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MAN, AND HIS DESTINY.

BY G. J. ADAMS.

MAN AND HIS DESTINY:—Past, present and future, is one of the most deeply interesting subjects for study and contemplation which can engage the attention of our race. "O, man! know thyself;" is a saying of one of the ancients. "The chief study of man should be, to know himself, his origin and destiny," is the saying of another. The psalmist David, exclaimed, "what is man?" and St. Paul repeats that exclamation, with some additions. And, in fact, none will deny that the noblest study in which we could engage, would be to study ourselves, our origin, and destiny. In entering upon this subject, we wish to say that we do it in the fear of God, praying that we may have his spirit to guide us into all truth. We have no old creed, or theological dogma to establish; but our object is truth, pure, eternal, heaven-born truth. Gentle reader, will you travel with us in this investigation? Have you moral courage sufficient to dare investigate truth for yourself? Have the galling chains of sectarianism and tradition been so far loosened, that you dare investigate and search to know your origin and destiny? If such is the fact, we cheerfully invite you to this investigation, sincerely trusting, ardently hoping, and most firmly believing, that we will be able to interest you, and even instruct you, the Lord being our helper. There are various theories extant, in relation to the origin of man, some of which we will now notice.

Many in this age of novelty and new invention, take the position that man has progressed from a lower order of beast, or creeping thing, to his present high and intellectual position; but as they only make the assertion and produce no evidence, either from history, nature, or geology, we shall only notice it with a few passing remarks. And first, if it was a law of nature, or of God, that such progression had ever taken place, or could take place, we would find that law in operation now; therefore, as we have no evidence for any such progression in the lapse of the ages past, we declare the position untrue.

There are others who declare that chance produced man, but is only a declaration. Not one word of proof have they ever produced; but we say, and say it with truth and reason on our side,—that if chance had once produced man, chance would still produce men; are we not reasonable in our assertion? We think we are; for if there is a law in nature by which men are produced by chance, that law is still in existence, and we have a perfect right to expect that men will, from time to time, be thus produced. Do the advocates of this theory pretend that men have been thus produced in the last five thousand years? We

answer no. Truth and reason answer no; then we declare such a theory false.

Is man the noblest work of God? All will admit that he is. Is he the most grand piece of workmanship, of which we have any knowledge, in the entire universe? None dare dispute the fact; and truly may we say, "What a piece of work is man! How noble in reason! how infinite in faculties! in form and movement, how express and admirable! in action, how like an angel! in apprehension, how like a God! the beauty of the world!" and yet a worm of earth, and an heir to immortality. Then we say, can there be a higher, purer, nobler study, than the contemplation of such a piece of workmanship? We answer unhesitatingly, no.

Having turned our attention in vain to all the ages of the past,—having examined all the feeble efforts of infidelity, to show the origin of man, and having utterly failed to elicit a single fact, or reason, or even an argument, in relation to his origin; We now turn to the Bible, that much abused book, where we sincerely hope, ardently trust, and most firmly believe, that we shall find the great problem clearly solved. We purpose by the Bible and reason, not only to prove the origin and creation of man, but the object of that creation. In relation to the origin of man, and the greatness, and the glory reserved for him, we find in Paul's Epistle to the Hebrews, the following strong language,—which language we will call our text, (Hebrews, second chapter):—

"But one in a certain place testified, saying, what is man, that thou art mindful of him? or the son of man, that thou visitest him?"

Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands:

Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him."

In this passage, we have the question fairly brought before us, in this quotation, by Paul, from David, viz:—"what is man?" and immediately that question is answered by a declaration from Paul, that God had made him a little lower than the angels, for the express purpose that he might finally crown him with glory and honor, and give him authority over all the Father's works on earth. And that all things might be put in subjection under his feet. We also learn that this subjection has not yet taken place; but remains to be fulfilled in the future. First, then, what is man? We answer, and we will try and prove that man is a compound of spirit and matter, or in other words, man is composed of two eternal principles, and those principles

are matter and spirit, one acting in or upon the other, giving it life-giving principle and motion. We also purpose to show in these lectures, that the spiritual man is older than the material man; and that man's spirit is not the effect of his material organism; for if man's spirit is the effect of his organism, then when the body dies, the spirit must die also, for the cause which produced the effect having passed away, the effect thus produced must of necessity pass away, with the cause which produced it; and no man can, with reason deny or gainsay our position. Then we propose at once to enter upon the great theme of man's pre-existence as a spiritual being. If we should go back to the days of Moses, and examine his writings, we find he declares in several places, that God is the father of the spirits of all men. And the New Testament is equally clear on the subject of God being the father of our spirits. In Paul's epistle to the Hebrews, 12th chapter, we read as follows:—

"Furthermore we have had fathers of our flesh, which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live?"

In this passage, it is as clear as the noon-day sun, that Paul calls God the father of our spirits just as distinctly as he calls our earthly parents the fathers of our flesh. Now if God is not the father of our spirits, just as truly as we each have a father to our flesh, then there is no sense in the quotation. We purpose to argue this question at length, for the simple reason that there are many who are honest, but who deny that man has a spirit.

And we may as well admit the fact that if man's spirit is the effect of his organism, then at the decay of his organism, the spirit dies; but if we can prove that man's spirit had an existence long before his body, then we prove the immortality of the spirit of man. Jesus, the Messiah, is called our elder brother. Did he have a pre-existence? He most certainly did. Do the scriptures clearly teach that he had a pre-existence? they most certainly do. Jesus says, "before Abraham was I am;" Paul says:—

"God, who at sundry times and in divers manners spoke in time past unto the fathers by the prophets,

Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds:

Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high;

Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they."

In this passage we learn that Jesus in his

pre-existent state made worlds, that is, he was the agent of the Eternal Father, sent by the father to do these wonders in his pre-existent state. In fact, a man who undertakes to deny the pre-existence of Jesus, only makes himself a laughing-stock for fools; for there is no one fact more clearly established in the scriptures than the pre-existence of Jesus, Messiah. We learn in the passage here quoted, that by an inheritance, he has obtained a more excellent name than the angels. That is, the angels have not inherited a material body, but Jesus, the Messiah, has; which, as we shall show, will give him the final right to reign on earth.

Let us now notice a few of the sayings of Jesus. He said, "O, Father, glorify me with that glory which I had with thee before the world was." Thus we see Jesus did exist, and had glory with the father before the world was. Please notice, not as the Father, but glory with the Father. But let us notice further the sayings of Jesus as follows:

"For the Father judgeth no man, but hath committed all judgment unto the Son:

That all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father, which sent him.

Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

For as the Father hath life in himself; so hath he given to the Son to have life in himself;

And hath given him authority to execute judgment also, because he is the Son of man."

In this passage, the distinction of Father and Son, is kept up from first to last, and finally Jesus makes the declaration that he will have power to judge, because he is the Son of man, and not because he is the Son of God, according to the spirit. No, my friends let us learn the great truth here taught, viz., that Jesus laid aside the glory which he had with the Father, in his pre-existent state, and took upon himself, not the nature of angels, but the seed of David, or Abraham. If Jesus took upon himself flesh, we will now show that he gave us power to do the same. Let us quote from Hebrews, 2d chapter, as follows:—

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

And deliver them who through fear of death were all their lifetime subject to bondage.

For verily he took not on *him* the nature of angels; but he took on *him* the seed of Abraham.

Wherefore in all things it behooved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

We here learn that the children are partakers of flesh and blood.

Query. Were they children before they were made partakers of flesh and blood? that is, were they spirits made or created, as spiritual beings before they appeared in the flesh? We answer, they were, or there is no sense in this and many other passages in the Bible.—For further evidence on man's pre-existence, let us quote from Jeremiah, as follows:—

"Then the word of the Lord came unto me, saying,

Before I found thee in the belly I knew thee; and before thou camest forth out of the womb, I sanctified thee; and I ordained thee a prophet unto the nations."

