

The Sword of Truth,

AND HARBINGER OF PEACE.

"Truth Crushed to Earth will Rise Again, The Eternal Years of God are Hers."

ONE DOLLAR A YEAR.

G. J. ADAMS, Editor and Proprietor.

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Lecture.

On the Book of Revelations, by G. J. Adams, Minister of the Gospel.

At the earnest solicitation of many friends, we purpose to publish a course of lectures on this most deeply interesting book; this book which contains in its figures, symbols, and metaphors, a grand outline of the history of the world, church and state, from the days of John until the introduction of the age of peace on earth and good will to man; yes, his book contains more than we have named, for it carries us to the new heavens and new earth, and to the last restoration when death itself shall conquered be, and immortality alone endure; and when there shall be no more curse. Our first two lectures will be on the church, its apostacy, and the rise of the true church in the "latter times." And we pray our father in heaven to give us wisdom that we may write truth, and nothing but truth.—Many have written and tried to prove that John's revelation is a sealed book; this we shall deny, and prove by the book itself in the first and last chapters, that it is not sealed; we quote from these chapters as follows:

"The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:

Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."

From this quotation we learn that this book is a revelation from God, and not a sealed book. And in the last chapter we read that John was about to seal up these things, when an angel of the Lord said, "seal not the sayings of the prophecy of this book;" here then we have two indisputable evidences that the book is not sealed, but revealed and left unsealed. We grant that to know the true meaning of this book, a man must be called of God, and receive the influence of that spirit that gave this prophecy, for no uninspired man ever did, or can reveal it. May the Lord give us all the fulness of that inspiration. But some are ready to say this book was all given to the seven churches of Asia, this is not true. The first three chapters were given to the seven churches of Asia, and all the rest of the book was given to the future from that time, as we may learn by the following quotation from the fourth chapter.

"After this I looked, and behold, a door was opened in heaven: and the first voice which I heard, was as it were of a trumpet

talking with me; which said, Come up hither, and I will shew thee things which must be hereafter."

Having clearly proved that this book is not sealed, and that it is a prophecy of the past, present and future, let us now bear in mind that almost the entire book is highly figurative, for unless we understand this, we cannot get at the true meaning. As in these two lectures we are to speak of the church, its apostacy, and the rise of the true church in this age; we shall quote from the 12th chap. as all agree that chap. relates to the church; it reads as follows:

"And there appeared a great wonder in heaven; a woman clothed with the sun and the moon under her feet, and upon her head a crown of twelve stars:

And she, being with child, cried, travailing in birth, and pained to be delivered.

And there appeared another wonder in heaven; and behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. * * * and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

And she brought forth a man-child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days."

All Christendom agree that this woman here spoken of represents the true church of Christ, and that the sun represents the gifts, blessings and the light and influence of revelation that shed a halo of glory around about the Apostolic church, the moon being a cold, selfish terrestrial planet, shows that the primitive church had all selfish and earthly things under her feet; her preachers went forth without purse or script; they were no hirelings; the twelve stars, represent the twelve Apostles. The man-child cannot be a literal child, for the woman is a figure, the sun is a figure, the moon is a figure, the stars are a figure, and the man-child must be a figure; what does that figure represent? we answer unhesitatingly and without fear of successful contradiction, that the man-child represents the priesthood, or authority that held the church together as one Lord, one faith, one baptism. We know that some will deny that Christ's church had in it a priesthood, but Peter has forever settled that matter in the following words:

"Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people;

that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:"

If this quotation is not sufficient, let us quote further from the Book of Revelations, 5th chapter:

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests; and we shall reign on the earth."

Now let us ask, can a man be a King and Priest, without a Priesthood? we answer no. For Melchisedec was a King and Priest, and he tried to reign on the Earth, and Jesus Messiah was made a Priest forever after the order of Melchisedec, and He will reign King of Kings and Lord of Lords over all the Earth. Then we ask, wont the Kings and Priests who reign under him have a Priesthood again? Truth, reason and common sense answers yes. For we want you to remember that the power pre-figured by this man-child, is to rule all Nations; and every one that overcomes are to aid and assist in ruling the Nations, as we learn by the following quotation. Revelations, 2d chapter:

"And he that overcometh, and keepeth my words unto the end, to him will I give power over the nations:

(And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers;) even as I received of my Father."

Will not those who overcome and rule a Nation, under Messiah, hold this Priesthood? They most certainly will. And no man can reasonably deny it. Having clearly established the fact that this Man-child represents the Priesthoods, and authority that kept the church *one church and one faith*, let us now notice the Dragon power, here named. This Dragon represents the Roman Nation. The seven heads represent the seven orders of Government; the ten horns represent the ten Kingdoms into which Rome was divided; the pain, sorrow and travail of the woman, represent the bitter persecution of the primitive Church for ages. The flood which the Dragon vomited out of his mouth, represents the honor, wealth and affluence heaped upon the Church by the Roman Empire. Persecution ceased; creeds, dogmas and false doctrines were introduced; the Church grew more and more corrupt; the ages which succeeded each other grew more and more dark, until the woman or Church, could sustain herself no longer. Her authority, or priesthood, under the figure of a man-child, was caught up to God, and his throne for a time, times and a half a time, or for "forty and two months, or for twelve hundred and sixty days," or as all com-

mentators agree, twelve hundred and sixty years. The months, the times, and the days agree. And the woman or church fled into the Wilderness to remain in its Wilderness state during that time. Can any man on Earth deny this position? we think not. We should like to see their arguments against the position we have here taken. We would publish them with much pleasure, for we desire to know the truth and the whole truth.

Would not the Rev. Mr. Williams, or the Rev. Mr. Sanborn condescend to answer this article, as they have accused us of preaching false doctrine, and boasted how easily they could put us down. Come gentleman make your boast good; you might condescend to write for the sake of the hundreds who are getting *deceived* in Washington County, especially as many of them have been members of the Baptist church. Come gentlemen your flocks are in danger, you know they are; won't you make one effort to save them? We hope you will. But let us return again to the subject. Having proved that the Church fled into the Wilderness, lost her authority, and became disorganized, and she must remain in the Wilderness for twelve hundred and sixty years. Let us now ask, did another church arise on the division and disorganization of this true church? This is a most important question; are we prepared for the investigation? I hope we are. Let us still bear in mind the fact that the true Church has fled into the Wilderness, not into a literal woods, as we heard a certain elder say. But this Wilderness can only be understood as a figure, or symbol representing a state or condition of the true Church, and we should show that the true church and the false churches are all in the Wilderness together. Let us now quote from the 17th chapter of Revelations, which of right belongs between the twelfth and thirteenth chapters. It reads as follows:—

“AND there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto 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.

So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns.

And the woman was arrayed in purple and scarlet-colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication;

And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.”

In this passage we are introduced to another woman, of quite a different character from the one in the 12th chapter, this woman has no sun to shed a halo of glory around about her, no stars, or crown on her head, no moon under her feet; no, she sits on a scarlet-colored beast, and is clothed in all the paraphernalia, and pomp of earthly Governments; and this woman has in her hand, a golden cup, full of the abominations of her fornication; and upon her forehead we find written mystery, Babylon the great, the mother of harlots, and abominations of the earth.

Now does this scripture mean anything? and if so what does it mean? the Lord help us to answer with truth.

