

The Sword of Truth,

AND HARBINGER OF PEACE.

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Palestine as it Was, and as it Is.

BY G. J. ADAMS.

The wonderful fruitfulness of Palestine as it was in former times, is attested by all the ancient historians, as well as by all the patriarchs and prophets. The Lord himself, by the mouth of his angel, bore testimony unto Abraham, "That he would show him another land, a better land," and called upon him to leave his father's house and country, and go to another country—a better country, a heavenly country; not a country in heaven, but a heavenly country on earth. That country is still to be possessed and inherited by Abraham and his seed, under the peaceful reign and dominion of king Messiah. In the 26th chapter of Genesis, we have a positive demonstration of the great fruitfulness of Palestine in the days of Isaac. It reads as follows:

"Then Isaac sowed in that land, and received in the same year an hundred fold; and the LORD blessed him:

And the man waxed great, and went forward, and grew, until he became very great:

For he had possession of flocks, and possession of herds, and great store of servants: and the Philistines envied him."

Here is positive proof of the fertility of the land in the time of Isaac.

Moses and Joshua have both testified of the fruitfulness of the land, in their time; and on the return of the spies, they gave the following testimony; Numbers, chapter 13:

"So they went up, and searched the land, from the wilderness of Zin unto Rehob, as men come to Hamath.

And they ascended by the south, and came unto Hebron, where Ahiman, Seshai, and Talmai, the children of Anak, were. (Now Hebron was built seven years before Zoan in Egypt.)

And they came unto the brook of Eschol and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs.

The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence.

And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes:

And they spake unto all the company of the children of Israel, saying, The land which we passed through to search it, is an exceeding good land.

If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey."

What a country this must have been for fruit, when it took two men to carry one bunch of grapes.

Let us say in conclusion, there is but one

universal testimony in relation to the fruitfulness of Palestine in ancient times, and that testimony is that it was a land of fruit, and vines, and olives, and wheat, and barley, and sheep, and flocks, and cattle.

Palestine as it Became.

We now purpose to notice Palestine as it became, after the Jews had long continued to rebel against their God and his laws. The land was not fully cursed, and made desolate until after the captivity under the Romans. Since that captivity, the land has been waste, barren and desolate; not only so, but the "latter rain," and even the "dews of heaven," have been withheld. The entire history of eighteen centuries bear witness to the truth of our assertion. Why did this waste and desolation come upon that land and country? We answer that it came upon the country and people for their sins, in fulfilment of the predictions of all the prophets. Let us now notice some of those predictions:

In the 28th chapter of Deuteronomy, Moses utters the following thrilling predictions: We quote them at full length, that men may learn wisdom and fear the Lord;

"And the LORD shall make thee plenteous in goods; in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD sware unto thy fathers to give thee.

The LORD shall open unto thee his good treasure, the heaven to give thee rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.

And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do them:

And thou shalt not go aside from any of the words which I command thee this day, to the right hand, or to the left, to go after other gods to serve them.

But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day: that all these curses shall come upon thee, and overtake thee:

Cursed shalt thou be in the city, and cursed shalt thou be in the field.

Cursed shalt be thy basket and thy store.

Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out.

The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because

of the wickedness of thy doings, whereby thou hast forsaken me.

The LORD shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it.

The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew, and they shall pursue thee until thou perish.

And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron.

The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.

The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them; and shalt be removed into all the kingdoms of the earth."

This fearful prophecy has been literally fulfilled, and none can, or dare deny the truth of our assertion. Joshua the successor of Moses has uttered the same prediction in substance in his book. But let us come to the other prophets in after times. Isaiah testifies as follows:

"Your country is desolate, your cities are burnt with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers.

Thy men shall fall by the sword, and thy mighty in the war.

And her gates shall lament and mourn: and she, being desolate, shall sit upon the ground."

This prophecy speaks in language not to be misunderstood. We will now quote from the prophecy of Jeremiah as follows:—"Thou hast polluted the land with the wickedness, therefore the showers have been withholden, and there hath been no latter rain. Therefore thus saith the Lord,

"Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall; in the time of their visitation they shall be cast down, saith the LORD.

I will surely consume them, saith the LORD: there shall be no grapes on the vine, nor figs on the fig-tree, and the leaf shall fade; and the things that I have given them shall pass away from them."

Have not all these blessings passed away? they most certainly and positively have passed away for ages and generations which are past. Let us now quote from the prophecy of Ezekiel.

"Moreover, I will make thee waste, and a reproach among the nations that are round about thee, in the sight of all that pass by.

So it shall be a reproach and a taunt, an instruction and an astonishment, unto the nations that are round about thee, when I shall execute judgments in thee, in anger and in

fury, and in furious rebukes. I the Lord have spoken it.

So will I stretch out my hand upon them, and make the land desolate, yea, more desolate than the wilderness towards Diblath, in all their habitations; and they shall know that I am the Lord."

In this prophecy a complete and a fearful desolation is predicted, which has been literally fulfilled. Let us now quote from Joel, as follows:—

"For a nation is come upon my land, strong and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion.

He hath laid my vine waste, and barked my fig-tree: he hath made it clean bare, and cast it away; the branches thereof are made white.

The field is wasted, the land mourneth; for the corn is wasted: the new wine is dried up, the oil languisheth.

Be ye ashamed, O ye husbandmen; howl, O ye vine-dressers, for the wheat and for the barley; because the harvest of the field is perished.

The vine is dried up, and the fig-tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field, are withered: because joy is withered away from the sons of men."

In the foregoing prophecies our proof is abundant that the land must become barren, waste and desolate. And that God would withhold the "latter rain." These prophecies have been fulfilled for ages and generations which are past. Yes, the land has been waste, desolate and trodden under foot; emptiness, barrenness and confusion has reigned throughout the land and country. Is this to last forever? We answer no, and the Lord by the prophets answers no.

Palestine as It will Be in the Restoration.

We now come to notice some of the predictions of the prophets in relation to Palestine as it will be; thus for none will deny our positions, but we now come to prophecies which relate to our own age and time. Will men now believe our position or will they scoff, and cry where is the promise of these things? but let us quote from the word of the Lord. In speaking of the great work of the restoration of Israel, Isaiah, the prophet, in his 60th chapter breaks out in the following strong language:—

"And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.

For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.

The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.

And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.

They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.

They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the LORD, and their offspring with them.

And when ye see *this*, your heart shall re-

joice, and your bones shall flourish like an herb: and the hand of the LORD shall be known toward his servants, and his indignation toward his enemies."

In this prophecy we have most clearly predicted the great age of restitution; that age is now commencing to burst forth around us. Strangers are already helping to build the walls of Jerusalem. Let us now quote from the testimony of Jeremiah as follows:—

"Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.

For the Lord hath redeemed Jacob, and ransomed him from the hand of *him that was stronger than he*.

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.

And fields shall be bought in this land, whereof ye say, *It is desolate without man or beast; it is given into the hand of the Chaldeans*.

Men shall buy fields for money, and subscribe evidences, and seal *them*, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith the Lord.

Thus saith the Lord of hosts; Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be a habitation of shepherds causing *their flocks to lie down*.

In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth *them*, saith the Lord.

Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah."

These prophecies are clear, conclusive and positive; showing that at the time of the restoration the land shall produce wheat, wine, oil, and flocks in great abundance. And also that fields shall be bought for money. Then let us have faith in the Lord, and in his word.

The prophet Joel in speaking of the last days, and the times of restitution says:—

"Then will the Lord be jealous for his land, and pity his people.

Yea, the Lord will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen:

Fear not, O land; be glad and rejoice: for the Lord will do great things.

Be not afraid, ye beasts of the field; for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength.

Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first *month*.

And the floors shall be full of wheat, and the fats shall overflow with wine and oil.

These predictions need no comment, they speak in plain and unmistakable language, not to be misunderstood. Let us now quote from Ezekiel:—

"But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come.

