an analogy between the Jewish holy place and the Christian house of God, so there is an analogy between the furniture of the Christian house of God and those who officiate in it. "In the first tabernacle," says Paul, "which is called holy, there were the candlestick and the table, and the show-bread, or the loaves of the presence: on the golden table every Sabbath day were placed twelve loaves, which were exhibited there for one week, and on the next Sabbath they were substituted by twelve fresh loaves, sprinkled over with frankincense." The loaves which were removed from the table were eaten by the priests. These were called, in the Hebrew, the loaves of the faces, or the loaves of the presence.

This emblem of the abundance of spiritual food in the presence of God for all who dwell in the holy place, stood always upon the golden table furnished by the twelve tribes, even in the wilderness. The light in the first tabernacle was not from *without*, but from the seven lamps placed on the golden candlestick, emblematic of the perfect light not derived from this world which is enjoyed in the house of God. Says Paul, 1 Cor. x. 21; "Ye cannot drink the cup of the Lord and the cup of devils. Ye cannot be partakers of the Lord's table and of the table of devils."

The next thing to be settled is, by whom was it ordained? Take your Bible and turn to Matt. xxvi. 26; and Mark xiv. 22; Luke xxii. 19, and they will answer the above.

How often is the supper to be attended to?—In Acts xx. 7, we have this question answered. So that settles the matter so far. See also 2 Cor. xvi. 2, which shows that the Christians came together every first day of the week. We find nothing in the New Testament that they came together for, but to celebrate the resurrection of our Lord and Savior Jesus Christ.

How was it celebrated? This has to be answered by the primitive custom. Mosheim's Church History, page 28, says, "The prayers of the first Christians were followed by oblations of bread and wine, and other things, and hence both the ministers of the church and the poor derived their subsistence. Every Christian who was in an opulent condition, and indeed every one according to his circumstances, brought gifts and offered them, as it were, to the Lord. Of the bread and wine presented in these offerings, such a quantity was separated from the rest as was required in the administration of the Lord's Supper; this was consecrated by certain prayers pronounced by the bishop alone, to which the people assented by saying, Amen. The holy supper was distributed by the deacons; and this sacred institution was followed by sober repasts, denominated feasts of charity." See Jude 12; 2 Pet. ii. 13.

All antiquity concurs in evincing, that for the first three centuries all the churches broke bread once a week. Pliny, in his Epistles, book 10, Justin Martyr, in his Second Apology for the Christians, and Tertullian, De Ora, page 135, testify that it was the universal practice in all the weekly assemblies of the brethren, after they had prayed and sang praises, then bread and wine being brought to the chief brother, he takes it and offers praise and thanksgiving to the Father, in the name of the Son and the Holy Spirit. After prayer and thanksgiving, the whole assembly says, Amen. When thanksgiving is ended by the chief gift and the consent of the whole people, the deacons give to every one present part of the bread and wine over which thanks are given. The weekly communion was preserved in the Greek church till the seventh century; and by one of their canons, such as neglected three weeks together were excommunicated. Erskine's Dissertations, page 271.

In the fourth century, when all things began to be changed by baptized pagans, the practice began to decline. Some of the councils in the western part of the Roman empire, by their canons, strove to keep it up. The council held at Illiberis, in Spain, A. D. 324, decreed that "no offerings should be received from such as did not receive the Lord's Supper." Council III., canon 28. The council at Antioch, A. D. 341, decreed that all who came to church and heard the Scriptures read, but afterwards joined not in prayer and receiving the sacrament, should be cast out of the church till such times as they give public proof of their repentance. Council Ant., canon 2. In their church capacity, they attended upon everything that was of a social character that did not belong to the closet or fireside. In the church, in all their meetings, they offered up their joint petitions for all things lawful, commanded or promised. They left nothing for a missionary prayer-meeting, for seasons of unusual solemnity or interest. They did not at one time abate their zeal, their devotions, their gratitude, or their liberality, that they might have an opportunity of showing forth to advantage, or of doing something of great consequence at another. Such things they condemned in Jews and Pagans.—No, gentle reader, in the primitive church they had no Easter Sunday, Thanksgiving Monday, Shrove Tuesday, Ash Wednesday, Holy Thursday, Good Friday, nor Preparation Saturday: all days were alike good, alike preparation, alike thanksgiving days. As soon as some Pharisees who believed began to observe days and months and times and years, so soon did the apostles begin to stand in doubt of them.

Brecksville, O.

ANDREW FRITZ.

FOREIGN NEWS.

DEATH OF THE CZAR CONFIRMED.

The steamship *Atlantic* left Liverpool on the 10th, and arrived at New York March 27th. The death of the Czar, Nicholas, is confirmed. He died shortly after noon on Friday, March 2. His disease was atrophy of the lungs, after only three days illness. His last words to the Empress were, "Tell Frederick, the King of Prussia, to continue attached to Russia, as he has

hitherto been, and never to forget his father's words." It is said that a few days before his death, the Czar succeeded in effecting a complete reconciliation between his two eldest sons, Alexander and Constantine, who were at variance.

The news of the Emperor's death was received in England with every demonstration of joy. At several of the theaters the managers came before the curtain and announced the fact, which was received in most instances with tumultuous cheers. Some of the people were disappointed, that the authorities did not ring the church bells.

At Berlin the Court placed itself in mourning, and orders were issued to the home Prussian army to wear the symbols of mourning for four days.

At Vienna the news caused much agitation, and the order of the day by the Emperor of Austria, directing that in acknowledgment of the services rendered with noble eagerness by the Emperor Nicholas, during a term of unfortunate trials, the Nicholas regiment of Cuirassiers shall always preserve that name as a souvenir to the Austrian army.

At Paris the police arrested the ballad singers, for chanting verses disrespectful to the dead Czar.

By telegraph from Berlin, on the 6th, it is stated that Emperor Alexander II, who has ascended quietly to the throne, has issued a manifesto, in which he promises to adhere to the policy of his father.

The Grand Duke Constantine and other officials had formally taken the oath of allegiance to Alexander, and the whole garrison was to do so on the 3d.

Embassadors had been dispatched to Vienna and Berlin, to announce the new Emperor's accession to the throne.

The synopsis of Alexander's manifesto is received. He declares the welfare of his empire to be his only object; that he will endeavor to maintain Russia on the perfect standard of power and glory, and aim to accomplish the incessant wishes and views of his predecessor. He hopes the zeal of his subjects will assist him therein.

For several days the rumor was prevalent that the Grand Duke Michael had been severely wounded in an engagement on the Tchernaya, and had died of wounds in Sevastopol. This requires confirmation.

The deceased Emperor had already recalled Meshchikoff from the Crimea, and given the chief command there to Gortschakoff, and the second to Gen. Osan Sacken.

It was also stated that Gen. Rudiger had been summoned from the high position he held in the army of Poland, to take the direction of the Ministry of War in the place of Dolgorouski, and it was surmised that Gen. Bibikoff, the Home Minister of the empire, would be removed. These appointments, if authenticated, have much importance.

Immediately on the death of Nicholas being known in Paris, orders were sent to Canrobert to press on the siege of Sevastopol with the utmost vigor. Of the departure of Napoleon for the scene, nothing additional is known. Preparations continue to be made.

The first meeting of the Plenipotentiaries at Vienna took place on the 6th. They debates had for an object the fixing of the precise meaning of the third of the guaranteed points. The Russian representative was not present. Farther conferences were to be held without delay.

Gen. Wedell had left Paris on his way to Berlin, and was said to be the bearer of instructions which would insure the conclusion of a treaty between Prussia and the Western Powers.

A dispatch from Sevastopol, of March 5th, reached Paris on the 7th, stating that 50,000 Russians were threatening the English force at Balaklava.

Gen. Bosquet was endeavoring to get his corps in the rear of the enemy, with a view of cutting them off from their reinforcements, and becoming the attacking party.

The weather was very variable, but at the latest dates was fine.

A convoy of two hundred wagons succeeded in entering Sevastopol. Firing continued to be kept up on both sides with more or less steadiness. During the night of the 21st of February the Russians threw up an armed redoubt on the flank of the fortification of Sevastopol, and on the night of the 24th it was attacked and stormed by the French. Accounts of this event are contradictory. Meshchikoff says the French were repulsed with a loss of 6,000 men, while the French accounts claim the victory with 700 of their men killed. The French had likewise destroyed the Malakhof tower, but with great loss. Up to the 26th Feb., nothing new had occurred at Eupatoria.