In the first place let us understand this language is highly figurative; and let us also bear in mind that the true church, under the

figure of a woman has fled into the wilderness before this mean corrupt woman makes her appearance. Let us say then without fear of successful contradiction, that the beast here named is the Roman power, the woman is the Roman Catholic Church, which arose on the ruin, disorganization and overthrow of the Apostolic Church. For be it clearly understood the woman who represents the true church fled into the Wilderness before the other woman makes her appearance.

The golden cup in the hand of this woman represents a hireling priesthood; that was established on the overthrow of the true order of God. The committing of fornication with the nations of the earth, is a clear figure of the mixing up of religion and politics, churches and states, christianity and war. For it is an absolute fact that no man can deny, that the more modern religion, and so called christianity any nation has, the more mean, devilish, corrupt and murderous they act, and no man can deny it and tell the truth.

The word mystery on the forehead, of this woman shows conclusively that the simplicity of the Gospel was lost, and that men began to write creeds, and opinions and traditions; and thus mystified and overthrew the true order of the Gospel. Babylon the great, must mean something, what does it mean? it means confusion; let us ask where did it originate. We answer that it originated at the Tower of Babel; before the confusion of tongues there was one language, the pure language that God gave to man, that one language was a figure of the one pure faith and church.

When men grew wicked and corrupt and undertook to build a human road to heaven, God confounded their language, and from that time it was one sound against another sound, one language against another language; making a perfect babel or confusion. So also with the church, when men began to make human systems, to lead to heaven, and departed from the faith, once delivered to the church, and wrote creeds, and human systems and established them on the division of the true church, since that time it has been one faith against another faith, one creed against another creed, one opinion against another opinion, and one church against another church, making a perfect babel, or confusion. The last point in this quotation is that this woman is the mother of Harlots and the abominations of the earth. Now let us ask what churches came out from the church of Rome? and when we answer that question then we will know who the daughters are, now let us be honest, and truthful in this matter; is the Greek Church a daughter of Rome? it most certainly is and so is the Armenian Church, so is the church of England or the Protestant Episcopal Church. The Methodist Church is a daughter of the church of England, and a grand daughter of the church of Rome, and the Calvinistic and Lutheran churches are daughters and granddaughters of the church of Rome; and no honest man acquainted with history can or will deny it. Now do not these churches form a perfect babel? they most certainly do. And if these churches are not daughters of the Roman Church, then where are her daughters? for she and her daughters, are to make, or form the great mystery Babylon; we pause for a reply, and no reply comes.

Now let us understand what is meant by the Wilderness? it don't mean a literal forest or woods, but it certainly does mean something; let us suppose a company of 100 people start for a certain place, there is one correct road to get to that place, on their way they begin to quarrel and contend, they then

separate, one goes one way, another takes another road, they soon get strayed one from another, and know not which road to take, but they get lost in the mazes of the wilderness, and in their confusion they know not which road is right. Let us bear in mind that the true church and the false ones are all in the wilderness together, for the Lord has always had a people, but since the church fled into the wilderness his people have been a divided people, and the wilderness they have been in, is the various churches that compose the mother of Harlots, and her daughters. We know these churches many of them started with pure intentions, but have they become corrupt? they certainly have corrupted themselves, and mixed themselves up with the governments of the earth; and they preach for hire, and divine for money, and in the language of saint Paul, they have heaped to themselves teachers having itching ears. But let us quote, it in his own language, 2d Timothy:

“I CHARGE thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.

For the time will come, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

And they shall turn away *their* ears from the truth, and shall be turned unto fables.

Having a form of godliness, but denying the power thereof: from such turn away.

For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with diverse lusts;

Ever learning and never able to come to the knowledge of the truth.

Now as James and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.”

Here is a clear prediction of the total apostacy from the faith of the Apostolic church.

Now let us ask, did this mother of harlots, and her daughters overcome all Nations, and kindreds, and tongues, and peoples that dwell upon the face of the earth? let the scriptures answer; we quote John's Revelation, 13th chapter, as follows:—

“And power was given him over all kindreds, and tongues, and nations.

If any man have an ear, let him hear.

He that leadeth into captivity shall go into captivity; he that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the saints,

And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is Six hundred threescore and six.”

In this passage it is positively asserted that power was given over all nations, kindreds and tongues. And the effect on the nations of modern religion, is here clearly shown.— John then predicts that the time shall come that no man shall buy or sell save he has the mark, or the number of the name. What is this mark in the forehead? we answer that this mark is sprinkling, that is, dipping the fingers in a bowl of water, and rubbing them across the forehead, and calling it baptism. The

mark in the right hand, is when they give the right hand of fellowship; when they vote them into the church. What are we to understand by the number of the name of this corrupt power? we answer that we are to understand that it means the many names of the mother of harlots and her daughters. And it will be seen by the close of the above quotation, that the number of these churches which compose the mother of harlots and her daughters are over six hundred. Let any man read Bucks theological dictionary, and other church histories, and he will find that between six and seven hundred churches have arisen since the true church fled into the wilderness. Many of those churches have ceased to exist, but there are hundreds still in existence who form the great spiritual Babylon of the present age.

Having clearly proved beyond all doubt that the Church of Christ fled into the wilderness, and that the present churches form the great Babylon of John's Revelation, we shall now close this lecture, and in our next conclude this subject, in which we will show that God will raise up a church by direct revelation, and call his people out of Babylon, and that his church or bride will make herself ready for the coming and kingdom of the Messiah.

Queen Esther's Entrance.

WITHIN the palace, but without the throne-room of Shusham, Queen Esther stands. They who enter the king's presence unsummoned do it at the peril of their life; and resolved in a good cause to dare the penalty, she stands there with her jewelled foot upon the grave. A noble spectacle! not so much for her unrivalled beauty, still less for the splendor of her apparel, as for the resolution to venture life, and either save her nation or perish in the attempt. In her blooming youth, in the admiration of the court, in the affections of her husband, in her lofty rank, in her queenly honors, she has everything to make life attractive. Hers is a golden cup; and it is foaming of pleasures to the brim. But her mind is made up to die; and so, with a silent prayer, and "If I perish, I perish," on her lips, she passes in, and now stands mute and pallid, yet calm and resolute, outside the ring of nobles, to hear her doom. Nor has she to endure the agony of a long suspense. Her fate, which seems to tremble in the balance, is soon determined. No sooner does the monarch catch sight of the beautiful woman, and brave and good as beautiful, whom he had raised from slavery to share his bed and throne, than her apprehensions vanish. The clouds break; and she finds, as we often do with Christ, that her fears have wronged her lord. Instantly his hand stretches out the golden sceptre; the business of the court is stopped; The queen! the queen! divides the crowd of nobles; and up that brilliant line she walks in majesty and in charms that outvie her gems, to hear the blessed words, What wilt thou, Queen Esther? and what is thy request? it shall be given thee, even to the half of the kingdom.