Here it is positively asserted, that God knew Jeremiah long before he was born, and even ordained him a prophet to the nations. In fact, the entire New Testament teaches the pre-existence of Jesus Christ. Paul, in writing to the Hebrews says, "And again, when he bringeth in the first begotten into the world, he saith, and let all the angels of God worship him." Was he the first begotten, before he was brought into the world? he most certainly was. Again we are told in the same chapter of Hebrews:—because He (that is Christ) "loved righteousness and hated iniquity, therefore God, even thy God, (that is Christ's God) hath anointed thee with the oil of gladness above thy fellows. Now let us ask, when did God anoint Christ and set him above his fellows? We answer, that it was long before he brought him into the world, when he took upon himself the seed of Abraham.—Yes, it was in his pre-existent state that he received his first anointing. The following verse declares that he laid the foundation of the earth, and the heavens are the work of his hands; and of course, that must have been in his pre-existent state. Thus, we clearly establish the pre-existence of our Lord, and he being our elder brother, we clearly establish our own pre-existence; and by so doing, we show a grand design in our earthly creation. But let us give one more argument on our pre-existence as spiritual beings. We build that argument on the fact of there being a devil, or a plurality of devils; for if there is one devil, then we may say there is many devils; but there is but one head, or King devil, as there is but one anointed and royal head of the human family. All through the New Testament, Christ is represented as having but one great spiritual antagonist; and he is called the devil; who drove him into the wilderness, took him up on a high mountain, and also upon the pinnacle of the Temple. In all conflicts with our Lord, he, the devil, is represented in the singular number. But in many other places they are named in the plural, as they are in the following quotation from St. Mark, 5th chapter, 14, 15, and 16th verses:—

"And he asked him, What is thy name? and he answered, saying, My name is Legion: for we are many.

And he besought him much that he would not send them away out of the country.

Now there was there, nigh unto the mountains, a great herd of swine feeding.

And all the devils besought him, saying, Send us into the swine, that we may enter into them.

And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand,) and were choked in the sea."

In this passage, a plurality of devils is clearly and positively taught, and no man of good sense can deny it. Did they have a pre-existence? They most certainly did. Now what makes devils of them? We answer, "they kept not their first estate," but fell, and were cast out, and are now wandering to and fro, seeking rest and finding none. They lost the right to take or receive bodies, or tabernacles, by joining with Lucifer, or Satan against the first begotten, at the time that Satan rebelled, and sought to exalt himself above the Lord's anointed. We have now proved the pre-existence of our Saviour, the pre-existence of man, and the pre-existence of devils. We now purpose to prove the object of man's earthly creation. First then, we shall take the ground that man cannot be purely happy without a physical, as well as a spiritual being, or existence. The spirits under the al-

tar are represented as saying, "How long, O Lord, must we wait." And all the ancients are represented as not having entered into their rest; and Paul says, that even they, the apostles, had no expectation of getting their reward and full perfection, until their bodies were redeemed. In fact, the hope of the gospel is the redemption of the body. The testimony of modern spiritualism, from first to last, all goes to prove that they are much more happy when they can get a physical organism in which to develop themselves; not only so, but even the devil himself gives his grand developments in the same way; and when he can get no other physical body in which to give his developments, he will take that of a swine. Now we are prepared to take the ground of the truth of man's creation, as given by Moses in the Bible, and we are also ready to defend that account. 1st, has the world given us any account of man's origin, as good as that given by Moses? The history of our world answers no. 2d, can the world produce an account of man's origin half as reasonable as the one given by Moses? No, verily no. 3d, have they given us an account of man's origin in any shape, which contains reason or common sense? Truth and history answers no.

Having cleared the way before us, we now proceed to show the object of the creation of man. That object was, that the spirit might have a body, or house, or tabernacle, in which to glorify God, and be happy forever; that is, a physical, as well as a spiritual organism.—This position we shall fully demonstrate, as we proceed with our subject; for if it is not true, the terms, salvation and redemption are fables, and have no meaning whatever. In this investigation we shall also show that God did not make or give man a soul, separate or distinct from the body and spirit, according to the false theory of modern sectarianism.

Let us now turn our attention to the creation of man, and see if God made for him a soul separate and distinct from his body. We quote from Genesis, chap. 2d. It reads as follows:

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

In this passage we learn that man became a living soul; we don't learn that God put a soul in him for the devil to get at some future time. No; we learn that from sectarian teaching. From the scriptures we have quoted, we have clearly proved that God formed man—spirit and body, and when he joined the two together, he breathed into his nostrils the breath of life; or in other words, gave him natural life and passions, and now mark the point; man became a living soul, not the spirit, or the breath, but the man that God formed of the dust of the ground. Thus having clearly proved what man is, or rather what he was in his creation, we shall now notice that the Bible teaches that God gave this man a law, and the penalty of that law was death; not spiritual death, but physical death—death of natural life and body, or soul, or person, and not death of the spirit, as the Millerites, or Adventists teach. Man was told that in the day that he transgressed this law that God gave him he should die. The term, day, as here translated, cannot mean 24 hours, but must mean an age, or era, or a thousand years or a day of God's time. It cannot mean a literal day; it does not convey that meaning in the original Hebrew, but if it means a day of God's time, viz: a thousand years, or an age, or dispensation, then we can understand it, for many of the ancients lived to be nearly a thousand years old, but none lived out

the full day, or thousand years on this earth. As we all agree that man did transgress this law, let us now ask what loss man sustained by this transgression. Did his spirit die? No. What then was his loss? Let the Bible and truth answer. The following strong language is used in pronouncing man's loss and curse:

"And the Lord God said unto Adam, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

In the sweat of thy face shalt thou eat bread."

In this passage we have an eternal truth, viz:—"Dust thou art, and unto dust shalt thou return."

And Solomon says the spirit shall return to God who gave it. In this same chapter God cursed the serpent, and also the woman as follows:

"Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee."

Thus we learn that God cursed the serpent, the woman, the man and the earth for man's sake. Sin entered into our world, and death by sin, and in the language of St. Paul, all creation began to groan in anguish and pain for deliverance. Man was hurled from the garden of Eden, to a world of sorrow, sickness, pain and death. A law was now introduced, viz:—"Without the shedding of blood there is no remission of sins. A lamb was slain and offered by Abel as a sacrifice, and a type of Christ, who is called the lamb slain from the foundation of the world. The great struggle in the history and destiny of man now commences. Nations, kingdoms, and empires arise, prosper, flourish and fall again into ruin and decay. Sin having entered our world, through the transgression of the law of God, and death by sin having been entailed upon all our race. One generation after another are swept away in following years, their spirits having burst the prison-house of their clay and returned to God who gave them, and their bodies to dust, or earth from whence they came. Oh, sin! what hast thou done? where now are the mighty Empires of the past, with all their glory, pomp and power? where Babylon, with her strong walls, her hanging gardens, her high towers and her thousand nobles? where her gods and idolatrous temples? They have forever passed away, and even the Arabian will not pitch his tent where Babylon once stood. Where now is Thebes, with her hundred gates, mighty temples and her proud nobles? She too is leveled with the dust. Where is Ninevah, that exceeding great city, that took three days to walk through? It is gone, not having left a wreck behind, even to mark the place where it once stood.

The Jews, God's covenant people, where are they now? A race of wanderers scattered over the face of the globe. And their Temple that was once their glory, and the wonder of the world, where is it now? Not one stone left upon another. And the people, their nationality, city, and temple, that were established by the plagues and wonders of Egypt; the destruction of Pharaoh and his host; the pillar of cloud by day, and fire by night; the thunderings, lightnings and earthquakes of Sinai; the descent of fire from heaven at the dedication of the holy temple by Solomon; I say, where are they? They are passed away, mouldering among the ruins of by-gone time. What has done all this? The answer comes

rolling down to us from the past, sin has done this, for sin entered our world, and death by sin, with all its train of sorrow, pain and woe.

