Interesting from Japan.

THE JAPANESE RELIGION—KNOW-NOTHINGISM IN JAPAN.

We find some very interesting paragraphs in the published private letters of an officer of the United States ship Vandalia, Japan Squadron, dated Bay of Yeddo, April, 1854. The Japanese squadron are described as being "intelligent looking men, richly dressed in gay silk petticoat pantaloons, and upper garments resembling in shape ladies' short gowns. Dark colored stockings and two elegant swords pushed through a twisted silk girdle, finished the costume. All the marines and high officials are dressed in this manner. Merchants, laborers, etc., are not permitted to carry swords, and instead of petticoat trowsers, wear tights made of coarse cotton stuff. Straw sandals are worn, but are always slipped off upon entering the house. They do not cover the head, the top and front part of which is shaved, and the back and side being brought up, is tied so as to form a tail of three or four inches long, that extends forward upon the bald pate, terminating about half way between the apex and the forehead. It is a very comfortable fashion and were it not for the quantity of grease used in dressing it, would be a very cleanly one."

It it well known that Commodore Perry, previous to leaving Yokohama, expressed a wish to run up before the city of Yeddo, merely, as he said, to salute the Emperor, but really to see the celebrated place. The commissioners informed him they had no authority to permit it. But he was determided upon going, so the next day we moved up towards the city. The interpreters who were on board the Commodore's ship, told him that just as sure as he came in sight of Yeddo, they would perform the "Hari Kari" on themselves, that is, rip open their bowels, (an action they think highly commendable,) and the Commissioners would do the same, also. He endeavored to reason with them on the folly of such an intention, but they cooly replied that they were not there to discuss the propriety of their customs, but to conform to, and execute them. Already stripped to their under-garments, [illegible] assuring their resolution inflexible, turned his ships about, and anchored a considerable distance down the bay. It would have been in the highest degree censurable to have gratified our curiosity at the expense of so much life; so we were oblig dto content ovrselves without having had even a glimpse of one of the largest and most respectable cities in the world.

The temples, chiefly Budhists, are beautifully situated in the suburbs. The entrance to them leads generally through rows of elegant trees and wild camelias. They are large plain structures with high, peaked roofs, resembling the houses pictured on Chinese porcelain. In the space immediately in front, is a large bell for summoning the faithful, a stone reservoir of holy water, and several roughly hewn stone idols. The doorway is ornamented with curious looking dragons and other animals carved in wood. Upon entering, there is nothing especial about the buildings worth noting, the naked sides and exposed rafters having a gloomy appearance. The altar is the only object that attracts attention. *It so much resembles the Roman Catholic, that I need not describe it. Some of the idols on these altars are so similar to those I have seen in the churches of Italy, that if they were mutually translated, I doubt whether either set of worshipers would discover the change.* The priests count beads, shave their heads, and wear analagous robes, and the service is attended by the ringing of bells, and lighting of candles, and burning of incense. In fact, except that the cross is nowhere to be seen, one could easily imagine himself within a Roman Catholic place of worship. During the seventeenth century Christianity was introduced by the Jesuits, and made rapid progress, but the missionaries inflated by success, became haughty and presumptuous, and beginning to interfere in politics and government, brought about a violent persecution. So deadly a hatred was conceived against the Portuguese, that in the space of forty years they and their religion were completely extirpated. Even to this day, in certain parts of the Empire, the custom of trampling on the Cross is annually celebrated. To such a pitch was the Japanese exasperated, that none of the Romish ceremonial was permitted to survive. Now the resemblance in the outward form of the two religions, as I have mentioned above, is strikingly remarkable, and is an interesting fact in reference to the priority of the Church of Rome, as it is still undetermined whether they originated with herself or were borrowed from Pagans. Great liberty of conscience exists. Every Japanese has a right to profess whatever faith he pleases, provided only it be not Christianity.

THE CUP AND BAPTISM OF SUFFERING.—Ever since the apostolic age, the sufferings and death of Christ have been the subject of speculation in the Church, and very different opinions have been formed of their doctrinal nature. The opinion which now commonly prevails is, that they were endured by our blessed Lord *in bearing the punishment of mankind, and giving to God a satisfaction in our behalf.* This is popularly considered to be the reason and purport of Christ's sufferings and death. When, therefore, Jesus said in Gethsemane, "If it be possible let *this cup* pass from me," it is said he was about to drink of *that cup of which no one could drink but himself, because it was the cup of his Father's wrath against sin.* The reader will probably remember that on one occasion James and John asked Christ to be allowed to sit one on his right hand, and the other on his left, in his kingdom. Upon which the Lord asked them, "*Can ye drink of the cup that I drink of?—And be baptized with the baptism that I am baptized with?*" Now, if these disciples had understood the sufferings and death of Christ to be *expiatory* in their nature, they surely would have replied "*We cannot.*" But they answered "*We can!*" And their Lord did not rebuke them, as we should have expected, if the popular opinion in our day is correct, but on the contrary assured them that *they should.* "Jesus said unto them, *ye shall indeed drink of the cup* THAT I DRINK OF, *and with the baptism* THAT I AM BAPTIZED WITHAL, SHALL YE BE BAPTIZED!" (Mark x. 31.) Here our Lord assured his two disciples that they should drink of *his cup* of suffering, and be baptized with *his baptism* of blood. Now, both James and John suffered *martrydom;* hence our Lord's sufferings and death were those of a *martyr*, as he is called in the book of Revelation, "the faithful and true witness" [Greek, *martyr.*] And it could not be that the sufferings and death of Jesus were a *satisfaction for sins*, because as these disciples drank of *the same cup*, and were baptized with *the same baptism* of blood, it would then follow that *their* sufferings and death must have been of *the same nature.* The sufferings and death of Christ were endured in fulfilling an *obedience* even unto death; and those of James and John were endured because *they were faithful unto death* also.—*English Christian Examiner.*

THE SHORTEST WAY TO MURDER CHARACTER.—Profess great friendship for the man—tell how much you love him: proclaim how many excellent traits he possesses; and then with a very sanctified look, and most impressive sigh, express your *fear*, yes your FEAR, that all is not as it should be! Whisper suspicion, and let conjecture, with giant strength, work out the *ruin!*

He who understands human nature in its deeper workings of damnable cruelty, and selfish artifice, says a certain shrewd writer, will mark the man who stabs another under the cloak of *pretended affection.* The pretence has a lie, adds he, on the face of it. True affection would never, never, whisper a suspicion, save into the ear of the one beloved and whom that suspician concerned.

"Never trust that man who comes to you, *whining over his regard for another*, while his tongue is as a drawn sword to wound and kill—meet him promptly with a charge of his hypocrisy, and he will shrink with shame and meanness before you."—*Golden Rule.*

GOD'S METHOD OF FORGIVENESS.—In that beautiful model prayer which is known as the Lord's prayer, because composed by the Lord Jesus Christ—we are instructed to ask God for forgivness in the following simple way,—"Forgive us our trespasses as we forgive them that trespass against us." We are here assured not only that, unless we forgive others, God will not forgive us; but there is a further clear instruction, viz:—that we are to ask God to forgive us our sins, *as,*—in like manner as, we forgive them that trespass against us. Now what do we understand by *forgiving* one another's trespasses and offences? Need it be answered that we always understand that the offender is *freely* pardoned without requiring him to endure some painful task by way of giving us a *satisfaction* for his offence? If we punished the offender by inflicting some fine or chastisement upon him, or upon a substitute for him, should we consider we had *pardoned* him? Should we not rather say he has expiated his offence—and has *not been pardoned?* It is very evident that Jesus taught no such doctrine as that popularly known as the doctrine of *satisfaction for sins.* He who came from the bosom of the Father, taught us to ask Him for forgiveness as one man asks another whom he has offended—and that God forgives trespasses against Himself as men forgive trespasses against themselves. "Forgive and you shall be forgiven," are the memorable words of our Davine Teacher, in which he evidently implies that there is a comparison between the forgiveness granted and enjoyed by us. If it is necessary for high moral reasons that God should receive *satisfaction for sins*—and that it would be *wrong* for Him to forgive without such a satisfaction, then it must be equally necessary that men should act in the same way—and equally wrong for them to forgive without satisfaction.—But how does this doctrine agree with Christ's answer to Peter, when the latter said,—"How oft shall my brother sin against me and I forgive him? until seven times? Jesus saith unto him—I say not unto thee until seven times, but until seventy times seven." After which he gave that beautiful parable contained in the 18th chapter of Matthew, and which concludes with the words,—"So *likewise shall my heavenly Father do also unto you, if ye* FROM YOUR HEARTS FORGIVE *not every one his brother their trespasses.*" The parable of the Prodigal Son *shows how* God forgives sinners, and is a beautiful illustration and enforcement of the above exposition.—*English Christian Examiner.*

THE FAMILY CIRCLE THE MOST FIT PLACE FOR PRAYER.—Endearments bind together the members of the same household—sharers of the same flesh and blood, which are found of the same kind and to the same degree nowhere else on earth. The dwellers in this common home, too, have a common share in the blessings and trials which befall their habitation. They are fed at the same board, repose under the same roof, and the joys and sorrows of one are very much the joys and sorrows of the whole group. What a place those parents hold, too, in this little empire! How their words have power, and their will is law, and their very footsteps are walked into; and how those whom God has given them are prized beyond all earthly things, as the jewels of the casket! Where, where in all this footstool of the disperser of our mercies, should God be acknowledged, if not here?—Shall not the voice of gratitude and praise ascend from that board spread with plenty, and around an altar reared for the morning and evening's sacrifice of humble and grateful hearts? You may not only burnish your own armor, and find refreshment for your own spirit here, soldier of Christ, but here is a favored spot on which to train recruits to join the sacramental hosts. You should pray in your family.—*Leyburn.*

☞ The concourse of pious pilgrims at the shrine of Juggernaut was so great this year that a local famine ensued, and hundreds of Hindoos were to be seen lying in the roads dying of starvation.

TOO BUSY—NO TIME TO READ.—This is a word of inflexible commerce: nothing is ever given away, but every thing is bought and paid for.—If, by exclusive and absolute surrender of ourselves to materialze the mind, we lose the class of satisfactions which of the mind is the region and the source. A young man in business, for instance, begins to feel the exhilarating glow of success, and deliberately determines to abandon himself to its delicious whirl. He says to himself, I will think of nothing but business till I have made so much money, and then I will begin a new life. I will gather around me books, and pictures, and friends. I will have knowledge, taste, and cultivation; the perfumes of scholarship, and winning speech, and graceful manners. I will see foreign countries, and converse with accomplished men. I will drink deep of the fountain of classic lore. Philosophy shall guide me, history shall instruct me, and poetry shall charm me. Science shall open to me her world of wonders. I shall then remember my present life of drugery as one recalls a pleasant dream when the morning has dawned. He keeps his self-registered vow. He bends his thoughts downward and nails them to the dust. Every power, every affection, every taste, except those which his particular occupation calls into play, is left to starve. Over the grates of his mind he writes in letters which he who runs may read, "No admittance, except on business." In time he reaches the goal of his hopes; but now insulted Nature begins to claim her revenge.—That which was once unnatural is now natural to him. The enforced restraint has become a rigid deformity. The spring of his mind is broken.—He can no longer lift his thoughts from the ground. Books, and knowledge, and wise discourse, and the amenities of art, and the cordial of friendship, are like words in a strange tongue. To the bard, smooth surface of his soul, nothing genial, graceful, or winning will cling. He cannot ever purge his voice of its fawning tone, or pluck from his face the mean money-getting mask which the child does not look at without ceasing to smile. Amid the graces and ornaments of wealth he is like a blind man in a picture-gallery. That which he has done he will continue to do. He must accumulate riches which he cannot enjoy, and contemplate the dreary prospect of growing old without any thing to make age venerable or attractive; for age without wisdom and without knowledge is the winter's cold without the winter's fire.

GEORGE S. HILLARD.

☞ Happiness is a swift-winged fairy, whom human beings have been endeavoring to entrap for ages, but in vain. Youth think that a short time only will elapse ere it will be within their grasp; but as year after year rolls on without the attainment of the object, hope sinks within the breast. It does not die, but remains dormant, ready to be kindled into new life by the slightest glimpse of the fairy who once appeared so near.

DOMESTIC HAPPINESS.—Nothing hinders the constant agreement of people who live together, but mere vanity; a secret insisting upon what they think their dignity or merit, and inward expectation of such an over-measure of reverence and regard, as answers to their own extravagant false scale, and which nobody can pay, because none but themselves can tell readily to what pitch it amounts.—*Pope.*

THE PROPHETIC EXPOSITOR
AND
BIBLE ADVOCATE
IS PUBLISHED WEEKLY, IN
Talman Block, Buffalo st., (opposite the Arcade,) Rochester, N. Y.
Joseph Marsh, Editor & Proprietor.

TERMS—IN ADVANCE:

Single copy, one year,	$2,00.
Six months,	1,00.
Six copies, one year, to one address,	9,00.
" " six months, " "	5,00.
To subscribers in Canada, one year,	2,25.

☞ All communications for the *Prophetic Expositor* should be addressed, post-paid,—JOSEPH MARSH, Rochester, N. Y.

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.

Whole Number 566. ROCHESTER, N. Y., NOVEMBER 4, 1854. New Series---Vol. I., No. 20.

POETRY.

(Original.)

On the Death of Wealthy Allen, aged 16 Years.

BY JENNY MARSH.

Oh! to press a brow we cherish,
And to find it damp and cold,
And the darling form all lifeless
That to breaking hearts unfold!
Oh! to feel our spirits burdened
By the shattered idol there,—
This, though heaven smile upon us,
Weary is, and hard to bear.

Memory tells me of a footstep
Bringing music to my home,
Flinging sunshine on my pathway,
Cheering me when sad and lone,—
Tell me of a light voice singing
Hope's glad numbers all the while,
Chasing from my brow the shadows,
Leaving there the trustful smile.

To my heart these are the gleamings
Of a vision dear and bright,—
Fairy-like as are the star-smiles
Of a dreary winter's night,—
For in tears I must remember
That dear Wettie lieth now,
Silent, on a dreamless pillow,
With the turf above her brow.

O! dear God! why must the shadows
Fall so darkly here below?
Why with spirits crushed and bleeding
Must we on our journey go?
Why should we e'er love so fondly
The bright visions of a day,
When we know, ere twilight cometh
They will vanish from our way?

Yet we would not murmur harshly,
For we know our God is love;
When he takes the sunshine from us,
Then the stars smile from above.
Yet our hearts are near to breaking,
Though we trust our all in him,
For the ingle-side is dreary
Where the darling once hath been.

Heaven stay the weeping father,
Lest he wreck amid the storm,—
Angels linger round the mother,
Keeping her robbed bosom warm.
Memories blest will tell the sister,
Of a bright and joyous eye,
That hath ever smiled upon her,
Faithful, till it closed to die.

We have left her—left one dearest
All alone to take her rest,
With her hands in meekness folded
On a cold and silent breast.
'Mid the wealth that autumn gathers
From the forest, dells, and bowers,
Not a fairer bloom will wither
Than this blossom dear of ours.

Rochester, N. Y.

Discourse on the Cross.

LUKE, CH. 23, VERSES 42, 43.

"And he said unto Jesus, Lord remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee to-day shalt thou be with me in Paradise."

But now fair Paradise—
Where once perennial summer's sunshine reign
Scattered his golden glories with a hand
So largely liberal,—feels the keen blast
Of winter's withering wind, freezing
Her vigorous juices, in the varied forms
Of gentle grace and giant grandeur, which
Art exhaustless gave her fair domain.
* * * *
The summer's sun of Eden riseth not,
Till o'er a new-born race redeemed from sin
His light can spread unsullied;—his rays
No more recoil from sin's polluted seeds—
The embryos of everlasting death.
And so 'tis winter, e'en in Paradise.

We propose to show that this promise to the dying malefactor, read even according to the punctuation of our English version, is perfectly consistent with the doctrine that when mankind die they have no intermediate state of life, but have passed, for a time, as completely out of conscious existence as they were before they were born. We ask no more than that, just for argument's sake, the reader will suppose that this is the Bible doctrine concerning the state of man in death, and with this presumed belief we approach our Lord's words under consideration. Are these words of consolation to the dying malefactor capable of exposition in accordance with this view without resorting to any far-fetched schemes for forcing such an agreement? Let the following inquiry answer the question.

