

The Sword of Truth,

AND HARBINGER OF PEACE.

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

ONE DOLLAR A YEAR.

G. J. ADAMS, Editor and Proprietor.

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Lecture.

On the Divinity and Son-ship of Jesus, the Messiah by G. J. Adams, Minister of the Gospel.

The divinity son-ship and God-head of the Lord Jesus Christ, the Messiah, is a subject of the deepest interest and most vital importance to every sincere seeker after the truth, so far as it relates to the christian religion. A misunderstanding in relation to the character and mission of Jesus lays the foundation for ten thousand errors, and it is just as fatal to the cause of truth, to preach and teach "Christ," beyond what he claims to be, as it is to preach him less than he claims for himself; one is just as fatal as the other, to the cause of the spread of pure truth. And to say that we can not get the real truth on this subject in the sayings and teachings of Jesus and his Apostles is an insult to the New Testament, and also to common sense; for there is nothing more clearly taught in the New Testament, than the claims of Jesus and if men would only give his teachings, instead of their opinions on what he has taught them, we could easily have the truth. Volumes have been written upon this subject by the ablest divines of the last fifteen centuries, discussions have been held, commentaries have been written, and councils have been held from age, to age, and still the quarrel goes on, and the entire professed christian church formes one vast babel on this subject. The quarrel on this subject came to a turning point at the Council of Nice, where Constantine had assembled some two thousand Bishops, for the purpose of establishing an Orthodox creed, and when the two thousand bishops came together only some three hundred could be found mean enough to vote for what we call Orthodoxy, the others some seventeen hundred were expelled from the council; the three hundred then fixed the *TRIUNE GOD*, to suit Constantine, and themselves. The emperor then proclaimed the creed, the law of the church, and Unitarianism and Trinitarianism has convulsed the entire religious world from that age to the present time, and the quarrel still goes on, and no doubt it will continue, just as long as theology and religion is taught as a trade, just as long as men preach for hire, and divine for money, just so long as they heap to themselves teachers having itching ears, teachers that are willing to hire themselves out to the highest bidder, just so long the quarrel will go on.

Some may be ready to ask, do you expect to settle this matter? we answer no; but we do expect to teach the truth, plain, simple, and eternal, heaven-born truth. And we intend to teach it so plain that every lover of truth may understand and embrace it.

Let us now briefly notice the two extremes on this subject; Unitarianism, teaches that

Jesus was only a good man, a great prophet, nothing superior to any other good man.

On the other hand Trinitarians teach that Jesus was coequal and coeternal with the father, and some teach that he was the very and eternal God, and some make out that he was the son of himself, the father of himself, and when dying that he called upon himself, to save himself; but was utterly unable to do so. But that we may understand this matter clearly, let us quote from some of the standard Orthodox creeds, the first article of the creed of the Church of England, and the first article of the Discipline of the Methodist Episcopal Church, reads in substance as follows: viz.

"I believe in one God everlasting, without body, parts or passions and that in the unity of this God-head, there is three persons of one substance, coequal, coessential, and coeternal, and these three are the Father, the Son and the Holy Ghost." In this article of religion is embodied the faith of Orthodox Christianity, on the trinity, and no man can deny it and tell the truth. Please notice, first, they profess faith in one God, everlasting without body, parts, or passions. Second, that there are three persons of one substance, in one of no substance, for there can be no substance where there is no body, no parts and no passions.— Now let us ask, does the Bible set forth any such God, or trinity of God? we answer no. But that we may see the contradiction and absurdity of the creed, let us quote from the second article of the same creed, which reads in substance as follows: "One of these three," that is Jesus, did truly suffer, was crucified, died and was buried and rose from the dead the third day, and has taken his body up into heaven, where he will remain until the last day, at which time he will come to judge the world. According to these two articles, Jesus died in his body, without a body, raised his body from the dead without a body, and will bring his body at the last day, to judge all men with his body, without a body, parts, or passions, a greater amount of nonsense, absurdity and contradiction was never put together.

We will now show that Jesus is no more one with his father than the Prince of Wales is one with his father, we shall also show that the Holy Ghost is not a person, but an influence. Let us first notice, that this God cannot be the God of the bible, for the God of this creed, is a God without passions, and as love is the strongest passion in heaven, or on earth, the God of the bible is a God of passions, for God so loved the world that he gave his first begotten son, that the world through him might be saved, thus our God is a God of passions.

Now let us turn and see if he is a person distinct from the son. We read and the Lord said let us make man in our image and likeness, "and in the image of God created he man male and female, created he them," that can

not be the God of the Orthodox creed, for he has no body or parts, but let us quote further from Moses:—we are told Ex. 31-18.

"And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God."

This cannot be the God of this creed, for he had no finger, again we are informed that the children of Israel did eat, and drink in the presence of the Lord and they saw his feet, as they had been sapphire; that cannot be the God of this creed for he had no feet. But let us quote from Ex. as follows:—

"And God said unto Moses, I AM THAT I AM: And he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.

And God spake unto Moses, and said unto him, I am the Lord:

And I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty, but by my name JEHOVAH was I not known to them.

And the Lord spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp; but his servant Joshua the son of Nun, a young man, departed not out of the tabernacle.

And Moses said unto the Lord See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight.

Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people.

And he said, My presence shall go with thee, and I will give thee rest.

And he said unto him, If thy presence go not with me, carry us not up hence.

For wherein shall it be known here that I and thy people have found grace in thy sight? Is it not in that thou goest with us? So shall we be separated, I and thy people, from all the people that are upon the face of the earth.

And the Lord said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

And he said, I beseech thee, shew me thy glory.

And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

And he said, Thou canst not see my face: for there shall no man see me, and live.

And the Lord said, Behold, *there is* a place by me, and thou shalt stand upon a rock:

And it shall come to pass, while my glory passeth, by, that I will put thee in a cleft of the rock; and will cover thee with my hand while I pass by:

And I will take away my hand, and thou shalt see my back parts: but my face shall not be seen."

In these quotations, we learn that the 1 Am God, the Jehovah God, the God of Abraham, Isaac and Jacob had parts, and that although Moses could not see his face, he did see his back parts. So we see that the God of the Bible did have body, parts and passions. But some are ready to exclaim, you can't prove it by the New Testament; well, we shall try and see what we can do. We first call the dying testimony of Stephen as follows:

"When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

And said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God.

Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

And he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep."

In this passage we learn that Stephen saw Jesus standing on the right hand of God, mark, he did not see three Gods in one, and no body, parts, or passions, in any of them; or three of one substance, in one of no substance. But he did see two separate and distinct persons, and when he gave a faithful testimony to what he saw, they stoned him to death, for bearing witness to the truth. But let us give the testimony of St. Paul to the Colossians; in speaking of Jesus, he says, chap. 1st:

"Who is the image of the invisible God, the first born of every creature:

For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him.

And he is before all things, and by him all things consist,

And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence.

For it pleased the Father that in him should all fulness dwell;"

In this passage, it is positively declared that Jesus is the image of the unvisable God, and also the first born of every creature; and we learn that it pleased the Father that all fulness should dwell in him. But let us quote from Philippians, 2d chap. where Paul says:

"Let this mind be in you, which was also in Christ Jesus:

Who, being in the form of God, thought it not robbery to be equal with God:

But made himself of no reputation and took upon him the form of a servant, and was made in the likeness of men:

And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Wherefore God also hath highly exalted him, and given him a name which is above every name:

That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

In this passage we learn that Jesus was in the form of God, and made equal with God, and yet he took upon him the form of a servant, and was made in the likeness of men. And we also see that God his Father, gave him a name above every other name, that is in heaven, on earth and under the earth; and that we may settle this matter forever, so far as the Bible testimony is concerned, in relation to the son-ship, God-head, and divinity of Jesus; we quote from Paul to the Hebrews as follows:

"God who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him.

