

The Sword of Truth,

AND HARBINGER OF PEACE.

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ONE DOLLAR A YEAR.

G. J. ADAMS, Editor and Proprietor.

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Lecture.

On the Faith of Abraham, By G. J. Adams, Minister of the Gospel.

The faith and hope of Abraham has ever stood forth one the most prominent features of the scriptures. Even the writers of the entire New Testament, always make a distinguishing point of the faith of the "faithful Abraham." And not only so, but every Church and religious society on earth point to the faith of Abraham. Not only Jews and Christians of every order, but even Mahomedan, speak of the faith of our Father the "faithful Abraham of blessed memory." St. Paul, in all his writings constantly speaks of Abraham, and of the faith of Abraham. Let us quote some of his sayings, and we will begin by quoting from his epistle to the Galatians. We do this to prove that our foregoing assertions are true. In the 3d chapter of Galatians, Paul says:

"Even as Abraham believed God, and it was accounted to him for righteousness.

Know ye therefore, that they which are of faith the same are the children of Abraham.

And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

So then they which be of faith are blessed with faithful Abraham.

For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.

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."

We have quoted the foregoing passages simply to show that our assertion is strictly true, viz:—That Abraham is the great head, leader and father of the faithful. And also that even christians—that is those who are "baptized into Christ"—become the seed of Abraham and heirs of the promise. Let us ask what promise? why of course the promise made to Abraham, the promise that he believed under the most trying circumstances, which belief or faith constituted him the father of the faithful. Now what is that faith? how extensive is that faith? and what is included in that faith? These questions we purpose to answer according to the oracles of eternal truth.

We shall now turn to the history and call of Abraham as contained in the Book of Genesis; and here let me say our object is the truth and the whole truth, and nothing but the truth. And Oh, Lord! inspire my brain to think; my tongue to speak, and my hand to write to thy honor and to thy glory. We quote first from Genesis 12th chapter as follows:

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

So Abram departed, as the Lord had spoken unto him, and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land.

And the Lord appeared unto Abram, and said Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him."

In this passage we have the first command of the Lord to Abraham, and in that command we also have a promise. The command is that he should leave his own country, his native land, and his father's house, and go to another land. God then promises him that he will make him a great nation, and his name great and that he shall be a blessing and finally the Lord declares that he will bless them that bless Abraham, and curse them that curse him, and that in him and his seed shall all the families of the earth be blessed. Now please to notice that Abraham believed this or had faith in the promise of God, and immediately started for the land, as the Lord God had commanded him and as soon as Abraham obeys this command, thereby showing his faith, the Lord again appears unto him and makes a larger promise, viz:—Unto thy seed, will I give this land. Thus closes the first call of Abraham in the 12th chapter. Let us now quote from the 13th chapter of the same Book.

"And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward:

For all the land which thou seest, to thee will I give it, and to thy seed for ever.

And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.

Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the LORD."

We quote this passage to show the extent and grandeur of the promise, that is here renewed, here God makes a promise to give this glorious land to Abraham and his seed forever, and also that his posterity shall become so numerous, that it will be beyond the power of man to number them. Now please bear in mind, that this land is

given to Abraham and to his seed forever; And forever dont mean two or three generations. But we read still further on this all important subject. In the 14th Chapter of Genesis, after Abraham's return from the slaughter of the kings, as follows:

"And Melchizedek king of Salem brought forth bread and wine; and he was the priest of the most high God.

And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth."

In this we perceive that Shem, or Melchizedek, for they are one and the same.

We shall not stop now to prove our assertion, that Shem and Melchizedek are one and the same, as we intend soon to publish a lecture on that subject. All men will admit that whoever Melchizedek was, he must have been a most important personage, as he was the great type of the Messiah, and he (the Messiah) was made a priest forever after the order of Melchizedek.— It will be seen that this Melchizedek poured out upon Abraham the fulness of his blessing, in all its greatness and extent, and promised him heaven and earth; and earth especially, and particularly a certain portion of the earth to him and his seed forever. But let us notice the exact extent of the land that God gave to Abraham and his seed, we find it clearly defined, and bounded in the 15th chapter of Genesis, as we may read in the following strong language.

"After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.

And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

And he believed in the LORD; and he counted it to him for righteousness.

And he said unto him, I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

And when the sun was going down, a deep sleep fell upon Abram; and lo, a horror of great darkness fell upon him.

And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;

And also that nation whom they shall serve, will I judge: and afterward shall they come out with great substance.

And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.

And it came to pass, that when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

In that same day the LORD made a covenant

with Abram, saying. Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates."

In this passage the first thing we learn, is that Abraham had a vision and in this vision the Lord commanded him to look toward Heaven and if he could count the stars then he might be able to number his seed. All this Abraham believed, his faith never failed he believed all that the Lord told him in the vision and it was accounted unto him for righteousness.

The next fact that we learn is that as the sun was going down a deep sleep fell upon Abraham and a horror of great darkness came upon him, and then the Lord told him in the vision, that his seed should be in bondage for four hundred years; and that afterward they should come out with great substance. The vision winds up by the final covenant that God made with Abraham, in the following language. "In the same day the Lord made a covenant with Abraham, saying, unto thy seed have I given this Land. From the river of Egypt unto the great river, the river Euphrates."

Now let us ask has this promise ever been fulfilled? we answer No! Truth answers no! history comes rolling down to us from the ages of the past, and answers no. The land here promised by God himself, to Abraham and his seed, has never yet been fulfilled only in part; and it was four hundred years, before they came into possession of any part of that land. And finally when they were led into that land by Joshua. Did they then get possession of that land from the river of Egypt, to the great river Euphrates? no they did not. And no historian on the earth dare say they did. Did they possess all the land here named in the days of David or Solomon? we answer no, and no man can prove that they did.

Has there ever been a time in the history of the ages, from the time of Abraham, until the present time that the Jews possessed the entire land here named? we answer no, will that promise be fulfilled? we answer yes. Was that a part of the faith of Abraham? we answer yes. Is that the faith of the seed of Abraham at the present time throughout the world? we answer yes. Has that fact that God promised Abraham and his seed that entire land from one river, to the other here named. been the hope and faith of every true Israelite, in all the ages of the past? we answer most emphatically yes.

Did Abraham himself die in the faith that his posterity should possess that land forever? we answer that this most assuredly was a part of Abraham's faith. And in that faith he lived, and in that faith he died, as we shall show. But let us look a little further at the history of Abraham, and the promises that the Lord made unto him and his seed, we will now quote from the 17th chapter of Genesis:

"And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.

And I will make my covenant between me and thee, and will multiply thee exceedingly.

And Abram fell on his face: and God talked with him, saying,

As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.

Neither shall thy name any more be called Abram; but thy name shall be Abraham; for a father of many nations have I made thee.

And I will make thee exceeding fruitful, and I will make nations of thee; and kings shall come out of thee.

And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee.

And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the

land of Canaan, for an everlasting possession; and I will be their God."