What wilt thou, Queen Esther? is but an echo of the voice which faith catches from the lips of Jesus; and the whole scene presents but a dim, imperfect image of that which heaven presents when the gate rolls open, and angels and archangels making way for him, a believer enters with his petitions. Was that beautiful woman once a slave? So was he. In her royal marriage was lowliness allied to majesty? So it is in his union, by faith, with Jesus Christ. And as to her royal apparel, the diadem, the cloth of gold bedecked with sparkling gems, in which her maids have attired their mistress, why, in the righteousness that clothes, and the graces of the spirit that adorn him, the believer wears a robe which wins the admiration, not of men's, but angel's eyes, and shines even amid the glories of a city whose gates are made of pearls and whose streets are paved with gold. To the half of his kingdom the Persian promised whatever his queen might ask; and generous, right royal was his offer; it helps us by its very meanness, as a mole-hill at the foot of a mountain, as a taper's feeble, yellow flame held up against the

blazing sun, to form some estimate of the boundless grace of our Lord Jesus Christ. Half his kingdom! He offers nothing by halves. His promise is illimitable. All mine is thine. Confining His generosity neither to kingdoms, nor continents, nor worlds, nor heaven itself, He lays the whole universe at a poor sinner's feet. Away, then, with fears and cares! There is nothing we need that we shall not get, nothing we can ask that we shall not receive. It pleased the Father that in Him should all fulness dwell. Transferring divine wealth, if I may so speak, to our account in the bank of heaven, and giving us an unlimited credit there, Jesus says, "All things whatsoever ye ask in prayer, believing, ye shall receive."—*Israelite Indeed.*

The Power of Kind Words.

"I THOUGHT IT WAS MY MOTHER'S VOICE."

A friend told me not long ago, a beautiful story about kind words. A good lady passed a drinking saloon just as the keeper was thrusting a young man into the street. He was very young and very pale, but his haggard face and wild eyes told that he was very far gone in the road to ruin, and with an oath he brandished his clenched fists, threatening to be revenged on the man who had ill-used him. This poor young man was so excited and blinded with passion, that he did not see the lady who stood very near to him, until she laid her hand on his arm, and spoke in her gentle loving voice, and asked him what was the matter.

At the first kind word he started as if a heavy blow had struck him, and turned quickly round paler than before, and trembling from head to foot. He surveyed the lady for a moment, and then with a sigh of relief he said:

"I thought that was my mother's voice, it sounded strangely like! But her voice has been hushed in death these many years."

"You had a mother then, and she loved you," said she.

With that sudden revulsion of feeling which often comes to people of fine nervous temperaments, the young man burst into tears, sobbed out, "Oh yes, I had an angel mother and she loved her boy!" But since she died all the world has been against me and I am lost to honor, lost to decency and lost forever!"

"No not lost forever; for God is merciful and his pitying love can reach the chief of sinners," said the lady in her soft sweet voice, and the timely words swept the hidden chords of feeling which had long been untouched in the young man's heart, thrilling it with magic power, and wakening a host of tender emotions, which had been buried very deep beneath the rubbish of sin and crime.

More gentle words the lady spoke, and when she passed on her way the young man followed her. He marked the house she entered, and wrote the name which was on the silver door-plate, in his memorandum book. Then he went slowly away with a deeper earnest look on his pale face and a deeper and more earnest feeling in his aching heart.

Years glided by, and the gentle lady had quite forgotten the incident we have related, when one day a stranger sent up his card, and desired to speak with her.

Wondering who it could be, she went down to the parlor, where she found a noble looking, well dressed man, who rose deferentially to meet her. Holding out his hand, he said:

"Pardon me, madam, for this intrusion; but I have come many miles to thank you for the great service you rendered me a few years ago," said he in a trembling voice.

The lady was puzzled, and asked for an explanation, as she did not remember ever having seen the gentleman before.

"I have changed so much," said the man "that you have quite forgotten me; but though I only saw your face once, I am sure I should have recognized it any where. And your voice, too, is so like my mother's?"

Those last words made the lady remember the poor young man she had kindly spoken to in front of the drinking saloon so long before, and she mingled her tears with those which were falling slowly over the man's cheeks.

After the first gush of emotion had subsided, the gentleman told the lady how those few gentle words had been instrumental in saving him,

and making him what he was then.

"The earnest expression of 'No not lost forever' followed me whenever I went," said he, "and it always seemed that it was the voice of my mother speaking to me from the tomb. I repented of my many transgressions, and resolved to live in Jesus as my mother would be pleased to have me; and by the mercy and grace of God I have been enabled to resist temptation, and keep my good resolutions."

"I never dreamed there was such power in a few kind words before," exclaimed the lady, "and surely ever after this I shall take more pains to speak them to all the sad and suffering ones I meet in the walks of life."

Meaner for God than the Devil.

A gentleman of wealth, who had been much addicted to frolic, became a member of one of our congregations. This congregation has adopted the ad valorem principle, as a means of defraying its expenses. In a few months after this gentleman's conversion, the deacons waited on him in order to make their assessments; and knowing that he was rich and that his proportion of the expense would amount to a pretty handsome sum, they feared that he would not be willing to bear it, and their demand might give him serious offence, and prove an injury to them. Hence they approached their business with trepidation and great caution. At first he was at a loss to ascertain the reason of their apparent diffidence. They perceiving this, became, of course, more explicit. The gentleman was surprised. "What on earth," said he, "do you mean? Did you suppose that I would be unwilling to pay my full proportion? When I was a man of the world, and united with a company in any scheme of pleasure, I would have deemed myself a mean man had I not paid my full proportion of the expense. Go to the assessor's book and put me down my full proportion of the expense of the church. Do you think that I intend to be a meaner man now, since I have become a servant of God, than I was when a servant of the devil?"

We are sorry to say, that we know some just such people as those here described, who won't do half as much in a good cause, as they once would in pleasure, sin and folly; our prayer is that they may profit by this noble minded man's example. G. J. A.

Self-Willed Men.

Men who are self-willed, are in their demeanor perverse and forward, stiff and stubborn, with much inconvenience to others, and commonly with more to themselves. It must be just as they will have it; what, if ten to one think otherwise; what, if generally, the wisest men are agreed to the contrary; what, if the most pressing necessity of affairs do not admit it; what, if public authority dose not allow it? yet so it must be, because they fancy it, otherwise they will not be quiet; so do they sacrifice the greatest benefits of society, public order and peace, mutual love and friendship, common safety and prosperity, to their private will and humor.

Happiness.

Now let us tell you a secret worth knowing. This looking forward to enjoyment don't pay. From what we know of it we would as soon chase butterflies for a living or bottle up moonshine for cloudy nights. The only true way to be happy is to take the drops of happiness as God gives them to us every day of our lives. The boy must learn to be happy while he is plodding over his lessons: the apprentice while he is learning his trade; the merchant while he is making his fortune. If he fails to learn this art, he will be sure to miss his enjoyment when he gains what he has sighed for.

The Sword of Truth, And Harbinger of Peace.

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

G. J. ADAMS, - - - EDITOR AND PROPRIETOR.

INDIAN RIVER, ME., DEC. 1, 1864.

WE GIVE NOTICE, That our first number of volume three, of the *Sword of Truth and Harbinger of Peace*, will be issued on or about the first of January 1865.

Our Friends who have not received all their numbers of volume two, will please send us word and we will furnish them forthwith. Please address us on that and all other business at Indian River, Maine, and much oblige most truly and sincerely yours,

G. J. ADAMS.

Editorial Journeyings.