O, sin and death! thou hast devoured the nations and thou art an hungered still. Thou hast turned the beautiful plains of Shinar into a desolation. Thou hast turned Sodom, Gomorrah and the cities of the plain into a watery grave, from whence continually arises a sulphurous smoke. Thou hast spared neither sex, age or condition. The playful innocence of youth, the riper years of manhood, or the trembling steps of age have not been able to withstand thy withering touch and chilling blast. Fathers have wept the untimely death of sons; mothers the loss of their dear loved ones on earth; children in their turn have mourned the early loss of parents; young men have been called to weep over the untimely death of the companions of their early days; man has embrewed his hand in the blood of his fellow-man; sorrow, sin and death has reigned supreme; all earth has become one vast Golgotha of corruption; and let us ask what has caused all this ruin and sorrow? We answer sin, and death by sin. Where shall we turn for hope? who shall make an end of sin, and say, thus far, oh death, shalt thou go, and here thy proud waves shall stop? who shall make an end of sin, and bind up the broken hearted, and let the captive go free? who shall enter the grave, lead the monster death in chains, and bring immortality to light? who shall introduce an eternal law of brotherhood for our suffering race? We answer, Jesus the Messiah, shall do all this and much more. After creation had groaned for over four thousand years, and after rivers of blood had flowed from various altars, all typical of some grand event, some jubilee of rest, some grand release from servitude and woe, we say after all this had taken place, a more glorious scene opens to our view and bursts upon our astonished vision—a scene wonderful, strange and new—a scene foretold by Isaiah the prophet, in the following startling language:

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace."

The fulfillment of this wonderful event is told in the gospel of St. Luke, as follows:

"And there were in the same country shepherds abiding in the field keeping watch over their flock by night.

And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid.

And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.

And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest, and on earth peace, good will toward men."

Here is indeed, good news, glad tidings of great joy to all people. But let us pause and ask, what is there so wonderful about this child? why should heaven send a troop of angels to shout at his birth? what is this child to accomplish, that the wise men from the East and angels from heaven came to pay adoration at his birth? We answer, that he had laid aside the glory which he had with the Father, before the world was, and taken upon himself not the nature of angels, but the

seed of Abraham. He was about to commence a life of suffering, that man might receive immortality and live forever. We follow the history of this child, and find him at the age of thirty years, attending the baptism of John, who was his forerunner. As he rises from the burial in water, the heavens are opened, the Holy spirit descends and rests upon him, a voice is heard from heaven, declaring this is my beloved son in whom I am well pleased. Hear ye him: And from the hour of his baptism, God was in him, to reconcile the world unto himself. For the scriptures teach us that God was manifest in the flesh. From the time of his baptism by John, we follow the history of Jesus, and find his history one of love and purity; everything that is pure and good, is taught and practiced in his life. He calls his disciples, and sends them forth upon a mission of love and mercy, gives them power and authority to offer the kingdom of God, to the Jews; they reject his offer; he then leaves them and their nation desolate, until the times of restitution. His mission being rejected, he calls his disciples together, washes their feet, to show that they are clean from the blood of all men. He introduces the bread and the wine as typical of his future suffering and death, and tells them, "as oft as ye do this, do it in remembrance of me, and show forth the figure or emblem of my death, until I come." We next find him in the garden suffering and betrayed, from which he is soon brought before Pilate's judgment-seat. He then appears before the tribunal of Herod, where he is mocked and sent again to Pilate, and finally condemned to die the death of the cross. A crown of thorns (the literal curse of earth) is then placed over his noble brow, he is condemned to bear his own cross, he is nailed to the accursed tree, he is raised between the heavens and the earth. The sun puts on sackcloth as black as night, the world clothes herself with widowhood, the rocks are rent through creation's vast extent, all nature groans in anguish and pain for deliverance, and Jesus expires, crying out, "Oh, Father, receive my spirit." A soldier pierces the side of Jesus, the last victim bleeds, atonement is made. From the cross, Christ is taken to the grave, he is laid in a new sepulchre, the seal of imperial Rome is placed upon the tomb of Jesus, the Roman guards are placed around the grave. Now let us again pause, and remark that we have come to the turning point in the history of man's redemption; for let us here notice that up to this point in the world's history, all has been mortality—the great problem is now to be solved: Will man have immortality? If Jesus fails here, it is an eternal failure. None, up to this time, have ever burst the cerements of the grave. Will Jesus be able to accomplish what he has undertaken; All Jerusalem is wrapped in slumber, the third morning rolls around, Jesus still sleeps in the peaceful grave, the Roman guard still walks his peaceful round, when lo, an angel bursts the veil, to earth he bends his way—one touch of divine power, the seal of imperial Rome is broken; the stone is rolled back from the sepulchre, and Jesus arises from the tomb; the guards fall to the earth as dead men; immortality of man is brought to light; the spirit and body of Jesus is reunited; the Messiah lives to die no more; he holds the keys of death and hell, having burst the prison-house of the grave and triumphed over the powers of darkness. Let us now ask, did all this bring immortality to man's spirit? We answer, no; it brought immortality to his body; his spirit was immortal, it never did die; it never became subject to mortality. The body,

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The Sword of Truth, And Harbinger of Peace.

"If the Truth make you Free, you shall be Free Indeed."

ADAMS & MCKENZIE, Publishers

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A Sketch of the Lives of the Apostles.

BY L. I. L. ADAMS.

CHAPTER THIRD.

The next in order is Andrew, the brother of Simon Peter. We find but little concerning him in the sacred writings; not enough to enable us to form a very correct estimate of his character. We will therefore have to use conjecture. This much we do know, that he was a disciple of John the Baptist. We also know that he went voluntarily to be instructed by Jesus, and thus made himself his first disciple, and afterwards became one of his apostles; we must believe, therefore, from the circumstances which have already been rehearsed in the life of Peter, that Andrew was of a sober and religious temperament, full of honesty, which made him ever ready to receive truth. We can therefore infer that he was a man of most excellent qualities, a candid, steadfast man; undoubtedly without the brilliant talents and fiery zeal of his brother Peter, and very probably without his brother's prominent faults. We have every reason to believe that he was not very active among the apostles, for had it been so, more would have been recorded of him, but we cannot argue from that fact that he was destitute of good sense, or stability of character. It is evident that he had great faith in Christ, for just before the miracle of feeding the five thousand he informed his master that there was but five barley loaves, and asked the question, "what are these among such a multitude?" I have no doubt but that the question was asked in view of receiving an answer which would relieve them from all embarrassments. Why did he trouble Jesus with the affair, instead of Peter and the others, if he did not have faith to believe that Jesus had power to overcome the difficulty? Andrew is frequently styled by the ancient writers of the church, Protocleios, or the first called. Hesychius, Presbyter of Jerusalem, says of St. Andrew, that he was the first born of the Apostolic Choir; the prime pillar of the church; a rock before the rock: the foundation of that foundation; the first fruits of the beginning, or caller of others, before he was called himself. He preached that gospel which was not yet believed or entertained, revealed and made known that life to his brother, which he had not yet perfectly learned himself. So great treasures did that one question bring him, "Master, where dwellest thou?" which he soon perceived by the answer given him, "Come and see." He preached the gospel in various countries. Scythia, in various provinces of Greece, and Bazantiem or Constantinople. At Sinope, on the Euxine Sea, he is said to have met with his brother Peter. We read of Andrew, that

when some Greeks, who had come up to Jerusalem to worship at the feast of the passover, expressed to Philip their desire to see Jesus, Philip mentioned the request to Andrew, and they went both together to tell Jesus. These Greeks, no doubt, were what they called proselytes of the gate, or Greeks who had been converted to the worship of the true God; but who, on account of their Gentile blood, or extraction, were not entitled to all the religious privileges of native Jews. They had heard of the great Prophet, Jesus, and come not only to see and gratify their curiosity in regard to him, but to learn of him likewise, if we can judge from the succeeding discourse of our Lord and Saviour, which was concerning the kingdom.—It is evident that Andrew was a man of very great foresight and caution, from the fact he would not admit those Gentiles into the presence of the Messiah, without first informing Christ concerning these persons, and getting permission of Him to bring them before his Master, if deemed proper. It is also evident that Andrew was held in high estimation by the apostles, or Philip would not have conferred with him in regard to the matter. It was Andrew, who asked the question in a few days after this, of Jesus, respecting the destruction of the Temple, and what should be the sign of that event. It seems in this case, that Andrew was the mouth-piece for Peter, James and John, for they were with him likewise. This is all that is related of Andrew in the gospels; but other ancient accounts inform us that after preaching the gospel faithfully in different countries, that he was crucified in Patræ in Achaia, by order of Egeans, pro-consul of that province. His body was afterwards removed to Constantinople, and he is considered by the modern Greeks, as founder of the Byzantine or Constantinople church.

