

PROPHETIC EXPOSITOR

AND BIBLE ADVOCATE.

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

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POETRY.

"A Morning Without Clouds"

BY REV. EDWARD DEWENT, M.A.

'Tis come—the glad, angelic morn;
The Son of David reigns;
Sing, sing, O earth! for thou art free,
And Satan is in chains.

Rejoice! for thou shalt feel no more
The ruthless tyrant's rod,
Nor lose again the gracious smile
Of thine incarnate God.

But chiefly thou, O Solyms!
Thou queen of cities, sing;
With shouts of triumph welcome now
Thy Morning Star, thy King.

Ho, gracious Savior, faithful still
To thee, His faithless dove,
Forgive these all, and hide these dwell
Within His breast of love.

Nor these alone—for see, on high,
His saints triumphant now,
With all the hosts of Seraphim
In ceaseless worship bow.

On Him the happy myriads there,
Unwearied, love to gaze:
There He amid His brethren dwells,
The Leader of their praise.

O blessed Lord! we little dream
Of such a more exalted bliss:
Such rivers of unmingled joy—
Such full, unbounded bliss.

And O how sweet the happy thought!
That all we taste or see,
We owe it to the dying Lamb—
We owe it all to Thee!

Yes, dearest Savior, one with Thee,
Sweet Source of joy divine;
In Thee we live, with thee we reign,
And we are wholly Thine.

The Second Coming of our Lord Jesus Christ.

How great is the difference between heaven and earth! One is holy, the other defiled; one is blessed, the other cursed; one is full of humility and happiness, the other of pride and misery. There, God is worshipped and adored, here, he is slighted and blasphemed. Under this sad condition of earth, creation groans; over it, devils triumph; but the church is taught to look upward and say, "Thy kingdom come; thy will be done on earth, as it is done in heaven." This prayer shall be answered; and soon, seraphim to seraphim shall continually cry, "Holy, holy, holy Lord God of Sabaoth! heaven and earth are full of the majesty of thy glory."

But the difference between the inhabitants of heaven and earth is not only manifested in the dissimilarity in their employments, and enjoyments, but also in the estimate they form of passing events. Many things which excite intense interest on earth, are not considered worth a thought in heaven; and many things which employed God's counsels—which fill every saint's bosom with deep raptures, and every angel's harp with lofty praise, are despised or slightly heeded on earth. These remarks apply particularly to the advents of Christ into our world, first to redeem, and then to reign; the Son of God coming in lowliness, the Son of Man coming in the glory of his Father; the mission of omnipotent mercy—the revelation of righteous and long desired vengeance.

It would be easy to trace this difference between heaven and earth, in the estimate formed of the Savior's ministry, miracles, death, and resurrection. With the exception of the few strangers and pilgrims, who were led by the Spirit to "the innumerable company of angels, and the spirits of the just made perfect," the difference has been amazingly, yea, fatally great. But we hasten on to remark how great is the difference in the inhabitants of these two regions of creation respecting the second coming of Jesus. The language of heaven could not, I should imagine, fully pour forth their ideas of the importance of that event; on earth it is little regarded;—who acts as under the impression "the day of the Lord cometh!" They desire it intensely, and hope for it ardently, (Rev. vi. 9, 10; xix. 1-7.) our desires are feeble, and our hopes but glimmering. "Great Bishop of thy church, awaken us, that we may arise and trim our lamps, lest coming suddenly thou find us sleeping!"

We need not ask the question, why "the world that lieth in the wicked one" realizes not, desires not, the Lord's coming. They are spell-bound by unbelief; they walk after him who saith, "What have we to do with thee, thou Jesus of Nazareth?" But that the church professes Jesus' name, the church that ought to be conformed to those above, in tastes and hopes, should be so little affected by, and feel so little delight in, the prospect of the Lord's coming, demands the most minute inquiry. One reason may be found in the indisposition there is in all our minds naturally, to be conversant with things future and invisible, so as to be affected by them. The present is with us, the visible is around us; and it is hard to leave these, and to look at "the things not seen, which are eternal;" this is a higher attainment than at first is imagined. To do this, we need a counteracting principle, raising us above the present and visible into the future and invisible; this lever must have somewhat whereon to rest, or else all efforts will be inefficient. Grace hath found both these; the principle is faith, its resting place is God's word; and it is only by taking hold of this, that the soul can rise. "He that testifieth these things saith, Surely, I come quickly." Faith is nothing more than so to believe the words of God, as to be affected by them, and influenced to act as they require. Professor, try your heart by this test; see what is the precise nature of your connexion with God's word: is it a connexion of the head, or of the heart?

Further we observe, that the peculiarly worldly, bustling spirit of the times, is opposed to a steady and influential expectation of things future; and more especially of the coming of Christ. The more we are mixed up with, and conformed to this world, the less sympathy shall we have with heaven. Those who have more to do with this world's politics, and this world's business, than a single eye to God's glory calls upon them to have, become as it were identified with it, if not with its vices, yet with its spirit; and consequently do not ardently wish to leave it, nor sincerely wish that it might be displaced, to make way for another and better state of things. We do not speak against patriotism; this and a political spirit are often as distinct as superstition and religion. We do not speak against industry, but covetousness; and the question simply is this: Is there not more clamor about

worldly kingdoms, and more craving for worldly good, among those who profess religion, than there is patient waiting for Christ's coming, and seeking first the kingdom of God? Hope cannot be healthy and clear-visioned in this world's atmosphere; the soul that would be cheered by her dispossessions, must get above it; even on Calvary.

"Thence hope directs her eagle eye,
And longs to see him rend the sky."

As things evil, so things in themselves good, have had a tendency to avert the church's eye from the Lord's coming. "Compared (says one) with the cross and an interest in it, it is of little consequence whether we believe that the Lord will come before his kingdom on earth, or afterwards." Another says, "Millions are perishing in their sins; let us not stand disputing, but arise and send them the gospel." Very true: to cling to the cross is the soul of all religion, to preach the gospel to every creature is our bounden duty; but did not the apostles do both these, and "wait for Christ from heaven," and "look for that blessed hope," and do not they exhort us to do the same? Can we spare any motives that may stimulate to duty, or any considerations which may help to make us happy? Should we believe in Jesus any the less, if we expected soon to "see him as he is"? Should we labor less diligently, if we thought he would soon call us "to give an account of our stewardship?" Assuredly not.

To this great event, with the awful and glorious circumstances connected therewith, we will now direct our attention; an event, concerning which the word of God says more than it does concerning anything beside; and which, indeed, in its grandeur, glory, and consequences, will excel all other occurrences. The manger, cross, and tomb; the resurrection, ascension, and intercession of Christ, may be regarded as so many steps by which our glorious Solomon went up to the throne of his glory. If, with the eye of faith looking at these, we are now, like the Queen of Sheba, overpowered with grateful admiration and holy wonder, O, what will be our feelings when we shall see the throne itself; yea, when

"The King of grace shall fill the throne,
With all his Father's glories on!"

And how overpowering will be the joy of those who shall be privileged to sit down with Christ upon his throne of triumph, government, and honor! Rev. iii. 21.

Be courageous, then, ye saints, and press towards the mark for this glorious prize!

This second coming of the Savior is said to be "in the glory of his Father, and of his holy angels," Matt. xvi. 27; "without sin unto salvation," Heb. ix. 27; "the glorious appearing of the great God and our Savior the Lord Jesus Christ," Titus ii. 13; "with clouds," Rev. i. 7; "with flaming fire," 2 Thes. i. 8; "and with all his saints," 1 Thes. iii. 13. The manner of it will be sudden and unexpected; the world will be secure, and the church will be off her guard. Matt. xxv. 5, 6; Luke xvii. 26; Rev. xvii. 15.

That glorious Personage, who at his first coming was a cradled infant, and a man of unequalled sorrows, will, at his second coming, be manifested in various ways, very different from his first manifestation in the flesh. Then he performed many and mighty wonders, but he will yet perform more.

It is proposed to notice five things in Christ's second coming; not different appearances, but different actings, of the same Person.

1. He will be manifested as a successful conqueror—his achievements will be no longer hidden in the solitudes of the wilderness, or in the grave's dark cavern—midnight shall not spread her shades around him, as was the case on the cross, when he comes again to vindicate his Father's honor, but "every eye shall see him." A description of this almighty Avenger is given Rev. xix. 11-21, where we are likewise told who are the objects of his vengeance. Then it is that "he treads the winepress of the wrath of Almighty God," and the blood of his enemies stains all his raiment; and the reason is, because "the day of vengeance is in his heart." Isaiah lxiii. 4. In order to perform this, he has feet like unto fine brass, as though they burned in a furnace. Rev. i. 15. O, how horrible will be the case of those who are trodden under them! and all must be who are never brought to his feet as penitents. In Rev. i. 16, xix. 15, he is represented as having a sharp two-edged sword coming out of his mouth; that with it he should smite the nations, and rule them with a rod of iron. To this Isaiah refers, (xi. 4.) "He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." In still more awful language the same event is set forth, Isa. xxxiv. 5, "For my sword shall be bathed in heaven: behold it shall come down upon Idumea (Edom, typical of apostate Christendom,) and upon the people of my curse to judgment." To this David refers, Psalm cx. 5, 6, "He shall judge among the heathen, he shall fill the places with the dead bodies, he shall wound the heads over many countries." Thus, both in Ezekiel and the Revelation, the invitation is given to the fowls of the heaven to come and eat the flesh of kings, captains, and mighty men. Ezek. xxxix. 17, 18; Rev. xix. 18. One more thing worthy of notice in Rev. xix. is, the name Christ is called by, on this occasion, "the Word of God." Christ is both "the wisdom of God, and the power of God;" he declares and he fulfils God's will; and when he comes, it will be to take signal and peculiar vengeance on those nations and those individuals who have turned away from him who spake from heaven, Heb. xii. 25; and they cannot escape, 1 Thes. v. 3. This he declared when on earth; "The word that I have spoken the same shall judge him at the last day." John xii. 48. If we never hear his voice, we must feel his arm. He who now says, "Look unto me and be ye saved," will say, ere long, "Depart from me, ye cursed."

It is with reference to this part of his work, that our Lord is called "the lion of the tribe of Judah;" see also Isaiah xxxi. 4, "Like as the lion and the young lion, roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them; so shall the Lord of hosts come down to fight for about Zion, and for the hill thereof."