DEAR FRIENDS AND BRETHREN:—The month that is just past, as well as the year that is fast drawing to a close, have been times and seasons of deep interest to those who are watching the signs of the times, and coming events which cast their shadows before them; they have been times and seasons of great interest to the church of the Messiah, in which it has gradually gained numbers and strength; to God be all glory and praise now and forever.

In my last I closed an account of my journeyings while I was visiting my friends in New Jersey.

On Friday, Oct. 7th, we visited my sister, Mrs. Stephens and family, in Newark, and had a most agreeable visit and were treated in the kindest manner by the whole family.

On Friday evening we passed a most pleasant as well as a very agreeable time at the hospitable mansion of Dr. Duncker, where we met quite a number of dear friends and acquaintances of former years; well, we can only say we had a good time and were treated just as the Doctor, his estimable lady and accomplished family know how to treat their friends. We saw many of our old friends during our short stay in Newark, who much rejoiced to see us, and wished that we should stop and preach. We could not gratify their wish at present, but told them that we would try and do so next spring.

On Saturday morning we left our friends in Newark and came to New York, and for the first time visited brother Lederer, and his estimable and accomplished lady, sister Lederer; we had long been anxious to meet these dear friends, our interview was pleasant, satisfactory and most agreeable, and it will long be remembered with much pleasure. Bro. and Sister Lederer are christian Jews and true friends of Jesus the Messiah, and pray constantly for the peace of Israel.

On Saturday evening, Oct. 8th, we arrived in Springfield about 9 o'clock, and soon found ourselves comfortable and happy at the house of our dear Bro. Joseph Bennett.

On Sunday we preached in Springfield, and spent a most agreeable day among our old, firm friends. We continued visiting our friends in Springfield until Thursday, Nov. 13th, during which time we visited our sister and correspondent, Miss Helen Hazelwood, in her Cottage by

the Riverside, and we had a very pleasant interview.

On Thursday morning bright and early we started by railway for East Rochester and Lebanon, where we arrived the same evening, and was kindly received and entertained by Bro. George Clark and family.

On Friday and Saturday we visited the families of Bro. Orrel and Bro. Mace, receiving their constant kindness and hospitality. We preached in Lebanon Saturday afternoon and evening, also Sunday, during the day; the meeting house was full. On Sunday morning two were baptized by our dear Bro. A. J. Tibbetts, it was a most solemn scene. Those baptized were Nath. Tibbetts and his wife; and Nathaniel is an own brother to A. J. Tibbetts, "Oh, how good it is for brethren to dwell together in unity."

On Monday evening we had a hulled corn supper at the house of our Brother, Dr. Orrel. We had a good time, many were present, and they all seemed to enjoy themselves, and if they did not it was their own fault.

On Tuesday evening we preached a sermon on the subject of our contemplated mission to Jerusalem and the Holy Land; the congregation listened with deep and thrilling interest, as we were portraying the future scenes of Palestine, and the grand events connected with our mission to that land. On the conclusion of the lecture the brethren and sisters stepped forward one after another and subscribed in a noble and liberal manner, and raised some four hundred dollars to aid in carrying out this most important mission.

On Thursday, Oct. 20th, we journeyed as far as Lyman.

On Friday we reached the hospitable mansion of Mr. Samuel M. Bracket, of Cumberland, and were kindly received and entertained by the entire family until Saturday Oct. 22d, when we journeyed on, and early on Saturday evening reached the peaceful dwelling of our friend and brother Mr. Moses Call near Richmond, where we remained receiving the kindness and hospitality of himself and family until Tuesday, Oct. 25th, when we came on as far as our friend and brother, Mr. John Allen's, where we remained till after dinner and then journeyed as far as Mr. Robert Card's. Mrs. Adams was quite ill during the entire evening. Mr. Card, his mother and sister treated us with great kindness.

On Wednesday morning Mrs. Adams being much better, we came on as far as Union and were kindly received and entertained by Mr. Mehan and family.

On Thursday we reached Rockland and made our home at the house of Mr. Havener. During our stay at Rockland we visited our friends at South Thomaston and were kindly received and entertained by them. The entire family of Mr. Havener received and treated us with kindness and hospitality.

On Monday, the 31st of October, we came on as far as Washington Mills, and lectured in the large meeting house on the Destiny and Mission of America, at the conclusion of the lecture, a vote was taken requesting us to stay one night more, we consented, the house was well filled, they seemed well pleased and treated us with great kindness, for which they will please receive our sincere thanks.

On Wednesday, Nov. 2d, we came on as far as Bro. Jordan's and were received and treated with much hospitality.

On Thursday we reached South Orrington and were warmly received by the brethren and friends. We made our home at the house of Bro. C. E. Cobb, where we are always made welcome.

On Sunday, Nov. 6th, we preached three times in the new hall that is now finished. We had large congregations during the day and evening. They listened with deep interest to the truths of the gospel of peace.

On Monday evening we gave a lecture on Oratory, with poetic declamations, and singing by Mrs. Adams, the entire proceeds of the evening were given to aid in seating the hall.

On Tuesday evening the ladies of South Orrington gave a supper in the hall to the returned Soldiers; the tables were spread most bountifully with the good things of this life. They had a good time and everything passed off quietly and in good order.

We are now visiting the brethren and friends in this vicinity. We have already visited Bro. Hopie and family, Bro. Ames and family and Mr. Nichols and family, and have received nothing but kindness and hospitality. May the Lord bless them and bring in peace to his kingdom.

On Sunday, Nov. 13th, we purpose to preach in South Orrington, and on Nov. 20th, at Indian River, at which place we wish our friends to address us. And oblige yours truly,

G. J. ADAMS.

For the Sword of Truth.

THE DEVIL.

BY HELEN HAZLEWOOD.

I have been requested to write an article on this subject. I do so, the more readily, as from a personal acquaintance of many years standing, I consider myself competent to do *his honor* full justice; and as it is the peculiar province of the champion who wields the Sword of Truth, to fight against this Rebel Chieftain, "The Prince of the Power of the Air," "The Spirit that now worketh in the Children of Disobedience;" it is peculiarly fitting and appropriate for this paper to contain my thoughts.

It is asserted by many at the present day, that *there is no such person*, as his Satanic Majesty; that his existence is a mere chimera of the brain; an imaginary influence proceeding from ourselves; or at most, but the mischievous freaks of "undeveloped spirits."

But I am not willing to believe that my heart is so "totally depraved," as to *originate* all the evil fancies and suggestions that come to it, apparently from without; or, that my neighbors are such exhibitions of "total depravity," as to do, of themselves, all the odd, ridiculous, and wicked things, I see done around me, which I am charitable enough to believe, *an evil influence* from without *compels them to do*. Many of these things give evidence of a plan and purpose too subtle, too wise, and too artful, to be attributed to simple "want of development."

I believe, therefore, that we, all, that is *every body in the world*, are influenced, more or less, by a *real, living, actual*, existence; with the precise nature of which we are unacquainted, but we are all more or less conscious of *its effects*.

This existence is spoken of in the Scriptures, as, The Devil, The Evil One, Satan, The Tempter, The Adversary, The Prince of the Air, The Angel of Darkness, &c. &c. Now it is not

reasonable to suppose, the Sacred Writings would speak in so many places, and under so many names, of one who was a non-entity, or who was simply the embodiment of our own thoughts; why speak of him at all, if there is in reality no such being?

