

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.

FOUR COPIES TO ONE ADDRESS, \$3.00

VOLUME 2.

SOUTH LEBANON, ME., DECEMBER 1, 1863.

NUMBER 2.

Lecture.

On the Fifth Universal Empire of the World—And the Introduction of The Age of Peace, by G. J. Adams, Minister of the Gospel.

"Behold! a King shall reign in righteousness," and Princes shall rule in judgment,—is language that fell from the tongue of him; whose lips had been touched with hallowed fire. "Blessed are the meek for they shall inherit the earth!" was the solemn declaration of him that spake as man never spake before. Thy kingdom come, and thy will be done, on earth as it is in heaven, has been the petition continually assending to the supreme ruler of the universe for over eighteen centuries. A new and glorious age has been seen and foretold by Patriarch's, Sages, Prophets, Apostles and wise men of every age and nation. New theories are continually started, and new rules of interpretation constantly made use of, to solve the problem of how this great age, or kingdom of peace shall be introduced to a suffering world. In our lecture on this subject, we shall introduce one of the most wonderful visions that God ever gave to man. It is recorded in the second chapter of the Prophecy of Daniel; and contains an outline of the destiny of all the nations of the earth, from the time it was given to the King of Babylon until the introduction of the great age of peace.

OUR TEXT.

"AND IN THE DAYS OF THESE KINGS THE GOD OF HEAVEN SET UP A KINGDOM, WHICH SHALL NEVER BE DESTROYED: AND THE KINGDOM SHALL NOT BE LEFT TO OTHER PEOPLE, *but* IT SHALL BREAK IN PIECES AND CONSUME ALL THESE KINGDOMS, AND IT SHALL STAND FOR EVER."

These words are contained in the 44th verse of this most wonderful chapter. The first fact set forth is that in the days of certain Kings, or kingdoms, the God of Heaven will set up a kingdom. The second fact is that this kingdom shall never be destroyed, or pass away;—the third fact is that this kingdom shall not be left to other people. The fourth fact is that it shall *break in pieces and consume* all those kingdoms, that are in existence at the time that it is thus set up. And now let us understand at the beginning, this kingdom is not a church: unless the kingdoms that preceded it were churches, if they were churches, then this kingdom will be a church, but not without. If they bore rule over Territory, then this kingdom will bear rule over Territory. If they had dominion, then this kingdom will have dominion. But many are ready to say that the establishing of the Christian church, in the days of Christ and the Apostles, fulfilled this text; but we say no; history says no, and common sense would cry out no. In the first place, there is not the least idea of a church in this entire chapter; but the whole vision has a direct and positive bearing upon kingdoms and dominion on the earth. Again let us say, the church of Christ was not a

kingdom; for let it be fully understood, the people of that age rejected both the King, and kingdom: and all men should learn that Jesus never gave authority to establish a church until that age had rejected the kingdom of God. The entire three years and a half's mission of John the Baptist, Christ, and the Apostles was an offer of the kingdom of God, to the Jewish nation. For they were commanded to cry—"the kingdom of heaven is at hand," "be ye sure of this the kingdom of God is come nigh unto you," "go ye and preach the gospel of the kingdom of God." We say again this offer of the kingdom was made for over three years, not only by John, but also Christ and his Apostles, it was the continual proclamation, the kingdom of heaven is at hand; be sure and say into whatsoever city ye enter the kingdom of heaven is at hand. In fact the entire nation were offered the kingdom of peace if they would obey its divine laws, but they would not, for the authorities of the nation rejected the mission of John, and would not be baptized. For St. Luke says:

"But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him."

And when the nation rejected Christ, he rejected them, and left their house desolate; as we read in the 23d chap. of Mathew, as follows:

"O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!

Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

In this passage Christ informs them, that he would have gathered them, but they would not. Now did Christ tell the truth, or did he not? I believe he did. Did Jesus tell them to preach the kingdom of heaven at hand after he thus rejected them, and left their house desolate, we answer no. Did the Apostles after that declaration was made by Jesus, ever offer the kingdom of God to that age? or preach the kingdom of heaven at hand? no they never did. For they asked Jesus before his assention from the Mount of Olives, the direct question, in relation to the restoration of the kingdom to Israel—Acts, first chapter, as follows:

"When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?"

And he said unto them, It is not for you to know the times or the seasons which the Father hath put in his own power.

But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

And when he had spoken these things, while

they beheld, he was taken up; and a cloud received him out of their sight.

And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel;

Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

No man of sense can mistake the meaning of this scripture; the Apostles, Jesus, and John the Baptist had been preaching for over three years a kingdom at hand; Christ after his resurrection had given them their gospel mission as follows:

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;

Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world. Amen."

* * * * *

"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned.

* * * * *

Then opened he their understanding, that they might understand the scriptures,

And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

And ye are witnesses of these things.

And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

It will be seen that in this commission which Christ gave his Apostles, after he had arisen from the dead, He never mentions one word about a kingdom; therefore when he was about to ascend to the Father, they asked him the question:—"Lord wilt thou at this time restore again the kingdom to Israel? as much as to say, is that our mission? now mark the answer." It is not for you, to know the times and seasons that the Father hath put in his own power. He then confirms his former commission unto them, by stating that they shall have power to preach the gospel to all nations. The cloud then receives him out of their sight. Two angels remain behind to bear witness that he shall come again at the times of restitution. And of course when that time of restitution comes, then the kingdom will be restored to Israel. And let us here say it is of that kingdom we are now about to speak. That kingdom that has not been at hand from the death of Christ, until this present age. Now the cry is the kingdom of heaven is at hand; and men are sent by revelation, to make that cry to the nations and churches, that they may repent of their sins, and obey the gospel, and be prepared for his

everlasting kingdom and age of peace. We will now show what gave rise to this text. It is simply as follows—Nebuchadnezzar, King of Babylon, had a dream or vision of a wonderful and fearful character which passed from his memory; when he called for his wise men, Priests, Astrologers, Magicians and Chaldeans, and demanded of them that they should tell him the dream, and the interpretation, they declared to him that there was not a man upon the earth that could show the King this matter. The King then became angry, and furious, and sent forth to slay them. Daniel, the Prophet, then asked for time, and told the King if he would give him time he would show him this matter. Time being granted, Daniel and his three friends, prayed to the God of heaven, and the secret was revealed to Daniel in a night vision; showing that God would change times, seasons, kingdoms, empires and dynasties. The King wondered and was astonished, that Daniel was able to make this thing known, but

“Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king;

But, there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;

As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass.

But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.”

It will be seen by this passage that Daniel gave all glory to the God of Heaven, for the revelation of this secret, and told the king that it was given to make known what should be in the latter days. He then declared the dream or vision as follows:

“Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.

This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass,

His legs of iron, his feet part of iron and part of clay.

Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay and brake them to pieces.

Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

This is the dream; and we will tell the interpretation thereof before the king.

Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.

And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.

And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of

the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.

And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another even as iron is not mixed with clay.

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure.”

Thus we have given the dream, and the interpretation at full length, that we may be able to consider the truth and the whole truth of this matter, and we are told at the conclusion that the dream is certain, and the interpretation sure. Let us first understand that there are five kingdoms here predicted that are to bear rule over the earth in succession, one after another; and the fifth one has no connection with the others.

