

The Sword of Truth,

AND HARBINGER OF PEACE.

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

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Palestine and Jerusalem as it is.

THE TESTIMONY OF TWO WITNESSES.

DEAR BRETHREN AND FRIENDS SCATTERED ABROAD, GREETING.—We Joshua and Abraham, servants of the Most High God, and of his Son the true Messiah, the Lion of the Tribe of Judah; also witnesses of the Dispensation of the Fullness of Times, and of the gathering together of the people of God in the last days, and especial witnesses chosen to visit Palestine and Jerusalem, and witnesses of the nigh approach of the age of Peace on Earth, and the establishment of the Kingdom of Messiah, and of the overthrow of all the present Kingdoms of the World.—Having visited Palestine for the purpose of being eye-witnesses of many scenes that are now transpiring there, we feel moved upon by the spirit of truth, and the duty which we owe to the Church of the Messiah, and the age in which we live, to write this epistle, and publish it first to the Church, and then to all the world, as we have opportunity to do so; first to the Gentiles and then to the Jews.

Our testimony is, that it is a goodly and a fruitful land, bearing abundantly three crops each year, when properly cultivated. The "latter rain has been restored without intermission," since the year of our Lord 1853, in fulfilment of the predictions of the Prophets. And we have no hesitation in bearing witness that everything in Palestine and Jerusalem gives indisputable evidence that the "Times of the Gentiles" treading Jerusalem and Palestine under foot, are fast running out, and drawing to a close. We feel and bear witness that the time to favor Zion and Jerusalem has now come, that the hour of the "Midnight Cry" is near at hand, and that the time for the seed of Abraham to return to the land of their Fathers is now at the very doors. Even the dews of Heaven which once made the land so fruitful, are being restored in fulfilment of prophecy, and the time is near at hand when showers of rain shall again be given in the midst of the seasons, to make the land more fruitful and plentiful in every good thing for man and beast.

The Valley of Jehosephat and the vale of Hinnom, are still open for the destruction of the Armies of the corrupt and apostate Christian Nations, who are to think an evil thought and come against the Jews to destroy them after they are gathered out from the Nations. The plain for the marshalling of those mighty armies, as foretold by Ezekiel and Joel is still waiting; it stretches out far in the distance, running South, and lying between the Holy City and Bethlehem. The Mount of Olives still stands high and firm on the east of Jerusalem, waiting for King Messiah to set his feet there to deliver his people, judge the Nations, destroy their power and dominion, and send

the law from Zion, and the word of the Lord from Jerusalem, and cause all Nations to beat their swords into Ploughshares, and their spears into pruning-hooks.

Strangers are now building up the walls of Jerusalem and vicinity, in direct fulfilment of the word of the Lord by the mouth of Isaiah the Prophet. And the Glory of the Gentiles will soon be turned to Jerusalem, like a flowing stream. Many Jews are constantly and quietly returning to the land and city of their Fathers, waiting for the hope, consolation, salvation and Glory of Israel. There are now 25,000 Jews in the City of Jerusalem alone. This fact we learned from the best and most authentic sources of information. And there is no doubt of its truth.

Everywhere in the vicinity of the Holy City, olive orchards and grape orchards are growing up, as in its palmy days. Yes, and everywhere else where the land is cultivated. And our testimony is, that there is nothing in all that we saw during our entire stay and travels in Palestine, which gives evidence against the fact that we are now living in the age of the commencement of the "Dispensation of the Fullness of Times," the age of the return of the rightful owners to the land of their Fathers, the age when Zion and Jerusalem shall arise, and shake themselves from the darkness and superstition of ages, and put on their beautiful garments, and when the glory of the Lord shall be seen upon them, and the temple and palace rebuilt, the sanctuary cleansed, a Nation born unto God, at once when "the law shall go forth out of Zion, and the word of the Lord from Jerusalem.

And Messiah shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, 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."

And when all the poor of our race shall have peace, freedom, and plenty, and nothing shall hurt or destroy in all the earth, and the universal voice of peace, brotherhood, and good-will to man shall be echoed from mountain top to mountain top, and every man in every place shall meet a brother and a friend.

Moreover we feel a full assurance that the time has come for the sons and daughters of Ephraim, to arise and go to the land of their Fathers, and take possession of their promised inheritance, for the time has now come when we shall plant vines on the mountains and plains of Ephraim, and the time is near, and the days are at hand when the lion of the tribe of Judah "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.

When the envy of Ephraim shall depart,

and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim."

And thus saith the Lord unto you, O ye sons of Ephraim, be ye prepared with your wives and your children to come to the land that I have given unto your fathers, the land that has been barren, waste and desolate, but which has now become fruitful; the land unto which the Lord your God hath again given the latter rain and the former rain, the land of which the Lord hath said:

"I will also cause you to dwell in the cities, and the wastes shall be builded.

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.

Then the Gentiles that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it."

Therefore, ye sons of Ephraim, ye who have been called, and ye who shall hear this proclamation, for it is unto the ends of the earth, and unto the islands that are afar off; ye who shall receive witness from the Lord by the power of his spirit, that ye are among the chosen watchmen of the dispensation of the fullness of times; hear the word of the Lord and gird up the loins of your minds; be ye sober and watch, for the day of the Lord is near, and there is no eye that shall not see, no ear that shall not hear, and no heart that shall not be penetrated; and the wicked and the hypocrite shall be pierced with many sorrows, and their sins shall be spoken in the high places of the world; and peace shall be taken from the earth, saith the Lord of Hosts.

For the time is near when the Lord will shake Heaven, earth and sea, and when He will also shake all Nations, and when the desire of all Nations will come.

Therefore, ye sons of Ephraim, far and near, hear the word of the Lord, for the time is near when ye shall gather to the land of your fathers, upon the mountains of Ephraim, in the land of Palestine, that have long lain waste and desolate, but which are now becoming fruitful and glorious.

Therefore, ye sons of Ephraim, ye chosen of the Lord the anointed one the Messiah, ye who are to be the watchmen of the dispensation of the fullness of times, ye who are to push the people together to the ends of the earth, in the last days, ye who are called the shepherd and the stone, (or gatherer) of Israel, ye who have long been separated from your brethren, ye who have mixed yourselves among the nations, ye who were lost in the day of rebuke among the tribes of Israel, ye who are the first-born in the age of the gath-

ering of Israel, ye who are to make the cry to the nations of the earth.

"Saying, 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."

We also testify to the whole house of Israel scattered abroad among all nations, that the land which God gave to Abraham and his seed, that land which has lain desolate for ages and generations that are past, has now been dedicated, and blessed, and the curse rebuked, and also the land consecrated for the gathering of the house of Israel. We also testify to all nations, kindreds, tongues and peoples, and all the kings and rulers of the Earth; also to all churches, societies, and religious organizations, that the time has now come to favor Zion and Jerusalem, and the covenant elect seed of Abraham; and that the nation, or kingdom, or ruler of the earth, or those churches or societies who will bless and help Israel, God will bless them. But those nations, rulers, churches or societies who oppose, persecute, and oppress Israel, God will curse, and utterly destroy. Therefore, oh, ye nations, churches, and societies, learn wisdom, fear the Lord and help Israel; for the Kingdom of Messiah and the age of peace is at hand, yea, at the very doors. For the authority and keys of the Dispensation of the Fullness of Times, has been committed to men by direct revelation. The Church is coming from her wilderness state, and making herself ready for the "Midnight Cry," when she will be called unto the marriage supper of the Lamb. Therefore, Oh sons and daughters of earth, hear the truth and learn wisdom before it is forever too late. We subscribe ourselves your true friends, descendants of the patriarch Joseph, of the lineage of Ephraim, and chosen witnesses of the Dispensation of the Fullness of Times, of the gathering of Israel, and of the nigh approach of the age of peace on earth, and the reign of King Messiah, on the throne of David, as King of Kings and Lord of Lords. We remain yours in full hope of the kingdom of Israel, now near at hand.

JOSHUA AND ABRAHAM.

A Sketch of the Lives of the Apostles.

BY L. I. L. ADAMS.

CHAPTER SECOND.