It is related that on his approaching the cross on which he was crucified, that he cried out in the following language, "Hail, precious cross, which has been consecrated by the body of my Lord! how ardently have I sought thee! at length I have found thee, now waiting to receive my longing soul. Take and snatch me from among mortals and present me to my Master, that he who redeemed me on thee, may receive me at thy hands." He was bound with cords that his death might be more lingering.—The cross on which he was martyred, was what is called a cross dieussate, made by two pieces of timber crossing each other in the middle, in the form of the letter X, and hence known by the name of St. Andrew's Cross. Andrew is the patron Saint of Scotland. The day consecrated to him in the Calendar is November 30th. The year of his martyrdom is not known. It is said that his body was removed from the cross by the order of a noble lady, named Maximilia, and by her, decently and honorably interred.—It is believed by some that this noble lady was the wife of the pro-consul. Thus ends the brief history of the life of the good St. Andrew.

James, the Greater, will next claim attention. James the son of Zebedee, and the brother of John, is the third named by Matthew. Of his father, we know nothing; but his mother it seems, was Salome, who, like her children, was warmly attached to the Saviour, and is spoken of as one of the women who followed and frequently served him; she also accompanied him to the cross, and was one of the first who saw

him after his resurrection. This James was surnamed the Greater, to distinguish him from the other apostle, James the Less, whom I will notice hereafter. His brother John and he, pursued the same occupation of fishing, with Peter and Andrew, and were partners with them, so it appears. They were present and beheld the miraculous draught of fishes; they assisted to secure them; they were very much astonished at it, and when Jesus, after calling Peter and Andrew, called them likewise, they immediately left the ship and their parents, and friends, and followed him. What a wonderful change this must have been to those rough fishermen, who, up to this time, had trodden only in the lower walks of life; now they were called to the highest station in life that could be attained unto; called to be the constant companions and attendants of the King of the Jews, the Great Messiah. O! what an honor was conferred upon these humble men; but how little did they realize their exalted position at that time. But we must set them down as being truly honest, and full of faith, or they would not have left their families, whom they, most undoubtedly, sincerely loved, to follow a being, who had not where to lay his head. On the morning of their call, they were very weary and disheartened.—They had toiled all night and caught nothing. Now they were landed, and were engaged in washing and spreading their nets, hoping to be more fortunate in their next fishing expedition.

Presently, Jesus of Nazareth appears, surrounded by an eager crowd, who have followed to catch the words of wisdom that fall from his lips. He approached the spot where these fishermen are busily engaged; he enters Simon's vessel and prays him to thrust out a little distance from the land. Now he speaks to that multitude with the power and eloquence of a God, now he bids Simon launch out a little further and cast his net into the blue depths of the Galilee; then follows that overwhelming draught of fishes, and those four men, filled with the deepest awe and astonishment, are called to leave their boats and nets and become fishers of men. How little do they realize the magnitude of that work which they are called to. Little did they think on that eventful day when they left their nets to follow the despised Nazarine, that a Martyr's crown would be theirs. Had they even dreamed of such a reward, they would most undoubtedly have shrunk from it, and turned away to their nets again, and their boats.—Well it was, that the future was hidden from them at that time, or cities and countries would not by them have been excited to wonder and tumult; they would never have stood before kings, preaching Christ and him crucified; never would have been persecuted, imprisoned, tortured, and finally been put to an ignominious death for the truth; but they would have remained in peaceful seclusion on the banks, or on the sea of the beautiful Galilee; no storm would have been raised around them in every place where they went to preach the truth; the storms on their beautiful lake would have been the only ones that would have swept over them, and their ashes might have reposed in their own native land among kindred and friends, instead of shedding their blood upon foreign soil; the bloody headsman would not have presided over their sacred remains. In a few years the fame of these noble fishermen went out into all known lands. Magnificent edifices are called by their

names. Men who pretend to be their successors bear rule over all civilized countries with despotic sway.

The Second Coming of Christ,

THE OBJECT OF WATCHFULNESS.

It is not to be denied by any one who receives the Bible as the Word of God, that the second coming of the Lord Jesus Christ is set forth in the New Testament Scriptures as that for which every true disciple is to watch, and with regard to which he is admonished to take heed, lest it should come upon him unawares, and find him unprepared. But if it be true that the second coming of the Lord cannot take place until at the close of at least a thousand years' duration, which has not yet commenced, what would be the practical use of any such admonition against unpreparedness, or exhortation to watchfulness, either to us of the present, or to those of any preceding generation? We are not saying but that God, with whom all things are possible, if he saw fit, at this present moment, could open the windows of heaven and vouchsafe such an abundant outpouring of his Holy Spirit, as that nations should be born in a day, and that the millennial reign of universal peace and righteousness should commence almost immediately; but supposing, for argument's sake, that it were to commence to-morrow, and that the post-millennial advent theory were true, then each of us should know that until a thousand years should run their course the Saviour could not come.

We should know that before he comes our bodies should have been committed to the tomb—our very bones should have crumbled into dust. How absurd, therefore, to speak to us of watchfulness for the Redeemer's advent, and of the dangers of its coming upon upon us unawares.

The force of this argument is felt, and men seek to evade it by asserting that it is not for the actual coming of Christ that we are exhorted to be watchful, but for death, which they affirm is to the believer virtually the same thing as the coming of the Lord Jesus, and which may occur at any moment—which often does occur with the suddenness of the lightning's flash.

To this we reply, that if the Lord meant or intended that death should thus be the object of the believer's continual watchfulness and expectation he would have said so, and would have used language upon this, as he does upon other subjects, incapable of being misunderstood. He has, however, nowhere said so. He has never once specified death as the object of watchfulness; had he done so in a single instance, we might then have some warrant for supposing that in many passages in which he so speaks of his second coming, it was in reality the death of each individual to which he referred. But no. He who knows what is in man knew too well that death is, to the believer, a cold, repulsive object; and that chilling and gloomy and repellant would be the influence which its perpetual expectation would exercise upon the sons of men.

He knew that the darkness and the worm could never have a place amongst those "chords of man," those "bands of love," whereby he would draw his people to himself, and keep them with himself; and therefore it is the glowing, glorious prospect, full of life, and warmth and energy, which he has handed down in his Word as an heirloom to each successive generation amongst his people. That during the lifetime of that generation, at any hour, at any moment, he may come and take them to himself; so that each individual amongst

them should have continually between him and death the possible and probable occurrence of the Redeemer's advent, and that having this hope in him, he should "purify himself even as He is pure." Thus when, upon one exceptional and memorable occasion, he drew aside the veil that overhangs futurity, and informed Peter, for the strengthening of the faith which at that time so deeply needed to be strengthened, of the fact and nature of the death that awaited him, and when Peter sought similar information concerning another disciple, our blessed Lord repels all such inquiry with the pointed and emphatic reply, "If I will that he tarry till I come, what is that to thee? Follow thou me." Upon this we have the instructive comment of the Holy Spirit, that Jesus "said not unto him, he shall not die; but if I will that he tarry till I come." John xxi. 18-23.

Moreover, we would dwell especially on the fact, that so far from identifying death—even the death of the believer—with the second coming of Christ, there are no two things which the word of God puts more widely apart, or which are presented to us in stronger contrast, the one with the other; and that, therefore, to suppose our Lord to have thus identified them, or to thus identify them ourselves, is manifestly to accuse him, and to be guilty ourselves, of "confounding things that differ."