Let us also bear in mind that the power of the fifth kingdom don't belong to the image. It has no connection with the image but it appears after the image power has run out. All christendom agree that the head of gold represents the kingdom Babylon; the foundation of which was laid by Nimrod the mighty hunter and first rebel against the government of Shem or Melchisedek, who at the time of the rebellion of Nimrod was king of Salem, prince of peace, and priest of the Most High God. This kingdom came to the zenith of its glory, and grandure of its power in the reign of Nebuchadnezzar, King of Babylon. Gold was taken to represent this kingdom for the simple reason that it was the best kingdom and the most stable and just in its laws of any kingdom that has yet existed on the earth since the overthrow of the kingdom of Shem or Melchisedek, which was in every sense a kingdom of peace. This kingdom was the first universal kingdom under the reign of blood, war, cruelty and rapine and we shall denote it by calling it the first universal kingdom of the devil on earth. It came to its end under the reign of Belshazzar, on that most memorable night, when the hand writing was seen on the wall, having stood some seventeen centuries, from its foundation to its overthrow. Immediately on its overthrow the Medo-Persian empire was proclaimed upon its ruins, as represented by the arms and breast of silver.—

This silver kingdom was every way inferior to the kingdom of Babylon, just as is represented by the metal. It was a kingdom of cruelty and blood, as we shall fully show in our second lecture on this subject. This kingdom represented by silver stood less than two hundred years, and on its ruins arose the third universal empire of the earth that bore rule over all the known world and is represented by the brass; and here let me say the brass is a perfect symbol of this Grecian kingdom under Alexander the Great. For brass burnished is very gay and brilliant more so than gold or silver, but remember it is still brass and will tarnish easily. So it was with Alexander, he had bright, shining and gay qualities, made a great dash in the world; overrun the nations in less than twelve years, bore rule over all the known world that was within his reach, wept because there was no more worlds within his reach to conquer, and then died at Babylon, in a drunken feast, at the age of less than thirty-three years; having left unconquered a world of his own passions. Thus ended all his bright, “brassy” hopes

and the hopes of a lasting universal Grecian Empire. So passed away the kingdom of brass, having stood less than twelve years. And on its ruins came division and anarchy. Thus passed away the three first universal empires of satan's reign on earth, and no sign of the stone power or kingdom. We now come to the iron power or kingdom, that power which is to break down, tread in pieces and devour the whole earth. This fourth kingdom is represented in the image by iron. Iron denotes strength, it also denotes durability, it also denotes war, terror, and destruction and despotism. The two legs denote eastern and western Rome. The iron itself denotes old imperial Rome under the first Cæsar. This iron or Roman power was in the zenith of its glory under the Emperor Augustus who was King of Kings and Lord of Lords over all the known world, at the time of the birth of Jesus. All men agree that the Roman Empire was the fourth universal kingdom of the world. Please notice that the kingdom spoken of in our text don't make its appearance in the days of the strength of this iron power. Nor yet in the days of eastern and western Rome. We now come to the feet and toes which are a perfect representation of the kingdoms into which western Rome was divided.— We now come to one of the most important points in the exposition of this most wonderful vision, viz: The time that the stone power is to strike the kingdoms of the earth.

Many have supposed that the idea was conveyed that the “stone power” must appear during the existence of the original ten kingdoms, but such is not the fact; for we are told in relation to these kingdoms:—“Whereas thou sawest the iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with miry clay.” This was fulfilled by their marrying and inter-marrying one with another, that is, the sons or princes of one king, would marry the daughter or princesses of another king, and thus mingle themselves with the seed of men. And we are also to notice, that the “clay power” of republicanism, or democracy was to make its appearance at the same time with these ten or twelve kingdoms. This clay power, or liberality and toleration appeared at the same time in churches and States and thus they commenced to divide or separate, and no longer to cleave one to another. And no man can deny the fact that all the nations of the earth are governed by the laws and religion handed down to us through the Romans. And we clearly see the struggle now going on between the iron and clay, between despotism and liberality, and between oppression and liberty. Old nations are dying out, new nations and dynasties are becoming strong—all earth is in commotion, churches and States are being shaken from centre to circumference, the entire world is in commotion. And it may be truly said that the “iron and clay” powers of the earth, church and state, are making their last struggle and heaving their last throes for power, supremacy and dominion.— There is coming an earthquake of impending war, a hurricane, the scent of which is already perceived in the very air; the events of Europe are pointed out by the finger of God. The alarm bell has rung.

I say this prophetically. I have already read it in the book of Providence, which is made to be a revelation to mankind. The destiny of mankind has come to the turning point of centuries. There is a cry of alarm upon the ostensible approach of universal danger.

Not only in our own country, but the despotic governments of Europe feel their approaching death; the decisive struggle is near. It will be the last in mankind's history. A great crisis in human affairs is instinctively and universally felt to be approaching. Every man knows it; every man feels, every man sees it.

Kingdoms, thrones and empires are being shaken from centre to circumference, the very elements seem to be charged with strife and desolation.

Never was there a time, in the past history of the world, when such a terrible and universal excitement prevailed regarding political affairs as at this moment exists in the social mind. Wherever we turn, or into whatever society we enter, the same restless anxiety is apparent, the same question passes from circle to circle, and from friend to friend, but no reply comes forth to cheer or satisfy the alarmed interrogators.—“What is about to happen?” is murmured in all the assemblies of men; and whether the sound floats along the noble halls of the great, or rises from the peaceful dwellings of the lowly, echo only answers, What! Conjectures, indeed, are made, and opinions delivered, but as these rest solely on the shifting sand of political appearances, and assume the various aspects with which faction and party spirit invest them, they are uttered only to be rejected. Every aspect of the present times viewed in the light of the past, warrants the belief that we are on the eve of a universal change. It seems to me, as if the prerogatives of crowns, and the rights of men, and the hoarded up resentments and revenges of a thousand years, were about to unsheath the sword for a conflict, in which blood shall flow, as in the apocalyptic vision, to the bridles of the horses, and in which a whole age of men shall pass away, in which the great bell of time shall sound out another hour, in which society itself shall be tried by fire and steel whether it is of nature and nature's God or not.

What does all this portend? We answer, it clearly signifies in unmistakable and living language, that we are now living in the days of the kings and kingdoms spoken of in the text, viz:—The kingdoms which grew out of the division and sub-division of the ten kingdoms that grew out of Western Rome. It portends that we are living in the great age when the last and decisive struggle in mankind's destiny draws near.

Yes; that age when the kingdoms of this world shall become the kingdoms of our God and the great Messiah. And now let earth hear and all therein, learn wisdom. For, “In the days of these kings or kingdoms shall the God of heaven set up a kingdom, which shall never be destroyed: And the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.” Pause, listen, repent and be prepared oh, earth, for the great age or kingdom of peace.

In our next we shall give our second lecture, or sermon on this all important subject, in which we will introduce our exposition of Daniel's vision of the “beasts and horns” as contained in the chapter of his prophecy.

Beauties of Hebrew Poetry.

