

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.

ADAMS & MCKENZIE Proprietors.

FOUR COPIES TO ONE ADDRESS, \$3.00

VOLUME 3.

INDIAN RIVER, ME., APRIL 15, 1865.

NUMBER 4.

Lecture.

On the Gathering of the People of God in the Last Days. By G. J. Adams.

We have long contemplated writing a lecture on the gathering together of the people of God in the last days. Do the Scriptures clearly teach that the people of God will gather to some particular place in the last days? and if they do, is that place pointed out or named? these simple, as well as plain questions will engage our attention in this lecture. Before we commence the lecture let us ask one more question, and that is; will that gathering take place before the coming of Christ? these questions we will try and answer with great plainness. Let us first quote from Paul's Epistle to the Ephesians first chapter, as follows:—

"Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed to himself:

That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him."

From this passage we learn that God has purposed to gather, restore and bring all things in one, whether they be things in heaven or things on earth. But mark, this is to be done in the dispensation of the fullness of times, and not in the dispensation of the fullness of time. Paul lived and had part in the dispensation of the fullness of time, but he put the dispensation of the fullness of times yet in the future, and no man can deny it and tell the truth.

Bear in mind that the dispensation of the fullness of times is to be a gathering dispensation, a restoring dispensation, and not a scattering dispensation.

We next quote from 2d Thess. 2d chapter:

"Now we beseech you brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him.

That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;"

In the foregoing quotation, we have three facts; first, that Christ will come again to this earth; second, that the people of God will at that time be gathered together; third, we learn that previous to that time, there was to be a falling away from the ancient faith. Let us now quote from Mathew, as follows:—

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory;

And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats."

Here we quote that at the time of his coming and kingdom the good are gathered before him as well as the authorities of the wicked nations. Now let us be plainly understood, we mean to say that at the time of his coming, his bride (the Church,) will make herself ready, and will go to meet him, and his elect. The Jews will also be gathered to meet their long looked for Messiah, and we mean further to say that the nations prefigured by the "Iron and Clay powers of the Earth." Churches and States, will gather their armies to destroy the bride, and also to destroy his elect, the Jews, and when they are thus gathered, then the Messiah will come and commence his JUDGMENT IN THE EARTH.

We wish to be clearly understood that this gathering is to take place before the Messiah comes.

In the 19th chapter of Revelation, we are told, "Blessed are they who are called unto the Marriage Supper of the Lamb." Can they be called unless some one is sent to call them? we answer no. Will they, or can they know when the supper is ready, unless some one is sent to make the cry? truth and reason answers no. And here let me say the world is full of proof on that subject. The Millerites undertook to make the midnight cry without being called or sent by Revelation; and they even denied that God would ever make another Revelation to man. And they went forth and made their cry by human wisdom, and human calculation alone; they made the cry because they read in the bible that such a cry was to be made at some time, by some body, and by going before they were called, and running before they were sent, they made fools and deceivers of themselves, and dupes of all who believed them. And seven or eight different parties of Millerites or Adventists have been, and still are running around deceiving, and being deceived. They are continually setting days and times for Christ to come, and they have not yet learned the great truth that his people are to gather together before he comes; that is, that they are to be called, and go and meet the Bridegroom.

Having clearly and unanswerably proved from the New Testament that the people of God will gather together before the coming of the Messiah; and having proved by the testimony of our Lord himself that even the authorities, and powers of the wicked nations will also be gathered before him, at the time of his coming and kingdom; let us now turn our attention to the Old Testament, and see if everywhere throughout the prophets, the same great facts are clearly established. For Peter says, as all may read in the 3d chapter of Acts:

"And he shall send Jesus Christ, which before was preached unto you:

Whom the heaven must receive, until the times of restitution of all things, which God hath

spoken by the mouth of all his holy prophets, since the world began."

We now purpose to show that all the prophets here alluded to, have most positively predicted the gathering together of the people of God, in the last days; and that the gathering together of God's people is to introduce the great age of peace on earth, and the restitution of all things. We quote first from the Book of Genesis, 49th chapter. In the dying hour of the old patriarch, we read the following strong prophetic language:

"And Jacob called unto his sons, and said, gather yourselves together, that I may tell you *that* which shall befall you in the last days.

Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.

Judah thou *art he* whom thy brethren shall praise; thy hand *shall be* in the neck of thine enemies; thy father's children shall bow down before thee.

Judah *is* a lion's whelp; from the prey, my son, thou art gone up; he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

The septre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be*."

Here we learn from this prophetic blessing pronounced upon the head of Judah, by his dying father, that the Lion—the Lawgiver—the Shiloh—the Messiah—and the final Ruler of Israel, who was to wield the sceptre and gather the people and reign over the earth forever, must come from the tribe of Judah.

Moses the great prophet in other places as well as in this repeats the same truth of the gathering of the people unto Christ, the true Messiah. Please notice, we quote the foregoing passage to show that "unto him shall the gathering of the people be." We shall next turn to the Psalms of David, and show that the whole burden of his life and being was the gathering together of the people of God in the last days. We quote from the 50th Psalm as follows:—

"Out of Zion, the perfection of beauty, God hath shined.

Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.

He shall call to the heavens from above, and to the earth, that he may judge his people.

Gather my saints together unto me; those that have made a covenant with me by sacrifice."

No honest man can misunderstand this passage, it is clear, positive, and conclusive.— "Gather my Saints together unto me; those that have made a covenant with me by sacrifice."

In the 132d Psalm we have clearly defined the place unto which the people shall gather; where God will satisfy all the poor with bread. The passage reads as follows:—

"For the Lord hath chosen Zion; he hath desired it, for his habitation.

This is my rest for ever: here will I dwell; for I have desired it.

I will abundantly bless her provision: I will satisfy her poor with bread."

We also quote further on this subject from the 102d Psalm:—

"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 leave the Psalms of David and turn to the prophets; and first quote from Isaiah, chapter eleven:

"They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord; as the waters cover the sea.

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

Can any man read this passage and deny the gathering of God's people in the last days? we answer no. But let us quote from Isaiah second chapter:

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

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

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

Here all doubt forever passes away in relation to the gathering of the people of God in the last days. If this passage is true they must and will gather unto mount Zion and Jerusalem; from whence will go forth the law that will govern the earth during the great age of peace. But let us quote from the 26th chapter of this same book as follows:—

"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.

For behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."

Now let us ask does not this passage show that God's people will gather into a place of safety? if it does not, will some one please to tell us what it does show; we hope they will. Also Isaiah 66th chap., we have the following strong language on the gathering:—

"For I know their works and their thoughts; it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.

And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles."

We next turn our attention to the testimony of Jeremiah. We quote first from the third chapter as follows:—

"At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.

In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers."

In this passage we learn, not only, that God's people will gather, but also that all nations will gather to serve the Lord. Let us next quote from Ezekiel, chapters 34 and 36, as follows:—

"And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.