The special correspondent of the London Daily News, under date of Balaklava, Feb. 3, says that it was rumored that Gen. Canrobert had ordered a court martial to try an officer in high command, who had been accused of holding reasonable correspondence with the enemy.

Brousser had been nearly destroyed by an earthquake, and a large number of the inhabitants had lost their lives.

SWITZERLAND.—Disturbances had broken out in the Canton of Ticino. The difficulty is between the Federal Commissioner and the citizens of the Canton.

BELGIUM.—The political crisis continues, and the country is yet without a minister.

DENMARK.—The King of Denmark was dangerously ill.

ENGLAND.—The London Morning Herald says: "We have most excellent authority for stating that the French Emperor has remonstrated against the committee for inquiring into the conduct of the war, and that he has said, in the event of the committee continuing to sit, the armies of the two countries cannot act together, although they may act for the same object. In order, therefore, to satisfy Louis Napoleon, without affronting the English people, a dissolution will, it is stated on the same authority that we have alluded to, take place immediately. It is not known whether the recent visit of the Earl of Clarendon to the Emperor of the French had reference to the above matter or not.

AUSTRIA.—A daughter was born to the Emperor and Empress of Austria on the 5th.

Lord Lycan had been denied a court martial, and he is, to all appearances, an ill used man.—The Roebuck committee are proceeding in their investigations. A number of witnesses have been called upon to testify.

Apprehensions are entertained that another Caffre war is about to take place. The government is taking active measures to avert it if possible.

"Come Over and Help Us."

BRO. MARSH:—I send another call and encouragement from the great West, believing the brethren will like to see it published. All wish to hear where our good seed is sown, and how it grows.

J. BLAIN.

Buffalo, N. Y., March 12, 1855.

DEAR BRO. BLAIN:—I received your letter and books unexpectedly, but with pleasure, as it is something very much needed, and is calculated to do a vast deal of good. May God prosper you in your undertaking. I am confident I could sell another dozen if I had them.

We have a tolerably large church here, and have now no ministering brethren with us, but are sadly in need of one. We still keep up our meeting, and thank God there are a few steadfast and firm in "the faith." The truth is received here, much as elsewhere, by strong opposition from sectarians; but while we had regular preaching, the cause advanced steadily and surely. I feel that if you could come here on your tour, you could do much good, and the brethren are all anxious you should. There are a good many members at Cooperstown and Ripley, about thirty-five or forty miles north of here, besides several places where they have heard the truth once or twice, and manifested a good deal of interest in it, and wished to hear more.

I remain your brother, in the hope of Christ's soon coming.

J. H. DUNHAM.

Pittsfield, Ill., Jan. 28, 1855.

WE very much regret that Bro. Sweet, on account of ill health and scanty support, is obliged to leave the field. See his letter, and comply with its demands as duty calls. His address is Ulster, Bradford county, Pa. We will cheerfully forward to him any free-will offerings that may be made to us for his benefit.

EXPOSITOR AND ADVOCATE.

"SEARCH THE SCRIPTURES."—JESUS. ROCHESTER, SATURDAY, MARCH 31, 1855.

To Agents and Correspondents.

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

Rules of Discussion.

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

ADVANCE PAY.

We have succeeded only in part in bringing about the advance pay system in publishing the Expositor. We desire to effect it entirely, and to do this we have resolved,— To send bills of account immediately to all of our subscribers, giving the respective sums they will be owing at the close of this volume, soliciting each to pay the same, and also to renew their subscriptions by sending the advance pay for the ensuing volume. We hope brethren will concur in these measures. Let us take an active part in aiding us to carry them out. We shall be sorry to part with one of our subscribers, and shall not with many, provided they all take an interest in the matter as they should. If a brother receives a bill of account, he should not take offence, for we intend to give none; but we simply take this method to adjust our business as it should be, and to bring about the advance pay system in the publication of the Expositor.—Will our agents and others take this matter specially in hand: call on those in your respective vicinities, who take our paper, and others who do not, and do what you can to retain all present subscribers, and obtain many new ones. Let the work now begin, and be pushed forward with a zeal worthy of the good cause in which we are engaged. We intend to guard the Expositor in future more strictly than ever before against all error. Our object will be to publish the truth: not what A, B, and C may feel, or guess, or infer is the truth, but what can be proved to be truth by the plain, literal word of the Lord! Our published rules touching this matter, especially relative to controversies, will be more strictly adhered to than previously. If the plain, literal word of the Lord is not an all-sufficient rule of faith, there is no such rule, and we may as well throw away our Bibles and turn spiritualists at once, or give up our faith altogether. But we need not comment thus; for the word of God is yet plain and sure, and full of comfort, and we intend, by his grace, to testify without contradiction, more faithfully than we have ever done before. We call on all who love that word to aid us in this good work.—Unless brethren make us, especially efforts to aid us in bringing about the advance pay system, our increasing our subscription list, as herein proposed, the number of our subscribers will be greatly diminished: but if they will exert

themselves in a manner commensurate with the urgency of the case, our list will be increased, and the paper placed on a secure basis. Let us hear from the brethren as soon as possible on this important matter.

THE EXPOSITOR: CHANGE OF FORM.

During the time of low priced wages of the printer, cheap prices of provisions, high religious excitement of the people, and bountiful liberality of the benevolent, we could sustain our paper above pecuniary embarrassment. But these times have been exchanged for those of worldly-mindedness, stinted benevolence, religious apathy and expensive living; hence the income of the Expositor, with its limited circulation, is not sufficient to sustain it. We have long foreseen this evil, and have done what we could to remedy it, but it increases instead of being diminished, and unless we do something effectual to remove it, it will soon be past cure.

To show the nature of the case, we will contrast the prices of some articles at this time, with their former prices. Then flour was from four to six dollars, but now it is from eight to eleven or more dollars per barrel; then, wood was from two to three dollars per cord, now it is from four to six dollars; but butter was twelve to fifteen cents per pound, but now it is twenty-five cents or more; and potatoes were twenty-five or thirty cents per bushel, now they are one dollar or over. Then, we gave six dollars a week for a compositor, now the price is from nine to twelve. In a word, our office rent, our press-work, our paper, and every thing connected with our business, have been increased proportionally in their prices.

To surmount these and other difficulties, we called on the benevolent for aid, and studied the strictest economy in our family and all our business. Our friends nobly responded to our call, and afforded us temporary assistance; but their benevolence did not remove the evil: high prices have not only continued, but have grown higher, while donations, as might be expected, have diminished.

Other publishers have sorely felt these evils, and to remedy which some have cut down the size of their sheet; others have devoted a part of their paper to advertisements, while others have been compelled to stop their paper altogether. The fact is, all the papers of limited circulation, were published too cheap, even for the times of low prices: there was a kind of strife to see who could publish the largest and cheapest paper, and now they are reaping the fruits of their folly. They must either change their policy, to keep pace with their expenses, or they must suffer loss, or their papers be suspended. With this view of the subject, we ask our ever true and faithful friends, what shall we do relative to the publication of the Expositor? We do not ask whether it shall be continued or not—for this matter is settled: it must be continued. But on what principle shall it be published? Is the important question to be answered wisely.

- 1. It cannot be sustained any considerable length of time longer at its present cost and income, hence it is not necessary to say more on this point. 2. It will not do to depend on donations to meet the emergencies of the case: past experience, together with the wants of the case, settles this point. 3. It will not do to increase the price of the paper, for many of our patrons though "rich in faith," are the "poor of this world," and cannot therefore pay more than two dollars a year for a religious paper.

If neither of these ways are feasible, then what can be done to remove the evil and still continue the publication of the Expositor? We freely answer, it must be published on an enlarged and better sheet, semi-monthly in pamphlet form at two dollars a volume. The paper must be filled with a large variety of well digested Bible truth, prophetic, doctrinal and practical, together with a choice selection of epistolary communications, with a digest of the news of the day in small type on the cover of the paper, and the sheet must be as large as it can be afforded at two dollars per volume.