Where can another history be found like that contained in the Pentateuch of Moses—so sweetly unaffected, yet so full of dignity; so concise, and yet so comprehensive; so rich in poetry, yet so chaste and simple in its style; so affecting in its pathetic recitals, and so vivid and powerful in its solemn and terrific scenes; and presenting throughout, a picture so graphic of the life and manners of the ancient Oriental world? The Pentateuch closes with the book of Deuteronomy, the last testimony of the Jewish legislator to his countrymen, containing a brief but vivid recapitulation of their past history, and a second concise declaration of the law. The nation had now gained a lasting experience of God's dealings with his people, and the generation had passed away on whose souls and bodies the blight of effeminacy and slavery had descended during their long residence in Egypt. Aaron had been gath-

ered to his fathers, Moses was about to die, and the tribes were just upon the eve of a happy entrance into the long promised land of Canaan. Under these circumstances, the words of Moses must have carried a thrilling impression into the hearts of the Israelites. How powerfully does he appeal to their experience of the judgments and mercies of Jehovah—with what mingled encouragements and threatenings, what fearful curses on the disobedient, what tender admonitions, what eloquent entreaties! Nor is the voice of prophecy silent; it speaks plainly of the coming Messiah; it predicts their own defection and consequent wretchedness; it almost relates the destruction of Jerusalem. The eight closing chapters of the book of Deuteronomy are perhaps the most sublime portion of the Scriptures. They contain the tremendous curses denounced against transgressors, and the unequalled blessings pronounced upon the obedient; the glowing historical song which Moses at the command of God, wrote for the people of Israel, to be forever in their memories, a witness against them when they should turn from the Lord their God; the animated and prophetic blessing upon the twelve tribes, and the short but striking history of the death of Moses, when he had viewed from the top of Pisgah, with an eye which old age had not dimmed, the land “flowing with milk and honey,” stretched out before him in all its compass and luxuriance.

Through all this short but perfect and comprehensive history—the storehouse of poetic imagery to the prophets and psalmists—where is the page that is not full of materials to arrest the eye, and excite the imagination of the poet? What books could be more crowded with energetic recollections, sublime and picturesque events, instructive and terrible warnings? From the first interposition of Jehovah, to the moment when His presence is revealed to Moses upon Nebo, His glorious agency is every where visible. It is He who accompanies the patriarchs in all their journeyings, and makes trial of their faith; it is He who gives wisdom to Joseph, and makes the children of Israel to increase in Egypt; it is He who brings them out with His mighty hand and His outstretched arm; who reveals His glories at the Red Sea, on Mount Sinai, and through the wilderness; who dwells between the cherubim, and leads His people like a flock. Throughout, it is the purpose of the inspired historian to stamp upon the minds of his countrymen the most impressive sense of their peculiar dependence upon God; he closes with the declaration, so literally fulfilled, that they shall be invincible and glorious, if obedient to their divine Sovereign, but cursed, rejected, and miserable, whenever they forsake Him.

And then again He breaks forth with predictions that relate to the restoration and future glory of Israel; predictions that will soon be literally fulfilled in the eyes of all nations of the earth.

The Jewish Race.

We find the following paragraph in “*The Israelite*” of Cincinnati:

“Du Boudin attempts to establish the fact, that the Jews are one of the few tribes or nationalities that are capable of existing in all parts of the globe. By a compilation of statistics, from many countries and ages, he shows that different races of men are not capable of living and propagating in certain climates. He shows that the number of deaths and births is a good foundation on which to calculate the ability of the race to propagate in a certain climate. He also shows, from the statistics of births and deaths among Israelites, all over the civilized world, that this race is capable of propagating everywhere. This is, we believe, the first time that the ratio of statistics has been rationally expounded.”

On this extract we have a few remarks to make. Our modern great men in Israel resort to all possible means and causes, in explaining the wonderful phenomena of the existence of Israelites in all countries upon the globe. They attempt everything which would save them from going to the fountain of truth, the Bible. Their attempts, however, have remained, and shall ever remain, a hopeless case. Even if we admit Du Boudin's calculations to be correct, he has not shown why this race is capable of living and propagation in all climates upon the globe, while others are not. Why not go to the Bible? There they would find the problem solved. It is God's own choice that this race should, from the time of Abraham, be the hot-bed of the Divine truth. Sometimes as a nation, and sometimes scattered; sometimes in bondage, and sometimes in freedom; in all circumstances, Israel must, besides their rewards or chastisements, serve in promulgating and in testifying to the Divine truth of the Bible. As an independent nation, it was Israel's problem to cultivate the knowledge of God and the Divine laws among themselves; to show the heathen nations around them the power of truth, and at the same time to prepare them for the appearance of Him, who was to become the Glory of all nations. After the appearance of Messiah, at first, it was Israel's province to go out into all the world, and proclaim the glad tidings to every creature; and even Israel's unbelief was to serve in the accomplishment of God's purposes; by their unbelief the Gentiles obtained mercy. Israel now, in their scattered condition, must bear witness to the Divine truth of the Bible; they are living testimonials, that all the prophets and apostles wrote as they were moved by the Spirit of God: “And yet for all that, when they be in the land of their enemies, I will not cast them off, neither will I abhor them to destroy them utterly, and to break my covenant with them; for I am the Lord their God.” Lev. 26: 44. “And, even in those days, (when under chastisement,) says Jehovah, I will not make an end with you.” Jerem. 5: 18. The strongest of all passages, however, is: “For I am with thee, saith Jehovah, to save thee; and, though I would make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished.” Jerem. 30: 11. This, then, is the reason for Israel's capability of living and propagating in all the countries, and in all the climates of our globe. They must exist until the time to favor Zion come; until He shall put forth His hand the second time, to gather them from all the corners of the earth.

“THIS PEOPLE HAVE I FORMED FOR MYSELF; THEY SHALL PROCLAIM MY PRAISE.” This is Jehovah's word, and the reason for Israel's preservation; we need no better.—L.

LONDON.—The census develops a curious fact, that there are more Scotch Dissenters in London than in Edinburgh, more Irish than in Dublin, 100,000 more Romanists than in Rome, and more Jews than in Palestine. There are also in the same metropolis no less than 60,000 Germans, 30,000 French, and 6 000 Italians; a very large number of Asiatics, from all parts of the East, and many who still worship their idols.

A POPE WELL ANSWERED.—The story is famous of the discourse betwixt Pope Innocent IV. and Thomas Aquinas. When that great clerk came to Rome, and looked somewhat amazedly upon the mass of plate and treasure which he there saw, “So,” said the Pope, “you see, Thomas, we cannot say, as St. Peter of did old, ‘Silver and gold have I none.’” “No,” said Aquinas, “neither can you command, as he did, the lame man to rise and walk.”

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., DECEMBER 1, 1863.

Is Baptism the New Birth?

We are continually written to and assailed about the new birth and to know if we cannot be saved by believing only; one man writes,—“I read in my Bible that our blessed Lord and Saviour says:”

“And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

That whatsoever believeth in him should not perish, but have eternal life.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.

For God sent not his Son into the world to condemn the world, but that the world through him might be saved.

He that believeth on him, is not condemned: but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God.

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.”

Now Brother, you have told the truth, Jesus does say all that you have quoted. But where does he say it? And under what circumstances does he say it? Let us ask another question, to whom does he say it? We answer, he says it to Nicodemus after having taught him just how he could be born again. Brother your quotation is from John 3d chapter. Let us quote the first part of that chapter and see if we cannot get some light. It reads as follows:

“There was a man of the Pharisees named Nicodemus, a ruler of the Jews:

The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

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

Now Brother don't this passage throw some light on this matter? I think it does. Christ first informed Nicodemus that he must be born again, and then tells him how he can be born again, viz:—“Except a man is born of water and the spirit he can not enter into the kingdom of God. Then if a man believe in Jesus Christ he must believe in being born of water. And not only so but if a man believes in Jesus and his teachings he must believe that it is impossible for a man to enter the kingdom of God, unless he is born of water as well as spirit. And let us remember that it is in view of this fact that Jesus spake as follows to Nicodemus:

“Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

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

In this passage Jesus gives Nicodemus to understand that if he will not believe these simple earthly things, how can he believe if he should tell him heavenly things; as much as to say, if you will not believe in being born of water, which is an exact representation of your natural birth, and also a figure of death-burial and resurrection from the

dead. If you wont believe in this simple law of brotherhood, how can you believe in the great heavenly truths of my kingdom. Now let me say brother if a man believes in Jesus as represented in this chapter from which you have quoted, he will believe,

1st. That a man must be born again to see the kingdom of God.