In this passage please notice, the covenant is again renewed, that God would give Abraham and his seed, all this land for an everlasting possession. In this place also God changes the name of Abram, to Abraham.

That is to a father of many nations. Mark not one nation, or ten nations, but the promise is that he should be Father of many Nations. But let us notice one more great promise, that God made to Abraham, and also to his wife, for as yet Abraham had no legitimate child, and everything with him was as yet a mere matter of faith. But let us quote further from the same chapter.

"And God said unto Abraham, As for Sarah thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.

And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her.

Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him."

Here the name of Abraham's wife is changed to Sarah, or the mother of nations, and Abraham is made so glad that he laughed at the thought of his being the father of a son in his old age, and still more glad that his wife should have a son in her old age, but yet he never doubts; his faith is firm. And here let me say although Abraham had been faithful up to this time, he yet has a stronger test to pass through than any trial that had yet befallen him, the trial of which we speak is contained in the 22d chapter of Genesis, which we shall quote in full, it reads as follows:

"And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am.

And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him.

Then on the third day Abraham lifted up his eyes, and saw the place afar off.

And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt-offering?

And Abraham said, My son, God will provide himself a lamb for a burnt-offering: so they went both of them together.

And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order; and bound Isaac his son, and laid him on the altar upon the wood.

And Abraham stretched forth his hand, and took the knife to slay his son.

And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham. And he said, Here am I.

And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me.

And Abraham lifted up his eyes, and looked, and behold, behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son.

And the angel of the LORD called unto Abraham out of heaven the second time,

And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son:

That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies:

And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

We have no hesitation in saying, that no man was ever tried beyond the trial of Abraham. And he has every right and title to the name given him of Father of the faithful. His faith was stronger than earth, or life, or death, he never wavered or doubted for a moment, he knew that God could raise him up from the dead. And in fact it was a figure of the resurrection, and no man can deny it, for Isaac passed through all the thoughts and horrors of death. As soon as the trial of the faith of Abraham was passed, the angel of the Lord called unto him, and the Lord said: "By myself have I sworn because thou hast done this thing that I will multiply thy seed as the stars of Heaven, and as the sand upon the sea shore; and in thy seed shall all the nations of the earth be blessed." Now let us bear in mind that all these promises were made and confirmed by an oath. And an oath or confirmation is an end of all strife, and we are told that when God could swear by none greater, he swore by himself and by his own holiness, and declared that He would not alter or change the thing that had gone out of his mouth. Then what shall we say shall these promises fail? no never. Shall the faith of Abraham fail or remain unfulfilled? God forbid, no dear reader that faith will never fail, for not only Abraham but all the ancients died in faith not having entered into their rest, but they saw it afar off and confessed that they were strangers and pilgrims on the earth.

Now let us ask what was the faith of Abraham? we answer first it was unwavering belief in all that the Lord commanded him whether by the angel or by vision. Second, it was full belief that in his seed all the families of the earth should be blessed. Third, it was that he should be the father of many nations and kings. Fourth, it was that He and his seed should finally inherit the land, from the river of Egypt unto the great river Euphrates. And no one can or dare deny but what in this faith he lived, and in this faith he died. In addition to the foregoing, Abraham also believed that all nations should own the sway and dominion of his seed, over which the Messiah should reign forever as King of Kings and Lord of Lords. We have no hesitation in saying that the view here given is the faith of all the new testament writers, let us see. Paul in the epistle to the Hebrews sums up the faith of Abraham in the 11th chapter as follows:

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went.

By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

For he looked for a city which hath foundations, whose builder and maker is God.

Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable.

These all died in faith, not having received

the promises, but having seen them afar off and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth.

For they that say such things declare plainly that they seek a country.

And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.

But now they desired a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only-begotten son;

Of whom it was said, That in Isaac shall thy seed be called:

Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure."

Some will say that Abraham sought a country in Heaven, but it don't say so. A country in Heaven is one thing, and a heavenly country is quite another thing. Abraham did not leave his country to find a country in Heaven, but to find a heavenly country on Earth. A peaceful country and the Lord led him to that country and told him that he and his seed should finally pass and inherit that country forever. And Paul understood this matter when he exclaimed in the same epistle to his Hebrew brethren:

"Cast not away therefore your confidence, which hath great recompense of reward.

For ye have need of patience that after ye have done the will of God, ye might receive the promise.

For yet a little while, and he that shall come will come, and will not tarry.

Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him."

Now when are we to receive the promise, is it at death? No, it is when He "that shall come will come, and will not tarry." Here it will be seen that the just shall live by faith, faith in what? that they are christians? No, they know that if they have obeyed Christ's law, but their faith is that Christ will come and reign on the earth. But let us see if that was Paul's faith. We read in 2d Timothy last chapter, the strong language that follows:

"For I am now ready to be offered, and the time of my departure is at hand.

I have fought a good fight, I have finished *my* course, I have kept the faith:

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

In this passage, Paul's faith was that he should receive his crown, not at death, but at the appearing and kingdom of Jesus the Messiah. In fact this was the faith of all ancients more than that it was the faith of Christ himself. Hear him speak in his first sermon:

"Blessed are the meek: for they shall inherit the earth.

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven."

And where is the kingdom of Heaven to be located? Let the Lord's prayer answer once for all:

"Thy kingdom come. Thy will be done in earth as it is in heaven."

If this won't give satisfaction, then please read the question of Peter to Christ, and the answer that Jesus gave it is as follows:

"Then answered Peter, and said unto him, Be-

hold, we have forsaken all, and followed thee; what shall we have therefore?

And Jesus said unto them, Verily, I say unto you, That ye which have followed me in the regeneration, when the son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my names sake, shall receive an hundred-fold, and shall inherit everlasting life.

But many that are first shall be last, and the last shall be first."

I wonder if Abraham won't be in this kingdom and receive an hundred fold on earth? Lord help us to learn truth. I guess Abraham will be in that kingdom, for Jesus says:

"When ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out.

And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

* * * * *

And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven:"

Now where is that kingdom to be, on earth or in the sky, away up among the stars? let the Bible answer, Daniel the prophet says:

"I saw in the night visions, and behold, *one* like the Son of man came with the clouds of heaven.

And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed.

And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

This kingdom is to be under the whole heaven, yes, and the seed of Abraham is to be at the head of this kingdom, and Abraham will have his seat there, and that was the faith of Abraham, and the faith of the ancients. The Lord help us to have the faith of faithful Abraham, the father of the faithful.

For that will be the time that the following song shall be sung, viz:

"Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

AND HAST MADE US UNTO OUR GOD KINGS AND PRIESTS: AND WE SHALL REIGN ON THE EARTH."

Hebrew Women.