One might as well attempt to prove to me that there is no good spirit, as that there is no evil one; and I could as readily doubt the existence of God, as of the Devil. Since, then, mankind in all ages, has suffered so much from this evil spirit, or influence, perhaps we cannot spend an hour more profitably than in trying to understand a little more concerning His Satanic Majesty.

I propose to divide my subject into four parts, or sections, viz. His Personal Appearance; His Character; His History; and His Destiny.

Reserving any more direct proof of his existence, until I come to treat of his history, in the third section; I will now proceed immediately to section 1. His Personal Appearance. He has neither hoofs nor horns; neither has he wings, nor an ungainly appendage behind, as he is represented in some of the children's Sunday school books, in the Evangelical Primer, and in my mother's great picture Bible.—Whether the makers of these pictures wilfully or ignorantly misrepresent, it is not my business now to determine; perhaps they had not the honor of a personal acquaintance with him; certain it is they are most woefully mistaken; his real appearance in no way corresponds to those beautiful pictures, and I cannot imagine what the idea arose from. Would to God, he might come in some such form; for then would his power to harm, be very limited in comparison with what it now is. Very few people would be deceived by him, if he came in the form of any monstrosity, they would for the most part readily give him the go-by; but unfortunately, he comes in a manner suitable to his own character a liar and a deceiver, and assumes the form of an angel of light. The earliest account we have of him is contained in the Scriptural narrative of the temptation in the Garden of Eden; wherein he appeared in the form of a serpent. Whether that was his natural and original form, I will not now enquire, as that belongs more properly to his history, but will only say, no one who believes the narrative doubts the fact of his appearing in that form, nor can any one who reads the account carefully, doubt that the appearance of the serpent was very much like that of a man. That he walked upright is evident from the sentence pronounced upon him, after the temptation.

There can be no reasonable doubt that the Devil, (like every spirit, good or evil,) can assume any form he pleases; neither can there be any rational doubt that he does ordinarily please to assume the form of a man. Nearly all the manifestations of the Lord God, spoken of in the Bible, were in the form of a man; and in hundreds of places, an angel is spoken of, as appearing in the form of a man. All the appearances of Satan, of which I have read, were in the form of a man; strong and terrific; graceful and winning; or soft and persuasive; as the case may be, or as affording a probable chance for success, but always in the human form.

Martin Luther, the great reformer, relates that when he was writing, Satan would appear to him in the form of a big man standing in the

corner of the room, a little raised from the floor, with a drawn sword in his hand. Whether this sword was an emblem of the great danger which menaced Luther, or whether fear was his natural weakness, I cannot tell, but if Luther had at first a vulnerable point there, he bravely overcame it, for he is well known as one of the most courageous men in the world. It is related that Luther had terrific battles with the Devil, after which he would be completely exhausted, and as weak as an infant, but that he always conquered. On one occasion it is related that he threw his inkstand at his majesty, whereupon the phantom vanished, and came no more for a long time, and the mark made by Luther's inkstand upon the wall, is still shewn in the cell he occupied in the monastery of Wurtemberg.

The celebrated John Wesley, the founder of the Methodist church, had combats with the powers of darkness, which he describes as pinches and bruises upon the flesh, like the marks of a human hand, raps upon the head, and upon the wall near his head, and blowing or breathing upon his face like the breath of a human being. These records are suppressed in the lives of Wesley, which are received as evangelical by the church which he founded. I obtained them from a very old book, purporting to be a genealogy of the Wesley family. Many eminent men have written of conflicts with the Devil, long-continued and harassing in the extreme, but I cannot recall any other description of his personal appearance; and perhaps my own experience on this point, may not be altogether uninteresting or inappropriate. To me, the Devil always appears in the form of a man, never in a menacing attitude, or with any deadly weapon in his hand, but always with the air and manner of a friend, one who takes a great interest in my welfare, and is very desirous to benefit me. He would like to have me be more friendly, he wishes me nothing but good, and cannot see why I will be so cold and repelling towards him; sometimes he is my humble servant, crouching at my feet, ardently desiring to render me some great service, or assist me in some trouble; anon he is standing by my side, whispering in my ear, or walking behind me in the street, professing the most entire devotion to me and my interests, but always coupling his offers of service, with the condition that I do what he requires, which is sometimes one thing and sometimes another, but always something manifestly wrong, by which I perceive that he is just the same as when he said to Jesus, "all these things will I give thee, if thou wilt fall down and worship me." Sometimes he wishes me to take sides against a person whom I believe to be true and good, but whom the world rails against. Sometimes he asks me to do an unkind or selfish act, and sometimes to refuse to do a kind and generous one, because forsooth, it will be so much injury to me, and it is always "best to look out for number one." In short, there is no end to his kind and friendly requirements, always having my good in view.

I do not mean to convey the idea that he takes possession of any material organism, and uses towards me the usual organs of speech; but I mean that his spirit appears to me in such a form, always shadowy and intangible, and that he converses with me in a language which I cannot explain, but which I perfectly understand. I have known myself, at some peculiarly im-

udent suggestion, to put out my hand to give him a box on the ear, only to find I had hit nothing. On one occasion I came near breaking my arm, since which, I have understood that the weapons of our warfare are not carnal but spiritual. My most successful weapons has ever been the written word of God, which persisted in, never fails in the end.

I have known him to torment me with this shadowy appearance close at my elbow, months at a time, night and day; indeed I do not remember ever to have been wholly free from it, though it is sometimes worse than at others.—Neither can I remember when it first began.—But I know that from a little child, I was afraid to go into a room alone in the dark, or with a candle in my hand, for the shadowy form always walked by my side; and even to this day the presence will at times appear suddenly, and cause an involuntary shudder. Since I recommenced writing, I have been told of a good man who experienced a similar sensation, and took notice that it was always at his left side. The presence of other people, especially children always seemed to dispel the illusion. Hence, my very great fondness for the company of children, particularly from seven to twelve years of age.

I do not always recognise him immediately, sometimes he will talk to me a long time before I perceive that the suggestions are not my own thoughts, and at other times the influence is so powerful as to compel me to act precipitately, or without thought.

This brings me to the consideration of his character which I will defer until the next number of the paper, praying God to add his blessing to the remarks already made.

Cottage by the Riverside, Oct. 30th, 1864.

Painful Secrets.

Bulwer, a man of genius, and greatly admired by some, said in a letter to a gentleman in Boston, in 1853, "I have closed my career as a writer of fiction. I am gloomy and unhappy. I have exhausted the powers of life chasing pleasure where it is not to be found."

How much better if Bulwer had discovered his mistake at an earlier period! Had he employed his gifted mind in strengthening the cords of virtue, in repressing unholy passions instead of fanning them, how different would have been his review of life!

"I am gloomy and unhappy!" Richard Baxter said no such thing at the close of his useful life. He had written much, but he had not "chased pleasure where it is not to be found."

John Bunyan made no such record at the close of his; no, did Owen, or Edwards, or Barnard, or Wesley, or Fuller, or Scott, or Payson. Men will reap as they sow, in spite of all their hopes and efforts to the contrary. We have often thought of the Italian actor in Paris. He was gloomy and unhappy, like Bulwer.—He consulted a physician. His physician advised him to mingle in scenes of gayety.—"Especially," said he, "go to the Italian theatre, and if Carlina does not dispel your gloom, your case must be desperate indeed." "Alas, sir," replied the patient, "I myself am Carlina; and while I make all Paris full of laughter and merriment, I am dying with melancholy and chagrin." What a commentary on those pleasures in which so many indulge to keep up the spirits.