No, Peter was a different character altogether from these mitred Popes. He did not make Kings bow down their heads, that he might place his satin sandaled foot upon their necks, but he traveled from city to city, on foot, that he might preach the claims of his Messiah and risen Savior, and teach a doctrine that he knew the promulgation of which would endanger his life, and cause his name to be cast out as evil wherever he went. But what cared the honest, enthusiastic Peter? he knew that if he did lose his life, that a just recompense of reward awaited him in the resurrection of the just. So he took his life as it were in his hand, and went forth like a brave soldier of the Cross, to battle against the corruption of the wicked and ungodly age

in which he lived, knowing that a day would come, when, if he proved true and faithful to the great cause which he had so fearlessly espoused, that his sufferings would be but light in comparison to the glory that would be revealed to him in the last days, when he should stand on the earth again in immortal youth, receiving from the lips of his beloved Master and King, the "Well done, Peter! you have been faithful over what I entrusted to your care and keeping, now receive your reward, which is a crown and kingdom under me." Is it any wonder then that Peter should be willing, if needs must be, to lose his life in so great and glorious a cause? Peter most undoubtedly understood what he was working and suffering for, because Jesus had said, "ye who have followed me in the regeneration, when the son of man shall sit on the throne of his glory, ye shall sit on twelve thrones judging the twelve tribes of Israel." It appears from the sacred history, also from the early fathers, that Peter was high in the favour and confidence of his Master. It seems also that he exercised a preeminence over the other apostles by common consent, for we find that he almost invariably asked all questions in behalf of the others, and likewise in answering them. His rank and position to my mind is evidently fixed as the president of the twelve. He was honored by Christ, notwithstanding all his imperfections. His impetuous disposition seems to have been constitutional, therefore up to the time of his death, he appears to have retained all of that native fire, and ardent zeal, which characterized his youth. On that memorable night of the last supper, when Jesus was about to wash Peter's feet, the disciple presumes to dictate to Christ, by saying, "Lord, thou shalt never wash my feet." Jesus condescends to argue with him, but Peter wants to have things his own way, until Jesus tells him very positively that unless he washes him also with the rest, that he can have no part with him. This assertion that he must submit or lose his master's esteem, instantly subdues the hot headed and willful Peter, and he cries out, "Lord, not only my feet but my hands and my head. Wash me all over if thou wilt, only let me retain thy love." How perfectly characteristic this scene is of Peter's former character. Soon after the Savior had washed his disciples feet, he began to tell them of his speedy death, and resurrection. Peter instantly becomes alarmed, and declares that wherever his beloved Master goes, he will follow, if it is even to prison or to death; and if it be necessary, will lay down my life for thy sake. Jesus it will appear knew poor Peter better than he knew himself; so he very mournfully said to him "Peter, verily, verily, I say unto thee, the cock shall not crow till thou shalt deny me thrice." But Peter much more vehemently assured Jesus of his love and courage by saying, "Though I should die with thee, yet will I not deny thee." Poor, weak Peter, he little knew his own strength. Now mark the result; shortly after this conversation with his Apostles, Jesus went out with them, and coming to a place which is called Gethsemane, left them there; and taking with him Peter, James and John, to watch with him, withdrew apart to pray to his Father. When he had finished his prayer, and returned to these three, he found them asleep. It was towards morning, Jesus looked upon them, not in anger, but in pity, and said to Peter, "What, could ye not watch with me one hour?" I suppose he addressed Peter in particular, because he had made more professions of love than the others. Jesus again retires to pray, and on his return finds them asleep. But when the traitor Judas comes

with his murderous gang to take their beloved Master, then Peter becomes perfectly aroused. He is ready to fight for his leader whether he gives command or not, consequently he draws his sword, and smites off an ear of the servant of the High Priest. Jesus very mildly reproves Peter for this rash act, and all of his disciples forsook him and fled. Peter and John did not however, entirely forsake him, but followed at a distance, his courage and love that he but now had boasted of so loudly and boldly, gives way, and when he is accused of being a follower of the Nazarine, he stoutly denies it. This is the brave man who was ready to be bound and led to death, for his Master's sake. He now sets among low menials denying Him to them. Him who he had so lately owned as his Prince and Messiah.

Directly from another quarter he is accused of having been a disciple of this same Jesus; his answer is, "I know not what thou sayest!" pretending not to understand what was said to him. What a melancholy and wretched scene was here presented: Jesus standing bound like a malefactor, surrounded by his most bitter enemies, the corrupt priests, being questioned by them, trying to entrap him by their wily interrogations, while he stood calm and dignified as a noble Monarch should have stood, answering their questions when he chose to do so, without any fear of the final result.

On the other hand, just below, there stands Peter the chief apostle in the midst of a degraded, murderous crowd of rabble, loudly and indignantly denying that he ever knew the man. But the climax of his degradation has not yet come, for again, the third time, he is accused; surely thou art also one for thy speech betrayeth thee. And again he denies the charge with oaths. And immediately the cock crew. The Lord then turned and looked upon poor fallen Peter; at that look he remembered all that his dear master had told him; he begins to repent, and went out and wept very bitterly. Oh, what a disgrace has fallen upon this chief of the Apostles! He has not only been guilty of cowardice and ingratitude, but also of falsehood and profanity. Yes, this great apostle fell in that trying hour, but thank God, it was his last fall.—From this time until the crucifixion of our Savior, we hear no more of Peter. He very probably spent that brief period of time in bitter repentance and tears, and we know by his future life that his repentance was sincere, for his character was changed and purified by the late fiery ordeal through which he had just passed; for it appears that our Savior, on the morning of his resurrection, after he had shown himself to Mary Magdalene, appeared also to Peter, in testimony of his love and forgiveness for his past ingratitude; also in testimony of his future confidence in his poor erring disciple; and that Peter's love for Christ was sincere, is evident from the fact of his having been the first of the male disciples who descended into the tomb wherein his blessed Lord had been laid.

Not many days after the resurrection, as a number of the disciples were fishing together in a vessel, on the sea of Galilee, Jesus appeared unto them on the shore. No sooner had the impulsive Peter understood from John, that it was the Lord who stood upon the shore, and had been talking with them, than he fastened his fisher's coat about him, and cast himself into the sea, and in this manner gained the land, while the rest came after him in the vessel. And after they had all dined upon the fish which had been taken, Jesus asked Peter again three times if he loved

him. This was no doubt to remind him of his thrice repeated denial.

On Peter's warm assurance of his love, Christ gives him strict charge to feed his sheep. Jesus, then, in a blind way, gave him to understand by what death he should glorify God; but would not gratify his curiosity respecting the fate of his beloved disciple John, although Peter desired very much to know. In the New Testament we have no more information concerning this apostle, only in the Acts of the Apostles. There he is placed in his former rank, as chief of the apostles, speaking in their name and presiding at their meetings and in all their councils is St. Peter, who suggests that the vacated place of Judas should be supplied by lot.

When some of those scoffers who were present at the descent of the Holy Ghost, on the day of Pentecost, charged the apostles with being drunk, it was this same Peter who boldly refuted the slander, and spoke so positively and powerfully of his Lord and Master's claims, that it carried to their hearts and minds such a strong conviction, that three thousand were added to the church that self-same day. It was Peter who healed the man at the Beautiful gate of the Temple. He, it was, who exposed Ananias and Sapphira, and at whose feet they both fell down dead. It was Peter whose shadow healed many who were laid in his way as he passed along. After Samaria had, through the preaching of Philip, received the word of the Lord, Peter and John were sent there by the other apostles for the purpose of laying their hands upon the heads of the converts to confirm them for the gift of the Holy Spirit.

Then and there it was that Peter so severely rebuked that wicked man, Simon, the sorcerer, who thought to purchase the gift of God with money. "Thy money perish with thee," said Peter, "for thou hast neither part nor lot in the matter, for thy heart is evil in the sight of the Lord."

We find him constantly magnifying the duties of his office. At Lydda, he healed a man by the name of Eneas, who had been sick with the palsy eight years. At Joppa, he raised to life a woman named Dorcas. At Joppa, he lodged with one Simon, a tanner. While here, he baptized the Roman centurion, Cornelius, who dwelt in Cæsarea. 'Twas here that the remarkable vision was given him, which taught him that the wall of partition was broken between Jew and Gentile. Here he fulfilled the intent of the gospel, by founding the christian church among the Gentiles.