2d. He will believe that Nicodemus marveled and wondered how a man could be born when he was old.

3d. He will believe that Jesus told the truth when he said, Verily, verily, I say unto you except a man be born of water and the spirit he cannot enter into the kingdom of God.

4th. He will believe, that as a child must first be born or delivered from an embedment of water before it can receive and breath the free air; so a man must be born or buried in water and raised up and delivered therefrom before he can be born of the spirit, which he is to receive the same as the child receives the universal air of God, immediately after birth, viz:

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

Thus if Nicodemus believed in Jesus Christ he must believe that baptism in water is essential to the new birth.

Brother please write again and give us a few more passages on being saved by believing on Christ without obeying his laws, and in the mean time we will say that no man ever believed in Jesus Christ scripturally until he believed in water baptism as essential to the new birth.

In our next we shall commence a course of articles on this subject.

The Sin unto Death.

We are often asked, Is the sin unto death and the sin against the Holy Ghost one and the same? we answer no, and will now try and show the difference. The sin unto death is when a man or woman commits an act by which they forfeit the right to live in this world any longer, and generally those that commit this sin are those who are engaged in the service of God. Let us quote from the word of the Lord on this subject, in the first epistle of John we read as follows:

“And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us:

And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

All unrighteousness is sin: and there is a sin not unto death.”

In this passage we learn that the sin unto death is a sin that simply deprives of life; and not a sin that reaches beyond this life. If a brother commits this sin we are told not to pray for him. But let us further illustrate this matter by quoting from Saint James, chapter 5th, as follows:

“Is any sick among you? let him call for the elders of the church; and let them pray over him anointing him with oil in the name of the Lord:

And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.”

We take these two passages together and learn that in ancient times, when men were sick they called for the elders of the church and prayed for them and if they had not committed a sin unto death, the prayer of faith would raise them up, and they had the promise that their sins should be forgiven them.

There is not one word in these two passages that has even an allusion to punishment beyond this life.—

Let us now give some examples from the scriptures where men have committed a sin of such a nature that they could not be permitted to live; we do not mean wicked men and nations alone, for the Bible is full of such instances, but we mean just such men as are alluded to in the texts that we have quoted. Men, that, although they were in the service of God, have committed sins of such a nature that they must loose their lives. First we will introduce Moses the prophet and lawgiver of Israel. In Deuteronomy chapter 32 and 34 we read:

“And the Lord spake unto Moses that self-same day, saying,

Get thee up into this mountain Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan which I give unto the children of Israel for a possession:

And die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people:

Because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel.

Yet thou shalt see the land before thee, but thou shalt not go thither unto the land which I give the children of Israel.

And Moses went up from the plains of Moab, unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho: and the Lord shewed him all the land of Gilead, unto Dan.

And the Lord said unto him, This is the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither.

So Moses the servant of the Lord died their in the land of Moab, according to the word of the Lord.

And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day.”

These passages in the 32d and 34th chapters tell there own story without note or comment. Moses had sined a sin unto death and he had to die in the vigor of manhood, and was denied the glory of leading Israel into the land of promise.

We shall next notice King David, who purposed to build a house or temple unto the Lord, but was denied the glory of building that house, because he was a man of blood and sinned in numbering Israel. In first Chronicles chapter 28th we read:

“Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: As for me, I had in mine heart to build an house of rest for the ark of the covenant of the Lord, and for the footstool of our God, and had made ready for the building:

But God said unto me, Thou shalt not build an house for my name, because thou hast been a man of war, and hast shed blood.

Howbeit the Lord God of Israel chose me before all the house of my father, to be king over Israel for ever: for he hath chosen Judah to be the ruler; and of the house of Judah, the house of my father; and among the sons of my father he liked me to make me king over all Israel:

And of all my sons, (for the Lord hath given me many sons,) he hath Solomon my son to sit upon the throne of the kingdom of the Lord over Israel.

“And he said unto me, Solomon thy son, he shall build my house and my courts: for I have chosen him to be my son, and I will be his father.”

The great fact, we learn by this passage is, that David was, for his sins, taken from the earth and denied the desire of his heart, viz: The privilege of building a house or temple unto the Lord. We will now notice some examples in the new testament. First we notice the case of Ananias and Sapphira in Acts, chapter 5th. These two committed a sin for which they had to die: they forfeited life, and prayers could not save them. Lastly we shall notice the

case of Judas. He sinned a sin unto death and die he must, he could not live, his case is a most remarkable one, we have but little of his history in the Bible. But one thing we do know and that is Judas sinned a sin unto death, and die he must and die he did. Thus we have clearly demonstrated that the sin unto death is one thing, and the sin against the Holy Ghost is quite another thing. And we now give our decision by the authority of God's unerring word that the sin unto death is not the sin against the Holy Ghost.

In our next we shall show the sin against the Holy Ghost, what it is and when it will end.

How do Men Receive Priesthood.

In our last we promised to show how men receive Priesthood, and the difference between Priesthood and Priestcraft. The Aaronic Priesthood was received from father to son by lineal descent, only. But not so the Melchisedek, Priesthood, that can only be received by ordination or Revelation; and sometimes by both ordination and Revelation. Let us first notice that the Melchisedek, or Gospel Priesthood, is older than the Aaronic, or Levitical Priesthood. For Paul says that Jesus Christ was made a High Priest forever after the order of Melchisedek. And we know that Melchisedek or Shem, lived long before Aaron. Paul also says the gospel was preached unto Abraham;—who by? we answer by Melchisedek;—who administered the "Bread and wine" to Abraham when he blessed him. This bread and wine was administered in view of a Messiah or Saviour to come; as we take it, to show that he has come. Moses received his Priesthood by direct Revelation as we learn by reading the 3d chap. of Exodus from which we quote as follows:

"Now Moses kept the flock of Jethro his father-in-law, the priest, of Midian; and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb.

And the Angel of the Lord appeared unto him in a flame of fire out of the midst of a bush; and he looked, and behold, the bush burned with fire, and the bush was not consumed.

And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses! And he said, Here am I.

And he said, Draw not nigh hither: put off thy shoes from off thy feet; for the place whereon thou standest is holy ground."

In this passage it is clearly demonstrated that Moses was called by Revelation. After the call of Moses, the Lord commands him to go and call his brother Aaron. Thus we learn Moses was called by direct Revelation; but Aaron was called by a revelation given to Moses. We now wish to notice an important fact connected with Priesthood, and that is, first, that the Melchisedek Priesthood is older than the Aaronic; we also wish to notice, that although the Aaronic did supersede the Melchisedek, yet the Melchisedek held authority over all Priesthood, and even over all kingly authority, and consequently God raised up men holding that authority by direct Revelation, for special purposes. And one of these men was Samuel the prophet. For it must be understood that Samuel had power to anoint kings, not only Saul, but also David, the great forefather of Christ, the true Messiah; thus it was necessary that Samuel should hold a higher authority than the Priesthood of Aaron. And that authority could only be given by Revelation; and it was thus given, as we may learn by the following quotation from 18th Samuel:

"And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see;

And ere the lamp of God went out in the temple of the Lord, where the ark of God was, and Samuel was laid down to sleep;

That the Lord called Samuel: and he answered, Here am I.