Christ promised the dying man that he should be *with him that day.* "To-day shalt thou be with me." Now, *where* was Christ that day?—There have been some strangely absurd, not to say impious, answers given to this question.—Some divines who were "orthodox" in their day, taught that Christ went down into Hell, the place where the wicked are popularly said to go, to suffer their incipient torments, and that he went there to endure Hell torments as the substitute for sinners. Others, again, have maintained that Christ went as a disembodied spirit to preach to certain spirits of dead men, between the time of his death and resurrection. We need scarcely say that the supposed authority for this latter superstitious notion, is a much misunderstood and somewhat obscure passage, which occurs in the first epistle of Peter. Where Christ was *that day* will be best answered by an appeal to facts and to his own testimony.—*That day* we know he died and was buried. He had gone to dwell for a brief season among the dead, of whom the Scripture saith, they "know not anything." Christ that day was among the buried dead,—he was in the grave, where "there is no work, nor device, nor knowledge, nor wisdom." He was in the land of *silence*, (Ps. cxv. 17;) of *darkness*, (Ps. lxxxviii. 12;) of *forgetfulness*, (Ps. lxxxviii. 12;) of *destruction*, (Ps. lxxxviii. 11.) Into this state he declared that he should pass when he said, "An evil and adulterous generation seeketh after a sign, and no sign shall be given it, but the sign of the prophet Jonah, "For as Jonah was three days and three nights in the whale's belly, *so shall the Son of man be three days and three nights in the heart of the earth,*" (Matt. xii. 39, 40.) It is common to understand these words as applying only to the *body* of Christ. But our Lord said that "*the Son of man*" would be "*in the heart of the earth,*" or grave; not the *body* of "the Son of man." The *mere body* of Christ was *not "the Son of man."* Nor would it do to say that Christ's soul or spirit, as his disembodied self, ascended to God during the state of death; for on the morning of his resurrection he told the weeping Magdalene at the sepulcher, that he had "*not yet ascended*" to his Father.—(John xx. 17.)

These two statements that Christ would *himself* be three days *in the heart of the earth*—and that after his resurrection he had "*not yet ascended*" to his Father, perfectly agree with each other, and with the doctrine that the dead descend into the grave, and dwell there in a state of unconsciousness, and absolute and entire decease. This was the state—according to our Lord's own words—into which he passed *that day;* and, therefore, it follows, as a necessary consequence, that if the repentant malefactor was "*with*" *Christ that day, he was among the buried and unconscious dead.*

Now we can imagine that our reader is ready to exclaim, Was this a *boon*—a promis of *special grace* to the malefactor, to be told that he should die and be buried in the sense of passing out of existence? Besides, our Lord called the state into which he was about to pass that day, *Paradise.* Is a state of non-existence worthy to be called Paradise?

Bear with us, reader, if we reply, that although *death itself* cannot be regarded as a Paradise, and is never so called in the Bible, yet, *under the condition* which Christ named, the state into which the malefactor passed, might not inappropriately be turned a Paradise, though not a conscious one, when he ceased to live. For, mark those little emphatic words, "WITH ME,"—words which imply a new and blessed significance,—"To-day shalt thou be *with me* in Paradise." Believers in death are said in the scripture to "*die in* (or with) *the Lord,*" (Rev. xiv. 13.) They are also said to be "*dead with Christ,*" (Colos. ii. 20,) and "*buried with Christ.*" This is the peculiar privilege of all true believers. The wicked are not said to *die thus*, and *to be thus* in death.—And the meaning of these expressions is apparent to every Bible student, Christ died *to rise again to an endless life of distinguished honor:* whereas they who do not die in Christ, die to rise again for judgment and punishment. When Christ, therefore, promised the malefactor "To-day shalt thou be *with me,*" he promised him what he promises all his faithful people, viz., *that he should participate in the blessed future prospects which awaited Christ.* He should not die as the wicked die—*without Christ*, but *with him;* and, therefore, because he died "in the *likeness* of his death," he should "be also in the *likeness* of his resurrection," [Rom. vi. 5.] And in accordance with this the apostle says, "If we be *dead with Christ*, we believe that we shall also *live with him,* (Rom. vi. 8.) Thus to be with Christ, as was promised to this pardoned malefactor, is to be "*dead with Christ,* and "to be *buried with him;*" because they who are "dead with him," and "buried with him," shall also "*live with him,*" and "*reign with him.*" We hope the reader perceives that while the prospect of death, in the sense of ceasing to be, could be no attraction to this highly favored man, yet the promise that he should die under such circumstances as is expressed in the words "to-day shalt thou be *with me,*" was the most exalted act of grace which, as a mortal and dying man, he could receive. It was equivalent to our Lord's saying, Although thou diest this painful and ignominious death, and art about to descend into the darkness and silence of the grave, yet thou shalt *rise* again—not in the resurrection unto condemnation," but "in the *resurrection unto life.*"

The foregoing remarks partly reply to the objection that the state of the unconscious dead cannot with propriety be described as *Paradise.* The occurrence of this word in the promise of Christ to the malefactor, continues to give an aspect of plausibility to the popular interpretation. But this is attributable, not to the equivocalness of the word itself, as used by Christ, but to the improper limitation of it in this place, to the heavenly place or state. The term Paradise, has great latitude of meaning in the scriptures and among ancient writers. Its origin is traced to the language of Eastern Asia. It signifies among the Armenians, a plot of ground, stocked with useful grains and domestic herbs.—It was also applied to ornamental gardens attached to dwellings; and hence it became a general term for a garden. Thus the garden of Eden was called Paradise. Now in all languages words are required to express more than one idea, and especially is this the case where the vocabulary of a language is limited as was that of the more ancient oriental languages. A derived or secondary meaning is attached to words through natural mental associations; and to this usage of language we are indebted for the availableness of a vocabulary which would otherwise accumulate to an inconvenient extent. The term Paradise, yielding to this usage, extended its signification from a garden to any place remarkable for its picturesqueness—and still further to any subjective state of exquisite delight and happiness.

Hence naturally it would come to signify the highest condition of happiness—the dwelling place of angels, and the future state of the righteous. It occurs twice in this sense, and is only used thrice altogether in the New Testament.—Now because it is unquestionably employed to describe the future abode of the righteous, popular interpreters have insisted that it is so employed in the text under consideration. But this is a very arbitrary and illogical conclusion. For the same reason because the garden of Eden is called Paradise, the garden of Eden must mean heaven: and whenever this word is used it must be always understood in this special sense. We need scarcely remark, that the modern usage of the word Paradise, is by no means so restricted in its signification,—on the contrary, it is commonly applied to any spot eminent for the picturesque, and which gives rise to emotions of a refined and pleasurable nature. Its employment, therefore, in one place is no rule for its interpretation in another. Because it may signify the abode or state of the blessed, it does not follow that it must *always have this meaning and no other.* The question is simply and properly this: What is the meaning of the word Paradise *in the passage before us?* Does it *here* mean the eternal mansions *above*, or the temporary abodes of the blessed *beneath?* Are we to understand by it, *in this place*, the heaven of conscious delight,—the future apportionment of the righteous; or the grave of unconsciousness and silence, their intermediate dwelling place,—*the hades of the blessed dead?* No one, with the Bible in his hand, will surely venture to affirm that its application in this latter sense is inappropriate and without authority.

Death itself cannot be desirable, nor can it be appropriately described as Paradise. This word is, however, applied to the *state of believers in death*, and because *they* will not be left under its power, nor remain long "unclothed," *their* condition is denominated a Paradise. It is written of the dead in Christ that their state is *blessed—paradisiacal.* "*Blessed are the dead which die in the Lord*, from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them." (1 Thess. iv. 14.) It is not written, observe, that the dead in the Lord are blessed *because they ascend to a state of consciousness and activity as disembodied souls*, but because "they *rest from their labors*"

in peaceful repose: "*they sleep in Jesus,*" (Thess. iv. 14,) and "*their works,*" the evidence of their faith, "*do follow them,*" as a treasure that they may carry with them even unto the grave, and with which they may arise in the resurrection, to stand before Him who has appointed that the dead shall be judged "according to their works." (Rev. xx. 12, 13.) It is this state of cessation from toil—of undisturbed "rest," and sound unconscious "sleep," that is called by the Spirit "*blessed*"—*paradisacal.*—When our Lord therefore replied to the dying malefactor, "To-day shalt thou be with me in Paradise," we concluded that he did not mean to assure him that that day he, as a disembodied soul, would pass out of his body into a state of conscious blessedness; for neither our Lord nor his disciples ever taught this philosophy falsely so-called:—but that he should pass with him into the state of the blessed dead,—into that state of which Christ was once the subject, but is now the Lord; and which he presides over as "head over all things to his Church,"—and possessor of "the keys of Hades and of Death."

We regard the deceased malefactor as having gone where—as it were—in one vast dormitory, repose the "dead in Christ;" of whom it is promised they "shall rise first;" and concerning whom it is proclaimed, "Blessed and holy is he that hath part in the first resurrection." (Rev. xx. 6.) Surely that is a Paradise! These "trees of righteousness the planting of the Lord" may during the brief interval be stripped of their golden foliage, and appear as if stricken with a lasting death,—but they await only the speedy rising of "the sun of righteousness with healing in his wings," to develop and mature their hidden life. It is the winter season of paradise—the summer is to come; but whether winter or summer, it is nevertheless Paradise.

We have stated that the popularly accredited exposition of this historic incident, destroys the connection between the request of the dying man and our Lord's reply. We should expect that there was some natural and obvious connection between the request and its reply—Now the exposition we have given exhibits such a connection. The request, let it be remarked, was, "Lord remember me *when thou comest into thy kingdom.*" It is not "remember me" when thou *goest* into the heavens, but "when thou *comest into thy kingdom.*" This man had learnt that Christ was the true Messiah, and that he would come the second time to sit upon the throne of the world, and bear on his brow "the many crowns" of universal empire. He understood rightly that Christ is to have a local dominion, as the Son of David, on whose throne he will sit; and also a general dominion—for he will have "the heathen for his inheritance, and the utmost parts of the earth for his possession;"—and that when he comes into this "kingdom," the resurrection of the saints shall take place,—for "*the dead in Christ shall rise first,*" (1 Thess. iv. 16,) "*at his coming,*" (1 Cor. xv. 23,) and then shall be fulfilled the expectations of the saints, and they shall *reign with Christ on the earth.* (Rev. v. 10.) It is to this future fact that the converted malefactor looked, and to which he referred when he said, "Lord remember me *when thou comest into thy kingdom.*" And it is to this petition that our Lord returned the gracious answer—"To-day shalt thou be with me in Paradise." As if Christ had said, "Your request I readily grant, and therefore "to-day" you shall be among those of whom it is written, "Blessed are the dead which die in (or with) the Lord." Concerning such it is recorded, "they sleep in (or with) Jesus,"—that they "depart to be *with Christ.*"

"We are buried with him," says Paul, "by baptism into death . . . . for if we have been planted in the likeness of his death, *we shall be also in the likeness of his resurrection.*" Now if we be dead with Christ, we believe that we shall also live with him." (1 Cor. xv. 32.) Thus when Christ promised the dying malefactor that he should be that day *with him,* he meant that this privileged man should, in common with all the ransomed Church, *be identified, or one, with him.* There should be a community of interest between Christ and him—an intimate oneness and fellowship; he should be *joint-heir with Christ.* (Rom. vi. 4, 5, 8.) "To-day shalt thou be with me,"—thou shalt be *dead with me,* and *buried with me,*—for such shall hereafter *live with me* and *reign with me.* I will remember you when I come into my kingdom."

We appeal with confidence to the candor of the reader, and ask, in conclusion, if this much misunderstood discourse between our Lord and the Malefactor does not take its place among the numerous scripture testimonies against the absurd and mischievous doctrine of a state of life during death and before the resurrection? Is it conceivable that our Lord should so depart in his dying hours from the uniform doctrinal teaching of the whole of his public life, as the popular exposition of this discourse on the cross represents? He had always taught as the peculiar privilege of his followers that they should be raised up at the last day. "This is the will of Him that sent me, that every one which seeth the Son and believeth on him may have everlasting life: *and I will raise him up at the last day.*"—John vi. 40. Four times in the chapter where the above words occur, is this emphatic promise of being raised up at the last day, given. The promise to the malefactor must therefore be interpreted in harmony with Christ's uniform teaching. Our Lord taught this dying man as he had taught all others—not that he should live *while* he was dead, (which is a contradiction in terms, if not in popular theology;) but that he should live *after he was raised from the dead*—he taught him, not as a Platonic philosopher, but as the teacher of the "Resurrection and the Life." To the intelligent and impartial this discourse on the cross must be as obviously opposed to the falsely called orthodox doctrine, as that unmistakeable language of Paul—"*What advantageth it me if the dead rise not. Let us eat and drink for to-morrow we die.*" (Rom. 8. 17.)—*English Christian Examiner.*

Definite Time.

TERMINATION OF THE 1260, 1290 AND 1335 YEARS.

BY M. ALLEN.

"*The wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand.*"—Dan. xii. 10.

It has been my purpose for some time past to write my views upon this much-abused question of time, and believing it to be a duty at the present, when so many are following after what I conceive to be a grievous error, to present what light may be obtained with regard to the termination of the prophetic periods. I humbly submit the following article for the investigation of the readers of the *Expositor.*

That time is given in the Scriptures, no Bible student can with truth deny. That it may be understood by the justified, I fully believe; but that we may determine with sufficient accuracy the hour, day, month or year, on which the prophetic periods—that bring our Lord and the resurrection—terminate, to place implicit faith and confidence upon, without the possibility of a disappointment, I doubt. That definite time should be preached to unbelievers as a motive to induce reformation, I deny, and furthermore maintain that the evangelist who has forsaken the proclamation of the glad tidings of the coming kingdom, and in its stead is presenting labored arguments to prove that the Lord will come to judgment in this or any other definite year, to those who are unenlightened and uninstructed in the Gospel, as a motive to induce them to reform, is far from the path of duty; it is like teaching a child Hebrew or Greek who has not yet learned the English alphabet.

Time is given in the Word of God, not for the unjust, but for the justified, for none of the wicked shall understand. It is given to comfort and strengthen the enlightened believer, and not to convert the impenitent. And why not? Because none of the wicked (unjustified,) shall understand. They must first be justified by faith in, and obedience to, the Gospel of the Kingdom of God. They must first be enlightened in the things pertaining to the Kingdom. They must have an understanding of the great fundamental truths, that God will raise the dead, and give unto his Son Jesus, the anointed Heir, the throne of his Father David, and establish his kingdom under the whole heaven, and restore all things which God hath spoken by the mouth of all the holy prophets since the world began,—and understanding this, be obedient to the terms of salvation appended to the great commission given by Christ to his apostles:—*faith,* reformation and immersion.

When one has become enlightened, and been justified through obedience to the word of truth, when he sees clearly God's purpose of restitution, and feels that his only hope beyond this present state, is founded upon a resurrection out from among the dead, and the return of our Lord to take to himself his great power and reign; then it is that the question of time presents itself, and then he is ready to exclaim understandingly, How long, O Lord, righteous and true, dost thou not judge and avenge? Then he, like the prophets of old, will "inquire and search diligently, searching what, or what manner of time the spirit of Christ which was in them did testify," with regard to the glory which is to follow the sufferings of our Lord. We are told that the preaching of the Lord's coming to judgment this year, is being blessed to the salvation of many sinners; that many through fear and dread of all the terrors of impending judgment, proclaimed so near at hand, by over-excited men and women, become effected, embrace their views, are baptized and become as good Christians as any that were ever manufactured by any of the revival machinery of the present day, be it Methodist, Orthodox, Baptist or Adventist, I do not doubt; but that good understanding Christians are made through the preaching of error, or the theories and traditions of men, I cannot believe. We are sanctified through truth and not through error; it is glad tidings of great joy that is sent to induce men to reform; their love and not their fears are appealed to. Those who *abide* in the truth, embrace it in the love of it, and not through fear and terror. When the time passes by, as it must to fulfill the Scriptures, these converts to time, not being rooted in the Gospel, will wither out and die, as they have no root in the deep soil of truth. Then, before time can be understood, we must be enlightened, we must begin at the first principles of the oracles of God, and go on to perfection, growing in grace and in the knowledge of the truth.

Time, then, being given in the Word of God, we are told that, "The wicked shall do wickedly, and none of the wicked (unjustified) shall understand; (time) but the wise (justified,) shall understand.

To those who are enlightened, to those who have been obedient to the heavenly commission, to those who are looking understandingly for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ, who shall change these vile bodies, that they may be fashioned like unto his glorious body, I now present my humble opinion with regard to the termination of those three prophetic periods mentioned in Dan. xii., viz; the 1260, 1290 and 1335 years, the last of which is to terminate when Daniel will rise up and stand in his lot, together with the ransomed of the Lord, who shall return and come to Zion with shouts, and everlasting joy upon their heads. The "time, times and a half," verse 7, I understand to be the same as the "time, times and dividing of time," of Dan. vii. 25; during which period, 1260 years, the saints of the Most High were to be given into the hands of the Little Horn of the Fourth Beast, or the Papacy, and I think the earliest point at which we can commence this period, is A. D. 538.—Rome, the seat of the Little Horn, or Papal power, for a long time previous, and up to this date, being the seat of one of the Ten Horns, and a kingdom heretical to the Catholic faith, the Ostrogoths or Gothic kingdom of Italy. There was a work to be done by this Little Horn power, before the saints of the Most High could be given into his hand, and he have dominion over the church and the world. The Word says, he shall be diverse from the first (horns, or kings,) and he shall, 1st, subdue three kings, and 2d, he shall speak great words against the Most High, and shall wear out the saints of the Most High, and shall think to change times and laws, and they shall be given into his hand for a time, times and the dividing of time. Now, I ask, does it not follow from the plain common-sense meaning of the language here used, that the first work of this power was to subdue three kings?—and does it not likewise follow that if as late as A. D. 533, there existed two independent Christian kingdoms within the territory of the Roman Beast, and subdued by this Little Horn power, that if the Church had been given into his hand in 519, or any earlier date, they must have been delivered prior to 533, for here stood independent two Christian kingdoms heretical to the apostolic faith, unconquered and unsubdued, and destined soon to be overthrown by the powerful arms of Belisarius; one of these kingdoms, as I said before, occupying the seat of the Little Horn, and must of necessity be first rooted up in order to give the Church into his hands.