And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

But unto the Son, he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom:

Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."

In this passage we learn beyond all fears of contradiction, that Jesus was the brightness of the Fathers glory, and the express image of his person, we also learn that God the eternal Father anointed him with the oil of gladness above all his fellows, or brethren.

Thus we see clearly if there is any truth in the Bible, that Jesus was the Amen, the faithful and true witness, the beginning of the creation of God; the first born of every creature, the image of the invisible God, and being in the form of God he was made equal with God, for John says, "In the beginning was the word" and the first word of creative power that rolled from the lips of the eternal Father, was to speak into being, or consciousness the Son, as the first begotten of the Father, full of grace and truth. We wish to be distinctly understood, we mean that Jesus in his pre-existent, spiritual form, was the first begotten of the Father, and that he was the express image of the father's person, the brightness of the father's glory, and anointed and appointed above, and over every name in Heaven, on earth, and under the earth. For the time shall come, that every tongue shall confess that He is the Christ, the Messiah, the glory of God the Father.

We now boldly deny that the Bible teaches a Triune God, or that there are three persons in one person, in any sense whatever. The

Bible teaches no such nonsense, or trash, but it does teach that there is one God and Father, of whom are all things; and one Lord Jesus Christ, by whom are all things, and one Holy Spirit that proceeds from the father, and bears witness of the Father and the Son.

We deny that the Holy Spirit is a person, any more than the Sun or Moon is a person. We use the personal pronouns he and she, in relation to the Sun and moon; and yet who thinks they are persons? We answer that no one dreams of such a thing as there being persons. The Holy Ghost is an emanation from God; that is, it is the mind of God, the light of God, the life-giving influence of God, that upholds the works of God, throughout all the creations of God.

Let us now notice the true character and petition of Jesus, and his relative position to the eternal Father.

We will first quote from the prophecy of Isiah. In his sixth chapt., we have the following clear prediction in relation to the entire mission of Jesus; a prophecy that is not yet over half fulfilled, and it reads as follows:

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."

All the churches in Christendom profess to believe that this prophecy alludes to Jesus, and to no one else.

The first fact here declared is, that he, that is Christ, was first to be a child born. Mark, he was not born a God, but a child. When was this fulfilled? We quote from St. Luke, as follows:

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

And the angel said unto them, Fear not; for behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.

And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling-clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest, and on earth peace, good will toward men.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

And they came with haste, and found Mary and Joseph, and the babe lying in a manger.

And when they had seen it, they made known abroad the saying which was told them concerning this child."

In this passage we have the evidence of the birth of Jesus as a child, and all the circumstances which attended the same. Was he a son given at his birth? We answer no. When did he become a son given to commence his great mission to the Sons of men? We answer that he received the title of his son-ship at his baptism. We quote from the gospel by St. Mark, first chapt., to prove our assertion:

"And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him.

And there came a voice from heaven, saying Thou art my beloved Son, in whom I am well pleased.

And immediately the Spirit driveth him into the wilderness.

And he was there in the wilderness forty days tempted of Satan; and was with the wild beasts; and the angels ministered unto him."

In this quotation it will be clearly seen that just as soon as Jesus arose from the water, a voice from Heaven was heard saying this is my beloved son in whom I am well pleased, and immediately the Holy Ghost descended and rested upon him; and he went forth filled with God. And from that hour God was in Christ to reconcile the world unto himself; for as the Son of God he fed five thousand.—Stilled the waves of Galilee, healed the sick, lived forty days without eating and raised the dead.

Thus he has literally fulfilled the first part of the Prophecy, that is he was a child born, a son given, and called a wonderful counsellor, and a mighty God. And he will finally come the second time without sin, unto salvation, and take his seat on the throne of David and establish peace on earth, and good will to men.

But of the future, we have nothing at present to say; our only business is to show the relationship of the Son to the Father, and the office of the Holy Spirit in relation to both Father and Son.

In conclusion, let us ask what are the facts that we have demonstrated? we have demonstrated first, that the Bible teaches that there is one God, the eternal Father, the great first cause of all things.

Second, that there is one Lord Jesus Christ, the Messiah, or anointed one, of the Father, who was even in his spiritual existence, the first begotten of the Father, full of grace and truth and laid aside the glory of that he had with the Father, and took upon himself the seed of Abraham, lived a suffering life, died and arose from the dead, the first born from death, to die no more.

Third, we have clearly proved that Jesus is a distinct and separate person, from the person of the Father.

Fourth, that the Holy Spirit is not a person, but an influence or an emanation from the Father. Thus we believe with Paul, in one God and Father, of whom are all things; and in one Lord Jesus Christ, by whom are all things; and in one Holy Spirit that proceeds from the Father, and bears witness of the Father and the Son, throughout all their wonderful works.

Curious Fact.

A traveller has given a strange account of an accident in the Island of Rhodes, which once possessed one of the Seven Wonders of the World,—the huge brass figure stretching its legs over a harbor where large vessels could enter. More than three hundred years ago, when gunpowder was scarcely known, at least to boys, an immense quantity had been stored away in the vaults of a church for some secret purpose. Though the Turks and the French have occupied the very spot for military objects, the mine of gunpowder seems to have been forgotten until the year 1857, when it made itself known by a most fearful explosion, blowing the beautiful church to atoms,

destroying every thing near it, as well as fifteen hundred people. How few of us ever heard of this tragedy, because it had never appeared in the newspapers! It remains to be added, that the powder was fired by a flash of lightning, which penetrated the vaults, and in one moment annihilated a monument of ages. Perhaps it was thought impossible for the simple mixture of charcoal, sulphur, and saltpeter to retain its strength after so long a period. Perhaps, also, the Turks were too lazy to remove it, as they are just the boys to smoke their pipe in a magazine, and trust to Providence, or rather to Mahomet, for safety.

Hell.—New Series—No. 2.

In this article we shall first, notice Hell, as defined and described by Solomon. In the seventh chapt. of Proverbs, we have a description of hell and what will lead a man into it. It reads as follows:

"For at the window of my house I looked through my casement,

And beheld among the simple ones, I discerned among the youths, a young man void of understanding.

Passing through the street near her corner; and he went the way to her house.

In the twilight, in the evening, in the black and dark night:

And behold, there met him a woman with the attire of a harlot, and subtle of heart.

(She is loud and stubborn; her feet abide not in her house:

Now *is she* without, now in the streets, and lieth in wait at every corner.)

So she caught him, and kissed him, and with an impudent face said unto him,

With her much fair speech she caused him to yield, with the flattering of her lips she forced him.

He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks;

Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life.

Hearken unto me now therefore, O ye children, and attend to the words of my mouth.

Let not thy heart decline to her ways, go not astray in her paths.

For she hath cast down many wounded; yea many strong men have been slain by her.

Her house is the way to hell, going down to the chambers of death."

We also quote from the 9th chapter, as follows:

"A foolish woman is clamorous; *she is* simple and knoweth nothing:

For she sitteth at the door of her house, on a seat in the high places of the city.

To call passengers who go right on their ways.

Whoso is simple, let him turn in hither, and as for him that wanteth understanding, she saith to him,

Stolen waters are sweet, and bread eaten in secret is pleasant.

But he knoweth not that the dead are there and that her guests are in the depths of hell."

In these two quotations we have Solomon's full description of hell, and of how many simple ones are led into hell.

Now let us ask, is this hell here spoken of, such a hell as priests threaten us with, beyond this life? Truth, reason and common sense answer no. And yet, this is a full description of one of the *hells* of the Bible.