For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown:

And I will multiply men upon you, all the house of Israel, *even* all of it: and the cities shall be inhabited, and the wastes shall be builded:

And I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better *unto you* than at your beginnings: and ye shall know that I am the Lord.

And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

And they shall say, this land that was desolate is become like the garden of Eden: and the waste and desolate and ruined cities *are become* fenced, and are inhabited.

And I will make them and the places round about my hill a blessing: and I will cause the shower to come down in his season; there shall be showers of blessing.

And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.

And I will raise up for them a plant of renown, and they shall no more be consumed with hunger in the land, neither be the shame of the heathen any more."

In these selections from the prophecy of Ezekiel, the great truth of the restoration of the land of Israel is clearly established, beyond a doubt. We could continue our quotations for page after page, and fill up our entire paper, on the glorious theme of Palestine as it is, and as it will be. But let us now ask, has that great restitution commenced? We answer, it has. Has the latter rain been restored? We answer yes. Does the land produce wheat, and barley, and grapes, and olives, and vegetables, and fruit as in former times? We answer that it does, in all places where it is probably cultivated. Has the time come for strangers to help restore and build up the old ruins, and the desolations of many generations? We answer yes, most positively yes. Thus we have given a brief outline of Palestine as it was—Palestine as it became through transgression, and Palestine as it is and as it will be. We have visited the land and seen its fruit, and grain, and cattle, and sheep, and we are satisfied that the time has come to favor Zion and Jerusalem. We are also satisfied that the times of the Gentiles are running out, and drawing to a close, and that the Lord will soon turn the glory of the Gentiles like a flowing stream unto Zion and Jerusalem. The latter rain is restored, the dews of heaven are again being given; the land again produces bountifully; the nations are becoming aroused, therefore let earth hear and learn wisdom. The time is near when the midnight cry will be made, "the bridegroom cometh, go ye forth to meet him."

Two serious highway robberies have lately occurred in Providence and its neighborhood, a merchant of that city having a pocket-book containing \$1000 snatched from him, and a grocer in Attleborough being attacked and robbed of \$1182 and a gold watch and then thrown into the river.

THAT our readers may know the movements among the European Jews, we commend to their careful perusal the letters of Veritas, the Priest, taken from the *Iraelite Indeed*, the first of which we give below. G. J. A.

Jewish Intelligence.

THE GATHERING WILL SOON COMMENCE.—The following letter will be read with interest:
FURTH, June 8, 1865.

EDITOR OF THE "ISRAELITE INDEED":

Dear Sir—I have just returned from the great commercial metropolis, London, where, on account of business, I was detained seven weeks. I resided at a private house, and, being the most part of the day in my room, I had occasion to observe the working of the different religious societies in this city. I was over-flooded with tracts and pamphlets of every kind, all of which, I know, were intended to do some good to the reader, though, on examination, I found but a few, which, I think, were of such a character as to produce the desired effect.

Before I proceed, however, I must tell you that I am one of the sons of Jacob, of the tribe of Levi, and from the family of Aaron the Priest; but, though I am still within the pale of the synagogue, I am, for many years, a disciple of Jesus of Nazareth, whom I believe to be the Son of God, and the glorious Messiah of Israel. Of the *how, when, and where* I became convinced of that saving truth, I shall, the Lord permitting, inform you in another communication, should you think it worth while to acknowledge the receipt of the present by a few lines. You will, no doubt, ask: Why then are you still a member of the synagogue? and why do you not publicly profess Jesus as your Messiah and Saviour? In anticipation of these questions I answer you, that *I do publicly profess* my belief in the Redeemer, Jesus; and there is no Jew, in this and other places, who knows me not as a believer in Christ. But, as I do not separate myself from them, and as I do not believe that a converted Jew *must* at once throw off everything that smells Jewish, as I therefore keep myself within the limits of Judaism as far as the law is concerned, my brethren, reckon me their equal; they believe me to be a pious, but in one point, erring, brother, who must be kindly treated. In this position, my dear sir, I think I do more good among our brethren than you or any missionary can ever do; for upon you they mostly look with contempt, and treat you with scorn; while I speak to them, proving them, from Moses and the Prophets, that none else but Jesus of Nazareth is the glorious Messiah of Israel; and that whether they will or not, the time will surely come, when all Israel will acknowledge His Lordship over them; when he will come, the second time, to deliver them from the hand of the multitude of nations, gathered and arrayed in hostility against them. I tell you, sir, that by the help of God, I have made a good many converts, who live like myself, and like the first disciples of Jesus, and the apostles in Jerusalem, in harmony with our unbelieving brethren, within the pale of the synagogue. Again, even if I should desire, or find it indispensable, to join a Christian body—which indeed, I cannot see—how could I, surrounded as we are by an idolatrous people, who call themselves Christians, but worship that great scarlet beast at Rome, the modern Jupiter; and a poor Jewish maiden, who had no other merits than to have been the mother of our Messiah, as the modern Juno, and also a host of other half and quarter gods and goddesses, from the ranks of dirty

monks and nuns? God forbid that I, or any other Israelite, should identify himself with these heathens, and bow his knees before their gods. I prefer to attend the synagogue, and mingle my prayer for the coming of the Son of David with my brethren of Israel; for, indeed, I am fully convinced—and I derived this conviction from the Scriptures of Truth—that the world will remain in sin and wickedness, until the Son of David shall appear to take possession of the throne of His Father, and reign over all the earth.

But I must return to the main object of my letter. I was sitting in my room in London, when a man entered, handed me a four page tract, and asked me at the same time whether I knew Jesus? I replied that I did, and thus an interesting conversation ensued, in the course of which he found that I was a Hebrew. He then took from his pocket another pamphlet, and presenting it to me, said: "This is a monthly magazine, published by a converted Jew in New York, North America."—He added that he would let me have the copy for some days, if I would promise him to return it. Of course, I promised it cheerfully, and enjoyed the reading of "Nathaniel," written by one of my own people, who is not ashamed to tell the world that he is a Jew.

In perusing your magazine, I found that you are deeply interested in the affairs of that land, which, though possessed and trodden under foot by the Gentiles, is still ours, by virtue of a grant made by Jehovah to our fathers, Abraham, Isaac, and Jacob, and confirmed by repeated oaths, which cannot be broken, as they proceeded from the mouth of the Almighty, Creator of the universe. I endorse your views and your hopes with all my heart, and therefore I will give you some information about things going on here and elsewhere in Europe, which will confirm you, and all those who believe with you, that the coming of our most glorious Messiah is nearer than the world thinks.

That the gathering of the Jews—at least, to a great extent—to the land of their fathers, the establishment of an independent Jewish Commonwealth, the building of a temple, and the re-institution of mosaic sacrifices, must precede the appearance of Messiah, are facts which are plainly enough taught in the Scriptures of truth, and can only be denied by those who are blinded by their preconceived spiritualizing notions. This re-gathering of the Jews is now beginning to take place. Not only many single families immigrate into Palestine, but there have been formed a number of societies, in almost every land on this continent, to prepare an emigration on a large scale, provided with all possible means, money, implements and tools of every kind, to commence the cultivation of the long desolated land at once, and with the utmost vigor. There are men of considerable wealth among them, and not one without some means enough at least, to defray the expenses of the journey, and to purchase a plot of ground. I am happy to state, that I am one of the leading members of a society forming here in Bavaria which numbers already over nine hundred heads of families, besides a number of young people, who would not form an alliance with the other sex, until settled in the Holy Land, upon the soil of their rightful heritage.

The objection of our Rabbies, that the Jew should not purchase any part of the land for money, as it is said: "Ye have been sold for nought, and ye shall be (delivered) redeemed without money," is met with two replies. First, that the passage just quoted means Israel as a nation, that the land at large will be returned unto them in some other way than by purchase; this does not include pri-

vate persons, who wish to possess a plot of land, before the general immigration of people into it shall take place. Secondly (this is the reply of the more orthodox) it is believed that though we are now compelled to pay for the possession of every foot of ground which we desire to have in the land ar ours, the time will surely come, when our spoilers will be spoiled, and our oppressors be oppressed, and we shall get back our money with rich interest.