- 1. On this plan we could bestow more attention to our own and other communications designed for the paper, which would make it more interesting and useful than a weekly paper can be when it is not unfructuously necessarily filled with matter hastily furnished. This is a very important consideration. 2. By having the paper well secured by a neatly printed cover, it will be not as liable to become worn by soiled by use, as an unprotected open sheet, and besides it is in a far better condition for binding and preservation, than the open form. These are also weighty considerations. 3. It will give the subscriber more time so carefully read and compare the contents of the paper

with the Scriptures, than he could have were it published weekly. We intend that it shall not only be a paper that will be repeated reading, but will lead the humble seeker after truth to a general and faithful study of the Scriptures. Being not able to hire an assistant, we feel assured that we can more successfully accomplish this desirable end by a semi-monthly than a weekly issue. This one reason is sufficient for making the proposed change.

4. We shall at times be more at liberty to make short excursions among the churches than we now are, which would be for the interest of the cause in many respects, and for our own individual health. We find that our long sedentary habits and incessant labors, admonish us, that an occasional relaxation from them, and a change of exercise in the open air is necessary for the preservation of our health.

5. We contemplate writing a book of several hundred pages on nearly all the leading doctrines and practices of the gospel, and the prophecies, which would be very difficult to accomplish, and at the same time conduct a weekly paper as it should be; this difficulty will be in a measure removed by the semi-monthly plan. We shall speak of this contemplated book at another time. We have for some time past deeply felt the necessity of such a work. We think we now see a fair prospect of soon commencing its compilation.

6. The paper in its contemplated form will be well worth two dollars a volume of twenty-four numbers. It will contain, including the cover, twenty-eight royal octavo pages, and as pamphlets are generally sold, each number will be worth twelve cents, but will cost only eight cents: we intend the subscriber shall have the full worth of his money. If he shall think differently, we will refund him all or a part of his subscription, if he shall request it.

Finally, this plan will place the Expositor on a permanent basis, and free it from pecuniary embarrassment, provided our present patrons generally concur in the same. Their good sense and love of the truth, we trust will cause them, with few exceptions heartily to second these measures. We propose making the change at the commencement of the next volume, which will be in about six weeks from this date, on the following conditions. We shall charge—

- 1. To single subscribers, \$2.00 per volume. 2. For three papers to one address, \$5.00. 3. For six papers to one address, \$10.00. 4. All subscriptions must commence with or at the middle of the volume. 5. The pay must invariably be in advance. 6. No subscription for a less time than six months, will be received.

It is possible that some of our subscribers who are owing for the past volume or volumes of our paper may not be prepared to pay up old accounts and the advance price also of the proposed volume. To all such we will say, do not discontinue taking the paper on this account: if you will send two dollars we will place it to your credit for the semi-monthly Expositor, and wait on you for what is due on old account, until you can pay. Pay all now if you can but if you can spare only two dollars, let us have that, for if you neither pay up old accounts, nor send the pay for the next volume, we shall erase your name from our books, for we will not in future depend on the advance pay system.

Those subscribers who have paid in advance for the next volume, will be credited accordingly.—Those who have paid only in part for another volume, are requested to remit enough to make the full price of the whole volume, as we desire to so arrange our accounts as soon as possible, as to have them all begin and end at either the commencement or middle of the volume of the paper.

It is very desirable to hear from every subscriber on this subject by the termination of this volume of the paper, that we may know how large an edition to print at the commencement of the next volume. We solicit promptness in this respect, and we repeat, will all comply with this request?

We depend on our agents, ministers, active brethren and sisters to aid us in this important work, especially at its commencement. Lay the matter before your congregations; talk it over among yourselves, and do what you can, not only to retain our present number of subscribers, but to greatly increase it. With your hearty co-operation, and the blessing of God on the enterprise it will prosper, and the Expositor will be made a greater blessing to the church and the world than it has previously been.

Brethren will save us much trouble and time, if they would invariably give their Post Office, County, and State, when writing to us on business. Please bear this in mind.

EXPOSITION OF ROMANS.

(Continued.)

CHAPTER VII. 7-12.

Verse 7. Is the law sin? The apostle had said verse 6, The motions of sin, which were by the law did bring forth fruit unto death; and now he anticipates an objection, "is therefore the law sin?" to which he answers, as usual, by no means. Law is only the means of disclosing this sinful propensity, not of producing it; as a bright beam of the sun introduced into a room, shows millions of motes which appear to be dancing in it in all directions; but these were not introduced by the light, they were there before; only there was not light enough to make them manifest; so the evil propensity was there before, but was not light sufficient to discover it.

It had not known sin but by the law] Mr. Locke and Dr. Taylor have properly remarked the skill used by St. Paul in dexterously avoiding, as much as possible, the giving offence to the Jews: and this is particularly evident in his use of the word I in this place. In the beginning of the chapter, where he mentions their knowledge of the law, he says ye. In the 4th verse he joins himself with them, and says we; but here, and so to the end of the chapter, where he represents the power of sin, and the inability of the law to subdue it, he appears to leave them out, and speaks altogether in the first person, though it is plain he means all those who were under the law. So chapter iii. 7, he uses the singular pronoun, why am I judged a sinner? when he evidently means the whole body of unbelieving Jews.

There is another circumstance in which his address is peculiarly evident; his demonstrating the insufficiency of the law, under color of vindicating it. He knew that the Jew would take fire at the least reflection on the law, which he held in the highest veneration; and therefore he very naturally introduces him catching at that expression, verse 5, the motions of sin which were by the law; or, notwithstanding the law. "What?" says this Jew, "do you vilify the law, by charging it with favoring sin?" By no means, says the apostle, I am very far from charging the law with favoring sin. The law is holy, and the commandment is holy, just and good. Verse 12. Thus he writes in vindication of the law; and yet at the same time shows, 1. That the law requires the most extensive obedience, discovering and condemning sin in all its most secret and remote branches, verse 7. 2. That it gives sin a deadly force, subjecting every transgression to the penalty of death,—verses 8-14. And yet, 3.—Supplies neither help nor hope to the sinner, but leaves him under the power of sin, and the sentence of death, verse 14, &c. This, says Dr. Taylor, is the most ingenious turn of writing I ever met with.

Verse 8. Sin taking occasion by the commandment] I think the pointing, both in this and in the 11th verse, to be wrong; the comma should be after occasion, and not after commandment. But sin taking occasion, wrought in me, by this commandment, all manner of concupiscence.

For without the law sin was dead.] Where there is no law, there is no transgression; for sin is the transgression of the law; and no fault can be imputed unto death, where there is no statute, by which such a fault is made a capital offence.

Dr. Taylor thinks that choris nonum, "without the law," means the time before the giving of the law from mount Sinai; which took in the space of 430 years, during which time the people were under the Abrahamic covenant of grace, and without the law that was given on Mount Sinai, the sting of death, which is sin, had no power to slay the sinner: for, from the time that Adam sinned, the law was not re-eracted till it was given by Moses, chap. v. 13. The Jew was then alive, because he was not under the law subjecting him to death for his transgressions; but when the commandment came, with the penalty of death annexed, sin revived, and the Jew died. Then the sting of death acquired life; and the Jew, upon the first transgression, was dead in law. Thus sin, the sting of death, received force or advantage; to destroy by the commandment, verses 8, 11.

All manner of concupiscence] It showed what was evil, and forbade it; and then the principle of rebellion, which seems essential to the very nature of sin, rose up against the prohibition; and he was the more strongly incited to disobey, in proportion as obedience was enjoined. Thus the apostle shows that the law had authority to prohibit, condemn, and destroy; but the power to pardon sin, rest out enmity, nor save the sinner. The word concupiscence, which we render concupiscence, signifies simply strong desire of any kind; but, in the New Testament, it is generally taken to

signify irregular and unholy desires. Sin, in the mind, is the desire to do, or to be, what is contrary to the holiness and authority of GOD.

For, without the law, sin was dead.—This means, according to Dr. Taylor's hypothesis, the time previous to the giving of the law. See before.