I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel.

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.

For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land."

We also quote from the 37th chapter, as follows:—

"And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."

These prophecies are so clear and plain that none who are honest need mistake their meaning, or misunderstand them. They mean just what they say and say just what they mean. And if they don't mean that God will gather his people together in the last days,

why then they don't mean anything. But let one now quote from Joel, 3d chapter:

"For behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem.

I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land."

In this passage we learn that God will gather Israel, and at that same time that He will gather all nations. Amos the prophet, in his last chapter speaks as follows, on the gathering of God's people:

"And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

There is not one word, that man can add, that will give strength to this thrilling language; no, it is clear and conclusive; shall man raise his puny arm against the truth of God's word? we hopenot. Let us now quote from Micah:

"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 unto 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.

For all people will walk every one in the name of his God, and we will walk in the name of the Lord our God for ever and ever.

In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted:

And I will make her that halted a remnant, and her that was cast far off a strong nation; and the Lord shall reign over them in mount Zion from henceforth, even for ever."

In this passage we are informed that many nations shall come and say, Come ye, and let us go up to the house of the God of Jacob.— And also that the Lord will gather those that were driven out; and that he will reign over them in Mount Zion forever.

In Zephaniah, we have a still stronger testimony of the gathering of God's people, it reads as follows:

"I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden.

Behold, at that time I will undo all that afflict thee; and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame.

At that time will I bring you again, even in

the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your years, saith the LORD."

Three times in this short quotation, the term gather is made use of; does it mean anything? we think it does; we think it means just what it says, viz: that God will gather his people. Let us now quote from Zechariah 8th chapter.

"Thus saith the LORD of hosts; *It shall yet come to pass*, that there shall come people, and the inhabitants of many cities:

And the inhabitants of one *city* shall go to another saying, Let us go speedily to pray before the LORD, and to seek the Lord of hosts: I will go also.

Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.

Thus saith the LORD of hosts; In those days *it shall come to pass*, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you."

Again in the 10th chapter of the same Book we have the following strong prophecy on the gathering of the people of God in the last days; hear it, Oh! ye people of earth, and profit by it before it is forever too late.

"And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I am the Lord their God, and will hear them:

And *they of Ephraim* shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; their heart shall rejoice in the LORD.

I will hiss for them, and gather them; for I have redeemed them; and they shall increase as they have increased.

And I will sow them among the people; and they shall remember me in far countries; and they shall live with their children, and turn again."

Many no doubt will exclaim, why, your lecture is more than half taken out of the Bible! well suppose it is, I wonder if that will hurt the lecture? we know that many lectures, yes, and many sermons too—have scarcely a word of Scripture in them except the text.—Not so thank God with our lectures or sermons. We don't write or preach to show the enticing words of man's wisdom; but to show the truth as contained in the word of God.—Our object in writing this lecture is to prove that the Bible teaches that the people of God will gather together in the last days. And if we have not proved it, we have never proved anything, and there is no such thing as proof on earth. We have proved 1st, that the new testament proclaims and predicts a Dispensation of the Fulness of Times, that was yet future in the time of the Apostles, which Dispensation was to be a gathering and a restoring Dispensation.

2d, we have proved that at the time Christ comes, his Bride (the Church) will go to meet him, and also that the Jews, his covenant, or elect people will also gather from all nations to the land of their fathers, where God will restore their nationality, place them at the head of the nations of the Earth, and establish peace on earth and good will to men.

3d, we have clearly proved that Palestine is the land where God's people will gather, not only the Jews, his elect nation, but also the church his bride, which is to make herself ready in order that she may be called to the marriage supper of the Lamb.

Yes, all these positions we have proved over and over again, and again, both from the old testament and the new. In conclusion let us ask, can this Dispensation which is to gather the Jews, call the church out of the Wilderness, warn the nations, and make the midnight cry, we say can this be accomplished without God calls men especially for this work? We answer most emphatically no. We now bear our solemn testimony that men have been called and sent to proclaim the Dispensation of the fulness of Times, the gathering of the people of God, and the Kingdom of Heaven at hand.

CHANGES IN SOCIETY.

I LOOK forward a few short years, and see the aspect of society entirely changed. The venerable fathers, who have borne the heat and burden of the day, are dropping one after another into the grave, and soon they will be gone. Of those too, who are now acting members of society, some have passed the meridian of life, others are passing it, and all will soon be going down in its decline, to mingle with the generations who have disappeared before them, from this transitory scene of action.—To a mind, seriously contemplating this mournful fact, it is an inquiry of deep and tender interest;—who are to rise up and fill their places? To whom are to be committed the invaluable interests of this community? Who to sustain its responsibilities and to discharge its duties? You anticipate the answer. It is to you young men, that these interests are to be committed and these responsibilities transferred—you are fast advancing to fill the places of those who are fast retiring to give place to a new generation. You are soon to occupy the houses and own the property, and fill the offices and possess the power, and direct the influence that are now in other hands. The various departments of business and trust, the pulpit and bar, our courts of justice and halls of legislation; our civil, religious, and literary institutions; all, in short, that constitutes society, and goes to make life useful and happy, are to be in your hands and under your control.

This representation is not made to excite your vanity, but to impress you with a due sense of your obligations. You cannot take a rational view of the stations to which you are advancing, or of the duties that are coming upon you, without feeling deeply, your need of high and peculiar qualifications. In committing to you her interests and privileges, society imposes on you corresponding claims; and demands that you be prepared to fill, with honour and usefulness, the places which you are destined to occupy. She looks to you for future protection and support, and while she opens her arms to welcome you to her high immunities and hopes, she requires of you the cultivation of those virtues, and the attainment of those gratifications, which can alone prepare you for the duties and scenes of future life.

How do we Obtain Faith?

We are often asked how can I get faith? can I get it by praying for it? we answer once for all that faith comes by hearing, for instance:—can a man become a Methodist unless he hears Methodist preaching? we answer no. Can a man become a Calvinist unless he hears Calvinistic preaching? we answer no. Can a man have faith in anything unless he first hears it proclaimed, or preached? common sense answers no. Then we ask can a man have faith in God's truth unless he first hears it? we answer emphatically, no. Let us now have the evidence from the new Testament; Paul says in his epistle to the Romans:—as follows.—

"But the righteousness which is of faith speak-

eth on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)

Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith which we preach:

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

For with the heart, man believeth unto righteousness; and with the mouth, confession is made unto salvation.

For the scripture saith, Whosoever believeth on him shall not be ashamed.

For there is no difference between the Jew and the Greek: for the same Lord over all, is rich unto all that call upon him.

For whosoever shall call upon the name of the Lord shall be saved.

How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher?

And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

So then, faith cometh by hearing, and hearing by the word of God."

