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Lecture.

On the Book of Revelations, By G. J. Adams, Minister of the Gospel.

In our two preceding lectures, on the Book of Revelations, we have brought down the events connected with the church and kingdom of God, as portrayed in the figures and symbols of this book, until that time when Satan is to be bound and the great age of peace on earth commence. In this lecture we purpose to show the glory of the age of peace, the unbinding of Satan, the last conflict between the powers of light and darkness, the new heaven and the new, or glorified earth, the holy city, or New Jerusalem and the restoration of the tree of life, when there shall be no more curse. The glory of the age of peace, or the kingdom of Christ on earth is clearly shown and foretold, not only in this book of Revelations, but by all the prophets. It matters not where we turn, we find the same unanswerable arguments in relation to the new age. We shall content ourselves by quoting from some two or three of the prophets in addition to what we have already quoted from the book of Revelation, in our preceding lecture. Isaiah, whose lips have been touched with hallowed fire, in gazing down through ages of unborn time, in his eleventh chapter, speaks of Messiah's reign on earth, as follows:

"But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.

And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

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

In the 62d chapter the prophet still continues his glorious theme, in the following strong language:

"Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married.

For as a young man marryeth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die a hundred years old; but the sinner being a hundred years old shall be accursed.

And they shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them.

They shall not build and another inhabit; they shall not plant and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.

They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them.

And it shall come to pass, that before they call I will answer, and while they are yet speaking, I will hear.

The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."

In this passage God declares that he will not destroy all the seed of his elect nation, and that Jerusalem shall then be a rejoicing, and her people a joy, and then they shall cease weeping and crying, and children shall no more die in infancy, and even the sinner shall live to be a hundred years old; and in that day they shall build, and plant, and eat, and his elect shall live to the age of a tree, and they shall not labor in vain or bring forth for trouble or sorrow; for they shall be blessed of the Lord, and their offspring with them. O! the glory of that day! Even before they call, God will answer; and the wolf, and the lamb, and the lion, and all the earth shall be at peace, and nothing shall hurt or destroy in all God's holy mountain.

Let us next quote from Jeremiah, 23d chapter, to further show the glory of the new age:

"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby, he shall be called, THE LORD OUR RIGHTEOUSNESS.

Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt;

But, the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land."

We ask when this passage was fulfilled? Can the theologians of this age answer the question? No; for it never yet was fulfilled; for when this passage is fulfilled, God will raise a righteous Branch, and a King shall

reign and prosper, and shall execute judgment and justice in the earth; and in the day that this is done Judah shall be saved and Israel shall dwell safely.

But let us hear what God says to the nations and the Isles that are afar off, at the time he will perform this great work in the last days. Chapter 31st reads:

"Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.

For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he.

Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all.

Then shall the virgin rejoice to the dance, both young men and old together; for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow."

In this beautiful passage God addresses the nations and the islands that are afar off, and tells them that his people, Israel, shall come and sing in the height of Zion; and that God will give them wheat, and oil, and the young of the flock, and of the herd; and that they shall sorrow no more; but their soul shall be as a watered garden; and then they will go forth in the dance, old and young together, and none shall make them afraid.

In these passages are also clearly portrayed some of the glory and grandeur that will attend and surround the great age of peace on earth, and good will to men. But that we may show beyond a doubt that this glory and peace is to cover the entire earth, let us quote from the prophecy of Micah, as follows:

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

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

And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

But they shall sit every man under his vine and under his fig-tree; and none shall make

them afraid: for the mouth of the Lord of hosts hath spoken it.

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

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

In this passage, all doubt is forever removed, as to the extent of the dominion of the age of peace, it is to reach from sea, to sea, and from the rivers, to the ends of the earth.

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

Let us now return to the book of Revelation and enquire, does that book teach an apostacy after this age of peace? does it, clearly foretell another crisis in mankind's destiny? does it teach that satan will again be loosed, or unbound, and that the final conflict between the powers of light, and darkness, must and will take place at the close of the age of peace, and not at the commencement of that age? all these questions we shall try and answer in truth and according to the oracles of God.—We quote first from the 20 chap. as follows:

"And when the thousand years are expired, Satan shall be loosed out of his prison,

And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them."