The Hebrew woman in her love for her kindred soars above her Christian sisters. The tender devotion which the daughters of Israel bestow upon their parents, especially upon their father, is full of beauty and pathos. In the dark alleys of the World's Ghetto, when the old Hebrew man toddles home from his daily strife with prejudice and lucre, a wondrous change transforms his face as he crosses the threshold of his weather-beaten house. The furtive glance expands, the crooked gait is made straight, the many wrinkles of his brow are made smooth, the crouching form of the peddler disappears, and the old man stands erect as if he were worthy of better things; the smile loses its sinister grin, and is clothed with genial beauty. Rebecca has kissed away the ugliness of the money changer, and to see him sit down at his table after having sent up to Jehovah a prayer for good luck and plenty of gain for the coming day, and chat with his daughter, who delights in humor-

ing his jokes, is a treat for an artist in search of the picturesque, or for a poet in quest of the romantic. Rebeccas abound not only in the regions of the Ghetto, but in the middle and highest order of Hebrew abodes. Here we find the daughters, as a class, watching with Argus eyes father's and mother's happiness and comfort. Here on the domestic shrine all the fires of love and affection are burning so vigorously that unwittingly even the sympathies are consumed, which are wanted to kindle the great flames round the sacred altar of common humanity. Unless this drawback is constantly kept in view, our description of the Hebrew daughter's love for her parents would be calculated to surround the feelings with a too angelic atmosphere.—Crayon.

Jezebel.

BY MISS ANNESLEY.

How are they brought into desolation, as in a moment! they are utterly consumed with terrors. DAVID.

Wickedness is immortalized, as well as goodness; yet the two have divergent courses, and ends as wide apart as heaven and hell. Poor Jezebel lives, from her own day, through all the track of time, a way-mark of mischief and its reward. Her name has no sweetness in its sound in any land, with Jew or Gentile; and, if female iniquity comes to its acme, the woman is called a Jezebel!

She was not a Jewess, and had none of the restraints of the Holy Law of God upon her. She was a heathen, a daughter of the king of Sidon.

Ahab was very wicked; and, to bring out all his evil, he was permitted to ally himself to Jezebel.—He was not sufficient in himself to carry out his purposes without aid; and she was adapted to be a helpmeet in sin. It is often so in life, that lots are cast within the circle where affinities are strongest. It is said that Ahab sold himself to work wickedness with Jezebel. His own ingenuity in mischief was not sufficient without her skill. She boldly and fearlessly cut off the Lord's prophets. The king's heart may have failed him, when urged to this high-handed crime; but she feared neither God, or man, and carried out fully her idolatrous purpose, to establish the worship of her God Baal. But good Obadiah stood in the gap, "and hid them, by fifty in caves." God is never at a loss for a way to save those who trust in him, though the wicked power is mighty. She was the absolute ruling spirit in the court of Israel; and who could withstand her power? Exalted by her success, she made extended strides in her devices, and never dreamed of an interposing hand.—Even the stern, strong, heavenly-minded Elijah feared the despotic Queen, and fled, and laid himself down under a juniper tree, to die there. He was weary of contending with ruling iniquity; he knew not what more to do. It often appears strange to us, that God permits such monsters in sin to bear rule. But the one is set over against the other; their deeds, and their punishments—also His deliverance and succor of the righteous; so that God appears in the sequel of human events, as the King exercising justice over all.

She knew not the sadness of disappointed purposes, and wondered why Ahab should yield to an unhappy feeling, because he could not get Naboth's vineyard for a garden of herbs.

Was that all that ailed him? That was a small matter, in comparison with what she had done—she would soon put it in his possession.

We doubt very much whether it was affection for her husband; we rather think it was only the fiendish ambition which had swept away every other obstacle to her wicked power; nothing could now stem its course. She wrote the letters, and put on them the king's seal of authority—and there were other wicked ones to carry out her purpose. Poor Naboth, who respected the inheritance of his fathers, was taken in the snare, and killed through perjury.—Then she went smilingly to her husband, and said he could take possession of the beautiful vineyard. A long course of guilt and oppression comes at length to a stopping place—the last act is done, and the fiat of divine vengeance goes forth—and who is he, or she, who can withstand God?

But little more is said of Jezebel, until she looked out of the window, to see who was riding, and one cried to another, to hurl her down. Her end had come; and the word of the Lord by Elijah was fulfilled: "The dogs shall eat Jezebel, by the wall of Jezreel." Only the palms of her hands and feet were found to bury, even though she was a king's daughter.—*Israelite Indeed.*

The Sword of Truth, And Harbinger of Peace.

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

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

SOUTH LEBANON, ME., MARCH 15, 1864.

Baptism No. 2.

We continue our investigation on the subject of Baptism, agreeable to the promise made in our last issue. We shall take the subject up precisely where we left off in our former article, which it will be remembered was the second chapter of the Acts of the Apostles at the close of Peter's first sermon after the resurrection of Jesus from the dead. The next account of baptism that is recorded for our instruction may be found in the 8th chapter of Acts, it is the preaching of Philip in Samaria. From which we quote as follows:

"Then Philip went down to the city of Samaria, and preached Christ unto them.

And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

And there was great joy in that city.

But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women.

Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

Who, when they were come down, prayed for them that they might receive the Holy Ghost:

(For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

Then laid they their hands on them, and they received the Holy Ghost."

In this passage we learn that Philip preached Christ unto the people of Samaria, and also, that preaching caused them to have great joy! and we learn that as soon as they believed the things concerning the kingdom of God, and the name of Jesus Christ, "they were baptized both men and women." Now let us ask had they received the Holy Spirit by prayer and by getting religion as the sectarians pretend? We answer, no! truth answers no! and the Bible answers no! How did they receive the gift of the Holy Ghost? we answer, that they received it according to the order of God, by the laying on of hands; which did they receive first? why baptism of course. Thus we see in this instance faith came by hearing and as soon as they believed they were baptized, and then they received the laying on of hands according to the eternal and unchangeable order of God. Were they baptised without any examination, or experience, or trial, or creedizing? we answer yes! for Simon was baptized, although Peter told him soon after that he was in the gall of bitterness and bond of iniquity, and that he had neither part or lot in the matter. Did his being baptized hurt the Church? No, it only hurt himself. Then we learn that men and women in that age were baptized on their confession and if they were not honest and sincere they only injured themselves, and they could not hurt the cause of God, for He will take care of His own cause. We shall quote another instance to prove our position from this same chapter, it is the case of the eunuch, it reads as follows:

"And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert.

And he arose, and went; and behold, a man of Ethiopia, an eunuch of great authority under Can-

dace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

Was returning; and sitting in his chariot read Esaias the prophet.

Then the Spirit said unto Philip, Go near and join thyself to this chariot.

And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself or of some other man?

Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water what doth hinder me to be baptized?

And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing."

Here is a case so plain that no man can misunderstand its purport. The eunuch is returning home engaged in reading the old scriptures. Philip is led by the spirit to ask the man if he understands what he reads? He answers that he cannot understand without a teacher or guide; and invites Philip to take a seat with him. Philip immediately begins and preaches Jesus from the same passage,—and of course if he preaches Jesus he must preach water baptism, for no man ever yet preached Jesus in the full sense of the word, unless he preached water baptism.