The conquest of the Heruli, one of the Ten Horns, had taken place as early as A. D. 493: but these two kingdoms, the Ostrogoths and Vandals, remained unsubdued as late as A. D. 533. When Justinian, having formed his purpose to subdue these kingdoms, sends the renowned Belisarius into Africa, and the Vandals were conquered by him, A. D. 534. From thence his attention was turned towards Rome, to root out from the seat of the Little Horn, the heretical kingdom of the Ostrogoths. That work was done A. D. 538–9. Now here we are reduced to the necessity of adopting this date as the commencement of the 1260 years, or a still later one, viz; A. D. 606, when, without chance for doubt or dispute, the Pope was acknowledged to be spiritual and temporal Head of the Church and the world, which ends the 1260 years in 1866, when some believe the resurrection will take place. But I adopt the former starting point, at which I think we are borne out by the subsequent history of that persecuting power. From that time, 538, the Little Horn has ruled and worn out the saints of the Most High, and bitter and bloody were the persecutions that followed until the end of 1260 years, in 1798–9, when they were delivered out of his hand, or when his dominion (temporal power,) was taken away, to consume and destroy it unto the end.

"On Feb. 11, 1798, Berthiesr entered Rome and proclaimed it a Republic. Pius VI. was carried captive to France, where he died at Valencia, May 29, 1799."—*History of the Revolutions in Europe; From the French of Christopher William Rock. Revised and Corrected by J. G. Cogswell.* Vol. ii., p. 186.

Since that time, although that power has been endeavoring to stretch out and extend its spiritual power over the world, yet at Rome, the seat of the monster, there is a powerful disease gnawing at its vitals, and soon great Rome that has borne rule over kings of the earth, shall be burned with fire, and be cast down like a millstone into the sea, never to rise again.

We will now examine the period of 1290 years, which I understand by the context, is the arch which spans the period of time between the setting up of the abomination that maketh desolate, and the commencement of the time of the end. "And he said, Go thy way Daniel, for the words are closed up and sealed till the time of the end. Many shall be purified, made white and tried, but the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand." Dan. xii. 9, 10. Now Daniel must naturally have had a desire to know how long the vision was to be sealed up, and how long a period must transpire before that point should arrive called the time of the end, when the enlightened and justified were to understand. Hence, I understand that the angel in the next verse informs him when he says, "From the time the daily *sacrifice* should be taken away and the abomination that maketh desolate set up, there shall be twelve hundred and ninety days,"—11th verse—1290 days to what? To the time of the end, as that was the last point spoken of by the angel. 1290 years were to extend from the time the abomination that maketh desolate was set up, unto the time of the end. When was the abomination that maketh desolate set up? This question we will endeavor to answer. That there is a great chance for a difference of opinion as to what this Abomination is, I am perfectly well aware, as every Bible student must be, but I will give my own views, the same as held by many among us at the present day. As to the daily, perhaps, I may differ from most, but this is not material. I understand the Roman power as a whole to be the overflowing abomination that was set to make desolate the city and sanctuary, (Jerusalem and Mount Zion,) unto the consummation when that determined shall be poured upon the desolator, the Fourth Beast or Roman power.

The abomination of desolation, spoken of by Daniel the prophet, and referred to by our Savior in Matt. xxiv. 4, I understand to be the armies of this Fourth Beast, as a whole. As a whole then, this Fourth Beast was an abomination, but it was to be manifest in *two* distinct phases—the daily or continual abomination, and the abomination that maketh desolate. The daily or continual abomination (sacrifice being supplied,) I understand to be the Pagan phase of the Roman Beast, which was manifest most plainly in a daily form in the Scandinavian worship of a god for every day in the week, after which our days were named by the ancient Romans after this system of worship was introduced into that empire by the Goths; viz.:

On the first day they worshipped the *sun,* hence Sunday. On the second, the *moon,* hence Monday. On the third, *Tuesco,* hence Tuesday. On the fourth, *Woden,* hence Wednesday. On the fifth, *Thor,* hence Thursday. On the sixth, *Friga, Frega,* hence Friday. On the seventh, *Seater,* Saturday.

This phase of the abomination began to be removed when Constantine became a convert to Christianity, and the Goths, who were the introducers of this system, and the last of the three kingdoms being driven from Rome by Justinian, who was the head and embodiment of the abomination as a whole, A. D. 538–539. We find the second phase of the abomination, i. e., the abomination that maketh desolate, fully manifest in the person of the Little Horn power, or Anti-Christ, the Pope—even him whose coming was after the working of Satan, with all signs and lying wonders, and all deceivableness of unrighteousness: this abomination was destined to persecute and desolate the Church, being set up, as we have shown, A. D. 538, which we are told in Dan. xi. 40, was to mark the commencement of the "*time of the end.*"—"At the time of the end shall the king of the south push at him,"—the "wilful king," or the power that would occupy Constantinople, the seat of government of the Little Horn of the Goat, or Eastern division of the Roman empire, which was then, and now is occupied by the Ottoman power. The king of the south we learn by the 8th verse of the 11th chapter, is Egypt. By the king of the south pushing, I do not understand we are to look for an open and direct war between Egypt and the Sublime Porte, but for a pushing out and extending his dominion and rule over territory belonging to the Sultan, with the design in view of ultimately obtaining all his dominion, and superceding him in the command of the empire. For example, we read in the 11th verse of the 8th chapter, "I saw the Ram pushing westword and northward, and southward, so that no beasts might stand before him." By this we understand that the power here symbolized by the Ram gradually extended his conquests and dominion over the countries in the direction spoken of in the vision.

So with Mehemet Ali, he made his first push towards the Sultan in 1828–9, when he took possession of Syria, a part of the Ottoman dominion, and from that time continued pushing against the Porte, taking possession of other places, until open war broke out, and the Four Powers were all required to uphold the Ottoman empire, and prevent its falling into the hands of the king of the south. Here then, I think we have another marked fulfilment of prophecy. Here I think we have plainly marked on the prophetic chart the commencement of "the time of the end." "Blessed is he that waiteth and cometh to the end of the thousand, three hundred and five and thirty days." Verse 12.

The 1335 days, I understand commence with the period previously spoken of; the 1290, when the abomination that maketh desolate was set up, as there is no other starting point given in the prophecy, and as the sense of the text likewise requires it. This period then, commencing A. D. 538–9, will terminate 1873–4, when, if this view be correct, Daniel will arise and stand in his lot, and together with all the justified ones will receive the blessing pronounced for them at the end of the days. I do not present this view of time as something to be received as necessary to salvation, but to stir up the pure minds by way of remembrance of the brethren, that they may investigate and endeavor to obtain light—true light, upon these prophetic periods; not the flickering, wavering light of excitement and fanaticism, but the light of truth—the light of reason and common sense, building their faith upon the Word of God, and not upon the mistaken position they may have taken in time past. I have been asked since the movement of '43 and '44, if I had any new light on time. I have studied, investigated, and searched, and what light I have obtained, I here present. If, after weighing it well and comparing it with the word of truth and the historical events referred to, you find if to be true light, receive it: if darkness, reject it.

God has a mighty work progressing in the earth, and the wise may understand and watch its onward course to the consummation, when "that determined shall be poured upon the desolator." Hope deferred, we have learnt truly in times past, maketh the heart sick. We have been so sorrowful at the disappointments we have met with in looking for our King. The disciples of old were sorrowful when Christ went away; but still they had that living faith which buoyed them up to suffer and endure, that they might finally attain unto the promises. Have we that living faith? Have we that patience necessary to insure the promise. Have we our lamps trimmed and burning, and oil in our vessels with our lamps?—yes, oil sufficient to last, after passing points of time which are now fixed upon by some as the consummation of this present state? Take heed, lest ye make shipwreck of your faith. For God's ways are not our ways, neither are his thoughts our thoughts. He has yet a great work to perform, and time allotted to perform it, and not one jot or tittle of his word shall fail till all be fulfilled. Those who are in the light, can see God's word fulfilling in a most marvellous manner, and do "lift up their heads and look up, for they know that then redemption draweth near." May we be directed into the patient waiting for our coming Lord. Amen.

Woburn, Mass., Oct. 18, 1854.

Thy Word is Truth.

BY MARY A. SEYMOUR.

"The Lord said unto Hagar, concerning her son Ishmael, He will be a wild man; his hands will be against every man's, and every man's hands against him, and he shall dwell in the presence of all his brethren." Gen. xvi. 12. In the 17th chap. 20th verse, we find the additional promise of his becoming a great nation, and begetting twelve princes. Here are four predictions; have they been fulfilled? They have.—Now for the proof. Gen. xxi. 21, informs us that his mother took him a wife out of the land of Egypt, and in the 28th verse, that he begat twelve princes. See also Josephus. Ishmael became an archer, and his sons settled in Africa, between the river Euphrates, and the Red Sea. This country is now called Arabia, and there they have remained until the present time, and obtain a livelihood by the bow and lance, rapine and murder, and scarcely cultivate the soil at all, and are continually at war with other nations, but are never themselves subdued; though great efforts have been made by mighty nations, under their most noted conquerors, among whom we may reckon the Egyptians, Assyrians, Persians, Grecians, in the time of Alexander, who conquered many powerful kingdoms, but the descendants of Ishmael scorned to notice him, and if history be true, God interposed his special providence to prevent their conquest, and even the all-subduing Romans did not make them docile. At the close of the sixth century, Mohammed arose professing to be a prophet of God, and a part of his religious faith was sword-faith, or fighting was in obedience to God, that other systems of religion were infidel, and that they must be converted to the true faith, pay tribute, or be killed; and every soldier of his who should lose his life or die in battle, should be sure of Paradise, and if wounded, that wound should be as bright as vermillion and odoriferous as musk at the day of Judgment. With this faith his soldiers were stimulated to powerful action, and to cry, Fight, fight! paradise! paradise! In this way, Africa and a portion of Europe and Asia were made to submit to the conqueror as if by an inundation. Surely, saith God, I will make of him a great nation. Now their dominion is retrenched and confined mostly to Arabia, but still their hands are against every man, and their nearest neighboring nations have to pay tribute for passing through their country on their way to Mecca or Jerusalem, and then have to go guarded and armed, and then the cry of Backshee, backshee, is heard for every trifling service done, and the money must be handed over, and then if you get out of their dominions, you may thank that hand which has preserved you in the midst of danger. From Isa. xiii. 17, we learn that the Arabians used tents, and in this manner they live much now. They practice concubinage, and such was their grandmother Hagar. They circumcise their sons at the age of thirteen years, and so was their sire Ishmael, and though cast out once, was at his father's burial, and thirty years afterwards he died in the midst of all his brethren, being 190 years of age; and so are his descendants in the midst of their brethren at the present time, with their hands against every man's. Surely, thy word is truth.

For nearly four thousand years, these prophecies have been fulfilling, and are still standing monuments of the truthfulness of the Bible.—God never speaks in vain, or for the sake of saying something to flatter or deceive or make men think he will do something that he does not intend to perform, but when he pronounces blessings or curses, his words should sink deep in thy heart, O, thoughtless man!

Hillsdale, Mich.

CORRESPONDENCE.

FROM BRO. J. C. BYWATER.

BRO. MARSH: As I informed you in my last, I went to Warren county from Moline. Preached seven times, the people turning out well; quite an interest was waked up to hear the Gospel of Life and Immortality, the Kingdom of God, the Resurrection of the Dead and Destruction of the Wicked, by the Lord, at his coming. A number believed, while others mocked. Leaving there I was carried by a brother to Basco, Hancock county, where I found some choice spirits, thirsting for *life* and *immortality* through Jesus Christ. This glorious and all-important truth had been kept out, by eastern policy, from the people. I saw, however, that it was just what was needed there to revive the weak and languishing, and this was the burden of our preaching there, and the result was glorious.

Elder Chapman clipped the corners of truth, there. Yet, more than that; for after finding that on the last page of Bro. Pinney's pamphlet on Matt. xxiv., the subject of Life and Death, and Immortality was spoken of, together with the Destruction of the Wicked, with Scripture references for the same, what does he do, but cut out the entire leaf, and pasted down the next, thus giving demonstration of the contracted, sectarian principles upon which he labors. No wonder the cause is dying under such labor. But the brethren in that region have got their eyes open, and the truth must and will prevail.

I left Basco on Tuesday, the 10th, in company with Brn. Baldwin and Scott, for Naples, on the Illinois River, where I wished to take the cars for Springfield, and from thence to Lebanon, by way of Alton and St. Louis. We arrived at Bro. Raymond's, near Mt. Sterling, about 4 P. M., where I met with Bro. A. S. Calkins recently from the east, who was holding a series of meetings. By general request I preached in the evening to quite a large a large audience from the lie of the Devil, "Thou shalt not surely die." After meeting Bro. Tambly carried me to Naples, a distance of some twenty-five miles, where we arrived at about sun-rise, in time for the cars for Springfield, getting to that place about 1 P. M.—Here I was kindly entertained by Dr. Helm and wife for a few hours, while waiting for the cars for Alton. I found them like Simeon and Anna, waiting for the consolation of Israel, and a few others of like faith. May the good Lord bless and preserve them unto his heavenly kingdom. I left by the cars for Alton about 7 P. M., and arrived there at half past ten. Took a steam packet for St. Louis, and arrived there about one o'clock A. M.: took the cars the next morning at 9 o'clock, for Lebanon, where I found the brethren anxiously awaiting my arrival. More anon.

Yours, as ever,

J. C. BYWATER.

Aurora, Ill., Oct. 23, 1854.

P. S.—I shall do what I can for the *Expositor;* only let it be free. J. C. B.

TO CORRESPONDENTS.

T. P.—Our rule is to know the names of those whose communications we publish. Your suggestion is worthy of consideration, yet it might be presented with better advantage, in fewer words.

C. B.—"*Put new wine into new bottles.*"—In answer to your queries on this subject, we will give the text and Dr. Adam Clark's note on the same. We think he is substantially correct.

"Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast. No man putteth a piece of new cloth unto an old garment: for that which is put in to fill it up, taketh from the garment, and the rent is made worse. Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved."—*Matt. ix.* 14–17.

"It is still the custom in the eastern countries, to make their bottles of *goat skins;* if these happened to be old, and new wine were put into them, the violence of the *fermentation* must necessarily burst them, and therefore newly made bottles for the purpose of putting that wine in, which had not gone through its state of fermentation. The institutions of Christ and those of the Pharisees, could never be brought to accord: an attempt to combine the two systems would be as absurd as it would be destructive. The old covenant made way for the the new, which was its completion and its end: but with that old covenant the new cannot be incorporated."

FOREIGN NEWS.—The garrison of Sevastopol number 30,000 men. Menschikoff's force in the field is 30 000, and the reinforcements expected by the middle of October will swell the total Russian force to 90,000, which is the total force of the allies on sea and land. Nothing of moment had occurred at Sevastopol up to the 9th. Latest account say that the attack would commence on the 9th. It is confirmed that the Baltic fleet will return home without further operations. Omer Pasha is preparing to operte on three points—the Pruth, Dobrudscha, and the Sea. Russia continues to amass troops on the Austrian frontier, but has scarcely a regiment on the Prussian frontier, and a Vienna despatch says that a secret treaty actually exists between the Czar and Prussia. Rumors are gathering strength that France and England have actually under consideration the practicability of re-establishing the kingdom of Poland.

EXPOSITOR AND ADVOCATE.

"SEARCH THE SCRIPTURES."—JESUS.

ROCHESTER, SATURDAY, NOV. 4, 1854.

To Agents and Correspondents.

1. All communications for the *Expositor* should be written in a plain, legible hand; and, before sent, carefully revised and corrected.

2. Business notes and communications if on the same sheet, should be written so that they can be taken apart, without dividing the communication. If necessary, a separate slip may be enclosed in the same envelope.

3. When you send names of new subscribers, let them be marked as such.

4. Be careful to write all names of persons and places plainly and distinctly.

5. In all cases, give the name of the post office, county and state. When a town or village is called by one name, and the post office by another, be sure to give the name of the post office.