Let us now notice another prominent hell, of the Bible. It may be found in the prophecy of Jonah, and reads as follows;

"So they took up Jonah, and cast him forth

into the sea: and the sea ceased from her raging.

Then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows.

Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

Then Jonah prayed unto the Lord his God out of the fish's belly,

And said, I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice.

For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me.

Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple.

The waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head.

I went down to the bottoms of the mountains; the earth with her bars was about me for ever: yet hast thou brought up my life from corruption, O Lord my God.

When my soul fainted within me I remembered the Lord: and my prayer came in unto thee, into thy holy temple.

They that observe lying vanities, forsake their own mercy.

But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the Lord.

And the Lord spake unto the fish, and it vomited out Jonah upon the dry land."

Here we have a full description of one of the most prominent hells, of the Bible; here is a man that was cast into the very bowels of hell, and lay there three days, and three nights, and was then vomited up out of hell, on dry land. Please notice, Jonah cried unto the Lord out of the belly of hell, and the Lord delivered him from hell. Has this hell here named, any thing to do with the punishment of mankind beyond this life? we answer no.—The Lord help us to learn wisdom, and profit by the same.

TEARS AND LAUGHTER.—God made both tears and laughter, and both for kind purposes; for as laughter enables mirth and surprise to breathe freely, so tears enable sorrow to vent itself patiently. Tears hinder sorrow from becoming despair and madness, and laughter is one of the very privileges of reason, being confined to the human species.

WHAT MADE LATIMER A BISHOP.—When Latimer preached before the king of England, he said, "My father kept me to school, or else I had not been able to preach before the king's majesty now." Let boys who feel school studies a burden, make a note of Bishop Latimer's confession.

PRESIDENT ADAMS will preach at the Court House, York, M., on Thursday evening, June 2nd, and every succeeding evening until June the 7th. On Sunday June 12th, President Adams will preach in the Methodist meeting-house, Dresden, near Richmond. On Sunday, June 19th Mr. A. will preach at South Orrington, and on Sunday, June 26th, at Indian River, and on Sunday, July 3d., at Jonesport, Me.

CONFERENCE IN SOUTH LEBANON, ME.—The Church of the Messiah will hold a conference at South Lebanon, Maine, on Saturday and Sunday, May 28th and 29th. The church at East Rochester, N. H., and York Village, Me., are especially invited to attend. The conference will commence at 3 o'clock on Saturday afternoon, and be continued until Sunday evening. Our friends from a distance are cordially invited to attend.

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., MAY 15, 1864.

The following selections were sent us by a sister, and were mislaid at the time, but having again found them, we cheerfully give them a place in our columns.

"There are truths, my God, that I have believed on Thy word. Others denied; I obeyed them. I was ridiculed, but I remained faithful to them. Perhaps for a moment I hesitated; my heart sank. Nevertheless, knowing whence they came, I took courage, and such as they were, followed them, despite the hue and cry. Yet while following them, a doubt would cross my soul—was I indeed right against so many? That truth so scoffed at, contradicted, dying out it seemed,—was it truth indeed?"

And now, behold! it shines forth triumphant, irrefragable.

It was no phantom. It was, indeed, truth.—Out of all my past confession, one confusion only remains, the shame of having defended the cause of truth with so faint a heart; of having, I, a believer, believed it so little."

MADAME DE GASPARIN.

"The near and Heavenly Horizons."

The learned and devoted Toplady, said, "I am resolved, in the strength of grace, to preach all the Truths of the Gospel, as far as I know them, and have God to take care of the consequences."

"The whole primitive church expected the coming of Christ, and believed in His temporal reign. This belief so strong, so firm in apostolic times, faded in proportion as faith lost its early simplicity. Men took to materialize precepts and spiritualize prophecy, and thus truth got modified on both sides.

I am one who take the promises in a literal sense, I believe with all my soul in my Saviour's coming.

I believe that our earth will witness the scenes described by the prophets, and I have drawn my convictions from the study of the Bible."

MADAME DE GASPARIN.

"The near and Heavenly Horizons."

For the Sword of Truth.

An Enigma.

BY HELEN HAZLEWOOD.

What is the most powerful *word* in the world?

It is a little word composed of only two letters, yet it is often very hard to speak.

It looks very small, and takes up but little room on paper, yet upon it hangs the fate of many an individual, and even, sometimes, that of a nation.

By its use in the right place, *many a boy* has been saved from the State Prison or the House of Correction. By it many a man has been saved from a drunkard's remorse and degradation, and perhaps from a drunkard's grave.—By its emphatic pronunciation many a maiden has been saved from a life of wretchedness; and many a woman from dishonor and disgrace, blasted reputation and an untimely death.

By its equivalent, a word of four letters; written in large and emphatic characters; our nation was once saved from a great financial crash, perhaps from bankruptcy.

Its pronunciation in the right way, has often been followed by a peace, such as the world cannot give nor take away, a peace which pervades the whole frame, and thrills the whole soul the *peace of conscience*.

But although it has done all this good, it has also done some harm. By it many a worthy

and enthusiastic young man has had his hopes of bliss dashed to the ground, and dated from that hour, a life of regret and sadness, as the momentous word has fallen from the lips of one where he had dared to hope for something quite different.

By its rough utterance from an unexpected source, many an aspirant for literary fame or a professional place, has found his ambitious hopes crushed in the bud, and has retired into oblivion, wasting his life in restless longings, and mourning his untoward fate.

By a severe and chilling use of this little word, many a needy and deserving applicant for charity has been driven to despair, and hiding his head in some dark lane or alley, has sunk away and died, unhonored and unknown.

It often requires more real courage to pronounce this little monosyllable, than any other word in the world; yes! more than all other words put together. The tone in which it is pronounced is also of great importance, as a hesitating and faltering manner may nearly annul the force of the word, and convey a meaning quite different from that intended; and a scornful and heartless manner may unintentionally inflict a wound which time cannot even heal.

On the contrary, a kind and sympathizing manner may put heart into the deserving but unfortunate, and rouse to some purpose the latent energy of the despairing and discouraged child of suffering.

But who shall paint the power of an emphatic and decided pronunciation of this small word in some circumstances of peculiar temptation. It will then most effectually repulse the tempter, and impart to the one of the tempted one, the germ of a new and spiritual life which shall know no end,

But ceaseless as the rivers flow,
Or like an evergreen; shall grow,
Onward and upward to the right.

Since then its use in the right place is so terribly important, let us all try to learn *when* and *where* to say NO.

Cottage by the river side, April, 10th, 1864.

Attachments.

Attachments to persons and places are among the most familiar sentiments of the human heart yet there are some very mistaken notions respecting them. The general idea is, that they are, or ought to be, as enduring as the heart itself; that no one who has ever cherished either friendship for man or woman should change or can change; and that, let our circumstances or our situation on the globe be altered as they may, we must never forget the people who formerly were around us, or the spot that we once called our home. Thus, when we have parted from a friend, whom we are almost certain never to see again, we take as many vows of fidelity, and exchange as many promises of a close epistolary correspondence, as if our mutual welfare in future depended upon a continual attachment, or as if anything else would be a kind of treason against one of the most sacred of human sentiments. We depart for the new scene and the new society, with desponding hearts, as if we believed it impossible ever again to form such attachments as those we are just breaking. It may be whispered to us that there is much pleasure in novelty, and that we may perhaps soon forget our old friends for the sake of the new, and lose the recollection of former scenes in the charm of the present. But we repel these insinuations with a kind of indignation, and determine, I almost say, whether we will or no, to preserve a mournful retrospection of the past.