As they journey they come to water the eunuch cries out see here is water, what doth hinder me to be baptized? Philip exclaims if thou believest with all thy heart thou mayest. He answered I believe that Jesus Christ is the Son of God, and immediately the chariot stood still and they went down into the water both Philip and the eunuch and Philip baptized him, and when they were come up out of the water the eunuch went on his way rejoicing. Oh! the simplicity of the brotherhood of Jesus; here is the one water baptism taught and practiced, and no man dare deny it. Oh! how beautiful; oh! how simple and plain, and how easy to be understood. Lord help us to search and see if we are in the true faith of Christ and the Apostles.

In our next we notice the Conversion and Baptism of St. Paul the great apostle to the Gentiles.

The Hope of the Gospel.

St. Paul says:

"There is one body, and one Spirit, even as ye are called in one hope of your calling."

Now let us ask what is this one hope of the glorious gospel? is it a hope that we are christians? we answer, no. Is it a hope that we have obtained religion? we answer, no. Is it a hope that we will go to Heaven or to a place of happiness when we die? is this all the hope of the gospel of Jesus Christ the Messiah? again we answer, no. For all men that have any hope, in relation to the future hope and happiness and peace when they die, this has been the hope of men of every age, nation, country and clime.

The hope of the christian is something far

above and beyond this hope; this hope of bliss beyond the present life was enjoyed by Confucius, Socrates, Demosthenes, Cato, Plato and Cicero, thousands of the ancients. But they did not have the hope of the gospel. That one glorious hope was brought to light by the Lord Jesus, the Messiah, the anointed one of the eternal Father. Before we proceed to give the one hope of the gospel, let us show that getting religion is no part of the gospel, and in fact religion is not a thing that a man gets by praying. St. James tells us what good religion is, in the following words, that will be found in his first chapter:

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

In this passage we learn that pure religion is obtained and enjoyed by doing good, and not by praying. But a man may have religion, yes, he may have and enjoy pure and undefiled religion and yet not understand the glorious hope of the gospel. Cornelius had religion, and his alms and deeds came up before God for a memorial and he was accepted of God but yet he had not the hope of the gospel.

Let us also answer the other question, viz:—Is the one hope of the gospel, a hope that we are christians: it cannot be, for we cannot have the hope of the gospel until we are christians and we become christians by obeying Christ's law, and not by hoping that we are christians, because we have prayed until we feel happy. Having dearly shown that the hope of the gospel is not a hope that we have obtained religion or a hope that we are christians, or a hope that we will pass to a place of bliss when we die.

Let us now show what the one hope of the gospel is. St. Paul we presume knew what the hope of the gospel was. He tells us in his letter to the Romans just how we receive that hope and what it is. In the 5th chapter of that epistle we read as follows. In speaking of Christ, Paul says:

"By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; And patience, experience; and experience, hope;

And hope maketh not ashamed; because the love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us."

This hope here spoken of all will agree is the hope of gospel. Please take notice that this hope is obtained by experience and this hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost that is given unto us. But that we may be able to know and understand just what this hope is, let us quote further from this same epistle to the Romans:

"For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope;

Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.

For we know that the whole creation groaneth and travaileth in pain together until now:

And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves waiting for the adoption, to wit, the redemption of our body.

For we are saved by hope. But hope that is seen, is not hope; for what a man seeth, why doth he yet hope for?

But if we hope for that we see not, then do we with patience wait for it."

Here is the hope of the gospel clearly demonstrated beyond the power of man to contradict

or gainsay; thus we see that the hope of the gospel is the resurrection from the dead, and no man on earth can deny it. Take away the resurrection from the dead and the hope of the gospel is gone, yes, the gospel itself is gone.

Paul here declares that he groaned within himself, waiting for this redemption, and positively asserts that this was his hope. But we have a most memorable occasion to which we call the attention of our friends, viz:—when Paul stood before Felix and made his defence, he then gave his hope, as follows:

"But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets.

And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead both of the just and unjust."

In this passage Paul declares his hope toward God is in the resurrection from the dead, but some are ready to say why do you quote so much scripture? we answer because it is better and plainer than anything that we can write, and another reason is, that there is so little scripture used in creeds, churches, and religious institutions that we thought it would be a curiosity to the sectarian reader. But let us quote a little further from Paul's writings, he says in 1 Cor. 15th chapter:

"For if the dead rise not, then is not Christ raised:

And if Christ be not raised, your faith is vain; ye are yet in your sins.

Then they also which are fallen asleep in Christ are perished.

If in this life only, we have hope in Christ, we are of all men most miserable.

But now is Christ risen from the dead, and become the first fruits of them that slept."

In this passage we learn that a hope only in this life would make us of all men most miserable. In fact, throughout this entire Book the hope of the gospel and the gospel itself is the resurrection. Again, in Thessalonians, Paul says:

"But I would not have you to be ignorant, brethren concerning them which are asleep, that ye sorrow not, even as others which have no hope.

For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

In this passage we see that their hope is the resurrection from the dead. But we now come to the fulness of the hope of the gospel which Paul proclaimed to Titus, in the epistle that he wrote to Titus we have it in the following beautiful words:

"Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ;

Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

That being justified by his grace, we should be made heirs according to the hope of eternal life."

Paul had been a Christian many years at the time he wrote this to Titus, and yet he was still looking for the blessed hope of the Gospel at the appearing and kingdom of our Lord Jesus Messiah; at which time he expected to receive eternal life in the resurrection from the dead. We will now close this article by quotations from Paul's Epistle to the Hebrews:

"So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation.

Wherein God, willing more abundantly to shew unto the heirs of promise, the immutability of his counsel, confirmed it by an oath:

That by two immutable things, in which it was impossible for God to lie, we might have a strong

consolation, who have fled for refuge to lay hold upon the hopes set before us:

Which *hope* we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil;

Whither the forerunner is for us entered, *even* Jesus, made a high priest for ever after the order of Melchisedec."

In this passage all doubts forever vanish, as to our hope; it is here declared that we have a hope sure and steadfast, which entereth into that within the veil, and that our forerunner, Jesus has entered through the resurrection from the dead; and has thus given assurance unto all men; and well may Paul say:

"And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:"

We will go further and say, that this was the hope of Job, David, Isaiah, Ezekiel, and all the prophets. This was the hope that Peter preached in the first sermon, for he quoted from David as we may learn by reading the following words in the 2d chapter of the Acts of the Apostles.

"For David speaketh concerning him, I foresaw the Lord always before my face: for he is on my right hand, that I should not be moved:

Therefore did my heart rejoice, and my tongue was glad: moreover also, my flesh shall rest in hope:

* * * * *

He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

This Jesus hath God raised up, whereof we all are witnesses."