6 When the direction of a paper is to be changed, do not forget to name the office to which it has been sent. Unless this be done, it is out of our power to make the change.

7. When subscribers remove, let us know immediately—otherwise, their papers will continue to be sent, and to their charge, until such notice is given.

8. When subscribers wish to discontinue, let them remember that all arreages must first be paid.

Rules of Discussion.

As a prominent object of the publication of the *Expositor* is to obtain and proclaim a correct knowledge of the Scriptures, and as it is open for the free investigation of all Bible doctrines—to avoid misunderstanding in the matter, on the part of those who may feel disposed to write for its pages, we will state the following rules, which we hope and expect they will observe in their communications.

1. None but BIBLE questions can be admitted for discussion.

2. While a *proposition* or *theory* on a certain subject of the Bible is in course of discussion, no other theory on the same subject can be admitted.

3. The plain testimony of the *Bible* and *facts* will alone be admitted as *evidence*.

4. The *literal* principle of interpretation must be observed.

5. Objections against a writer's sentiments must be based on some plain passage of Scripture, fact, or facts.

6. Only two disputants can be heard at the same time or the same question.

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

8. No unkind expressions will be admitted.

Let these rules be carefully observed, and that misunder standing and unpleasantness that sometimes arise between correspondents and the editor, and between themselves—will be avoided, lengthy metaphysical litigations will be shunned, and the investigation of the Bible will be both interesting and profitable, and will result in obtaining a more correct knowledge of the truth.

THE ADVENT: GOG.

THIS IMPORTANT MATTER MADE PLAIN.

By request, I now yield to what seems to be a duty, and attempt to settle the questions everywhere agitated, among the brethren, touching the Second Advent of Jesus, in its relation to Gog. Urgently have I been pressed to "make the matter *plain*. There should be, (it is said,) a few texts, which settle the question—so that it cannot be denied!"

My answer is, Yes; a few texts do teach God's mind most positively—in terms too plain to be gainsayed, except by explaining away or virtually denying them. It is my purpose to present these texts, to aid the anxious in their anxious inquiries.

First: "The sign of the Son of Man *in Heaven*" precedes — goes before—the judgment, and the mourning of the tribes of men *on earth*. The sign shall appear (be seen by the eye) *in* heaven! The locality is heaven, and distinct from all and every thing upon the earth.

The heavens were opened at the baptism of Jesus and the spirit did descend. Jesus went up *into heaven*. There the sign will appear, because it shall be *seen* (as the word signifies) in heaven.—Matt, xxiv. 30.

Second: "The sign *in heaven* great and marvellous," introduces the seven angels of wrath with the seven plagues—"thy judgments." Rev. xvi. 1, 4.

Third: The seventh angel, the seventh trump, is introductory to the nations angry and "thy wrath is come." Rev. xi. 15, 18.

Fourth: The heavenly Tabernacle opens ere the seven angels who dispense this wrath appears at all in the same; therefore the sounding of the 7th angel synchronizes with the opening of the heavenly Tabernacle. Both introduce the time of wrath.

The wrath—the judgment, is visited on those who have destroyed the earth—the *land* of promise. This is known to be *Rome;* Dan. ix. 27; John xi. 48. "The Romans shall come and take away our place and nation." The city and sanctuary were destroyed, and the land was desolated by the Romans. Luke xxi. 20.

"The judgment of the great Harlot" and of the Beast that bears her, is revealed most fully in Rev. 17th. This scenery, is Roman scenery. The history, is Roman history. It is associated with "the city of seven hills"—the great city—the Capital of the Roman world. The descriptive terms belong to Rome, and only to Rome; for so the parts affirm This point is proved by a positive, thus saith the Lord—that "the sign *in* heaven"—the opening of the heavenly Tabernacle—introduces the angels and vials of wrath! This wrath or judgment is on those who destroyed the land and persecuted the people of God. These were Romans. The location of the scenery and the sum of the history, compel us to believe that Roman ecclesiastical and political powers are here described. (This I may prove at length in a separate article.) If this plain scripture be true, then all that is opposite—all inferences at variance from other texts, are not true.

ANALOGY.—The judgment on Egypt did not transpire under an *ordinary* Providence. It was by direct Divine intervention; it began with the Lord's coming down to Moses. He *appeared* in the burning bush and said, "I have heard the groaning of my people in Egypt," "*I am come down* to deliver them." Ex. iii. 1, 10. The plagues all followed, and when Pharaoh's host was gathered after Israel at the Red Sea, then the Lord's glory appeared publicly to destroy his foes, and save his people.

It is written that God will "set his hand the *second time*" to gather them. Four or five times we read that it shall occur "after the manner of Egypt"—and the like. Isa. x. 24, xi. 11-16; Hozea. ii. 15; Micah. vii. 15.

This testimony is plain; it is positive, and to the point. The Lord "set his hand" the first time—the sign did appear at the burning bush, and the judgment succeeded. Then the public glorious manifestation of Jehovah's presence was to the final confusion and destruction of his foes, as well as the salvation of his people, Israel. "Thus it is written, and thus it must be" again! No clearly opposing—no such plain testimony can be found for a different view, I trust, "for the Scripture cannot be broken," Rome, the destroyer of Israel; Rome, "drunken with the blood of the saints;" Rome, the destroyer of the land," is the subject of this Judgment. It is revealed thus; there is an introductory sign—there are seven plagues—there is a destruction of the oppressor; and all transpires "after the manner of Egypt."

SECOND:—Gog, however, does invade Palestine! Yes, this is as plainly revealed as is the truth just quoted. It should as heartily be believed. In the prophetic history of Gog there are these *three* leading parts.

First: He would meddle with matters in the field of vision; but God turns him back.

Second: He invades the land; but not till it is "*brought back* from the sword." This may be believed or not; but "thus it is written—thus it must be."

Third: He does not reign, or sway the scepter of the kingdom, but is destroyed by a tempest—thunder and lightning.

Here I give full weight to this prophecy. The nations do exist after the advent. Those who will not "obey, shall perish." Isa. lx. 1-12; Zeck. xiv.; Acts xv. 16-18; Rom. xv. 8-12; Deut. xxxii. 43; Ez. xxxvii. 28, 39, 21; Rev. xv. 1-4; xx. 3.—Here there is nothing in Gog's prophetic history to arrest or even touch the historic prophecies which lead on to the second advent. The first event of which is "the sign in heaven."

THE JUDGMENT ON PAPAL ROME.

And there came one of the seven angles, saying come hither, I will shew thee the Judgment of the great whore that sitteth upon many waters, with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.—Rev. xvii. 1-2.

In this vision of the future the subject is not the Papal system, as such—nor its political supremacy. The history, the power, the ecclesiastical sytem are all presented in their outline and elementary form. It is, however, incidentally and in a word, with only a touch of the prophetic pencil. But these touches are true to the life. They characterize and describe Rome more fully and faithfully than any uninspired historian has ever done. Yet, these sketches of Roman history are not the grand subject of the vision.

The Judgment is the subject of this chapter.—The historic references only aid us to understand the subject by showing the occasion for this judgment—this dreadful overthrow by direct Divine intervention.

The Woman symbolizes the Church of Rome—the Church in Apostacy, and her local enter—the city of Rome—seated on "seven hills!" She is the "Mother of harlots," because she has a dreadful preeminence in guilt—she is the first and greatest of national apostate church establishments! "I will show thee the judgment of *the great* whore!" She can have no equals. She is "the *mother*, and Satan the father, "of the whole apostate family of ecclesiastical organizations.

The Beast that bears this woman is the symbol of secular power, not modern and *separate*, but in sinful association with her. They are historically united. Their course runs parallel through the 1260 years—and on till "the judgment" arrest and *destroy* them. The power of the Roman empire, centred in the Emperor. They "worshiped the beast." The statue of the Emperor was worshiped as a God, and it was the administrator of civil power that cherished the Church in her apostacy from Christ as king—that lived in illecit intercourse with the woman.

The terms here used are altogether and only appropriate. The ancient covenant people of God were set forth as married to Him—as bound to be for Him, just as the wife is bound by the marriage covenant to be for her husband. Thus the Church "espoused to Christ" is bound most solemnly to be for Him—to wait for Him to come as king and reign with her, as her heavenly bridegroom! But the Church became weary with waiting "for God's son from heaven"—the Church would no longer look to heaven for the king. She became vile and accepted the earthly, abominable, idolatrous oppressor—"the man of earth"—as king. The Church of Rome led in this downward way toward perdition, and other Churches have also ceased to "serve the living God and wait for His son from heaven"—as the only bridegroom king—the king of Zion. Thence they are all, so far, apostate, all harlots; because they all are unfaithful to the covenant, all weary with waiting for the son of David, the son of God, from heaven, to save, glory and bless his bride! They all rely on earthly influences, on earthly men, on mortal patronage, instead of waiting for God's time and Jesus' coming to triumph and reign in association with his Church. As the Jewish Church could have no other than her covenant Lord without breaking covenant, and being adulterous, unfaithful to her husband; so christians can have no hope from, or part with ungodly Gentile kings or Gentile men. but in so far as they are unfaithful and adulterous to their covenant with Christ. He alone is the bridegroom. He alone is our covenant king. He alone can truly advance honors, and adorn his bride. All other advancement and adorning is adulterous, and devilish, and damning.

It is a wicked wife who runs off, "gads about," after other men than her husband. It is an apostate Church that seeks honors, conquest, or triumph aside from the Gospel covenant—from the coming and kingdom of Christ. Amen.

The Seven Heads are named five times, xii. 3; xiii 1; xvii 3; vii 9. They are *explained* to mean the "seven mountains on which the woman sitteth;" and they are seven kings! Rome, the Capital of the Papal States, is built on "seven hills," and seven dynasties—seven kingdoms—have in part sustained the Church in her apostacy from Christ, as our only covenant king. (If any object, let them show a stronger array of evidence, of fact and prophetic statement.)

Mark, this scenery is localized. The woman's seat, like the Beast is made known by God himself. No one need doubt, but because of unbelief. The angel of the Lord tells us the mystery or meaning of the woman and the Beast. It is the modern Balaam and his Ass, the Pope and his obsequious king, the Pope and the anti-Christ. usurping the titles and prerogatives of Jesus, as "protector of the holy places!"

Some distinguished minds overlook the inspired explanation of both the woman and the beast, that bears her; but faith should profit by their failures.

The City, the Babylon here judged is described by the angel as seated on "seven hills!" This confines it to a power whose Capital stands on "seven mountains." the great city that reigneth over the kings of the earth." As this is true, as this is of God, no one acquainted with, and observant of these facts, can apply it to a power whose Capital is built on a level, or in a marsh. The Russian power is modern, she never yet made a vile mistress of this woman in the city of "seven mountains.' No, indeed. The Russian Capital, St. Petersburh was built by Peter the Great, about 150 years ago. It is built in a marsh, on the gulf of Finland, at the confluence of seven rivers. It is such a marsh as to need logs driven into the earth. The city is built on the ends of these logs, not on seven hills! Thus the *facts* forbid—all the prophecy and all the history forbid, that Russia should have any place in this vision. Mark, should Russia revive old Babylon in Chaldea, as some imagine the like facts forbid its being the power here presented; because it was built on the Euphrates, and it was so low as to be afterward overflowed by the river and made a marsh "for the bittern and pools of water." Isa.xiv. 23. But Rome was poetically sketched as "Septa Collis," built on seven hills—seven was the precise historic number. This is the precise prophetic number; and this applies only to the Capital of "the fourth beast"—the Roman Empire. Mark, the "seven mountains" occur not in the symbols, but in their explanation. I know that one of the hills could not be killed and healed; but none need affirm this. The symbol had the heads. It is one of these heads or "seven kings," that in the symbolic vision was wounded. Yet this does not destroy the fact that the inspired explanation makes it that *great city*, built on seven *hills*. It is eulogized as "the Eternal City, with which almost every thing great and memorable that has happened in Europe for 2500 years, has been connected. The people of all climes have bowed before its majesty." Am. Encly. Rome.

No other Capital city than Rome can be gleamed from the prophecy, nor from its inspired explanation, or its corresponding history. But by going out of the range of this vision we may find only an unreal and imaginary substitute.

Man's estimate of this woman is seen in this, the successive Emperors of Rome have arrayed her in purple and scarlet, and decked her off with gold and silver. She has been counted worthy to be set on high as Ahab set up Jezebel, his idolatrous queen. But in God's estimate she is "the mother of harlots" doomed to a dreadful burning damnation, in the judgment—now impending.

The Beast is know by its inspired essential characteristics. The description suits, and sets forth Rome. Rome was the fourth great Gentile power that destroyed Jerusalem, and took the holy vessels of God's sanctuary to "the city of seven hills."—There they now stand engraved on the Arch of Titus, as a testimony against Rome—not another city. "The blood of the martyrs of Jesus" stains her hands, and not another's. The administrator of Roman power made a mistress of this Jezebel—woman! And in all this, Rome's history is sketched with unerring accuracy. Then, again, Rome was conquered; and was not! The power passed into other hands: the Vandals, the Goths, Huns, &c., and yet is is! Rome has survived the revolutions of all the barbarian invasions. The laws, the titles, and shadows of Roman glory survive all its conquerors. Thus the angel does describe "the fourth beast"—the Roman civil power in sinful association with the Church apostate from Christ.

Like Herod, he "gave not God the glory." He has assumed the titles and prerogatives of Jesus.—He would be the Lord and Master—the husband of the Church, (and not a mere member like others, deriving all hope of life from Jesus her only Lord and Master.) He claims to be the Protector of the Holy Places and her beastful champion, hence they together go to perdition. They go not to some successive earthly power like Russia, *for Russia is no perdition.* No, no! In the judgment they perish. Thus God ordains. And let "all the people say, amen."

This judgment, this perdition, this war with the Lanb, this overcoming of the beast and his harlot by "the king of kings," each and all forbid the conquest of Rome by any mortal potentate. There would be a fourfold falsification of the prophecy, in such a conquest by Russia, as has been supposed; and hence there is a fourfold certainty that the idea is not even suggested by any sentence or syllable of the prophecy. It is not only without such evidence, but against all the plainest language of the vision to the contrary. Of course it cannot begin to be true, as it was written, "Let God be true and every man a liar."

The Eight Head, a revival of the seventh, however applied does not, cannot, change the facts and language of the prophecy just named. That which is obscure to some minds must not be allowed to deny what is plainly revealed from "the mouth of the Lord." But this eighth head, of the seventh, is not in itself obscure, when contemplated in the light of the vision and its most accurate accomplishment.

Note, "they are seven kings," and the eighth head is of the seven, and goeth to perdition. We can count seven heads of the Roman earth, seven kings in succession, who have been supreme with this apostate Roman Church: 1st The Eastern Empire. 2d, The Western Empire, revived in Charlemagne. 3d, The German. 4th, The Neapolitan. 5th, The Spanish. 6th, The Austrian, and 7th, The French, Napoleon. This last, the 7th, was the great power. Then, Napoleon died in exile, and his dynasty was not; but now, after the lapse of years, it is revived. It is with him as with Rome itself, and he may be—not to say must be—the eighth and last form of Romish guilt and Romish abomination before the judgment.

1st, Because the leading facts of the age agree with the language. This dynasty was not and yet *is!* and this is the Napolean dynasty.

2d, The language cannot begin to suit Russian history, at all. Russia has gradually risen since Peter the Great, to its present position of power. Every tryo should know this; hence it *has been all this time*, and it still is. No fact justifies the application of this description to Russia, that it was, is *not*, and yet is!

3d, Napoleon that is, bears the woman He is her champion, the Protector of the Holy Places, the usuper, so far, of the titles and prerogatives of Jesus.

4th, His troops possess Rome, Athens and Constantinople. He is "Lord ascendant" of the Roman world! even England and Austria are moving in his majestic train! These are the great facts of our age, let who will deny them.

These facts so far affirm a fulfillment. Let us all be ready, for before the nations gather to the battle of Armageddon, the Lord rises up, the sign in Heaven is seen, and the Tabernacle in Heaven must open.—Amen.

J. B. COOK.

Rochester, N. Y.

REPLY TO BRO. COOK.

With some exceptions, unnecessary to name, we fully endorse what Bro. Cook has said concerning Rome. Rome, in its rise, its greatness under different characters, its work of oppression and blood, and fearful and final doom at the judgment of the great day, or in other words, its everlasting destruction by the Lord of glory at his second coming—are matters clearly revealed in the prophecies. This, no well-informed student of prophecy doubts. It is equally clear that St. Petersburgh, Babylon, London or Constantinople are neither of them the city of Rome. A mere tyro in the study of history and prophecy knows better than this. To attempt *to make it appear* that we or any other understanding mind believes thus, is like creating a man of gass, and then exploding it with the fire of our own zeal. It does *not* follow that because Russia, or "the north parts," or "the place" of Gog exists in the prophecy of "the latter days," that Rome cannot have a place there *also*, and *vice versa*. We may as well leave one as the other out of the prophetic scenery. It would be folly for us to try to do either, for God has clearly recognized both in the sure word of prophecy.