In this passage we learn that satan will be unbound or loosed, at the end of the age of peace, and that he will again deceive the nations, and influence them to gather up against the people of God and make another, a last, and final stand against Messiah and his kingdom. Fire will then fall upon them and devour them.

We will now answer the oft repeated questions, viz: Who are those that Satan will go out to deceive or tempt? will those that have stood their day of trial again be tempted? We answer, no. Then who will Satan tempt? We answer, he will tempt those that are born during the great age or reign of peace; for let us remember, that at the beginning of the reign of Christ, or age of peace, the inhabitants of the earth were comparatively few, but at the end of that age they will be as numerous as the sand upon the sea. Then let us ask the origin of this vast multitude: where did they come from? We answer, they were born during the age of peace. Some are ready to ask, will those that are raised from the dead have children? no; but when the Messiah comes many will be changed, restored, or brought back again to Adamic perfection, and in fulfillment of the prophecies, they will bring forth without pain or sorrow; for let us remember that the curse on woman was, in pain and sorrow shalt thou bring forth thy children. Christ came to destroy the curse, to restore all things, and in this great age of peace, the earth will be peopled, not by one Adam and Eve, but by many; for the whole earth will become as the garden of Eden. Then if those that are changed among all nations have children and children's children for a thousand years and the age of man becomes as the age of a tree, they will be very numerous at the end of

that age of peace. Now let us understand that it is an eternal law, that all created intelligence must be tried. Angels were tried; our first parents were tried; Jesus Christ was tempted and tried; we all have been tried; trial commenced in heaven; trial was continued in the garden of Eden; trial has pursued all the inhabitants of the earth. Thus we say as trial is an eternal law, those that are born while Satan is bound must be tried, and Satan will be loosed a little season for that purpose. We now come to the closing crisis of man's destiny, to the last great act of restitution; to the time when death itself shall conquered be, and immortality alone endure. John, while wrapped in heavenly vision saw the last great struggle between the powers of light and darkness. Both powers marshaled all their hosts and strength for the final conflict. On the one side, Satan, Abaddon, Apollyon, Lucifer, or the devil, the rebel who fell from Heaven, marshals all his force for the last great contest. On the other side, Jesus the Messiah, the lion of the tribe of Judah, the Prince of the kings of the earth, the faithful witness and first begotten from the dead, who holds the keys of Hell and of death, is represented as girding on his two-edged sword, and riding on a white horse; and armies are seen following on white horses, while he goeth forth conquering and to conquer. The two powers meet; the last enemy—death—is destroyed, and the power of him that hath the charge of death, that is, the devil will pass away forever.

And after this, John saw the second and last resurrection take place, as we read in the following strong language. Rev. chap. 20:

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works."

Thus in this second resurrection and last restoration, all mankind are raised from the dead, and redeemed from the effects of the fall of Adam. John then tells us that he saw death and hell cast into the lake of fire, which is the second death. And he informs us, that all those whose names are blotted out of the book of life, shall suffer the second death.—Who will suffer the second death? We answer, those who sin against the Holy Ghost. How long will the second death last? We answer that it will last just long enough to destroy those that are so unhappy as to suffer its consequence, and no longer. Will the spirit die? No; for Paul says they shall be "delivered over to the buffeting of the devil, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. We ask, is not this plain? can not the most simple understand? None will suffer the second death for the sin of Adam, but for their own deliberate and willful transgression. And even their spirits will be finally saved as by fire.—And thus Jesus is the Savior of all men, and especially of them that believe.

As soon as these things had all passed away, what is the next view given to the beloved disciple? Is it a view of death, or sorrow, or pain, or endless woe? We answer, no. Let us give it in the words of holy truth, as John saw it. He says:

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

And I John saw the holy city, new Jerusalem,

coming down from God out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.