And he ran unto Eli, and said, here am I, for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

And the Lord called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou didst call me. And he answered, I called not, my son; lie down again.

Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him.

And the Lord called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou didst call me. And Eli perceived that the Lord had called the child.

Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, Lord; for thy servant heareth. So Samuel went and lay down in his place.

And the Lord came, and stood and called as at other times, Samuel, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

* * * * *

And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground.

And all Israel, from Dan even to Beersheba, knew that Samuel was established to be a prophet of the Lord.

And the Lord appeared again in Shiloh: for the Lord revealed himself to Samuel in Shiloh by the word of the Lord."

In these passages we learn that Samuel was called by direct revelation, and by an audible voice from the spirit world. And if we will follow the history of Samuel, we will find that he had other duties to perform, as well as to offer sacrifices.—And among those duties was the anointing power of kingly authority, which fact we can learn by the following quotation from first Samuel, 16th chap:

"And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him for reigning over Israel? fill thy horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons.

Again, Jesse made seven of his sons to pass before Samuel: and Samuel said unto Jesse, the Lord hath not chosen these.

And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither.

And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him: for this is he.

Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward. So Samuel rose up, and went to Ramah."

From this passage we learn that Samuel anointed David by direct revelation. And David was the commencement of that princely line through which the Messiah was to come. One might mention many others, who were called by direct Revelation, such as Elijah, Isaiah, Jeremiah, Ezekiel, Daniel and many others. Their authority was received by direct revelation, and not by succession. Let us now turn our attention to the new Testament, and there we will find that the Apostles were authorized by revelation; and not only so but every new move was made by revelation. For when the Lord wished the Gospel proclaimed to the Gentiles, he gave Peter a direct revelation, by giving him a vision of all manner of beasts, and commanding him to arise, kill and eat; he was sent by direct revelation to the house of

Cornelius. So when saint Paul was called it was by direct revelation. For, let it be understood by all men, that the mission of Paul was separate and distinct from the twelve Apostles, he being the great Apostle to the Gentiles, he received a special call by direct revelation. And after this we find him, Paul, calling others, such as Timothy, Titus, Appollos, Sylvanus and many others, whom he called by the spirit of prophecy and revelation. From the times of the Apostles we follow the history of the church until it apostitized and fled into the wilderness, and became divided into names sects, parties, creeds, faiths, organizations, and societies. The priesthood having been caught up to God and his throne under the figure of a "Man Child," at the time the Church fled into the wilderness. Let us ask how will that Priesthood be restored in the last days? we answer by revelation; yes, by direct revelation. And we now solemnly testify to all the world that the Priesthood and authority has been restored to the Church of the Messiah, in this age to call God's people out of mystic Babylon. That authority has been restored by revelation in fulfillment of the scriptures. And by that authority the proclamation is now being made. THE KINGDOM OF HEAVEN IS AT HAND, REPENT YE AND OBEY THE GOSPEL.

In our next we will shew the difference between Priesthood and Priestcraft.

Spiritualism.

We have had much fault found, and some growling and muttering, because we have spoken in favor of a part of spiritualism, and because we were firm believers in signs and omens. That part of spiritualism that we have contended for is the good and true part, that is, as we understand it, and of course no reasonable spiritualist expects us to advocate anything that we don't believe to be true and good.—We have boldly asserted and proved that the spirit world can and does hold intercourse with the material world. We have also clearly demonstrated that there are good spirits and evil spirits, spirits that are progressed and spirits that are unprogressed, spirits of light and spirits of darkness, spirits of truth and spirits of falsehood. We have fully defined our position by stating that we believe in all spirits that confess that Jesus Christ has come in the flesh and that he is the true Messiah. We reject the testimony of every spirit that denies that Christ has come in the flesh. And as for our faith in signs, omens, dreams and visions, we have always believed in such things ever since we were old enough to read the Bible. And if we read our Bible aright, we think we are fully justified in so doing. The Bible teaching on the subject of dreams and visions is clear and conclusive, as we may learn by reading the following prophecy from Joel:

"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

And also upon the servants and upon the handmaids in those days will I pour out my Spirit."

But some are ready to say this was all fulfilled on the day that Peter preached his first sermon. Was the Spirit of God all poured out at that time? We answer, no. Was all flesh present at that time? Again we answer no. Then we say that was only a type of what God will do in the last days. God has manifested himself in every age, nation and country by dreams, visions, signs and omens. Let any man read the history of Joseph and his dreams and their fulfillment. The full account may be found in the book of Genesis, commencing in chapter 37th.—Joseph the husband of Mary, was also warned of God in a dream. Jacob the patriarch, was also warned of God in a dream. St. Paul had a dream that enabled him to save a whole ship load of men and women from drowning. In fact, dreams, visions, signs, trances and omens make up a great part of the Bible, and no man can deny it and tell the truth. Thousands are now living on the earth that have had signs, omens and spiritual manifestations; and no man can prove to the contrary.

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., DECEMBER 1, 1863.

NOTICE.—Our Friends may address us for one month from the date of this paper and direct Great Falls, N. H.

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, Great Fall, N. H. Our subscribers in Rockland, Maine, may pay Mr. S. K. Macomber, who is authorised to receipt for the same.

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

The original article by Miss Helen Hazlewood, was received too late for this No. but it will appear in our next.

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

Editorial Journeyings.

For the purpose of saving ourselves much trouble, and to gratify our numerous friends, and many correspondents who wish continually to know our movements, we continue our journeyings, hoping they will prove interesting and instructing to our readers. On Tuesday evening the 28th of October, after a ride of 35 miles we preached to a good congregation, in the Fall's Hall, Sullivan. We continued to preach to good congregations during the week, and on Sunday Nov. 1st, we preached three times; the people listened with great attention, and deep interest. At the earnest solicitation of many of the first people of the place, we continued our meetings every evening until Friday night, Nov. 6th; on which occasion the house was crowded in every part, many being unable to obtain seats. During our short stay in Sullivan, we preached on the following subjects, viz: The restoration and future glory of the Jews; the introduction of the golden age, and the fifth universal empire of the world; the kingdom or age of peace; the sin unto death, the sin against the Holy Ghost, and the rise of the church in the last days. We were treated with great kindness by many of the people of Sullivan, among whom we mention Mr. C. W. Connors, A. Simpson, Esq., Messrs. G. and C. Lyman, Mr. Arnold, Mr. Foster and many others; in fact the great majority of the people treated us with much kindness.—May the Lord reward them for every act of kindness. During our stay, we made our home at the house of our old friend and brother, J. B. Maynell, who is now a preacher in the church of the Messiah. Brother Maynell and his kind family did everything in their power to make us comfortable and happy, during our stay. May the Lord remember them, in mercy, and bring them in peace to his heavenly kingdom. We received a number of new subscribers for the "Sword of Truth, and Harbinger of Peace," during our stay in Sullivan.

On Saturday, Nov. 7th, we returned to Addison Point, and were kindly received and entertained by Bro. and sister Ward.

On Sunday, the 8th, we preached three times in the Universalist meeting-house to large congrega-

tions, and spent the day and evening with our much esteemed Bro. S. L. Wass.

Monday we visited our friends at Indian river, where we are always received with a warm welcome. In the evening we preached in the Baptist meeting house, had a good turnout. We preached from the following text of Isaiah, 28th chapter:

"For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act.

Now therefore be ye not mockers, lest your hands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth."