The foregoing scripture is so plain, simple and easy to be understood, that it needs neither note or comment, but is a perfect sermon on faith. And all that obey the gospel prove that they believe it, and have the true faith; and any man that refuses to obey the gospel, proves that he never had the true faith; for there is no evidence of faith without obedience.

Singular Enterposition.

A lady had a tame bird which she was in the habit of letting out of its cage every day. One morning as it was picking crumbs of bread off the carpet, her cat, who had always before showed great kindness for the bird, seized it on a sudden, and jumped with it in her mouth upon a table. The lady was much alarmed for the fate of her favorite, but on turning about instantly discovered the cause. The door had been left open, and a strange cat had just come into the room! After turning it out, her own cat came down from her place of safety and dropped the bird, without having done it the smallest injury.

A BIG NAME—What a sorry thing it is to wear a great name, that once belonged to some man who illustrated his times! How many Napoleon Bonaparts, Daniel Websters, Henry Clays and Andrew Jacksons are to-day busy in jails penitentiaries of whom their anxious parents hoped much more strange and wonderful things! And how many dunces and drivellers wear the bright names of poets and authors, to whom the cap and bells would be a vastly more appropriate decoration! The fact is, it is a risky piece of business to nickname a child by saddling him with one of the appellations to which he bears no sort of relation. Worse; it helps to dwarf and shrink him, as he grows up. A big name may often prove a very bugbear to a worthy, modest boy who would be likely to make something in the world without it, and results not unfrequently in his ruin. Parents who have offspring yet to name, think seriously of this!

A man will generally give you his advice without charge, but you will often be cheated if you take it.

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.

INDIAN RIVER, ME., APRIL 15, 1865.

Our Country.

We are no politician; our paper is not a political paper; nevertheless we feel that we have a perfect right to express our opinion on the country, and also on the administration of President Lincoln; and we shall exercise that right fearlessly. Our country has passed through a long and fearful struggle, even for existence, and it is now coming out like gold seven times tried and purified by fire. All that brave and desperate men could do to destroy the country has been resorted to and yet they have utterly failed. The rebellion is now making its last dying and terrible struggle for life and only by struggling can live even for a few short months longer. The gathering hosts of freemen, under Grant, Sherman, Sheridan, and other brave generals, are now on the move. The crisis must soon come, dreadful as it will prove; come it must. Well, let it come, and heaven defend the right. A few more short months of struggle, and the rebellion will live only in memory. But the administration of Abraham Lincoln will live in all future ages; it will live sanctioned by the American people! Let us own it. His re-election by an overwhelming majority of the entire loyal country has stamped his administration with greatness, and his name with fame.—Slavery, the curse and scourge of our country, by his act is dead, and his name and administration will forever stand connected with liberty and freedom; he has proved himself to be the right man in the right place. Let us be just and own it.

Will brother Adams be so kind as to give an exposition of the 14th to the 24th verses, of the 9th chapter of Romans, and oblige,

A FRIEND.

BERWICK, MAINE, March 4th, 1865.

We cheerfully comply with the request of our friend. Let us first quote the passage; it reads as follows:—

"What shall we say then? *Is there* unrighteousness with God? God forbid.

For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

So then, *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

Thou wilt say then unto me, Why doth he yet find fault? for who hath resisted his will?

Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed *it*, Why hast thou made me thus?

Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

What if God, willing to shew *his* wrath, and to make his power known, endured with much

long-suffering the vessels of wrath fitted to destruction:

And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory.

Even us, whom he hath called, not of the Jews only, but also of the Gentiles?"

We take occasion to say first of all, that this passage is the closing up of a long argument on "election." In fact, the entire argument from the eighth to the close of the eleventh chapter is on the subject of "election;" not as we shall show the election of some men to heaven, and some to hell; but the election of certain nations for special purposes; and also of certain persons to hold authority and power to do certain things on earth. And we here assert without fear of contradiction that God elects men and nations to carry out his purposes without any relation to their faith, repentance, or good works. If any one doubts my assertion, let him read the following from Romans eleventh chapter:

"As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sake.

For the gifts and calling of God *are* without repentance."

In this passage we learn that the gifts and callings of God according to election are without repentance, or to be more plain, when God called Abraham to leave his native land, and make him a father of the faithful, as well as the father of many nations; he did not wait for Abraham to repent; but called and elected him for that purpose without repentance. Again when God called "Cyrus," a wicked king to open the way for the return of the Jews from Babylon, He did not wait for Cyrus to repent, but he called him without repentance; for the gifts and callings of God, according to election, are without repentance. And that all may know that our assertion is true, we quote from Isaiah 44th and 45th chapters, as follows:

"Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates, and the gates shall not be shut;

I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron:

And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call thee by thy name, *am* the God of Israel.

That said of Cyrus, *He is* my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.

In this place it will be seen that God calls this wicked king his shepherd, and his anointed. But let us now return to the passage under consideration. Paul says, "what shall we then say? is there unrighteousness with God? God forbid. Unrighteousness in what? I suppose in raising Pharaoh up for a certain purposes, viz:—that he might show his power upon him.

Paul says, the scripture saith unto Pharaoh, even for this same purpose have I raised the up.

Now let us ask what had God raised him up from? Some people seem to think that the Lord had decreed that Pharaoh should be born and do this wickedness. Let us say there is no such thing as this intended. But first let us quote the passage referred to by Paul, it is in the 9th chapter of Exodus, and reads as follows:

"For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth.

And in very deed for this cause have I raised thee up, for to shew in thee my power; and that

my name may be declared throughout all the earth.

As yet exaltest thou thyself against my people, that thou wilt not let them go?

Behold, to-morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now.

Send therefore now, and gather thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.

He that feared the word of the Lord among the servants of Pharaoh made his servants and his cattle flee into the houses.

And he that regarded not the word of the Lord left his servants and his cattle in the field."

The point at issue is, "And for this cause have I raised thee up that I may show my power upon thee throughout all the earth." Now what did God raise Pharaoh up from? We answer that God raised him up by letting him live from one plague or judgment to another instead of cutting him off from the earth; in order that he might show his mighty power upon him to all future ages. For be it understood God would have been justified in cutting him off from the earth at once, instead of letting him live, and raising him up from one plague to another.

And God in this case was willing to show much long suffering before he came out against Pharaoh in wrath.

We close by saying to our friends that we shall soon publish a lecture in our paper covering the entire ground of election; in which we will try to show that although God does elect men and nations for certain purposes on earth; yet so far as a future world is concerned we work out our own salvation by obedience to the truth and the sanctification of the spirit.

For the Sword of Truth.

THE DEVIL.

BY HELEN HAZELWOOD.

SECT. 3d, HIS HISTORY.