Now, the truth is, we are not designed to live upon the recollection of either past faces

or past scenes. Friendship and love are not to be supported for any length of time without personal intercourse; nor can any scene ever be so important to us in recollection as that in which we are immediately placed. Instead of affection being a tangible object, which we can pledge away for ever, as the heart is supposed to be in nonsensical poetry, it is a power residing inalienably within us, to be exerted on whatever successive objects we are pleased with, the new objects regularly attracting a certain quantity of affection away from the old, till, in the end, the old have little or none remaining. Some readers will exclaim against this doctrine as a most unnatural one; but, in order to convince ourselves that is really correct, let us recollect the fate of any one of all the friendships and loves we ever cherished. Suppose, for instance, the case in which friendships are thought to be the most warm—a school intimacy. Who that ever entertained even the most enthusiastic attachment of this kind, and, on parting, vowed to write regularly every month if not oftener, ever found that the correspondence was in the least degree interesting after the first year? A few fond letters are exchanged, breathing the spirit of old friendship. But soon this becomes tiresome. One of the parties happens to delay answering a letter of the other, till he is almost ashamed to do it; the reply to this is more dilatory still; and at last the correspondence, from which so much was expected, ceases altogether. It is much the same with tenderer intimacies. Love, to be lasting must be frequently fed with a sight of the loved object. At a distance, other objects are presented, and the affair is at length only maintained at the expense of a struggle of principle—in which case it is, of course, no longer love. Nor is it wrong that our affections should be thus transferable. If we could never love but one woman in the course of our lives, or experience a friendship but for one local set of friends, we would be miserable creatures indeed. The chances in that case would be ten to one against our obtaining a partner in the least agreeable to us: we would probably enjoy both friendship and love only for one brief space in youth, while happening to be at a particular place, far from our eventual residence. All the rest of life—every other part of the world—would be to us a waste. Now, as the case really stands, though the scenes, and friends, and the mistresses of youth, are perhaps, the most permanently endeared, and though it is certainly proper that we should not cast off old attachments with an appearance of indifference or inconstancy, so as to give pain to those we are parting from, we can nevertheless, find more or less pleasure in all the scenes which fortune has provided for our residence, all the various sets of people among whom we are thrown, from the beginning even to the close of life, and each successive woman upon whom our power of affection has chanced so be exerted.

Difficulties.

How much we should all accomplish if there were no difficulties in the way. High purposes and aspirations are universal, but difficulties obtrude and leave only meagre accomplishment. Yet, difficulties are clearly God's own intervention, to try our tempers and prove the metal that is in us. Without them life would be neither a struggle nor a trial, and man would run his race, leaving no marks to distinguish his course from that of other men. Difficulties, which are the plea of the timid and laggard, the excuse of the idle, and the shoal on which the multitude wreck their richer argosies, are the sport of the bold and the spur of the

persevering. They but prick the ambition and kindle the enthusiasm of the courageous. The earnest, manly spirit looks upon the difficulties that hinder the coward and sluggard as opportunities for distinction. Fortune and renown wait upon their vanquishment. Who has made a name in the world without conquering difficulties? Of all who have bravely achieved, the greatest are those who have overcome most—who have climbed the highest steps, fought the fiercest battles, and wrought the hardest labors. Never was philanthropist or hero without hot strife and wearying endeavor. The stake that terrified the cowering, forgotten crowd, was the welcome goal of the immortal. The path was fiery, but the reward was glorious. He bore the cross, but he won the crown. By overcoming difficulties Alexander conquered the world. Difficulties are alone the gauge of triumphs. But for difficulties man would not only subdue the elements and all things terrestrial to his will, but he would rise above his mortal estate and be a God. Difficulties are a portion—a providential portion of all created being; the checks to undue aspiring; the pendulum of finite harmonies.

Little Things.

The more one observes the influence that there is in little things the more is one astonished at it. How is it that there is so much in even the curve of a hat, or in the arrangement of a person's hair, to affect favorably or unfavorably the mind?

"Pooh! pooh!" puffs out some Father Sensible, who believes that he is above being influenced by trifles. "It is all imagination, nonsense. There is not an atom of real power in such things. I care nothing whatever for a person's apparel; nor is any sensible person affected thereby."

Begging your pardon, father, you are altogether wrong. Wrong from beginning to end. You may spend your breath denying the influence of minute matters; you may maintain that a person's dress has nothing to do with your opinion of him, but you cannot alter facts. The influence is where we say that it is, and, what is more, you feel it. One way or another you certainly do feel it, for you are only human, wise as you are.

One's whole idea of, and feeling towards, a stranger is modified, if not altogether caused, by some apparently slight accident of dress, or by the air of wearing that dress.

There is character in the very putting on of one's hat; and in the cut of a man's beard there are volumes to be read; (when he cuts it all off there's nothing of him left to read; he has, as to looks, tried to make a woman of himself, and failed, &c.) How one fault will mar an otherwise pleasing character; how one ugly feature will injure the looks of a beautiful face. How having one just cause of contemptuous dislike for a man will destroy admiration for even his really excellent points.

These are tendencies that all should watch against; but they are most natural ones. One little thing forgotten will often make void the most mighty works of monarchs or statesmen; and one ingredient left out will ruin—the plumb pudding of the best of cooks—witness a recent article of the sort, made with cream of tartar and with soda.

On the tendency of a single word or sentence the fortune of a whole future life may turn.

If a girl says "no," expecting to be coaxed into reversing her word, and if nobody coaxes her, the consequences of that "little thing" are sometimes loss of a lover, a home, plenty, happiness, and content. On the contrary, if she says "yes" in too great a hurry—fearing

that no better chance will offer—the consequence of that "little thing" often are a good-for-nothing husband, an unhappy home, and a slave's life of miserable oppression and discontent.

Going up stairs instead of down has changed many a person's life-long destiny—and going down stairs to hastily has stopped many a person's destiny, for this world.

A letter! what a little thing it is! how valueless, how powerless it looks, as it tumbles from the mail bag—or is passed carelessly through the fingers of the clerk; yet who does not know how mighty for joy or woe, for blessing or for cursing is the letter?

A brimstone match is a little thing; but with it one may light a fire which shall consume cities or forests.

An asp is a little thing; and its sting is death.

It is not much to say, "I do not love you," but when these words are said, under certain circumstances, they shut out hope and peace from the human soul; they turn gentleness to fury, and love to hate; and they make the places where dwelt lambs and doves into a den of tigers.

The Kingdom of Messiah.

Those who maintain that the history of the Jews as a nation is ended, and that Christ is never to sit on the throne of His father David, would do well to read and consider carefully the seventeenth chapter of the First Book of Chronicles. If David had looked into the history of his descendants, had seen that ten of the twelve tribes would revolt from his grandson, and never be again under the rule of his family; had he foreseen that, in a few centuries, five-sixths of Israel were to be driven out and carried far away into foreign countries, and in a few centuries afterwards, the remainder—Judah and Benjamin—were to be scattered to the four winds of heaven, to become a reproach and a by-word among all the nations of the earth; if he had foreseen this, would not his utterances have been those of grief and lamentation, rather than of joy and triumphant praise? What shall we say, then: that the Lord deceived David? That the God of truth said, He would establish the throne of the seed of David forever; that He would ordain a place for His people Israel, where they should dwell and be removed no more, when He all the while intended in a few centuries to put an end at once to the Jewish nation and David's throne? God forbid that we should thus dare to tamper with the promises of the Almighty, of Him who cannot lie. No; in mercy to the weakness of humanity, the nearer calamities were hid from David's eyes, and he was carried beyond the present dispensation to that glorious time when his seed, the promised Messiah, "shall take unto himself His great power and reign;" when He shall be at once "King of Israel," and "King of the whole earth."