Death is the coming of the King of Terrors. To the believer, blessed be our God for it, he comes crownless, swordless, sceptreless, yet is he the King of Terrors still; and therefore his advent is not to be confounded with that of the Lord of life and glory—Christ does not in any sense come to him.

The death even of the believer is a scene of pain, and sickness, and sorrow, and sighing; of bitter partings and heart-rending farewells. At the coming of Christ, pain and sickness shall be forever dissipated; the death-divided shall be eternally reunited; sorrow and sighing shall flee away.

There can, we repeat it, be no two things more dissimilar than death and the Saviour's glorious appearing. The Lord, when he spoke of the latter, and set it before us as an object to be watched, and hoped, and longed, and prayed for, never could have intended that we should understand him as referring to the former.—Surely we are not to long and to pray for death. But if not—if it be not death, but Christ's appearing to take us to himself, that we are thus to long for, that appearing must be pre-millennial; otherwise we know that we shall look and long, and pray for it in vain.—*Rev. R. Chester. —Prophetic Times.*

Palestine and the Emigration Thereunto.

We have seen quite a number of notices in various papers, in relation to our proposed emigration to Palestine. Some of those notices were partially correct, and some of them were not. In order to gratify many who are desirous of knowing the facts in relation to that matter, and to give correct information to many who take a deep interest in everything which pertains to that once glorious land, we thought we would write a plain statement of what we purpose, and our reason for such purpose, in relation to this proposed emigration.

1st, then, we believe we are living in the time of the ushering in of the "Dispensation of the Fulness of Times," which is the same as the "eleventh hour dispensation," or "the supper-time dispensation," or "the Marriage Supper dispensation," or the running out of "the times of the Gentiles," or "the fulness of the times of the Gentiles." All these various times, we believe, refer to "the times of restitution," and the gathering together of the people of God in this age, as foretold by prophets, by apostles, and by our Lord himself. We believe and know that the set time to favor Zion has come, and this is our testimony to all nations. We believe and know

that Jerusalem and the Holy Land has been trodden under foot, for ages, and the Jews have been wanderers among the nations in direct fulfilment of the testimony of all the prophets, as well as in fulfilment of the testimony of the Messiah himself. We believe that God has for ages permitted the land to lay waste, and desolate and withheld the "latter rain," and even the dews of Heaven, for ages, in direct fulfilment of the testimony of all the prophets; and that the time of that desolation, and the withholding of the latter rain has now run out—that rain having been given in its season, every successive year since 1853. We believe the time has come for Israel to gather home from their long dispersion to the land of their fathers. And that God will soon turn the glory of the Gentiles, like a flowing stream, to Jerusalem. We believe that we as a church and people, (that is, the Church of the Messiah,) have been raised up, and called out of Babylon, by our Lord in his providence and mercy, as a distinct and separate people from all "isms," and confusion of the age, for the special purpose of becoming pioneers and founders of the "dispensation of the fulness of times," and commencing the great work of restitution; and for this purpose we are preparing to move with our families, our houses, our agricultural implements, also our mechanical implements and our furniture to that once glorious land. We are going there to become practical benefactors of the land and people; to take the lead in developing its great resources. We are not going there as religious, proselyting bigots,—We have no purpose to interfere with the religion, or laws of the country. We shall treat the seed of Abraham as our true brothers, whether they believe our faith or not; we shall strive to instruct them in all the arts of mechanism and agriculture, whether they are Jews Christians, or Mahomedans. We shall never rail at them about their religious faith, or slur them because they don't think as we do. We shall strive by our works to show many an eye, and many a hand, by gentleness from error won, raised in pure devotion to the true, and only God. We are going there to help pay a debt which we owe to the down-trodden and oppressed seed of Abraham. We are going there, because God has put into our minds to help fulfil the testimony of the prophets; and last, but not least, we are going there to help prepare a place for the Bride, the Lamb's wife, to go too, at the time when the cry is made, "Behold, the bridegroom cometh, go ye forth to meet him." We hope, we believe, and we expect, that our first vessel will sail for that glorious land about the middle of next July.

For full particulars in relation to our church its rise, Our faith, the restoration of the Jews, and our full object in moving to Palestine, we refer to our paper, The "Sword of Truth," Vol. 1, 2 and 3. Price one dollar per volume, postage free. The three years bound in one volume, \$3.00, and sent, postage free.

Hon. William H. Seward.

The course of the Secretary of State, for the past four years, has been conservative and purely patriotic. Never, in the history of our country have we had a Secretary of State who has filled the office in a more statesman-like manner, or with more credit to himself and honor to his country. As a diplomatist, he has not been surpassed, and as a statesman we think he has no superior. And if, after years of faithful service to his country, they should send him to the "White House," we know none living, who would grace it better than WILLIAM H. SEWARD.

The Sword of Truth, And Harbinger of Peace.

"If the Truth make you Free, you shall be Free Indeed."

ADAMS & MCKENZIE, Publishers

G. J. ADAMS, - - - - - EDITOR.

S. L. WASS, Agent and Assistant Editor.

INDIAN RIVER, ME., FEBRUARY 1, 1866.

OUR FRIENDS will please bear in mind, that this is the last number but one of Vol. 3. Vol. 4, will be the best, and most interesting volume that we have yet published. Among other deeply interesting things, each number will contain a chapter of our new and forth-coming work on 'Palestine, as it is, and as it will be.' Each number will also contain a chapter from the book of Enoch. A continual press of business and travel has engaged our attention, and taken our mind from the paper in the year that is past. We pledge ourselves to our friends, the Lord being our helper, the coming year. And we will try to make our paper most deeply interesting; more so than any previous year. We have the promise of some new writers. Our friends may rest assured that we will spare no pains or labor, to make the paper attractive, truthful, pure, and good. Only think! we charge one dollar a year! will our friends strive to double our subscription? We hope, we trust, and we believe they will. Those who have not paid for past years, will please send their back dues as soon as convenient and oblige their's, most truly and sincerely,

G. J. ADAMS.

Editorial Journeys.

Our friends must excuse us for writing short this month, as we have had a continual press of business.

On Sunday, Nov. 19th, we preached in Surry, also on Monday, Tuesday and Wednesday evenings of the same week. Our congregations were large, the interest strong, and we trust and hope lasting. Our subject was Palestine, and its glory and fruitfulness; we expect quite a number will go from Surry to Palestine next summer. During our stay in Surry we made our home at the house of Dr. C. K. Higgins, and were treated with kindness and hospitality.

On Sunday, Nov. 26th, we preached in South Orrington, and also on Monday evening. Our congregations were large; some came from Bucksport, and some from Bangor, to hear about the glories of Palestine and Jerusalem.

On Tuesday, the 28th, through the kindness of Brother Isaiah B. Ames, we came on as far as Bucksport, and preached on the Island near Bucksport to a crowded house, for near three hours. They listened with most profound attention. Our subject was Palestine as it is, and its glorious future.

On Wednesday, in company with our dear Brother Ames, we came on to Surry, and preached to a full house; also on Thursday evening.—During our stay in Surry this time, we made our home at the house of Brother Mark T. Wentworth, and were received with kindness, and treated with hospitality.

From Surry we returned to Jonesport, and preached on Sunday, Dec. 3d. From that time

we have preached and lectured at Indian River and Jonesport alternately. These churches are constantly increasing in strength, numbers, and faith. Many are already making preparations to emigrate to Palestine, the coming summer.

Although our Church in this vicinity is large, yet we have had no Church rows, and not one has apostatised, or denied the faith; praise the Lord for his mercy. In the month which is just passed, we have been called upon to preach some four funeral sermons at Jonesport, and among them two of our dear and faithful sisters, who died in the full triumph of the faith once delivered to the saints. Those sisters were Sister Nancy Carver, and Sister Lucinda Leighton.