This answer, I think, is Scripture. Several passages, particularly in Isaiah, can be produced in its support. I doubt whether the desire to return to Canaan manifests itself among the Jews in your country, the New World. There they do not feel any necessity for going into a land desolated and infested by savage tribes of the sons of Ishmael, leaving the will-filled flesh-pots, that is, their money making business, behind in America. No matter, let them stay there; the time will surely come when they too will go, and, perhaps, under less favorable circumstances than the present. Who can tell what, in the course of time, will become of the great Republic of the United States of North America? Solomon wisely said: "That which hath been is now; and that which shall be hereafter hath already been." Your free Republic may yet become an absolute monarchy; a tyrant may erect his throne in the midst of it, and rule the people with an iron rod, and persecute the scattered children of Jacob, as in the days of past ages. Why not? Rome was the mightiest Republic that ever existed; and yet it was, at once, turned into a monarchy; and cruel Neros, Caligulas, &c., ruled over the proud Romans. All this had to come to pass, in order that prophecies, made by the Seers of Israel, might be fulfilled. Rome, the fourth beast in Daniel's vision, and the iron legs of Nebuchadnezar's image, had to become a *kingdom*, for the Prophet had so named it.

The Gentiles hereabout—that is in the petty German Protestant Kingdoms and principalities—are even more astir about Palestine than the Jews. Many centuries before our days, Christians were informed by their teachers and leaders, that they were the spiritual Israel, and that all the promises made to that people are to be understood as spiritual, and, consequently, the Jews had to expect nothing of them, except by embracing Christianity—not Christ—if they would enjoy the same blessings, formerly promised, and then really in possession of Christians; that is, have churches instead of synagogues, priests instead of Rabbies, be citizens here, and go to heaven hereafter.

In our days, however, knowledge has increased; the study of Scriptures has lifted the thick veil from the eyes of many learned Gentiles, who now see that the revealed Word of God must be understood literally, and that, consequently, the promises, as well as the people to whom they were made, cannot consist of gas and vapor, but are realities. But, as they are determined that the despised race of the Jews should not have them—the promises and blessings—they endeavor to prove that they, the Germans, are the real descendants of Jacob, and that they shall come into possession of the land, which shall again flow with milk and honey—and lager beer too—and that they must prepare themselves for that happy time, when they shall be called upon to go up and take possession of the rich inheritance. I can only pity the poor, misguided people, who neglect their business, dreaming of golden apples and silver plums in a land which shall never be theirs.

(Concluded on page 6.)

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., APRIL 1, 1866.

This number of our paper closes the third volume of our "Sword of Truth and Harbinger of Peace." We have now published our paper three full years; and although we commenced our publication in the midst of the bloody, secession war, which has recently closed, and although paper advanced to more than three times its former price, yet we have never changed the price of our paper. It is still published at the low price of one dollar per annum, or four copies to one address for three dollars. We return our sincere thanks to our friends everywhere for their kindness in sustaining us as they have done. Shall we have the faith and co-operation of our friends one year more? We hope and trust we will. Let each subscriber act as an especial agent and get at least one new subscriber, and that will double our subscription list at once. The coming year will be the most deeply interesting of any former year's publication of our paper. Each number will contain a full chapter of our travels and explorations in Palestine. Also an original lecture, and other original articles from the editor. Mrs Isabella Adams and Mis Helen Hazlewood will also write for our paper the coming year. In a word, let us say, no labor, or toil, or exertion shall be spared to make our paper more deeply interesting than any preceding year. We feel a perfect confidence of having performed our duty fearlessly, in the three years and a half which are passed. We have fearlessly contended for the faith once delivered to the saints. We have written for our paper, sick or well, by sea and land, at home and abroad. We hope our friends will send in their back dues for the paper.— Many owe us for Volume 3, and quite a number have not yet paid for Volume 2, and some yet owe us for Volume 1. Any who are poor and want the paper, send us word, and we will send them a receipt, (we mean those who are too poor to pay one dollar per year.) Let all who owe for volume 2 or 3 enclose the money in a letter and direct to S. L. Wass, Esq., Indian River, Maine. Any who wish to pay for Volume 4, can likewise enclose their dollar and direct to S. L. Wass, Esq., Indian River, Maine, as Mr. Wass is agent. Volume 4 will probably be the last year of publication in this country, as after that time we purpose to publish our paper in Palestine. Most truly yours,

ADAMS & MCKENZIE, PUBLISHERS.

For the Sword of Truth and Harbinger of Peace.

Having an interest in this paper, but more especially interested in the great and glorious doctrines of Christ and the Apostles, which are so plainly developed and explained therein, I purpose to offer a few thoughts, with the help and influence of God's Holy Spirit, on a subject which of all others claims my especial attention:

that of the New Birth, which being the first light that broke to my mind through the almost midnight darkness presented to me by the different religious teachers for over forty years, (and truly they were years of DARKNESS and GLOOM to my mind,) as it regarded a knowledge of God and his purposes in relation to the future, for myself and all mankind, but more especially to the subject before me, that of the new birth which appears to me to be the most essential part of the Gospel of Jesus Christ in relation to his Kingdom being introduced and proclaimed to the world by him and his Apostles. But I will now come more directly to the subject which was to be the tenor of my thoughts.

Now, the first question that would naturally present itself to our minds in an examination of this subject will be to ask what constitutes a new birth, or the new birth of which Christ made it a prerequisite to an inheritance in his Kingdom, and authoritatively given to the world by him in a conversation with Nicodemus a ruler of the Jews, in the third chapter of John's Gospel, where he emphatically says, except a man is born again he cannot see the Kingdom of God. I think that any man to-day if he had never heard of a new birth, or second birth in connection with an obedience to God's commandments, he would be ready to exclaim with Nicodemus, "How can a man be born when he is old?" This, my friends had always been the unsolved question before me. Some might say, had you never been urged to seek to have part in this new birth? yes, from my early youth, weekly and almost daily have I had it rung in my ears, you must be born again. Marvel not you must be born again, or you never can enter the Kingdom of Heaven. Had I never been told how I might become a new born babe in Christ, by any of my early religious teachers? Yes. And was it not in accordance with the teachings of Christ and the Apostles? I answer no, for I was told by all my early pretended teachers of the Gospel, that I must seek religion by first becoming sorry for my sins, and praying to God that he would remit my past sins and transgressions and give me the consolations and influence of his Holy Spirit, and that if I complied with these instructions sincerely, I should receive his Holy Spirit; and this I was told was the new birth; this my friends is the substance of what I have been taught, as to how I could be born again. This is what the religious teachers of the nominally called christian world are teaching to-day. Did Christ tell us we could be born again by getting religion, or praying for the forgiveness of our sins, or by being prayed for. I answer that no such promise can be found in any of his teachings. Did Christ explain to the world how a man could be born again? He did most emphatically give that explanation, and the explanation followed the declaration to Nicodemus that a man must be born again, and is in these words, "Verily, verily, I say unto thee, except a man is born of water and of the spirit, he cannot enter into the Kingdom of God." Here we have a plain, simple and full explanation of how a man is to have a second birth, commence a new life in Christ, under the influence of the Holy Spirit, which he has promised to all who will comply with his order of new birth, or second birth of water—a beautiful figure of our first birth. Now I must say that during my early life, and up to the time of my conversion, that in all the explanations I have ever heard from the different

religious teachers, and religious writers on the subject of the new birth, do I remember of one instance where the explanation of Christ as to how a man could be born again was quoted in connection with the declaration that a man must be born again. Well, says the reader, how and where did you first obtain this explanation on the new birth? I will answer that it was by first hearing it preached by a man called of God, and sent forth into the world to preach the everlasting Gospel in fulfillment of the prophecy of John the Revelator, fourteenth chapter, sixth and seventh verses, he having first obeyed the order of that Gospel himself, by being baptized for the remission of his sins that he might receive the gift of that spirit that is to take the things of God and reveal them unto us, and show us things to come. And secondly by going to the Bible and finding that what I had heard preached, as to how a man could be born again, was there written so plain and explicit that a waytaring man thought a fool need not err therein.