That the grand and final overthrow of the nations will take place in the land of Israel, and be effected partly by the instrumentality of the Jews, there is every reason to believe. In Zechar. xiv. we read, "I will gather all nations against Jerusalem to battle, and the city shall be taken," &c.—"then shall the Lord go forth and fight against those nations, as when he fought in the

day of battle." That God will use the Jewish nation as his instruments, may be inferred from Zech. xii., where the Lord declares that "he will make Jerusalem a cup of trembling, and a burdensome stone; that all who burden themselves with it shall be cut to pieces, though all the people of the earth be gathered together against it. That he will smite the horse with astonishment, and his rider with madness; make the governors of Judah like a hearth of fire among wood, and like a torch in a sheaf, and they shall devour all the people round about." For this God will strengthen them, "for he that is feeble among them in that day shall be as David, and the house of David shall be as God, as the angel of the Lord before them." In Joel ii. we read, "For behold in those days, and at that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and bring them down into the valley of Jehoshaphat, 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 prophet in the prospect of this day, which he calls "a day of darkness, and gloominess, a day of clouds and of thick darkness," cries out, "Let the heathen be awakened, and come up to the valley of Jehoshaphat, for there will I sit to judge all the heathen round about." The call is obeyed, for God's determination is to gather all nations, and the prophet cries out amazed, "Multitudes, multitudes, in the valley of decision: put ye in the sickle for the harvest is ripe: come you, get you down, for the press is full, for the fats overflow." and to show that this is a vintage of wrath corresponding with Rev. xiv. 19, 20, Isaiah lxiii. 1-4, it is added, "for their wickedness is great."

The 38th and 39th chapters of Ezekiel enter much more into detail. The prophet describes the thoughts and ways of Israel's last foe, the situation and circumstances of Israel, their trial and victory. How very striking are the following words: "And it shall come to pass at the same time, when God shall come against the land of Israel, (which he declares, verse 16, shall be in the latter days,) that my fury shall come up in my face, for in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel; and I will call for a sword against him through 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." After this the nations shall be convinced that God is on the side of Israel, and Israel shall be truly converted to God; for it is written, "And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them. So the house of Israel shall know that I am the Lord their God from that day forward; 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." The prophet Jeremiah thus represents Jehovah as addressing his inheritance, Jacob: "Thou art my battle-axe and weapons of war; for with thee will I break in pieces the nations, and with thee will I destroy kingdoms." Jer. li. 20. Zedbariah testifies to the same effect, ix. 13-17, as also doth Micah, ix. 11-13; and thus it is that "according to the days of their coming out of the land of Egypt, God shews unto Israel marvellous things, that the nations might see and be confounded at all their might, lay their hands upon their mouth, and move out of their holes like worms of the earth;" while Israel, feeding upon Carmel, Bashan and Gilead, as in the days of old, shall sing, "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy." Micah vii. 14-20.

How very plainly are these things written, how certain is their fulfillment, how dreadful will

this overthrow be; but how little is it believed! It is probable (says Mr. Habershon,) that the cabinets of the five great powers, as they are called, would smile with derision, were it for a moment suggested that their greatest danger, their complete overthrow, was connected with the affairs of that despised people the Jews. So did Pharaoh, and so did Belshazzar; but in doing so, they knew not that they forgot Him who hath declared that he is the "God of Abraham, of Isaac, and of Jacob," that "this is his name for ever, and this is his memorial unto all generations." Whoever may smile at, or neglect this testimony, it remains written in God's word, "Though I make a full end of all nations whither I have driven thee, yet will I not make a full end of thee." Woe be to the Hamans, when the Mordecais and Esthers begin to turn to God! For then will God send Jesus Christ, and the times of restitution, the theme of all the prophets, shall come. Acts iii. 20, 21. The pierced one shall be manifested in the clouds of heaven, the inhabitants of Jerusalem shall mourn, and all kinds of the earth shall wail; compare Zech. xii. 10, with Rev. i. 7. "The Lord my God shall come, and all the saints with thee, and the Lord shall be king over all the earth; in that day there shall be one Lord, and his name one." Zech. xiv. 5, 9.

These events to which we have been referring, will take place while the seventh trumpet is sounding. Then, and not before, "the kingdoms of this world will become the kingdoms of God and of Christ;" at the same time "the destroyers are to be destroyed, the dead judged, and reward given to God's faithful servants, and to all that fear his name." Rev. xi. 15-19; with which compare 1 Cor. xv. 52, and 1 Thess. iv. 16, 17, and it will be difficult to evade the conclusion, that at the same time Christ comes to raise his saints, he comes to judge the nations, and to set up his kingdom in this world upon the whole heaven.

(To be Continued.)

The Conference.

As intimated in the last Expositor, I proceed to notice some positions taken by the lecturers. My authority and also my obligation for so doing may be found in 1 Thess. v. 17-20, "Pray without ceasing. . . Quench not the Spirit. Despise not prophesyings. Prove all things, hold fast that which is good."

The strongest language to enforce the importance of prayer, and to urge the necessity of praying always, is employed by men inspired! They spoke from the mouth of God. They spoke to the whole church. They spoke also in the most imperative form; therefore there is no language like the language of inspiration to press home on the heart the importance of prayerfulness and spirituality. Examples prevail where precepts fail. "He that is spiritual judgeth all things;" hence we need the state of mind demanded by these precepts, in order to judge understandingly—to "prove all things, and hold fast that which is good."

The positions of the lecturers were taken publicly. They are designed for consideration, and if need be for correction. The leading ones are these:

I. That prophetic "time, times and an half," in the prophecy of Daniel and Revelation is literal and future. In contrast Dr. T. made it symbolical and nearly all past. We have all held the latter view; and some of our readers are doubtless yet to be informed of the fact, that the literal view is held by many of the most valiant defenders and promoters of prophetic study. To avoid misapprehension, I admit that I myself have held the prevailing opinion of advent believers; but this should not begin to bar my mind against considering the evidence of fact and Holy Scripture. "Prove all things," and then hold fast.

Mark I. two facts. 1st, It reads, "time, times and an half—forty and two months—a thousand two hundred and three score days." 2d, The admitted time of trouble for the gathering and

doom of the angry anti-Christian nations does demand some such short period! Now what time can be in itself considered so likely as the precise period that God has so distinctly revealed in plain terms?

A third fact, however, will rise before the thoughtful mind, viz., the history of the past seals, by harmonizing with the prophecy, when understood as symbolizing 1260 years! So it seems. But suppose, as it is possible, that the future history of the "time of trouble" should be precisely 42 months when understood literally. What then? I reply, that in such a case we should all be compelled to admit a fullness in Divine revelation transcending all our previous limited apprehension! This was the experience of Abraham, of the Apostles, and of the best of inspired men. This will doubtless be our experience, for we are not angels, as yet.

A two-fold application of prophecy, if not designed, is at least possible, if not provided for! Read God's covenant with Abraham; the promise concerning David's reigning son; the Assyrian, Isa. 10th and 14th, and John's proclamation of the kingdom of heaven. Abraham's emancipated seed journeying from Egypt to Canaan did well and wisely apply the covenant to themselves and their inheritance in Canaan under Joshua! Yet the promise was not there exhausted. It does most certainly embrace the future New Covenant, and the Everlasting Inheritance under Messiah! So David's heart exulting in the sure prospect of Solomon's reign, did also embrace in his inspired prophetic thanksgivings and prospects, Messiah's work in both his first advent to suffer, and in his second advent to reign. Thus in "the burden of Babylon," we have literal and prophetic language—events then immediately occurring, and yet the language as evidently embraces the impending doom of "Babylon the Great;" for the Holy Ghost uses the like language after literal Babylon's fall. And Dr. T. does himself teach that Eubuchadnezzar's Babylonian kingdom was perpetuated—"the stump of his roots in the earth—with a band of iron and brass"—through Greece and Rome. He is, with the Bible here!

This fact is all that is affirmed. Such has been the construction, and such the fullness of prophecy. In the promise to Abraham neither the nearer nor the remote covenant was excluded. In God's covenant with David, Solomon was not overlooked, nor was Messiah's future reign omitted. In the prophetic and long promised "seed of the woman," there was much that belonged to his wondrous, humble love, even unto death; but more to his future glorious triumph in regal power and world-wide blessing! Both advents were blended, that even to John the Baptist, himself, they may have seemed inseparable!—And this large class of facts, touching the fullness of prophetic teaching compel me to admit, that while the periods are applicable in symbolic prophecy to 1260 years of Papal apostasy; yet it may (if God will) be literally accomplished in the future history of "the man of sin." (This point, however, connects with the next, and can not be dissociated.)

II. "The man of sin," (2 Thess. ii. 1-8,) is a person, and the prophecy is to be accomplished in an individual, who shall lead the host in "the battle of the great day," and collide with Messiah to his own utter destruction—may, to the destruction of the host that he leads, like Pharaoh, (Ex. xi.) and the system of blasphemy that he administers, like Sennacherib! (Isaiah xxxvii.) In contrast "the man of sin" is made to represent a political combination existing for many generations—like the Popedom. In proof it was truly affirmed by Dr. T. that the events embraced in the rise and career of the Papal and Mahomedan systems cannot be crowded into three years and an half.

Note I. As the first maintains that the events of the 1260 days of Anti-Christ's career and collision with the Son of God, are future; they are of course totally distinct from the history of the past 1260 years. Hence the supposed proof is founded in misapprehension of the facts, and the argument in question.

Note 2. This prophecy contains three terms, and hence there may be three corresponding gradations of the evil here foretold. First, "The mystery of iniquity,"—Anomia. Second, "The apostasy,"—Apostasia. Third, "The man of sin,"—ho antrosopos, &c. The first had already begun in the Apostles' time. The second has existed in the dreadful and desolating power of the Papacy for 1260 years! The third may have a like literal and emphatic accomplishment in that dreadful outburst of atheism that shall collide with our coming Christ, when he comes arrayed in the majesty of judgment.

Such is the inspired language, the man, &c.—the Son, &c.—the lawless one, or "that wicked" that Jerome and Augustine, among the ancients, and many of the most honored servants of the church in modern times, have seen and taught, that the Apostle does teach a personal embodiment of all the infidel elements of our age, to take the lead of the wicked host at the time of the judgment. Now if there be such a head of the Satanic hosts as the terms themselves may teach, and as it seems that the conflict itself demands, then there must be a short period—a literal time for his collision with Christ, and perdition.

Such are, in fact, only some of the grand elements of argument involved in this question. To many who know not these facts, the information is due. The facts and proofs are not new; but some of them at least are as old as the prophecy itself! Our continued acquaintance with these facts can not ignore or alter them.