Verse 9. *I was alive without the law once* | Dr. Whitby paraphrases the text thus: "For the seed of Abraham was alive without the law once, before the law was given, I being not obnoxious to death for that to which the law had not threatened death; but when the commandment came, forbidding it under that penalty, *sin revived, and I died*; i. e. it got strength to draw me to sin, and to condemn me to death. Sin is, in Scripture represented as an enemy that seeks our ruin and destruction; and takes all occasions to effect it. It is here said to *war against the mind*, ver. 23, elsewhere to *war against the soul*, 1 Peter ii. 11, to *surround and beset us*, Heb. xii. 1, to *bring us into bondage and subjection*, and get the dominion over us, Rom. vi. 12, to *entice us*, and so to work our death, James i. 15, 16, and to do all that Satan, the grand enemy of mankind, doth by tempting us to the commission of it.—Whence Chrysostom, upon those words, Heb. xii. 4. Ye have not yet resisted unto blood,—*prostrates amartian antagonizomenoi*,—striving against sin? represents sin as an armed and flagrant adversary. When, therefore, it finds a law which threatens death to the violator of it; it takes occasion thence, more earnestly, to tempt and allure to the violation of it: that so it may more effectually subject us to death and condemnation on that account; for the sting of death is sin, and the strength of sin is the law, condemning us to death for transgressing it. Thus, when God had forbidden, on pain of death, the eating the fruit of the tree of knowledge, Satan thence took occasion to tempt our first parents to transgress, and so slew them; or made them subject to death: *exceptateles, he deceived them*, Gen. iii. 13; 1 Tim. ii. 14, which is the word used verse 11. The phrase 'without the law, sin was dead,' means that sin was then, (before the law was given), comparatively dead, as to its power of condemning to death; and this sense the antithesis requires 'without the law; *amartia nextra ego de eozon*,—sin was dead, but I was living; but when the commandment came, (i. e. the law,) sin revived, and I died.' How were men living before the law, but because then, no law condemned them? Sin, therefore, must be then dead, as to its condemning power. How did they die when the law came, but by the law condemning them to death; Sin, therefore, revived then, as to its power of condemning, which it received first from the sin of Adam, which brought death into the world; and next, from the law of Moses, which entered that the offence might abound, and reign more unto death. Chap. v. 20, 21. For though sin was in the world from Adam to Moses; or, until the law was given; yet it was not imputed unto death, when there was no law that did threaten death; so that death reigned from that interval, by virtue of Adam's sin alone; even over them who had not sinned after the similitude of Adam's transgression; i. e. against a positive law, forbidding it under the penalty of death; which law being delivered by Moses, *sin revived*; i. e. it had again its force to condemn men as before, to death, by virtue of a law which threatened death. And in this sense the apostle seems to say, Gal. iii. 19, "the law was added because of transgressions, to convince us of the wrath and punishment due to them; and that the law, therefore, *worketh wrath*, because 'where no law is, there is no transgression.'—Rom. iv. 25, subjecting us to wrath; or, no such sense of the divine wrath, as where a plain divine law, threatening death and condemnation, is violated." See *Whitby*, in loco.

Verse 10. *And the commandment* | Meaning the law in general; which was ordained to life; the rule of righteousness teaching those statutes which, if a man do, he shall live in them, Lev. xviii. 5. I found, by transgressing it, to be unto death; for it only presented the duty, and laid down the penalty, without affording any strength to resist sin, or subdue evil propensities.

Verse 11. *Sin, taking occasion* | Sin deriving strength from the law, threatening death to the transgressor. (see the note on verse 8) *deceived me*, drew me aside, to disobedience, promising me gratification, honor, independence, &c., as it promised to Eve; for to her history the apostle evidently alludes, and uses the very same expression, *deceived me*,—*exceptateles me*. See the preceding note; and see the Septuagint, Gen. iii. 13.

And by it sin was me | Subjected me to that death, which the law denounced against transgressors; and rendered me miserable during the course of life itself. It is well known to scholars, that the verb

apokteinein, signifies not only to slay or kill, but also to make wretched. Every sinner is not only exposed to death, because he has sinned, and must, sooner or later die; but he is miserable in both body and mind, by the influence and the effects of sin. He lives a *dying life*, or a *living death*.

Verse 12. *Wherefore the law is holy* | As if he had said, to sooth his countrymen, to whom he had been showing the absolute insufficiency of the law, either to justify or save from sin: I do not intimate that there is anything improper or imperfect in the law as a rule of life: it prescribes what is holy, just, and good for it comes from a holy, just and good God. The law which is to regulate the whole of the outward conduct is holy, and the COMMANDMENT, Thou shalt not covet, which is to regulate the heart, is not less so. All is excellent and pure; but it neither pardons sin, nor purifies the heart; and it is because it is holy, just, and good, that it condemns transgressors to death.—Dr. Clark.

(To be Continued.)

We call the attention of our readers to the new post office law, which goes into effect on the 1st of April. Remember that on and after that date letters will not be forwarded in the mails, unless they are PRE-PAID. Persons writing on business of their own, and wishing an answer, should enclose a postage stamp in such letters.

"THE NEW POSTAGE LAW.—Every person being interested in the amended act of March 3, 1855, in regard to postages, a synopsis of its provisions will not be unacceptable. Under this law, all single letters mailed for any distance not exceeding three thousand miles are to pay three cents, and for any distance exceeding three thousand miles ten cents. Half an ounce in weight will constitute a single letter; and double, treble, and quadruple letters to be charged in the same proportion. All letters must be prepaid, except such as are to or from a foreign country, or those addressed to officers of the Government on official business. The law is to take effect from and after the next fiscal quarter. After the 1st of January next the postmasters are to affix stamps upon all prepaid letters upon which none are placed by the writers. A registration of valuable letters is required to be made upon the payment of a fee of five cents in addition to the prepaid postage, but the Government will not be responsible for the loss of any registered letter or packet. The franking privilege is to remain as heretofore. Selling postage stamps for a larger sum than their marked value to be punished as a misdemeanor."

OUR NEXT CONFERENCE.

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

"A TRACT FOR THE TIMES,"

Is the title of a valuable tract of 24 pages, just re-published in Halifax, N. S., which was originally written by a minister of the Church of England, in 1846. We thank Bro. Lithgow for a copy. We make the following extract from the work.—Ed.

THE LAST CONFEDERACY OF GENTILES AGAINST ISRAEL.

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

people that are with him, an overflowing rain, and great hailstones, fire, and brimstone."—Ezek. xxviii. 14-18, 22.

It must be evident to all, at first sight, that the subject brought before us in these words has a special reference to the Jews, the ancient people of God; and while the contemplation of it must be interesting, and we trust not without its practical use, since it is contained in a portion of that Word which "is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works;" (2 Tim. iii. 16, 17.); yet we conceive that peculiar interest may be felt in it, from the fact, on the one hand, that the subject here brought before us is future; and, on the other hand, that though future, it may be very near; and still more when we consider, that as believers in the Lord Jesus, the consummation of our hopes, the completeness of our salvation, the fullness of our joy are intimately connected with it. That the events here described are future, seems evident, amongst other reasons, from their being so essentially dissimilar to any previous history of the Lord's people. The result of all prior attacks upon Jerusalem has been very different; their enemies, on all former occasions, have always been victorious, and carried them off as captives; whereas here, whatever may be the temporary and partial success of this confederacy, it results in the overthrow, and destruction on the mountains of Israel, of their enemies, as it is distinctly stated in Ezek. xxx. 3-5: "And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand. Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured. Thou shalt fall upon the open field: for I have spoken it, saith the Lord God."

But further, that the events here predicted may be very near at hand. I will only mention THREE reasons, out of many others, that might be adduced.

1st. The general interest that is now excited respecting the Jews seems to indicate that the time, yea, the set time, is come to favor Zion, for the people of God think upon her stones and favor the dust thereof. Ps. cii. 13, 14.

2dly. The waisting of the Turkish empire, or the drying up of the Euphrates, as it is described in Rev. xvi. 12, "that the way of the kings of the East might be prepared," (which is immediately to precede the events to which our text refers), appears to be going on.

3dly. The drawing to a close of that period at the termination of which the prophet Daniel distinctly states, that "the sanctuary shall be cleansed," also indicates its near approach. Dan. viii. 13, 14.

But, once more, the subject before us may well call forth our interest as believers in Christ; since the great events for which we are looking,—viz. the Second Appearing of the Lord Jesus,—the resurrection of "the dead in Christ,"—the change of living believers,—are in Scripture so closely connected with the return of the Jews to their own land. As, for instance, Isaiah xxv. 7-9: "And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall be taken away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord: we have waited for him, we will be glad and rejoice in his salvation."