Now let all men, and cavilers, and disputers, and originators of opinions, and proclaimers of "isms," and perverters of the Gospel, learn that THE HOPE OF THE GOSPEL, IS THE RESURRECTION FROM THE DEAD, AND THE COMING AND KINGDOM OF MESSIAH.

Effects of Liberty.

In the dark ages which followed the downfall of the Roman empire, several republics were formed in the northern parts of Italy, and while ignorance and barbarism prevailed in other European countries, these states, under the influence of free institutions, became rich and powerful, and enjoyed the comforts and ornaments of life. "Their ships covered every sea; their factories rose on every shore; their money-changers set their tables in every city, and manufactures flourished. We doubt whether any country of Europe—our own perhaps excepted—has, at the present time, reached so high a point of wealth and civilization as some parts of Italy had attained four hundred years ago." The revenue of the republic of Florence was greater five hundred years ago, than that which the Grand Duke of Tuscany—in whose dominion Florence is situated—now derives from a territory of much greater extent. The manufacture of wool alone employed two hundred factories, and 30,000 workmen in that republic; and the cloth annually produced sold for a sum equal to \$11,000,000 of our money. Eighty banking-houses conducted the commercial operations, not of Florence only, but of all Europe. Two banking-houses advanced to Edward the Third of England, a sum in silver equivalent to \$3,000,000, when the value of silver was quadruple what it now is. The city and environs contained 170,000 inhabitants; 18,000 children were taught to read in the various schools; 1200 studied arithmetic; and 600 received a learned education. The progress of literature and the arts was proportioned to that of the public prosperity. All the seven vials of the Apocalypse have since been poured out on those pleasant countries. Their political institutions have been swept away, their wealth has departed, literature and the arts have declined, the people are trampled

upon by foreign tyrants, and their minds are enslaved by superstition, eloquence is gagged and reason hoodwinked.

Scene in a Car.

The seats of the car were all occupied—crowded. None of our avenue cars ever yet were full, so, of course, the house on wheels stopped for me. Not wishing to disturb those who were seated I was intending to stand, but a gentleman up at the far end arose and insisted upon my taking his seat. Being very tired I thanked him and obeyed. Presently a lady, much younger, much prettier, and much better dressed than myself, entered the car. No less than four gentlemen arose, offering her a seat. She smiled sweetly and unaffectedly, and, thanking the gentleman who urged the nearest seat to her, she seated herself with a peculiar grace of manner. She had one of those faces Raphael was always painting—touchingly sweet and expressive. A little after this young beauty had taken her seat, a poor woman, looking very thin and very pale, with that care-worn, haggard look that poverty, and sorrow, and hard labor always give, came in. She might have been one of those poor seamstresses who work like slaves and—starve for their labor. She was thinly and meanly clad, and seemed weak and exhausted. She had evidently no sixpences to throw away, and came in the car not to stand but to rest while she was helped on her journey. While she was meekly standing for the moment, none of the gentlemen (?) offering to rise, Raphael's angel, with sweet reproving eyes, looked on those who had so officiously offered her a seat, and seeing none of them attempt to move, and just as I myself was rising to give the poor old lady a seat, she arose and insisted upon the woman taking her seat. It was all the work of a moment; and the look of grateful surprise the old woman gave her, and the glance of sweet pity the beautiful girl bestowed on the woman as she yielded her seat, and the evident consternation of the broadcloth individuals who were manifestly put to shame, all were to me irresistibly interesting and instructive. One of these same broadcloth wearers, apparently overpowered with confusion, got up and left the car, and Raphael's angel took his vacant seat.

Omar Pasha.

During the long inspection which Omar Pasha made two months since from Widdin to Giurgevo and Turtukai, he was always accompanied by his wife, a young Transylvanian lady, whom he married in 1849. This circumstance was already much at variance with Mussulman habits, but the following is still more extraordinary. During this inspection there was one day a very sharp cannonade exchanged between a Russian and a Turkish battery. The wife of the generalissimo, wishing to be a close spectator of such a scene, took the arm of her husband, and, having lowered her veil, went with him into the battery. It is a thing contrary to all the rules of Mussulman decency for a woman to take the arm of her husband in public. But what did the soldiers say of such a transgression of Oriental customs? They said, that the lady, by her courage, showed herself worthy of being the wife of the general-in-chief.

A Singular Fountain.

The following entertaining description is taken from W. J. Hamilton's Journey in Asia Minor:—About two miles to the south of the village Kilisahisar, several small springs of brackish water rise, and a little way on is a small lake or pool, about thirty or forty feet in diameter, of turbid, brackish water, which appears to be boiling up all over, but particularly in the centre, where a violent jet of water rises to a height of nearly a foot, and about a foot and a half in diameter, with considerable noise. Notwith-

standing this quantity of water which is constantly boiling up, the lake never rises nor overflows its banks, nor does any stream of water escape from it, although the ground around is perfectly flat. There is a slight smell of sulphuretted hydrogen gas around it, and I think probably that the jet in the centre of the pool is caused by the escape of a large quantity of this gas, and not solely by water.

The Sword of Truth, And Harbinger of Peace.

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

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

SOUTH LEBANON, ME., MARCH 15, 1864.

NOTICE.—Our friends may address us one month from the date of this paper and direct to Addison Point, Maine.

Any of our subscribers that wish to send us their subscription money for vol. 2, may enclose the dollar in a letter and direct G. J. Adams, Addison Point, Maine. Our subscribers in Rockland, Maine, may pay Mr. S. K. Macomber, who is authorized to receipt for the same.

Our subscribers in Vassalboro' may pass Mr. E. W. Bush, who is authorized to receipt for the same on the same terms as last year.

Capt. Vinal Dyer, is authorized to receive subscribers for this paper and receipt for the State of California.

Elder Andrew J. Tibbetts is authorized to receive subscribers for the State of New Hampshire and receipt for the same.

Addison Oliver is authorized to receive subscribers and receipt for the same, for Philadelphia, Pa.

Any new subscriber wishing to have last year's volume with this year's, can have the two for \$1.50.

We wish to say that we have sent our paper to a number from the first publication until the present time. We have done this in some instances at the solicitation of the friends of those to whom we have sent the paper, and some we have sent on our own responsibility, and we have not heard from them.—We shall send this number to the same persons above named, and if they want the paper any longer they can send us the pay for this year. We will give them last year's. They will please bear this in mind, and take notice that we shall send them no more after this date, unless we hear from them.—They are perfectly welcome to those they have received, and if any one to whom we have sent our paper is poor, and will write to us and say they want our paper and are not able to take it, we will send it to them cheerfully without money and without price. Please take notice and govern yourselves accordingly.

Yours truly,
G. J. ADAMS.