III. A third position, though associated with the former in some of its elements, relates to the time of the Papal confederacy. The ten kings receive power one hour with the beast.—This Dr. T. makes 30 years. The "half hour, 15 years," and "about the space of half an hour, 14 years."

In contrast, the only time intimated, or position held, was that it was expressed literally. (Now I did not commit myself to the precise literal time; my own conviction having been that it is symbolic of only a fraction of a day. This I named to avoid misunderstanding, and to bear my full responsibility for symbolizing prophetic time.)

The argument which makes it thirty years has these elements—or these in substance:

1st, The day is symbolized at the outset, and converted into a time of 360 years. Of which there is here no known example.

2d, The day is assumed to be not a natural day of 24 hours, but an artificial day, divided, as did the Jews, into twelve parts.

3d, This 12th part, or hour, is made to be not the fraction of a day, but of a prophetic year—and therefore it represents a prophetic month—each day a year, or thirty years.

Thus by several assumptions, and by symbolizing twice, or by an arithmetical process of symbolization, the prophetic hour is swelled out or multiplied into a period thirty times as long as a whole prophetic day!

But the rule affirmed by the lecturer makes the day only signify, in symbol, one year! Then the hour being only a fraction of the day, must be, in both literal and symbolic time, only a corresponding fraction of the day! By consequence, the assertion of "thirty years' war," from such premises, seems altogether gratuitous—a mere imagination.

A quotation from Irving, in conclusion seems in point: "There can be no doubt that the Apostasy (2 Thess. ii. 1-8,) is the Papacy—that the man of sin is the Pope, the little horn of Daniel, admits also of good demonstration. But there are words in the description,—as 'son of perdition,' and 'wicked one,'—which better apply to the eighth head, the last beast, the infidel supremacy. The personal Anti-Christ, who is about to arise, and of whom the character, continually given (Rev. xvii.) is, that 'he goeth into perdition.'"

In my next, other positions will be noticed touching the phrase "heaven and earth," and those that involve the essentials of the view that Russia is to become supreme in the bounds of

the Fourth, or Roman Empire. It has been suggested that these given above are not essentials. To the essentials, then, we next proceed. It is my abiding conviction that the conclusion is based on assumed, mistaken, and of course unnecessary premises. But for this report no other one is responsible. If the leading idea and the prominent reasons set forth in the argument are scriptural—if the argument is logical, and based on facts, it will only gain strength in the minds of thoughtful readers by an examination. However, "the Scripture cannot be broken. He that is first in his own cause seetheth just; but his neighbor cometh and searcheth him."

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The Soul.

THE BLOOD (DAM) NOT THE SOUL, OR NEPHESH.

EXTREME illness has prevented my answering sooner Bro. Cook's article with the above heading, in the *Expositor* of July 8th, and even now I write with great difficulty. But as Bro. C. repeats some old exploded notions, duty seems to require a word to clear away some of the fog he has created, and in which it is evident, he has himself got bewildered.

Adopting his opening form of expression, I remark: It would be amusing in other circumstances, to see the assurance with which Bro. C. sweeps the whole ground of argument, and reaches the conclusion that the blood is not the soul, that is to say, in Hebrew, that the *dam* is not the *nephehsh*; and that too without a word of proof, but simply his "ipse dixit," as though that was to settle the question at once and forever. But no, Bro. C., we shall weigh you in the balances of the sanctuary. I was surprised that he should head his article, "The blood [*dam*] not the soul, or *nephehsh*," a declaration that flatly contradicts the plainest declarations of God's revelation to man. Hear ye, and then judge: "But flesh, with the *nephehsh* thereof, which is the *dam* [blood] thereof shall ye not eat." Gen. ix. 4. Again, "He shall pour out the *dam* [blood] thereof and cover it with dust, for it [the *dam*—blood] is the *nephehsh* [soul]." Lev. xvii. 13, 14. And in the 14th verse, God thrice repeats the declaration that the *dam* is the *nephehsh*. Now, Bro. C.'s heading is false, absolutely, or these Scriptures are. What shall we say? I answer: "Let God be true, and every man a liar." Amen.

Bro. C. in his first section, takes the ground that the first use of a term by a writer determines its primary signification, also the sense in which it is most frequently used. No more false and dangerous ground can be taken. I may have occasion in an article to use a term twenty times, and not in a single instance in its primary sense, but figuratively. To illustrate. I am engaged in a heavy job of digging; I write to a friend the particulars, stating how many hands I have at work on each section, and how many hands I have engaged, and how many more it will be necessary to have, &c. In doing so, I use the term "hand" a score of times, in every instance figuratively, to represent the entire man. How absurd it would be for the man to whom I wrote to take the ground that the hand of the man was the whole of him. This is precisely Bro. C.'s argument, that the whole man is his soul. But how much more absurd would his position be if in that communication I had described what part of man the hand was, viz: the extremity of the fore-arm. Such is precisely the case with reference to the *nephehsh*, or soul. God having used the term figuratively to represent the entire man a few times, afterwards has occasion to speak distinctly of the soul, and says it is that part of the man called the *dam*, or blood, and yet Bro. C. says it is not so. O, how blinding are cherished theories to the truth! That God did first use the term figuratively to represent the whole man, is true, but as shown, it does not determine its literal meaning at all! And when thus used, no one ever thought of confounding it with or calling it blood. That is a mere quibble.

Under his second head, Bro. C., speaking of *dam*, says, "It does not, cannot denote the *ne-*

phesh!" God says, "No soul of you shall eat blood." Why did you stop there, Bro. C.?—Why not give the reason that follows? This query will arise in the minds of all candid persons. Why did he dodge the reason? And the answer will be, because it would have falsified his own heading, and annihilated his whole argument. But let us give the reason why no person was allowed to eat blood. Because, says God, "The blood [*dam*] is the *nephehsh*, or soul."—There it stands, Bro. C., immutable, in spite of all your sophistry, false inferences, and marvelous conclusions, that because "blood was not forbidden to eat blood, but *nephehsh* was, therefore blood and soul are distinct." Astonishing!—But let us try this point by the sure word of prophecy. God says:

1st. "The *dam* [blood] is the *nephehsh* [soul]." 2nd. "In Gen. ix. 5, the terms blood [*dam*] and soul [*nephehsh*], are used interchangeably, which we will give with some other passages in parallels:

"Your blood [*dam*] will I require . . . at the hand of man." Gen. ix. 5. "Of every man's brother will I require the life [*nephehsh*] of man." Gen. ix. 5.

"Made his soul an offering for sin." Isa. liii. 10. Paul speaking of Christ's offering, says: "By his own blood, he entered once into the holy place." Heb. ix. 12.

"Christ gave his soul [Psuche] a ransom for many." Matt. xx. 28. "Ye are redeemed with the precious blood of Christ." 1 Pet. i. 18.

Here is the testimony of the Word; more might be given, but to the believer this is sufficient. Judge ye!

I was pleased after all to see Bro. C. redeem himself afterwards partially, (though apparently very reluctantly,) by acknowledging that man, the *nephehsh*, has a *nephehsh* or soul in the same sense that he has a head, heart, &c. This is all that we ask or have from the beginning. But I was surprised to hear him call it a "new issue." Not at all, Bro. C. This has been the issue from the beginning, and I have kept this point distinct in almost every article, that man, the "living soul" or person, had a soul, as a separate and distinct part of him as well as a body, head, &c. I proved it from the fact of the term soul being used synochoically to represent the entire man. And also from the fact that man had a body as well as a soul, therefore the soul could only be a part of him.

But I am glad the true issue is seen even now, and the fact conceded that man has a soul, just as he has a head, hand, &c. But he qualifies the concession by the expression, "secondary sense." What does he mean by man's having a head in a "secondary sense?" Has not man actually and literally a head, hand, &c? Or has he only in a secondary sense of these terms—merely imagining. My soul, what nonsense is this. I cannot, I confess, understand it. I leave it for my brethren to solve the enigma. But I am glad Bro. C. came so near the point before he dodged it, for now all can see where the trouble lies. But man, the living *nephehsh* has a *nephehsh*; this is conceded, and God says that part of man called the *nephehsh* is the blood.—Amen. Again, he says, Paul in using the terms body, soul and spirit, "does not affirm that man has a soul. No, indeed; but he uses those terms to speak of the sanctification of his whole being, with emphasis!" But let me ask, Bro. C., would Paul use terms that constituted no part of his being? Would he say, I pray God your whole spirit, tree, body, chair, creek, sea, &c., be preserved blameless, &c.? This exposes clearly the sophistry of such reasoning, and shows how hard it is to argue against light and truth.

But I will draw my remarks to a close, as I see nothing further necessary to notice in his article. He only reiterates a few points without proof that have been before exploded, and makes a feeble attempt to deny his own parallel, of which all can judge for themselves. I feel willing to rest the case, for nothing can be clearer than the fact that the *dam* [blood] is the *nephehsh* [soul], if the word of God is to settle the question.

Brethren, let us give up our theories, and settle down into the simplicity of the truth, and rejoice in it. God says, "The wages of sin is death." Orthodox says it is "eternal life in misery." God says, "The dead know not anything." Man says, they know more than when alive. God says that baptism is "a burial—a planting." Pede-Baptists say it is "a water ceremony—sprinkling." God says, "the blood is the soul." Bro. C. says it is the whole man. Orthodox says it is the immortal part of man, that thinks, desires, &c. Let us believe God, and cast to the winds these fables of men. I pray God, sanctify us wholly through the truth, body, soul and spirit, and preserve us blameless unto the coming of our Lord Jesus Christ in glory and power, to give us the Kingdom.

E. R. PINNEY.
Seneca Falls, N. Y., Aug. 4, 1854.

THOUGHTS ON TEXTS.

GOD JUST, AND THE JUSTIFIER OF THE BELIEVER.