The glorious vision here afforded to the royal Psalmist was, from this time forth, the delightful theme of his songs of praise. Every victory, every deliverance, carried him in spirit beyond the passing event to the future glory, when "the wicked shall not be," when "the evil-doers shall be cut off, and those that wait upon the Lord shall inherit the earth," (Ps. xxvii. 9, 10,) and "the Lord shall be King over all the earth."—(Zech. xiv. 9.) In these visions, the restoration of the earth to its primeval fruitfulness is always conjoined with the reign of Messiah over it. When He "judges the people righteously," "then shall the earth yield her increase;" (Ps. lxxvii. 4, 6,) when "He cometh to judge the earth then the field, and all that is therein," is joyful, and "all the trees of the wood rejoice before the Lord." (Ps. xcvi. 12, 13.)

The seventy-second Psalm is an interesting example of David being led from the contemplation of Solomon and his kingdom, to the higher theme of Messiah and His universal kingdom of peace and blessedness. The two themes are at first so blended together, that we only discover that something more than Solomon's kingdom is meant, by the loftiness of the strain: but toward the end the strain rises so

high, that Solomon's kingdom is entirely lost sight of; and the heavenly kingdom that is to endure forever, when the tabernacle of God shall be with men, and He will dwell with them, fill the heart of the departing Psalmist. "His name shall endure forever; His name shall be continued as long as the sun, and men shall be blessed in Him; all nations shall call Him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be His glorious name forever; and let the whole earth be filled with His glory. Amen and Amen. The prayers of David, the son of Jesse are ended." (Ps. lxxii. 17, 20.)

That David thus looked beyond his immediate posterity to that illustrious descendant who should be "born King of the Jews," (Matt. ii. 2,) we have the most direct scripture testimony.—Peter, expressly alluding to the passage in 1 Chronicles we have given above, states, that David, being a prophet, knew "that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh. He would raise up Christ to sit on His throne." (Acts ii. 30.) This is the only key to David's song of joyful praise at the announcement made to him. He had had a turbulent life; he and his people Israel had spent their days amid "wars and rumors of wars;" but the Lord granted him a vision of a kingdom of eternal peace, where "Israel shall dwell safely," ruled over by Christ, "the Lord our righteousness," who shall be "King forever and ever." What wonder, that, with such scriptures in their hands, the early disciples should cry out, when Jesus triumphantly entered Jerusalem, "Blessed be the kingdom of our father David, that cometh in the name of the Lord!" (Mark xi. 10.) At Christ's birth it was expressly declared by an inspired prophet that "the Lord shall give unto him the throne of his father David." Was David's throne in heaven? Or was it in the hearts of men? Oh that men would take the words of God in their honest simplicity; that, instead of severing the future happiness of the glorified Church from the future happiness of the earth under the reign of Christ, they would see the close relationship in which they stand to each other! Why try to contemplate being blessed with Christ, in some indefinite region of space, far removed from earth and its concerns, instead of embracing the scriptural declaration that we are to be "joint-heirs" with Christ in the inheritance of the "nations and the uttermost parts of the earth," (Ps. ii. 8,) over which we are to reign with Him? If such glorious expectations were a fanciful theory, based on obscure and doubtful texts, we might well be reproached with presumption; but it is the consistent declaration of all scripture, which, thus interpreted according to its plain and literal meaning, makes a consistent whole; the purport of which is to lead us to look for, and hasten unto, the coming of the day of God, (2 Peter iii. 12,) and to pray with earnest longing, "Thy kingdom come; Thy will be done on earth, as it is in heaven."—*Israelite Indeed.*

Light.

Poet never yet uttered a sublimer and more pregnant apostrophe than "Hail holy light!" And well does a late writer call it the very life blood of Nature—the fountain of all our knowledge of the external universe—in the Daguerreotype and Photograph becoming the historiographer of the visible creation, recording and transmitting to future ages all that is beautiful and sublime in organic and inorganic nature, and stamping on perennial tablets the hallowed scenes of domestic life and the ever-varying phases of social intercourse. The science of light has given the telescope and the microscope, thus opening to our vision the Suns and worlds

"Wheeling unshaken through the void immense," and revealing the universe of living creatures on the petal of the flower, the living emerald of the leaf and in the smallest drop of water.

The principle of light, moral, mental and physical, is what every true man and woman is always in search of. Old Ajax "through all the dark and desperate fight" cried for it; the Laplander longs for it; the Christian prays for it; the world would perish without it; Heaven woos us because it is full of it.

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., MAY 15, 1864.

Our friends may direct to us one month, at Great Falls, N. H., or Addison Point, Maine.

Our new article on spiritualism we cannot get ready for this No. of our paper. It will appear in our next. Also, a new article by Helen Hazlewood.

CONFERENCE IN SPRINGFIELD, MASS.—The Church of the Messiah, hold a conference in Springfield, Mass., on Wednesday, May 18th, 1864. The full particulars will appear in our next.

With this issue we commence the last six months of our second year's publication. The eighteen months that are past, have been months of labor and toil; they have also been months of peace, happiness and great consolation; for although we have met some false friends, and had some to make great pretences, that they have never carried out. Yet we have found many true, firm friends,—tried friends, not only friends in sunshine, but friends in stormy and cloudy times,—friends that have stood firm, and that will stand unto the end, firm as Gibraltar's rock, true unto death. In the commencement of our publication, many discouraged us and said that we could not succeed. But we knew in whom we put our trust; we knew from whence must come our help, and strength; we knew that we had been moved upon in our great undertaking, by a power, higher, and stronger than earth. And we feel truly thankful, that we have been sustained. To our Father in Heaven be the glory. Our paper will soon become doubly interesting from a combination of reasons, among which our contemplated mission to the Holy Land, and our monthly journeying in that land and in the Eastern countries. We shall then write from that land made sacred by ten thousand memories of the past. We shall then have time to write more carefully for our paper than we do at present, as we shall be free for a season from our constant labors in preaching, and lecturing, as well as many other duties that now crowd upon us. We shall also soon have some new contributors to our columns which will enhance the value of our paper. Therefore, now is the time to subscribe; will our friends make one effort more, and try and get each one more subscriber and thus double our list at once? We hope they will. Will our old subscribers that have not paid, please mail their dollar direct to our address, Great Falls, New Hampshire, and much oblige most truly and sincerely theirs in hope of a new and peaceful age.

G. J. ADAMS.

Our paper this month will be behind the date; it is the fault of the editor, and not of the printer. Our next paper will be dated the first of July, instead of the 15th of June. The reason is, that owing to our immense labors, and constant travels, we will be unable to get the manuscript in readiness any sooner. But our friends will lose nothing by the delay as they will receive twelve numbers for each year's subscription. We make this explanation that they may not expect No. 8, until near the first of July.

Any of our subscribers who have not, and do not receive their papers regularly will please send us word, and we will supply them with pleasure. We

understand that some did not receive No. 5. vol. 2. We are sorry for they were printed and mailed some days before they were due. One post office where they did not receive them, (that is, where the subscribers did not receive them) is Springfield, Mass. Well, we can only say they were sent and we have now sent them again, that is all. And we will now say that we don't mind having a few stolen, but we would much prefer that those who wish a few copies would send us word, and we will furnish them free of cost, so they need not take those which belong to our subscribers.

Editorial Journeyings.

DEAR FRIENDS:—The month that is now fast passing away, has been one to me of travel and toil, and a month of constant and almost incessant labor.

On Thursday evening, March 31st, agreeable to previous appointment, we preached in the Universalist meeting-house at Hampden, and continued our labors there every evening until Monday, April the 4th, including three discourses on Sunday.

The congregations were good, and many seemed to take an interest in the great truths of the dispensation of the fulness of time.