In our next number we shall present our readers with an original article on the "Stone and Shepherd of Israel," by Helen Hazlewood. We shall also give them an original Lecture on the faith and hope of Moscs. We also take much pleasure in announcing to our friends that our paper will appear in new dress (that is new type) next month. We shall also treat our friends with a number of new and original pieces on various subjects next month; in one word let me say now is the time to subscribe, for there are great events just before us, events that will make the hearts of many quake, and make their ears tingle! Yes events that will startle and convulse

the world, and break the midnight slumber of ages, roll back the curtain of the past, and arouse mankind to action. Therefore now is the time to subscribe, and get your friends to subscribe. Send in your names and your money, direct to Addison Point Maine, and much oblige, yours most truly,

G. J. ADAMS.

Editorial Journeyings.

DEAR BRETHREN AND FRIENDS:—I cannot refrain from writing a few lines to you at this time. On Saturday evening, February 6th, the meeting house at Indian River was again filled in every part, to hear our lecture on the prophecy of Zachariah. Many hearts were made glad at the glorious prospect of the Messiah soon appearing on the top of "the Mount of Olives, when living water shall go out from Jerusalem, part toward the former sea, and part toward the hinder sea, and when the Lord the Messiah" shall be king over all the earth.

On Sunday we preached during the day to crowded houses. In the evening we preached on the coming of Elijah, and the message that is to precede his coming; that message that is to prepare the way for the Lord to come suddenly to his temple.

On Monday evening, Feb. 8th, we again preached on the prophecies.

On Tuesday evening, we by particular desire gave our experience in the early part of our life, and related a wonderful shipwreck, together with some visions that we had received in our early days, and gave many incidents of our early life and travels.

On Wednesday evening we continued our experience, and gave our reasons for renouncing Methodism, and why we could not believe the Methodist discipline. The house was full at every meeting.

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 at Jonesport; on 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 prove all things, 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 Tuesday, Feb. 16th, we returned to Indian River and rested from our almost constant labors, until Saturday, Feb. 20th. During our rest we made our home at the house of our brother and friend, A. K. McKenzie, Esq., where we are ever made welcome by the entire family.

On Saturday, Feb. 20th, we held our first confer-

ence in Addison, Bro. S. L. Wass was appointed to preside; at the hour appointed for the meeting to commence, the meetinghouse was well filled—the conference was addressed morning and afternoon on various subjects—the particulars of which will appear in the Minutes of the Conference, which will be published in due time.

On Saturday evening we administered the "Bread and Wine," and gave an opportunity for a free testimony meeting; the time was occupied in speaking for over two hours—during which time many gave in their testimony in favor of the truth; but not one against the truth. We had a glorious meeting, peace and union prevailed and many hearts were made glad.

On Sunday, Feb. 21st, the house was filled in every part; in the afternoon we spoke on the "Parable of the Sower," and we think some seed fell "on good ground," in the evening we preached to the young people, and Brother S. L. Wass gave a strong testimony to the truth, which made a powerful impression on the whole congregation.

On Monday three came forward for Baptism, in the evening they were confirmed, and we preached a sermon on the law and Brotherhood of the Gospel. After which some arose for baptism.

On Tuesday, seven came forward for baptism; the day was pleasant—the sun shone out clear and bright as if heaven itself was well pleased with the glorious scene. In the evening a large congregation assembled to witness the sacred scene of confirmation by the laying on of hands—according to the eternal order of God. Previous to the confirmation for nearly two hours, on the great things of the Gospel, and Kingdom of God in the last days.

On Tuesday we visited Bro. S. Gray.

On Wednesday we paid a short visit to Bro. S. L. Wass at Addison Point, and took dinner, after which we spent the afternoon with Bro. S. Kelly and family.

On Thursday we paid a short visit to Bro. J. P. Dorr and family, and partook dinner. Bro. and Sister McKenzie accompanied us in our visit to all these brethren's houses. We had a very pleasant and happy time with them all, and our prayer is that God will bless them, and keep them unto eternal life blameless.

On Thursday, Feb. 25th, we again gave a short farewell to the friends in Indian river, and came on as far as Jonesport, and were kindly received and hospitably entertained by Mr. D. J. Sawyer and family. On Thursday evening the meeting-house was warmed and lighted, and at an early hour a good congregation had assembled to hear the great truths of the everlasting gospel.

On Friday evening it snowed very hard, and we postponed our meeting until Saturday night. Saturday night came, clear and bright. The meeting-house was well filled. We spoke some two hours. The people listened with great attention.

On Sunday morning and afternoon we spoke on the dispensation of the fullness of times; in the evening on the divinity and mission of the Messiah. The people listened with almost breathless attention to the deep, pure, soul cheering truths of the gospel. A strong invitation was given for us to remain and preach longer. We agreed to stay one night longer and preach on the book of Revelation, and gave out our appointment for Monday evening, and on Monday evening the meeting-house was again filled in every part. We spoke over two hours, showing that God would raise up a church in the last days that would preach and practice the faith once delivered to the saints, and that God's people would be called out of Babylon; and that the church

in this age would put on her beautiful garments.— At the conclusion, a number rose up for Baptism, professing faith in Jesus the Messiah, and desired to follow him in the regeneration, that they might receive the renewing of the Holy Ghost. We appointed Tuesday afternoon for baptism, and Tuesday evening for preaching and confirmation. Thus the glorious work is rolling on in power and majesty, gaining strength as it moves. To our Father in heaven be all the glory. I remain, most truly, your brother in hope of a new and glorious age of peace.

G. J. ADAMS.

Communications from our Friends.

Under the above heading we intend from time to time to publish letters and extracts from such communications as we think will interest our readers.

Brother A. J. Tibbets writes as follows :

LEBANON, Dec. 8, 1863.

Dear Brother Adams:—It is with much pleasure I write to you, to let you know how I am getting along. Yours of the 23d of November is before me, I was glad to receive such kind and encouraging words from you and such a kind offer of the paper on such liberal terms, I mean "The Sword of Truth and Harbinger of Peace" (rightly named.) I never realized the worth of the little sheet before as I do now, although it seemed invaluable before. Yet when I commenced preaching the gospel and began again to look over its columns, beholding its glorious truths, and unfolding them to my mind, it kindled the very spirit of a glorious ambitions, and aroused my mind to a double energy, to perform the great work already set before me with an earnestness that I never before felt. Yes, and I feel to thank God my Heavenly Father, that you was moved upon to commence the publication although your labors were immense before.

Yes, dear brother, and it cheers my heart when I, with a glance, look back over the past and see the wonderful display of your faith, in even attempting to publish a paper, under the circumstances, and yet you have had a perfect triumph through the strength and help of the Lord; and you have proved that by faith and works we can do all things. I mean to be faithful, for the Lord knew what I would do before he manifested his will to me, and I feel to thank his holy name, that I was counted worthy to be called to the work of an evangelist in this last dispensation; and, although I feel the least of all saints, I have an evidence that I please God. And I mean to be humble, so that all the fullness of the love of Christ may dwell in me, and I may be rooted, grounded and built up in the most holy faith; that I may be able to perform all the duties that devolve upon me. For in preaching the Gospel I am aware that I shall receive much opposition and persecution for many reasons, among which are my smallness of stature and youngness of looks, yet it will please the Father if I am faithful to display his power in and through me. For God hath chosen the weak things of the world to bring to nothing the things that are mighty; and the foolish things and things that appear base, to bring down and confound the things that are wise in the wisdom of this world; for man by human wisdom knew not God. "Yea, and God hath chosen the things that are not, to bring to naught the things that are; that no flesh might glory in his sight.