When Peter returned to Jerusalem, his very brother-apostles, as well as the rest of the church, severely reprimanded him for the course which he had pursued while in Joppa, for daring or presuming to give the gospel to the uncircumcised Gentiles. But Peter boldly and steadfastly defended himself, and explained the whole matter to them in such a clear and reasonable manner that they held their peace and gave glory to God. Shortly after this Peter was put in prison by Herod, but was soon set free by an angel. He then went down from Judea to Cæsarea, and there dwelt, it is very probable, in the house of his distinguished Gentile convert, the noble Cornelius. We next hear of him at the Council of Jerusalem. This council was called to settle the question whether the Gentiles should be circumcised and brought under the ceremonial law. There Peter decided that there was no necessity for anything of the kind, and with this decision the council agreed. This is the last that we hear of Peter's doings, in the account given in the Acts of the Apostles, but he is named a very few times in Paul's epistles, where the apostle rebukes him for his

duplicity with regard to eating with the Gentiles; but that is the last error that can be laid to his charge, and the only one since Christ's resurrection.

Nothing more can be gathered from the scriptures concerning this very remarkable man, but from other sources we must finish our account of his latter career. Eusebius informs us that Origen wrote of him, that he was supposed to have preached to the Jews of the dispersion in Galatia, Bithynia, Capadocia, Pontus and Asia. After that he went to Rome and was crucified with his head downwards. He is said to have requested this kind of death, deeming it too great an honor to be put to death with his head erect like his beloved Lord and Saviour, Jesus Christ. And thus with his head downwards, nailed to the instrument of his death, he ended his failings, his sufferings and his very eventful life. He is said to have been Bishop of Rome for twenty-five years, and to have been crucified at about the age of seventy-five. We are told that he was first deposited in the Catacombs, two miles from the city, and afterwards removed to the Vatican. It is the belief of the Roman Catholics that his remains now rest under the magnificent church which is called St. Peter's, in Rome. The probability is, that Peter was a married man, and that his wife accompanied him in his travels. St. Paul intimated as much, when he says, "Have we not power to lead about a sister, a wife, as well as the other apostles, and as well as the brethren of the Lord, and Cephas?" which most undoubtedly meant Peter. Two epistles of Peter are received into the Canon of the New Testament. The first is considered genuine,—the other is not. Of the first epistle, Erasmus says, "It is worthy of the Prince of the apostles. Of the second epistle Eusebius says, one epistle of Peter, called his first, is acknowledged. This, the presbyters of ancient times have quoted in their writings, as undoubtedly genuine. But that called his second, we have been informed by tradition, has not been received as a part of the New Testament. Nevertheless, as it appeared to many to be useful, it has been carefully studied with the other scriptures.—Origen, who lived in the third century, says Peter, on whom the church was built, hath left two epistles universally acknowledged.—That the last is doubted is no proof against the genuineness of the epistle.

(To be continued.)

IT IS MAN, NOT MEN.

Whither this Superiority?

Is it not remarkable that at the moment France seemed to approach a terrible crisis that would have convulsed the whole world, a Jew should be hailed by the world as its Saviour? The emperor does not look more trustingly to M. Fould to be extricated from an awful position, than the nations of the earth. I believe the great Humboldt said, "*quand la France est enrhumée tout le monde éternue.*"—And what would be the commotion in Europe, if, instead of a simple cold, France had an inflammation in the head? And how much more remarkable would it be, what is not so very improbable, should Providence have chosen this Jew as the instrument for bringing about the withdrawal of the French troops from Rome, or, what is identical with it, the termination of the Pope's temporal power?—Such a divine retribution would be in keeping with the means frequently employed by Providence to avenge the atrocities committed on the Jewish people. When Egypt ruthlessly persecuted a race which had given it a pre-

server in distress and famine, just as ungrateful Christians cruelly oppressed the people that gave them Christianity, Pharaoh was overthrown by means of those over whom he had tyrannized. When the incendiary of the first temple blasphemed the God of the conquered, the haughty monarch sank to the level of the beast of the field, humbly acknowledging the hand that struck him down. When Antiochus, the fanatic, had deluged Judea with blood, the very impatience to exterminate the hated race brought on his ignominious death.

When Titus, the Wicked, had celebrated his sanguinary triumph over weeping "Judea Capta," an early death in the prime of life and the zenith of his power, overtook him, not without raising the suspicion of its having been encompassed by means mysteriously connected with his atrocities upon the Jews, as significantly hinted by an allegory preserved in the rabbinical writing, the key to which has been unfortunately lost. Providence, in selecting Fould to seal the fate of the papacy, would thus gloriously avenge before the eyes of the civilized world, all persecutions to which Ultramontanism has subjected the Jews, from the day the fanatic council of Elvira issued its atrocious canons, to the hour in which the crushing Concur was imposed on Austria.—The world would then exclaim, "Mortara, thou art avenged." And whilst the Jew, Fould, is the theme of conversation all throughout the civilized world, another man of Jewish extraction, and only by the merest accident in the world not a Jew, has just now attracted the attention of all England. The speech of D'Israeli, at Aylesbury, is commented upon by the whole English press. Is it not strange, passing strange, I should almost say Providential, and intended to impress the world, that whilst in France the advent of a Jew to power should be hailed by the whole nation, another born Jew should in England form the prop and mainstay of one of the two mighty governing parties into which the wealth and intelligence of the greatest empire of the world is divided, and should be respectfully listened to by that very church has identified itself with the State? There have been Protestant statesmen in Catholic France, but none have ever risen to the position of the Jew, Fould.* There have been converts from Catholicism to Protestantism in England, but none has ever occupied the rank held by the man, a Jew by birth and feeling. It is clearly the will of the Disposer of events, that the race that gave the world a legislator like Moses, a singer like David, a prophet like Isaiah, and, as D'Israeli would say, a moral teacher like Jesus, should not shrink into obscurity. Why? For purposes mysterious now, but which, in due time, will be revealed to the world. I have said that Mr. D'Israeli is not a Jew, by the merest accident in the world. For those not acquainted with the history of this extraordinary man, I will repeat what I believe I have stated on a former occasion. When Benjamin D'Israeli was a mere child, perhaps not seven years old, the late Banker, Rogers, who visited the father, and noticed his indifference to all religion, took the promising boy by the hand and led him to the church. This, therefore, he knew long before he had perhaps heard of the synagogue. He was made a Christian long before he knew that he was born in the synagogue.—*Gleaner.*

* This is a mistake; Guizot is a Protestant—though a bad one—and was Prime Minister of France under the reign of Louis Philippe.

A translation of Bunyan's Pilgrim's Progress into Chinese is going forward at Peking, and is now nearly completed.

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.

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For the Sword of Truth.

The readers of the *Sword of Truth* who believe in the literal fulfillment of God's promises to the Jews as well as to the Gentiles, must, as a matter of course, feel some interest in anything pertaining to that most wonderful people, the Jews; their belief and unbelief, their laws and their traditions, their habits, customs and institutions; for I know, by my own experience, that the more a Christian makes himself acquainted with the ancient and modern customs of the Jews, the more light and understanding he obtains on the New Testament, in which there are many passages which must absolutely remain obscure to a Gentile, unless he has that knowledge I have just spoken of.

I propose to give you, at this time, some laws, traditionary laws concerning "women," which shall, I trust, induce our Christian sisters to praise God that they are born under Christian laws,—the laws as taught by the great Apostle to the Gentiles, and have access to the same fountain of life and knowledge, and have the same hope as their fathers, brothers and husbands. But we begin the subject itself.

Modern Judaism, which commenced two centuries before the birth of Messiah, or the religion of the Oral Law, cannot bear the slightest investigation. Its existence depends altogether upon a blind faith. As long as a man is willing to deliver up his understanding into the hands of the Rabbins, and at their bidding believe that his right hand is his left, as they require, so long he may be a zealous professor of Judaism. But the moment he begins to think and to reason, and to compare his traditional faith with the doctrines of Moses and the prophets, he must begin to doubt, and if he really has a love for the law of God he must ultimately renounce that superstition which caused the destruction of the temple and all the subsequent calamities of his people, and which still enslaves the greatest portion of his nation. It matters not at which point he views it, its theoretic principles and its practical effects equally condemn it, and prove that it is so far from being a revelation from God, that it is not even the work of good or wise men.