During our stay in Hampden, we made our home at the house of Capt. W. W. Rogers, where we were kindly entertained; we also were invited to, and made welcome at the hospitable mansion of Dr. Allen Rogers, a most kind hearted gentleman, of the "old school." On Tuesday we visited Dr. Hopkins' at Old Town, at which place we intended to have preached, but owing to a misunderstanding in relation to the meeting-house, our appointment was postponed until some future time. On Wednesday, April 6th, we returned to South Orrington, and preached in the evening to a crowded house, and found the people anxious that we should stay, which after due consideration we concluded to do, and gave out our appointments until the following Sunday evening. We continued preaching, the interest increasing, until the first of the next week, when a snow storm came on, and the roads became so bad that we could not start to fill our appointment at Vassalboro, and at the solicitation of many friends we concluded to remain one Sunday more in South Orrington, so we continued our labors night after night until Sunday, April 17th, at which time we ceased our labors for the present by preaching three times during the day and evening. Our congregations were large, and the attention and interest was deep, and we hope lasting.

During our stay in South Orrington, seven professed faith in the fulness of Christ's gospel, and came forward and offered their bodies a living sacrifice, according to the ancient and eternal order of God, by being buried with Christ in baptism, that they might arise to newness of life. Many are believing, in South Orrington, and we hope to see a large church raised up in that vicinity, a church believing in and contending for all truth, past, present and to come. We made our home at Bro. Cobb's, Bro. Dow's, Mr. Wheelden's and Mr. Hoxie's, during our sojourn in South Orrington, where we were made welcome, and treated in the most kind and hospitable manner, and we shall long remember their kindness. And we wish to say that the people of South Orrington deserve great praise for their determination to search the scriptures, and see if these things are true. They also deserve praise for their determination to have a tree hall where truth can be proclaimed untrammelled.

During our stay in Orrington, and its vicinity we visited Bangor several times, always putting up at the FRANKLIN HOUSE, where they receive and treat their guests in a most gentlemanly and hospitable and happy manner, and we wish to say to our numerous friends in Maine, if you have occasion to go

to Bangor, be sure and go to the Franklin House, they will treat you well, the rooms are clean, the servants attentive, the tables loaded with good things to eat, and the head table waiters, male and female are among the very best that we have seen in our numerous travels for the last twenty-five years. The landlords are good, substantial, kind-hearted men, and the clerk, Mr. Quimby, is always on hand with a kind smile, and in a gentlemanly, and an affable manner attending to the duties of his office; therefore if you visit Bangor, give the Franklin House a call.

On Tuesday, April the 18th, we left Orrington, and journeyed on as far as Sandy Point, and were kindly entertained by Bro. Joshua Gordon, and his kind family, who always greet us with a hearty welcome. On Wednesday we came as far as Belfast and were kindly entertained at the American House, a house where we are always made welcome, and treated in the best manner by Mr. Dutton, the gentlemanly clerk, and if our friends visit Belfast, let them be sure and visit the American House, where they will be treated in the best manner. On Thursday we journeyed on as far as Rockland, and were received and made welcome by Brother and Sister Albee.

On Sunday, April 24th, we preached at the Beethoven Hall three times, (by particular desire.)—The Hall was kindly tendered free of expence by Mr Young.

We remained in Rockland until Wednesday, during which time we made our home with Brother Albee and Mr. Havener, and at both places we were made most welcome, and treated with much kindness and hospitality.

On Wednesday we came on west as far as Warren, and were warmly received and generously entertained by Mr. Keating and Mrs. Hilt.

On Thursday evening we found ourselves once more made welcome in the hospitable mansion of Mr. Robert Card, near Wiscasset.

On Friday we journeyed on West as far as Mr. M. Call's, near Richmond.

On Saturday we visited Vassalboro', and remained and preached twice on Sunday, May the first, in the Academy. The day was stormy, and the turn-out not very large.

On Monday we again returned to Mr. Call's and remained until Thursday morning, when we again journeyed westward, until early in the evening, when we arrived at the hospitable mansion, of Mr. S. M. Bracket, in Cumberland, where we were greeted with a kind, hearty welcome by the entire family.

On Friday we still continued West until we came to Saco, where we remained until Saturday morning.

On Saturday early in the afternoon we arrived in South Lebanon, and were kindly received and made welcome at the house of our much beloved bro. Bishop A. Corson. Old friends and brethren gathered around us, and gave us a warm and kind greeting after an absence of some seven months.

We were made doubly glad at Lebanon by meeting our dear friends and brethren elders, A. J. Tibbetts, and A. K. McKenzie, they had just arrived direct from Addison.

On Sunday, May the 8th, we preached three times. Many were made glad and did greatly rejoice. In the evening, elders' McKenzie, and Tibbetts gave a strong and unanswerable testimony to the truth of the dispensation of the fulness of times; during the day three presented themselves for baptism, being determined to lead a new life.

Early on Monday morning we accompanied Bro. McKenzie to great Falls, N. H., where he took the cars, for Boston and New York. We then returned to East Rochester and Lebanon, and were made happy by the warm, kind greeting of many dear friends, brethren and sisters.

On Tuesday afternoon a large number of people assembled to witness the administration of the sacred rite of baptism; in the evening a large congregation came together to hear a discourse on the object of partaking the "bread and wine." They listened with much attention and deep interest. At the conclusion of the meeting, confirmation by the laying on of hands according to the ancient order of God, was attended to in a most solemn manner.

On Wednesday, bright and early, we started for Springfield, Mass., after a hard days travel we found ourselves most comfortably situated at the hotel of

Mr. Batchelder, Chester Village, N. H. Mr. Batchelder is a gentlemanly landlord, and keeps a most excellent hotel.

From Chester Village we journeyed on as far as Masonville, N. H. From Masonville we came on to Hubbardston, Mass. where we arrived on Friday night and were kindly received and entertained by Mr. O. S. Brigham and family.

On Saturday morning before noon we found ourselves in Barre Mass., and were kindly received and made welcome by sister Bacon and family. We met a number of old friends in Barre, who gave us a kind, warm greeting.

On Sunday, May 15th, we preached three times in the large town hall; after meeting in the evening we visited Mrs. King who had been sick for a long time, we found her strong in the faith of the glorious Gospel of Peace, and although she was feeble and weak yet she believed that God through Christ could raise her up, and restore her to health. The Lord grant her the desire of her heart.

After preaching on Sunday evening, we complied with the kind, warm invitation, of Bro. and sister Parlin, and visited them at their hospitable home, in Petersham, and partook of their kindness and hospitality.

On Monday morning we started for Springfield, where we arrived about six P. M., and were made welcome by our dear and tried friends, Bro. and sister Bennett. Friends who had never wavered, friends that had ever stood firm as Gibraltar's Rock, friends not in the fashion that the world puts on, but friends in very deed and truth. Other friends soon gathered around and gave us a kind, warm welcome, and among them Miss Helen Hazlewood, who resides in Springfield. And never were we more kindly and heartily received in Springfield, than we were this time.

Now my friends let me say the month that is past, has been a month of deep interest to me, the truth has spread, the poor have had the Gospel preached unto them, and the sick have been healed by the power of God, through the laying on of hands, praise the Lord.

Yours truly, and sincerely,
G. J. ADAMS.

For the Sword of Truth,
Thoughts of Nature.

BY A. S. A.