Let the Mother of Abominations occupy her full place in prophecy,—let her come up to the judgment, in all her pollution and guilt, and be destroyed by the brightness of the Lord's coming, according to the Word; for she is worthy. But do not attempt to force her to the judgment in all her bloody greatness, in her character of mistress of the world, as she once was,—with kings, emperors and their great men bowing at her feet: but rather let her go to her doom divested of the robes of supreme royalty, in her moral dissipation borne on the shoulder of her drunken paramour. Call him if you please, the emperor of the French, (though we think an Austrian power), and it *will not rule Gog out of the prophetic field*, nor prevent him and his numerous hosts from being brought to the judgment at *the same time: both feet* of the Image will be smitten *together*. Western Rome, in its Papal form, headed by the *dominant civil power of the West*, in unison with the power of Eastern Rome probably "the chief prince," or "guard," or leader of the whole confederacy (Ezek. xxxviii.)—may, and doubtless will occupy the field of prophetic vision, and be destroyed at the coming of the Lord. All admit that this is true of Rome: of the other great power, God says that he shall be "chief prince," "in the *latter days*," and, as we conceive, of *all* the powers of the Roman world.

That Gog holds an important place in many of the prophecies, no one will deny. For, "thus saith the Lord God: Art thou he of whom I have spoken in old time by my servants the prophets of Israel." Ezek. xxxviii. 17. It is certain infatuation not to hear and believe what God has thus spoken, not only in reference to the *facts* predicted, but the *time* also of their fulfillment; for we are told in the prophecy concerning Gog that "in the *latter years* thou shalt come into the land that is brought back from the sword"—"and thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in *the latter days*." Ezek. xxxviii. 8, 16. Mark! it is not in the *first* days or years of the kingdom of Christ in his peaceful reign on Mount Zion, that this invasion of Gog takes place, but in the "*latter days*," before that reign *begins*. To locate it immediately *subsequent* to the commencement of the days of Christ's reign, necessarily involves the absurdity that the *first* days of that reign are called the *latter days!* The supposition creates another equally great absurdity, namely, it supposes that after Christ has established his throne of glory on Mount Zion, that Gog will plant his royal tabernacle there, and that he and his army will fall on Zion, and the other mountains of Israel; for they are to "come against the *mountains* of Israel"—and when there, God says, "I will call for a sword against him throughout *all my mountains*." Verses 8, 21. Mount Zion is one of God's most glorious mountains; on this exalted and holy place, Gog, the "king of the north," is to "plant the tabernacles of his palace" just previous to his final destruction, and then "come to his end and none to help him." Dan. xi. 45. Surely this cannot be a work subsequent to the commencement of Christ's reign on Mt. Zion, and must therefore be just *previous* to that time. Here our feet are planted on the invulnerabe rock of truth; and on this immutable foundation we are willing to join issue with any candid, competent writer who may controvert the same. We affirm, on the strength of the unfailing word of the Lord, that Gog and his mighty hosts will invade the land, cover the mountains of Israel, and fall on those mountains *before* the Lord of glory establishes his reign on Mount Zion. Let him contradict this who may have folly and presumption to do so.—Such will not be opposing us, but the word of God. The fact that this invasion takes place "after the land is brought back from the sword," is no objection to its being *before* the commencement of the reign of Christ. The land has long been under the *sword* of the *assassn*. Let the protecting arm of England, or of any other equally liberal power, be stretched over that country, and the sword of the robber be driven from the same; let Israel be granted the privilege of freely cultivating the soil, of building unwalled villages, and securely dwelling in them as the Word predicts will be the case, then the land will be brought back from the swcrd, and the cheering fact would afford a sure indication that the day of full restitution will then be very near

It is true that nations will exist after the kingdom of God shall be set up, and it is equally true that those nations who will not then *serve* the King of Zion, will perish. Not, however, because they *invade* the land of Israel in *obedience* to the command of God, as will be the case with Gog previous to the establishment of Christ's throne on Mount Zion, for God says of him, "I will bring thee forth, and all thine army," (Ezek. xxxviii. 4),—but it will be because they will not *go forth to Mount Zion* to serve the King, the Lord of hosts, who will then be reigning in glory there.—"For the nation and kingdom that will not serve thee shall perish: yea those nations shall be utterly wasted." Isa. lx. 12. *Why* and *how* will they perish? "And it shall come to pass that every one that is left of the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles." Zech. xiv. 16-19.

Thus it is clear as the unclouded sun that the *cause* and *manner* of Gog's fall will be different from that of the destruction of the "ALL NATIONS" who perish *after* the reign of Christ over the earth shall have commenced. Here is another invulnerable point, defying contradiction. Gog will be *brought on* the mountains of Israel and fall there. The 'all nations' who perish after Christ's reign shall begin, meet with that fate because they will "*not go up*" to Jerusalem to worhip: it therefore follows that Gog must fall *before* Christ commences his reign.

The matter stands thus:—As Papal Rome and the Beast that carries her, and Gog and his confederates come to the judgment and are destroyed at the same time by the Lord at his coming—as Gog is God's appointed "chief prince," or "guard," to the powers denominated, Magog, Meshech, Tubal, Persia, Ethiopia, Lybia, Gomer and all his bands, the house of Togarmah of the north quarters, and all his bands, and many people—or the governments, embracing all of, and more than the Roman earth:—we say, as Gog is God's appointed "*chief prince*" over all these countries, the conclusion is that some kind of a union, consummated on some yet undeveloped principle, is to be formed between the Greek and Latin Churches, in which the Russian power is to have the pre-eminence, and in this last form of universal Gentile power, the combination, in the character of Gog and his hosts, the "king of the north," and "his army," or, "the Assyrian" and his "multitude," is to invade the land of Israel, in "the latter days," and be destroyed *then* and *there* at the coming of the Lord, to commence his glorious reign on the throne of his father David.

This view is consistent with sound reason, and in perfect agreement with *revelation*. It provides a place for the harmonious application of every one of the prophecies relative to *all* the wicked powers of earth in "the latter days." It concentrates those powers in their fulness of sin and oppression, under one powerful and haughty leader. to be destroyed "*together*," by a greater power, as we might reasonably expect would be the case, in perfecting the great and eternal purpose of God. It looks like the mighty and terribly majestic work of the all-wise Governor of the universe to bring all the great and mighty men of war down to the valley of Jehoshaphat *together*, to be destroyed there, that all the heathen that will "be left" or "escape" that destruction, may see the majesty of God's glory, and acknowledge the greatness of his power in all the earth. But, as we humbly conceive, that theory is not in harmony with reason or revelation, nor compatible with the perfect and exalted ways of God, which brings *one* of these powers to the judgment *before*, and the other *after* Judah's King shall be enthroned on Mount Zion—which *then* covers all of God's mountains with his enemies—which cuts off two-thirds of the subjects of the Kingdom, takes the city of the all-conquering King, plants the palace of the enemy on Mount Zion, ravishes the women of that city, leads half of its inhabitants into captivity, slaughters Gog and his host on the mountains of the Kingdom of God, funishes seven years fuel from the implements of war for the subjects of this kingdom—that provides seven months for cleansing the land by burying the dead of the enemy that have fallen on "all" the holy mountains, and that makes the destruction of Gog and his army the event by which the subjects of the kingdom "shall know from that day and forward" "the Lord their God." See Ezek. xxxviii.; xxxix.; Dan. xi.; Zech. xiii., xiv. Surely a theory that locates these events subsequent to the commencement of the reign of Christ on Mount Zion, must be fundamentally defective, and should be exchanged for one more in harmony with the word of God.

Bro. Cook sees "three leading parts" "in the prophetic history of Gog.

"First. He would meddle with matters in the field of vision; but God turns him back.

"Second. He invades the land; but not till it is *brought back* from the sword.

"Third. He does not reign, or sway the scepter of the kingdom, but is destroyed," &c.

"Here," says Bro. C., "I give full weight to this prophecy."

We think that we see at least more than these "three leading parts" in the prophetic history of Gog, and that when all are fairly placed in the scales of truth, it will be seen that Bro. C.'s "three" parts are not the "full weight" of the whole. We will number all these leading parts of Gog's history as given in the prophecy concerning him, that their "weight may be better determined.

1. He is styled "*the chief prince*," (as the prophecy teaches us), of all the Russias and the Roman world. Surely this is a *weighty* part of the prophetic history of Gog. Ezek. xxxviii. 2-7.

2. "The Lord God" says, "Behold I am against thee, O Gog, the chief prince of Meshech and Tubal." To have "the Lord God" against a "chief prince" is a leading and weighty matter indeed.—Verse 3.

3. God will turn or draw Gog back from his first effort to invade Palestine, with a hook of six teeth. Verse 4, and margin of xxxix. 2.

4. God will bring Gog forth with all his army, when he shall be prepared to cover the mountains of Israel like a storm. Verses 4-9.

5. His great and powerful army will be drafted from all the Russian nations and those of the Roman earth. Verses 2-7.

6. "After many days" from the giving of the prophecy, "in the latter years," this mighty work of Gog was to be accomplished. Verses 8, 16.

7. He is to perform this campaign after the land of Israel shall be brought back from the sword.—Verse 8.

8. He is to invade the land of Israel when a portion of that people are dwelling in prosperity and safety in unwalled villages. Verses 8-11, 14.

9. He and his many people with him, will ascend like a cloud and a storm to cover the land of Israel. Verse 9.

10. The evil thoughts of his heart will indnce Gog to invade the land of wealth and of unwalled villages, in order to take a spoil, &c. Verses 10-12.

11. "Sheba and Dedan and the merchants of Tarshish, with all the young lions thereof," or the power of Great Britain will oppose Gog in his invasion of Palestine. Verses 13.

12. Gog is to come from his "place out of the north parts." Verse 15.

13. This "prophetic history of Gog" has been spoken of by God, of old, by *his servants the prophets of Israel*. Verse 17.

14. God declares that when Gog shall thus come against the land of Israel, that his fury shall come up in his face—that there will then be a great shaking in the land and sea—that "all the men that are upon the earth" shall shake at his presence, "that every wall shall fall to the ground, (surely this will not be in the kingdom, for it will never be shaken, nor its walls fall. Heb. xii.) and Gog and his army will be destroyed not only "by a tempest, thunder and lightning," as Bro. Cook says; but by "every man's sword" being "against his brother," and by "pestilence and blood," also. Verses 18-22.

15. This destruction of Gog and his army will be so great that they will fall throughout all the mountains of Israel. Verse 21; xxxix. 4.

16. Ravenous birds of every sort will feed upon the slain of Gog's army which will remain unburied in the open field, in that great and terrible day.—xxxix. 4, 5.

17. Such will be the magnitude of Gog's preparations for war that after his defeat the implements will serve for fuel seven years for the children of Israel. Verses 9, 10.

18. And so vast will be the number of the slain of Gog's army, that seven months will expire before all will be buried. Verse 12.

Surely here are more than "*three* leading parts" which belong to "the prophetic history of Gog," and certainly the "*full weight*" of the whole eighteen does not exist in the *three* named by Bro. Cook; or we do not know how to estimate the "weight" of divine things. God's word weighs as heavily when uttered about *Gog*, as when spoken of *Rome*, and vice versa. Give to it "full weight," when it speaks of both Rome and Russia, in all its divine parts, and there will be no difficulty in determining the true and equally important positions that each of these great antichristian powers now sustains, and in their final doom will occupy in prophetic history.

We have a supply of "Anatolia," and can now fill orders for the same. To whom shall we send them?

A Discussion.

BRO. MARSH: Please allow me to give notice that a discussion is to be had between Elder A. B. Green, a Congregational clergyman and myself, on the question of *immortality*. The form of the question is, Does the Bible teach the doctrine of the present immortality of the human soul? The discussion is to be had at Springwater Valley, the residence of Elder Greene, and to commence on Sunday, November 5, at 10 o'clock, A. M. As Elder Greene is an independent minister, and in no way connected with the sects, but strongly opposed to all sectarian bonds, we may hope for a candid examination of the above question. Let those who love truth, pray for its success. Will Bro. Wiley see to arrangements for a place of meeting? Yours, &c.,

L. P. JUDSON.

"FINALLY, BRETHREN, FAREWELL."—As this is our last number of the *Crisis*, I would like to say a word by way of taking leave of the endeared friends who are identified with the Advent Message: but time fails, and I can only repeat a part of the editorial address of last week. God is at work wonderfully in connection with the last message on time—divine power moves the wheels both in the spiritual and political world. In the spring we moved on definite time, proclaiming to the world that the Advent of our Lord would take place in 1854, and the world moved to arms; but while this sealing message was going the winds of war were in some measure held, that the servants might be sealed. We now move on specific time in the year, and the battle commences in good earnest."

The above is an editorial note, which we cut from *The World's Crisis* for Oct. 25. We pen these lines Oct. 26, being very sanguine from the testimony of the prophecies that the Lord will not come on Nov. 1st, (the 10th day of the *seventh month*), as the editor of the *Crisis* and his brethren expect. They are most surely destined to meet with a sore disappointment, and we hope when they shall be fully sensible of the same, that instead of attempting to fix on another definite period for the advent, they will as frankly acknowledge their mistake as they have honestly made it, and settle down in the great

and good work of proclaiming the gospel of the kingdom, as it is clearly revealed in the word of the Lord. Should they do the latter, they will give good evidence of the honesty of their intentions in regard to this definite time movement; but if they do the former, they must not be disappointed if they find their sincerity questioned by the candid and discerning portion of the community.

We do think that we have the best of reasons for earnestly entreating those who have believed in this '54 time theory to pause at this important point, and candidly review their entire faith, in the light of the great and glorious purpose of God as clearly revealed in his Word. The definite time doctrine is only an effect of greater errors. Should it be abandoned without correcting the cause, the evil will not be removed. Though it may not show itself in the form of definite time again, it will make its appearance in some other, and perhaps more deleterious form. The entire theory of Mr. Miller, from which definite time originated, is fundamentally defective in very many parts; hence those who cleave to it in all its defects, are destined to meet with great disappointment. We hope they will do as others have, abandon all human theories, and be guided in matters of *faith* and *practice by* the *Bible alone.*

☞ We have a supply of the *Debate on the state of the Dead, between P. Connelly and Dr. N. Field*—and shall be happy to send it to the order of any one for $1,00, and prepay the postage. It is a valuable work, and should be widely circulated.

Atonement.

Bro. Marsh: In your reply to my last article you write, "Mark, it is the *examination* of the *Scriptures* in which we are willing to engage, and not in a promiscuous discussion on various words and phrases," &c. Now I ask, what in the world have I been doing, but the very thing you propose I *should* do? It is true, I quoted your own definition from Webster of the term "vicarious," and accepted it. Please review again my articles, and then say, is it fair to represent them as "a promiscuous discussion on various words and phrases." I submit both to you and our readers, that my articles *are* an "*examination of the Scriptures*" on the question at issue; i. e., whether or not the death of the Son of God was necessary, that divine *justice* might be honored in the forgiveness of sin?

Certainly, dear brother, your appropriate work is to review the Scriptures I have adduced to prove the affirmative, and show the fallacy of my comments thereon, if you can.

You now propose that I should select a portion of Scripture, and give a full exposition thereof; the very thing which I have already done!

However, if you think I have not, I now select Rom. iii. 25, 26, and refer you for a full exposition of this and the kindred passages to my articles already published. It is unnecessary to fill your columns with a repetition of these. Please answer those arguments and I will review your answers to them. I need offer none other until those are invalidated.

Yours, for the truth,
Henry Grew.

Philadelphia, Pa.

RESPONSE TO BRO. GREW.

Bro. Grew:—We perceive that our article has not been fully understood by you. The cause may be our brevity in stating the principles on which we are willing to investigate the Scriptures with you. We will be more explicit now:

We do not suppose that your former reply to our remarks on "*vicarious*" sacrifice, was any more "promiscuous" than the nature of the case demanded; you only covered the ground which we had encompassed in our article. By saying that "it is the *examination* of the *Scriptures* in which we are willing to engage," we did not intend to be understood that you were not examining them in any sense, but we wished to say that instead of examining an isolated doctrine of the Scriptures, we would prefer that a full exposition of every word of that portion of Scripture be given in which *the specific* doctrine specially under discussion, is found. This we considered would be a *full* investigation of the Scriptures so far as we might thus examine them. We then thought, and are still decidedly of the opinion, that this is the only sure way to obtain a correct understanding of any fundamental doctrine of the Bible; it should be studied as a *whole*, and not in detached parts.

As we were under no obligation to join issue with you on any specific question, until we should agree to do so, we considered it our privilege to make the above propositiou to you, on which we were willing to engage in the investigation of the Scriptures, with the special object of obtaining a correct understanding of the doctrine of the atonement. If Bro. Grew accedes to the same, he can make his selection of a portion of Scripture on which the investigation shall commence, and give his comments thereon. We will respond, and should Bro. Grew reply we will speak again. *We* will then make a selection, and offer our comments, to which Bro. Grew may respond. And thus we will proceed, until one or both of the parties shall deem it advisable to close the investigation.