The utter contempt with which the law of modern Judaism looks down upon the female portion of the human race, makes it, to this hour a positive curse to the daughters of Israel, and proves that it does not proceed from Him who created male and female, and pronounced a blessing upon the one as well as upon the other. One of the prominent characteristics in every false religion is the degradation of woman. The Mahometan imposture debases woman to the level of the brute creation. Judaism places them in the same category with slaves. In Mahometan countries women are deprived of

head and heart. Rabbinism teaches that fathers are exempt from all obligation to teach their daughters the law of God. But we must proceed to consider fully the estimate which Rabbinism teaches the Jews to form of their daughters, their sisters, their mothers, and even the wives of their bosom; and in doing this we shall go to the standard books of the nation, and not to the opinions of the ignorant, the vicious or the superstitious. It is not possible to produce in English much of the slanderous assertions contained in the Talmud. Many are too bad for translation; but still, enough can be brought forward to prove that the Rabbins look upon women with utter contempt. It is generally admitted that Maimonides (lived in Spain in the 12th century) was one of the most learned and enlightened of the Rabbins, and yet, the contempt which he felt for the female head and heart appears very plainly in the following passage:—

"Let not any man say, behold I perform the commandments of the law, and study in its wisdom in order to obtain the blessings written therein, or to be worthy of the life in the age to come; and I abstain from the transgressions against which it (the law) warns, in order to be delivered from the curses written in that law, or that I may not be cut off from eternal life. It is not right to serve God in this way, for he that serves thus, serves from fear, which is not the way in which the prophets and wise men served God. No one serves God in this way except *common people, women* and children who are accustomed to serve God from fear." Here Maimonides sinks women down to the level of children, and even classes their moral and intellectual faculties with those of the despised Amharatzun—common and ignorant people—which are of so little value in the sight of the Rabbins, that their lives are not considered any better than the lives of animals, and such, it appears, was Maimonides' estimate of the value of women. He considered it impossible for a woman to serve God out of love, and when he warned the Jews against serving God in a wrong way, he actually tells them not to serve Him as women do. A more debasing imputation cannot be cast upon a human being than this, that he is physically incapable of loving God or serving Him aright. If he had asserted that since the fall of Adam, the whole human race is far gone from original righteousness, and that, therefore, the love of God is not in them, he would have said what is asserted in Scripture; but the opinion that women, that is, one half of the human species, have a physical incapacity to love and serve God, and that we are to regard them as a sort of finger-post for pointing out errors, or a notorious example of that irreligion which we are to avoid, *is to blaspheme the Creator*, and to hold up the whole female sex to the universal scorn of their sons, their brothers and their husbands.

It may be said in palliation of so foul a libel, that Maimonides lived among Mahometans, and that he imbibed, insensibly, the opinions of the false prophet. Now it is most true that he could not have learned such sentiments from Christians. The New Testament does not teach us to look upon woman as "common," but to regard them as rational and responsible beings, capable of doing God the same acceptable service as men, liable to the same judgment, and partakers of the same blessed hope. The above apology,

if true, would only excuse Maimonides, but would not defend the sentiment itself. On the contrary, it would stamp it as Mahometan. It is not true, however, that Maimonides imbibed this notion from his intercourse with the Moslems. He learned it in the Talmud, which has such a low opinion of women as to pronounce their testimony invalid. The following is a fair specimen of that opinion:—

"There are ten kinds of disqualification, and every one of them in whom any of them is found, is disqualified from giving evidence. These they are: Women, slaves, children, idiots, deaf persons, the blind, the wicked, the despised, relations and those interested in their testimony; behold these are ten." Now, it will be observed that these *ten classes* may be reduced to two; those who are disqualified by physical or intellectual infirmity, as children, idiots, deaf and blind persons; and secondly, those whose moral integrity is exposed to suspicion, as slaves, wicked and despised persons, relations, or persons who have an interest in the case. To one of these classes women must belong; they are disqualified either because of incapacity, or because their moral feeling may not be trusted, and in either case, are treated with a most unmerited contempt.

The Rabbins endeavor to prove that the law of Moses excludes women from giving testimony, saying: "Women are disqualified from giving testimony because it is written: 'At the mouth of two witnesses,' where the word *witness* is of the masculine, not of the feminine gender." But this proof is altogether inconclusive. On the same principle it might be proved that women might break all the ten commandments, for they are all given in the masculine gender. Indeed, it is self evident that God could not have given a law so absurd. There are thousands of cases, where, if women could not give evidence, all the ends of justice would be defeated. Take, for instance, the famous judgment of Solomon, where the two women laid claim each to the living child. In this case there could be no testimony but that of the women themselves, and Solomon did not send them away because they were women. Take also the case of Ruth and Boaz. When Boaz wished to marry Ruth, it was necessary, first to redeem the inheritance, and for this it was absolutely necessary to prove that Ruth was the wife of Naomi's son. But there was no testimony but that of the women themselves. The father and both sons of Naomi were dead, and the marriage had taken place in a foreign land; yet we do not read of any difficulties being raised. Boaz himself, Naomi's kinsman and the elders of Israel appear all to have been satisfied. The disqualification of women, therefore, was not ordained by Moses, but is a mere invention of the Rabbins, and shows that the Rabbins had so low an opinion of the intellect or the integrity of women as to think that women are so half-witted as not to give testimony, or so dishonest as not to be trusted.

But this degradation of the female character is not confined to the rabbinic courts of law.—They have dared to carry it even in to the house of God, and to make it prominent in the public worship of the creator. The case is this. To have a public worship there must be at least, ten persons present, and to this the Rabbins remark: "It is necessary that all these ten persons be free and adult *men*." So that if there

should be ten thousand women in the synagogue, they are counted as nobody, and unless there be ten men there can be no public service. Hence it is that the daughters of Israel are never suffered to appear as participators in the worship of God, but are compelled to look on from a distance, as if they had neither part nor lot in the matter. Now what reason is there why women should not be regarded as worshippers?—Are they not rational beings? Are they not creatures of God? Are they not capable of becoming heirs of immortality just as well as men? Will they not join in the praises of the redeemed in the kingdom of God? How contrary are the things seen in the light of Scripture. In the Psalms we read: "Both young men and maidens, old men and children, let them praise the name of Jehovah." And again: "Let every thing that hath breath praise the Lord." How different is the condition of the Jewish females under the Oral law, from that described by Moses. "When Miriam, the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her, with timbrels and with dances. And Miriam answered them, Sing ye to Jehovah, for He hath triumphed gloriously." (Exodus, 11: 21.) Then the women were permitted to unite in the noblest work that can engage a human being—the praises of our God. But the Rabbins shut them out, so that ten thousand of them would not be found worth the while of a Rabbi to read prayers for them. A law like this cannot possibly proceed from God. He makes no such difference between male and female. "The sacrifices of God are a broken spirit, a broken and contrite heart, O God, thou wilt not despise." (Ps. 51: 17.) no matter whether it be male or female.

But the Oral law does even actually prescribe a form of daily private prayer expressive of their contempt. Every morning the men have to say:—"Blessed art thou Jehovah, our God, King of the universe, who hath not made me a woman." Whilst the women are directed to pray:—"Blessed art thou, Jehovah our God, who hath made me according to his will." The proud benediction of men is founded altogether on the Oral law, which promises rewards not according to the state of the heart, but to the external operation of keeping God's commands, and as many of these commands cannot be kept by women, intimates that the men will have a greater reward. The man, however, who remembers the judgment of God, the day when the secrets of all hearts shall be revealed, or bears in mind that the distinction of sex, like the difference of rank, or office, or nationality, is only for this age, will find but little reason for offering up any such thanksgiving:

Modern Judaism disqualifies a woman from giving evidence, shuts her out from the study of the Word of God, excludes her from the number of worshippers, and, even in private prayer to God, pronounces her as nothing better than a heathen or a slave; for in the preceding benedictions the man says: "Blessed art thou, O God, who hath not made me a heathen," then, "Blessed art thou, O God, who hath not made me a slave," and after these comes the benediction that God has not made him a woman.

The Old Testament furnishes no warrant for female degradation. It tells us, first, that the woman as well as the man was made and formed in the image of God, and though woman was

first led into transgression, yet that she should have the honor of giving birth to Him who should bruise the serpent's head. It tells us farther, that when God was pleased to give His commandments on Sinai, that He exacted of all children to honor the mother as well as the father. But how is it possible for any one to honor his mother who despises her as an inferior being, does not look upon her as fit to give evidence in a court of law, and even makes it a matter of thanksgiving that he is not like her?