God cannot be indifferent to sin, nor can he disregard the violation of his laws and government. Since, therefore, all men have sinned, and broken the holy laws of God, how does God exhibit in the Gospel his hatred of sin, and respect for his own righteous rule? By punishing the sinner?—or a substitute for the sinner? No. It is written, "There is forgiveness with Thee, that Thou mayest be feared," or revered.—*Ps. cxxx. 4.* God, in his great mercy, sent his Son into the world, to assure it that he did not impute its trespasses to it, but was willing to forgive, and waiting to be gracious. 2 Cor. v. 19. He who believes and cordially welcomes this gracious message becomes a disciple, learner, copyist or follower of Christ the bearer of it, and so becomes, personally, a reformed man.—"The goodness of God leadeth thee to repentance." Rom. ii. 4. God's goodness in freely pardoning sin without any compensation or satisfaction, by exciting the gratitude, effects the moral transformation of mankind; and thus God shows his hatred of sin by reforming the sinner through, or by means of, Jesus Christ. God also shows his displeasure against sin, and his love for his own righteous laws, by declaring that *they who do not repent, but live and die unreformed, he will not forgive, but will judge and punish with a fiery destruction.* He will "by no means clear the guilty." Christ was sent into our world, that mankind, by believing in him, and being drawn to him by his great sacrifice of love in laying down his life for them, might be induced to turn away from the paths of sin, to the paths of holiness and virtue, and thus be conformed to his perfect image. Our belief, or our faith in Christ, therefore, justifies us in two senses—first, it makes us personally just, or righteous persons, and, secondly, it assures us of the free pardon of all our sins. God is here seen to be just in justifying the believer in Christ, because he does not forgive us in our sins, but when we repent of, and forsake our sins.

Now, the very carefulness of many preachers to exhibit the cross of Christ as a manifestation of God's displeasure against sin—as a display of judicial wrath, causes mankind to fear or dread God, rather than to love and serve him. The cross of Christ is thus a more terrible sense than smoking, thundering, fire-flaming, Sinai,—it alarms, instead of allures—repels, rather than draws. But the Cross is represented in the Bible as a DRAWING power. Where is its drawing powers on the popular theory? It is made a picture of punishment—of indignation against sin—of penal wrath—instead of an image of that love greater than which cannot be shown, that one, and he the Lord Jesus Christ, should lay down his life for his "friends," in seeking their reformation, and restoration to the loving and righteous Father-God. And such a representation of the cross of Christ robs it of its propitiatory character, for instead of propitiating the alienated and sinful hearts of men, it excites the dread of punishment of which it is set forth as so terrible an exemplification. We deny our moral instincts as well as scripture principle,

when we assert that the justification of the sinner is accomplished by the condemnation of the righteous, but we speak in harmony with both when we represent God's scheme of justification as the reformation of the sinner and the free remission of his sins through the intervening agency of Christ, who transacts in the name, and behalf of God, as His representative and plenipotentiary, this moral and merciful mission.—*Christian Examiner.*

The following is descriptive of a visit made to the Jewish Synagogue at Smyrna, by the Baptist missionaries who touched at that interesting city, on their way to the Holy Land, where they are about to enter on missionary labors combined with practical efforts for the benefit of Israel:

At the synagogue we saw some four or five hundred Jews. The priest was not present.—After an hour and a half spent in a kind of socially clamorous reading and chanting, the Law was brought forth, a few passages read, and then returned to its place in a little closet in the side of the house. With a good deal of ceremony it was taken out and carried up into the altar, the people weeping at the sight thereof, and when the service closed, it was borne back to its place, accompanied with a great deal of pressing and crowding in order to get near so as to kiss it.—In the midst of the service there was a short interval devoted to secret prayer. While their eyes were uplifted, and they engaged in prayer, I too lifted my heart to God, that the veil might soon be taken from their hearts, that they might see and acknowledge the Messiah.

A SKETCH OF THE PAPAL STATES.—A letter from Havana, dated June 12th, quoted in the *N. Y. Tribune*, says:

The misery in the States of the Pope is extreme. Last year the harvest and the vintage failed, and now they would sell themselves for a piece of bread. Mothers and even fathers sell their daughters at the tenderest age, even of twelve years; and there is among the poor suffering creatures universal corruption. The price of a piece of bread has risen from three to six fold, and that of the commonest wine, (here a necessary of life, and used by all), three times or more. When I go to take my breakfast at the coffeee house, (where, even at these high prices, I still have an excellent mug of coffee, milk, sugar, two rolls, and two boiled eggs, napkin, &c., in the best coffeee house, for 9 cents,) I have seen little children, miserable women, and even old men, once evidently in better circumstances, and educated, too, come and lean by the door, look wistfully in, and humbly wait for you to see their misery, or beg you for the sake of the blessed Mary, to relieve their hunger! The people generally do not get one thing of what they want to eat. Meantime they sustain 72 cardinals, or a good portion of this college, idle and useless princes, besides a host of priests that eat up the land, and a good round number of their own good-for-nothing soldiery. Then it requires more than 10,000 French soldiers to keep the capital, eternal Rome, in order, and the Pope from running away, or being massacred, and at least 10,000 Austrians for the north, in Bologna, Ancona, Forli, Faenza, &c. What a picture! And yet it is not exaggerated, but underdrawn. Meantime the nobility are also sinking; for the law of primogeniture has been abolished, the estates are divided, and I can see nothing before the Papal States but universal decay misery and downfall.

The Rev. John Newton, when his memory was nearly gone, used to say that, forget what he might, he never forgot two things: 1st, That he was a great sinner. 2d, That Jesus Christ was a great Savior. Two most important subjects of recollection.

Look not upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright.

EXPOSITOR AND ADVOCATE.

"SEARCH THE SCRIPTURES."—JESUS.

ROCHESTER, SATURDAY, AUGUST 12, 1854.

To Agents and Correspondents.

- 1. All communications for the Expositor should be written in a plain, legible hand; and, before sent, carefully revised and corrected.
2. Business notes and communications if on the same sheet, should be written so that they can be taken apart, without dividing the communication.
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.
6. When the direction of a paper is to be changed, do not forget to name the office to which it has been sent.
7. When subscribers remove, let us know immediately.
8. When subscribers wish to discontinue, let them remember that all arrears must first be paid.

THE FROG POLICY.

A Paris correspondent of the New York Herald, under date of July 21, writes:

Great distrust is felt about Austria; as to Prussia no one knows anything at all from her, and the Bamberg Confederation, to which I invited your attention a month ago, is again the cause of disquietude. The Emperor of Russia is reported to me by a gentleman of the United States, lately from St. Petersburg...

Nicholas justly says, Napoleon "is the secret spring of all the present commotion." and "that it was he who sent Lavalette to embroil matters at Constantinople..."

TO CORRESPONDENTS.

O. I.—Doubtless the Catholics are aiming at the supremacy over all other powers, civil and ecclesiastical, in our country, but we see no evidence from either prophecy or the facts in the case to warrant the expectation that they will succeed in obtaining it now, as you think.

We very much regret that the remissness of some of our subscribers in paying for their paper makes it necessary for us to call on them in this public manner to remit what they owe us.

DRYING UP THE EUPHRATES.

"And the sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the east might be prepared."—Rev. xvi. 12.

In giving an exposition of this important portion of Scripture, our object in the first place will be to determine the various uses of the term river, as it occurs in the Bible, and then learn how it is used in the text under consideration.

River, is a great stream of fresh water flowing in a channel from a source or spring into the sea. Job xxix. 6. "The rock poured me out rivers of oil;" that is, great plenty and abundance of oil.

In addition to these various uses of the term river, it is symbolically applied in the Scriptures to a specific country, government and people.

The river which Pharaoh saw in his dream is interpreted by Joseph to mean "all the land of Egypt." Gen. xli. 2, 29.

The kingdom of Babylon is represented by a river, thus: "For as much as this people refuseth the waters of Shiloh that go softly, and rejoice in Rezin and Remaliah's son; now therefore, behold the Lord bringeth upon them the waters of the river, strong and many, even the king of Assyria, and all his glory; and he shall come up over all his banks; and he shall pass through Judah; he shall overflow and go over; he shall reach even to the neck, and the stretching out of his wings shall fill the breadth of the land, O Immanuel." Isa. viii. 6-8.

A great majority of Biblical expositors agree that the Ottoman Empire is symbolized by "the great river Euphrates," spoken of in Rev. ix. 14, under the sounding of the sixth trumpet; and there is also a general agreement between them that the same phrase, "the great river Euphrates," is thus symbolically used in Rev. xvi. 12, though there are some who do not agree in the application of the latter verse.

chapter, unless the best authority can be given for giving to the same symbol used by the same writer two widely different applications.

We offer as another very conclusive reason that this symbol cannot apply to all the Papal powers, as some expositors suppose, because it is used in the singular form, the river. It will be observed from the foregoing examples, that when powers are spoken of the plural form, rivers, is used in the symbol; but when a single power is the subject of prophecy, the singular number (river) is preserved.

The symbol and the thing symbolized must perfectly agree in number: this principle will hold good in the interpretation of all the symbols of the Bible. The phrase as recorded is in the singular number, it follows therefore that "the great river Euphrates" can symbolize but one power.

With this view of the subject, we readily perceive what the drying up of the great river Euphrates is: it can be nothing less than the complete exhaustion of the Ottoman empire; and as this work was to be accomplished under the sixth vial, in immediate proximity to the coming of Christ as a thief, and as the Ottoman power, as all admit, and facts demonstrate, is welligh exhausted, a very strong assurance is given that the Lord's second coming is near.

EXPOSITION OF MARK XVI. 16-20.

"And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen."—Mark xvi. 16-20.

A correspondent calls for an exposition of this important passage of Scripture. We comply with his request, because in so doing we may not only gratify his wishes, but benefit our readers in general.

This passage contains what is generally called the apostolic commission to preach the Gospel; and we learn from it, together with the facts in the case, that up to this time the proclamation of the Gospel had been confined to God's chosen people, the descendants of Abraham, to whom God at first preached the Gospel. Gal. iii. 8. It was also proclaimed to the Jewish nation in the time of their being freed from Egyptian bondage, "for unto them was the Gospel preached as well as unto us; but the Word preached did not profit them, not being mixed with faith in them that heard it." Heb. iv. 2.

The prophets preached the same Gospel to the house of Israel and Judah, and to the latter did John the Baptist and Christ proclaim the same glad tidings; to the lost sheep of the house of Israel was the Savior specially sent at his first advent, and to the same people were his apostles commissioned to go, previous to the crucifixion of the Savior. At his death, the middle wall of partition between Jew and Greek was broken down; [Eph. iii.

14-17,] so that the way was now open to proclaim the Gospel to Jew and Gentile in all the world, and on the same terms. Hence the apostles were commissioned to "go into all the world, and preach the Gospel [not to the lost sheep of the house of Israel only, but] to every creature," or to Jew and Gentile. At first they did not comprehend the extent of their commission, but at a subsequent period when enlightened by the vision of Peter's sheet and otherwise, they indiscriminately "went forth, and preached every where," in Palestine and in Gentile lands, "the Lord working with them, and confirming the Word with signs following." And so general had the proclamation of the Gospel been made in Paul's day to every creature, that he said of the Gospel, "which was preached to every creature which is under heaven; whereof I Paul am made a minister." Col. i. 23.