MATCHING AND MARRYING.—Marriages are often called "matches;" yet, of those who married, how few are matched! Temper, tastes, and disposition should be well studied before marriage. Husbands and wives are like locks and keys, that rather break than open if the wards be not answerable.

The Sword of Truth, And Harbinger of Peace.

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

G. J. ADAMS, - - - EDITOR AND PROPRIETOR.

INDIAN RIVER, ME., DEC. 1, 1864.

Notice to Delinquent Subscribers.

We give notice to those subscribers who have not yet paid for the present year's paper, that this is the last number of volume 2; and as we are much in want of money to pay our bills, in closing up the business of the year, we hope those who have not yet paid for the past year, will enclose their dollar and send it to us at once. Are any of those who have not paid, poor, or destitute, they may drop us a line, and say so, and if they wish to read our paper, they shall have it free of charge, for we have never yet, in a single instance, stopped our paper from the poor, money or no money; and we don't think we shall commence to be mean now. But you who are able, and have not yet paid for the present year, please mail your dollar and direct, "Indian River Maine," and oblige, yours, most truly,

G. J. ADAMS.

Mission to Jerusalem and Palistine.

We give notice, that, owing to unforeseen circumstances, the mission to Jerusalem and the Holy Land, has been postponed until next April. This postponement will give ample opportunity to all our friends and the church, to aid and assist with some of their temporal means in carrying out this most important mission. Now brethren and friends shall we appeal in vain to you for assistance in this great work? we hope not; will you think of this mission, and of down trodden Israel, and act as men and women of God should act? make your minds up on this subject at once, and if you conclude to give \$50, or \$25 or \$10, or \$5, send us word that we may know just what to depend on. All who intend to help on this great mission of the age, will please send us word by the first of February 1865. Direct "Indian River, Maine," and much oblige, yours, truly,

G. J. ADAMS.

Our Liberal Friends.

We once more appeal to our liberal friends, who are not church members, men, and women who are always ready to help in a good cause; will they help us on this most important mission? Dear friends, did you but know the benefits to be derived from this mission, I know you would help; now will you make a liberal donation by faith, and trust the Lord for once? if the cause is of God, he will bless you four-fold; if it is the cause of suffering and down trodden humanity, you will receive your reward in the resurrection of the just.—We close this appeal by feeling an assurance that we shall not call in vain.

Please address us at, "Indian River, Maine," and much oblige, yours most sincerely,

G. J. ADAMS.

The present number of our paper, closes the second volume of the "Sword of Truth and Harbinger of Peace;" we have now published our paper two full years, we have sometimes been behind time, but we have made up the full number at the end of the year as we promised. We cannot close this volume without returning our sincere thanks to our kind friends, and subscribers for their liberality and patronage in the two years that are past; and we ardently hope, and sincerely trust they will continue their kindness for the year that is to come, in fact we almost feel an assurance that they will; shall we be disappointed? we hope not, we believe not, for we feel a strong confidence that our friends, and the friends of independent truth, will stand by us more firmly the coming year, than they have in the two years that are past.—Will our friends aid and assist us the coming year? will each subscriber try and get us one more name? by so doing we can double our subscription list at once; we most ardently hope that our friends will once more lend a helping hand, and we believe that we shall not ask in vain.

Yours truly,

G. J. ADAMS.

To The Church of The Messiah.

DEAR BRETHREN:—Being in the spirit on the Lord's day, I feel moved to write a few lines of advice and instruction. The year that is now fast passing away and drawing to a close, has been an eventful one to the church of the Messiah, and the cause of truth. Many have believed and obeyed the truth in its simplicity and fullness, and are now rejoicing in the full hope of the glory of God and the introduction of a new, peaceful and glorious age; an age that will be peace on earth and goodwill to men.

Brethren you have been called out of darkness into the light of truth, from bondage to the full liberty of the sons of God, let us walk worthy our glorious high calling and never again become entangled in the yoke of bondage. The eyes of the world are upon us, much is expected of us. Many are waiting and watching to see if our church will prove a failure. Old, corrupt churches, organizations and institutions are looking upon us with an evil eye, constantly predicting and hoping evil against us. Yes, let me say further members of sectarian churches are, and will be our greatest enemies, and our most bitter opposers; they will watch us constantly for evil and rejoice when evil overtakes us. O, my brethren, under such circumstances let us be faithful to the great truths committed to us in the dispensation of the fullness of times. Let us do our duty, and our whole duty, like men and women of truth and purity. Let us never falter in the noble work that our Father has committed to our care. No set of men in any age or dispensation have ever been called to a greater work, therefore let us stand up to our high destiny like true men; let us be patient, diligent and persevering and ever keep in mind the great things which are before us, if we

stand firm and remain faithful to the end. Let us remember Lot's wife and never look back, for our master the great Messiah has said, he who putteth his hand to the gospel plough and looks back is not fit for the kingdom of heaven.

Oh, my Brethren, hear one speak who has begotten you again unto a strong hope through the truth; consider our work that is before us, the church is to be called out of the wilderness; the nations are to be warned; the Jews are to be gathered home to the land of their father's: the midnight cry is to be made and the bride is to be called to the marriage supper of the Lamb. Let us then stand firm and immoveable continually abounding in the work of the Lord. May the God of our Father's keep you through faith, and patience unto eternal life, and bring you in peace to his heavenly kingdom. I remain your brother,

G. J. ADAMS.

The following letter from our dear friend and brother, Joseph Bennett, should have appeared in a former number of our paper, but having been mis-laid it was forgotten, therefore we now publish it with much pleasure.

SPRINGFIELD, MASS., May 22, 1864.

DEAR BROTHER ADAMS:—I thank God that we have had another opportunity to behold your face. I return to you my warmest thanks for the trouble you have taken to come and see us once more, and I hope we made you comfortable and happy after your long and wearisome journey. Give my love to all the church, far and near, especially to Bro. A. J. Tibbetts, and those who labor in the gospel.

Now, dear brother, the rabble of Springfield say you have no friends here; how do they know? were they present to know the secrets of God and to see how the Lord knit our hearts together from the beginning? Moreover were they present to understand how the most high God, caused me to prophecy of you before I saw you? and again the same day I saw you as I was riding in my carriage and exclaimed a prophet of God and of the truth. And at the same time I saw in vision the city of Springfield rebel against you, and reject the truth. I thank God that we know things which are hid from the ungodly and the wicked.

Now may the blessing of God rest upon you forever. Let all the saints of God rejoice and be glad, and give glory to Him who made heaven and earth, for our worthy, Bro. Adams, has friends, firm friends in Springfield, who stood by him and held up his hands even in the darkest hour of the church, and we will through the blessing of God stand with him through this vale of tears, and we believe beyond a doubt that we shall be made able, through the long suffering of God, to stand with him when the trumpet of God shall sound and awake the dead to put on immortality through the power of the resurrection, for we now hold earthly bodies, then we shall have celestial, immortal bodies. May the God of peace be with you all, now and ever more, receive this from your true and faithful brother in the mercy of the Lord and the dispensation of the fullness of times.