As we think we have clearly shown that the new birth, or second birth, spoken of by Christ, and without which no man could enter the kingdom of God, was first a birth of water, then of the spirit, the second question, on inquiring, would be, what is the process? and how are we to obtain it? First, let me ask, did Christ himself go through the process of a new birth, and was it requisite and right that he should, and for what purpose? I give the answer in his own words: "To fulfill all righteousness;" for this was the answer he gave to John when John objected to his request to baptize him, as being unworthy. Then Christ's righteousness would not have been complete without baptism on the second birth, which must necessarily be one and the same. For proof of this position we will take up the conversation that Peter had with Christ, recorded in Matthew, 19: 27, 28: "Then answered Peter and said unto him, Behold, we have left all and followed Thee. What shall we have, therefore, and Jesus said unto them, "Verily," I say unto you, that ye which have followed me in the regeneration," that is, been reborn, had a second birth, been born again, regenerated, all of which terms, I think, any scholar will admit will answer to the same rendering. Then this new birth that Christ went through, and in which they had followed him, not only secured to them, his twelve apostles, an inheritance in his kingdom when he shall sit in the throne of his glory, but a judgeship over the twelve tribes of Israel. That Christ had reference to the apostles, baptism and new birth, when he spoke of their having followed him in the regeneration, we will refer to Paul's epistle to Titus, third chapter, in which he says "not by works of righteousness which we have done, but according to his mercy hath he saved us by the washing of regeneration and renewing of the Holy Spirit;" and if this is not satisfactory, we will take the words of Ananias to Paul at Damascus, which are as follows: "And now, why tarriest thou? Arise and be baptized and wash away your sins, calling on the name of the Lord." And if Peter, the head apostle, to whom was given the keys of the kingdom, understood the door of entrance, then may we look for his explanation on that great occasion, at the day of Pentecost, when three thousand came to enquire the way. And I would have you bear in mind that this same

Peter held the keys of the door of entrance to Christ's kingdom; and again I would have you keep in mind that Christ made the new or second birth a prerequisite both to an entrance into, or an inheritance in the kingdom of God. And what was the answer he gave them: "Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Ghost." These, and thousands of other beautiful and glorious truths of the Bible which have been kept hid from the world, or not understood, in their simplicity and beauty, by those who have been pretending to expound God's word by their own wisdom and education, may be gradually learned and understood by obeying Christ's law of adoption, becoming as a little child by being born again, commencing the new life in Christ under the influence of the Holy Spirit, which is light and truth, and takes the things of God and reveals them unto us, and shows us things to come. This Holy Spirit, or influence, which is to enlighten our minds in a knowledge of God, and his works, Christ has promised to give to all who will follow him in the regeneration and new birth.

A. K. MCKENZIE.

EDITORIAL JOURNEYINGS.

On Wednesday, January 24th, we left Addison in company with Brother Rolla Floyd, and on the same day journeyed as far as Cherryfield, where we deemed it wisdom to stay all night.— And although I was sick, yes, quite sick, yet we had a good time. At Mr. McGouldrick's Hotel we were treated in the best manner, and received much kindness from the entire family.

On the 25th, we started bright and early for Surry. We dined at Franklin, and in the midst of a heavy snow storm we arrived at Surry, and found our meeting postponed until Friday evening, Feb. 26th.

On Friday evening we preached in the Methodist meeting house. We thank the methodists for their kindness on this occasion. On Friday evening, the Methodists had a Festival.

We found the Palestine fever quite high in Surry. Owing to a combination of circumstances, we deemed it wisdom to have Brother Floyd remain and take us to Bangor on Saturday.

On Sunday, Jan 28th, although half sick, we preached afternoon and evening, to large congregations who listened with much attention to the great truths of the Dispensation of the Fulness of Times.

On Tuesday evening we preached at South Orrington to a very full house.

On Wednesday evening we again preached in Bangor, and had quite a large attendance, they were much pleased, and quite a number subscribed for our paper, the *Sword of Truth*.

On Thursday, we started for Lebanon, Maine, and stopped on our way, near Richmond, to visit some friends. In Bangor we made our home at the mansion of Dr. Silas Alden, and were made most happy; we were treated in the kindest manner by the entire family.

On Saturday Feb. 3d, we reached Great Falls, Rochester and Lebanon.

On Sunday, Feb. 4th, we met the brethren in Lebanon, and found them strong in the faith.— We remained in Lebanon until Monday Feb. 12th, and were treated with great kindness by the brethren.

We reached Boston on Monday evening, and

were detained until Wednesday.

On Wednesday we reached Springfield and made our home once more with our dear brother, Joseph Bennett.

On Friday we came to New York, and by particular invitation made our home at the house of brother Lederer, who is editor of the "Israelite Indeed," and a strong friend to the seed of Abraham. We remained with brother Lederer until Monday morning, and we must say, the time was most happily spent. We were at a meeting on Sunday, and spoke with great liberty and freedom. Some several preachers were present and took part in the meeting. One Methodist preacher present, thanked the Lord that the kingdom of God was within him, and another praised the Lord that he had been raised from the dead, and he was now in the resurrection. We thought, where ignorance, is bliss, it is folly to be wise.

From New York we visited our aged mother, in New Jersey, and found her enjoying good health, for a person of her age. We remained with her some two days, and were made quite happy to find our mother strong in the faith of the Dispensation of the Fulness of Times. May her last days be her happiest days, and her sun go down without a cloud.

On Thursday we journeyed on as far as Philadelphia, and were detained on business until Sunday evening, February 25th. On Sunday night, near eleven o'clock, we started for Washington city, D. C., where we arrived on Monday morning in time for an early breakfast.

During our stay in Philadelphia, we made our home at the Washington House, and were made most comfortable by the gentlemanly proprietors. Wednesday, February 28th. We have now been two days in Washington city, waiting with patience an opportunity to transact the business which brought us here. Dear friends, I remain yours in love, truth and hope,

G. J. ADAMS.

Our Object in going to Palestine.

Many pious people are becoming quite excited in relation to our object in going to Palestine, and are extremely anxious to know what we will do when we get there. We answer first, that we are going there because the Lord has, by his spirit, it put into our hearts to go there in fulfillment of many prophecies in the scriptures of the old and new Testaments. Secondly, we are going there because the set time has come to favor Zion and Jerusalem, as foretold by all the holy prophets. Third, we are going there because "the Times of the Gentiles treading Jerusalem under foot are now running out and drawing to a close. Fourth, we are going there as benefactors to the people and country, and to pay a debt of gratitude which we owe to down-trodden and oppressed Israel; and last, but not least, we are going there to prepare a place for the "bride, the Lamb's wife, (the Church) to flee unto at the time the "midnight cry is made. Behold, the Bridegroom cometh go ye, forth to meet him. Many may be ready to ask how do you know the time has come for these things to take place? First, we know it because the Lord has revealed it unto us; secondly, we know it because the Lord has restored the latter rain to Palestine, in fulfillment of the testimony of many of the prophets in the old Testament. Thirdly, we know it because strangers are now building up the walls of Jerusalem as foretold by the Prophets, and the streets are being enlarged, and the glory of the Gentiles is being turned toward Jerusalem like a flowing stream; these are some of the many reasons why all honest thinking men may know that the time has come for the Lord's people to begin to gather to that long desolate and down-trodden land. As to what we will do when we

reach that glorious land, we answer that we will do just what people do in other countries; we will raise wheat, barley, millet, cotton, castor oil, olive oil, wine, hemp, and all kinds of fruit, produce and vegetables. Some who go will work at the carpenter business, some at boat building, some at plastering, some at shoe-making, some at furniture making, and some at almost every kind of other mechanical business. One will put up a large hotel, two or three others will put up boarding houses for the accommodation of some of the thirty thousand European pilgrims who yearly visit Jerusalem by the way of Jaffa. Some purpose to start a line of stages between Jaffa and Jerusalem, and others will coast and trade between Alexandria and Beirout. If our *anxious friends* think that the foregoing won't be business enough for one small industrious community, why then we will inform them that we will have merchants, milliners, and school teachers; for we wish it understood that in our seminary we shall have Hebrew, Greek, Latin, French and German taught, as well as English. If this is not business enough, we can employ some twelve or fifteen men on our reaping and threshing machine, and our printing establishment will employ a few more. We think we have given some reasons for going, and that any honest man will say that we won't die for want of employment. If our *friends* are not satisfied, let them write, and we will try and give further information and satisfaction on this subject.