The Word of God does not merely teach us to have respect for our own mother, but shows us generally that God is no respecter of persons, and that He bestows His gifts upon all. It presents to our view many women, as Sarah, Rebecca, Miriam, Deborah and Hannah, as examples of piety, and informs us that in the time of salvation He will pour out His spirit upon all flesh, without any distinction of sex or nation. "And It shall come to pass afterwards, that I pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy." (Joel, 3; 1.) Nay, as if to mark the Rabbins and their Oral law, God adds that His Spirit shall be given even to the male and female servants, "Yea, even upon the servants and handmaids, in those days, will I pour out my Spirit."

We see, then, as far as the East from the West, so different is God's law from that of the Rabbins; the latter is a grinding tyranny, oppressive to the Gentiles, to slaves and to all unlearned Jews, and does not even spare the wives, mothers and daughters of Israel.—

Wherever the rabbinic law can have its full sway, as in Mahemetan countries, the women are left totally destitute of learning and religion—they are not even taught to read. It is only in Christian lands that the daughters of Israel get any education, or ever attain to anything like that station which God destined them to fill. Wherever the light of christianity shines, however feeble, it ameliorates the condition of the female portion of the Jewish nation, and compels even the adherents of Rabbism to take a little more care of their souls and intellects. Jewish females are therefore deeply indebted to the doctrines of Jesus of Nazareth. If He had not risen up against the Oral law, they would still be classed, in all countries, with slaves and idiots. He has delivered them from this degradation.

But ye Christian wives, mothers and daughters, lift up your hearts, hands and voices towards God, our Heavenly Father, that He has, in due time, sent the Messiah, to deliver you from all the evils which Heathenism and Rabbism brought over the world in general and over women in particular.

LEDERER.

FORGIVENESS.

The mantle of charity ought to be thrown around the faults of our fellow-beings. "Thy sins be forgiven thee" should be the answer for us to give to those who have sinned against us, and wished to be taken back to our bosoms and be as they once were, pure and sinless.—Forgive and forget; memory will not let us forget, but it is in the power of exalted human benevolence. Saddening scenes will often press themselves upon our attention, even when we do the best to prevent them. So scenes of inharmony between ourselves and our human relations will arise in the soul, notwithstanding the presence and influence of

that principle of Christian charity which should inspire every human soul with its divine effulgence. Yet memory, however faithful to her trust, will not prevent us from being lenient towards the faults and follies of others, and even to forgive their departure from a true life.

PARADISE.

Paradise hath many mansions,
Homes of beauty and of love!
Earth's poor children, wand'ring pilgrims,
Bright and holy there shall rove.

Each shall claim a heavenly mansion,
All be robed in holiness;
Not a tear shall dim their vision,
Naught disturb their blessedness.

Peaceful as life's crystal streamlet,
Onward shall their moments glide;
Through the bright eternal ages,
They shall joy in Him that died.

Every knee of saint and angel,
Round God's throne shall lowly bend;
While their songs of holy triumph,
All in sweetest concord blend.

Thrilled with rapture, and immortal,
Every child of earth shall sing;
Rich shall be each spirit's dower,
Fair its fadeless blossoming.

Oh! thou mourner, child of Sorrow,
Roaming tearful here below,
Dry thy tears, for Christ a mansion
Hath above, poor child, for you.

On the flowery heights of glory,
Peace and beauty sweetly shine;
Ever-shining glories glitter
In that calmness soft divine.

Not a pale heart there shall pulsate,
Grieving o'er its loneliness;
Over sorrow all shall triumph,
Drest in robes of righteousness.

How to Preach.

THE Rev. John Wesley, in a letter to a friend, bearing date London, Dec. 20. 1751, gives the following hints on *what* to preach:

"I think the right method of preaching is this: at our first beginning to preach at any place, after a general declaration of the love of God to sinners, and his willingness that they should be saved, to preach the law in the strongest, the closest, the most searching manner possible; only intermixing the gospel here and there, and showing it, as it were, afar off."

What a blessed thing for the world, if modern Methodists would remember and practice what their father said.

SIMPLICITY OF THE BIBLE.—The Bible was written for the people—the common people—the mass; and if God had meant the word of faith to be understood in a common sense way he would have prepared the Bible with a dictionary, and have explained the nature of believing, but as there is no such explanation given, we infer that we are to understand it just as it is understood in ordinary language among men.

Shall we believe, almighty Lord,
Whose presence fills both earth and Heaven,
The meaning of the written word
Is by thy inspiration given?
Thou only dost thyself explain
The secret mind of God to man.

Charles Wesley.

GOOD ADVICE.—Be temperate in food, modest in apparel, careful in speech, civil in manners, prudent in counsel, strong in adversity, humble in prosperity, grateful for favors, cheerful under contempt, patient in affliction, discreet in all your actions.

Forty thousand negroes have learned to read and write since the rebellion broke out.

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., JANUARY 1, 1866.

GREETING.

We take great pleasure in announcing our safe return to our native land once more, after an absence of some months, during which time we have seen and learned much which is to us, and we trust will be to our friends, deeply interesting. For brief sketches we refer to our editorial journeyings, and give notice to our friends that we shall soon commence the publication of our work on "Palestine as it is;" not a "gingerbread," or "clap-trap" work, to make money, but a real substantial work, plain, simple and truthful. So now is the time to subscribe for the "Sword of Truth and Harbinger of Peace," For we can assure our friends that the forthcoming year of our paper will be more deeply interesting than any previous year.—Therefore, we say to our friends, now is the time to get new subscribers. Will they try? We hope, we trust and believe they will. By so doing they will confer a favor, and help to publish some of the greatest truths which have burst forth upon this age, and oblige most truly and sincerely, yours in hope of peace on earth.

G. J. ADAMS.

"A Warning to Christian Jews."

The Israelite indeed, for Nov., comes to us with a long, flashy, pious article, headed as above, and signed G. N. H. P., in which the writer takes upon himself the fearful responsibility of warning and charging converted Jews not to dare emigrate to Palestine; that if they do emigrate to that country, great calamities will come upon them, such as wars and disasters, are to come upon that land at the time of the end. Now don't that writer know that at that time peace will be taken from the whole earth? if he does not, we would refer him to the 25th chapter of Jeremiah, we quote as follows:—"For in that day the Lord shall give a shout against all the inhabitants of the earth.—A noise shall come even to the ends of the earth;" "for the Lord hath a controversy with the nations: he will plead with all flesh, he will give them that are wicked to the sword, saith the Lord.

Thus saith the Lord of hosts, behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.

And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground."

If the said G. N. H. P. will read the above quotation, he will learn that God's wrath and indignation in that day will be heavy upon all nations, and upon their armies. This writer also asserts that Christ will gather his people after his advent. He makes that assertion without one word of proof, for the scriptures to

which he refers, prove no such thing. Will the gentleman read the following scripture and reflect upon it, and then answer it if he can? He will find the scripture referred to in the 25th of Matthew. It reads as follows:—

"And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him."

Now let us ask, does this mean that the church will go to meet the Saviour, the true bridegroom? and if they do go to meet him, will they go where he is to come? and is he not to come to Palestine? He most certainly is. If Mr. G. N. H. P. thinks that this going to meet the bridegroom is after the advent of Messiah, will he read the following passage, from the same chapter, and learn wisdom?

"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: And he shall set the sheep on his right hand, but the goats on the left.