And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful."

In this passage we have brought to our view, the city of the living God, that city that hath foundations, whose maker and builder is the Lord. John then gives a grand recapitulation of the whole matter, with a full description of the city, in the following strong language:

"And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God.

Having the glory of God: and her light was like unto a stone most precious, even like a jasper-stone, clear as crystal;

And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel.

On the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates.

And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

And he that talked with me, had a golden reed to measure the city, and the gates thereof, and the wall thereof.

And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length, and the breadth, and the height of it are equal.

And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it."

He then gives a most truthful and glorious description of the last act, of the last great restitution. It is in the following strong language:

"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

And they shall see his face; and his name shall be in their foreheads.

And there shall be no night there; and they need no candle, neither light of the sun: for the Lord God giveth them light: and they shall reign for ever and ever."

All attempts to add to the foregoing description of this last great restitution would be utterly useless, and merely a waste of words, without adding any thing to the strength of the

arguments, and the glorious descriptions therein contained.

We have clearly proved that at the end of the age of peace, and reign of Messiah on earth the last conflict will take place between the powers of light and darkness, the second and last resurrection take place. The dead small and great stand before God and be judged according to the deeds done in the body.

All this we have proved by the plain unanswerable word of God. And we have proved beyond all doubt that Death, Hell, Sin and Him that hath the charge of Death, that is the Devil shall be destroyed. When sickness, pain, sorrow and crying shall forever pass away, and all things become new, a new Heaven, a new Earth, a new Body, a new and Holy City, a river of the water of life, new trees of life on either side, new fruit for the healing of the nations, a new order of light, GOD AND THE LAMB SHALL BE THE LIGHT OF IT. AND THERE SHALL BE NO MORE CURSE.

In conclusion let us ask who will enter into this glory, and inherit it forever? let John answer in the following passage:

"And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

Then saith he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Here all doubt as too who will enter into this glory is lost, and passes away forever; no one can misunderstand this plain Scripture, it is those who do his commandments, that shall enter into this glorious kingdom and inherit it forever.

MINISTERING ANGELS.

Being in Boston the other day, I was passing along a rather poor street when I was accosted by a young lady with whom I formerly had some acquaintance. I did not recognize her at first, but the tones of her voice soon recalled her to my recollection. As we stood for some moments chatting together, I could not help noticing a change in her appearance. Five years ago I had known Miss H— well. She was the only child of one of the richest merchants in Boston, and the brightest, gayest creature that can be imagined, the spoiled darling of admiring friends, the very "topmost sparkle" on the glittering wave of fashionable life. Now her appearance, though not shabby, was greatly changed. A plain, dark dress, a cloak of last year's pattern, a cheap though tasteful bonnet, and well worn furs made up a costume which she would not have thought it possible to appear in once.— Her manner, too, seemed a little subdued from its old buoyancy, and her cheerful smiling face had a shade of thoughtfulness which I did not remember then. I had never heard of any reverses that had overtaken Miss H— or her family; still I supposed something of the kind must have happened, and felt much sympathy for her changed fortunes.

Meeting a mutual friend soon after, I inquired of him what it meant. "Oh!" said he, "it is only the war. The pressure of the public calamity has sobered her, and transformed the gay girl we once knew into something only a little lower than the angels. She

has not lost her property, and heaven forbid she should, for money in such hands is doubly blessed. She had no near friends of her own to give up, but she has devoted herself to other people's friends. Sick and disabled soldiers, widows and orphans, every form of suffering which the war has produced finds a consoler in her. She wears her old hats, and turns her old dresses wrong side up and inside out, that she may give all her allowance to the destitute. And not only her allowance, but her time is all given. There is not a seamstress in Boston who works harder, or more hours than she, making clothing, distributing necessaries, and hunting up cases for relief. War is the devil's work I know; but it calls angels into the field sometimes."