In entering upon the consideration of the subject now before us, let us notice—

- I. THE PERSON ADDRESSED.
- II. THE STATE AND CONDITION OF ISRAEL AT THE TIME TO WHICH THIS ADDRESS REFERS.
- III. THE SUBSTANCE OF THE ADDRESS ITSELF.
- IV. THE RESULT OF THE CONFEDERACY HERE REFERRED TO, AND ITS FINAL ISSUE.

1. THE PERSON ADDRESSED. The prophet is commissioned to speak unto Gog, who is described in the former part of the chapter as "the chief prince of Meshech and Tubal." I conceive (that although the expression may also include the description of a power), that some person is here intended; for the actions and the end of a person are here assigned to him. In verse 15, he is said to come out of the north; and in chap. xxxii. 3, 4, the Lord thus addresses him: "I will smite thy bow out of thy left hand, and cause thine arrows to fall out of thy right hand. Thou shalt fall upon the mountains of Israel, thou and all thy bands,

and the people that is with thee." And again, in the eleventh verse, it is said, in reference to this same person, "there shall they bury Gog and all his multitude." It appears, then, that Gog is some person who is to be the head and leader of this confederacy against Israel of which our text speaks.

But, in considering who this person is, it may be well to mention some reasons why we conceive he is not the same individual as that Gog of whom we read in Rev. xx. 8.

1. Because this person, of whom our text speaks, is to head this confederacy against the Jews, previous to their true conversion; as appears from the conclusion of chapter xxix., where it is distinctly stated, in verse 22,—"From that day" (evidently referring to the time of Gog's destruction). "and forward shall the house of Israel know that I am the Lord their God." Consequently, this confederacy must be before the Millennial period, during which time the Jews are to experience the fulfilling of the gracious covenant, the terms of which run thus: "I will put my laws into their mind, and write them in their hearts: and I will be to them a Gog, and they shall be to me a people: and they shall not teach every man his neighbor, saying,—Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Rev. xxx. 31, 34. Therefore, the person addressed in the text must head the confederacy before the Millennial period, whereas the person predicted in Rev. xx., under the name of Gog, is to come up "against the beloved City," at the end of that time, as we read in verses 7, 8, of that chapter: "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog, and Magog, to gather them together to battle: the number of whom is as the sand of the sea."

2. Again, the person here spoken of is to come up against the people of Israel, before, or at the time of the Lord's descent to the earth. It is "in that day," (as the prophet Zechariah states it), when all nations shall be gathered against Jerusalem, that "the Lord shall go forth and fight against those nations as when he fought in the day of battle," and "his feet shall stand upon the mount of Olives." Zeck. xix. 3, 4.

But, on the other hand, the assault against Jerusalem spoken of in Rev. xx. is not till after Christ's personal reign on the earth for a thousand years, as we have seen by the passage to which we have already referred. Rev. xx. 7, 8.

3. Again, there is also a difference in the manner of their destruction; the one in Revelation is spoken of as destroyed simply by fire; for we read: "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them." Rev. xx. 9. Whereas other instrumentality is employed in the destruction of the army here described. In the 21st verse of this chapter, Ezek. xxxviii., the Lord says:—"I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. And I will plead against him with pestilence, and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone." I conclude, therefore, that whatever similarity there may be between these two leaders, they are distinct and different persons.

Who, then, are we to understand by the person addressed in our text? On such a subject it would seem that the most that anybody can prove at present, rises only to a probability, and falls short of any degree of certainty, as to who this person is.—But still, by comparing Scripture with Scripture, some light may be thrown on this subject, for both the person and the confederacy here described, are elsewhere spoken of under different terms.

1. I conceive the Gog here addressed is the same person as that foretold by Daniel as the "king that shall do according to his will." The similarity, in the description of the two, is striking in these three points:—

1. As to the place, to which they are both to come; in Daniel xi. 41, 45, it is said, "He shall quarter into the glorious land," the land of Israel, "and he shall plant the tabernacles of his palace between the seas in the glorious holy mountain." Mount Zion. And it is stated of Gog and his confederates, "I will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel." Ezek. xxxix. 2.

2. Then, again, they are both accompanied by the same associates; the Libyans and Ethiopians; as

we see by comparing Ezek. xxxviii. 5, and Dan. xi. 43.

3. Further, they are both said to come to their end in a similar manner. Of the one, in Daniel it is said, On the glorious holy mountain he shall come to his end, 2 Dan. xi. 45; and in Ezekiel, that "he shall fall upon the mountains of Israel."

2. Again, it seems probable that the person here addressed is the same with the Assyrian, described in Isaiah x. and xiv. chapters; for though following his own devices, and expecting complete success, he is to be brought against the people dwelling in Zion, for their punishment, which being accomplished, he will there be destroyed by the Lord.

3. Again, it seems probable the person here described, and "THE MAN OF SIN," spoken of by the apostle in 2 Thess. ii. 8, are the same. Both are said to be destroyed by the Lord at his coming.

4. The same event of which our text speaks, seems also to be described in the third chapter of the prophet Joel, for the confederacy against Jerusalem, which he there relates, takes place, as this does, at the restoration of the Jews, and immediately previous to their conversion, as we read in verses 1 and 2, "For, behold, in those days and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehosaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land." The conclusion of which is described in the fourteenth and following verses: "The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord shall be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no stranger pass through her any more."

5. Once more, I conceive that the assault against Jerusalem here referred to in our text, is the same as that described by St. John in Rev. xvii. the conclusion of which we have in chapter xix. There is much similarity between the two, in the manner in which the Lord fights for his people. In both accounts he is said to send great hailstones on their enemies, and to terminate the conflict by his personal presence. Compare Ezekiel xxxviii. 18-20; xxxix. 17-20; Zech. xiv. 3, and Rev. xix. 11-28.

I conclude, then, that THE PERSON addressed in our text is not the same as the one mentioned in Rev. xx. 8; but that he is the same with the WILFUL KING mentioned by Daniel; with the ASSYRIAN described by the prophet Isaiah; and with the MAN OF SIN spoken of by the apostle; and that this confederacy and attack upon Israel, are the same with that described by the prophet Joel, and with the battle of Armageddon predicted by St. John, in Rev. 16th and 19th chapters.

But before leaving this point, I will just observe, that there seems a very general opinion that Gog denotes some RUSSIAN PRINCE. The Septuagint is thought to favor this idea; since it might be rendered the Prince of Rush (instead of the chief prince of Meshech), and Meshech and Tubal are supposed to correspond with the present titles that are used with reference to the reigning power in Russia, since he is designated the Prince of Rush, or Russia, Moscow and Tobolsk.

We must, however, pass on to the second point which we propose to consider.

II. THE STATE AND CONDITION OF ISRAEL, AT THE TIME TO WHICH THIS PROPHECY REFERS.

1. They are restored to their own land, and are said to be dwelling there in peace and safety. This is spoken of in Ezek. xxxviii. 8: "After many days thou (Gog) shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them." Their state is also

described in the eleventh and twelfth verses, where they are said to be "at rest," dwelling safely and without walls, and "having neither bars nor gates," inhabiting "unwalled villages." They are also said to be possessed of "silver and gold, cattle and goods;" and it is for the purpose of taking a "great spoil," that Gog invades the land of Israel.

3. But though thus restored and dwelling confidently, it appears they are not converted. For, first, they still sin against God, by disregarding him. Of this the Lord speaks afterwards in Ezek. xxxix. 26. And, secondly, it is not till the destruction of this confederate army that the Lord's mercy is manifested to the whole house of Israel, and his spirit poured out upon them, as appears from Ezek. xxxix. 25-29: "Therefore, thus saith the Lord God; now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name; after that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid. When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them: for I have poured out my Spirit upon the house of Israel, saith the Lord God."

And also in Zechariah xii. 9, 10, where the same confederacy as the one before us is evidently described, the Lord saith: "And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and supplication: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born."

And, thirdly, that this restoration is prior to their conversion, seems also evident from this fact, that one purpose for which they are thus collected in their own land is, that they may there be punished. See Ezekiel xxii.

(Concluded next week.)

MEETING OF THE CHRISTIANIZED JEWS IN THE UNITED STATES.