Our New Home in Palestine.

Our new home near Jaffa in Palestine, is located about five minutes' walk northeast from the gate of Jaffa, (known as the ancient Joppa.) It is situated in the midst of orange groves, lemon groves, pomegranite groves, fig trees, grape vines, date trees, and almost every description of oriental fruit and shade trees. Its location is about four minutes walk from the Mediterranean Sea; it has a gentle rise from all sides, being a trifle the highest in the centre, commanding a splendid view in every direction; a location capable of being made almost an earthly paradise, with but a small expense. It lies between two roads, occupying the entire space between the two; it will have two main or principal streets, running at right angles, in the midst of each street will run a stream of living water, carried by a small raised canal, with beautiful trees, vines and flowers on either side; the canal will be cemented outside and inside; in front of every two houses will be a reservoir for the accommodation of the families immediately opposite. Jaffa is a walled city, and one of the oldest cities in Palestine; it was an old city in the days of Abraham. It is the only seaport of Jerusalem, and some thirty or more other towns in middle Palestine. Some thirty thousand European pilgrims visit Jerusalem by the way of Jaffa yearly. Our first vessel will sail from Jonesport for Jaffa, by the way of Malta, about the middle of next July, loaded with lumber and other building materials, also carrying furniture and household goods, agricultural implements and about 25 or 30 families, numbering in all about one hundred and twenty persons more or less. A good physician will accompany the expedition and locate in Palestine. All those who are going are people of enterprize and industrious habits, and we expect to hear from them a good report.

We have many enquiries in relation to the Holy Land and its restoration; and the price of lots in our first town, or city, near Jaffa, and the price of a passage there, and also what men can do to make a good living; and many other things too numerous to mention. Now all these questions, and many others we will try to answer in No. 1, Vol. 4. We have many reasons for not answering these and many other questions until that time.

Owing to a press of business, we have not been able to continue our subject of "Man and His Destiny," in this number of our paper, but we shall resume it in No. 1, of Vol. 4. We also give notice that Mrs. Adams will continue the "Lives of the Apostles," in No. 1 of our next volume.

(Continued from page 3.)

One of our society, who lives in Bohemia—not far distant from this place—and who, for many years, carried on an extensive agricultural business with great success, made a journey to the land of our fathers in September last, and has just now returned, with rich information concerning its soil, and the people who are now roaming through the length and breadth of it. He went, not as a delegate of the society, but on his own hook, and at his own expense. He tells wonderful stories about the fertility of the soil of Palestine; he says that even the rocky mountains round Jerusalem could easily be converted into a fruit-bearing land, by means which were not known by the ancients. The land abounds in fine, cold and clear springs of water, many of which could be so widened as to be used for driving mills, for grinding wheat and corn. The Arabs, he says, are half-savage. This is a fact that cannot be denied; they are averse to the cultivation of the ground; but they are only so on account of the very toilsome manner in which cultivation has hitherto been carried on in that and in other countries in the East. He thinks that, by friendly treatment, the Arabs would gradually be stripped of their savage customs; and by the introduction of the modern, scientific mode of cultivation, they would be induced to settle down, and become peaceful neighbors.

But I observe that my letter has grown to a length, far exceeding the limits I had intended to give it. I trust, however, that you will pardon me when I tell you, that my heart is full of these things, full of the hope to live for many years yet in the land, which shall soon become again "the beauty of all lands."

Please send me *The Israelite Indeed*, as I wish to show to my people that a Jew can believe in the Messiahship of Israel, and yet remain a lover of his people, interested in all their affairs, and praying for their speedy gathering and their redemption.

I remain, dear sir,

Yours truly,

VERITAS, the Priest.

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., APRIL 1, 1866.

Our Visit to Washington.

We take great pleasure in announcing our full and complete success in our late visit to the Capitol. We were received with much kindness by His Excellency, Andrew Johnson, President of the United States, and treated with marked consideration. Our business was referred by the President, to the Department of State, where it rightfully belonged. In addition to the reference from the President, we had a letter of introduction from the Hon. Lot M. Morrill, Senator from Maine, to Mr. Seward, which did us much good; and we wish here to say that Mr. Morrill acted in a most gentlemanly, praiseworthy and disinterested manner, and we have no hesitation in saying that much

praise is due to him for our success at Washington, and we shall ever remember his kindness, and also the kindness of the gentleman who gave us the letter of introduction to Mr. Morrill, with much pleasure and satisfaction. Should they see this, they will please receive our warmest thanks, and also the thanks of our entire church and people. We wish also to speak in the highest praise of Mr. J. H. Haswell, the young gentleman in attendance in the ante-room, who we believe is an assistant clerk in the Department of State. He did much to get us an interview with the Secretary of State at a proper hour, when he was not worn down with the cares and business of State, prostrated and exhausted as he sometimes is. That young man's conduct was gentlemanly, kind and courteous, and we hope and predict for him a glorious future. And what shall we say of Mr. Seward—the aged, the gentlemanly, the philanthropic, and the patriotic statesman, who has grown grey in the service of his country? Why, we will say that he received us worthy of himself. He gave us all the information and instruction that we asked for or could wish, and we have the happiness and pleasure to inform our friends that our mission to Washington was a perfect success; and our petition to his Majesty, the Sultan of Turkey, is now on the way to our resident Minister at Constantinople, for presentation to the Turkish government, and the kindness of the President, the Secretary of State, and of Senator Morrill, will ever be indelibly stamped upon our memory.

Greeting.

To our subscribers far and near, we give notice that the first No. of Vol. 4, will be issued on the first of May, 1866. Price one dollar a year; 12 numbers to make one year. All who do not wish our paper continued, will please give notice immediately, and when they give notice, they will please send their back dues. Will our friends far and near, use their exertions to get new subscribers for the Sword of Truth, for the coming year? We hope they will. Our paper, the coming year, will contain much deeply interesting news in relation to Palestine, Zion and Jerusalem; news which can be found in no other paper; news in relation to the "Dispensation of the Fulness of Times,"—the redemption of Zion—the restoration of Israel—"The Midnight Cry,"—the gathering together of the people of God, and the introduction of the age of peace on earth.

The Day of the Lord and his Forerunner.

(From the Quarterly Journal of Prophecy.)

The Scripture says expressly, that before the end of the present dispensation, there will be a time for trial and tribulation such as the world has never yet seen—a time when the rulers of darkness shall exercise unwonted influence, and stir up wrath, even to the uttermost, when the infidel and ungodly nations shall follow the leadings of one who is mighty to deceive by miracles and lying wonders, and engage in a vast confederacy against God and His Christ. And that time also will be signalized by the manifestation of the irresistible power of the Almighty. For then will the Lord descend to save his people, and to take vengeance on their adversaries. Then shall be the lightning down of His arm, with fury and devouring flame. Then shall be heard the voice of the Lord above the waters, and the trees of the forest shall be bowed, and the powers of heaven shall be shaken. It is a time truly of perplexity and distress of nations, which the prophets have especially characteriz-

ed in their most sublime predictions, as "the day of the Lord."