Will Bro. Grew accede to these proposals? If not, will he amend or make propositions that will suit him better?

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

BY A CELEBRATED ENGLISH DIVINE.

(*Continued.*)

This name of the Child, which was to be born of the Virgin and given unto the Jewish nation, is "Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace;" not five names, but one name comprehensive of the being and office of Immanuel; of which the first characteristic, the Wonderful, referreth to the miraculous nature of all his works and ways—Beginning with his conception, and ending with the accomplishment and presentation of the mediatorial kingdom; yea, and going back to the announcements which were made of him from the days of old, what do we find but that it is all out of, above, and against the course of nature, and intended to deliver man from the present thraldom of the natural life into the freedom of the life spiritual and divine? So was his conception, and his birth and his life, and his resurrection, and his ascension, and his gift of the Spirit from his present unseen abode; which yet are all but a prelude and faint signification of that wonderfulness with which he shall show himself the second time unto the world, and avenge his elect, and deliver his own people with a mighty hand and an outstretched arm, and plant them in their own land, and rule the world in peace and righteousness.

The wonders of this second appearance shall so utterly transcend all that hath been seen heretofore of the working of this wonderful one, that it is said by Jeremiah, "Therefore, behold the days come, saith the Lord, that they shall no more say, The Lord liveth which brought up the children of Israel out of the land of Egypt; but, The Lord liveth which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land." (Jer. xxiii. 7, 8.) The law of the natural man and of the natural course of things being opposed to the law of the spirit of God, and that being wonderful or miraculous which opposeth the former, and establisheth the latter, every act of Christ in his progress to the redemption of the world must necessarily be supernatural, and that of all others the most so which consisteth in the casting out of Satan from his usurped dominion, and the restoring of the earth to the government of righteousness. This I judge to be the import of Wonderful, the first letter or syllable, if I may so speak, in the Lord's name.

For the second, *Councellor*, I regard it as expressing, and being the fittest word to express, his prophetic office in all its amplitude, whether as exercised before his coming in his servants the prophets, or by himself in the days of his flesh, or by the Holy Spirit since his accession into glory. And its second place in the great name teacheth that his wonderful and mighty workings are all accompanied with, and done on purpose to sustain, righteous and holy counsels; that he is the Savior of the earth by that which he shall teach them. It pointeth, moreover, to the ordinance of preaching by which it hath pleased God to save them that believe. The power of this word, however, is not yet completely told, but hath, I make no doubt, a chief reference to that future coming in power and glory, that reign and righteousness of which it is thus written in the prophet; "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots: And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." (Isa. xi. 1, 2.)—And not only shall these attributes of the Prophet shine resplendent in him on that day, but also in all his people, concerning whom it is prophesied; "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." (Jer. xxxi. 34.) And to the same effect by Paul it is said; "For now we see through a glass darkly; but then face to face: now I know in part; but then I shall know even as also I am known." (1 Cor. xiii. 12.) It is the redemption of the mind of man, and the completion of his knowledge to which this point of the Redeemer's office, this letter in his name, hath respect. Even as the former hath respect to that command over nature, and sweet subordination of it to the law of the Spirit and the will of God, which shall be afforded to every one who shall in that day be found in his likeness;—the one, redemption from the tyrany of nature; the other, redemption from the darkness of ignorance.

The next letter in this name, "El-gebor, *the mighty God*," consisteth of two parts; the one essentially Divine, the other essentially human; being according to the original, "God mighty," the word *mighty* being commonly used of a hero or mighty conqueror, as we would say, "God the heroic one." Its first half hath reference, no doubt, to his name Immanuel, which also hath in it the same name of God, with the addition of his local habitation with us; while its second half hath reference to those heroic acts and achievements of war for Israel's redemption, which had just been predicted of him in the preceding verses. In this Prophet we have the same combination of words in the 21st verse of the 10th chapter, and used in like manner of his great and powerful demonstration in behalf of Israel, when, as I Judge, he shall begin to be their Immanuel: "The remnant shall return, even the remnant of Jacob, unto the mighty God," El-gebor (Isa. x. 21:) where, by perusing the context, it will be perceived that it is introduced in the train and sequel of that great exploit with which he shall reveal himself to his people, by breaking the Assyrian upon the mountains. This gives him a right to the title of Gebor, the Mighty One. And the mightiness maketh the people "to take hold upon his strength, and to make peace with him." It is by the same title of Gebor, the Mighty One, that he is described in the 45th Psalm, as coming to conquer the love of his spouse, and to marry her forever. And there also he introduceth himself to her by great exploits of war and conquest, wrought on her behalf.

Now whatever may be said of the two former letters of his name, I do say of this one, God the Heroic One, that it hath not been accomplished, and that it is yet future: for as the man of war, the Virgin's Son, hath not revealed himself; as the Lord of hosts accomplishing whatever was foreshown in a figure by the victories of his people Israel, when he marched at their head in the pillar of fire, the Son of Mary hath not yet appeared. We wait for him in this character, and he waiteth until the time shall come, when as it is written in all the Prophets, he shall awake and come in his strength, and accomplish that of which old things were but the emblem and prelude, as it is written a hundred times in this Prophet, "Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon? Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over? Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away." (Isa. ii. 9–11.)—Then his people shall call him not only Immanuel, God with us, but Elgebor, God the Mighty One.

The next letter in this comprehensive name is, "*the everlasting Father*," or as it is, being truly rendered, "the Father of eternity, or of the eternal age." Time by the Jews was divided into two great portions, the age that is, and the age that is to come; meaning by the former the duration of their captivity, affliction, and awaiting for Messiah; and by the latter, the eternity of their triumph, and rejoicing, and kingdom, in the presence of Messiah. The eternal age of which the Child is here called the Father, is the latter of these two, according to the word of St. Paul, "For unto the angels hath he not put in subjection tho world (age) to come, whereof we speak." (Heb. ii. 5.) The character of that age is thus described by the Lord, "And Jesus answering, said unto them, The children of this world, (age) marry, and are given in marriage: but they which shall be accounted worthy to obtain that world (age) and the resurrection from the dead, neither marry nor are given in marriage: neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection." (Luke xx. 34–36;) which is spoken, not of the sojourners who shall then be upon the earth, but of the raised, in answer to the question of the Sadducees, concerning those of this present age who shall be thought worthy of the resurrection, and the eternal life of that age to come. For it was a universal opinion among the Jews, that at the commencement of the future age the dead should be raised who had lived and died in the fear of God, and in the hope of Messiah: who they believed, would not disappoint their faithful expectations, but bring them along with him. Of this age it is here said that he is to be the Father, even as Satan is the father of this age, and all save those begotten unto Christ are his children: "Ye are of your father the devil, and the lusts of your father ye will do:" "According to the prince of the power of the air, the spirit that now worketh in the children of disobedience." This the third syllable of Immanuel's name conveyeth to my ear the sweet and blessed intelligence, that when, in his character of the mighty God, he shall have cast out all his and our enemies, and the chief of them, that piercing serpent, as set forth in due order in 19th & 20th chapter of the Apocalypse, he will rule the earth as a father doth his children, in righteousness and peace; and they will obey him as children, in all love and obedience. His power, his counsel, his Divine might shall pervade every thing and make it blessed, even as Satan's power, and counsel, and devilish might do now pervade every thing and make it cursed.

In which age to come there shall be a first period, during which his enemies are under his feet, trampled upon but not destroyed, imprisoned but not executed, in order that his royal clemency may be displayed; and a latter period, during which they are utterly cast out and overwhelmed with the passive horrors, and inactivity of the second death. The Child shall be with them all the while the Father of the age, for his name is Immanuel, God with us. He is not now with us, but absent "for a little while," and therefore the age is still under Satan's fatherhood: but he shall be with us again, and for eternity; then shall he be acknowledged as the Father of all the earth. And we who are now begotten to him by the Spirit are his children, the first-fruits, the honored heirs of his sufferings, that we may also become the heirs of his glory.

Finally, He is the *Prince of Peace.* This is the last syllable of his name, and ariseth to the

highest pitch of honor and dignity. It addeth the awful attribute of sovereignty, the singular majesty of royal power, to the wonderfulness of working, the wisdom of counsel, the almightiness of power, the graciousness and propriety of Father. It invests him with the sovereignty of the world, and crowns him Lord of all; and by adding thereto the epithet "of Peace," it takes out of sovereignty those attributes for which it is dreaded; and invests it with those for which it is constituted and upheld of God as most necessary to human well-being. And as the final consumation of every scheme is that for which it is undertaken, and towards which it struggles thro' every impediment, this last characteristic of Immanuel to become the Prince of Peace doth show us, that the great end and purpose for which he became incarnate of the Virgin, and hath travelled in such humility, and is to come again in such fearful and terrible acts of war and destruction upon all the earth, is to bring about peace against which Satan is so determined, and the devilish nature of wiched men so determined, that before it will give place to the power of our King, it will writhe the whole world and bring it to an agony like that of death to itself. But as to the devils, though they struggled to the last and almost destroyed the frame of their wretched victims before they would come forth, were yet fain to come forth at the powerful word of Immanuel, while he was yet with us; so when he shall come to be with us again, at the same powerful word, shall they be forced to surrender the heavens and the earth, and the whole orb of humanity which they have usurped, though they shall make it shudder and be agonized, and sweat forth its blood as if ready to give up the ghost for ever.

After which there will be peace. After which there will be peace, but till then never. For till then Satan shall rack the bowels, and tear the heart-strings of human peace; and stir up wars to the end of the earth for ever, until Christ, born of the Virgin, shall again be with us. That the end of the convulsion, on the edge of which we presently stand, and of all convulsions which shall follow till the consumation, is to bring about peace for ever, is manifest from all the Scriptures of which I may quote as one instance out of a thousand, these verses of the xlvith Psalm: "The heathen raged, the kingdoms were moved; he uttered his voice, the earth melted. The Lord of hosts is with us; the God of Jacob is our refuge, Selah. Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge, Selah.—(Pslm. xlvi. 6–11.)

If any one doubt concerning the above interpretation of this prophecy, I can refer him to high authority, even that of the angel Gabriel to the blessed Virgin, and of Zacharias filled with the Holy Ghost, and of the angel to the shepherds, (interpreting the word Lord, as Jesus himself in the Gospel, and Peter, full of the Holy Ghost, doth in the 2nd of Acts interpret it,) and of the star to the wise men, and of the great national council when they were called together by Herod, of which witnesses every one beareth the same testimony of this Child, that he was to sit upon the throne of David, and become David's Lord, and rule over the house of Jocob forever, and become the glory of his people Israel. And if any one doubt that he is to come again to fulfil these things which are written, I can refer him to Simon Peter's discourse in the beginning of the Acts, and to all the New Testament; as, if God giveth me time and permission, I shall yet make manifest to his church.

But this last and crowning attribute of the Child that was born of the Virgin, containeth in it a deeper and more blessed mystery than the making of wars to cease unto the ends of the earth; bringeth to the troubled ear of my soul the tidings of its peace, and to the church, and to the redeemed world, in the person of the great Mediator and Peace-Maker: in whom God is present and powerful to reconcile the world unto himself. It presents him to my mind in his character of King-Priest, having accomplished the reconciliation, and reigning over the reconciled; the Melchisedek who, as to his person, is King of Righteousness, and, as to his dominion, is King of Salem, which is King of Peace. It presents him to my heart as the King who reigneth therein by the power of his Holy Spirit, and hath given me the victory over all my enemies: it presenteth him to my flesh as the King who shall yet accomplish my poor body's emancipation from that vile prison house of death, by a still mightier power of that Holy Spirit whereof the residue is in his hand. It presents him to the Church as her Head, who hath broken down the middle wall of partition which Satan had interposed between man and man, between nation and nation, making us all of every kindred and nation and tongue to love one another as he also loved us; who preserveth the unity and continuity of the Church's life against all the powers of earth, against the evil counsels of the gates of hell; and who shall present her unto himself a glorious Church, not having spot or wrinkle, or any such thing, holy and without blemish. It presents him also as the Head of the nations, ruling and defending them from the power of Satan: and blessing them with all the inheritance of the new covenant, which hath been confirmed to us in his death, and whereof the present church is as it were the ark of the testimony, and the tabernacle of the witness, borne up and down the wilderness, not yet having found a place to rest. For I agree with those who think we are not yet put in possession of that new covenant, described in Jeremiah and Ezekiel, and quoted by Paul in the eighth chapter of the Hebrews, which is made te Israel, and, in her, to all the world; (for she is, as it were, the mediatrix and mistress of the nations, at the time of her restoration) for the fourfold blessing of that covenant will by no means apply to any visible body at present on the earth; and only in the way of an earnest will apply to the spiritual Church, which is invisible, and cannot be said to contain Israel, or, as little, to contain all men.

We have had the covenant confirmed in the blood of Christ, and we have received the heavenly manna, and the waters from the rock, and the indestructible righteousness, and, for our faithlessness, we are wayfaring in the dessert till appointed times and seasons shall have been accomplished. We have not yet entered into our rest, any more than Paul or the Hebrew Church had entered into theirs; but we are looking for it in that city whose builder is God. We are under our Prophet, who, like unto Moses, is conductiug us; we have a Prophet and we have a Priest, but we have as yet obtained no king because we have not obtained the kingdom which cannot be removed, but look for it.

(*To be Continued.*)

APPOINTMENTS.

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

J. B. Cook.

Brattleboro, Vt., Sunday, Nov. 12—and stay a few days to labor in that vicinity.

C. F. Sweet.

There will be a meeting to continue several days, at Le Raysville, Bradford county, Pa., commencing on Thursday evening, November 9, and continue over Sunday. Also at South Creek, Bradford county, Pa., at the Thompson Schoolhouse, commenciug on Friday, November 3, and continue over Sunday. Bre. E. C. Cowles will be with us at these meetings, the Lord willing. For the brethren,

C F. Sweet.

J. C. Bywater.

I propose to hold a Conference with the brethren at North Liberty, Marion county, Ind., commencing Wednesday evening, November 1, and continue about a week. Brethren coming by the cars will stop at the Augusta Station on the La Fayette and Indianapolis Railroad, on Wednesday P. M., or Thursday, and our brethren will be on hand to carry them to the Conference.

Conference at Ladoga or at Old Union, as the brethren may determine, commencing Wednesday evening, November 8th, and continue over Lord's day.

Conference at Jeffersonville, commencing Wednesday, evening, November 15th.

I expect Bro. Miller or Sheldon will accompany me and assist in preaching the Word. Dear brethren we hope to come unto you in the power and demonstration of the gospel of the Kingdom of God, and that it may prove the power of God to the salvation of many souls among you is our prayer. Come then, in the name of the Lord all who can, and I trust you will make some sacrifice to attend these meetings: our time is short and what we do must be done quickly—soon the master will come. I hope some of our brethren in La Porte co, will attend this meeting and also from Plymouth.

H. Collings.

East Plumb River, Ill., Nov. 3, 4—7 o'clock, P. M., 5th, 10 o'clock, A. M.
West Plumb River, " 5—6 1-2 o'clock, P. M.

A Discussion.

Bro. Marsh: Please allow me to give notice that a discussion is to be had between Elder A. B. Green, a Congregational clergyman and myself, on the question of *immortality.* The form of the question is, Does the Bible teach the doctrine of the present immortality of the human soul? The discussion is to be had at Springwater Valley, the residence of Elder Greene, and to commence on Sunday, November 5, at 10 o'clock, A. M. As Elder Greene is an independent minister, and in no way connected with the sects, but strongly opposed to all sectarian bonds, we may hope for a candid examination of the above question. Let those who love truth, pray for its success. Will Bro. Wiley see to arrangements for a place of meeting? Yours, &c.,

L. P. Judson.

Conference at Elyria, O.

Providence permitting, there will be a Conference at Elyria, Lorain county, O,, commencing Friday evening, Nov. 3, and continue over Lord's day following. Bro. J. M. Judson and myself will attend. It is hoped that Bro. and Sr. Seymour and others of God's servants will be there "to hold forth the word of life." All brethren of that region of country are cordially invited to "assemble themselves together and exhort one another, se much the more as we see the day approaching." If it is thought best to continue evening meetings in tee Jicinity of Elyria or Olmsted over the following week and Sunday. Brethren can arrange accordingly. I would say, if brethren in Michigan and at the west wish me te attend Conferences or hold series of meetings, they will write me at Detroit.

E. Hoyt.

BUSINESS ITEMS.

L H Chase—Will W. Winter please state the mistake in his account, as we are unable to discover it?

W Page—Your paper was discontinued at No. 500. You were then paid to No. 523, which we have placed to your brother's account.

E J Casner—You are paid to No. 543, owing 87 1-2 cts.