Here it is positively asserted that when the Son of man comes in his glory; that the sheep and goats are both before him. There is not an intimation that they will be gathered after he comes, and the gentleman don't dare to hazard his reputation by asserting that there is. But as the gentleman's whole argument stands or falls on the fact of the gathering after the advent, let us have a little more evidence on that point. Let the gentleman turn to Ezekiel 38th and 39th chapters, and he will find that when the Lord, the Messiah, comes to judge the world and destroy the wicked nations, that the righteous are there to bury the dead. Dare the gentleman say that the dead must and will lie there unburied until Christ sends and gathers his people to come and bury them? One of two things is, and must be true, either the righteous are there to bury the wicked dead and cleanse the land, at the time of his coming, or the wicked must lie there unburied, until his people can be gathered. Joel declares that the Lord's people, and the Gentile nations, shall and will be gathered before the Lord appears to deliver his people and crush and destroy the Gentile nations. Can Christ separate the sheep and the goats at the time of his coming if there are none present but goats? No, verily, no. In fact, the entire scriptures taken as a whole, prove that not only that the Jews, but also the Church of Christ, will gather before he comes. And if G. N. H. P. feels competent and has a disposition to discuss this matter at length, we will open our columns with pleasure. So let him come on and God will defend the right and the truth. Will the gentleman make good his bluster and pious warnings, by defending them from the word of God? We hope he will; for when a poor, puny worm takes upon himself to threaten and denounce judgments upon a whole class of people simply because they are about to do the will of God, it is time for some true servant of the Lord to raise his voice and pen in defense of truth and right. And we now say to christian Jews, and all others who are looking for the kingdom and reign of Messiah; let no Millerite deter you from your duty, for the set time to gather to the Lamb of Abraham has come, and any man who denies that the time has come, to gather God's people, tells an untruth.

JOSHUA.

☞ We apologize to our subscribers for the non-issue of our paper for the past month, by assuring them it was through no fault of ours; but that our printers have been getting in new machinery, by which the entire business of the office was thrown behind hand. Hereafter, the paper will be issued regularly and all omissions will be made good.

Editorial Journeyings, by G. J. Adams.

Jerusalem and the Holy Land.

DEAR FRIENDS:—In our last we concluded with our return from the mountain of Hope, near Bethel, where Abraham first raised his altar to almighty God; and where he obtained the promise from the ever-living and only true God, that his seed should possess that land forever—from the rivers of Egypt, unto the great river Euphrates. It is also the land where Jacob saw a ladder and dreamed of angels.

We returned on the 25th of August, in the afternoon of that day. I visited the *wailing-place* of the Jews; the only place in Jerusalem where any of the work of Solomon is standing. It is as plain as the noonday sun, that some of the old wall is there standing. In our forthcoming work we shall give a full description of the *wailing-place*. On Saturday the 26th, we visited Bethlehem, where King David and Christ both, were born; and we would have visited the Great Gardens about two miles from there, had not our brother A. K. McKenzie been too sick and feeble. We returned to the Holy City, and through the kindness of Mr. Abraham Mor-dic, who kindly aided and assisted us in getting ready for our return to Jaffa. On Sunday afternoon we left Jerusalem and the Damascus Hotel; and here let us say:—Never were men treated better than we were by Mr. Theil, the most worthy and gentlemanly landlord of the Damascus Hotel, and we most cheerfully recommend him to our friends in America. He is kind, good, liberal and just. Mr. Ducat and Mr. K. both accompanied us to Jaffa, and we had hoped to buy Mr. Ducat's land. I like the man much; but the circumstances were such that we could not buy his land, although I believe it will yet be bought by the Church of the Messiah, and also that he will become a faithful member of the said church. On our way to Jaffa we had a very tedious and tiresome journey. Bro. A. K. was quite sick. We landed in Jaffa about noon and took up our abode with the kind Franciscian monks, who treated us with the greatest kindness in everyway, and they are a great blessing to Jaffa, and no man can deny it and tell the truth. We were compelled to stay in Jaffa just one week, during which time we viewed the entire country around. We engaged one of the finest places in the whole surroundings of Jaffa, for our Town; it is an old orange and lemon grove, now gone to decay for want of attendance. It is surrounded with the most delightful orange, lemon, pomegranate and olive groves; also grape vines. It will make an earthly Paradise; it is only five minutes walk from the Jaffa Gate, and it overlooks the whole city, and also the great ocean, and the entire country around. In fact, it is a most desirable place, although other places can be had much cheaper.

On Monday, Sept. 4th, we started for France from Jaffa, having paid our fare direct to Paris. Monday, the 5th, we reached Alexandria, and were put again in quarantine for four days. On Saturday, Sept. 9th, we started for Paris by way of Marseilles, where we arrived Sept. 15th.—We arrived in Paris on Sunday morning Sept. 17th. We visited many great things in Paris, all of which we purpose to relate in the future.

Wednesday Sept. 27th. We are now in the great city of London, and with the blessing of the Lord we purpose to start home on Saturday, Sept. 30th, in the steamship Caledonia, from Glasgow, Scotland. As soon as we arrive, we purpose a publication of our entire journey through the Holy Land. Most truly yours in fall hope of a new and glorious age of peace on earth, near at hand.

G. J. ADAMS.

Editorial Journeyings Continued.

During our stay in London, we visited the Thames Tunnel, the Tower of London, the British Museum, St Paul's Church, Westminster Abbey, the House of Lords, the Zoological Gardens, and many other places of great interest, all of which we shall notice in due time.

From London we came to Liverpool; from Liverpool to Glasgow, Scotland, where we arrived on Friday, Sept. 29th. On Saturday morning, Sept. 30th, at nine o'clock, we left the hotel at Glasgow and repaired to the wharf on

the river Clyde, where we found a small steamer to take us to the iron steamer Caledonia, which lay at Greenock, some twenty miles below. After pushing and crowding for some time, we finally made out to get on board and get standing room among some five or six hundred others, who were bound for the United States, by way of the steamer Caledonia. After much trouble, commotion and perplexity, we found ourselves moving slowly down the Clyde, passing by old towers and castles, and among others, we passed by Dumbarton Castle, a place of ancient renown; a place now made popular from the fact that it contains the large, broad sword, once wielded by the patriot and hero of Scotland, Sir William Wallace. We arrived at Greenock and came along side of the fine Clyde-built steamer Caledonia, about one o'clock P. M. and then commenced the grand bustle and hurly-burly of getting on board the steamer.— And here let me say, it is no small affair for six hundred passengers with their baggage and beds, and various other things to get from a small steamer to a large one. The thing however was accomplished in about two hours without accident, for which I feel to praise the Lord. About 4 P. M. to the joy of all on board, we weighed anchor; then came the good-by, the farwell, the God bless you, and the pure tear of affection from many an eye, as friend parted from friend, and relative gave the parting hand to relative, to meet no more perhaps until they meet in a better world than this. My thoughts were of home and dear ones at home. I turned my eyes westward full of hope, as the steamer moved off down the Clyde. Now came the time to hunt for berths and to arrange baggage. This over, we began to make sail, as well as steam, when lo! and behold, something about the engine gave way, and to the grief and sorrow of all on board, we found that we had to return to Greenock and repair; we got back early in the evening, and the passengers remained in suspense until about midnight, when the Caledonia again steamed up and started. The night was dark and foggy; but the captain being anxious to get on his way, started, going quite slow and careful, sounding the depth of the channel as he went. The passengers were in bed, and our hopes once more beat high for home and friends; when lo! the steamer came to a sudden stand, having struck hard and fast on a sand-bar. Many spent the night in suspense; however, when morning dawned, and the tide arose, the vessel again moved off unhurt. It was now Sunday morning, Oct. 1st, the day proved beautiful, the wind fair and all once more was smiles. Immediately after dinner we found there was to be preaching on board by an elderly gentleman—a minister of the Scotch Presbyterian Church, the sermon was a plain, practical discourse on prayer, and the most of it was well enough, if the preacher had not made Zion and Jerusalem, as well as David's Throne a location up in heaven. On Monday the wind was still fair but grew high, and the sea quite rough. Many on board began to become sea-sick, and consequently very few appeared at the dinner-table for two or three days. The wind continued fair, but blew quite strong until Friday Oct. 5th, when a gale arose and continued until Sunday morning; during this time various characters on board began to develop themselves. We shall now give passing notice to a few of these characters as they developed themselves. First, we notice Capt. Ferrier, the worthy commander of the Caledonia. He was one of those kind-hearted and gentlemanly commanders that you don't always meet with at sea. He was indomitable in his exertions to make the passengers comfortable. He was most constant at his post, watching every movement of his vessel in storm and danger. He always had a kind word to give you when asked a question, and what is still better, he seemed to be a thorough seaman, and seemed to understand his business. The officers and stewards were kind, gentlemanly and accomodating. The doctor was a gentlemanly young Scotchman of good education and fine talents, and very accomodating to the passengers. We had four in the state-room with us. They consisted of two young Americans, one a Mr. Laven, from New York, the other a Mr. Brown from Quincy, Ill. The other two in our state-room with us, were a Mr. Hugh Wallace and Mr. John Gilles-

pie; they were Scotchmen by birth, but have resided many years in Canada. They had been on a visit to Scotland and were now on their way home. They were good, honest, upright, substantial men, kind-hearted and good traveling companions. Everything in our state-room was quite agreeable, from first to last; they were all most agreeable, kind and accomodating.