That day of the Lord has not yet come. True it is, that since the predictions of the inspired prophets, since our Saviour delivered His discourse concerning the fall of Jerusalem and the end of the world, there have been many fearful convulsions, many awful catastrophes, which might well cause men to look for the speedy advent of the Messiah. True it is, that already nation has risen against nation, and the great ones of the earth have been bowed down, and the haughty made low. There was the destruction of Jerusalem with its unequalled horrors; the overthrow of the vast empire of Rome.—There were the religious wars consequent on the Reformation; and, lastly, there was the fearful convulsion of the French Revolution, whose troubled waves are not yet at rest, by which the political and social fabric was agitated. And there have been dire catastrophes in the material creation, tempests devastating the surface, the upheaval of ocean and bursting forth of subterranean fires and earthquakes, sweeping whole cities with their inhabitants into the abyss. The pestilence has held its mysterious course throughout the world, like the destroying angel who smote the first-born of the Egyptians, silently, yet surely doing the work of death.

And more, there has been, as our Lord predicted, false prophets crying peace; and false Christs, arrogating to themselves a worship and honor which no created being, no, not even the angels, dare to claim, and calling on the people to trust to other mediators than Christ, and to seek for salvation by other means than His atoning blood. Such things have been, and such things are. Evil still predominates, Satan reigns in the hearts of men, spiritual wickedness is enthroned in the high places. And this corruption of sin, this taint of infidelity, this rebellious spirit against God and His laws will increase and be more fully, more openly manifested as the time of the end draws nigh. As it was in the days of Noah, so shall it be when the Son of Man returns to judge the world. Mankind had then corrupted their ways and become wicked exceedingly. The sons of God had yielded to temptation, and been carried away in the general defection, and none remained to bear witness for the Lord save Noah, the preacher of righteousness. But he could not stay the ruin; he only delivered his own family, the little church, whom God shut in the ark. And so "many are called, but few are chosen." Our Lord himself expressly says, speaking of the latter days, "Because iniquity shall abound, the love of many will wax cold;" and "when the Son of man cometh, shall He find faith upon the earth?" And what is the prevailing spirit of our age? Is it not strangely accordant with these solemn words of our Saviour? There is doubtless a great increase of knowledge, a great development of intellectual power. But is that knowledge sanctified by the spirit of God? Is the aspiring intellect subordinate to the higher teachings of God's revealed Word? We fear not. The schoolmaster is indeed abroad, but seldom is the fire on the altar hallowed. There is a doubting and mistrust, a tampering with sacred things, a prying with sacred mysteries; not with feelings of awe and reverence, and of conscious weakness, but with the proud spirit of the rebel archangel, daring the Almighty to prove the truth of His word, seeking to climb to heights inaccessible to human power, and, as it were, to snatch the fire from heaven. Thus reason usurps the place of faith, and the world consecrates its idol, and bows down before it with strange incense as the infatuated multitude did of old on the plains of Dura. Are these mere ungrounded assertions? What does the prevailing literature of the day teach us? Read Carlyle, read Emerson, the mystic writing of the German school, the sophistry of our Trautarians, the open infidelity of Colenso. Do they not all proclaim their homage to a power? and to what power do they bow down? It is to genius, reason, the human mind, the comprehensive intellect which dares to soar into regions far beyond human ken. These be thy gods, O Israel! Is not all this a preparing for a foreshadowing of a power which shall yet arise, based upon subtlety and craft and cunning devices, upon high pretensions and hero worship? Does it not prelude the advent of one who, ex-

alted into the place of God, shall think to make himself equal with God, by signs and lying wonders, by changing times and seasons—even of him whom the Lord, and the Lord alone, can destroy at His coming by the blasting of the breath of His Wrath?

Therefore, since these things are so, since our boasted improvements and advance in art and learning and science tend not to the real saving advantage, but rather to the moral deterioration of the ways of mankind; since infidelity is rife, and the strongholds of heathenism and superstition are rising like the cities of the Anakim, high and fenced up to heaven; since earnest and persevering Christian men can do little to stem the tide of general corruption, and wicked men wax worse and worse, deceiving and being deceived; there remains but one resource, one refuge for suffering humanity,—the Lord must come. He alone can solve the problem of six thousand years. He alone can overcome the adversary, can rebuke the storm, and say to the troubled waters, "Peace, be still!" But not as it was before, so shall the second coming of our Savior be. For then He came as the despised and rejected of men, as a man of sorrows and acquainted with grief. Now He will come as a monarch, as conqueror, surrounded by the hosts of heaven. Then He endured humiliation and an ignominious death. Now He comes to take vengeance on His enemies, to rule the nations with a rod of iron, to overcome Satan and his powers. Now death shall be swallowed up in victory. This is the time which the earnest expectation of the creature has long waited for, when the promise given to Adam at the gates of Paradise shall be realized, and the seed of the woman shall finally crush the serpent's head.

The day of the Lord will come upon a careless and unthinking world like a thief in the night. They will be eating and drinking, marrying and giving in marriage. How characteristic is this description of a godless, unbelieving age, of a generation devoted to sensual enjoyment and material cares! But far different is the case with the servants of God, with those who, believing in His revealed Word, look with joyful hope for His coming. They will mark the budding of the fig-tree, and lift up their heads, for their redemption draweth nigh. They will look for the signs which God has given, for the restoration of Israel to their land, for the outpouring of the Spirit, for the sudden rise of a mighty infidel and anti-christian power, for the concentration of the nations under one head, and the gathering of the hosts to battle—"multitudes in the valley of slaughter,"—for the Lord will come down to plead with all flesh.

When the Jewish nation have been again restored to their land,—partly by the agency of the Gentile powers, but chiefly we believe, owing to irresistible impulse, divinely communicated, urging them onward to their ancient homes,—they must undergo much suffering and tribulation. As it was in former days, when they trusted vainly for help in the shadow of Egypt, so it will be now. Their Gentile allies will prove to be deceitful, and the rage of the Antichrist will finally seek to accomplish their destruction. Then shall come a time of fiery trial, even that time predicted by Daniel, "When many shall be purified, and made white and tried; but the wicked shall do wickedly;" a time of which our Saviour said, that then "shall there be great tribulation, such as was not since the beginning of the world, no, nor ever shall be." But in the hour of their utmost despondency, a gleam of light suddenly penetrates the darkness. A voice is heard in the desert, of one speaking in tones long forgotten, proclaiming again the message of mercy to a people long alienated, but now called into remembrance before God. The voice proclaims, "Comfort ye my people, saith your God; speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she had received at the Lord's hand double for all her sins." It cannot be said that the time predicted by our Saviour has yet arrived, for the prophecy refers to a far greater trial,—to a more awful catastrophe than the destruction of the Jewish city and nation by the Romans. Neither can it be said that the voice has yet been heard proclaiming to Jerusalem that her warfare is accomplished, and her iniquity pardoned. True, that voice has been referred in the New Testament to the preaching of John

the Baptist. But although John did, undoubtedly, prepare the way of the Lord, by preaching the baptism of repentance, and calling on the people to make straight in the desert a highway for their God; yet he could not announce pardon to those who had not yet filled up the measures of their fathers; to an ungodly generation, who rejected and crucified the Lord of glory. Surely the just punishment was yet to be meted out; they were to receive at the Lord's hand double for all their sins. We understand, therefore, that the prophecy of Isaiah has a deeper meaning and further signification; and although partially fulfilled when John the Baptist, preaching in the spirit of Elias, announced our Saviour's first coming, yet its complete fulfillment must belong to a time still future, when another forerunner shall proclaim the advent of the Messiah as the deliverer of this people; when the veil shall be taken away; when their sins and iniquities shall be remembered no more.

And who is this forerunner, whose awful voice, resounding through the wilderness and along the mountain heights of Judea, shall summon the nation of Israel to turn from their idols, and prepare to meet the living God? Who shall awaken them from their long slumber of death? Who, when iniquity abounds, shall confront the Antichrist in the full pride of his power, and denounce the guilt of those who bow down before the abomination which maketh desolate?