Mark, the apostles were not commissioned to preach the law of Moses, the philosophy of the Greeks, nor any other system of religion, but the Gospel of God. They were sent of God, therefore it was their imperative duty to preach his Word. To preach any other Gospel than that which God had preached before, and which Christ had committed to them, would bring upon them the fearful curse of the Highest. For "though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed." Gal. i. 8, 9.

The apostles were "ambassadors for Christ," [2 Cor. v. 20,] and to learn the fearful responsibility that rested on them, in reference to fulfilling their calling, we will for a few moments contemplate the duties of the ambassador of an earthly monarch.—Suppose the Emperor of all the Russias should conclude to make peace with Europe on condition that Constantinople should be ceded to him. To accomplish the immutable purpose of his haughty and unbending mind, suppose he should clothe with authority and dispatch one minister to the grand Turk, another to the court of England, one to the court of France, and others to other powers concerned in the important case. Suppose these ministers of State, instead of delivering their messages as they received it from their supreme Lord, the Emperor, should propose as many different terms of peace as there were courts to which they were respectively commissioned, what would be the result? So far as the ambassadors would be concerned, their lives would be the forfeiture, or a home in Siberia would be the penalty. It would afford no excuse in the midst of the stern Emperor for one to plead thus:—When I beheld the utter helplessness of the already wasted power of the Sultan, I thought the terms too hard, therefore I modified them by striking Constantinople out of the account, to which the Diran readily acceded. Or for others, in justification of their course, to plead thus: We found the proud, incensed and powerful courts of England and France, instead of being willing to accede to your terms, unitedly resolved to push the war to St. Petersburg, and every city and town of the empire, unless your demands on Constantinople shall be forever relinquished, the Baltic and Black Seas be freely opened to their trading vessels, a heavy indemnity be paid them for the expenses of the war, and a faithful guarantee be given that the peace of Europe shall never be disturbed by Russia by any encroachments on Turkey; a compliance with these terms we sincerely thought would be for the general good of Europe, and the honor of the empire. What had your sincerity and your thoughts to do in this important matter? we may well suppose would be the angry reply of the enraged Emperor. It was your duty to make known my terms of peace, and no more nor less. You have disarranged my plans, thrown confusion into the courts of Europe, and made a protracted and bloody war inevitable. Let my vengeance rest upon these unfaithful men!

The application is easy. God in his infinite mind has purposed the salvation of fallen mortals on certain conditions. The proclamation of this wise and gracious purpose, is the Gospel, to preach which the apostles were commissioned. To teach the same Gospel, has been and still is the imperative duty of all the ministers of Christ. But what have those who have professed to be the successors of the apostles, done in this respect? It would require volumes to tell the sad tale. We can only hint at the evil work. One class have proclaimed as the Gospel an escape from the unending fires of purgatory, and an eternal happy abode beyond the skies, to all who would acknowledge the infallibility of the Pope, make confession to the priests, and

say prayers to the Virgin Mary, &c. Others have proclaimed as the Gospel "the alone merits of Christ," others, salvation by faith without works, and others by works without faith. Others, that the salvation of all men has been secured by purchase made by Christ, while others teach that only the elect will thus be saved. Another class teach that some have been eternally elected to salvation, and others to eternal damnation. The great mass are united in teaching the natural immortality of the souls of all men, and that at the death of the body the souls of the righteous ascend to heaven above to receive their reward, while the souls of the wicked descend to hell beneath, to meet their eternal doom. There is also a general agreement among these Babel perverters of the pure Gospel of God, that his kingdom has actually come, that Christ now reigns on the throne of David, and that a conversion to either of their human dogmas, and joining either of their party churches, is being translated or born into the everlasting kingdom of God. If these professed ambassadors of Christ have not preached another gospel, or perverted the Gospel of God, then we know not how such an impious work could be done. Instead of proclaiming God's immutable terms of redemption, and presenting his motive to faith and obedience, they have spoken out of their own hearts, have offered terms of reconciliation and held up motives of their own creation, and then have had the presumption to make God responsible for what they have taught. They have professedly done all in the name, or by the high authority of God. And will he in the end sanction their work of error and confusion? or will he judge them by that imperative word which charges them "before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom, to preach THE WORD." [2 Tim. iv. 1,] and which pronounces a fearful curse on those who preach another Gospel? He will do the latter.

Doubtless some will consider that we attach too high importance to this subject, and think it matters but little what is proclaimed for the Gospel, provided men are made better thereby. But we deny that any change can be wrought for the better by the doctrines of men; they make their converts now as in the days of the Savior, more the children of darkness than they were before. God's Word is the only standard of true righteousness. Suppose the all-merciful Jehovah, desiring to correct the morals of his fallen children, so as to fit them for the enjoyment of the priceless blessings of his coming kingdom, should dispatch from his immediate presence certain angels to make known to the world his terms of redemption, and suppose those holy angels should in their sincerity raise standards of holiness of their own, and actually succeed in effecting a moral change to some extent in the world, would they be justified for so doing, before God? Let Paul answer, "Though we or an angel from heaven preach any other Gospel, . . . let him be accursed!" Gal. i. 8.

The conclusion is, that it was the Gospel and not the doctrines of men, that the apostles were commissioned to preach, and which has been the imperative duty of ministers of Christ ever since their day, to proclaim. Does any one inquire, what is the Gospel? We briefly answer, it is good news or glad tidings, which consists in the revelation and proclamation of God's benevolent and eternal purpose relative to this earth and its inhabitants, the grand outlines of which we can only give now as follows: God has purposed in himself to set up a kingdom of righteousness and glory in Palestine, making Jerusalem its capital, and Christ the Supreme King, with whom will be associated, as kings and priests under him, patriarchs, prophets, apostles and the saints of every age and clime, who will be made immortal at the coming of Christ to enter upon his millennial reign on the earth. He has also decreed to gather to his land of his fathers a remnant of Judah and Israel, who will constitute the subjects of the kingdom restored to Israel. The Gentile nations shall be so subjected to Christ, that it may truly be said that the Lord is king over all the earth—that the kingdoms of this world have become our Lord's—his dominion is from sea even unto sea—that all the ends of the earth are turned unto the Lord, and the earth is full of peace, righteousness, plenty, health, comfort, praise and glory. This in substance is the purpose of God, as revealed in his Word. Thus his inspired prophets and divinely taught apostles have predicted and proclaimed. See Isa. xi., Acts ii., iii., and 1 Cor. xv., and other corresponding portions of the inspired Word too numerous to mention now. To make known these great and glorious truths, is to proclaim the Gospel. This brings us to the inquiry: What are the conditions of salvation held out in

the Gospel? Various and absurd are the answers of the proclaimers of the dogmas of men. But we have nothing to do with their conditions, only to expose and reject them. It is our desire and duty to know what God's terms are; and be assured they are simple, easy to be understood and obeyed; and highly honorable to the all-gracious God who has made them. Hear what they are, believe and obey them and be saved. "He that believeth and is baptized, shall be saved, and he that believeth not shall be damned." "He," Jew or Greek, "That believeth." Faith is an act of the creature. He uses his powers in hearing, weighing and deciding on, and giving credit to, the Word preached and the evidence of its truth. There is nothing mysterious or difficult in this matter, only as difficulties have been created by the doctrines of men. "Believeth," what? The Gospel of the Kingdom, or the Gospel, for there is but one Gospel. When faith is genuine, it is made perfect by works of reformation.—The subject at once renounces all his erroneous doctrines, turns from the error of his ways, renounces of all his sins, and fully resolves to become a disciple of Christ, and an heir of his kingdom. This is a mental, candid understanding work, performed by the creature; it is his compliance with the terms of the Gospel. "And is baptized." Is immersed.—Sprinkling and pouring are not immersion; but plunging, overwhelming, dipping or burying in water, is. This is an imperative duty, enjoined on all truly believing penitents. They are by baptism formally initiated into the name of Christ, as the bride obtains the name of her husband by the marriage ceremony. Hence it matters not how true the faith, or genuine and thorough the repentance; or fervent the prayers, or abundant the acts of benevolence, and incessant the labors of any one are, they must, in order to obtain the name of Christ, according to the terms of the Gospel, be immersed into that name. Hence it was necessary for Cornelius, whose prayers and alms had previously come up before God, to be immersed. He was not a sinner, and therefore was not baptized for the remission of his sins, as the sinful pentecostians were, but he had not yet taken upon him the name of Christ; hence he was baptized. As good a man as he had been before, all his former devotion and benevolence would not have prevented his falling into condemnation, had he refused to be immersed into the name of Christ. He joyfully obeyed the Divine command, and happy would it be for others of like character to imitate his example, that they may be saved, or have life eternal given to them when Christ the great Life-Giver shall come, for "he that believeth and is baptized, shall be saved, but he that believeth not, shall be damned."

The reason why nothing is said about the unbeliever not being baptized, as we conceive, is: baptism would not effect his case in the least, so long as he should remain in unbelief. He might be baptized and attend to all the externals of the Christian religion, and not have true faith, he would be lost in the end.

And these signs shall follow them that believe, &c., which was literally fulfilled at the first preaching of the Gospel; by the apostles and their contemporaries, and which were necessary to establish the truth of the Christian religion. When this was done, these confirmatory miracles and the gifts to perform them ceased. They were given "for the perfecting of the saints," "till we [or they] come to the unity of the faith," &c. Eph. iv. 12, 13.—When this was done, it was not necessary that they should any longer abide in the Church. It was designed that these gifts should "fail," "cease," or "vanish away," 1 Cor. xiii. 8, and that the more important graces should remain, for in Paul's day, in view of the soon vanishing away of the gifts of miracles, he said, "Now abideth faith, hope, charity, [or love,] these three; but the greatest of these is charity." 1 Cor. xiii. 13. If these three were to abide, the other gifts named in this and the preceding, and the subsequent chapters, as a matter of course, were to cease. They did cease, and even Paul did not at all times work miracles, for he told Timothy to use wine for his often infirmities, and Trophimus on a certain occasion was "left at Mile-tum sick." 2 Tim. iv. 20. If it was intended that the gift of healing should be perpetual in the church, surely Paul would have laid his hands on these brethren and healed them. This is not a day of miracles, but it should be a day of faith, hope and charity. But they have nearly departed from the church; hence the coming of the Son of man is near, for at his appearing there was to be but little true faith in the world.

He is before all things, and by him all things consist.