The people listened with deep interest and profound attention as we portrayed the great work of God in this age, which is to prepare the way and introduce the kingdom of peace to our suffering and down-trodden world.

On Tuesday we returned as far as Addison Point, and were again kindly received and entertained by Bro. Wass and family.

On Wednesday, Nov. 11th, we started, agreeably to previous arrangement, (having been a number of times invited to do so,) for Millbridge; at which place we were kindly received by Capt. Means, who, owing to his house being filled up with company from New York and elsewhere, obtained a place for us at the house of Mr. Wait, where we were kindly received and entertained, not only by Mr. Wait, but by Mrs. Wait and the entire family. In the evening we attended the Lyceum, and were invited to speak, which we did. The question for debate was, *Resolved*, that Washington deserves more credit for defending America, than Columbus does for its discovery. We spoke on the negative of the question; and at the conclusion of our speech gave out our meeting for the following evening, in the large Union meeting house. The debate was conducted with much ability; the lyceum conducted with good order and propriety. The young men spoke well and to the point, and deserve much credit, particularly the Messrs. George and Joseph Emery, who were on opposite sides, and we may say, and tell the truth, it was "diamond cut diamond;" and we have no hesitation in saying that if Mr. George Emery should turn his attention to the law he would make an able advocate and an eloquent orator.

On Thursday, Friday and Saturday evenings, we preached in the meeting house to large, intelligent congregations, on the Restoration and Future Glory of the Jews. The Baptist preacher, Mr. Sanborn, attended each evening and seemed much interested.

On Sunday morning, although it rained, some two hundred or more turned out through the mud to listen to our discourse, on the Immortality of the Soul.

In the afternoon we listened to a discourse by Elder Sanborn on "Faith and Works," the congregation was small, as it was still stormy, there was only some thirty-five present. In the evening owing to the severity of the storm, there was no meeting.

On Tuesday evening, we preached on the Fifth Universal Empire of the World, to a full house, although it stormed.

On Wednesday evening, we again attended the Lyceum and had a good time.

On Thursday evening, we lectured to an immensely large and crowded congregation, on the Destiny and Mission of America, Past, Present and Future. We spoke about three hours, the people listened with great attention and deep interest.

Friday evening, we again had a full house to listen to the order of the restoration of our race, in the "Restitution of all things spoken by the mouth of

all the holy prophets since the world began." And I will here say the people of Millbridge are a kind, generous people, a people that think and are willing to investigate every matter and not believe without evidence.

On Saturday evening, we preached on the Book of Revelations, showing that God will raise up a church in the last days, separate and distinct from all the sects and parties of the present age.

On Sunday morning we preached our last sermon to the people of Millbridge for the present. During our stay we were treated with much kindness by almost the entire community. May the Lord reward them, is my most sincere prayer.

G. J. ADAMS.

Forgiveness of Sins.

We have often been asked how can men forgive sins? have they power to forgive sins, in and of themselves? under what circumstances could our Saviour say to his Apostles, "whosoever sins, ye remit, are remitted, and whosoever sins, ye retain, are retained?" and how could he say—

"I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven."

And again in another place he says—

"Verily, I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven."

Now, we ask, how could Jesus say all these things unless they mean something? and if they mean something, what do they mean? Let us answer by quoting from the new testament, where Peter first used his keys of authority, in opening the Gospel dispensation, as he had been commanded. It may be found in the 2d chap. of the Acts of the Apostles, as follows.

"AND when the day of Pentecost was fully come, they were all with one accord in one place.

And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting.

And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

And they were all filled with the Holy Ghost, and began to speak with other tongues, and the Spirit gave them utterance.

Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know:

Him, being delivered by the determinate council and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

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

Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ.

Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

Then Peter said unto them, "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

Then they that gladly received his word, were baptized: and the same day there were added unto them about three thousand souls.

And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

We have quoted largely from this sermon that men and women may learn wisdom. No man can deny but what Peter here used his keys—or authority in

opening the Gospel dispensation for the first time.—Now did Peter in this sermon preach remission of sins? We answer that he most certainly did. How did he preach remission of sins? He said unto them, Repent and be BAPTIZED every one of you: FOR THE REMISSION OF SINS. Here we see clearly how men have the power to remit sins. As soon as a sinner believes in the Lord Jesus Christ,—sincerely repents of his sins—with a full purpose to lead a new life, and is willing to offer his body a living sacrifice—the servant of God then by authority takes him and offers him by burying him with Christ in baptism for the *Remission of Sins*, thus the servant of God seals or remits on Earth, and God remits, or seals in Heaven. If any one can give a better answer to these questions, let them write them, and send them in, and we will publish them, willingly.

The Miraculous Conception.

Gentle reader, in pursuing the theme denoted by our caption I commenced with hunting arguments in its favor; and as I progress I am somewhat alarmed. I seem to myself to be both a hunter and a warrior, yet when I listen to a voice saying, "In righteousness doth he make war," I am restored to my former tranquility. Let us throw out our cargo of idolatry by giving up the theory of the miraculous conception of our dear Redeemer. Please consider the following:

1st. Bacon's Rule of Faith: "If any divine mystery be revolting and incredible, so much the more honor do I render to God in believing it, and so much nobler is the victory to faith.

2d. Dr. Abercrombie in his inquiries concerning the intellectual powers and the investigation of truth; P. 160; "Our idea of logic necessarily supposes the existence of a certain number of truths which require and admit of no evidence." The maxim is as old as Aristotle and has never been called in question, that except some first principles be taken for granted there can be neither reason nor reasoning, that it is impossible that every truth should admit of proof, and that if men ever attempt to prove a first principle or primary truth it is because they are ignorant of the nature of proof.

Now, if you please, listen to and weigh the argument in favor of the miraculous conception which I found in the Cottage Bible. "Mysteries exist both in the natural and intellectual world, objects too wide for our grasp and which appear wider the nearer we approach them. Doubts and anxieties never fail to be the recompense of an over curious search." We must take the narrative on the authority of the inspired writer. The term Son of God is employed in various senses. Jesus Christ was preceded by an immediate divine intervention. So of Adam. But some object because he was not named Immanuel but Jesus. Immanuel means "God with us." Jesus and Joshua mean Jah the Savior. A letter from God's own name, Jehovah, was put to Osee, his former name and made it Jehoshua.

CATHARINE E. CLARK.

Portland, Me., March 6, 1863.

The foregoing article, by Miss Clark, having been mislaid and overlooked at the time it was sent and having been again brought to our notice, we cheerfully publish it without note or comment.
Ed.

Strange Fact.

The London correspondent of the Dublin *Evening Mail* gives the following remarkable and interesting account of measures taken by the Jews in anticipation of their restoration to the Holy Land, stating that his information is derived from different and altogether eligible quarters, from which an insight was accidentally gained into these remarkable workings of the Jewish enterprise and opulence. Conscious that, during their long expulsion from a land of their own, the habits they have acquired totally

unfit them for the possession and cultivation of their ancient country, should they be reinstated in it, they have founded a college near Paris, to which the sons of many of the best Jewish families have been sent to receive, in addition to the ordinary branches of education, instruction in the principles of scientific knowledge relative to agriculture. What is yet more extraordinary, and the more so from their own explanation of the measure, is their own distribution in Italy, through an agent appointed by themselves, of copies of the New Testament. In justification of this strange and apparently inconsistent step they assign the following reason: "The Protestants, wherever we find them, treat us, on the whole, well, and have no political interests opposed to our return to power. The Roman Catholic Church, on the contrary, by the countries which submit to its dictation, is enabled to exercise, and does actually exert a very strong influence in a direction entirely contrary to our desires. The only argument which we have ever found that Church unable to answer is the New Testament. Let us therefore spread it over her own peculiar soil." Among the many dangers which now threaten the political influence of the See of Rome, it is indeed remarkable if we have to reckon the distribution of the New Testament in its immediate vicinity by the Jewish hands.