JOSEPH BENNETT.

Dependency.

The race of mankind would perish did they cease to aid each other. From the time that the mother binds the child's head, till the moment some assistant wipes the death-damp from the brow of the dying, we cannot exist without mutual help. All, therefore, that need aid, have a right to ask it of their fellow mortals. No one, who holds the power of granting it, can refuse it without guilt.

THE HEAD AND HEART.—The heart of a man is older than his head. The first-born is sensitive, but blind—his younger brother has a cold, but all-comprehensive glance. The blind must consent to be led by the clear sighted if he would avoid falling.

Profligacy.

Profligacy is at all times a subject for our pity and animadversion, and it affects us unfavorably to see health destroyed, habits vitiated, wealth squandered, and prospects ruined, on the part of those who, had they exercised common prudence, sensible self-control, might have turned the physical, mental, and worldly endowments which they originally possessed, into sources of high utility, which would have brought them not only outward prosperity, but that boon of happiness which is ours, when we feel conscious of having done well, and used, instead of abused, the gifts bequeathed to us by nature. It is melancholy to see many of those most fitted for doing good, yielding to social vices, and remaining useless in the society to which they belong.

ZION.**By G. J. Adams, Minister of the Gospel.**

What is Zion, and where is it located? are questions which we have often heard asked, but seldom answered. From our earliest days, we have always heard the term Zion, applied to the different sectarian churches, they have almost universally prayed, "Lord bless our Zion," "Lord favor our Zion," Lord let the set time soon come to favor Zion, these and many other terms of the same kind, are perfectly familiar to the church going community of this age.

In this article we purpose to show that Zion is a located place, just as much as London, New York, or Washington. We shall also show that the law to govern the earth during the great age, of peace, will positively proceed from Zion.

Let us now turn our attention to the scriptures, and by so doing we will learn that Zion was a city once belonging to the Jebusites, and was taken from them by David in battle, for proof of which we quote from 2d Samuel, chap. 5, as follows:

"And the king and his men went to Jerusalem unto the Jebusites the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking, David cannot come in hither.

Nevertheless, David took the strong hold of Zion: the same is the city of David.

And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, that are hated of David's soul, he shall be chief and captain. Wherefore they said, The blind and the lame shall not come into the house.

So David dwelt in the fort, and called it, The city of David."

Here we learn that Zion, was a city and tower belonging to the Jebusites, and taken from them, by David, and the name left unchanged.

Having established the fact that Zion was a located place, let us now prove that this place was beautified, and strengthened by David, and that it will finally become the glory of the whole earth.

We quote from the psalms of David, as follows:—

"GREAT is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness.

Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.

God is known in her palaces for a refuge.

Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.

Walk about Zion, and go round about her; tell the towers thereof.

Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following.

For this God is our God for ever and ever; he will be our guide even unto death."

In this passage Zion is described as a city having bulwarks, towers, and palaces, also a location, and beautiful situation on the sides of the north. Let us quote from the 102d Psalm, for further light in relation to Zion.— It is as follows:

"Thou shalt arise, and have mercy upon Zion; for the time to favour her, yea, the set time, is come.

For thy servants take pleasure in her stones, and favour the dust thereof.

So the heathen shall fear the name of the Lord; and all the kings of the earth thy glory.

When the Lord shall build up Zion, he shall appear in his glory.

He will regard the prayer of the destitute, and not despise their prayer.

This shall be written for the generations to come; and the people which shall be created shall praise the Lord.

For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth;

To hear the groaning of the prisoner; to loose those that are appointed to death;

To declare the name of the Lord in Zion, and his praise in Jerusalem;

When the people are gathered together, and the kingdoms, to serve the Lord."

In this quotation, we learn that God will arise and have mercy upon Zion in some future generation, at which time the Lord will appear in his glory! when the people are gathered together, and the kingdoms to serve the Lord. We quote further from the psalms, as follows:—

"THEY that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever.

As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever.

The Lord shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life.

As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore."

From all the foregoing quotations we learn that Zion is a located place. Let us now quote from Isaiah, as follows:—

"And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously.

For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."

We also quote from Jeremiah, as follows:

"For there shall be a day that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God.

For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations; publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel.

Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together; a great company shall return thither.

Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd; and their soul shall be as a watered garden; and they shall not sorrow any more at all."

In this passage, the Jews are to arise and go up to Zion; and on the mountains of Zion, they are to raise wheat, wine, oil, and flocks.

But let us give one more quotation from the many contained in the Scriptures. In the latter part of the third, and the first part of the fourth chapter of Micah, we have the following strong language:

"They build up Zion with blood, and Jerusalem with iniquity.

The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord, and say, is not the Lord among us? none evil can come upon us.

Therefore, shall Zion for your sake be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.

But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow into it.

And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem.

And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plough-shares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it."

This quotation settles the matter forever, to every person of common sense, and establishes the fact, beyond the power of successful contradiction, that Zion is a located place, and not a sectarian church. Here we learn that when this city was re-built, after the return of the Jews from the Babylonish captivity, it was built up with blood, and the priests taught for hire, and divined for money; and for this cause, the prophet here declared that it should be ploughed as a field; which prophecy was literally fulfilled in the reign of Adrian, the Roman Emperor one hundred and thirty years after the birth of Jesus. And the same prophecy declares that in a later age, this place shall be re-built in glory and grandeur, and that all nations shall flow unto it, and that the law which is to judge and govern the nations, shall go forth from Zion, and the word of the Lord from Jerusalem. Then will be introduced the age of peace, then they will beat their swords into plough-shares.— Then nation shall not lift up sword against nation; neither shall they learn war any more; but they shall worship God under their own vine and figtree, and none shall make them afraid, for nothing shall hurt or destroy in all God's holy mountain, then will be peace on earth, and good will to men.

Poetry.

A Sabbath after Sickness.

Returning health restores my mind,
And gilds anew the scenes around,
Where, 'neath Thy hand, severe but kind,
Most needful discipline I've found.

O, lead me on; be with me still;
Though flood or flame should, o'er my path,
Come to perform Thy holy will,
I'd smile upon their fiercest wrath.

I feel that I have stronger grown,
And lean more confidently now
On Him who has such wonders shown,
When lightnings flam'd and storms did blow.

I'm bolder, and know less of fear;
I've brighter hopes and brighter joys;
And, while my Heavenly Guide I hear,
I'm calm, amidst the world's loud noise.

This holy day, this quiet home;
The mem'ry of the week's career,
Invite me now to Thee to come,
And ask Thy blessed presence here.

My Savior spreads his feast to-day,
And me, among his poorest friends,
He now invites, and, from above,
His sweet, his loving message sends:

"Ye lab'ring, heavy-laden come,
Poor, feeble, falt'ring, lame and blind!"

O, cheerful I obey the word,
Accept the invitation kind.

O God! this heart, so often false,
Wand'ring, ungrateful, changing, now,
In this delightful, holy place,
Awaits the joys Thou canst bestow.

How breaks my heart, how weep mine eyes,
As toward the humblest seat I move!
What thoughts unutterable rise!
Who can describe the feast of love!

Truth and Love.

O God, whose presence glows in all
Within, around us, and above!
Thy word we bless, thy name we call,
Whose word is Truth, whose name is Love.