The last words of the Old Testament bequeathed to the Church of Christ by the Holy Spirit are these: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Malachi 4: 5, 6.)

The Spirit, then, saith expressly that Elias will come; and so we believe, and so the Jews believe, who have understood as literal all the prophecies relating to the restoration of their nation; and the second coming of their Messiah, although they could not believe in those which spoke of His suffering and death. And if we search the whole record of Scripture, where shall we find one so especially fitted for the duty of recording the last witness for Jehovah against an infidel monarch and an ungodly people, as he who, nurtured, not in kingly courts and royal palaces, but amidst the scenes of the desert, partook in his fearless, unbending nature, of the sublimity and rugged grandeur of his solitary home, and hesitated not, at the command of his God, to encounter the wrath of an infatuated king, and to denounce the judgment of the Almighty against the idolatrous worshippers of Baal? Who so well fitted for his mission as the prophet of Horeb,—whose voice made the monarch of Israel tremble, even amidst the scene of his ungodly triumph, in the vineyard of Naboth,—whom Ahab called especially his enemy, the enemy of one who, more than all the rulers of Israel, might be considered to be a type of the future Antichrist? For of him it is recorded, "There was none like unto Ahab, who did sell himself to work wickedness in the sight of the Lord."

And when Antichrist is exalted on his throne, like the monarch of Babylon, king of kings, and his image is set up, like that on the plains of Dura, for the multitude to adore; when God looks down from the heaven of heavens, and determines to vindicate His power and sovereignty, He will choose out from the roll of His anointed ones, of His prophets and apostles and priests, that man whose courage never quailed, whose voice never faltered, whether in the presence of Ahab, whether on the heights of Carmel, before an angry despot or a proud priesthood; who scornfully rejected all concessions, all compromise, and, casting down the idols of Baal, called on the children of Abraham to follow Jehovah, their father's God. To none can the last message of God be more surely intrusted, by none could a more faithful testimony be given, and of none will the voice be heard with greater authority, when, in the solemn tones of the prophet and martyr, it reasons of righteousness and temperance and judgment to come.

Yes, it is our consolation to believe that these things are so; that every word recorded in Holy Writ will be truly and literally fulfilled. It is our consolation to know, in these times of trouble and blasphemy, when infidel principles

abound, and the powers of Antichrist are mustering for the battle, that the Lord, who sitteth in Heaven, shall laugh them to scorn, for their day, the day of retribution, is at hand. The tribulation shall be but for a short time; soon the wicked shall cease from troubling, soon the weary shall be at rest. The clouds are gathering fast; already we hear the thunder peals; the earth heaves with the coming earthquakes; the fountains of the great deep are breaking up; nation is rising against nation, and the tocsin of war has sounded. What may be the course of events, we know not; but this we do know, that the triumph of evil will be short. We know that God reigns, and no harm can come to those, whether they be individuals or nations, who trust in Him. Beyond the clouds and darkness, beyond the surging, foaming waters, far in the calm, serene on the horizon, bathed in the hues of heaven, rides the ark of God, bearing His Church safe, unharmed, shut in, and the powers of hell never can prevail against them; for to them God has given the victory through Him who has redeemed them out of great tribulation, and made them white in His blood. To Him be glory forever and ever.

What is Truth?

"What is truth?" said jesting Pilate, and never waited for a reply. "Art Thou a King, then?" said Pilate, equally in jest, and paid no attention to the reply. The race of Pilate will never be extinct. Were the Roman pro-counsel to come to life again, he would find a numerous family of descendants. Three-fourths, at least, of professing Christendom are Pilates in their hearts. They do not wish to destroy Christ, nor do they much care for defending Him. They are cool and indifferent. They wash their hands and say they are clean every whit. They are satisfied, like Pilate, with the outward ceremonial, but care as little as he did for the inward reality.—Pilate did not deny that our Lord was King, he only laughed at the idea. No one now denies that the Lord is King, they only laugh at the mention of the Kingdom. Then comes the solemn answer, "My Kingdom is not of this world"—an answer that will stand good against all the Pilates of the Christian apostacy, and one that has been shamefully perverted.

Christendom, like Pontius Pilate, passes over with a good humored laugh, the mention of the Kingdom of God. It listens with good humor because it believes it to be a harmless jest.—Were it to be offered in reality, they would crucify the Son of God afresh to get rid of the nuisance of His government. Press them hard upon the subject, and they have their answer ready. "My kingdom is not of this world. Does not the Lord tell us that His Kingdom is not a worldly, but a spiritual one? Are you not satisfied with so conclusive a reply?" We answer that we are satisfied with the reply, but by no means with the interpretation. Our Lord never said that His Kingdom was not over this world. He only says that it is not of this world; and if any one will look at the original Greek Testament he will find that "of" means "out of," or "from out of." It is certainly true that the Kingdom of God does not arise "out of" the world, for the world hates it more than it hates the kingdom of the Evil One; but it is equally certain that the Kingdom of God will be "over" this world, and therefore, as He says, His servants did not employ an army of flesh and blood to establish His Kingdom, because His Kingdom was not to take its origin from the world, or powers of the earth. But that is all which His answer implies. He never says that His Kingdom is not over this world, nor would it have been possible for Him to have said so; for the angel Gabriel in Luke declares that the Son of Mary shall reign on the throne of his father, David. The throne of David, we know was literal not spiritual, and therefore, in spite of Caiaphas, Pontius Pilate, and modern Christendom, the Son of David shall reign over the world; and "of His Kingdom there shall be no end."

Poetry.

"Over the River."

Over the river they beckon to me—
Loved ones who've crossed to the further side;
The gleam of their snowy robes I see,
But their voices are lost by the dashing tide.
There's one with ringlets of sunny gold,
And eyes, the reflection of Heaven's own blue;
He crossed in the twilight gray and cold,
And the pale mist hid him from mortal view.
We saw not the angels that met him there,
The gate of the city we could not see;
Over the river, over the river,
My brother stands waiting to welcome me!

Over the river the boatman pale
Carried another, the household pet;
Her brown curls waved in the gentle gale—
Darling Minnie! I see her yet!
She crossed on her bosom her dimpled hands,
And fearlessly entered the phantom bark;
We watched it glide from the silver sands,
And all our sunshine grew strangely dark.
We know she is safe on the further side,
Where all the ransomed and angels be;
Over the river, the mystic river,
My childhood's idol is waiting for me.

For none return from these quiet shores
Who cross with the boatman cold and pale;
We hear the dip of the golden oars,
And lo! they have passed from our yearning hearts,
They cross the stream and are gone for aye;
We may not sunder the veil apart
That hides from our vision the gates of day.
We only know that their barks no more
May sail with us o'er life's stormy sea,
Yet somewhere, I know on the unseen shore,
They watch and beckon, and wait for me!

And I sit and think when the sunset's gold
Is flushing river, and hill, and shore,
I shall one day stand by the water cold,
And list for the sound of the boatman's oar.
I shall watch for a gleam of the flapping sail;
I shall hear the boat as it gains the strand;
I shall pass from sight with the boatman pale,
To the better shore of the spirit land.
I shall know the loved who have gone before,
And joyfully sweet will the meeting be,
When over the river, the peaceful river,
The Angel of Death shall carry me.

Woman's Love.

Oh! trifle not with woman's love,
For 'tis a holy light;
Long years can ne'er its firmness move,
Nor dim its radiance bright.
When o'er life's sea by storms we're driven,
It guides the soul of man to heaven.

Yea, woman's love is ever true,—
'Tis a gem that will not die,—
A star we e'er should keep in view,
When storms are sweeping by;
For then 'twill prove a beacon light,
To guide the wanderer's bark by night.

Nay, woman's love can never die—
If aught can truer be
Write its name in stars upon the sky,
Where all the world may see.
It shines like Hope's undying ray,
Grows stronger, brighter every day.