We select the following from the "Israelite Indeed."

The Future of Palestine

Is there no other destiny for Palestine but to remain a desert, or to become the appendage of an ambitious foreign power? Syria will ere long be the *entrepot* between the east and the west. On the Euphrates and along the coast, old cities will revive, and new ones will be built; the old times will come back on a scale of greater vastness and grandeur; and, bridging the level districts, the steam car will run in the track of the caravan. Syria, then, will be a place of trade—preeminently. And who are preeminently the traders of the world? Will there, when the coming change has taken place, be any more congenial field for the energies of the Jew?

The country wants capital and population. The Jews can give it both. And has not England a special interest in promoting such a restoration?—Russia covets Syria, and desires to have a Greek patriarch supreme at Jerusalem. France, whether under Bonaparte or Bourbon, aspires to the sovereignty of Palestine, with a Latin bishop, or the pope himself—or rather a pope—installed on Mount Zion. It would be a blow to England, if either of her great rivals get hold of Syria. Her Empire, reaching from Canada in the west to Calcutta and Australia in the southeast, would be cut in two. England does not covet any new territories, but she must see that they do not get into the hands of rival powers. She must preserve Syria to herself, through the Syrians. Does not policy, then—if that were all—exhort England to foster the nationality of the Jews, and aid them, as opportunity may offer, to return as a leavening power to their old country? Rome persecutes the Jews. Nowhere do oppression and contempt attend the Jews so much as in Rome itself, in the despised Ghetto quarter of the Eternal City.

Russia, too, in her Greek orthodoxy, condemns the Jew. But in England he is unfrowned on by the Church, and endowed with the fullest rights of the citizen. England, also, is the great trading and maritime power of the world. To England, then, naturally belongs the role of favoring the settlement of Jews in Syria. And do not the dictates of policy exhort her to the same course? The nationality of the Jews exists; the spirit is there, and has been for three thousand years; but the external form, the crowning bond of union, is still wanting. A nation must have a country. And is not Syria opening to them? They seized it of yore, as a wave of armed and enthusiastic warriors: will they not ere long return to it as pioneers of civilization, to reclothe the land with fertility, and as the busy agents of a commerce which will bring together both east and west on the neck of land between the Euphrates and the Levant? The old land, the old people and commerce flowing again in its old channels. We see strange things now-a-days: may not this also be one of the notable sights of this epoch of resurrection?
N. B. R.

PLEASEING.—It is in vain to try or to hope to please all alike. Let a man stand with his face in what direction he will, he must necessarily turn his back upon half the world.—*Gleaner*.

The Authorized Version.

IGNORANCE of Hebrew makes the fathers unsafe guides in interpretation, and convinces us of the possibility of our also going astray, if we labor under the same deficiency. It is very true that our own translators knew more about Hebrew than all the fathers taken together, (and this is very little indeed,) and that the authorized version is one of the best ever made; but that it is faultless, or may serve the minister of the Gospel as a substitute for the original, cannot be maintained, at least in accordance with truth. It would be as easy to collect from modern sermons and popular religious books, as from the fathers, an abundance of examples of involuntary perversions of God's Word, arising from ignorance of the original; but the task is too invidious. It may, however, be observed, that a pastor can hardly maintain the respect due to his office, if he is not able to give some answer to the inquiries of his people respecting difficulties and varieties of translation; and such inquiries must multiply every day, as the study of Hebrew amongst the laity (?), and especially amongst females, is on the increase.—*Rev. A. McCaul, D. D.*

STATISTICS OF ROME.—In the population of Rome, by a recent statistical account, are included: 48,000 cardinals, prelates, priests, abbots, monks, and persons receiving greater or less income from the Church. 10,000 women of religious orders. 1,000 beggars who pay for a first-class patent empowering them to exercise their profession upon the steps of St. Peter's. 5,000 beggars who pay for a second class patent, admitting them to practice at the doors of other churches, before the theatres, in the streets, and other public places. 2,000 women, who live by serving as models to painters and sculptors, or by begging when that resource fails. 4,000 soldiers of all nationalities. 30,000 servants. 20,000 Jewish "pariahs." 50,000 Romans, called citizens, but having no part in administering the government.

THE PALESTINE MODEL FARM.—A correspondent has sent to an English journal the following interesting extract of a letter from the Rev. D. Phillip, who is located at the Model Farm at Jaffa. A few months ago we sent a light cart to the settlement, which is quite a novelty in those parts. He writes: "A few weeks ago I made the first attempt, and drove the cart to the town. I found no obstacle in doing so, and when we arrived at the gate, multitudes surrounded us, wondering at the sight of this the first wheeled vehicle they had seen. I took all my children with me the second time, and I ventured to drive through the principal streets of the town. There were no obstacles, except here and there a few steps. We were followed by a great number of people, all wondering at a performance which has been deemed hitherto impossible." The inmates (converts) were busily engaged in harvesting and threshing the wheat and barley grown on the farm.

QUEEN VICTORIA AND THE BIBLE.—It was a noble and beautiful answer of the queen—the monarch of a free people, reigning more by love than law, because seeking to reign in the fear of God—it was a noble answer she gave to an African prince, who sent an embassy with costly presents, and asked her in return to tell him the secret of England's greatness and England's glory; and the beloved queen sent him, not the number of her fleet, not the number of her armies, not the account of her boundless merchandise, not the details of her inexhaustible wealth. She did not, like Hezekiah, in an evil hour show the ambassador her diamonds and her rich ornaments, but handing him a beautifully bound copy of the Bible, she said, "Tell the prince that this is the secret of England's greatness."—*Bible Record*.

DEW.—There is dew in one flower and not in another, because one opens its cup and takes it in while the other closes itself, and thus the precious dew-drop runs off. God rains His goodness and mercy as wide-spread as the dew, and if any one of us lack them, it is because we will not open our hearts to receive them.—*The Christian Union*.

Poetry.

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

"Truth is Mighty and will Prevail I."

The Opening of the Dispensation of the Fulness of Times.

When earth in bondage long had lain,
And darkness o'er the nations reigned,
And all man's precepts proved in vain,
A perfect system to obtain:

A voice commissioned from on high;
Hark, hark, it is the angel's cry,
Descending from the throne of light,
His garments shinning clear and white.

He comes the gospel to reveal
In fulness, to the sons of men;
Again an angel did appear,
As witnesses do record bear.

Restored the priesthood, long since lost,
In truth and power as at the first,
Thus men commissioned from on high,
Came forth and did repentance cry.

Baptizing those who did believe,
That they the spirit might receive,
In fulness as in days of old,
And have one shepherd and one fold.

Ye Gentile nations, cease your strife,
And listen to the words of life;
Turn from your sins with one accord,
Prepare to meet your coming Lord.

Let Judah's remnants far and near
The glorious proclamation hear,
For Israel and the Gentiles too,
The way to Zion shall pursue.

Their voices and their tongues employ
In songs of everlasting joy;
The mountains and the hills rejoice,
Let all creation hear his voice.

From north to south, from east to west,
In Thee all nations shall be blessed,
When Abram and his seed shall stand
Unnumbered on the promised land.