Receipts—W Bravin 602, G Johnson 529, W Pierce 592, S Morse 580, J Symonds 585, L Masters 572, J Hudson 616, E Smith 564, B Fellows 579, H Arnold 592, J Murphy 585, J Castle 596—$1,00 each.

W Selvy 618, J Holbrook 618, H Grew 611, J Battersby 634, J Onglea 573, M Pottinger 606, J Quinlan 566, M Shultz 624—$2,00 each.

N Thayer 575, $3,12; J Page 641, $2,92; A Freeman 553, 70 cents; J Kimball 575, $2,25; C Osburn 552, $3,50; A Metcalf 581, 80 cents; T Metcalf 581, 20 cents; C Chase 548, 40 cents.

Letters—S G Clark, J C Bywater, N Field, L H Chase, N Wakeman, W Sheldon, C Boardman, W Passmore.

Books Sent.—J Johnson, W Elliott, W Passmore, M Dodge, L Canfield.

Post Office Address.—Wm. Ongly, Hampton, C. W.

DONATIONS

TO FREE THE EXPOSITOR FROM PRESENT EMBARRASSMENT.
DEFICIENCY—$500,00.

Previous donations,	$269,65
Sr. C. Leavens,	$2,50
H. Grew,	5,00
Sr. M Griege,	35,00

FOR MISSIONARY FUND.

Richard Helmsley,	2,00
Wm. Bravin,	1,00
F Ross,	$3,00

FOR BRO. E. R. PINNEY.

Mrs. L. Canfield,	1,44

Rules of Discussion.

As a prominent object of the publication of the *Expositor* is to obtain and proclaim a correct knowledge of the Scriptures, and as it is open for the free investigation of all Bible doctrines—to avoid misunderstandlng in the matter, on the part of those who may feel disposed to write for its pages, we will state the following rules, which we hope and expect they will observe in their communications.

1. None but Bible questions can be admitted for discussion.
2. While a *proposition* or *theory* on a certain subject of the Bible is in course of discussion, no other theory on the same subject can be admitted.
3. The plain testimony of the *Bible* and *facts* will alone be admitted as *evidence.*
4. The *literal* principle of interpretation must be observed.
5. Objections against a writer's sentiments must be based on some plain passage of Scripture, fact, or facts.
6. Only two disputants can be heard at the same time on the same question.
7. Each disputant may speak twice on a point, providing further evidence is presented the second time, or an explanation or correction is necessary.
8. No unkind expressions will be admitted.

Let these rules be carefully observed, and that misunderstanding and unpleasantness that sometimes arise between correspondents and the editor, and between themselves—will be avoided, lengthy metaphysical litigations will be shunned, and the investigation of the Bible will be both interesting and profitable, and will result in obtaining a more correct knowledge of the truth.

Meetings.

Rochester, N. Y.—Irving Hall, Buffalo street, three times every Lord's Day and Thursday evening.

Buffalo—At the Hall corner of Mohawk and Main streets, (entrance on Mohawk street,) three times on the Sabbath, and Wednesday evening.

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

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

Dansville.—Franklin Hall, in S. W. Smith's new bloc east side of Main street.

Auburn.—House of Prayer, on Water Street; eve Sunday---prayer meetings Wednesday evening.

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

Honeoye.—Hazen's Hall, every Sunday.

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

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

Victor.—Advent Hall, twice on Sunday.

Newark, N. J.—No. 143 Market street

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

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

East Boston.—Meridian street Hall

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

Hartford, Ct.—Odd Fellow's Hall, corner of Main and Pratt streets, three times on Sunday, statedly.

Books for Sale at this Office.

Postage can be prepaid, or paid on DELIVERY, *as the purchaser may choose. Works not weighing over 3 ounce, can be sent to any part of the United States for one cent if prepaid, or two cents if paid on delivery. Books, bound or unbound, one cent per ounce, under* 3000 *miles: one half cent to be added if not prepaid. Tracts half cent per oz., if sent in packages of not less than* EIGHT OUNCES, *otherwise subject to same postage as three ounce pamphlets, each.*

The Millenial Harp: a new collection of Scriptural Hymns, original and selected, for Social and Family worship; adapted to the use of all christians. By Joseph Marsh. Price: wholesale—5 copies, $3,00; ten copies, $5,00; all higher numbers 47 cents each. Retail—62 1-2 cents each, Postage 6 cents.

The Age to Come: or Glorious Restitution. By J. Marsh. Price 12 1-2 cents single—$9,00 per hundred. Weight 2oz.

Prophetic Chart---A Prophetical Stream of Time; or, an outline of God's dealings with Man from the creation to the end of all things. By Sir Edward Denny, Bar't. Price $7,00, including the guide.

A Debate on the State of the Dead, between Rev. Thomas P. Connelly, A. B., an Evangelist of the Christian Church, and Nathaniel Field, M. D., Pastor of the Church of God meeting at the Christian Tabernacle in the city of Jeffersonville, Indiana. Held at Old Union Meeting House, in the vicinity of Indianapolis, in the summer of 1852.—Reported by J. G. Gordon, Esq., Attorney at Law, and Revised by the Parties. Price $1,00, including postage.

Anatolia: or Russia Triumphant and Europe Chained: being an Exposition of Prophecy, showing the inevitable Fall of the French and Ottoman Empires; the occupation of Egypt and the Holy Land by the British; the formation of a Russian Latino-Greek Confederacy; its inavsion and conquest of Egypt, Palestine, and Jerusalem; its destruction on the Mountains of Israel; the long-expected Deliverance of the Jews by the Messiah; his Subjugation of the world thro' their agency, & consequent establishment of the Kingdom of Israel. By John Thomas, M. D., author of "Elpis Israel." Price 50 cents.

Bible vs. Tradition: in which the True Teaching of the Bible is manifested, the Corruptions of Theologians detected, and the Traditions of Men Exposed. By Aaron Ellis. Revised and much enlarged by Thomas Read. New York: Published at the Office of the *Bible Examiner*, 140 Fulton street. Price 75 cents per copy, retail; 60 cents wholesale. Weight about 16 ounces.

Elpis Israel: Being an Exposition of the Kingdom of God, with reference to the Time of the End, and the age to Come. By John Thomas, M.D. Price $2,00 per copy. Weight a little over 16 1-2 ounces. It can be transmitted by mail, under 3000 miles for two cents per ounce.

Death not Life. To which is added a Review of Dr. E. Beecher's "Conflict of Ages." By Jacob Blain. Bound 38 cents single; weight weight 9 ounces: in paper, 25 cents single---weight 5 ounces. Liberal reduction by the dozen.

The Apostolic Ministry: A Discourse delivered in Rochester, N. Y., before the New York Baptist Union, for Ministerial Education, July 12, 1853, by Francis Wayland, President of Brown University. Reviewed, by J. B. Cook. Price $8,00 per hundred; 12 1-2 cents single.

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

The World as it Was, Is, and Will Be. By Mrs. A. C. Judson. 38 cents single; 31 cents per dozen---weight, 7 ounces.

Are the Wicked Immortal? and, Have the Dead Knowledge? By George Storrs. Bound, 25 cents; paper, 15 cents: weight 3 ounces. In sheets, 4 cents.

Unity of Man: A Reply to Luther Lee—By Anthropos 15 cents: weight 3 ounces.

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

A Catechism designed as a Guide to a proper undestanding of the Lord's Prayer, for the use of Sabbath Sshools, Bible Classes, and Families. By J. Lenfest. Price, single copies, 25 cents; per dozen $2,65. Twenty-five per cent discount by the hundred.

The Christian Voyager: containing a bird's eye view of the Christian Hope, as set forth in the Scriptures of divine truth, extending from its rise in the garden of Eden to its consummation in the restored paradise of God. By J. Lenfest. Price 6 cents single; $3,00 per hundred.

The Age of Gospel Light. By Z. Campbell. Price 12 1-2 cents.

The Contrast between Protestantism and the Gospel. By N. M. Catlin. Price 9 cents single; $6,00 per hundred.—Weight 2 ounces.

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

The Mystery Solved: a Bible Expose of the Spirit Rapping By John C. Bywater. $10,00 per hundred; 15 cents single---weight 3 ounces.

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

Character of the Son of God. By Henry Grew. 12 cents

The Kingdom of God: By N M Catlin. $4,00 pr 100, 8 cts single.

The Atonement; or, Reconciliation by Christ—By Ephraim Miller, j. $3,00 per hundred; 5 cents single: weigh 1 ounce.

American Medicinal Oil.

This valuable medicine is recommended for the following and many other diseases: Stone, Rose and Eating Cancers, Burns, Scalds, Cuts, Ulcers, inflamed Eyes, Tetter, Ring Worm, Earache, Deafness, Toothache, Erysipelas, Rheumatism, Bruises, Sprains, Swellings, Strains, Piles, Cough, Affection of the Liver, Phthisic, Asthma, Colic, Cramp, Croup Bronchitis, Lame Back, Diseases of the Spine, Worms, Catarrh, King's Evil, Dry Scrofula, Dropsy, Scarlet Fever, Salt Rheum, Scald Heads, &c. It is an effectual cure for Inflammation, supposed by many to be the root of disease. We know it from actual use to be a valuable family medicine.

Prices: one bottle, $1,00; six bottles, $5,00; twelve bottles, $8,00. All under six bottles, $1,00 per bottle. Large bottles double these prices. Cash, invariably in advance. It can be sent by express, or other way of freight conveyance to any place designated, at the risk of the purchaser All orders, post paid, accompanied with the cash, addressed to this office, will be promptly attended to. jy30

The Babe of the Bulrushes.

BY HORACE DRESSER.

The tribes of Reuben, and Simeon, and Levi are in affliction.; Judah, and Issachar, and Zabulun weep aloud; the families of Benjamin and Dan are sorrowing; Naphtali, and Gad and Asher will not be comforted; lamentation is heard all along the river of Egypt.

Hast thou forgotten, O monarch of the Nile! the patriarch of the tribes, and Joseph the Deliverer, when desolation, and hunger, and famine were about to come upon the land? Will not thy treasure-cities, Pithom and Raamses, memorials of the labor and burdens of the children of Israel, under the task-masters whom thou didst place over them, suffice thee? Hast thou not made the sons of Jacob to serve thee with rigor, and hast thou not embittered their lives with hard bondage? And art thou not content to afflict them with burdens in mortar and brick, and all manner of service in the field? Canst thou not spare the goodly sons of the Hebrew mothers, and must they, at thy unmerciful behest, be cast into the turbid wave of thy inundating river?

Restrain thy waves, and haste not to mingle thy Ethiopian waters with the depths of the great sea, O river of seven mouths! and yet less voracious than the Pharaoh through whose realm thou art journeying. Innocently there slumbers among the flags of thy brink, in his bulrush bed, the first born of the daughter of Levi. Haste not on till thou say to the cruel crocodile that hides in thy pathway, Be more merciful than the ruler of Egypt. Bid thy waves to rock gently the babe committed to thy bosom. Let the breathing winds that are accustomed to fan thy face, and make music among the reeds of thy border, whisper lullabies to the hidden sleeper. Mark, the Levite mother has stationed in the distance his sister as watcher of his couch. But her fears are not of thee, though thou art wont to toss thy billows, and dost fellowship with monsters of the deep; her fears are of man more monstrous.

Daughter of Pharaoh, charge thy maidens not to bring away from his ark of safety the babe of the Nile. The potentate of the pyramids will be its destroyer. See that thou wake not the infant son of the bondwoman; he sleeps that beautiful boy of the bulrushes, how sweetly! Perchance he hath visions of his future greatness. Yes, princess, pride of thy father, thou art compassionate, and hast the heart of woman, tender and touched by other's woes; 'tis well that thine attendants bring to thee the bond-babe. Behold! he weeps, that child. And hath he fears of Pharaoh's daughter? Thanks to thine heart of kindness, maternal arms embrace the weeping foundling of the flags, and now a mother's bosom beats high with hope, and joy, and gladness.—Go now, heir of the throne of Egypt, and leave thy fair form of beauty in the flowing fountain-floods of Nile's far-reaching waters; baptism meet for one so kind and lovely! fit element and emblem of thy heart of purity!

But see! that babe of bondage-birth hath grown to manhood in the midst of Egypt's king and courtiers. Full forty years have fled since she who bore the babe first laid him on the bosom of the deep waters. He will not now be subject to the princely daughter. Profoundly versed in all the wisdom of the Egyptians, in words and deeds he now is mighty. The magic workers, without mask or mystery, now stand revealed before him—the man that shall become the prophet of the Lord. He spurns those gorgeous palaces. He will not worship now before the gods that dwell in those time-hollowed temples. He will not do his reverence to the mysterious priesthood of Isis and Osiris. The voluptuous court of Pharaoh hath now no charms for the deliverer of those that dwell in Goshen. Behold! he hath slain the Egyptian that smote his Hebrew bond-brother, and he fleeth from the face of Pharaoh into the land of Midian.

Yes; go, thou man of might and deeds of daring, and explore a pathway for the escape of Israel's children from the land of bondage. Tarry abroad till the death of him who ruleth over Egypt. The lovely daughter of the priest of Midian meantime shall bless thee—a stranger in a land of strangers. In coming years the angel of the burning bush shall call and bid thee go on thy mission to the house of bondage.

I saw the tents of Cushan in affliction,
And the curtains of the land of Midian did tremble.
* * * * *
Thou wentest forth for the salvation of thy people,
Even for salvation with time anointed.

Truth.

To know more of truth is always a satisfaction to the good and noble soul. For, as in the history of the world, so is it in the experience of the individual; the correction or the enlargement is an improvement. The chang is one from bad to good, or from good to better. The personal soul has its laws of progress as well as society. And just as in the developement of the race, many of the triumphs of civilization are but the restoration of primeval customs—as the glory of the present is derived from the more faithful imitation of the past—so in the development of the individual mind, a triumph of wisdom may be gained by the sacrifice of long-held and fondly-cherished sentiments—by passing from the othodoxy of to-day to the othodoxy of a by-gone age—by adopting a notion that our contemporaries will denounce as heresy, but which the instincts of all generations, if rightly interpreted, would be found to support, and which posterity will cherish as proof of our magnanimity, and as the very simplicity and beauty of God's own eternal and infinite truth.

Time was, when the most celebrated and enlightened philosophers of earth believed that the great sun went round the little world which they made famous by their wisdom. On this supposition they based all their astronomical calculations. It was the fundamental principle of all their science; when it was demonstrated that the earth went round the sun, all scientific systems were upset. The world found that it had till then made a great mistake. But does any one regret the change of opinion in this particular? Would any one reproach the acute old Galileo for announcing it? Would we not rather all sing a loud song to his memory—a song that might fitly relieve and gratify the exalted speculations of his immortality—"The world does move!" The pleasure of the scientific pursuits was not damped, the data of scientific investigations were not ruined, the benefits of scientific knowledge were not destroyed by that revolutionary discovery. It only required the exchange of one general fundamental conviction most certainly entertained, for another more enlightened, more useful, and therefore more assured. So may it be in relation to our religious beliefs. Even the fundamental doctrines of our faith may be proved mistaken, unsound, and perhaps absolutely false; but our *faith* is not destroyed, nor are any of its pacifying and consoling powers taken away. Our faith being progressive in its enlightment, our consciousness of security grows deeper, and the joy we derive from it is more radiant and more profound. As our convictions become transparent, our satisfaction becomes pure. As our faith becometh all understanding, our peace "passeth all understanding."

HENRY N. BARNETT.

The Russian Army.