SECTARIANISM VS. CHRISTIANITY.

It is a grand mistake to suppose, that because the Bible is generally circulated, and churches or meeting houses abound, that therefore this is a Christian land. It is professedly Christian, we know, but profession and practice are two things not always found united together. In order to be Christian, it is essential that the teachings of Christ be regarded. To disregard his teachings is a virtual denial of his name. No one has a right to it who does not believe his word, or the word of those whom he sent forth as his ambassadors. How important then to compare our faith and practice with the inspired word! "Examine yourselves whether ye be in the faith." We purpose to notice a few things held in common by the sects of the day, which are subversive of the doctrines of the Bible, and therefore antichristian.

I. The doctrine of the immortality of the soul. This may be called the cardinal doctrine of sectarianism. It is held by all parties, from the "Mother of Harlots" to the youngest of her daughters. Catholic and Protestant here meet on common ground. And more than this, Mahomedan and Pagan also admit and glory in the same doctrine, and in this respect, at least, need no "turning from darkness to light." It also bears the impress of ages. Before Jesus brought "life and immortality to light by the gospel," it was taught by heathen philosophers in the schools of Greece. And, at the present day, it is pretended to be proved to a demonstration by a new order of fanatics known by the cognomen of spirit rappers.

But does this universal adherence to the doctrine prove the point in question? Not at all. Christianity is not built on Pagan philosophy, nor dependent on cosmology for proof of the correctness of its doctrines. The Bible is the text book of Christians. "To the law and the testimony," alone they appeal for the truth of their articles of faith and practice.

The immortality of the soul forms no part of Christ's teaching, nor is it found in the Bible at all. He taught that those who received and practised his word should not perish by death, but be raised from the dead at the last day, and that they should never die any more, but be like unto the angels of God. Luke xx. 35, 36. The immortality he taught is not inherent in men, but dependent on character, is to be manifested only in an incorruptible body, by a resurrection from the dead. It is those who are "worthy"—those "who by a patient continuance in well doing seek for glory, honor, and immortality"—those who hear the voice of Jesus, and follow him, that shall have eternal life. See Rom. ii. 6, 7; John x. 27, 28; James i. 12. The immortality taught in the Scriptures cannot be enjoyed without a resurrection of the body. This is plainly and forcibly taught by the apostle Paul in 1 Cor. xv. He says that if the dead rise not, "then they also who are fallen asleep in Christ are perished." Now this is not true, if the popular doctrine be correct. That which is immortal cannot perish or die. But God has said, "The soul that sinneth it shall die"—"The wages of sin is death." The language of sectarianism is the language of the serpent. "Ye shall not surely die"—and therefore anti-Christian, because opposed to the teachings of Christ.

"If the doctrine of an intermediate state of conscious enjoyment or misery.

This doctrine has arisen out of the former, and become absolutely necessary, in order to make the thing consistent. If the soul is immortal, then, it will live after the body dies, and must exist some where. If righteous, it will be borne aloft on angels' wings to a paradise above the skies, of which the poet sings:

"There I shall bathe my weary soul,
In seas of heavenly rest;
And not a wave of trouble roll
Across my peaceful breast."

But if unrighteous, then the immortal spirit "Ascends to God, not there to dwell, But hear its doom and sink to hell."

Such is the teaching of a majority of sects. And yet this doctrine of an intermediate state has its difficulties. Hence there is a division in the camp on the subject. The majority or orthodox believing it to exist only until the judgment, when the immortal spirits will be called back to their prison bodies in order to receive judgment; while the minority reject the resurrection of the body as of no use, and look upon the spirit world as the final state. And certainly the last idea is the most reasonable. If we admit the soul to be immortal. But this is all foolishness—has no foundation in the Word of Wisdom. One error begets another. The Scriptures do not recognize any intermediate state of consciousness between death and the resurrection of the

body. On the contrary they teach that the "dead know not anything"; that when man dieth, "in that very day his thoughts perish"; and that "the dead praise not the Lord, neither any that go down into silence." The word sleep, and consequently the idea it represents, is frequently made use of by the sacred writers to set forth the state of the dead. "Them that sleep in Jesus will God bring with him," &c. So also Job says, "Man lieth down and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job xiv. 12.

III. The doctrine concerning heaven and hell.—And what—is this teaching wrong too? Most assuredly. Compare the teaching of sectarian preachers on these topics with the revelations of the Bible, and you will certainly perceive a vast difference. The Bible says nothing about heaven and hell being located in the "spirit-world," or of their being the abode of "spirits blessed," or "spirits damned." True, the Bible speaks of heaven, where God dwells, in "the light which no man can approach unto," but that abode is not promised unto the sons of men. Of this heaven Jesus said, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." John iii. 13. To this glorious abode Jesus ascended, and is now there as the High Priest of his people in the Holy of Holies. None but the High Priest was permitted to enter the inner sanctuary, where the cherubim overshadowed the mercy seat and the ark of the covenant. He entered that Holy Place for the people. So Jesus has entered heaven for a season, but like the High Priest under the law, will come forth again, and bless the people. Even Jesus will not abide in heaven, but will come to our planet again, and take up his abode in it for ever. Peter, speaking of the resurrection and ascension of Christ, says, "David is not ascended into the heavens, but he saith himself, 'The Lord said unto my Lord, sit thou at my right hand until I make thy foes thy footstool.'" Acts ii. 34, 35. Now if David is not in heaven—if no man has ascended, to heaven, but Jesus and he only for a limited time, as the representative of his people;—what becomes of all the assertions of those who teach that the abode of the Eternal God is the dwelling place of those who die in Jesus? And if Jesus did not enter it until he was clothed with an incorruptible and immortal body by a resurrection from the dead, how say some they can enter that glorious abode, as naked spirits? This doctrine is full of absurdity, and abounds in thin air when touched with the sublime doctrine of a future state as made known in the Bible.

"The earth hath Jehovah given to the sons of men." Paradise was first located here. "And when the earth is redeemed from the curse resting upon it, then Paradise will be restored. All things will be created new, or renovated. There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Rev. xxi. 4. Is there is not something worthy of God in this? A renovated earth peopled with immortal beings? There is nothing fabulous or mythological about this heaven; but all is real and substantial. It belongs to those things of which it is said, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. ii. 9.

And what shall we say about the hell of the sects? It is described as a place of inconceivable and unending torture, where the immortal spirit will be eternally conscious of a separation from God and happiness. What an idea! Suppose this world of sinners had been abandoned of God from the time our first parents sinned to the present, what now would have been the state of the race? Probably exterminated—or if not exterminated, so far debased as to be little better than the brute creation. Such is the tendency of sin, unrestrained. And yet the popular doctrine teaches that man is found worthy of death at the close of this probationary state, will not die, but be kept alive for ever and ever, in a similar condition in order to be tormented. What a libel is this upon the character of God! It makes a just, holy, and merciful Being, into a revengeful, cruel, and malicious tyrant. The Scriptures declare—"If ye live after the flesh, ye shall die"—"He who sows to the flesh, shall of the flesh reap corruption," or death—"Sin, when it is finished, bringeth forth death,"—and, who can gain say his authority, or reverse his righteous decrees? Sin is an abomination in his sight. Therefore it is said, "They which commit such things are, worthy of death," that "evil-doers shall be cut off," that "the transgressors shall be destroyed together;" that

"the wicked shall *perish*, and the enemies of the Lord shall be as the fat of lambs; they shall consume into smoke shall they consume away." Ps. xxxvii. 20; that "the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch," Mal. iv. 1; that "He will burn up the chaff with unquenchable fire;" that "these [the wicked] shall go away into everlasting punishment;" Matt. xxv. 46: "whose end is destruction," Phil. iii. 19; "who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power," 2 Thess. i. 9; and that "the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death," Rev. xxi. 8.

From these references it will be seen that death not life is the result of sin—destruction not endless torture the punishment of the wicked. Sin has marred the perfect work of God, and renders the individual who loves it, unfit and unable to fulfill the end of his creation; therefore he has wisely and mercifully purposed to destroy those whom he cannot save by his love, as made known by his Son Jesus Christ. The hell of the sinner is not of God. The doctrine is heathenish and devilish. God is not implacable; when he punishes the transgressor with death, he does it because "one sinner destroyeth much good," and

"One sickly sheep infects the flock,
And poisons all the rest."

Therefore, "The wicked shall be cut off from the earth, and the transgressors shall be rooted out of it," Prov. ii. 22. Then "the upright shall dwell in the land, and the perfect shall remain in it."—*Gospel Banner*.

We call attention to Bro. L. H. Chase's contemplated preaching tour, noticed in his letter on another page; we rejoice that he has so determined,—because his valuable labors are needed where he proposes to bestow them, at this time. We hope the brethren will give Bro. Chase a warm invitation to bestow a portion of his labors with them. Would all who travel act on the principle Bro. C. proposes, relative to procuring subscribers to the *Expositor*, its number of readers would very soon be greatly enlarged. Who will follow? We bespeak the same for Bro. Judson, Sheldon, and other worthy ministering brethren who are laboring in our Lord's vineyard. See Bro. J.'s notice below.

The great Chart, called "The Stream of Time," by Sir Edward Denny, may be had at this office. We have not had time to give it a thorough examination, yet from the attention we have been able to bestow on it, and the testimony of others, it is well worthy of being possessed by the Bible student.

TO THE SAINTS.—I purpose spending most of the time the ensuing fall and winter, in holding conferences, or giving series of lectures on the subject of our blessed hope and its fulfillment: shall generally commence on Tuesday or Wednesday of a week, and hold over the ensuing Sunday; yet continue longer when any special interest may seem to demand.

Those wishing my poor services in such efforts, will please write me at their earliest convenience, that I may arrange appointments accordingly. I design to commence the fore part of Sept. Address me at this place.

L. P. JUDSON.
Honeye, Ontario Co., N. Y.

RELIGIOUS FANATICISM.—When I compare the clamorous preaching and passionate declamation, too common in the Christian world, with the composed dignity, the deliberate wisdom, the freedom from all extravagance, which characterized Jesus, I can imagine no greater contrast; and I am sure that the fiery zealot is no representative of Christianity.—*Channing*.

RARE AND CURIOUS BIBLE.—There is a Bible in the library of the University of Gottingen, written on 5,476 palm leaves.

CORRESPONDENCE.

FROM BRO. L. H. CHASE.