Having in my two former articles given a description of the personal appearance and character of his Satanic Majesty, I now come to his history, and if I am somewhat imaginative in this chapter, I hope both editor and reader will pardon me, for my own individuality requires some play of the imagination, and moreover, there is *so little* in the Scriptures said plainly and directly, that it leaves much scope for the imagination. And I may as well mention here that I have derived much assistance in the preparation of this article, from an old book, entitled, "A Brief History of that Old Serpent called the Devil and Satan" by L. D. Fleming, Newark, New Jersey, and I shall take the liberty to extract a few passages from it, which will be duly marked in the proper place, for I always give credit when I borrow.

The earliest account which we have of the Devil, or Satan is contained in the Scriptural narrative of the temptation in the garden of Eden. He is there represented as appearing to Eve, the mother of all living, in the form of a serpent, and it is said that the serpent, was more subtle, i. e. cunning and wise, than any beast which the Lord God had made. This serpent wore the form of a man. That he walked up-right is evident from the sentence pronounced upon him, "Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life," and it requires only a little stretch

of the imagination to conceive that when he was deprived of his locomotive power by the Divine fiat, his long slender legs grew together, and his beautifully curved feet turned into the forks of the serpent's tail, which is, unlike most animals, tapering from the body gradually, and terminating in a point, usually forked. Very unlike the serpent of our day was the serpent of Eden. Very beautiful and prepossessing he appeared, as from amid the branches of the beautiful tree of knowledge, he called to Eve, "Hath God said, ye shall not eat of every tree of the garden?" And simply and innocently she answered, "We may eat of every tree, except the tree in the midst of the garden, and of that, God hath said, if we eat thereof, we shall surely die."

How wise and artful was his reply, "Ye shall not surely die, for God doth know that in the day ye eat thereof, your eyes shall be opened, and ye shall be as God, i. e. knowing good and evil." And as, in the earnestness of his pathetic appeal to be permitted to serve her so essentially, he came down from the tree, and stood by her side, how her heart warmed towards him. His tall slender figure; his graceful and winning address; his choice and appropriate language; the tender persuasiveness of his voice; the token of affectionate interest in her welfare, sparkling in his eye; and above all, the specious and artful nature of his sophistical argument; overcame her scruples; "and when she saw that the tree was good for food, and that it was pleasant to the eyes, and a thing to be desired to make one wise, she took of the fruit thereof, and did eat."

Religion, reason, and common sense gave way; her duty to God, to mankind, and to herself were alike forgotten. Poor fallen Eve! She is no longer the truthful and loving child of God, hastening to meet her father when he comes to walk with them in the cool of the day; but the guilty culprit, hiding from his presence amongst the trees of the garden.—The yielding grace, and winning loveliness of her character is gone, and she has become the witching devilish aid-de-camp to his Satanic Majesty, she proved herself to be, when "She gave also unto her husband with her, and he did eat!" Oh! let no one blame with undue severity poor mother Eve, unless they have themselves been in her position, and successfully resisted the temptation.

Is it a wonder that the wise, beautiful, and cunning serpent should seduce from her allegiance the artless, and unsuspecting woman. Any thing but a Devil would have been touched by the childlike simplicity of her words.—And from that day to this, Devils in human form have successfully preyed upon the innocent and unwary, and they will do so, until he whose right it is, shall destroy the devil, and all his works. For take notice, the devil has not yet received his punishment; the man, the woman, and the serpent, were punished; but not the evil spirit who spoke through the bodily form of the serpent. That glory and honor was reserved for the first, and only one, born of woman, who has not yielded to temptation. Our Lord and Saviour Jesus Christ.

I now come to the inquiry. Was the form of the serpent the natural and original form of satan? I answer, no, his original form was that of an angel. Glorious bright, transcendently beautiful, next in majesty and might to Jesus, the first begotten of God. Proud haughty, self-willed, and imperious, he could not brook a superior, especially one so different from himself, as was Jesus.

The Scriptures speak of him, as high in the counsels of God, an angel, a covering cherub, anointed cherub, &c. He is addressed thus, "How art thou fallen, O Lucifer! son of the

morning." He is spoken of as contending with Michael the archangel as an angel which kept not his first estate, an angel which sinned, one which sometime was disobedient. I say then, he is a fallen angel, a rebel against the government of God. He and his companions left their own habitations, and made war on the realm they left. He even aspired to the throne of God himself, and endeavored to supplant Jesus whom he hated. He was very beautiful. The prophet says, to him, "Thou hast been in Eden, the garden of God, every precious stone was thy covering, the sardius, the topas, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, the carbuncle, and gold. Thou art the anointed cherub, thou wast upon the holy mountain of God, thou hast walked up and down in the midst of the stones of fire."—"Thy heart was lifted up, because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." "O, covering (or ruling) cherub!" Says the prophet, "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars (or sons) of God; I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the most high." What become of satan? he was cast down to earth. Thus saith the Lord, "I will cast thee as profane out of the mountain of God," "Yea thou shalt be brought down to the sides of the pit," i. e. the pit of earth. He is henceforth, "The Prince of this world;" "The Tempter;" "The Destroyer;" "The Formentor;" "The adversary;" "The God of this world," such are the titles by which he is designated in the Scriptures. What is he doing? I answer, trying to disturb and annoy God, whom he hates, and to turn away from their allegiance all those who worship, God, all who love God, and are trying to serve God. This may explain why the good suffer so much more than others from the temptation of the devil. It is the servants of God whom he wishes to assail he does not care about others, he wishes to annoy God, in the person of his friends. "The church; the family of God on earth, has always been the Devil's missionary field of labor. What a mighty warfare has he always kept up with the church. First inciting the murder of Abel by his brother, for he was "a murderer from the beginning." Next the building of the tower of Babel, whose top might reach unto heaven, emblem of spiritual pride. Then the enslavement of the children of Israel in the land of Egypt, into which they had gone as invited guests. And the making of the golden calf by these same Israelites delivered from bondage in so remarkable a manner. Follow the chosen people of God through their whole history, it is one continued scene of yielding to the tempter, and repenting, till we come to their last sin, the grand act in the drama, by which they provoked God to destroy them. "Satan so hardened their hearts, and blinded their eyes, that when their Messiah made his appearance, they despised, rejected, and crucified, the Lord of Glory." "They thus brought upon themselves a most terrible destruction, they were peeled and scattered to the four winds, and sprinkled among the nations, through the abominable devices of the devil." Having done all this, did the devil rest, satisfied with his triumph, leaving man to himself to choose good, and attain good? Oh, no, the apostle saith, "For your adversary the devil, goeth about like a roaring lion, seeking whom he may devour." And this has been his employment from the day he first pounced upon the beautiful and innocent creature of God, who loved and worshipped him, and held converse with him daily, until the present