For the Sword of Truth.

The First Resurrection.

My theme is too high, too gloriously sublime, I might almost say, even for an angel to give the faintest idea. Of course I am earth's child, and but just born into the glorious liberty of the children of God. Can as yet have but few glimpses of "the glory that shall be revealed in us." But thoughts and feelings that burn upon my heart, I feel a strong impression to write, and with the assistance of the Holy Spirit, for which I pray I may gather a few thoughts from the boundless field of truth, for the perusal of those of the like precious faith and hope.

And friends, what is our faith and hope? or, rather I should say, what is the foundation and chief corner-stone of the same? Is it, can it be anything but hope and faith in the resurrection? The glorious hope of living and reigning with Christ a thousand years, in having a body for the indwelling of our spirits, fashioned after the likeness of Christ's most glorious body. How these words should ring in our ears and re-echo in our hearts: "Blessed and holy are they who have part in the first resurrection."

With such an hope within us, what kind of persons ought we to be? this hope so big with immortality, "reaching within the veil where Christ our forerunner has gone. Surely, we should walk worthy of our profession, looking unto Jesus, the Author and Finisher of our faith, for our pattern in all things, that we may keep our hearts with diligence, and that our hope may grow brighter and brighter unto the perfect day.

S. H. L.

Our Age Atheistic.

In the different parts of the world's progress God is not recognized, or only by a few; or recognized solely out of compliment, or fashion, custom, or party spirit, and in such a way as to place Him at an immeasurable distance from the works of His hands. What is there that is good, or true, or beautiful, of which God is not the centre? And is not the age in its progress fast severing (separating) God from His works, making man, or chance, or abstract law the centre of creation, instead of the living, *personal I AM*,—thus shifting the axis of the universe in order to be saved the irksomeness of coming into contact with Him, the source of all existence? What, then, becomes of the advancement and the enlightenment of the age? Can we look upon them in their present stage without suspicion, or can we contemplate their issues without terror? All wisdom is foolishness if independent of Him. All inquiry must become a mere maze of scepticism, if separated from Him, who is the source of all knowledge. All truth and goodness are but empty abstractions, if away from Him who is the true and good. All *enlightenment* is but a dream, if not received from Him who is the Light of the world, the Light of life. All liberty is but a well-disguised bondage, if not found in the service of Him before whom every knee is to be bent. All rule and law are but the exhibitions of man's selfishness, and ambition, and pride, if dissociated from Him who is the Possessor of heaven and earth. Nay, all religion is but hollowness and unreality, if severed from the fellowship of Jehovah, the Author of all flesh and spirits.

The Age of Knowledge.—We hear much of the knowledge of the age. Well; but has not one of its own poets said, "Knowledge comes, but wisdom lingers?" Yes, knowledge comes, but wisdom lingers! The world is as far as ever from peace and righteousness. Its wounds are not healed; its tears do not cease to flow. Its crimes are not fewer; its morals are not purer; its diseases are as many and as fatal. Its nations are not more prosperous; its kingdoms are not more stable; its rulers are not more magnanimous; its homes are not happier; its ties of kindred or affection are not more blessed or lasting. The thorn-stillings, and the brierspreads; famine scorches its plains, and the pestilence envenoms the air; the curse still blights creation, and the wilderness has not yet rejoiced or blossomed.

The Effort of the Age.—Yet man is doing his utmost to set right the world, and God is allowing him to put forth all his efforts more vigorously and more simultaneously than ever, in these last days.

Nor can any serious mind fail to look with intensest though most painful interest upon these vain endeavors. We know that they must fail.—Man cannot deliver himself, nor regenerate this world. Reforms, republics, constitutions, congresses, change of dynasties, will not accomplish it. Art in every form, science of every name, are bringing into play unheard-of energies for the improvement of this globe, and for giving man the complete empire of earth, and air, and sea! But the task is superhuman, and each new forth-putting of human strength or intellect is only proving this the more. And hence it is with such interest, as well as with such pity, that we look upon the generation around us, with its overwrought muscles, its overtasked energies; toiling unrestingly, and yet failing in its mighty aim—the regeneration of a world.

The Religion of the Age.—The age also boasts of its *Religion* as part of its progress. With many, religion is merely philosophic speculation upon topics connected with the religion of their forefathers, it is the seemly discharge of some duties that cost little time or sacrifice. With others, it is the adoption of a creed or connection with a church. With others, it consists in bustle and out-

ward zeal. In all, it lacks life,—that deep, intense, glowing life, which so marked it in earlier times. Its root is not in the conscience, but in some outer region of the soul, which does not bring us into close and living contact with God Himself. It is a thing of the imagination, or the intellect, or even of the affections, but not of the *conscience*. How little is there of *conscience* in the religion of the day! Hence the lack of simplicity, of freshness, of serenity, which we should expect. Hence its hollowness and coldness.

The religion of the day is (as we have seen) an easy-minded religion, without conflict and wrestling, without self-denial and sacrifice; a religion which knows nothing of the pangs of the new birth at its commencement, and nothing of the desperate struggle with the flesh and with the spirit, day by day, making us long for deliverance, for the binding of the adversary. It is a *second-rate* religion—a religion in which there is no largeness, no grandeur, no potency, no noble-mindedness, no elevation, no self-devotedness, no all-constraining love. It is a *hollow* religion, with a fair exterior but an aching heart, a heart unsatisfied, a soul not at rest, a conscience not at peace with God; a religion marked, it may be, by activity and excitement, but betraying all the while consciousness of a wound hidden and unhealed within, and hence unable to animate to lofty doings, or supply the strength needed for such doings.

It is a *feeble* religion, lacking the sinews and bones of hardier times,—very different from the indomitable, much-enduring, storm-braving religion. It is an uncertain religion—that is to say, it is not rooted on certainty; it is not the outflowing of a soul and rejoicing between itself and God. There is a speaking of and for God, but it is with a faltering tongue; there is a laboring for God, but it is with fettered hands; there is a moving in the way of his commandments, but it is with a heavy drag upon our weary limbs. Hence the proverbially inefficient, uninfluential character of our religion. It does not tell on others, for it has not yet fully told upon ourselves. It falls short of its mark, for the arm that drew the bow is paralyzed.—*The Gleaner.*

Influence of Young Men.

WHEN Cataline attempted to overthrow the liberties of Rome, he began by corrupting the young men of the city, and forming them for deeds of daring crime. In this he acted with keen discernment of what constitutes the strength and safety of a community—the virtue and intelligence of its youth, especially of its young men. This class of persons, has, with much propriety, been denominated the flower of the country—the rising hope of the church and society. Whilst they are preserved uncorrupted, and come forward with enlightened minds and good morals, to act their respective parts on the stage of life, the foundations of social order and happiness are secure, and no weapon formed against the safety of the community can prosper. This indeed is a truth so obvious, that all wise and benevolent men, whether statesmen, philanthropists or ministers of religion, have always felt a deep and peculiar interest in this class of society; and in attempts to produce reformation and advance human happiness, the young, and particularly the young men, have engaged their first and chief regards. How entirely this accords with the spirit of inspiration, it is needless to remark. Hardly any one trait of the Bible is more prominent than its benevolent concern for the youthful generations of men. On them its instructions drop as the rain, and distil as the dew; round their path it pours its purest light and sweetest promises; and by every motive of kindness and entreaty, of invitation and warning, aims to form them for duty and happiness, for holiness and God.

The largest room in the world is the "room for improvement."