BRO. MARSH.—I thought it would not be amiss to write you a few lines, and let you know my situation and whereabouts, and my prospects in the future. I am yet at home gathering my harvest, and doing other labor in order to procure an honest living. I work hard through the week, and generally preach once on Sunday to the little flock in this place, who are endeavoring to live for the blessed kingdom. I think of taking a tour west in a few weeks, through Northern Indiana and Southern Michigan; and I think some of going as far as Illinois and some parts of Wisconsin; which probably will occupy some six weeks or more, and I then think strongly of visiting parts of Ohio, New York State and some of the Eastern States, if you and the brethren generally think my labors will be beneficial. I think [the Lord blessing me,] to devote the most of my time for the year to come, in proclaiming the Gospel of the Kingdom, and I wish to devote my time where I can do the most good. I hope to be directed by wisdom, and with an eye single to the honor and glory of God and the salvation of my fellow men.

It is a great trial for me to leave my family, and travel through this ungodly world, yet I am unhappy at home when I consider the duty and responsibility that rests upon myself and others in proclaiming to sinners the words of life. I greatly desire to be found doing my heavenly Master's will, and to be faithfully laboring with earnest zeal, and an honest heart in his vineyard, when he comes. I mean to use extra exertion in obtaining new subscribers to the *Expositor*, wherever my lot may be cast; I think it should be well sustained and circulated, in these days of sham, in order that the minds of the brethren may be kept upon the sure word of prophecy, and look for its exact fulfilment in all its parts and particulars, and act accordingly. The brethren in the different places that I have mentioned, who desire my labors, can express it by letter directed Adrian, Mich., or in the *Expositor*. I would also state that I propose visiting some parts of Canada West, if the Lord permit.

Yours, in the faith,

L. H. CHASE.

Adrian, Mich., July 29, 1854.

FROM BRO. H. COLLINGS.

BRO. MARSH.—Last spring I came to Adeline by invitation of Dr. Jacobs. We had a very interesting meeting; many were awakened and began to look into these things to see if they are so, and the interest is still visible. Three left the Methodist church, two of them have been baptized into the one faith. A short time since I baptized one at Crane's Grove, and expect more will go forward soon. Three were baptized at East Plumb River, and they were happy, intelligent believers in the things concerning the kingdom of God, and the name of Jesus Christ.—The church numbered about nine last fall, and now there are about twenty, and the prospect is very good that more will soon be added to that church. At West Plumb River, there are a few brethren and sisters strong in the Lord, and grounded in Bible truth—they have had much to try their faith. The greatest snare has been Sabbatarian principles, but they stand, and will, I believe, until the coming of the Lord: the prospect however, is brightening. Three have embraced the truth, and I expect will be buried in the likeness of Christ's death soon.

I went to Maquoketa, Iowa, in company with Bro. Bywater, where I left him, and went to Dewitt, Clinton county. When I arrived at Dewitt I felt like Abraham; I had left all, my country, kindred and father's house, and was now in a strange land and with a strange people,—no money, and I knew of no friends. Nothing could be more lonely than this land. Around Dewitt it reminded me of Abraham and family in the vale of Shechem. Though I could not see Mount Ebal, and Mount Gerizim, nor the groves of Olives and fig trees, yet I found Abraham's God there, but Abraham's faith I found not, and

as Abraham was engaged in prayer, and the smoke went curling up from the altar, and the voice of the great Shekinah was heard, "saying, unto thy seed will I give this land." Abraham loved God, and his faith was counted unto him for righteousness, so I could say that Abraham's God was my God, his faith my faith, and his hope my hope. To the promised Seed will be given the land, and to all those who are joint heirs with him. Abraham had no child. What a poor prospect, yet he staggered not at the promise; he stood like a pillar of light amid the surrounding darkness.

To return, I commenced meeting Friday evening. Had about 20 hearers. Preached seven times in the Union House. The interest continued to increase until the house would not hold the people who came out to hear. One infidel said that it was the only preaching that ever took hold of him. The County Clerk said he was willing to pay his money for such preaching as that.

On First Day I broke bread with the Bible Christians, so called, or Disciples, and all the church are much interested in the truth, and many are decided to contend for the same.

Since my return, I have received a letter from the County Judge, Mr. E. Graham, requesting me to return, they desire to hear more about the promises made to the Fathers, and Life only in Christ. He also told me that they had an especial outpouring the next Lord's Day after I left, from Elder Cook, on the State of the Dead, to prove the Immortality of the Soul. He is a Baptist minister. If the Lord will, I shall be at Dewitt next month. They did not forget that the laborer is worthy of his hire. The prospect I think is very good in the West where I have traveled. Your brother in Christ,

H. COLLINGS.

Adaline, Ill., July 2, 1854.

FOREIGN NEWS.

The Germanic Diet have accepted, without conditions, the Austro-Prussian Treaty. Abbas Pasha, Viceroy of Egypt has died of apoplexy.

A dispatch from Vienna states that General Hess, with the Austrian army had crossed the Wallachian frontier.

The Insurrection in Spain is progressing rapidly, and it is positively asserted that the Queen has fled the country.

Madrid, however, is still reported tranquil. General Espartero had arrived at Madrid and had been called upon to form a new ministry there.

Gen. Blazer had fled to Portugal. Saib Pasha, eldest son of Mehemit Pasha, had assumed the reins of government in Egypt.

Prince Gortschakoff had announced his intention of defending Moldavia and Wallachia with 200,000 men.

His head quarters are at Slobodzie. Gen. Luders had concentrated his forces at Kalaresch.

The official documents published in the Principalities, in the name of the Czar, bear the words, "Protector of the Danubian Principalities."

Madrid dates of the 18th state that on that eve, Madrid was in the hands of the populace, and that a provisional government had been proclaimed.

A Vienna dispatch states that a battle was fought on the 19th, near Giurgevo, in which the Russians were completely defeated, and two of their prominent Generals killed.

Prince Gortschakoff's mission to Vienna had entirely failed.

In the battle of Giurgevo, on the 8th and 9th, the Russians had 2,000 killed and 4,000 wounded.

The Turks, it is stated, in a Russian account, had 5,000 killed and wounded.

Bands of Cossacks were traversing Dobrudsch, killing the inhabitants and burning their villages, for displaying sympathy for the Turks.

During the debate in Parliament, on the war credit, incidentally raised by demands on both

Houses for explanations, the important declaration was extorted from Ministers, that in the settlement of the question at issue, whenever it might arrive there was no intention on their part, of retaining the *statu quo*. Lord John Russell even went so far as to intimate that Russia would not be allowed to maintain the menacing attitude that she had hitherto done, by keeping so large a fleet at Sevastopol.

The present situation of things on the Danube may be told in a very few words. All parties are waiting for the advance of Austria.

Queen Christiana had embarked at Port au Vendres. Queen Isabella had not left Madrid.

On the morning of the 19th ult., the insurgents of Madrid attacked the palace of Queen Christiana, in the Calle de las Rejas, and the mansion of M. Salamanca, at the Recoletos, among the Prado. Christiana had to take refuge in the Royal Palace, and afterwards fled towards France.

THREE DAYS LATER.

Gortschakoff is withdrawing a portion of his army to Bucharest, the mouth of the Danube being no longer tenable.

The cholera has appeared at Gallipoli and the Dardanelles.

A Russian camp of 50,000 is being formed at Urgitieni.

Madrid, at the latest dates was quiet, but the citizens were still under arms.

The combined squadrons left Baltschik on the 11th.

The allied forces were still at Varna.

The Turkish fleet has returned to the Bosphorus.

Nothing from the Asiatic frontier, except that a special governor has been sent from the Porte to Circassia.

No news from Sir Charles Napier. Prince Gortschakoff is confirmed in the command of the Wallachian army.

An army of 50,000 men is to be concentrated between Azegeidin and Arad.

The reserve called in will amount to 130,000. Omar Pasha and Prince Napoleon are at Giurgevo.

Gen. Hilliers has sailed for the Baltic.

MYSTERIOUS AFFAIR.—The Boston Herald states that a party of ladies and gentlemen, while riding out in Roxbury, on Friday, came upon a small pond surrounded with trees, when a Newfoundland dog, belonging to one of the party, plunged in. After swimming about for some time, he stopped suddenly at a particular spot; from thence he began to swim round and round, making the circle smaller, when he dived beneath the surface, re-appearing however, speedily, bearing in his mouth the naked body of an infant. Swimming ashore with his prize, he shook himself to free the surperfuous water.—The shaking separated the head of the infant from the body, and it immediately sunk; the headless trunk was brought ashore and laid carefully on the grass. The body was in an advanced state of decomposition.

WHITE RINGS FOR CHILDREN.—Don't use white rings for children to chew. We have known two cases in which children have lost their lives, in consequence of the zinc used in the manufacture of India rubber. It becomes absorbed in the system, and vitiates the circulation, so as to produce serious disease, and often death. Use the black ones, which are less hurtful, although not quite harmless.

Christian benevolence knows no distinction of age, sex, color, or condition. She turns away from none.

THE CZAR AND FAMILY.—In speaking of Dr. Cottman's account of the Romanoff family, who is an American gentleman recently from St. Petersburg, the *New York Herald* for August 3d, says:

"Dr. Cottman speaks in the highest terms of all the imperial family, and expresses the greatest admiration, not only for the talents of the

Moral Suasion and Legal Coercion Relatively Considered.

(Concluded.)

ANOTHER DIFFERENCE.

A second difference which should be noticed between moral suasion and legal coercion, is the fact disclosed by the definitions given, that the change sought in a man's conduct by the former will be the result of a conviction of duty, or a perception of a natural tendency in it to advance his welfare, or both; and by the latter, it will be the result, not improbably as before of duty and a perception of interest, but also superadded to these if they exist, else exclusively, of a fear of the consequences of disobeying the law.

This difference again is an important one; since if thoughtfully considered, it must convince every man of the absolute necessity of a prohibitory law, or legal coercion, to suppress the sale of intoxicating drinks. The love of gain is one of the strongest passions of the human heart. Let a crime be tolerated by which this passion can be gratified, and how long will it be before the land will be filled with transgressors of this class? Let it be theft, and how long will it be before the land will be filled with thieves? Possibly it may be thought that men might be deterred from thieving by moral suasion. Why then is it not relied on to deter the few thieves that now infest society? Ah, my friend, you believe no such thing. Abolish the legal coercion of thieves, and employ only moral suasion to restrain them, and you and I and every other man, are as sure as we are of any thing in the world, that innumerable men would care as little for it, and be affected as little by it, as the tempest by a feather thrown in its path. Why? Because the love of gain is an overmastering passion; and although thieves might have, (and what thief has not?) as clear a perception and deep a conviction of the wrong they do, as an apostle could have, they would go on stealing, and multiplying to steal. The case supposed is precisely the case with the sale of intoxicating drinks. We have proved, in another tract of this series, that such sale is a crime—a great crime; a large proportion, if not a majority, of the people deem it a crime; and no man living deems it a virtue. The commission of this crime gratifies the passionate love of gain.