How sublime the thought that when every pleasure proves recreant to our feelings, we can gaze out into the open arcade, and their feast on its varieties, as scene after scene, meets the eye, and we drink in draughts of its pleasures, it seems to revive the dormant feelings of our nature and gives us new energies, to strive to be more active, more beautiful in our selves. How often the thought occurs "do we realize who sends all of these blessings, pleasures that man cannot control" no, it is not in the power of man to connect heaven, and earth, so we can reap pleasures from both climes. But it is our heavenly father that rules and reigns on high and harmonizes every thing so beautiful for our view, for an example for our every day life, and when I gaze out into the darkened sky, and see cloud after cloud, gathering to shut out the radiant sunlight, I feel that God in his infinite wisdom, wisely orders all things for our good, we need the gentle rain drops, as well as the sun shine, and to my eye nothing seems more beautiful than when the cloud opens her pores, and lets down copious rain from heaven, transparent in its purity, resplendent as it falls to meet our mother earth, to reflect back its beauty in charms ever bright. "Yes, we can almost see nature smile, as shower after shower, flits over the green fields and giant forrest, and cleanses them from the caroding atmosphere, it seems to burnish all nature and make her a mirror to reflect our own weak self," and I would ask "Is not the gentle rain drop an emblem of our natures, were we not pure frail beings, as we were tossed in our mothers arms," For as the rain descends from heaven as the winds guide it, so we are trained up and swayed as the tender plant, reared to launch upon the great tide of life, to meet with its goods, and its evils, to be what nature intended us to be, noble grand, sublime, in every thought, aspiring to be like the gentle shower, to receive back the rewards of her labor, "are we not more than paid," In trying to overcome our own little frailties and help cheer the torn and lacerated hearts of others, giving them words of encouragement persuading them to govern self, ere the tempter comes, and dethrone their reason, and they are made a subject for the devil instead of God? methinks if

proper care was taken to train up the youthful mind, and to govern the disposition, to meet the trials of life we never should partake of the curse, that was first embeded in our parents nature, "No, no.—Then let us live pure, shun all provocation of evil, that we may receive back the rewards of our labor, and be restored at last to that bright world, where the dew drop glitters in the sunlight.

Baptism—No. 4

In this article we purpose to notice regeneration, and the new birth. Can a man receive scriptural regeneration, and the new birth, with being buried in water? We answer unequivocally, no. And now let us give the proof; in the first place let us ask how often the word, regeneration occurs in the Bible? It occurs just twice, and no more. We find it first in the 19th chapt. of Mathew, as follows:

Then answered Peter, and said unto him, Behold 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.

In this passage we learn that Jesus had been through the regeneration, for in answer to Peter's question, he says, You who have followed me in the regeneration, when the Son of man shall come, sitting on the throne of his glory, you also shall sit upon twelve thrones, judging the twelve tribes of Israel. Please notice, he makes regeneration a particular feature or point of difference between himself, his disciples, and the world; for he positively says, "Ye who have followed me in the regeneration. Now whatever the regeneration was, Christ had passed through that operation, beyond all doubt, or cavil, at the time that he answered Peter as he did. For he could not have said, "Ye who have followed me in the regeneration," unless he had passed through the regeneration himself. We turn to the second and last passage in the New Testament that speaks of regeneration. It will be found in Paul's epistle to Titus, third chapter, and reads as follows:

"But after the kindness and love of God our Saviour appeared,

Not by works of righteousness which we have done but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

In the foregoing quotation the matter is made as clear as the noon-day sun. First, that it is by mercy and the love of God, that we are saved, and not by works of righteousness which we have done. Not by our long prayers, or by getting religion, but by obedience to the law of adoption, that is by the washing of regeneration, and the renewing of the Holy Ghost. But when did our Lord go through this regeneration, and renewing of the Holy Ghost. We answer that he passed through it at his baptism, by John; it was then that love, mercy and grace, appeared in such a simple plan of brotherhood to our suffering and down-trodden race. Yes, it was then that Jesus passed through an exact symbol or figure of his first birth and laid it down as an eternal law of adoption into his Church or kingdom. It was at his baptism that Jesus became as a little child, and was born of water first, and then of the spirit. It was then that he became the door, the truth, and the way. It was then that God owned Jesus as his son on earth, and spoke in an audible voice, and said "This is my beloved son, in whom I am well pleased." But let us examine the new birth, clearly and critically; in Mathew, chapter 18th, also in Mark, chap. 16th, and in Luke chapt. 18th. We have the following strong language:

And Jesus called a little child unto him, and set him in the midst of them,

And said, Verily, I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

And he took them up in his arms, put his hands upon them and blessed them.

Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall not enter therein.

From this combined testimony, we learn that a man must become converted, or changed, or born again, or become as a little child, or he can in no case enter the kingdom of God. Now what is it to become as a little child and be born again? Is it to

get religion, to obtain a hope? We answer, no.—But Jesus, himself, has told just what it is to be born again, in the third chapter of John, and anyone who will turn and read the first part of that chapter carefully, will find that Jesus first tells Nicodemus that he must be born again, and second; how he can be born again, viz:—"Except a man be born of water, and the spirit, he cannot enter into the kingdom of God." Let us now notice the order of the child in being born. Is the child first born of water? It most certainly is born of water first.—For does not the child receive its life from the mother, before birth? It most certainly does. And immediately after birth, does not the child receive life from a new source? It most assuredly does. For it never breathes the free air of our Father in heaven until after its birth, or deliverance from water, when it receives the spirit or breath of life from a new source. But let us notice further, that a child never learns anything until after its birth, then it learns to sit alone before it creeps, it creeps before it walks, it walks before it runs. How is it with our present religious systems of theology—is their teachings anything like the foregoing? Truth must answer no. For they learn their converts, and teach them all they ever need know before they receive them into their various churches. But in the church of Christ it is entirely different, for as soon as a natural man hears the truth, and believes it, and is willing and determined to lead a new life, he then follows Christ in the regeneration, and is born first of water, and then of the spirit. Thus our Lord exclaims, "The wind bloweth where it listeth, and ye hear the sound thereof; but cannot tell whence it cometh and whither it goeth, so is every one that is born of the spirit. And let us further say that every scholar knows that regeneration, literally translated, means to be re-born, or born again, and as no man can in any sense be reborn, or born again, without going through the figure or symbol of his first birth, therefore he must be buried in water, and raised from the water, that he may receive the spirit, having passed through the washing of regeneration for the remission of sins that he may receive the gift of the Holy Spirit.

In conclusion then, we say a man cannot receive scriptural regeneration, or the new birth without being buried in water, and brought forth from water. But we will let Jesus forever settle the matter, and we will be content with his decision, and we won't try to explain it away by our traditions; and for this purpose we quote from the Gospel according to St. John, third chapter, as follows:

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter the kingdom of God.

That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit.

Marvel not that I said unto thee, Ye must be born again.

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth: so is every one that is born of the Spirit.

If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?"

Here we have one of the most beautiful and simple illustrations of the new birth, contained in the New Testament.

OBITUARY.

These lines were composed by Mrs. L. I. L. Adams, and dedicated to the parents of WILLIE WALLACE NEWBURY, who died in Addison, Maine, January 9th, 1864, aged 17 years, and 9 months. He was the son of MR. and MRS. WILLIAM NEWBURY. He passed from earth and all its sorrows, to another and a better land, a land of peace and joy. Having been delivered from the fear of death, and the love of life, he fell asleep, having full faith in Jesus, and a glorious resurrection.

Mourn not for the loved one, who has passed on before;
He has reached the bright coast, and the evergreen shore;
He has entered a glorious mansion of light,
Where the presence of Jesus will banish all night.

Then mourn not dear friends that he's crossed the dark tide,
The angel of mercy stood close by his side;
He will guard him, and guide, safe on through the gloom,
Till in beauty he'll arise triumphant from the tomb.

He honored thee both, with a most filial love,
Now he waits for thy coming in the blest courts above,
In slumbers of midnight he comes to thee here;
And whispers so softly weep not, mother dear.

O, lift up your heads, nor in sorrow be bowed,
Willie left but the casket the wreath and the shroud,
His spirit now revels in the bright summer land,
But will come again to earth with a glorified band.