Give me A Faithful Heart.

I do not crave bright gems of earth,
Nor gold of dazzling hue;
But ask for something of more worth—
A heart that's pure and true.

Though earth may yield her costly gems,
That look so fair to view;
I ask not for such diadems,
But for a heart that's true.

A heart that glows with noble deeds,
For this I e'er will sue;
A guileless heart from envy freed—
A heart that's pure and true.

A heart like this is real worth—
It, nothing can outshine;
'Tis all I ask for here on earth—
A heart that's pure and kind.

Good Advice,

"Be just and fear not;" never heed
The laugh or jest of rabble rout;
For if thou fall in word or deed
"Be sure thy sin shall find thee out."
Thy duty do—and persevere,
Though oft perplexed by anxious doubt;
And when thou'rt laid on narrow bier,
Thy fellow men "shall find thee out."
Be meek and lowly—like the One
Of Nazareth; but still be stout
'Gainst wrong; and when thy life is done
Heaven's gates shall never "find thee out."

—Lantern.

The Giant Cities of Bashan.

We copy the following interesting account of the ancient land of Bashan from a review, in "Hours at Home," of a new work on the Holy Land by Rev. J. L. Porter:

Bashan is the land of sacred romance. From the remotest antiquity down to the present time, a strange wild interest has clung to it. The aboriginal inhabitants of the old kingdom were a race of giants. It has hitherto been an almost unknown region to us. It lies to the North of the Dead Sea, and the east of the Jordan. Both land and people here remain thoroughly Oriental. Nowhere else in Palestine is patriarchal life so fully and so strikingly exemplified. The social state of the country and the habits of the people are just what they were in the days of Abraham and Job. Isolated from the rest of Palestine, away from the route of the Grand Tour, and roving Arabs rendering life and property insecure over every part of it, scarcely a half-dozen travelers have explored it. Curiosity has generally been baffled at the very border of this land of the *Rephaim*, or "the giants," as the Scripture word should be rendered. Yet here it was that "Og, king of Bashan," ruled over a powerful and populous country extending from Hermon to the Jabok, and from the Jordan to the desert; here it was that the last remaining monarch of a giant race extended his sway over a domain which included within its limits three-score walled cities and unwalled towns without number. It was a splendid inheritance. The rich plains, and wooded hills, and noble pasture-lands of Bashan offered a tempting prospect to the shepherd tribes of Israel. Collecting all his forces, the giant king marshaled them on the broad plain before Ednei. But his army was defeated, and he himself slain. The iron bedstead of Og, carried away as a trophy by the children of Ammon who followed in the wake of the Israelitish army for the purpose of plunder, was "nine cubits in length," and "four cubits in breadth after the cubit of a man." (Deut. iii, 3.)

Nothing related of this giant race is more wonderful than the number of their strong cities. What to a modern Colonus, gazing down from the heights of Anti-Libanus upon the broad desert region before him, would appear more incredible than the record that in Argob, one of the little provinces of Bashan—about thirty miles by twenty—Jair, a chief of the tribe of Manasseh, who completed the conquest of Bashan begun by Moses, took no less than *sixty great cities*, "fenced with high walls, gates, and bars; besides unwalled towns a great many!" (Deut. iii, 4, 5, 14.) Why, he might ask, accept any story of giants at all? But to locate in such a rocky region, far from the sea or any stream navigable for commerce, such an empire, with its numerous fortified cities and teeming population, might well seem a taxing of human credulity. And yet the explorations of this English missionary and traveler fully confirm and establish the Scripture narrative. With his own eyes he has seen that it is literally true. The cities are there to this day. Some of them retain the very names given them in the Bible. After the lapse of three thousand years, the boundaries of Argob are still clearly defined, and these great cities which he visited and inspected are many of them almost as perfect as when first deserted by their inhabitants. "Bashan is literally crowded with towns and large villages, and though the vast majority of them are deserted, *they are not ruined*. I have more than once entered a *deserted city* in the evening, taking possession of a comfortable house, and spent the night in peace. Many of the houses in the ancient cities of Bashan are as perfect as if finished yesterday. The walls are sound, the roofs unbroken, the doors and even the window-shutters in their places." And yet the foundations of these walled cities and stone castles were ancient when the corner-stone of the Grecian Parthenon, or the Roman Pantheon, or the Jewish Temple, was laid. And the reason of this wonderful preservation is found in the character of the structures. "The houses of Bashan are not ordinary houses. Their walls are from five to eight feet thick, built of large and quarried blocks of basalt; the roofs are formed of slabs of the same material, hewn like planks, and reaching from wall to wall; the very doors and

window-shutters are of stone. Some of these ancient cities have from two to five hundred houses still perfect, but not a man to dwell in them." Fit abodes of a giant race! Here we probably have the very oldest specimens of domestic architecture in the world. Silent and untenanted, many of them perhaps since the days of Og himself, these massive structures remain to add their silent testimony to the truth of the Scripture record, and confound the subtle but superficial reasonings of modern skeptics.

The question how a population such as must once have crowded these cities could be supported is answered by the extraordinary fertility and capability of the soil. Without commerce, the people must have depended chiefly on agriculture. And the country of Bashan seems to have been an earthly paradise. "The strength and grandeur of its oaks, (Ezek. xxvi, 6) the beauty of its mountain scenery, (Ps. lxxviii, 15) the unrivaled luxuriance of its pastures, (Jer. i, 19) the fertility of its wide-spreading plains and the excellence of its cattle, (Ps. xxii, 12) all supplied the sacred penman with lofty imagery."

Economy of Human Life.

'Tis want of this which makes the wastes of mind,
Which makes the wilderness of many homes we see.

It is good to make ourselves acquainted with thoughts of others, but it is much more desirable to think ourselves. Reflection upon what had been and now is, constitutes the chief source of knowledge. That we pause occasionally in the outward course of our pilgrimage, trace effects to their causes, examine existing circumstances, and anticipate their probable results, is both pleasing and profitable, and attended with the most happy consequences. Times of reflection, of sober thought, of timid anticipation of the future, are incident to our nature—are common to all; they will flit across the mind in spite of the sallies of youth, the gayety of company, and the fashions of the world. The turning of these seasons to a profitable account, is the parent of wisdom. If rightly improved they produce a salutary action upon the mind, and leave an impression as durable as the immortal spirit that receives it. Without such mental exercise, mankind cannot become wise or influential—no man acquires a permanent character for maturity of judgment or knowledge of human nature. Sterling worth and a discriminating mind are the result of patient and continual observation upon the ways of men. Omit them, and we glide along with the current of the times, mere passive beings, dependent upon capricious fortune and incidental circumstances which shall form our character and shape our conduct tomorrow.

We learn wisdom from experience and reflection combined, and in addition to our own, the history of others stands forth in bold relief, a fertile source from which to glean instruction, and whereby to regulate economy of human life.

Open Air.

The most of us are apt to think, in these cold and piercing wintry spells, that if we are well-sheltered, well-fed, well-clothed, and well-warmed, we shall be able to snap our fingers in the face of Old Boreas, and let him blow on his bugle till he is tired. Well, and we dress and feed, and hug the fires, and make the most of it; in-doors for a time is a realized heaven. But presently Nature throws out her silent hints. We grow languid; our fire is not as pleasant a fire as it was; we don't care so much for our food as we thought we should; and things generally go wrong with us. What can be the matter now? Have we not everything about us that heart could wish to make us warm and comfortable? Could mortal ask for more? O, no; but still we are restless, uneasy, dissatisfied.

What is the trouble? Simply this: We want some of the very same wintry air we have been at such pains to protect ourselves against. We need to run out into the cold, and buffet the same North wind we so much affect to dread. Open air is what we want—and exercise, that brings healthy digestion, sound sleep and high spirits. And we find at length that we cannot do without it. If we make the attempt, we surely wither and die. We may enjoy as high a pulse in the sleets and snows of January, as under the soft suns that open all the roses of June.