This is not a fancy sketch. If I were at liberty to give the real name of the lady here spoken of, many would recognize it as belonging to one of the most honored families in New England. Nor is hers a solitary case. Innumerable are the instances of women bred in luxury, who might live, as many of them formerly did, in selfish ease, who devote their time, strength and money without stint, to relieving the suffering caused by the war.

In trying and turbulent times, when society is agitated to its profoundest depths, many evil things are thrown to the surface. Sordid rapacity, cold indifference and cruel greed meet us on every hand. In the midst of so much that is hateful, it is a relief to feel that the "troubled sea" does sometimes cast up better things than "mire and dirt;" that the fierce strife going on in the land has quickened, not quenched, the kindly charities and gentle sympathies of life, and to hear, now and then through the tumult of war,

"The still, sad music of humanity."

How Can a Man become a Christian?

The above question having been asked repeatedly, we deem it wisdom to answer.

Before answering this question let us ask and answer two or three other questions.— First, how can a man become a Free Mason? We answer by being first converted into a believer in Masonry; and then obeying the Laws of Masonry. Would a man's simple conversion make him a Mason? No. If he believed and shouted, and prayed, for Masonry twenty years, would that make him a Mason? No. Verily no. Before he becomes a Mason he must be initiated—passed and raised. Does a man receive the "spirit of Masonry" before he obeys the laws of adoption? No. Now we ask is a man a Christian before he obeys the laws of Christ? No. Can a man become a christian by believing and praying? No. Can a man become a christian by believing—praying and repenting? No. It is true that a man must do all these things before he can become a christian; and he must do more; he must obey the eternal law of adoption, and enter through the door into Christ's Church, (or kingdom,) for Christ says he is the door, the truth, and the way; and the door Christ entered was through the "regeneration." Let us now commence with the first sermon of the Apostles; for, in the last chapter of Luke, we read that our Savior spake to his Apostles as follows:

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

And said unto them, Thus it is written, and thus it behooved 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."

Here we learn first, that Christ opened their understanding; next the object of his suffering and death, viz:—"that repentance and remission of sins," should be preached in his name among all nations, beginning at Jerusalem. Next that the apostles were the witnesses; and that they must wait, until they were endued with power from on high. Let us now turn to the first sermon, given under the power of the Holy Ghost, and let God be true if it makes all the sectarian world liars; and let us ourselves if we have obeyed this law, here given under a Tongue of Fire; and never yet annulled, by any authority from God.— The close of that sermon, and what they were told to do, that they might obtain remission of sins, and what they did do and unto whom that promise was given, is told in the following thrilling language, in the second chapter of the Acts of the Apostles:

"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 hearts, 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."

Here we learn, 1st, that as soon as they heard the gospel, they believed it and asked what they should do. 2d. Peter told them to repent, or reform, or leave off their sins, and be baptized for the remission of sins and that if they would do this they should receive the gift of the Holy Ghost.

They that believed and received the truth that day, were baptized and added to the Church. (Query). Were they Christians? Oh, yes. What made them Christians? We answer, faith, repentance and baptism for the remission of sins, that they might receive the gift of the Holy Ghost. Did any become Christians that day who rejected baptism? We answer, no. Have we a single instance in the New Testament where a man or a woman ever became a Christian, or put on Christ without baptism? No, not one; and we challenge the world for the proof. Thus we learn that a man becomes a Christian, by obeying Christ's commandments.

The foregoing is the eternal order of the church or brotherhood as left by Christ and the Apostles and the only order that can be sustained by the New Testament. This is the order of the church of the Messiah that God has restored by revelation in this present age.

EARLY MARRIAGES.—Tacitus says that early marriage makes us immortal—that is, the soul and chief prop of empire—and that the man who resolves to live without woman, or the woman who resolves to live without man, are enemies to themselves, destructive to the world, apostates from nature, and libels against heaven and earth.

The Devil.

BY HELEN HAZELWOOD.

Sect. 2d. His Character.