Yours very truly, in love and truth,
ANDREW J. TIBBETS.

The Scarred Visage.

A passenger on board a steamboat on the Hudson attracted a good deal of attention in consequence of a number of scars that disfigured his countenance. It appeared that he received them while serving as a soldier in the war of 1812. They were honorable scars, though they sadly disfigured his visage.

Those scars were the result of blows given by an enemy. The acts of an enemy had left permanent marks upon the body of the soldier. There are acts which leave permanent marks upon the soul. There are disfigured souls as well as disfigured faces. And

the blows which cause this disfigurement are self-inflicted.

There is one who received many acts of kindness at the hands of a benefactor. In his prosperity, the result of those acts, he forgot his benefactor. He was unwilling to acknowledge the obligations he was under to him.

A financial crisis occurred. His benefactor became embarrassed, and came to him for aid which it was in his power to bestow. To refuse was to render commercial ruin certain. He did refuse, and employed in adding to his thousands, the funds which might have saved his friend. The circumstances were not sufficiently known, to do injury to his reputation; but the scar of that act of ingratitude is on his soul.

There is another whose soul is deeply scarred. He trusted one who claimed to be his friend, and his trust was betrayed. Instead of setting it to the account of experience, and exercising greater caution in future, he silently formed and pursued a plan for revenge. At length it was executed. A terrible retribution was inflicted by him on his false friend. He experienced the gratification of revenge; but it left a hideous scar on his soul!

If souls, like faces, were visible, what horrid disfigurements would appear!

Spiritualism in all Ages, No. 2.

We are not claimed among the Spiritualists, as belonging to them, and we have never pretended to be a modern Spiritualist; but we do believe in Spiritual manifestations. In dreams, in visions, in signs, omens, and trances. And we are not afraid to contend for, and vindicate anything that we believe to be true. It is a common thing to hear people say, that such and such things are true; but I don't want to own it, as it is not popular, it might hurt my influence; or the rich Mr.—— so and so, is opposed to it. Now we thank our father in heaven, that we have no such feelings, and if there is any one thing that we are thankful for, it is that the Lord has made us free from bigotry, superstition, and priestcraft, and that we have learned that God is eternal and unchangeable in his attributes, laws, and purposes; and that he will do all for this age, that he ever did for any age, if men will believe in him and obey his laws.

In our former number we gave an account of a man that was in a trance, for some three days, and then returned to the earth form.

Since that time, some have gravely told us, the Bible don't teach that the ancients ever had trances, or passed into a trance state. Such assertions only show the ignorance, of those who make them; we now purpose to show that one of the greatest prophecies in relation to the Messiah, that was ever given, was given to a man in a trance state; we allude to the prophecy of the "Star" that should arise in Jacob. The whole transaction is contained in the book of Numbers, commencing at the 22d chapter, and closing with the 24th, chapter. We quote first, as follows:

"And Balak the son of Zippor saw all that Israel had done to the Amorites.

He sent messengers therefore unto Balaam the son of Beor to Pethor, which is by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me:

Come now therefore, I pray thee, Curse me this people; for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land: for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed.

And he said unto them, Lodge here this night, and I will bring you word again, as the LORD shall speak unto me: and the princes of Moab abode with Balaam.

And God came unto Balaam, and said, What men are these with thee?

And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, saying,

Behold, there is a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure I shall be able to overcome them, and drive them out.

And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they are blessed.

And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the LORD refuseth to give me leave to go with you."

In this passage we learn that Balak, the King of Moab, sent for Balaam having full faith in his power to bless or curse. Balaam requested him to wait. Balaam and the Lord have a conference after which Balaam refuses to curse Israel, giving as a reason that the Lord refused to give him power to do so.— And here let us pause, and ask a question or two, how is it that the entire orthodox religious world can believe that God was perfectly familiar with Balaam, who was neither Jew or Christian, and yet deny that we can have any spiritual manifestations, in this age; and yet the religious world do take this ground and contend for it strenuously. And let us here correct a great mistake in relation to the term God, made use of in this passage. Many honest people in reading the Bible often get a wrong idea of God, from the ignorant and bungling manner in which the Bible is translated. The term God and sword all through this affair of Balaam, means and says, or conveys nothing more than that the God or Lord here spoken of, was an Angel or spiritual being. It is a perfect outrage against truth and common sense. The idea that the God of Heaven and Earth was walking about with, and talking in a familiar way unto Balaam, as well as spending the night in his company, is supremely ridiculous; and yet the religious world swallow this absurd idea perfectly easy; but they cannot believe that man can receive a single manifestation from the spirit world in this age; having now a perfect understanding that the Lord or God, her spoken of was an Angel, or spiritual personage, representing God, we shall now continue our quotations. We quote from the 22d chapter, further to show it was only an Angel, and not the God that made Heaven and Earth, that talked with Balaam.

"And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

But the angel of the Lord stood in a path of the vineyards, a wall being on this side, and a wall on that side.

And when the ass saw the angel of the Lord, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again.

And the angel of the Lord went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left.

And when the ass saw the angel of the Lord, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.

And the Lord opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?"

We quote this passage to show two things, first, that the Lord or God here spoken of was simply an angel, and also to show that a beast could give revelations when influenced to do so by spiritual beings and yet the religious of this age denies man the right to receive revelation or spiritual manifestations. But let us quote still further:

"And the Lord met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus.

God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

Behold, I have received commandment to bless: and he hath blessed, and I cannot reverse it.

And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:

He hath said, which heard the words of God, and knew the knowledge of the Most High, which saw the vision of the Almighty, falling into a trance, but leaving his eyes open:

I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel.

Out of Jacob shall come he that shall have dominion."

In this passage we have proof most positive that men did, in ancient times, pass into a trance state, and have visions with their eyes open. And let us say still further this is one of the strongest prophecies in the Bible in relation to Jesus. And so far as relates to the 'Star,' that was to arise in the east and guide the wise men to where the young child was, it is the only prophecy in the Bible. Thus we see this great prediction was given through a trance medium in a trance state but having his eyes open, so we come to the irresistible conclusion that the Bible does teach that men receive revelations and manifestations in a trance state and with their eyes open.

Poetry.

On this page we shall publish in each number of our paper, original and selected poetry.

"Truth is Mighty and will Prevail."

Inheritance of the Saints.

"Blessed are the meek, for they shall inherit the earth."

This earth shall be a blessed place,
To saints celestial given;
Where Christ again shall show his face,
With the redeemed of Adam's race,
In clouds descend from heaven.

Yes, when he comes on earth again,
The wicket burn as stubble;
Thus all his enemies are slain,
And o'er the nations he shall reign,
And end the scenes of trouble.