We will now notice some of the conspicuous characters who were on board with us,—the gentleman who preached the first Sunday, fell entirely into the shade, after his sermon, from the fact that he was sick almost the entire way. On Friday, Oct. 6th, a new *Lion* crept out of his hole, when the storm was at its height, and proposed a pious prayer meeting, which myself with many others opposed, on the ground that it would cause undue excitement and alarm, to come together for prayers for the first time in the middle of the day, merely because the wind blew hard and strong. This new *Lion*, who became so suddenly pious, when he was afraid he would be drowned, was a Rev. Mr. Harper, a tall, lean, thin-visaged, cadaverous and hypocritical-looking sectarian preacher. He was as pious and religious as an old pharisee, but his christianity I would be sorry to vouch for. He tried to force his prayers on the passengers the entire way, much to the disgust of many of them. He preached on Sunday Oct. 8th, but as he did not say anything but words! words!! words!!! it would be impossible to give you a description of the wonderful production.

We now pass on to notice two more wonderful characters, who made themselves most astonishingly conspicuous. One was a Mr. Gordon, who thought that he knew all the world, and part of Staten Island, although he had never left home before; but yet he could tell all about American politics, religion, war, railroad accidents and American negroes and cotton; he was a wonderful man, only his eyes was set in his head too near his nose, but he knew it all. The other character to whom we alluded, was a very pompous man, much more so than the great pompey himself. His name was McDougal, a kind of a Yankee Scotch school-master, who had taught a negro school in New York, and been pampered up by American abolitionists and greenbacks, and having made money enough by teaching young negroes in America, he had been home to Scotland, and crossed the channel and visited France, and thus had become a *great traveller*, and was now on his way to America to teach negroes again, and make enough money for another trip to the old country. This man attended to every man's business but his own; in fact both these men had failed to learn the eleventh commandment, which is, "Mind your own Business." In fact these men and some three or four others who are beneath notice, seemed to think that the entire cabin belonged to them and Mr. Long-faced sectarian priest, but they found themselves entirely mistaken.

We now turn to another order of passengers, for be it understood there were many noble and high-minded passengers on board, a few of whom we will name with pleasure; there was an old scotch gentleman, a Mr. Sinclair, whose fine open countenance we shall ever remember with deep interest. And then there was Mr. Hutton and family, who was returning to the South. He was one of those men whose company is ever agreeable in traveling. We also had on board a Mr. William Kerr and lady, and little boy. Mr. Kerr had long resided in Louisville, K. Y. He was a Scotchman by birth, and had just been home on a visit, and was now returning to Louisville. He was a worthy brother mason, and has traveled high up in our glorious order, which made him doubly dear to us; may peace and prosperity attend him and his family to their home in Kentucky. There were many other kind and noble hearted passengers on board whose names we did not learn. May the blessing of Heaven attend them.

From Friday 6th, to Friday the 13th, winds were high, and oftentimes ahead, and the sea rough. During that time I preached twice, and our dear Brother McKenzie preached constantly from day to day, in season and out of season, in the cabin, on deck and in the steerage, and his preaching greatly annoyed the old fogies.

On Saturday the 14th, the sun arose clear and bright; the day was mild and pleasant.—

Everyone looked pleased and cheerful, as we were now not more than four hundred miles from New York.

Saturday evening Oct. 14th, the cabin passengers held a concert (as they had done on several previous evenings.) The concert consisted of singing, recitations and anecdotes and was quite interesting.

On Sunday Mr. Mead preached, or rather read what he called a sermon, for it was not like anything in heaven or on earth. He and Mr. Long-faced-harper held their meeting so long that it was full 3 P. M. before we got our dinner, making it entirely too late to hold a meeting in the afternoon. When evening came, although the wind was high, and the sea rough, yet many on board urged and insisted that I should preach, which I did on the subject of "Man and his Destiny." The priests and some few other sectarian bigots, fled to their state rooms, but they were not out of hearing, although they were out of sight. The others listened with much attention to the great truths of the Gospel until nearly ten o'clock in the evening.

Monday morning Oct. 16th, we found that we were fast nearing New York. About noon we came to an anchor in the harbor or bay of New York. After various delays we finally landed at the Custom-house wharf about three o'clock in the afternoon.

In leaving the good ship Caledonia, it is but simple justice to say that Capt. Robert Ferrier, the gentlemanly commander, is a most worthy officer, and unremitting in his care and attention, not only to everything which relates to the safety of his vessel, but also to the comfort and convenience of the passengers. And the owners of the Caledonia have just cause to be proud of such an officer.

After leaving the Custom House, we soon found ourselves on the way for the Newark railroad depot—where, purchasing our tickets, we soon found we were traveling at a rapid rate; we reached Newark just at supper-time, and to my great joy found my dear wife awaiting my arrival. After visiting my mother and other dear friends, we journeyed on as far as Lebanon, where we spent the day on Sunday October 22d, and testified to the Church of the "Goodly Land." We found the church strong in the faith.

On Monday, Oct. 23d, the mother of Brother Charles Tibbetts came forward and was baptized into Christ according to the ancient and eternal order of God. On Monday evening; brother Charles Tibbetts was called, chosen and ordained an Elder, Evangelist, and an Apostle.

On Tuesday morning we started for Indian River, where we arrived on Wednesday afternoon, to the joy of the entire Church.

On Sunday Oct. 29th, we preached and testified three times to a full house; yes, full almost to suffocation. They listened with deep attention.

On Sunday November 5th, we spent the day at Jonesport. The meeting house was full to overflowing. In the afternoon by particular desire we preached the Funeral sermon of Mrs. A. Norton, aged 71 years. She had died some months before. The church at Jonesport stands firm and strong in the faith. In addition to the Lords day worship, we lectured a number of week day evenings at Jonesport to large congregations.

On Saturday Nov. 11th, we held a conference at Indian River. Among others who were present, we had the pleasure of a visit from Brother G. H. Lederer, of New York, who is editor of the "*Israelite Indeed*," and a converted Jewish Rabbi, and also city missionary to the Jews in New York. During his visit Brother Lederer spoke for us some four or five times, on deeply interesting subjects. His testimony was received in the kindest manner by the entire church. Our congregations were large on Saturday and Sunday, and our meetings of a most interesting nature, and we were edified, instructed and delighted by Brother Lederer. The church in Indian River are united, and stand firm and strong in the faith. Two were baptized and confirmed on Sunday, according to the ancient and eternal order of the Church of Christ. Thus truth is spreading on every side. To God be all the Glory. I remain dear friends, most truly yours.

G. J. ADAMS.

Poetry.

EARTH'S ANGELS.

Why come not spirits from the realms of glory,
To visit earth as in the days of old,—
The times of sacred writ and ancient stroy?
Is heaven more distant? or has earth grown cold?

Oft have I gazed, when sunset clouds, receding,
Waved like rich banners of a host gone by,
To catch the gleam of some white pinion speeding
Along the confines of the glowing sky,—

And oft, when midnight stars in distant chillness
Were calmly burning, listened late and long,
But nature's pulse beat on in solemn stillness,
Bearing no echo of the seraph's song.

To Bethlehem's air was their last anthem given,
When other stars before The One grew dim?
Was their last presence known in Peter's prison?
Or where exulting martyrs raised their hymn.

And are they all within the veil departed?
There gleams no wing along the empyrean now;
And many a tear from human eyes has started,
Since angel touch has calmed a mortal brow.

No; earth has angels, though their forms are molded
But of such clay as fashions all below,
Though harps are wanting and bright pinions folded,
We know them by the love light on their brow.

I have seen angels by the sick one's pillow,—
Theirs was the soft tone and the soundless tread,—
Where smitten hearts were drooping like the willow,
They stood "between the weeping and the dead."

And if my sight, by earthly dimness hindered,
Beheld no hovering cherubim in air,
I doubted not, for spirits know their kindred,
They smiled upon the wingless watchers there.

There have been angels in the gloomy prison,—
In crowded halls,—by the lone widow's hearth,—
And where they passed, the fallen have arisen,—
The giddy paused,—the mourner's hope had birth.