We continued our labors in Jonesport and Indian River, until Tuesday evening, Jan. 23d. On the 24th, this day, we purpose to start for Bangor, and from thence to Washington by way of Boston and New York. Our friends may expect to hear from us on our journey. I remain as ever dear friends, yours most truly,

G. J. ADAMS.

The following article from the pen of Brother Lederer, we commend to all.

EDITOR.

LINSEY-WOOLSEY.

"LINSEY-WOOLSEY is a stuff strictly prohibited by the great Lawgiver of Israel. Not only is it forbidden to wear garments made of linsey-woolsey, but also to sow two kinds of grain in one plot of ground, or to plough with two kinds of animals put together, or to ride in a vehicle drawn by such an unmatched team. Jews and Christians alike believe that the Law, though written by Moses, was dictated by the Creator of the universe. When we say Jews and Christians, we understand such of both parties as are faithful to their profession, and truly believe in their heart that the Bible is a revelation of God. There are others who are but nominally Jews or Christians, who believe that Moses was a great and wise man, who understood human nature—at least as it was in his days—and gave good and wise laws to his people, some of which are even adapted for the whole race, and for all times. But whether Jehovah himself or Moses is the author of those laws, known as Mosaic, they are wise and good, and must therefore have been given for a good reason, else they would be neither good nor wise, but an arbitrary burden put upon the shoulders of the people, like many of those of our corrupt and foolish rulers. No wonder then that many of the learned and wise, ancient and modern, have strained all their intellectual faculties to find out the reason for the prohibition of linsey-woolsey; but none of these have arrived at any conclusion which the world could accept unanimously as the true one.

It must be admitted by all parties that, though we do not know exactly the reason linsey-woolsey must be a bad thing, and we for our part come to the conclusion that everything which, like linsey-woolsey, is half-and-half, is a bad thing, and ought to be avoided. Let us see whether facts will sustain this our conclusion.

Reformed Judaism is a system which embraces some elements of Mosaism and heathen philosophy, sprinkled with some formalities of Romanism and Protestantism. Reformed Judaism professedly admits that Moses was an inspired lawgiver; but if closely investigated, we find that it means an inspiration like that of Napoleon the first, Washington and others, to whom the Creator imparted particular gifts, in order to effect certain purposes in the events of the human race. Moses, therefore, did not receive the laws which he gave to the people of Israel by a direct communication from Jehovah, and therefore there is no reason why these laws should be binding upon them, when they become inconvenient to the people. Accordingly Reformed Jews do away with all such restrictions, and keep only a few which are indispensable in maintaining, at least, the name of Israelites; as, for instance, the service on Sabbath and feast

days—not the ceasing from labor, because most of them find it inconvenient to suspend their business on these days—and circumcision. The Rabbis and Hazans of the Reformed Jews are dressed in the garb of Roman priests; the synagogal music and chanting are borrowed from the different Protestant denominations, and the creed from the Unitarians. This is a *linsey-woolsey Judaism*, and a bad thing.

Romanism is a system of the old Roman Pagans, sprinkled with anti-Christian Judaism, and spiced with a few grains of Christianity.—It is therefore *linsey-woolsey* of the worst kind, and should not be touched or handled by any one who has the salvation of his soul at heart.

Commentators and interpreters of the Bible, and theologians in general, who maintain the literal meaning of God's revealed word, wherever historical facts have given their incontestible testimony, as, for instance the birth of the Messiah, his suffering, his death, resurrection and ascension; or the sufferings of Israel, their ejection from the land of their fathers, and their dispersion; also in instances in which their own loved self, and the church to which they adhere, may be benefited, but do not hesitate to spiritualize the same holy word, wherever history has not yet given its testimony; as, for instance, the second coming of Messiah in person to reign literally upon this literal, material earth; or the predictions concerning the glorious blessings which literal Israel, the children of Jacob, should enjoy, and their re-gathering and re-establishment upon the soil of Canaan; also such predictions as would not suit them and the church—such commentators, interpreters and theologians are, in our opinion, on the wrong track, and have a *linsey-woolsey theology*, from which every earnest Bible student should endeavor to get away as quick as possible.

There are many ministers of the Gospel who, in private conversation, profess to believe in the literal sense of the word of God. They believe that to deny the personal return of Jesus, the Messiah, to reign in peace and righteousness, is to make the word of God of none effect; they believe that the glad tidings of salvation is the hope of a resurrection to life eternal in Christ Jesus, and to reign with him. But these very men preach a different Gospel to their congregations. Heaven, with all imaginary glories, are held up to the gaze of the mortals, if they are converted to God through Christ, cleansed by his blood, and justified by faith; and all the horrors of hell to those who would reject the invitation of mercy and love. In other words, according to the Gospel they preach the faithful, at death, are to go directly to heaven, while the wicked are immediately sent down into the bottomless pit.

This practice is *linsey-woolsey*, which the holy law of God abhors, and we would entreat those whose preaching is in conflict with their conviction of what is the truth, to give it up immediately, and become either linsey or woolsey.

There is a class of Christians who never fail to fill their places in the church, in prayer meeting, in missionary concerts, &c., &c. They are active members there, they pray, they exhort, they invite sinners to come and enjoy the same privileges. "Holiness to the Lord" is their motto, and a true, living faith is what they recommend. But as soon as they step over the threshold of the house of God they are entirely changed. The religious cloak is left behind in their pews for another occasion, and they return into the world and its affairs in the common garb of Adam's children. Their lives outside the church and their business have nothing in common with the religion they profess. They live and deal like all the rest of mankind. *This is linsey-woolsey Christianity*, and an abomination in the sight of God. These are they to whom the Lord will say, "Depart from me, I never knew you."

Have our readers ever seen a *linsey-woolsey* Rabbi? There is one not far from this place. This Rabbi said once, in our hearing, that as a historian he admits that there existed a certain man by the name of Jesus the Nazarene, who, some years before the breaking down of the Jewish commonwealth, was sentenced to death and executed. But as a theologian he denies the whole of it; no such thing as the crucifixion of Jesus ever took place in Jerusalem. It is all fiction. Is not the Rabbi ploughing with an ox

and an ass together? Yet he ought to know that it is plainly prohibited by God's holy law.

Most of our fellow Christians call the Lord's day, that is, the first day of the week, Sabbath, and the idea connected with this nomination is, in our opinion, a *linsey-woolsey* idea. For if Christians believe that they keep their Sabbath because the law of God says, "Remember the Sabbath day," &c., they keep the wrong day.—God has commanded to keep the *seventh* day, the last of the week, and there is no authority, either in heaven or in the earth, that can transfer the day of rest from the last to the first day of the week, except the Lawgiver himself; but whether He himself, or the Word that became flesh, have ever done so, every Bible reader knows that neither of them did. But if Christians keep the first day of the week holy, in commemoration of the resurrection of our Lord and Saviour, Jesus Messiah—which indeed is the fact—then its proper name is *the Lord's day*; why then call it Sabbath?

Our prayer meetings are mostly composed of *linsey-woolsey* material. Some persons are in the habit of speaking constantly of the trials, the sufferings which Christians have to undergo, and the heavy cross they have to take upon their shoulders, &c., &c., whenever they invite sinners to come to Christ. This, we think, is rather a poor inducement for unconverted sinners, and we are morally convinced, that if it were a custom to enter upon a controversy in a prayer-meeting, many a sinner would get up and say, "My dear sir, if Christianity, or rather, if to believe in Christ results in nothing else but in pain and suffering, crosses and afflictions, I would do better to stand aloof from it, and remain what I am."

Others again say to sinners, that unless they give up the world entirely, and give their whole heart to Christ, they cannot be the disciples of Christ, and cannot enter the kingdom of God. This is truth indeed; one cannot serve two masters; and he whose heart hangs on the things of this world cannot fairly prepare himself for that kingdom in which Jesus, the Messiah, shall reign supremely. It is necessary, therefore, to direct the attention of the unconverted to this most important fact. But this would sound well, and would be for the benefit of the unconverted, from the lips of one of whom it is known that he himself comes up to that life which he so eloquently recommends to others. Unfortunately, this is to rare a case. As a general thing—with due exceptions of course—the speaker is known to be blessed with every kind of this world's goods, and that he uses them in full like all other children of Adam, except perhaps that he does not attend the ball room and theatre. The unconverted sinner says in his heart, "What does that man mean by giving up the world?" And surely he would ask this question publicly if he dare.