Near the close of December last, a circular addressed to "The Christian Jews" in the United States, was issued in New York by Morris J. Franklin, John C. Jacobi and G. R. Lederer, calling a convention in that city in May next. Referring to this, a correspondent remarks as follows:

"We understand that the contemplated convention promises to be one of the most interesting and important movements which have taken place among the Jews in this country for many years. A prominent matter to be brought before the convention, is the consideration of the subject of the return of the Jewish people to Palestine, and to take measures to co-operate with Jews in England (who have already moved in the matter) and other parts of the Eastern world. Various developments in the East give promise of considerable encouragement in this enterprise. As the Scriptures dwell largely on this very subject of the return of 'Israel and Judah' to their 'own land,' any movement pertaining to the same must be of great interest to the christian world. We look forward to the meeting of the first Jewish convention ever held in the United States, with much interest. S."

[Rochester Daily Advertiser.—March 19.

TO CORRESPONDENTS.

W. H. ROGERS.—The sentiment is good, but the poetry and rhyming are too defective for publication.

R. W. WILLIAMS.—The evidence is so clear that it was temporal death that it would be superfluous to argue the case.

To the Saints Scattered Abroad.

DEAR BRETHREN AND SISTERS.—It has been with much pleasure that I have had the privilege for some time past of associating with you at your several places of worship, and also in the domestic circle. I cannot call to mind those friendly greetings and expressions of love, and proofs of your heartfelt sympathy, (not only in my well-being, but also in the cause of truth, for which I have been contending, and still am determined to contend,) without deep feelings of gratitude to him who doeth all things well, that by his grace there are a few in these perilous times who are bound to endure to the end, and gain the kingdom and life everlasting. As I expect to be laid aside for the present at least, and therefore shall not be able to see you as often as heretofore, you will now suffer a word of exhortation from one who feels the most tender emotions of love and good will towards you.

We are living truly in perilous times: many are the influences that are, as the fowler's snare, calculated to entrap us in every unpurged moment. O, how watchful ought we then to be, seeing that it is through much tribulation that we must enter the kingdom! Arm yourselves, then, with the mind that was in the Savior, and cheerfully bear the cross after him. Do not give place to the enemy, but fight the good fight of faith, and lay hold on eternal life. Be careful with regard to the weapons you use, and let patience have her perfect work. You will often find yourselves in trying circumstances, no doubt; but then do as the Savior directed: pray, lest ye enter into temptation, and aid will be given; for according to thy day, so shall thy strength be.

O, how much we lose of religious enjoyment by lack of watchfulness and humble prayer! Let us all awake, and give the Lord no rest, until he make Jerusalem a praise in the earth, and deliver his people from the power of the enemy. Then, if faithful, we shall be permitted to sing the song of redemption "in the heights of Zion," and being clad in white robes, we shall by the Savior be introduced into the presence of God and the society of the angels, and be made kings and priests to reign over the nations. Then, my beloved and Christian brethren and sisters, having these prospects before you, do you ever adhere with firm and inflexible steadiness to your Christian profession, and aim at continual advancement in truth, from a full persuasion that your virtuous labors, under the gospel dispensation, will be finally recompensed with a glorious reward. Hoping to hear from you often, I subscribe myself,

Your brother in tribulation,

Ulster, Pa., March 7, 1855. C. F. SWEET.

Immortal-Soulism.

BY J. WILSON.

Immortal-soulism commenced in Egypt. Says Rollin, in his Ancient History, volume 1, page 52, without date, "It is to Egypt that Pythagoras owed his favorite doctrine of transmigration of souls. The Egyptians believed that at the death of men their souls transmigrated into other human bodies; and that if they had been vicious, they were imprisoned in the bodies of unclean or ill-conditioned beasts, to expiate in them their past transgressions, and that after a revolution of some centuries, they again inhabit human bodies." Socrates, who was born at Athens about 3,533 years after the creation, and 471 before Christ's gospel, ventured to improve on Pythagoras's sentiment, and taught the youth of the land at Athens that every man had an immortal soul. This he did for twenty years, and was arrested at Athens, and executed with the poison of hemlock, at the age of seventy years, for his new doctrine. While holding the cup of deadly poison in his hand, he gives us his creed. See Rollin, vol. 1, p. 393. This was 3603 A. M., and 401 B. C. Holding the cup, he says, "My friends, there is one thing very just to believe, and this is it: If the soul be immortal, it requires to be cultivated with attention, not only for what we call the time of life, but for that which is to follow; I mean eternity; and the least neglect

in this point may be attended with endless consequences. If death were the final dissolution of being, the wicked would be great gainers by it, as being delivered at once from their bodies, their souls, and their vices. But as the soul is immortal, it has no other means of being freed from its evils, nor any safety for itself, but in being very good and very prudent, for it carries nothing away with it but its good or bad deeds, its virtues or vices, which are commonly the consequences of the education it has received, and the cause of eternal happiness or misery. When the dead arrive at the fatal rendezvous of departed souls, whether their demon conducts them, they are all judged. Those who have passed their lives in a manner neither entirely criminal nor absolutely innocent, are sent into a place where their pains are proportioned to their faults, until, being purged and cleansed of their guilt, and afterwards restored to liberty, they receive the reward of the good actions they have done in the body. Those who are judged to be incurable on account of the greatness of their crimes, who deliberately and willfully have committed sacrilege and murders, and other great offences, the fatal destiny that passes judgment upon them hurls them into tortures from whence they never depart. But those who are found of crimes great indeed, but worthy of pardon, who have committed violence in the transport of rage against their father or mother, and killed some one in a like emotion, and afterwards repented, they suffer the same punishment and in the same place with the last, but for a time only, till by their prayers and supplications they have obtained pardon from those they have injured. But those who have passed through life with peculiar sanctity of manners, delivered from their earthly abodes as from a prison, they are received on high, in a pure region, which they inhabit, and if philosophy has sufficiently purified them, they live without their bodies through all eternity, in a series of joys and delights which it is not easy to describe, and which the shortness of my time will not permit me to explain more at large."

Socrates's sincerity cannot be doubted, in view of these remarks, with the cup of deadly poison in his hand. We will now give his last exhortation on his creed.

"What I have said will suffice, I conceive, to prove that we ought to endeavor strenuously throughout our whole lives to acquire virtue and wisdom, for you see how great a reward and high a hope are proposed to us; and though the immortality of the soul were dubious, instead of appearing a certainty as it does, every wise man ought to assure himself that it is well worth his trouble to risk his belief of it in this manner; and indeed can there be a more glorious hazard? We ought to enchant ourselves with this blessed hope. For this reason I have lengthened this discourse so much."

Cicero confirms the above testimony. Rollin says, "He expresses these noble sentiments of Socrates with his usual delicacy. Almost at the very moment that he held the deadly draught in his hand, he talked in such a manner as showed that death was not a violence done to him, but a means bestowed upon him of ascending to heaven. He declared, that upon departing out of this life, two ways are open to us: the one leads to the place of eternal misery for such souls as have sinned themselves here below in shameful pleasures and criminal actions. The other conducts those to the happy mansions of the gods who have retained their purity upon earth, and have led, in human bodies, a life almost divine."

I feel deep sympathy for those who are in blindness in the doctrine of immortal-soulism, as I was for forty-seven years. I preached it thirty-seven years, and I now know it hid the truth of the gospel from my mind; therefore, wishing that others might not suffer by it as long as I did, I publish these extracts, the sentiment of which is the common theology of our day, and which in substance originated in Socrates and the Pope. Socrates died a martyr for the faith of immortal-soulism, which no man ever had before his day. See Rollin's History, vol. 1, p. 393.

From the above, we see the origin of the doctrine that man has an immortal soul capable of

living when the man or body is dead, and that human philosophy, by Pythagoras and Socrates, have invented a way through or by immortalism, to get the good man's soul into eternal happiness, and the wicked man's soul into eternal misery, without Christ or resurrection.