In a former article I considered the nature and appearance of his satanic majesty, shewing from the scriptures of divine truth that there is really such a being, and that there is nothing in his appearance to warrant a suspicion of his real character, which I now propose to unmask, and portray in black and white, that all may see its ugliness and hatefulness.

He is a deceiver and a liar. Jesus says "he is a liar and the father of lies," and "he was a liar from the beginning." The apostle Paul says "your adversary the Devil, goeth about as a roaring lion, seeking whom he may devour." He is the embodiment of all evil, as God is the embodiment of all good. Every bad and hateful passion is concentrated in him; he delights in tormenting and annoying every one, especially those who are trying to serve God and be good. He is the originator of all evil, envy, hatred, malice, thefts, murders, blasphemies, and all uncleanness are the fruits of his prolific brain. Everything that is vile and unseemly goes to make up his character, but he is not openly wicked, not he, he is one of the most pious of your acquaintance, he steals the livery of heaven, for his own use, he puts on a sanctimonious face and with a holy tone talks of his own piety and goodness, lifting up his hands in holy honor at the derelictions from duty of other men, with well feigned humility he talks of his connection with the Lord, and tells you how he leans upon God and trusts in Him. A stranger would suppose him to be the bosom friend of the Lord Jesus, whom he is trying to supplant and injure in every possible way. He makes a great parade of his own almsgiving and benevolence, while he is in reality, thoroughly and supremely selfish, seeking his own good in everything. His chief desire is himself, his own ease, his own pleasure, his own aggrandisement, his own power, and he is not very particular about the means used; he is even supposed to be the originator of the maxim "let the end justify the means." He is very polished in his manners, that is he is full of a certain softness usually termed "palaver," or more commonly "soft soap." Says the psalmist, "His words are smoother than oil, but in his heart are drawn swords." He is our adversary, our enemy, at the same time that he tells us he is our friend, and truly desires our good. Are we smarting under a sense of wrongs received, he comes and says he grieved to see us so ill-used he would advise us to stand up for our rights, and not suffer ourselves to be so imposed upon. Are we railed at, reviled or slandered, he tells us to retaliate in kind, to give them their own with interest, and show that we are no fool. Have we inadvertently, wronged another or grieved them, he tells us to stick to it that we were in the right and make no acknowledgements if we would be craven or chicken-hearted to do that, and we ought to maintain our dignity. Are we inclined to be very faithful and conscientious in the performance of all our duties. He suggests don't be so particular, just slight this thing a little, no one will ever know it, or just take the advantage in trade, just this once it is such a little thing, it can do no harm. Sometimes he puffs us up with self-conceit, inducing us if possible, to make a display of our abilities or our learning, and the more inopportune the better it suits him. Sometimes he will tell us we have said or done something wrong or unkind, when we have only been brave for the right and truth, and he will sometimes carry this so far, as to greatly disturb our peace of mind, "he will torment, whom he cannot destroy."

He has great care for our bodily health and comfort, that is at times when we are likely to lose life or limb in an assault on his kingdom but he cares not at all how much we injure both in his service. Our pecuniary affairs are especially dear to him, particularly if we are likely to suffer in person or property by doing any charitable act, or taking the part of any person in trouble. And he is peculiarly thoughtful for our interests if he finds us standing on the side of one unjustly persecuted or slandered by the world. He has a very high regard for our reputation, and is ever ready to stand as sentinel to

warm us when that is endangered by our too great zeal for the truth in any form. But his especial care is our soul. If we believe him, our salvation hereafter occupies his thoughts day and night, and he is especially uneasy when he sees us endangering our future good by standing aloof from all corrupt and fashionable christianity and ardently endeavoring to follow Christ in sincerity and truth. He is very attentive in sending his emissaries to warn us of the sad results of embracing any delusion we may appear to be favorable towards, particularly if that delusion is at all unpopular. He would have us go with the rest of the world and not make ourselves so singular, it is such an injury to us to be so philanthropic or so benevolent, especially so unpopular. He is our friend, he only desires to see us happy he says. But this is another instance of his lying, for he in reality does not desire to see us happy, but his greatest delight is to see us unhappy, to torment and annoy us in every possible way, as long as we are trying to serve God and do his will and if he can persuade some such true and honest one to listen to him, and so blind and deceive them as induce them to commit some great sin, he is perfectly wild with joy, he has conquered a servant of Jesus, he has one less to fear, and he can take a long breath. Behold! he forthwith suggests to the offending one, "if you had done as I told you, you would not have done this, I am sorry for you, but you can never regain your standing again, you are lost to God and his kingdom now and you may as well serve me and done with it."