time, wherein worship of God is confined to certain seasons, and places, set apart for that purpose and called sacred, while devil worship riots unchecked and free during all other time. The Arch Tempter gives the servants of God no rest or peace, never tiring in his work, the ultimate purpose of which is to dethrone God, and establish himself as King over all the universe; pursuing his labors day and night, and manifesting a tenacity of purpose, and an untiring perseverance, which would entitle him to the highest respect, were it only in a good cause. But let me give another extract from my author. "After consummating the death of the Messiah, and triumphing over it for a short time as though he had achieved a mighty victory, Satan commenced a new campaign against the church, or people of God. After the gathering of God's people under the new covenant, his opposition was carried on in the most diabolical manner, in the first place, by bitter and bloody persecution. The world was urged on in various ways, to persecute even to death the disciples of Jesus. For several centuries this mode of warfare was prosecuted, and hundreds of thousands of Christians were murdered. Yet in spite of all the devil's efforts the truth prevailed, and God's people multiplied greatly. Finally it became necessary to adopt a new mode of warfare, and satanic policy devised an entirely different scheme of operations. Such were the triumphs of the Gospel, and so mighty was its growing influence, that satan adopted the policy of becoming himself a nominal Christian. Christianity now became popular, and that which a little while before, was despised and down trodden, became honorable in the eyes of men, and was soon clothed in all that paraphernalia, peculiar to idolatry and pleasing to the world. The state of Christendom at the present time, presents strong evidence of the craft and influence of satan. How has the gold become dim, and the fine gold changed. His policy is to pervert every channel of truth, and weaken its influence. The ministry is turned away from the plain simple path of Gospel truth, and filled with notions of their own. They covet mostly what is pleasing and popular.—Satan leads them to believe that a little conformity to popular customs and usages is necessary to give them access to the people. Thus, step by step, many a watchman, once faithful is finally led to give his whole influence to sin and wrong, and such is the accession of members that satan gets enough of his own children among them, to neutralise the truth. "Satan, method of damning souls is by giving them much that has the appearance of what is good; he will go to the length of making a three-parts Christian, in order to keep for himself the other fourth and thereby make the damnation more sure, and also bring reproach upon Jesus Christ and his cause."

"Fancy to yourself the contrast between a congregation of early Christians, and an assembly of church going people of the present time. They are so assimilated to devil worship, that satan sees no occasion to disturb them. A popular congregation of these days, more nearly resembles a fair, for the display of costume; than an assembly of devout worshippers. The costly, steepled, and turreted edifices, more nearly resemble Pagan temples, than sanctuaries set apart for the worship of God."

These thundering denunciations (and who dare question their truth), appear to be, not the voice of an enemy; but that of a watchman, who, meaning to be faithful, sounds the alarm; uttering these notes of warning to his own flock. As such, they possess a peculiar significance, shewing the church of Christendom, to be not very unlike now what it was

twenty years ago; and shewing also, that they have from time to time been notified of satan's presence among them; and if they have neglected to cast him out, they must bear the blame.

(To be Continued.)

Cottage by the Riverside,
March 7th, 1865.

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 15, 1865.

NOTICE.—Our subscribers will please take notice that Bro. S. L. Wass is our authorized agent to transact all business connected with the *Sword of Truth* in our absence. Subscribers who have not yet paid this year's subscription, may mail their dollar and direct to S. L. Wass, Indian River, Maine. Those wishing to subscribe may do the same, and we will here say there never was a better time to subscribe than now, as we purpose soon to commence the publication of our travels in Palestine. Truly and sincerely yours in hope of a new and peaceful age,
G. J. ADAMS,
A. K. McKENZIE.

OUR FRIENDS may address us at Indian River, until April 25th. After that they will please direct to Great Falls, N. H. All who wish to mail money for the paper this year will please address our agent, Mr. S. L. Wass, Indian River, Maine. Those who have not yet paid for last year's paper and think it is about time to do so, may mail their dollar and direct to G. J. Adams, Great Falls, N. H.

Editorial Journeynings.

Dear Brethern and Friends:—On Sunday, March 5th, we preached three times in the Town Hall, Surry, and had good congregations who listened with deep attention to the great principles of the gospel of peace on earth and goodwill to men. We remained in Surry until Wednesday morning.

On Tuesday evening we preached until a late hour to the largest congregation that ever came out to hear us in Surry, our subject was the necessity of obedience to the gospel. The entire congregation listened with profound attention. During our stay at Surry we made our home at the house of Dr. Higgins, and were made most welcome, and treated with great kindness by the entire family. Our visit was a very pleasant one. Among others present during the meetings was our old friend J. L. Floyd, Esq., who seemed to take much interest in the meetings.

On Wednesday, we journeyed from Surry to Addison and spent the evening with Mr. and Mrs. Harris Wass, and had a most pleasant time.

On Thursday, March 9th, we arrived safe at Indian River and were warmly received by our friends and the brethren and sisters.

On Saturday, March 11th, we held a conference, afternoon and evening and had a good time.

On Sunday 12th, we preached three times, had large congregations, some friends were present from a distance, and among others our friend Dr. Silas Alden of Bangor.

On Monday morning seven were baptised according to the ancient and eternal order of the Gospel. In the evening they were confirmed by the laying on of hands according to the apostolic order, which order has been restored in the Church of the Messiah.

On Tuesday morning two more were baptized.

On Saturday and Sunday, March 18th and 19th we held meetings to full houses in Jonesport.

On Sunday, March 26th, we preached three times at Indian River, had full houses and good meetings.

On Wednesday, March 29th, we were called upon to go to Jonesport and preach the funeral sermon of our much esteemed sister, Mrs. Louisa French, who had fallen asleep in Jesus very suddenly, and most unexpectedly, on Tuesday morning. Sister French received, believed and obeyed the fulness of the gospel, just as soon as she heard it and understood its divine requirements. She was the second person baptized in Jonesport. She was ever firm in the faith and never wavered. She was only sick two or three days. She retired to rest, fell asleep and passed away without a groan or struggle, and looked even in death as if she was taking a calm and quiet repose. She passed away in the full prime of womanhood, being nearly forty years of age. The attendance at her funeral, which was held in the meetinghouse, was large, it will be a severe blow to her husband who is away from home in the service of his country. The memory of our dear sister will long be cherished not only by her numerous relatives, but also by her brothers and sisters in the church of the Messiah.

On Sunday, April 2d, I preached three times in the meetinghouse at Jonesport. We had a large attendance. In the afternoon, four were baptized by our dear brother, Bishop S. L. Wass. In the evening they were confirmed according to the ancient and eternal order of the church of God. Many more are believing in Jonesport.

On Tuesday evening we commenced a course of Lectures on the divine authenticity of the scriptures. Our subject was the creation; not only the creation of the earth, but also the creation of man and the object for which he was created. Most truly and sincerely I remain your dear friend in hope of a new and peaceful age,
G. J. ADAMS.

Did Paul Preach Baptism?