Some have adopted quite a different system—and these we love to hear—they present the faith in an all-loving Redeemer as a source of exceeding great joy and gladness, which the world with all its glories cannot give, and which passes all understanding. This is truth, divine truth; we have experienced it innumerable times.—This is the way to persuade sinners to repent, come to the fountain of life, and joy and peace. But, alas, how often does the very countenance of the speaker betray the fact, that he is not in the enjoyment of that unspeakable peace and gladness of heart. He looks rather morose and stern; and when met outside the church, or lecture-room, he scarcely returns the friendly "good morning" of one who admired him last night, and who would have thrown himself on his breast, to inhale some of that divine joy which, he said, faith in Christ imparts to the believer.

Thus it happened to us not long since, when we heard a man, well known in the community, speaking of Christian love, and how his soul burned within him for all mankind, and how he would like to embrace the whole human race, and thus bring them in his arms into the fold of Christ. After the meeting we strove to get at that dear loving man, though by nature we are not very quick in forming new acquaintances. We succeeded in reaching him, stretched forth our hand to take hold of his, and then to tell him how his remarks drew our soul nearer to God and also to him. But, lo! I met an ice-cold

face! eyes that seemed to say, "How dare you approach me, the great man?" and the tips of four fingers of his hand lay for a half a second, cold like those of a dead body, in our warm hand. Of course the words which we wished to say died before they reached our lips, and remained unuttered. That is *linsey-woolsey* love, if not even worse than that.

But here we must stop, though we have a great deal more to say about things which we believe to be of a *linsey-woolsey* character. Yet we must not make the article too long, lest our kind readers throw it away as *linsey-woolsey*, which as we said before, must be a bad thing in every case, because the law of God forbids it.

L.

JERUSALEM.

[The following lines were given through a spiritual medium, purporting to come from the spirit of the great Josephus, the Jewish historian. We publish them with pleasure, as we know they contain much truth.—ED.]

Jerusalem, Jerusalem, the blessing lingers yet
On the city of the chosen, where her Sabbath seal was set.

What though her sons are scattered, and her daughters weep apart,
While desolation, like a pall, weighs down each faithful heart;
As the palm beside the water, as the cedar on the hill,
She shall rise in strength and beauty, when the heavenly hosts shall will.

It has been promised her redemption, and the holy, pledge is good,
'Twas whispered through the olive groves, and murmured by the flood,
As in the quiet stillness, the Jordan's flow is heard.
As by the balmy breezes, the lofty trees are stirred.

Oh, glorious were the days Jerusalem has known,
When the presence of the Highest was so wonderfully shown,
And the Holy Law was granted by Cherubim Divine,
And the Temple's sacred worship drew the nations to its shrine,
And the Song of songs was sounded, till the melody profound
Shook those grand old arches with their ocean power of sound;
And wreathing chants of incense rise like doves upon the air,
Upbearing in their balmy wings the sacrifice of prayer,
And sweet as angel greetings, in the mansions of the blest,
O'er the head of gathered Israel comes the gladsome day of rest.

God has kept His chosen, He will keep them to the end.
Soon their days of expiation, and of exile will be o'er,
And Israel return to his heritage once more.

Then shall bloom the rose of Sharon, and the lilies of the vale,
By the dews of Hermon freshened, breathe their fragrance on the gale.

As the soil for centuries buried, then laid open to the day,
Bursts forth in life and beauty 'neath the vivifying ray,
So Jerusalem shall flourish, Jerusalem her harp shall play.

FLAVIUS JOSEPHUS.

His Excellency Andrew Johnson, President of the United States.

We are no politician. Our paper is not a political paper; but yet we think we have a right to speak of our patriotic, our self-sacrificing, and our noble minded, conservative President—as he deserves. In the dark days of secession [and disunion, he stood firm for his country. Yes, he stood firm, even against his own State, and battled for the union in the darkest hour of the country's history, at a time when many of his friends and old associates turned against him, and gave him the cold shoulder, and would even have taken his life. His entire course, from the commencement of our great rebellion, until the present hour, has been one of truth, purity, honor and patriotism. And finally, let us say that such patriotism as fills the heart of that man, unexpectedly to himself, who holds in his hands the destiny of this broad, free, fair land, such as enabled him to defend the freedmen of the country in its peril. Andrew Johnson, President of the United States, noble son of Tennessee! we know how loyal, how true and how brave was your heart in the past; we will

trust you in the future. The man who dared in the darkest hour of his country's history, to stand out boldly and say: "I, Andrew Johnson, standing upon the steps of the State House of the State of Tennessee, do proclaim universal freedom, full and unconditional, to every man, woman and child in the State of Tennessee." We can well trust him with the great problem of reconstruction. Those noble words made him President of the United States, and when a few months later he said that "hereafter treason shall be known as the greatest crime, and shall be punished," he won the hearts of all true, loyal people in the country. Some people thought that Andrew Johnson had forgotten these words: But they have not been forgotten. Treason *will* be punished; for the country may rest assured that Andrew Johnson will perform all that he promised, and redeem every pledge that he has ever made, and his name pass down to posterity as a true and pure patriot.

God's Judgments Made Known.

God, through his love, in days of old
Looked from his holy throne,
When crimes were great and sinners bold,
Then made his judgments known.

To holy men who loved his law,
His secrets they were shown,
Enwrapped in visions, they foresaw,
Then made his judgments known.

The flood that Noah preached of yore,
With all its threatened gloom,
And Sodom's fate was told before
Its dreadful fiery doom.

That God who made his secrets known
Through ages dark and dim,
In these last days speaks by his Son—
Then listen unto him.

When harvest time is drawing nigh,
And scoffers shall appear,
I'll hang my signals in the sky
To show my coming near.

False Teachers shall rise, and bloody war
Shall steep the earth with gore;
Signs in the sun, the moon, the stars
Proclaim me at the door.

Then, faithful watchman, lift thy voice,
For sin and crime abound,
And bid the waiting saints rejoice,—
Peal forth a certain sound.

Blest ones that preach with all their might,
And keep their garments pure,
God will illumine their souls with light,
His blessings they'll secure.

Lord, let me in thy love abide
When all are brought to see,
The fatal hour that shall decide
Creation's destiny.

(Continued from 3d page.)

or soul, or natural man, did become subject to decay and death. Christ suffered, died and arose from the dead, to bring immortality to that part of man that became mortal through sin and death. Thus Christ became the first fruits of them that slept, the first immortal soul, or man on this planet; the first begotten from the dead, and he now holds the right to restore and redeem our race.

In our next, we shall show the order of that salvation and man's eternal destiny.

A story is told of an inveterate drinker who signed the temperance pledge, was found soon after imbibing as often as ever. To his friend who remonstrated with him, he replied that the document which he had signed was invalid, because it had no internal revenue stamp.

A Chicago clergyman missed his stockings on Christmas morning, and after a long search found one on each horn of a new milch cow, which had been presented to him by his parishioners, and ornamented in this way to indicate that it was a Christmas gift.

Poetry.

MY NAME.

BY FLORENCE PERCY.

"After you have taken your new name among the Angels."

In the land where I am going
When my earthly life is o'er—
Where the tired hands cease their striving,
And the tried heart aches no more—
In that land of light and beauty,
Where no shadow ever came,
To o'ercloud the perfect glory—
What shall be my Angel name?

When the spirits who waft me,
Meet me at my entering in,
With what name of love and music
Will their welcoming begin?
Not the one so dimmed with earth stains,
Linked with thoughts of grief and blame—
No—the name which mortals give me
Will not be my Angel name!