Now, if we have said anything to the purpose in our preceding remarks, what must be inevitably the consequence? Just what we see; the multiplication of wholesale and retail dealers, with license and without it, to a degree that makes every decent man blush and tremble for his country; and weep for his kind. And you will employ moral suasion to stop these dealers: will you? Abolish your laws against theft, and stop thieves, as well, by the same means.

There never was a greater absurdity broached under heaven than this supposition of using moral suasion successfully with liquor dealers. Nothing but legal coercion can do this. Though convinced of its wickedness, and hence offering the most favorable subjects for moral suasion, they will continue selling in spite of it, until the law makes the business at once hazardous and disgraceful. Fear only is a stronger passion than the love of money.

There are minor differences, additional to the two we have noticed, between moral suasion and legal coercion, disclosed by our definitions, but we pass by these for the want of space and time, to state:

III. Some general principles to guide the judgment in deciding when we should rely on moral suasion to restrain men or change them, and when on legal coercion.

WHEN MORAL SUASION.

In the first place it is universally conceded, and the concession is embodied in our fundamental laws, that moral suasion is exclusively to be used to induce men to receive or reject a belief, or to express or refrain from expressing it. The proper antagonist of error is not force, but truth; and truth, in the long run, as experience proves, is more than a match for it. The human judg-

ment, moreover, is fallible. What is deemed truth in one age, is convicted error in another; and to employ force to suppress what we call error, exposes us to the hazard of crucifying a Jesus and letting a Barabbas go free; or of doing for a seeming truth, but a real lie, what Paul did before his conversion in the name of God for the devil; persecute reason and religion in the persons of their suffering disciples.

It is further to be observed, that whatever differences of opinion may exist among men, they are, in the main, agreed on the laws of morality; and upon these rest the great pillars of civil and social prosperity and happiness.

In the second place, it should be employed in all cases when we would have a man do what he is under no obligation of justice to do; as, for example, to bestow a charity, or to hazard his life to save that of any other man, or any number of men. His property and his life are his own, and neither can be taken from him without an equivalent. You may reason with him, chide him, for not doing as you wish; in other words, you may employ moral suasion; but you can rightly do no more. You cannot legally coerce him, because he is under no obligation of justice to do as you require; he does no human being any wrong by refusing; and besides, if you could coerce him for such a cause, so could another; and in this case a man's life and property would be at the mercy of every vagabond in the community.

Every act of benevolence, therefore, so far as it is produced by the influence of one man, or any number of men, upon another, must be the result exclusively of moral suasion.

In the third place, moral suasion is the only means to be used to restrain men when they injure none but themselves. Thus, it may injure a man to eat too much, to wear expensive clothes, to keep a coach, to be idle when he should work, to expose himself thinly clad in cold and damp weather, and to do a thousand things of the same kind. But he injures no one but himself, and he cannot be meddled with in any way, except by moral suasion. Every man is deemed the best judge of his own interests, and besides, to interfere with him legally would lead to endless inquisition, confusion and injustice. Every wise Government, therefore, leaves all such things to the discretion of the individual; nor will it allow any other individual to interfere with him, except to counsel and advise him; to employ, that is, moral suasion.

WHEN LEGAL COERCION SHOULD BE USED.

Legal coercion, on the other hand, is, in all cases, allowable and necessary to restrain men from doing an act, or indulging a practice or pursuing a business which injures any other man, or class or community of men. The very moment that we come where one man inflicts injury upon another, we have passed the line where moral suasion ends and legal coercion begins. We have left the province of the one and have entered that of the other. Christianity may still teach forbearance and forgiveness, and inculcate reliance on God for vindication or redress, but human Governments are not founded on the principles of benevolence, but on those of justice; and their primary object is to protect the citizen, doing no harm, from molestation, and to secure redress for him when injured. We may add, that a Government which does not do this, is to the extent in which it does not, a sham, and rather a curse to the people who live under it, than a blessing. We may add further, that a Government which does not protect and redress, in small things as well as great, to the full extent in which it takes from the citizen the power to protect and redress himself, is, in the degree in which it falls short of this, no better; it is an imposition and an intolerable tyranny.

Little more need be said. Admitting that we have correctly designated and described the appropriate place and sphere of moral suasion, on the one hand, and of legal coercion, on the other; it cannot be difficult to decide which should be employed to suppress the sale of intoxicating drinks. The question on which the decision turns is simply this: Is such sale a mere case of

belief, of benevolence or of injury wholly personal to the seller, or does it inflict injury on other men? If it injures a single human being, it is beyond the limits of moral suasion, except in so far as its victim may be willing to endure a deprivation of his rights, and falls in the province of legal coercion; and if it injures greatly, and the injury extends to the community at large, so much the more certainly is it a fit object of legal coercion. We repeat, the only question we have to consider, in order that we may decide whether the sale of intoxicating liquors, as a beverage, should be suppressed by legal coercion or not, is, does the seller inflict injury on his fellow citizens? Get the answer—get it from starving children and broken hearted wives—get it from sorrowing parents and friends—get it from the courts and prisons and the scaffold—get it from the poor-houses and the records of taxation—get it from the chapter of accidents to capitalists, travelers, insurers and laborers—get it from a thousand sources of mournful and harrowing information; and the man who says that we must deal with the seller of intoxicating drinks by approaching him with moral suasion and not with legal coercion, can have bestowed very little attention on the first principles of Government and law.

EXECUTION OF A RUSSIAN SPY IN TURKEY.—The following statement appears in the Liverpool Journal. The same details of the occurrence are also published in London papers. They were furnished by our English correspondent of London press at Schumla:

A Russian spy has been executed at Schumla. The details are horrible, and disgraceful to Omer Pascha. The Turks are savage, or worse. This statement is calculated to reconcile Europe to the expulsion of the brutes across the Bosphorus, even by Russia. The revolting account is as follows:—Three days ago he was conducted by a large body of military from one end of Schumla to the other Ishmael Pascha, with a large staff, led the way. At a considerable distance came a band of drummers and musicians playing tunes more suited to a triumphal event than that tragical affair that was soon to take place. Behind them came some files of soldiers; then the condemned man walking in the dress of a Bulgarian peasant, his two arms tied with ropes, and held by several Kavasses who followed him. The criminal was led out to a spot in view of all present. Ishmael Pascha and his staff alighted. The preparations for the poor fellow's execution were very soon finished—nothing, in fact, having been done, excepting the binding of the man's eyes, and tying his hands considerably tighter.

The Pascha gave the signal to nine soldiers, who were placed at twenty-five yards from the condemned man, to fire. Three fired first, but only one shot took effect. It made him stagger and fall. Another three then fired, with but little more effect; after which the remaining three discharged their muskets at him; four balls in all seemed to have struck him; but as he was not dead, three other soldiers were ordered to fall out of the ranks and fire upon him. After they had done so, several men went up to the unkilld man and struck their bayonets into his skull. He groaned so heavily that the crowd heard him. The want of precision with which the men fired, and the tardiness they showed in doing their work, were very reprehensible, and gave much pain to the foreign officer who had seen military executions in other countries; but the finishing part of the business was little else than revolting to their feelings. Several Turkish officers went up to the mutilated man, drew their swords across his throat, and then licked the blood from their sides. During the whole of the proceedings, Ishmael Pascha was quietly smoking his pipe, and seemed as undisturbed by emotion as if he had been witnessing a review of his troops. The spy, we understand, had been formerly in the Russian army, and was a man of some intelligence.

Except the Lord build the house they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain.

KEEP THE TRUTH.—Solomon charges us to "buy the truth, and sell it not." Purchase it at any price, and part with it at none. Many have refused to give its price, and others have parted with it, infinitely below its worth. Paul, who had made great sacrifices to obtain this precious pearl, when writing to the Christian Hebrews, who had also given their all for it, said, "Let us hold fast the profession of our faith without wavering; for he is faithful that promised." Not a few have done this. A poor girl, who resided on the sea-coast of England, was asked, when dying, by a clergyman, what she thought of Jesus; her reply was beautiful and sublime—"Jesus," said she, "I cleave to him as the limpets to the rocks." Excellent girl, who does not almost envy her? Yes, the Christian will cling to Jesus in spite of everything. The stormy ocean, hurling its destructive fury around, only causes the limpets to cleave to the rocks more firmly. So was it with Job; the more heavily his sorrows fell upon him, the more fully did he determine, "Though he slay me, yet will I trust in him."

When tempted to desert the truth, or to renounce the cause of Christ, "we may," says Andrew Fuller, "imagine the martyrs calling to us. One may say, 'Hold it fast; I died in a dungeon, rather than forego it.' Hold it fast, says another, 'I bled for it.' 'Hold it fast,' says a third, 'I burned for it.'"

Let this duty be considered as practically developing on every one who has named the name of Christ. Let us boldly confess Christ, and cleave to him constantly, that so we may humbly expect that he will own us in the presence of his Father and an assembled universe.

RELIGIOUS NOVELS.—One of the points of greatest exposure of the morals and immortal interests of our children and youth, is now felt to be in their temptation to the reading of corrupting literature. Long have the alarms been rung in the public ear, against the enemy coming in from this quarter. But it has struck us as very strange that the religious public are so careless of what we regard as one leading facility for the expansion of this mischief. In the Sabbath school library, and in the books purchased for children, we furnish them with the means of cultivating a taste for novel-reading, and so prepare them greedily to devour whatever fictitious trash may fall in their way, and then waste our breath in deploring their exposure to a corrupting literature. Parents and teachers seem not to know that the thirst for novel-reading is cultivated by novel-reading; or they seem not to know that reading fiction with a little sprinkling of religion, prepares the mind to love to read fiction, though it may have a sprinkling of irreligion. There is that in the character of fictitious writings, properly called novels, which forms a taste different from historical, didactic, or any other class of writings which the young could read with profit to themselves.

Agents from Constantinople are at present in London and Paris endeavoring to negotiate a Turkish loan of £5,000,000. The Governments of England and France have been asked to support it with a guarantee; but they hesitate to do so, and it is doubtful, under present circumstances, if it could otherwise be successfully introduced.

Blessed is every one that feareth the Lord; that walketh in his ways.

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