We are continually questioned on the subject of baptism. One person writes "Mr. Adams how do you get along with what, St. Paul says to the Corinthians?"—"I thank my God that I baptised none of you, I was not sent to baptise." Well friend let us quote the passage first and see how it reads. The passage to which our friend alludes is in Paul's first epistle to the Corinthians, and reads as follows:

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment.

For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.

Now this I say, that every one of you saith, I

am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

I thank God that I baptised none of you, but Crispus and Gaius;

Lest any should say that I had baptised in mine own name.

And I baptised also the household of Stephanas; besides, I know not whether I baptised any other.

For Christ sent me not to baptize, but to preach the gospel; not with wisdom of words, lest the cross of Christ should be made of none effect.

For the preaching of the cross is to them that perish, foolishness; but unto us which are saved it is the power of God."

Let us now ask are we to understand by this passage that Paul did not teach and practice baptism. No man with common sense could come to any such conclusion. Well what are we to understand by this passage? We are to understand that there were divisions in the church, some were for Paul, some for Apollos, and some for Cephas. And Paul simply thanked God that he had baptised very few or them. There is not the first idea advanced in all Paul's writings, that he did not believe in and practice baptism. Although we have heard men say that Paul never baptised any but these that are here named. Let those who are wise above what is written, and those who pretend to know so much read the following from the Acts of the Apostles, 19th chapter.

"And it came pass, that while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus; and finding certain disciples.

He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether they by any Holy Ghost.

And he said unto them, Unto what then were ye baptised? And they said unto John's baptism.

Then said Paul, John verily baptised with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

When they heard this, they were baptised in the name of the Lord Jesus.

And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

And all the men were about twelve."

In this passage we see that Paul even went so far as to baptize twelve men over again, because they had not been baptised in a proper manner. Again in Acts, chapter 16, we have two cases, as follows:

"And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us; whose heart the Lord opened, that she attended unto the things which were spoken of by Paul.

And when she was baptised, and her household, she besought us saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us."

We learn in this passage, that as soon as the woman heard Paul she was baptised with her household. We ask why was she baptised? Simply because Paul taught baptism and they believed it and obeyed it. In the same chapter we find the following:

"And brought them out, and said, Sirs, what must I do to be saved?

And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

And they spake unto him the word of the Lord, and to all that were in his house.

And he took them the same hour of the night, and washed their stripes; and was baptised, he and all his, straightway,

And when he had brought them into his house, he set meat before them, and rejoiced believing in God with all his house."

Here we see Paul taught and practiced baptism. Even at midnight, did Paul baptize these! If he did not he preached baptism and sanctioned it. It is very likely that Silas did the baptizing by the authority of Paul, as Paul was lame and it was inconvenient. So we see Paul preached the gospel and Silas baptised

them into Christ as Paul says in his 3d chapter to the Galatians:

"For ye are all the children of God by faith in Christ Jesus.

For as many of you as have been baptized into Christ, have put on Christ.

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus.

And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise.

THE CHURCH OF THE MESSIAH.

Its History and Rise—Taken from the Book of Remembrance or Record of said Church.

CHAPTER XI.

In our preceding chapter, we brought down the events connected with the labors of Bro. Adams, until Tuesday, June 23d, at which time our Bro. started West, preaching on his way at Sullivan, Franklin, Stockton, Camden, and other places.

During his stay in Sullivan Bro. and Sister Meynell were baptized, and Bro. Meynell ordained an Elder.

On Saturday, July 18th, after a long and laborious journey, Bro. Adams and family arrived safe in South Lebanon, and was joyfully received by the entire church. Our Bro. in his journeyings, at the conclusion speaks as follows:—

"And now dear friends, let me say I have continued these journeyings for near seven months; of labor and toil, as well as of pleasure and joy. Thousands have heard the truth and their hearts have been made glad. Many have obeyed the gospel, and are now rejoicing in hope of the glory of God, and the appearing and kingdom of Jesus, Messiah, and the establishment of the great age of peace."

After the above our brother continued preaching in Lebanon, East Rochester, Milton, and great Falls, until October, the 6th, during which time twelve were baptized, and the church much strengthened and built up in their most holy faith. It was during this time a great effort was made by some few Millerites and Freewill Baptists, and also some four or five Apostates, to get up a church row; but they utterly failed; for when the conference met, Bro. Adams came into the council calm and dignified, and although the house was full, and many of them had come on purpose for a church row, yet our dear Bro. was every way sufficient for the occasion. He arose and with such clearness and force set forth the law of God, that the apostates and opposers trembled before the burning truth of heaven.—The apostates were peacefully disposed of, and quietly excommunicated from the church, there was no contention in the church, all was peace and quietness and every one declared the decision right and just.

On Wednesday October 7th, 1863, Brother Adams again started east. The church in East Rochester and Lebanon were now settled, yes, we may say rooted and grounded and established in the most holy faith once delivered to the saints. Brother Adams on his return east, made short stops only. We make and extract from his journeyings as follows:—

"On Sunday, October 18th, we preached morning and afternoon in the Universalist Meeting House at Addison Point, there was a good turn out to hear the truth. At the earnest solicitation of the people of Indian River, we traveled six miles after the afternoon meeting and preached in the evening to a crowded congregation in the Baptist Meeting House. The people listened to the great truths of the gospel with profound attention and many rejoiced in the truth. The brethren and sisters all stood firm in the faith.

Monday, Tuesday, Wednesday, Thursday and Friday evenings, we continued to preach in the Baptist Meeting House, at Indian River, to large congregations, who were deeply interested, the interest increasing from night to night. On Sunday morning October 25th a large congregation assembled in the beautiful bay of Indian River, to witness the holy rite of baptism. The sun shone out clear and bright, as if Heaven itself was pleased with the scene. We preached three times during the day in the Baptist Meeting House to very large, crowded congregations, many greatly rejoiced, and were made glad in listening to the truths of the dispensation of the

fulness of times. We spent the week at the house of Brother A. K. McKenzie, whose house is now the home of the servants of God.

The glorious principles of eternal truth are spreading far and wide; to God be all Glory.—Amen."

Thus, it will be seen that our Brother traveled the whole distance across the State in less than 12 days. From this time our brother continued his labors preaching sometimes at Millbridge, sometimes at Sullivan and sometimes at Addison and Indian River, until Sunday Nov. 29th, when a number were baptized at Indian River. On Monday 13 more were baptized, and quite a number more through the week. Brother Adams in his journal speaks of these matters as follows:—

"On Monday thirteen more were baptized in the beautiful Bay of Indian River. In the evening we preached on priesthood, and showed the difference between priesthood and priestcraft.—At the close of the meeting we confirmed the thirteen that had been baptized that day, and great solemnity rested upon the entire congregation.