The *Moniteur de l' Amee* gives the following details of the number of the Russian army, estimate in all at 571,295 men: "The Russian army in Europe is divided into groupes, forming six armies: the army of the North (St. Petersburgh and the coast of Findland;) of the Centre (Poland and Samozetia;) of Observation (from Kamienetz to Dubno;) of the Danube; of Reserve (at Kiew;) and the army of the Crimea. To estimate the forces which they contain, we will take the figures of the regimentary organization of the Russian armies. Army of the North (Garde Imperiale,) 24 battalions, 77 1–2 squadrons, 70 guns; Grenadiers, 74 battalions, 35 squadrons, 68 guns; Corps of Finland—16 battalions, 6 squadrons, 24 guns, giving 64,000 bayonets, 20,018 sabres, 5,173 artillerymen—in all 89,191 men. Army of the Centre—1st corps d' armee, 61 battalions, 32 squadrons, 168 guns; 2d division of Grenadiers, 100 guns; 2 divisions of 2nd corps, 41 battalions, 32 squadrons, 100 guns, or 126,000 bayonets, 11,465 sabres, and 7,360 artillerymen—in all 144,816 men.—Army of Observation of Kamienetz—1 division of 2d corps, 20 battalions, 56 guns; 1st division of the 6th corps, 20 battalions, 32 squadrons, 70 guns, or 40,000 bayonets, 5,728 sabres, 2,600 artillerymen—in all 48,328 men. Army of the Danube—fraction of the 3d corps, 49 battallions, 32 squadrons, 168 guns; of the 4th corps, 49 battallions, 32 squadrons, 168 guns; of the 5th corps, 24 battallions, 32 squadrons, 112 guns, or 122,000 bayonets, 16,200 sabres, 9,060 artillerymen—in all 147,260 men. In adding to that number 20 pulks of Cossacks, or 10,000 men, and 3 regiments of sappers and pontoniers, or 4,500, the total of the army of the Danube, without taking into account the losses of the campaign, amounts to 161,760 men. Army of the Reserve, at Kiew, on the Dnieper—Imperial Guard; 36 battallions, 104 guns; Grenadiers, 12 battallions, 36 guns; Cavalry of Reserve, 96 squadrons, 64 guns, or 48,000 bayonets, 16,000 sabres, and 5,200 artillerymen—or in all 69,200 men. Army of the Crimea—a brigade of the 5th corps, 8 battallions, 24 guns; a division 6th corps, 16 battalions, 36; reinforcements arrived, 6 battallions, that is to say, 30,000 bayonets, to which are to be added 6,000 artillerymen or local troops, 2,000 Cossacks or horsemen, 20,000 men of the crews of the fleet—or in all 58,000 men, who most probably have been increased by new reinforcements lately sent to the Crimea. Thus these six armies are composed as follows:

	Men.
Army of the North	89,191
" Centre	144,816
" Observation	48,328
" Danube	161,760
" Reserve	69,200
" Crimea	58,000
Total	571,295

"These estimates are made, as stated above, from the official returns, but it is well known that these figures are never kept up, particularly in time of war; so that, in order to be exact, one-fourth ought to be deducted from the above amount, so that the real number of the Russian forces in Europe cannot be more than 428,471 men. To that number must be added, however, the reserves, composed of men called to serve after twelve years' service, and men belonging to the new levies."

EASE IN PREACHING.—I love an easy preacher. Ease need not be inconsistent with dignity, but may even display the perfection of it. Schiller has said, "We are never great but when we play."—that is, all that is truly great is done easily, simply, naturally; and perhaps it may be said that he who does not his work—any work, in this mood, thinking or speaking, or any other kind of labor, has not yet found the work he should do. Certainly he has not found the way in which he should do it. Stiffness is not dignity, which must be a correct representation of nature.

Ease may be shown by different men in different ways. One man will be most at home in speaking without a scrap of paper, as tho' all were the impulse of the moment: while another will be stiff & formal unles she has the whole of what he has to say lying in manuscript before him. We have known a reader so perfectly at ease, that some of his hearers have denied that he read it at all; and we have seen the extempore, or rather the *memoriter* preacher, so stiff that we almost thought he could not move a limb of his body.—The really effective speaker is he who can happily make his hearers entirely forget himself, by baptizing them in his subject. Let the preacher be careful to avoid the faults he has seen in others; and then let his manners take their chance, there will be little wrong if the man be in downright earnest. Let nothing, above all,—let nothing be *acted*. "I have often," said an infidel to us the other day, "heard Mr. —— preach, but he never seems to be thoroughly in earnest; he only seems to be acting a part, and he does it very clumsily." Is such a man's preaching likely to be useful?

The ease we recommend may be easily acquired. Let the minister of Christ, by solemn meditation, by diligent study of the Scriptures, by serious thoughtfulness on the worth and interests of the soul, and above all, by constant communion with God, become saturated in his work, and rise in the pulpit to hold a dignified conversation with his people on their souls and eternity, and all will be well. Few can withstand familiar earnestness, or resist the tear which emanates from an intense heart. "He means what he says," is more than a compliment paid to the servant of Christ, and a good understanding of his subject will contribute vastly to the ease of a man's delivery. Let the preacher then talk to his people as a father would converse with his family on some matter of special interest to them all.—*Watch. & Ref.*

☞ We know nothing more touching than the efforts of self-government of which little children are capable, when the best part of their nature are growing vigorously under the light and warmth of parental love. How beautiful is the self-control of the little creature who stifles his sobs of pain because his mother's pitying eyes are upon him in tender sorrow; or that of the babe who abstains from play, and sits quietly on the floor, because somebody is ill. We have known a very young child to slip over to the cold side of the bed on a winter's night, that a grown up sister might find a warmer one. We have known a little girl submit spontaneous to hours of irksome restraint and disagreeable employment, merely because it was right. Such wills as these,—so strong and yet so humble, so patient and yet so dignified—were never impaired by fear, but flourish thus under the influence of love, with its sweet excitements and holy supports.

HOME.—Evenings at home, in the enjoyment of society of those we love, form an important and profitable privilege for the industrious.—Home—its joys, happiness and bliss; its loved associations; its blessings. What cheers so well the merchant, when his daily task is complete and when the shades of evening beckon him homeward to his cheering fireside, and its occupants, as the knowledge that such pleasures await him? And to the mechanic, who departs from home at day-break, with can in hand, inclosing the plain and frugal mid-day meal, what so consoling as the hope that his loved ones await his return to their circle? Of such is home—sweetest home 'neath whose portal angels stand to minister, and Heaven lends its aid.

☞ The garden of the heart is capable of producing, under culture, everything beautiful in humanity, while neglected, it is choked up with every kind of rank and poisonous weed.—The gentle hand of woman is best adapted to the task of sowing good seed and rearing beautiful flowers.

☞ The water that flows from a spring does not congeal in the winter. And those sentiments of friendship which flow from the heart cannot be frozen by adversity.

THE PROPHETIC EXPOSITOR
AND
BIBLE ADVOCATE
IS PUBLISHED WEEKLY, IN
Talman Block, Buffalo st., (opposite the Arcade,) Rochester, N. Y.

Joseph Marsh, Editor & Proprietor.

TERMS—IN ADVANCE:

Single copy, one year,	$2.00.
Six months,	1.00.
Six copies, one year, to one address,	9.00.
" " six months, " "	5.00.
To subscribers in Canada, one year,	2.25.

☞ All communications for the *Prophetic Expositor* should be addressed, post-paid,—JOSEPH MARSH, Rochester, N. Y.

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.

Whole Number 567. ROCHESTER, N. Y., NOVEMBER 11, 1854. New Series---Vol. I., No. 21.

POETRY.

Affliction Sanctified.

When trouble loads each heavy hour,
And weighs the sinking spirits down;
When the dark clouds of sorrow lower,
And every prospect wears a frown;

Shall dark despair my soul possess?
Shall fretful murmurs fill my heart?
And shall I love my God the less,
Whose wisdom dooms me now to smart?

Nay, though He scourge me, I'll submit,
And patient suffer all He wills;
His discipline is just and fit—
He turns to good all seeming ills.

Oh! when affliction damps my joy,
And low I lie beneath thy rod,
Teach me to see, through Faith's keen eye,
Thy hand, my Father, and my God.

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

IMMANUEL'S ACTION.

From Isaiah ix. 8, to Isaiah xiii.; being the conclusion of the strain of Prophecy concerning Immanuel, the Virgin's Son.

(*Continued.*)

The first of the three parts into which we have divided this complete and glorious strain of Prophecy concerning the Virgin's Son, may be entitled "Of Immanuel's Conception;" the second, "Of Immanuel's name;" the third "Of Immanuel's Actings unto the end of time."—Not that each portion confineth itself to each of these subjects, but doth in some measure embrace them all; while they are distinguished, by containing respectively the fullest prediction upon the subject of the nativity, the name, and the action. For this is peculiar to the prophetic method, and distinguisheth it from the logical; that whereas in the latter all the parts must be considered separately, and composed into one, before you can come at the truth which is demonstrated; in the former the whole truth bursts forth frequently, and almost in every part of the discourse; so that it does not admit to be treated either by the way of analysis or synthesis, but hath a method of its own, which it is the chief object of these interpretations to explain and illustrate. As, in the human body, wherever you lay your finger upon an artery you feel the pulse of life; so in the word of God, which is essentially prophetical, even when it is outwardly historical and ethical, you feel the presence and the power of the same one truth, which is the testimony of Jesus. In vain, therefore, do we seek for steps of proof, or for divisions of discourse: each strain hath about it an indivisible unity, and a completeness of revelation in itself: so that, beginning from the words spoke in Paradise, and coming down through the successive acts of revelation, we may say of every one of them, "The whole truth is here;" Just as you can say of a tree, in every stage of its growth, from the seed upwards, "The whole tree is here."

Insomuch that, taking Prophecy as a whole, it resembleth most that lowest of the animal kind, which is, as it were, rather the first effort of nature towards the principle of the animal life than an animal itself—I mean the order of Zoophytes, which you may cut into parts how small you please, and still you have the complete life subsisting in them all: so the word of prophecy, which is the materials and rudiments of all spiritual life in the Church, be it taken in how many parts you please, shall be found to contain the life of the whole. Of this we have already had many instances, and more will appear in the sequel. Taking these divisions, therefore, which we make as being rather for the convenience of discourse than according to the method of God, we now proceed to the third part of this one strain of prophecy, which is contained between the 7th and the 13th chapters of Isaiah.

The march of this prophecy is very sublime, and its consummation is very glorious. And this is its order: Four times the word of God's anger lighteth upon Israel, concluding every time with these direful words: "For all this his anger is not turned away, but his hand is stretched out still;" leaving Israel exhausted, and all but consumed, in revenge of that treasonable conspiracy which she joined with Syria against Ahaz and David's line, and against Immanuel, who was to be born of David's loins. Then it passeth over (x. 5,) to describe, under the name of the Assyrian, the character of that proud instrument of God's resentment, who when he hath executed the purposes of a scourage upon Israel, and likewise upon Jerusalem (x. 12,) is himself brought low. The Assyrian, as we showed in our former interpretation, and indeed is necessary for the work of oppression wrought by him, is co-extensive in time with the humiliation of Israel and Judah; and can by no means be limited to Sennacherib: whose overthrow is yet very distinctly pointed out (x. 28–34;) but, at the same time, to show us that the event of his overthrow is but typical of the last overthrow of the last form of this oppressor, his destruction is referred to the personal act of Immanuel (x. 17, 26, 27, compared with ix. 4, 5;) and immediately on his fall the houses of Israel and Judah unite in true allegiance unto God, and brotherly love to one another (x. 20–24; xi. 10—end:) and upon his fall, also, the "Rod out of the stem of Jesse," riseth himself to deliver the earth from all oppressions, and bless it with all blessings whatsoever (xi. 1–10.)

Contemporaneous with which are described the mighty deeds and everlasting blessedness of Zion and Jerusalem: "Cry aloud, and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee." What have we, then, in this prophecy, but (1) God's revenge upon Israel for his conspiracy against Immanuel; (2) Immanuel's arising to destroy the oppressors of his people; and (3) the great acts of power and experience of blessedness which under his government they enjoy, and all nations with them? It is God's acting against his own people for the honor of his Christ; and Christ's acting against the enemies and oppressors of his people, for the honor of his Father's grace and faithfulness. It includeth all time, from the date of its delivery until the consummation of all things. And it refers chiefly to two parties—Israel and the Assyrian—though the whole world even to the beasts of the field, be alike concerned in the glory which is the issue of the mighty conflict. Such is a general idea of the last part of the Prophecy of Immanuel which we now proceed to interpret, with the same exactness which we have followed in the two former parts.

I. From chap. ix. 8 to chap. x. 5, is one perfect and complete act of the prophetic piece, containing the word which God sent against Jacob and which lighted upon Israel. The act is composed, as it were, of four scenes, which present four several aspects of the misery to which God was resolved to bring the Ten Tribes of his people: the first (8–12) being the general announcement of the cause and the instruments of the judgment; the second scene (12–17) being the exhibition of the disorganized nation, Ephraim's most entire and complete breaking up from being a people; the third (17–20) presenting us with the aspect of the desolateness of the land, and the misery of the famished people; the fourth (x. 1–5) closing all, as such a fearful action should be closed, with the Divine moral, the reflections of the Holy Spirit in the mouth of the prophet upon this direful and deplorable catastrophe. Thus, very much after the manner of the ancient tragedy—simple, but grand; fearful, but instructive—is the doom of Israel represented.

That in modern composition which represents the style most nearly, is the oratorio in the hands of Handel: and such as are not acquainted with those sublime works of harmony, may have a tolerable good similitude of it in the variations of a common air; which, though it be one, and often very simple in itself, is, for the intensity and exaggeration of the effect wrought into a great variety of musical forms, all having an unity, and combining to give more expression to the original musical conception. If they ask me why men's minds do not now fall into the prophetic method, when pourtraying any thing in itself great and fearful and instructive, I answer, to that to my belief it ariseth from a lowness of tone, a poverty of conception, a barrenness of execution, which characterize the moderns. We are men of one faculty; mere artisans, accustomed to ply one muscle, and produce one unvarying form of work. I anticipate nothing more pleasing to myself and my reader in these interpretations, than to be rebuked out of this niggardness of soul; and stirred up to desire and attempt something more worthy of the style of a complete man, and not of a logician merely, or a rhetorician merely, or a controversalist merely, or a moralist merely, or some other mere under-craftsman and tool-maker for the great works of the mind.

Burke said, with his natural sagacity and finely cultivated judgment, that if any one would be an orator he must study the Prophets: it is still more true of a preacher and of a poet.

I. Now, of these four variations of Israel's doleful doom, the narrative scene which is included between the 7th and 12th verses of the 9th chapter begins by expressing, in the 7th verse from whom the word cometh, "Jehovah;" and upon whom the burden of it alighteth, "Israel." It is spoken against Jacob, but the point of it falleth upon Israel. I know not whether there be anything more in the repetition, than that it may be used for the greater strength, force and poetical beauty; as we find elsewhere (see Ps. lxvii. 71;) or whether it may signify that the two other tribes would sympathize in the visitation, though neither at the same time, nor for the same cause, nor to the same intent. Certainly, the strain doth concern Zion and Jerusalem, as well as Samaria (x. 11, 12;) the two tribes of the dispersion, as well as ten tribes of outcasts (x. 20–22, xi. 12, 13:) and, upon weighing these passages of the prophecy, I do rather incline to believe that the mention both of Jacob and Israel doth portend to both deep concern in this word, but especially to Israel. For be it remembered, as we have shown at large in the two preceeding interpretations, that Israel was the great offender, while Judah was offended against in the occasion which drew forth this strain of prophecy (vii. 1.) Therefore instantly the burden contracts itself to Ephraim, the head of the ten revolted tribes; and to Samaria their metropolitan city, which they set up in rivalry of Jerusalem, where, and where alone, God had commanded his worship to proceed in his holy temple. To Ephraim and Samaria and all the people God ministers a rebuke for their stoutness and pride of heart, in not being cast down and humbled by the many inward revolutions which he had caused amongst them; king murdering king, and dynasty violently supplanting dynasty after they had revolted from David's line; neither had they repented when the Lord had some few years before, sent against them Tiglath-pileser king of Assyria, who took various of their cities in Gilead and Galilee and the land of Naphtali, as is recorded 2 Kings xv. 29, and referred to in a former part of this strain of prophecy (ix. 1. By which visitation, instead of being humbled, and brought to put their trust and confidence in God, these braggarts and drunkards of Ephraim (xxviii. 1) took occasion to boast and inflame themselves, saying (ver. 10) "The bricks are fallen down, but we will build with hewn stones; the sycamores are cut down, but we will change them into cedars."

No language could express more contempt of the judgments with which they had been visited, and the self-confidence which they had in their own resources. Bricks and hewn stones are in perfect contrast, both as to their durability and their beauty and their costliness, especially those bricks ordinarily used for building; and what a contrast there is between the sycamore and the cedar, let that passage in the first book of Kings testify (x. 27,) "And the king, (Solomon,) made silver to be in Jerusalem as stones, and cedars made he to be as the sycamore trees that are in the vale for abundance." The use of such a proverb, therefore, among the tribes of Israel, was the strongest proof that no fruit of humility or returning unto the Lord, had been wrought in them: but contrariwise, that they boasted of themselves, and were filled with more lofty and high-minded thoughts of their own ability and strength. And therefore it is that the word of direful consequence now proceedeth forth against them. The manner of the judgment is after the manner of the offence: they had offended by confederating with Resin king of Damascus against Judah, and laying siege to Jerusalem, with the view of cutting off the line of David: and behold, Ahaz, to defend himself, appealed to the king of Assyria, who straightway marcheth against Damascus, taketh it and carrieth the people of it captive to Ker, and slayeth Rezin (2 Kings xvi. 9.) Thus one of the dynasties which conspired against Messiah's dynasty is cut off; and for this act the Assyrian comes to be characterized as the adversary of Rezin; (ver. 11) "Therefore the Lord shall set up the adversaries of Rezin against him." This was fulfilled not many years after, when Shalmanezer king of Assyria came up against Hoshea king of Israel. This Hoshea had conspired against Pekah, and slain him; so that Pekah, the other of the confederates against Ahaz, a father of Menassah, came also to an ultimely end by conspiracy (2