That truth be with the heart believed
Of all who seek this sacred place;
With power proclaimed, in peace received,
Our spirit's light thy spirit's grace.

That love its holy influence pour,
To keep us meek and make us free.
And throw its binding blessings more
Round each with all, and all with thee.

Send down its angel to our side,—
Send in its calm upon the breast;
For we would know no other guide,
And we can need no other rest.

Religious Freedom in Germany.

The superior ecclesiastical council of the grand duchy of Baden, Germany, were asked by many Protestant ministers to remove Rev Dr Schenkel from the Protestant seminary, because of the alleged heresies in his late *Life of Jesus*. The council reply that they have neither the right nor the power to authorize or to proscribe a doctrine, and moreover they have confidence in the power of Christian truth to maintain itself. They proceed to argue for freedom of investigation in religion, and say:—

"We feel incontestably bound as an evangelical authority to maintain for the servants of the church full liberty of investigation, with the right of publishing their results through the press. This liberty not only appears to us without any danger to the faith in Jesus Christ, our only Lord and Savior, but we see in it the only condition which can manifest with clearness and increasing evidence the truth and the glory of Christ, and allow the mass of our cotemporaries to attach themselves to Him with an honest and a serene faith. This liberty of investigation and of doctrine the reformers, urged by their consciences, invested themselves with, despite the prohibitions of the church in the middle ages; this it was, therefore, that founded our evangelical church, and it remains, and will remain, a condition of safety and of prosperity for that church. To endeavor to understand the historical facts which are the foundations of our faith and our church in a better manner than the Christianity of the past had been able to understand them, is not to disturb those foundations. We are therefore fully convinced that in our days an authority of the evangelical church should not permit a servant of the church to be molested for having honestly and sincerely endeavored, with favorable success or otherwise, to make us better understand the Lord Jesus Christ, the Master of our glory, than our father understood him. With its scientific means infinitely multiplied and improved, the theology of our days ought to be in a better position to grasp its great and holy object than that of previous ages, and its duty is not to avoid this task by contenting itself with the heritage acquired. It cannot avoid this, because the Christians of the present day—different, but not worse than those of the sixteenth and seventeenth centuries—feel the need of seeing those historical facts explained to them in a manner which is intelligible to them and which they can assimilate."

The Old World.

How many connecting links in the chain of associations which bind the old world to the new! It was from thence our forefathers came; it was the old world that gave birth to that devoted band, the pilgrim fathers, in whose hearts the love of truth shone with a brighter effulgence than the love of country or kindred, and impelled them to quit the home of their childhood, where they had experienced so much persecution, because they could not endure the superstitious and unmeaning rites and ceremonies of the prevailing sect, and depart for the new world, where they encountered every hardship, and suffered every privation of which the human mind could conceive, for the sake of that most inestimable of all privileges—the privilege of worshiping God according to the dictates of their own conscience! It was in the old world that all the interesting events recorded in the Sacred Scriptures, as well as in ancient history occurred. It was there that the most striking scenes in the history of man were enacted; scenes too, which were of the highest importance to the well being and happiness of the human race. How endearing are the ties that inseparably connect those momentous scenes which transpired in the Holy Land in the time of our Saviour, to the heart of every believer in the truths of Christianity! Though it is painful to recall some of the most prominent events of that period, yet they are no less sacred to the memory on that account, while many of them are cherished with the fondest remembrance. Many other countries of the old world are rendered interesting to us, both as regards their antiquity and the circumstance of their being renowned in history. Greece with her heroes and sages, her learned men and philosophers, shone conspicuous in the history of past ages, but if, with the wisdom of the serpent, she had united the harmlessness of the dove, or in other words, had her people, in the days of her splendor and glory been imbued with the spirit of the religion of Jesus, how different had been her fate! Had they, with all their boasted learning, instead of sowing the elements of discord and dissension, and learning so successfully the art of war, cultivated that spirit of union and harmony which is so necessary, to the success and welfare of every nation, and endeavored to acquire the more difficult, but yet happier

art—that of making peace—their light would have beamed upon other nations, like a bright star in the constellation of the Heavens!

Industry and Application.

Franklin has given you a lesson rich with salutary instruction. Toil, unremitting and zealous toil; severe, searching, and untiring thought, occupied both his mind and his body. You who have read his memoirs—and who has not?—have only to contrast your own situations with that of this persevering mechanic. Imagine yourselves the rudely dressed and ungainly boy wending his way, homeless and pennyless, through the streets of Philadelphia. Look again, and how is he changed! The materials of his greatness, arranged, and strengthened by years of painful exertion, have burst forth in all their splendour. He has called about him the elements of the storm, and made, as it were, a plaything of the lightning. Kings, at the head of nations, are doing homage to his genius. The proudest and the loveliest of earth, the terrible in war, and the mighty in council, are bending like worshippers at the shrine of his intellect.

Romantic as this may seem, there was nothing of romance or poetry in the temperament of Franklin. He indeed sought our new paths, and looked deep into the phenomena of nature, and the character of man—but it was no flight of his imagination that overlooked the false and limited boundary of science. It was the fixed glance of an inquisitive, but disciplined mind.

Take Perkins for another example. He has acquired a high reputation in his native country, and in Europe. Yet had this man contented himself with listless activity—had he relaxed in the least from his habits of severe study and patient investigation, he would have been at this moment the very reverse of all he is—an unregarded and indolent sojourner on the great theatre of human action. Talk of genius as you may—speak of it as unsought for, an immediate revelation of transcendent power—whatever it has been called, or whatever it may be, it is useful and glorious only in those who have struggled with passion and circumstance, and built up by slow and almost imperceptible degrees, the temple of their greatness. There may be at times a phenomenon of mind which bursts forth at once in the full possession of power, like Pallas, from the brow of the infidel deity. It may flash out like a comet in the starry heaven of intellect—dazzling and flaming for a moment, but it will leave no traces of its path, no gem of light and knowledge in the horizon, over which it has hurried.

Wedded Love.

"HAIL, WEDDED LOVE, MYSTERIOUS UNION, HAIL!"—There is a certain class of beings who think it excusable, or even proper in the female sex, but utterly beneath the dignity of man, to love, and who regard those who are so unwary as to be decoyed into the meshes of love, as legitimate subjects for ridicule and even pity! And again, even by those who recognize its potency, and do not think to nourish it and make it, as it should be, one of the dearest treasures of their hearts, how few have analyzed the sentiment, and accorded to it the consideration, the respect which is its due! How few there are who look upon it as an inherent quality of the mind, implanted by God in his infinite wisdom to induce man by the extacy of happiness it is capable of conferring, voluntarily to regard that fixed law and revelation, which assigns one woman to one man—they twain to be one flesh. I appeal to those who, in the selection of a companion for weal or woe, have been wholly guided by true affection, to whom their home is dearer than aught on earth; whose kingdom is in the bosom of that Being he has placed there to preside, and whose happiness is in her smile—to such I appeal, if it be a mere phantasy which controls them, which illumines life's pathway, cheers in the sunshine, and pilots in the storm, if it be not rather, as I have said, a gift of heaven to mankind? And notwithstanding man's ingratitude and perverseness in counteracting and debasing this heavenly influence of ours, as God's gift and institution, it will continue as long as He himself exists?