The tramp of war is heard no more,
But all their strife is ended;
While Jesus shall all things restore
To order, as they were before
And peace o'er all extended.

Sing, O ye heavens! let earth rejoice,
While saints shall flow to Zion,
And rear the temple of his choice,
And in its courts unite their voice,
In praise to Judah's Lion.

Hosanna to the reign of peace!
The day so long expected;
When earth shall find a full release,
The groanings of creation cease,
The righteous well protected.

Come, sound his praise in joyful strains,
Who dwell beneath his banner;
He'll bind old Satan fast in chains,
And wide o'er earth's extended plains
The nations shout *Hosanna*.

Mission of the Watchmen of Ephraim.

How fleet the precious moments roll,
How soon the harvest will be o'er:
The watchmen seek their final rest,
And lift a warning voice no more.

The fulness of the gospel shines
With glorious and resplendent rays;
The earth and heav'ns shows forth their signs,
As tokens of the latter days.

Ye chosen one's, to you are given,
The keys of this last ministry—
To every nation under heaven,
From land to land, from sea to sea.

First the Gentiles sound the news
Throughout Columbia's happy land,
And then before it reach the Jews,
Prepare on Europe's shores to stand.

Let Europe's towns and cities hear
The gospel tidings angels bring;
The Gentile nations far and near,
Prepare their hearts His praise to sing.

India's and Afric's sultry plains
Must hear the tidings as they roll—
Where darkness, death and sorrow reign,
And tyranny has long controlled.

Listen, ye islands of the sea—
For every isle shall hear the sound:
Nations and tongues before unknown,
Though long since lost, shall soon be found.

And then again shall Asia hear,
Where angels first the news proclaimed;
Eternity shall record bear,
And earth repeat the loud, Amen.

The Soldier's Funeral.

BY AMELIA COOKE.

With muffled drums and measured tread,
And arms reversed, they bore the dead,
From the battle's din and a world of pain,
When the thread of his life had been snapped in
twain—

His cap, sash, belt and trusty sword,
(The best beloved of his simple hoard
Of relics) now his coffin crowned:—
They could only part in the charnel ground.

Though his funeral notes are passing sweet,
From *him* they will no rapture meet;
The martial strains may fill the air,
But not disturb the slumberer there.
Play on, play on,—he sleeps too well
To hear the music's melodious swell,
Or the tramping of feet upon the ground;
He'll not wake till the last trumpet's sound.

When the prayer was said, and the requiem played;
In the bosom of earth the warrior laid,
About the spot the soldiers pressed,
Where the bones of their comrade were put to rest.
And eyes grew dim, and tongues were mute,
As they fired their thrice farewell salute.
That meed was his due, and *they* paid the "brave,"
And then left him alone in his soldier grave.

The Death Scene.

BY GEORGE D. PRENTICE.

My mother, 'tis a long and weary time
Since last I looked upon thy sad, sweet face,
And listened to the gentle spirit-tones
Of thy dear voice of music. I was then
A child, a bright-haired child. The fearful thoughts
Which slowly fastened on my throbbing brain,
That thou wast passing from the earth away,
Was my young life's first sorrow. Through the long
And solemn watches of that awful night,
Kind friends, who dearly loved us, gather round
Thy dying couch, and, in my agony
I shrieked to them to save thee; but with tears
And in the tones of holy sympathy,
They told me thou wouldst die.

Ah, then I bowed
My head to God, whose worship thy dear lips
Had taught me, and to Him with bursting heart
I prayed that He would spare thee. And, as there
I knelt, a holy calm, as if from Heaven,
Came stealing o'er my spirit, and a voice
Floated into my soul. It said that thou
Must leave me, that thy home was in the sky,
But that thou wouldst love and guard thy child,
And hover round him on thy angel-wings
In all his wanderings here.

My mother, then
I rose in more than childhood's strength, and
watched
The fading of thy life. Dear friends still hung
Around thy pillow, but I saw them not.
Wild lamentations and deep sobs were breathed
From hearts of anguish, but I heard them not.
A man of God poured forth his soul in prayer
For thy soul's welfare, but I heard him not,
I saw but thy wan cheek, thy parted lips,
Thy half closed eyes, so meek and calm beneath
Their blue-veined lids, thy bright, dishevelled locks,
Thy pallid brow, damp with the dews of death,

And the faint heaving of thy breast, that oft
In happy hours had pillowed my young head
To sweet and gentle slumber; and I heard
But the faint struggle of thy failing breath,
Thy stifling sighs, and the high, holy words
That seemed to fall like dew-drops on my soul
From out the blessed skies. All suddenly
Thy blue eyes opened, and a moment looked
Upon thy child with one fixed: burning gaze,
In which the deep and hoarded love of years
Was all concentrated; a convulsive thrill
Shot through the fibres of thy wasted frame;
And death was there—ay, thou wast mine and
death's.

And then my tears again gushed wildly forth,
But light from Heaven broke through them with a
soft

Prismatic glory, as I gazed above,
And saw thee mounting, like a new-made star
Far up thy glowing pathway in the heavens.

A True Brother.

You're rich, and yet you are not proud;
You are not selfish, hard, or vain;
You look upon the common crowd
With sympathy, and not disdain;
You'd travel far to share your gold
With humble sorrow unconsoled;
You'd raise the orphan from the dust,
And help the sad and widowed mother;
Give me your hand—you shall—you must—
I love you as a brother.

You're poor, and yet you do not scorn
Or hate the wealthy for their wealth;
You toil contented night and morn,
And prize the gift of strength and health;
You'd share your little with a friend,
And what you cannot give you'd lend;
You take humanity on trust,
And see more merit in another:
Give me your hand—you shall—you must—
I love you as a brother.

And what care I how rich you be?
I love you if your thoughts are pure;
What signifies your poverty,
If you can struggle and endure?
'Tis not the birds that make the spring,
'Tis not the crown that makes the king—
If you are wise, and good, and just,
You've riches better than all other;
Give me your hand—you shall—you must—
I love you as a brother.

"Did Angels Hang that Rainbow Out?"

BY MARTHA T. MEADER.

A cherub boy, a darling child,
With laughing eyes and curling hair,
Was gazing at the cloudlets wild,
While pealing thunders rent the air:
He gazed awhile in earnest thought,
The crystal drops of rain to see—
The air, with vivid lightnings fraught,
But filled his heart with childish glee!

The pealing thunders died away,
The heavy clouds passed from above,
And high o'er earth, in bright array,
A beauteous rainbow arched in love!
The boy still gazed in wild delight
Far up into the azure blue,
Admiring all its colors bright,
As there it hung a promise true.

Then turning to his mother near,
With innocent and childish shout,
He said, "O, tell me mother dear,
Did angles hang that rainbow out?"
Oh, what a high and noble thought,
To have in that young mind a birth;
A fount of wisdom it has brought,
A theme for mighty minds of earth!