Then prepare ye to meet him, when the savior shall come,
And bid him sweet welcome in our blest Eden home,
Where sickness nor death shall nevermore pain,
And Jesus, Messiah, will forevermore reign.

HISTORICAL SKETCH.

FROM THE
CREATION TO THE PRESENT DAY.
In Two Parts.

PART FIRST.

When earth's foundation first was laid,
The heavens in order stood;
And all the works God's hand had made,
His word pronounced them good.

But soon the happy scene was changed,
For man to whom 'twas given,
To choose the way of life or death,
Transgressed the law of heaven.

And thus the evil seed was sown,
And death through all their race;
In which creation long has groaned;
In pain to be released.

'Twas then the scene of love began
To be revealed on earth;
By angels borne from heaven to man
The gospel's heavenly birth.

The God of heaven shall send his son,
For man to bleed and die;
And rise again that man may rise,
And reign with him on high.

Repentance and baptism then
By angels were revealed,
The holy ghost descending down,
The heirs of glory seal'd.

Thus men began to exercise
Their faith in Jesus' word,
With joy to embrace the gospel plan,
And call upon the Lord.

But many then would not believe,
But soon forgot the Lord;
Soon Enoch rose with mighty power,
Being call'd to preach the word.

He preach'd repentance and baptized,
Through all the happy land,
The people who in Zion dwelt,
Were of one heart and mind.

At length the city was not found,
For God received it up;
The residue were left to drown,
And in the prison shut.

But Noah the Eighth was saved by faith,
When warn'd an ark to build,
And seven of his family,
From whom the earth was fill'd.

PART SECOND.

Again the nations left the Lord
To worship stocks and stones,
Forgot the wonders of the flood,
And sunk in darkness down;

And then again was God reveal'd
To Abram, his friend,
Called him to leave his house and home,
To view a chosen land.

To thee and to thy seed, he said,
I give this blessed land,
Though like the stars for multitude,
And numerous as the sand.

But Abraham died a stranger in
The land 'twas to him given,
Nor owned a place to set his foot,
On it beneath the heaven.

His seed possessed it for a while,
Became a sinful host;
And then ten tribes were led away,
And to our knowledge lost.

From time to time were led away,
Of Israel's chosen seed,
Dispersed o'er islands of the sea,
As all the prophets read.

And thus the ages rolled away,
The appointed time drew near,
As all the prophets had declared

That Christ must soon appear.

John, like a bright and morning star
Rose to prepare his way,
Proclaimed repentance, and baptized
Whoever would obey.

The son of God at length appeared,
And was baptized by John,
The Father sent the spirit down
And owned him for his son.

He to his own the gospel preached,
His own received him not,
Despised all his mighty works,
And counted him as naught.

At length their Lord they crucified,
While nature stood amazed,
The solid rocks in sunder rent,
While Jew and Gentile gazed.

But soon the third bright morn appeared,
When, rising from the dead,
To his disciples he appeared
And thus unto them said:

Go ye, and preach in all the world,
Baptizing in my name,
He that believes and is baptized
Salvation shall obtain.

Then rising from Mount Olivet
Unto his Father's throne,
On high to reign until he claims
The kingdoms for his own.

His servants then, in mighty power,
Soon made his gospel known,
The Jews reject while Gentiles come,
And glad their Saviour own.

The Jews dispersed through all the earth,
Jerusalem trodden down,
In desolation long has lain,
And cursed has been the ground.

The Gentile churches for a while
Produced the natural fruit,
Being grafted in the natural vine,
Partaking of the root.

But soon the fruit became corrupt,
By flatteries and lies,
Teachers in pride were puffed up,
The simple truth despised.

Great Babylon at length arose,
In mighty power to reign,
Nations and kings became corrupt,
And many saints were slain.

The scriptures of their plainness robbed,
And mystery thrown around,
That men might sup her golden cup,
And all true knowledge drown.

Thus generations long have passed,
And age on ages rolled,
The latter day approaching fast,
Its glories to unfold.

The Value of Life.

Though we by means think that our habitual attachment to life is in exact proportion to the value of the gift, yet we are not of those splenetic persons who affect to think it of no value at all. What a little thing is human life is an exclamation in the mouths of satirists and philosophers, to which we cannot agree. It is little, it is short, it is not worth having, if we take out the last hour, and leave out all that has gone before, which has been one way of looking at the subject. But this is not a fair view of the case. A man's life is his whole life, not the last glimmering snuff of the candle; and this, we say, is considerable, and not a little matter, whether we regard its pleasures or its pains. The length or agreeableness of a journey does not depend on the few last few steps of it; nor is the size of a building to be judged of from the last stone that is ad-

ded to it. It is neither the first nor last hour of our existence, but the space that parts these two—nor our exit nor our entrance upon the stage, but what we do, feel and think while there,—that we are to attend to in pronouncing sentence upon it. It is too mighty for us, and we say it is nothing! It is a speck in our fancy, and yet what canvass would be big enough to hold its striking groups, its endless subjects! It is light as vanity, and yet if all its weary moments, if all its head and heart aches were compressed into one, what fortitude would not be overwhelmed with the blow! What a huge heap, a "huge, dumb heap" of wishes, thoughts, feelings, anxious cares, soothing hopes, loves, joys, friendships, is it composed of! How many ideas and trains of sentiment, long and deep and intense, often pass through the mind in only one day's thinking or reading, for instance! How many such days are there in a year, how many years in a long life, still occupied with something interesting, still recalling some old impression, still recurring to some difficult question and making progress in it, every step accompanied with the sense of power, and every movement conscious of "the high endeavor or the glad success;" for the mind fixes chiefly on that which keeps it employed, and is wound up to a certain pitch of pleasurable excitement or lively solicitude, by the necessity of its own nature.

A Beautiful Sentiment.

Life bears us on like a stream of a mighty river. Our boat at first glides down the narrow channel—through the playful murmuring of the little brook and the winding of the grassy borders. The trees shed their blossoms over our young heads, the flowers on the brink seem to offer themselves to our young hands; we are happy in hope, and grasp eagerly at the beauties around us; but the stream hurries on, and still our hands are empty. Our course in youth and manhood is along a wilder and deeper flood, amid objects more striking and magnificent. We are animated at the moving picture of enjoyment and industry passing around us; are excited at some short-lived disappointment. The stream bears us on, and our joys and griefs are alike left behind us. We may be shipwrecked—we cannot be delayed; whether rough or smooth, the river hastens to its home, till the roar of the ocean is in our ears, and the tossing of waves is beneath our feet, and the ladd lessons from our eyes, and the floods are lifted up around us, and we take our leave of earth and its inhabitants, until our farther voyage there is no witness save the Infinite and Eternal.

The Babylonians.

The Babylonians hung their houses with the finest tapestry, and trod on carpets of the richest coloring. They manufactured and exported costly cloths, rings and signets curiously carved, and scented water, which they were famous for preparing. Their wines were brought down from Armenia; and their gold and pearls and cochineal, together with the frankincense for their gorgeous feasts, were the imports of a trade which extended from Arabia to Thibet, and which was secondary only to that of Phoenicia. From the size of their molten idols it is plain that they must have possessed vast founderies; and from the pictures on their glazed bricks, they must be considered the fathers of enamel-painting. Nothing in their ruins, or in tradition, would lead us to suspect them of having anticipated a single idea of Grecian taste in imitative art; but when we find Alexander the Great transmitting to Aristotle their tables of celestial observations, that had commenced more than 1900 years before that period, the antiquity of their science withdraws our wonder even from the conqueror of the world.

There is this difference between happiness and wisdom: he that thinks himself the happiest man, is really so: but he that thinks himself the wisest, is generally the greatest fool.