On Tuesday a number more came forward for baptism. On Tuesday evening after a short sermon on the hope of the gospel, and the object of partaking the bread and wine, the Lord's table was then spread and his children were invited to partake of the bread and wine in remembrance of his dying love, and to continue to show forth his death until he shall come. At the conclusion of this most impressive and solemn service an invitation was given for all who wished, to arise and speak; they did so, and then commenced, and was continued until eleven o'clock, one of the most deeply interesting meetings that was ever held or witnessed by the people of Indian River.

They arose and spoke one after another in tones of truth's impassioned eloquence and simplicity. The spirit of truth and love was poured out upon the entire congregation, many rejoiced and wept like children. After over 20 new converts had spoken and given a faithful testimony to the truth, and after Bro. S. L. Wass had given a most eloquent and thrilling testimony and exhortation, the Baptist and Methodist friends, a number of them, arose and took part in the meeting, and even one old lady, who was over sixty years of age, arose and spoke in meeting for the first time and testified her determination to be baptized. Confirmation was again attended to.

And thus closed one of the most interesting meetings of this age. To our Father in Heaven be all Glory."

After the above our brother again took a long journey west preaching at various places, after which our brother again returned east preaching his way back to Indian River. After a short stay our brother visited Bangor and South Orrington, and preached a number of times in both places. Our brother remained preaching in Addison and Indian River until about the middle of February 1864, about which time the way was opened for preaching at Jonesport, but let us here give the facts as they were written at the time in the journeyings of Bro. Adams. Our brother says:—

"On Monday we baptized seven, and on Tuesday we baptized four, making eleven as the fruits of our labor, as seals to our ministry. These were confirmed by the laying on of hands according to the ancient order of God, and great grace and peace rested upon the people.

On Thursday, Feb. 11th, we left our kind friends in Indian River, and journeyed as far as Jonesport, and were most kindly received and entertained by Capt. Mansfield and family. We preached in the new meeting-house a Jonesport Thursday, Friday and Saturday evenings, and also three times on Sunday, and were received and treated with great kindness by the people of Jonesport. We found them an intelligent, reading and thinking people, a people willing to investigate for themselves, and hold fast that which is good.

On Monday night, by particular desire, we preached on the destiny and mission of America past, present and future. The meeting house was more than full; in fact, we had good congregations all the time during our stay in Jonesport. At the conclusion of our meeting on Monday night, Mr. Sawyer arose and offered a resolution, giving us a cordial invitation to visit

Jonesport again and preach at our earliest opportunity. The vote of the large congregation was then taken, when not one voted against the resolution: and we must say, that we were much pleased with Jonesport and with the people. May the Lord reward them for their kindness, and may they know the truth, understand the truth, and the truth make them free."

On Saturday, February 20th, the church held their first conference at Indian River. Bro. S. L. Wass presided at the conference. After the conference, which was held in peace and union, our brother continued to preach at Addison Point, Indian River and Jonesport alternately until Saturday, March the 5th, during which time twelve were baptized and confirmed according to the ancient and eternal order of the church of God.

On March 5th the conference again met having been only adjourned, it finally closed on Wednesday evening March 16th, it was at this conference that Bro. S. D. Wass, was called, chosen and ordained Bishop. Bro. Adams continued his labors in Addison Point, Jonesport and Indian River until March 15th, when a number came forward for baptism, although the Methodists and Baptists had combined to hold a meeting in opposition.

We close this chapter by a quotation from the journeyings of Bro. Adams as follows:

"On Wednesday morning bright and early we left Indian River with the blessing, peace and goodwill of the church and a very large portion of the community.

We have left a church in that vicinity of seventy-four members, one bishop, three elders, and two deacons, and many more believing and preparing soon to obey the truth, and all brought about in less than one year, in addition to all our travels, editorial duties, and other labors; so we will say praise the Lord forever, for great are his mercies."

The Book of Job.

THE BOOK OF JOB is generally regarded as the most perfect specimen of the poetry of the Hebrews. It is alike picturesque in the delineation of individual phenomena, and artistically skillful in the didactic arrangement of the whole work. In all the modern languages into which the Book of Job has been translated, its images, drawn from the natural scenery of the East, leave a deep impression on the mind. Thus; "The Lord walketh on the heights of the waters, on the ridges of the waves towering high beneath the force of the wind." "The morning red has colored the margins of the earth, and variously formed the covering of the clouds, as the hand of man moulds the yielding clay."

The habits of animals are described, as, for instance, those of the wild ass, the horse, the buffalo, the rhinoceros and the crocodile, the eagle and the ostrich. We see "the pure ether spread, during the scorching heat of the south wind, as a melted scorch over the parched desert." The poetic literature of the Hebrews is not deficient in variety of form; for while the Hebrew poetry breathes a tone of war-like enthusiasm, from Joshua to Samuel, the little Book of the gleaner Ruth presents us with a charming and exquisite picture of nature. Goethe, at the period of his enthusiasm for the East, spoke of it "as the loveliest specimen of epic and idyl poetry which we possess."

Washington, when high in command, provoked a man to knock him down. The next day he sent for the person to appear at headquarters, and asked his pardon; for, in reviewing the incidents of the case, he found that he was himself at fault. A magnanimity only possible to a truly great mind; but it is a magnanimity, a self control, a mastery of temper, which it is a nobility to strive for.

Poetry.

A DREAM.

BY E. CAMPAELL.

I DREAM'D I died—and, mix'd with fellow clay,
Close by a common beggar's side I lay;
And, as so mean a neighbor shock'd my pride,
Thus, like a corpse of quality, I cried:
"Away! away! thou scoundrel! touch me not;
More manners learn, and at a distance rot."
"Thou scoundrel!" in a louder tone, cried he,
"I scorn thy very words, and more scorn thee.
We're equal now; I'll not an inch resign;
This is my rotting place—and that is thine."
"Alas! too true; the sickening thought," I cried;
"The beggar and the prince lie side by side."
Trembling with horrors dire of such a scene,
I'woke, and glad to find it but a dream.
And musing still, in solemn mood, I prayed,
"Great God, whose hand the earth's foundations laid,
And spanned the seas, and curb'd the headlong wave,
Tell me, is there no hope beyond the grave?"
Then Faith sublime, with heaven-plumed pinions, smil'd
With golden anchors cast, "Ah yes, my child,
See yonder, midst the gloom of night, forlorn,
A brilliant star of resurrection morn."
Then Hope sprang up, who seemed a youth divine,
And 'gan to paint the golden view sublime;
First in the scene, th' angelic trump of God
Breaks on the ear of those beneath the sod.
The earth casts out her dead; nor more the slain,
In dusty beds—they break the monster's chain,
And forth anew to life immortal spring—
Vict'ry o'er death, and loud hosannas sing.
With rapt'rous awe sublime, I view'd the scene,
Nor dreaded more of death's dark vale to dream,
But triumph'd in the hope of vict'ry won
Through Him who bid me pray—"Thy kingdom come,"

NOSES.