We will next take the improvement of this same doctrine by the Pope of Rome, about one thousand years after the death of Socrates, and see what he has done with it. Four hundred and seventy-one years from the death of Socrates to the gospel of Christ, and five hundred and thirty-eight to the Pope, make about one thousand years. Socrates was one of the best men that Pagan Greece ever raised, although an idolater, differing materially from the sentiment taught by the law of Moses, but almost universally by the heathen. Their immortalism was what Paul had to contend with at Athens. The charge against Paul then was, "He is a setter forth of strange gods, because he preached unto them Jesus and the resurrection." Acts xvii. Hence the mythology of Socrates was more in agreement with Catholicism, than Paul's faith of Jesus and the resurrection. Paul and the churches of this day, were he here, would have cause for dispute, as he and the Athenians had. For they violate the doctrines of the Bible, and murder plain language and common sense, as the following will show in reference to three terms frequently used by Paul on the end of the wicked.

- 1. "Perish." Webster says, is "to die, to lose life in any manner." Yet he says, "in theology it means to be eternally tormented."
2. "Death is that state of being in which there is a total and permanent cessation of all the vital actions, when the organs have not only ceased to act, but have lost the susceptibility of renewed action." Yet he says, "in theology it means perpetual separation from God, and eternal torments!" And we add, which cannot be without eternal life!
3. "Destruction, or destruction, is annihilation," repeated five times in his definition of the word. He also says, "it is the same as perdition of ungodly men, as in 2 Pet. iii. 7. It is applied in the Bible sixteen times by Bible writers, to the finally impenitent."

Now, I think, to maintain a creed at the expense of violating Bible doctrine, and murdering language and common sense, must cost more than it is worth.

Any one who maintains eternal torments for the punishment of the wicked, must make them immortal; and if immortal, according to the Bible, they are as happy as any saint in heaven: for in Rev. xxi. 4, we have a description of those who have put on immortality; they can have no pain, sorrow or death. It also places them out of the reach of the penalty of God's law, which is the second death. There is no such term in the Bible as immortalities, in the plural, one kind for the saint, and one for the sinner. All who shall possess it will be equally happy. The promise of God to the righteous is eternal life, and if the wicked live as long as the righteous, they will have eternal life also. Never did I trace a system more contradictory to the Bible than this. It began in the Garden of Eden, "thou shalt not surely die." Its branches are like the root. In Egypt, it was transmigration, "thou shalt not surely die." In Athens it was, "thou shalt not surely die." In Rome it is, "thou shalt not surely die." In the Protestant churches it is, "thou shalt not surely die." And in all the vain philosophy of the day it is, "thou shalt not surely die."

Christ, in John iii. 44, fathers this first lie on the devil. God told Adam, that if he did eat of the tree of knowledge, he should "surely die." The truth of which is confirmed, as surely as God's record is true, by the following texts. "For all the wicked will God destroy." Ps. cxlv. 20. "For yet a little while, and the wicked shall not be." Ps. xxxvii. 10. "They shall be as though they had not been." Obadiah 12. "For they shall be punished with everlasting de-

struction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe, because our testimony among you was believed in that day." 2 Thess. i. 9.

Gerry, N. Y.

CORRESPONDENCE.

FROM BRO. C. F. SWEET.

BRO. MARSH:—I regret that necessity compels my withdrawal from the field as an evangelist, but I must yield to circumstances. In my own, and also in many of my brethren's judgment, to continue to travel as I have for some time past, will prostrate my health, and endanger my life. I am quite sure that to continue to preach constantly, as I have for some time past, will be to eat consumption on myself. I have had a heavy cough all winter, or nearly so, and of late it is increasing, and a pain is seated in my side for some two weeks past, that if not removed will disqualify me for my business. But I have hope, that by ceasing speaking, I shall soon get the pain in my side removed. But it has been quite hard and constant this week.

I shall still try to preach occasionally, as I am able. I shall try to visit Lodersville and Carbondale this spring, and perhaps may go north after a little, but I shall turn my attention for the present to farming on a small scale, as I think that will be for my health.

For the information of all, I will here give a statement of my receipts for the last eight months. From July 5, 1854, to March 5, 1855, my whole receipts of friends on the ground occupied, is \$145 50; from the deacons of the church at Rochester, \$24 00; making in all \$169 50.

It was thought and talked at the Rochester conference, that if I traveled and paid my own expenses, I ought to receive four hundred dollars a year. Experience has since taught me that that estimate, in these hard times, is not extravagant. We have lived more sparingly than we ever have before, but find ourselves in debt some eighty dollars for things we needed the past season. Now, two-thirds of \$400 00 would be \$266 66; subtract \$169 50 from \$266 66, and it leaves \$97 16. Now, if I had that amount, I could pay up my debts contracted last season, and meet this coming spring with composure; but if I do not get it by the charity of somebody, I do not know what I shall do, for there is a cloud looms up before me when I think in that direction. I do not pretend to hold any legal claim on any one, but a gospel claim on all concerned. Do as you would be done by: love thy neighbor as thyself. Upon this principle only do I expect aid. C. F. SWEET.

Ulster, Pa., March 7, 1855.

EXTRACTS FROM LETTERS.

BRO. H. W. HUDSON, Homer, Mich., March 4, 1855, writes:—"The cause of truth makes but little advancement in this place, from the fact that I stand alone against a host of opposition on all sides; yet I am not discouraged, and I am glad to see you stand firmly for the truth on all subjects, but particularly on the pre-existence of Christ. I believe you have the truth on that question. I like the Expositor, and hope you will be able to sustain it, as long as needed."

BRO. S. WING, Detroit, Ill., Feb. 6, 1855, writes:—"The Expositor is to us a welcome visitor. Much has transpired in our little society, calculated to cause strife and division, by our leaders and teachers; and would most likely have had that disastrous effect, had it not been for the influence of the Expositor. In the midst of our difficulties and opposite teachings, the weekly visits of the Expositor, with its steadfast advocacy of the truth, as taught by the primitive saints, and by the grace of God, we have been enabled to stand in the unity of the Spirit, and continue our regular meetings for worship; and though some have gone astray, we remain looking for the glorious restitution and kingdom of God."

BRO. E. R. PINNEY, Seneca Falls, N. Y., March 14, 1855, writes:—"My health is about the same as when I last wrote you. I send my second epistle to Bro. D., hoping it may comfort some poor afflicted soul to contemplate for a few moments some of the glories of the kingdom. I have sometimes thought that our papers contained too few communications on the goodness of God, and the glories of the coming kingdom. "Comfort ye my people," is a command too much neglected. David said, "All thy works shall praise thee, O Lord, and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power. To make known to the souls of men his mighty acts and the glorious majesty of his kingdom."

PATENT AGENCY.

Inventors are respectfully informed that they may save the expense of a journey to Washington, and yet have their drawings and papers prepared 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 fine chances to make money in an honorable and lucrative business. Agents wanted. [From our personal acquaintance with Mr. Phin, and the good repute which he sustains as a man of trust, and competency to discharge the duties of his profession, we commend him to the favorable notice of those who may need his services in the business to which he refers. Editor.]

APPOINTMENTS.

As our paper is made ready for the press on Wednesday, appointments must be received, at the latest by Tuesday evening, or they cannot be inserted till the following week.

L. P. Judson. Brownsville and Victor as brethren may arrange, Sunday, April 1.

E. Hoyt. Hillsdale, Mich., Sunday, April 1—As Bro. Seymour may appoint.

L. H. Chase. Quincy, Mich., Tuesday evening, March 27—and remain in vicinity until Friday 30th. South Bend, Ind., Sunday, April 1. Terra Centre, Monday and Tuesday evenings. Will Bro. Redding please meet me at the southern depot on Monday's first train.

Will Bro. Engly obtain the Disciple House for me, give notice, and oblige. On Wednesday morning, April 4th, I shall start, the Lord willing, for Brown county, Ill. Will the brethren please arrange appointments. Please appoint a Conference if consistent.

R. V. Lyon. Wilsonville, Sunday, April 1. Mansfield, " " 8. Axe Factory, (at the house of Bro. S. Abbey), " 15.

BUSINESS ITEMS.

F. L. Paine—You have paid ahead: see receipts. Walter Patterson—J. Middleton was owing for 17 numbers, when it was discontinued: your remittance brings his credit to whole number 593. You are paid to whole number 636. Wm Passmore—Have sent the missing numbers: it is regularly mailed to you here. As the money pays for nineteen, we have sent that number. Thank you. George Webber—You are owing \$3.00 on Expositor. J. R. Lithgow—It has been sent directed as you request. We charge the same to subscribers in the Provinces as to those in the States, which accounts for the difference—We charge nothing extra for postage. Have received the pamphlet and will give it a notice. P. L. Branch—As we prepaid the postage, the balance is \$3.36. Thank you. M. Kemp—We hope you will succeed in obtaining many responsible names as subscribers to the Expositor.