I have seen one, whose eloquence commanding
Roused the rich echoes of the human breast,
The blandishments of wealth and ease withstanding,
That hope might reach the suffering and oppressed.

And by his side there moved a form of beauty,
Strewing sweet flowers along his path of life,
And looking up with meek and love-lent duty;
I called her angel, but he called her wife.

O, many a spirit walks the world unheeded,
That, when its veil of sadness is laid down,
Shall soar aloft with pinions unimpeded,
And wear its glory like a starry crown!

Here is an exquisite lesson of much needed
Christian charity and philosophy, which should be
copied into all albums, and learned by heart:—

"Judge not; the workings of his brain
And of his heart thou canst not see;
What looks to thy dim eyes a stain,
In God's pure light may only be
A scar, brought from some well-won field,
Where thou wouldst only faint and yield.

The look, the air, that frets thy sight,
May be a token that below
The soul has closed in deadly fight
With some internal fiery foe,
Whose glance would scorch thy smiling grace,
And cast thee shuddering on thy face!

The fall thou darest to despise—
May be the slackened angel's hand
Has suffered it, that he may rise
And take a firmer, surer stand;
Or, trusting less to earthly things,
May henceforth learn to use its wings.

And judge none lost, but wait, and see
With hopeful pity, not disdain;
The depth of the abyss may be
The measure of the height of dain,
And love and glory that may raise
This soul to God in after days?"

Alone, yet Always Friends Around.

In sorrow's darkest hour,
When all around is drear,
I muse on days gone by,
And straightway flies despair:
For those pure forms draw nigh
Who once were by my side,
Whose faith, and truth, and love
In weal and woe were tried;
As blissful thoughts like these abound,
Alone, yet always friends around.

'Tis true they are in the tomb,
Their mortal, weaker part,
But still I have them near,
In mind, in soul, in heart.
We talk as once we did,

When eyes no tears betrayed,
When roses deck'd the cheeks,
And ringlet round them played.
As blissful thoughts like those abound,
Alone, yet always friends around.

Oh, memory, sweetest gift
On mortals e'er bestow'd!
Oh, joy unspeakable
Which from your fount hath flow'd!
While memory yet is mine,
And I the past can trace,
Though in a desert land,
I'm in a peopled place
As blissful thoughts like these abound,
Alone, yet always friends around,

A VISION.

To the Church of the Messiah, and the Hosts
of Israel scattered abroad, GREETING:

"Hear; for I will speak of excellent things;
and the opening of my lips shall be right
things. For my mouth shall speak truth;
and wickedness is an abomination to my lips.
All the words of my mouth are in righteous-
ness; there is nothing froward or perverse in
them. They are all plain to him that under-
standeth, and right to them that find knowl-
edge. Receive my instruction, and not sil-
ver; and knowledge rather than choice gold.
For wisdom is better than rubies; and all the
things that may be desired are not to be com-
pared to it." I stood on Mount Zion, by the
Temple of the Great King, and looked down
through the vista of time, and saw people like
great waters, for they were many—gathered
from all nations under the whole heavens;
and I saw mighty chieftains upon noble
steeds, and armies of chariots and horsemen,
and strong cohorts of footmen, great and ter-
rible, with spears and banners, and the imple-
ments of war, forming to the sound of the
clarion. And a great shout was heard in the
camp of the saints, and a voice, like the sound
of a mighty trumpet, saying—Go and possess
your inheritances, and avenge the wrongs of
your progenitors—and the battle was set in
array, and the armies of the saints moved
forward, attended by thunder and hail, and
fire and storm, conquering and to conquer.—
And the armies of the aliens trembled at the
voice, like Belshazzar at the hand-writing on
the wall—and the hearts of their great war-
riors, and valiant men, fainted within them,
and they fled like grasshoppers, and were con-
sumed like stubble before the devouring
flame. The plains were bleached with the
bones of the slain, and the rivers flowed with
blood. The fierce anger of the Lord returned
not until he had done, nor until he had per-
formed the intents of his heart. All were
conquered, and the land possessed. Time
passed on, and I saw "their swords beat in-
to plow-shares, and their spears into pruning-
hooks," and the goodly land yielding a rich
increase.—and the luxuries of the earth, and
the choice fruits of the field, were in great
profusion, scattering upon the plains of Eden.
And I saw flocks and herds, large and numer-
ous feeding upon the luxuriant, waving fields
—and the saints praising God in his sanctua-
ry, and in the firmament of his power, for his
mighty acts, and his excellent greatness, with
the sound of the trumpet, psaltery and harp,
with the timbrel and dance, with stringed in-
struments and organs, and upon the loud and
high sounding cymbals, making melody in
their hearts, and singing loud hosannas to
God and to the Lamb. And I heard a great
shout in the camp of Israel, ringing through
their mighty hosts—"Holy, holy, holy, Lord
God Almighty, which was, and is, and is to
come," and the saints of light were clad in
rich attire, decked with jewels and costly
pearls, diamonds and the gold of Ophir. Uni-
versal peace, plenteous munificence, and un-
alloyed happiness, prevailed with every soul
of man—all were habited in rich white robes,

and glittering crowns, and gave to God the
glory. And a loud voice proclaimed—This is
the reward of those who have kept the faith,
and endured sound doctrine, and the teachings
of my prophets, contrary to the traditions of
men. It is now as true as it was in the days
of the priest of Midian that—"God hath
spoken good concerning Israel," for the time
to favor Zion, "yea, the set time is come,"
when God will sway a righteous sceptre over
the nations of the earth. "How amiable are
thy tabernacles, O Lord of hosts! My soul
longeth, yea, even fainteth, for the courts of
the Lord; my heart and my flesh crieth out
for the living God." "Give unto the Lord, O
ye mighty, give unto the Lord glory and
strength. Give unto the Lord the glory due
unto his name; worship the Lord in the beau-
ty of holiness. The voice of the Lord is up-
on the waters: the God of glory thundereth;
the Lord is upon many waters. The voice
of the Lord is powerful; the voice of the
Lord is full of majesty. The voice of the
Lord breaketh the cedars; yea, the cedars of
Lebanon. He maketh them also to skip like
a calf; Lebanon and Sirion like a young Uni-
corn. The voice of the Lord divideth the
flame of fire. The voice of the Lord shaketh
the wilderness; the Lord shaketh the wilder-
ness of Kadesh." Look, then, at the holy
land, and the glories to be revealed, and take
courage. Cast off your superstitions, receive
with eagerness the teachings of the prophets,
and fear no danger; and the Lord of glory
will be your rear-ward, purify your hearts, and
preserve your spirits unto everlasting life, for
"Blessed is he whose transgression is forgiven
whose sin is covered. Blessed is the man
unto whom the Lord imputeth not iniquity,
and in whose spirit there is no guile."

JOSHUA.

THE HONEY MOON.

Why is the first month after marriage called
the "honey moon?" Doubtless on account of
the sweet lunacy which controls the heads of
the parties during the brief and delightful
period. What a pity that they should ever
get quite rational again! that sentimentality
should give place to sentiment, sentiment to
sense, love yield to logic, and fiction to fact,
till the happy pair are reduced from the Eden
of romance to the Sahara of reality—from
heaven to earth—and perhaps a peg lower!

Strange as it may seem, there have been
couples who have quarreled in the first month
of matrimony, and have got back to their as-
tonished parents before the good mother had
fairly done weeping (and rejoicing too) at her
daughter's departure. Their "honey-moon"
soured at the full of her horn, and became a
moon of vinegar; instead. A bad omen that!
There was much sense and propriety in the
text which an ancient clergyman chose for a
wedding sermon. It was taken from the
Psalms of David, and read thus: "And let
there be peace while the moon endureth."

SHORT PRAYERS.—Much is lost in prayer
for want of brevity. If brevity is "the soul
of wit," it is no less the life of prayer.—
Christians are not always heard for their much
speaking, neither does the value or efficiency
of a remark increase with the length thereof.
Length should be secondary to depth. Let us
pray for what we need, do our errands at the
throne of grace with as much dispatch as is
consistent with propriety, talk to the point,
and stop when our duty is done. Volunteer
service is sometimes not only ineffectual, but
positively injurious. Much may be gained by
due observance of the miller's creed: "Al-
ways shut the gate when the grist is out."