I have heard it all too often,
Uttered by unloving lips;
Earthly care, and sin, and sorrow,
Dim it with their deep eclipse.
I shall change it, like a garment,
When I leave this mortal frame,
And at Life's immortal baptism,
I shall have another name!

For the Angels will not call me
By the name I bear on earth:
They will speak a holier language,
Where I have my holier birth.
Syllabled in heavenly music—
Sweeter far than earth my claim—
Very gentle, pure and tender—
Such will be my Angel name!

It has thrilled my spirit often.
In the holiest of my dreams;
But its beauty lingers with me,
Only like the morning beams.
Weary of the jarring discord,
Which the lips of mortals frame,
When shall I, with joy and rapture,
Answer to my Angel name?

THE JEW.

Shakspeare but followed the lofty impulse of his nature in holding up to execration that unquenchable lust of lucre which marks the race, although he does not show that this passion was but the effect of that persecution which, by crowding the Jew out of every honorable pursuit, and thus cutting off his nature from every sympathy with the world around, sharpened and edged the keen corners of his brain for the only pursuit left to him. It is true that money-changers, once spit on in the Ghetto, are now hugged in the palace. Rothschilds and Foulds, Belmonts and Benjamins are found in the ante-chamber of princes and presidents. But we fear that it is not so much that the prejudice against the Jews has ceased, but that the love of money has increased; not that the Jews have become as Christians, but that the Christians have become as Jews.

But if Shakspeare was just in this respect, he was not so in the picture he has drawn of the Jew's craving for revenge, and in the contempt with which he is treated by his daughter. Revenge is not a characteristic of the Jew. He is subject to sudden storms of passion, as in Shylock's scene with Tubal, but that intellect which always stands sentinel over the Hebrew soon subdues the gust.

Jews also shrink from physical contests.—Their disposition is to triumph by intellect rather than violence. It was this trial, more than any other, which rendered them in the Middle Ages so repulsive to the masses, who were all of the Morrissey and muscular-Christianity school. The contempt of a daughter for her parent is equally uncharacteristic of the Jew. The Jews are universally admired for the affections which adorn their domestic life. The more they have been pushed from the society of the family of man, the greater

the intensity with which they have clung to the love of their own family.

No one can ever have visited the houses of the Jews without having been struck by the affection with which the daughter greets the father as he returns from the day's campaign, and the slights and sneers his gaberdine and yellow cap provoke, and without observing how those small restless eyes, that sparkle and gleam like snakes in the search of prey, shine out a softened, loving lustre as they fall upon the face of Rebecca, or Jessica, or Sarah, and now he stands no longer with crooked back, but erect and commanding, as he blesses his household with an exultation as vehement as the prejudices which during the day have galled and fretted his nature.

To do justice to the grandeur of the Jewish race, and to brand with infamy its infirmities, it is not enough to produce a repulsive delineation of the latter. It would be only just to give expression to the former, and to exhibit the superiority of intellect which has survived all persecutions, and which, soaring above the prejudice of the hour, has filled us with reluctant admiration on finding how many of the great events which mark the progress of the age, or minister to its improvement, or elevate its tastes, may be traced to the wonderful workings of the soul of the Hebrew, and the supremacy of that spiritual nature, which gave to mankind its noblest religion, its noblest laws, and some of its noblest poetry and music.

The editor of "The Gospel Banner" gives, in addition, the following extract from "Fraser's Magazine."

The present physical, moral, and social condition of the Jews, must be a miracle.—We can come to no other conclusion. Had they continued from the commencement of the Christian era down to the present hour in some such national state in which we find the Chinese, walled off from the rest of the human family, and by their selfishness on a national scale, and their repulsions of alien elements, resisting every assault from without in the shape of hostile invasion, and from an overpowering national pride, forbidding the introduction of new and foreign customs, we should not see so much mystery interwoven with their existence. But this is not their state—far from it. They are neither a united and independent nation, nor a parasitic province. They are peeled, and scattered, and crumbled into fragments, but, like the broken globules of quiksilver, instinct with a cohesive power, ever ready to amalgamate. Geography, arms, genius, politics and foreign help, do not explain their existence; time and climate and customs equally fail to unravel. None of these are or can be the springs of their perpetuity. They have been spread over every part of the habitable globe; they have lived under the regime of every dynasty, they have shared the protection of just laws, and the proscriptions of cruel ones, and witnessed the rise and progress of both; they have used every tongue, and lived in every latitude. The snows of Lapland have chilled the suns of Africa scorched them. They have drunk the Tiber, the Thames, the Jordan, the Mississippi. In every century, and every degree of latitude and longitude, we find a Jew. It is not so with any other race. Empires the most illustrious have fallen, and buried the men that constructed them; but the Jew has lived among the ruins, a living monument of indestructibility. Persecution has un-sheathed the sword and lighted the fagot.—Papal superstition and deep prejudice have visited on the most unrighteous chastisement, and notwithstanding all they survive. Robert

Montgomery, in his *Messiah*, thus expresses the relative position of the Jews:

"Empires have sank, and kingdoms passed away,
But still, apart, sublime in misery stands
The wreck of Israel. Christ has come and bled,
And miracles around the cross,
A holy splendor of undying truth
Preserve! but yet their pining spirit looks
For that unrisen sun which prophets hailed,
And when I view him in the garb of woe,
A wandering outcast by the world disowned,
The haggard, lost, and long oppressed Jew,
'HIS BLOOD BE ON US' through my spirit rolls
In fearful echo from a nation's lips.
Remember Zion! still for thee awaits
A future teeming with triumphal sounds
And shape of glory."

Like their own bush on Mount Horeb, Israel has continued in the flame, but unconsumed. They are the aristocracy of Scripture, reft of their coronets—princes in degradation. A Babylonian, a Theban, a Spartan, an Athenian, are names known in history only; their shadows alone haunt the world, and flicker on its tablets. A Jew walks every street, dwells in every capital, traverses every exchange, and relieves the monotony of the nations of the earth. The race has inherited the heir-loom of immortality, incapable of extinction or amalgamation. Like streamlets from a common head, and composed of waters of a peculiar nature, they have flowed along every stream without blending with it, or receiving its color or its flavor and traversed the surface of the globe, to the close of many centuries, peculiar, distinct, alone. The Jewish race at this day is perhaps the most striking seal of the truth of the Sacred Oracles. There is no possibility of accounting for their perpetual isolation, their depressed but distinct being, on any grounds save those revealed in the records of truth.—Their aggregate and individual character is as remarkable as their circumstances. Meanness the most abject, and pride the most overbearing—the degradation of helots, and yet a conscious and manifest sense of the dignity of a royal priesthood—crouching, cozening, squeezing, grasping on the exchange, in the shop, in the world, with nothing too low for them to do, or notwithstanding, in the synagogue, looking back along many thousand years to ancestry, beside which that of our peers and princes is but of yesterday, regarding justly Abraham, Isaac and Jacob as their great progenitors, and pressing forward on the wings of faith, and hope, and promise, to a long expected day when they, now kings and princes in disguise, shall become so indeed, by a manifestation the most glorious, and a dispensation the most sublime. The people are a perpetual miracle—a living echo of heaven's holy tones; prolonged from generation to generation.

DAMASCUS.—The Jews in Damascus are less numerous than the Christians. Their whole number is registered at 4360, but probably amount to six or seven thousand. They are still, as they have been for ages, the money changers of the city, and no great transactions of trade, no important movement of government can go on without them. Their history has been romantic and chequered as in Spain and Germany, but after long ages of oppression they have reached a point where they can feel at ease, and display fearlessly their great riches and their domestic luxuries. The chief Jewish bankers are the most powerful men of Damascus, and have the influence like that of the Rothschilds in Europe. They live together in the southern section of the city.

A gentleman travelling in Southern Pennsylvania reports a good story which he heard about a worthy mechanic who aspired to legislative honors. In his printed appeal to the voters he said, with more significance than he intended, "that if they declined to elect him, he should remain at home a cooper and an honest man!"