RECEIPTS—L. Pasco 60¢, J. O. Murphy 60¢, Thomas Alcott 51¢, A. N. Bentley 60¢, J. Middleton 53¢, Lucy Spore 51¢, Mrs. Cleaver 61¢, A. Bates 59¢—\$1.00 each. F. L. Paine 61¢, Mrs. N. Pearson 61¢, Wm Keyburn 62¢, S. C. Corey 64¢, R. Fisher 59¢, M. Kemp 59¢, J. Laudon 47¢, Mrs. Sarah Connell 63¢—\$2.00 each. B. Platt 55¢, \$3.00; J. T. Trow 62¢, 57¢; T. Metcalf 59¢, 50¢; A. Metcalf 59¢, 50¢; W. Kenney 55¢, 25¢; J. R. Lithgow 61¢, 50¢; A. McCullough Jr., 60¢, 62¢.

LETTERS—J. Blain, Dr. Eaton, J. Marsh, L. P. Judson, Dr. J. Thomas, S. M. Thompson, A. Riggs, J. M. Judson, C. Tuller, S. Loomis, Wm O. Stearns.

BOOKS SENT—W. P. Rayland, J. T. Trow, J. Smithson (care of Smith & Maddox), F. L. Branch, H. Logan, A. G. Case.

DONATIONS

TO FREE THE EXPOSITOR FROM PRESENT ENDEARMENT. DEFICIENCY—\$500.00. Previous donations, \$381.29. Mrs. N. Pearson, \$18.71.

FOR BRO. E. R. PINNEY. W. S. Storms, 2.00

Meetings.

- Rochester, N. Y.—Irving Hall, Buffalo street, three times every Sunday, at 3 o'clock, p. m.
Buffalo—At the Hall corner of Mohawk and Main streets, (entrance on Mohawk street) three times on the Sabbath, and Wednesday evening.
New York—Corner of Grand & Elizabeth streets also at Knickerbocker Hall, corner of Eighth Avenue and 23d St., top floor, three times on Sunday.
Williamsburgh—Meetings for Conference or Preaching every Sunday, at 3 o'clock, p. m., in "Sons of Temperance Hall," south-east corner of Fourth and Smith First Streets, Sunday School at same place at 12 o'clock, p. m.
Danville—Franklin Hall, in S. W. Smith's new block, east side of Main street.
Auburn—House of Prayer, on Water Street; every Sunday—prayer meetings Wednesday evening.
Cahandaigua—Alvaster Hall, twice every Sunday, and on Tuesday and Friday evening.
Honesoy—Hazen's Hall, every Sunday.
Watertown—On the south side of the river, over Watkins' store, on the plank road.
Oswego—Academy Hall, once in two weeks on Sunday.
Victor—Advent Hall, twice on Sunday.
Newark, N. J.—No. 143 Market street.
Boston, Mass.—Chapman Hall, Chapman Place, three times on Sunday, and Wednesday evening.
Springfield—Bro. Currier's Hall, Spring street, every Sunday.
East Boston—Meridian street Hall.
Worcester—Warren Hall, Pearl street, near Main.
Hartford, Ct.—Odd Fellows' Hall, corner of Main and Pratt streets, three times on Sunday, steadily.

Books for Sale at this Office.

- Postage can be prepaid, or paid on DELIVERY, as the purchaser may choose. Works not weighing over 3 ounces can be sent in any part of the United States for one cent, if prepaid, or for one cent on delivery. Books, loose, or unbound, one cent per ounce, under 3000 miles: one half cent to be added if not prepaid. Tracts half cent per oz., if sent in packages of not less than twenty ounces, otherwise subject to same postage as three ounce pamphlets, each.
The Millennial Harp: a new collection of Scriptural Hymns, original and selected for the use of churches, camps, &c.; adapted to the use of all christians. By Joseph Marzani. Price: 1 wholesale—5 copies, \$3.00; 62—1 cent; \$5.00; all higher numbers 47 cents each. Retail—62—1 cent; 85 cents each. Postage 6 cents.
Prophetic Chart—A Prophetic Stream of Time; or, an outline of God's dealings with Man from the creation to the end of all things. By Sir Edward Denny, Bart. Price \$7.00, including the guide.
The Age to Come or Glorious Restitution. By J. Marsh. Price 12 1/2 cents single—\$9.00 per hundred. Weight 2oz.
A Debate on the State of the Dead, between Rev. Thomas P. Conolly, A. B., an Evangelist of the Christian Church, and Nathaniel Field, M. D., Pastor of the Church of God meeting at the Christian Tabernacle in the city of Jeffersonville, Indiana. Held at Odd Fellows Meeting House, in the vicinity of Indianapolis, in the summer of 1854. Reported by J. G. Gordon, Esq., Attorney at Law, and Revised by the Editor. Price \$1.00, including postage.
The World as it Was, Is, and Will Be. By Mrs. A. C. Judson. 38 cents single; 31 cents per dozen—weight, 7 ounces.
Are the Wicked Immortal? and Have the Dead Knowledge? by George W. Stone; 15 cents; paper, 15 cents; weight 3 ounces. In sheets, 4 cents.
Bible Truth Defender—By W. Sheldon. 20 cents single; weight 4 ounces. Liberal reduction by the dozen.
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Bible vs. Tradition: in which the True Teaching of the Bible is manifested, the Corruptions of Theologians detected, and the Traditions of Men Exposed. By Aaron Ellis. Revised and much enlarged by Thomas Reed, New York. Price and the Old Testament, by the Editor. Price 75 cents per copy, retail; 60 cents wholesale. Weight about 15 ounces.
Elijah Israel: Being an Exposition of the Kingdom of God, with reference to the Time of the End, and the age to Come. By John Thomas, M. D. Price \$2.00 per copy. Weight 1 lb over 16 1/2 ounces. It can be transmitted by mail, under 3000 miles for two cents per ounce.
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The Apostolic Ministry: A Discourse delivered in Rochester, N. Y., before the July 12, 1855, by F. W. Wayland, President of Brown University, and Lecturer, by J. C. Cook. Price \$5.00 per hundred; 12 1/2 cents single.
Future Punishment. By H. H. Dobbey. Paper 50 cents; weight 6 ounces.
A Catechism designed as a Guide to a proper understanding of the Lord's Prayer, for the use of Sabbath Schools, Bible Classes, and Family Circles. Price, single copies, 25 cents; per dozen \$2.50. Twenty-five cents per dozen by the hundred.
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The Contrast between Protestantism and the Gospel. By N. M. Caslin. Price 5 cents single; \$6.00 per hundred—weight 2 ounces.
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Our Israelitish Origin. By J. Wilson, England. Bound 62 1/2 cents; in paper covers, 50 cents. Weight, bound 14 ounces; in paper, 12 ounces.
Character of the Son of God. By Henry Grew. 12 cents. The Kingdom of God: by N. M. Caslin. \$4.00 per 100, 8 cts single.
The Atonement; or, Reconciliation by Christ—By Ephraim Miller; \$3.00 per hundred; 5 cents single—weight 1 ounce.

From the Carbondale Transcript.

The Narrow Escape.

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

Deacon. Yesterday, after suffering a very narrow escape.

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

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

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

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

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

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

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

D. Just so, Elder.

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

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

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

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

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

D. I do not really comprehend your meaning.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

D. He died spiritually the same day.

E. What do you mean by that?

D. He died in sin.

E. And what does that mean?

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

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

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

E. But suppose man has no immortal soul, to die such a death; then how does it appear that the Lord God told him the truth?

D. But we know he has.

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

D. This text admits of no interpretation.

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

D. I mean, no one can.

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

D. What can a spiritual day be?

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

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

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

D. I think he did.

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

D. What else could it be?

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

D. Suppose it is; and then what?

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

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

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

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

E. Was his body immortal before he fell?

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

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

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

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

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

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

D. Its penalty is eternal death in hell fire.

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

D. It must have been.

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

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

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

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

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

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

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

D. We must believe the Word of God.

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

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

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

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

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

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

E. Just so.

(To be Continued)

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

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

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