Noses have been classified as the Roman or aquiline, the eagle-beaked nose, the straight or Greek nose, the cogitative wide nostrilled nose, the Jewish, the snub, and the celestial or turned-up nose. Of these the first indicates decision, firmness of character, great energy, and with these a considerable disregard for the softnesses, littlenesses, and paltry ways of society and life. Many of our first-rate men have had Roman noses. It was a Roman nose which determined first upon subjugating Britain; which nose, if legends tell truth, was broken in the attempt; for Cæsar fell from his boat as he landed, and damaged his face upon the hard shingles of the shore of Deal. How important the parts which have been played by this kind of facial organ, as may be seen by a glance into history. Beginning with Sesostria, we have Cato the Censor, Julius Cæsar, Henry IV. of France, Canute, Sir William Wallace, Robert Bruce, Edward I, Henry VII., Queen Elizabeth, Loyola the founder of the Jesuits, Sir Francis Drake, Gonzalve of Cordova, who beat the Moors, the Conde, Cortez, Pizarro, the great Pitt, Washington, chief of the New World, and Wellington, the greatest captain of his age, all with Roman noses. Of course, also we must add Columbus, who discovered America.

Without the testimony of portraits, we could declare that it must have been a Roman nosed man who, beaten from court to court, laughed at and neglected, still by perseverance got together his little army, and, setting his back resolutely to the Old World, steered over the waste of waters to the New. Of half Roman and half Greek noses, which class combines physical energy with refinement, many great men have boasted; such were Alexander the Great, Constantine, King Alfred, Wolsey, Richelieu, Lorenzo de Medici, Sir Walter Raleigh, Sir Philip Sydney, and

last, and greatest in energy and effect, Napoleon Bonaparte. His nephew has also an aquiline nose, rugose, coarse, large but expressive, and cogitative as to the termination and nostrils.

It is impossible to conceive more beautiful faces than those which have the Greek nose; but the owners are men of too much refinement to be always energetic and bustling.—Hence, when Napoleon, who was a nasologist, or nose philosopher, wanted any work well done, he asked for a man with plenty of nose.

"Strange as it may appear," he says, "I generally chose a man with a good allowance of nose." Now the Grecian nation never had a superabundance of that organ. Their noses were small but well chiselled straight from the forehead, without much individuality or locality above them in the forehead, and accompanied by the well known Greek character—a preference for a diagonal action, craft, sharpness, good bargaining, and refinement. They loved the arts rather than war. They admired eloquence because it indirectly persuaded. They were fickle, and were forever seeking something new. The Romans would have battered down the walls of Troy in half the time in which the Grecians did, or they would have died under them. The Grecians loved to talk rather than fight. They remain in history, and occupy so large a space, because of the genius of their authors, not of that of their people.

The possessors of the Greek nose who have become celebrated in history will very fairly indicate the general character which it seems to point out. Addison, Byron, Shelley, Petrarch, Spenser, and Milton (in his youth), are those amongst poets who were distinguished by this feature. Of painters there are many who, as their portraits show, possessed it; Raffaele, the divine, one of the most beautiful of men, Canova the sculptor, Claude, Titian, Murillo, and (when young) Rubens.—Under this class naturally falls a very excellent kind of nose, called the Græco-cogitative. In youth many noses are almost purely Grecian; but these afterwards develop into the rogose, widely nostrilled, cogitative nose, which the majority of great thinkers appear to have possessed. This is the last class of which we can at present treat. It should not turn up, nor be bluntly snubbed, but gradually widen below the bridge. The nostril should be fine and wide, not close and thin. The tip should, as we have said, have a character of its own, and should certainly not be thin, which would indicate weakness and curiosity. Men of war or of theology, inventors, agriculturists, or strict men of business, possess this nose; and to enumerate the number of first-rate men who have possessed it would occupy more space than we could afford.

SALVATION.

The term Salvation, in the Bible has an ambiguous meaning; it sometimes means one thing, and sometimes another; for instance, in the days of Noah, Salvation meant deliverance from destruction by water. In the days of Lot, Salvation meant deliverance from destruction by fire and brimstone. In the days of Moses, it meant deliverance from Egyptian Slavery, and the judgement that fell on Egypt, through the plagues that God poured upon it. In the days of Daniel it meant deliverance from the hungry Lions. To the three Hebrews it meant safe deliverance from the fiery furnace. In the Christian religion, it means deliverance from sin, which is obtained through obedience to the laws and teachings of Jesus and his Apostles, this last Salvation is called in the new testament—a present Salvation by faith. Now let us ask who enjoys this present Salvation by faith; we will answer by quoting from Paul's Epistle to the Galatians, 3d chapter as follows:—

"For ye are all the children of God by faith in Christ Jesus.

For as many of you as have been baptized into Christ, have put on Christ.

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

In this passage, we learn who are the children of God by faith in Christ Jesus, viz:—as many as have been baptized into Christ, have put on Christ, query:—have those who are not baptized in Christ, put on Christ? no, verily no.

Now let us ask another question,—how was Saint Paul saved from his sins; and now for fear we might answer wrong, we will let Paul answer for himself, as he stood before one of the great ones of the earth. It is in the following strong language, and may be found in the 22d chapter of the Acts of the Apostles; hear it:

"And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

And I answered, who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do.

And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there.

Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked upon him.

And he said, The God of our fathers hath chosen thee, that thou shouldest know his will and see that Just One, and shouldest hear the voice of his mouth.

For thou shalt be his witness unto all men of what thou hast seen and heard.

And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

Here is the whole circumstances of Paul's conversion, told by himself, when he stood before Kings and Rulers of the Earth. He first asks what he shall do; and told to go into Damascus, and there it should be told him what he should do. He obeyed the instruction. And Ananias closed his instructions to Paul, telling him to arise and be baptized, and wash away his sins calling on the name of the Lord, and the moment Paul obeyed that command he was baptized into Christ—became a Christian—and was saved from his sins, and no man can deny it and tell the truth.

THE RIVER.

"How happens it, papa, that the river, which is commonly so peaceful and clear, that it resembles a large looking-glass, is to-day so swelled and yellowish?" "My dear, that is because the stormy south winds have brought down torrents of rain, which have drawn all the impurities of the fields into the river. A peaceful and innocent heart is like the surface of the water when it is limpid. Heaven and earth paint themselves upon it in all their beauty; one may read to the bottom of it.—It is thus, my child, that I can still read in your's; but if stormy passions should one day rise in your breast, your heart will be like this river, swelled and dusky, my eyes will no longer be able to read in it, and it can no longer reflect the beauty of heaven."

POLAND.—There is a remarkable activity among the Hebrew printers in Poland and Russia. Several editions of the Talmud, the various codices, and other rabbinical and also cabbalistic works, are publishing in various cities. Also the commentaries of Alsheick are republished.