Happy he who does not heed this most cunning and artful of all the devices of Satan, this most ruinous suggestion; but who, upheld by the angel of the covenant who is ever near to those who truly love God, answers the devil with the sword of the spirit, "yea, hath not God said, Wash you, make you clean, put away the evil of your doings, and though your sins be as scarlet, they shall be whiter than snow." Happy thrice happy he who acting upon these blessed words goes forward bravely and courageously, henceforth trampling the devil under his feet, and doing battle to the ranks of the enemy with a will and energy that they never can who have never been tempted. Most unhappy he, who sinks under this specious falsehood of Satan.

But there is no end to all the cunning devices of the adversary, he shifts and turns and has as many sides as a chameleon, one minute telling us one thing and the next exactly opposite. Indeed, he may be detected by this shifting his tack, whereas the Holy Spirit always speaks the same thing. It suits him very well to have us shift and turn, and change our plans of action, thus wasting our time and strength to no purpose. But nothing suits him better than to see us sail along with the current, smoothly and quietly, prospering in the world and gaining riches or fame, and vain glory; then he knows our helm will slip out of our hands, and we will find ourselves drifting along towards his dominions almost before we are aware.

Another one of his devices, and one very apt to deceive those who are truly devoted to God and the good of their fellow men, is to induce them to undertake more than they are physically able to perform, in order to destroy their bodily health and so render them unable to wage war against him at all. This making people sick is a great delight of his, for not only does he take pleasure in the pain they suffer, but as sick people are generally peevish and irritable, it often happens that he has things all his own way with even truly good people, for a time; therefore to bear sickness and pain without fretting or murmuring is one of the greatest triumphs over the devil. Sometimes he will lead one to assume pecuniary liabilities, beyond their means, in the cause of charity, in order that they may lose all, and so be prevented from doing the good they otherwise might.

Again, are we engaged in the performance of some difficult duty, requiring all our energies, and all our courage? oh, how he tries to discourage us, how he tells us of our inability, and portrays it before us in glowing colors; how he opens our eyes that we may see all the lions in our path, and represents them with open mouths, ready for a spring; "He tells us we're weak, Our hope is in vain, The good that we seek, we ne'er shall obtain." And then he contrives to throw a dust over the end sought after; telling

us, we are deceiving ourselves, it will not be worth our labor if we do succeed in obtaining it, and we are very foolish to wear ourselves out in the attempt.

Again, are you called of God to a special work, and there is no hope of dampening your ardor, or inducing delay; the arch fiend will tell you to be in a hurry to begin, it is time you are doing something, you have been idle long enough, the night cometh wherein no man can work, and by such means if he can get you to run before you are sent, and so make a complete failure of the whole thing, he is in a perfect tempest of delight, "all hell laughs."

Oh! how mighty an enemy have we to contend with and how many and great are his arms; what can we do? weak, puny, frail, and sinful, as we are, truly we have no might, and there is no strength in us; when we stand by the side of one so wise for evil, so cunning, so artful. Ah! look up, fainting one; are you clothed in all the Christian's Armor. "Above all, taking the Shield of Faith whereby ye shall be able to quench all the fiery darts of the devil." Armed with the Sword of the Spirit, and guarded by this shield, defence is sure.

Another way in which he disturbs the truly conscientious, is by making them fear they have said something wrong or unkind, or done something wrong, and making them dwell upon it and ponder it over to the loss of peace of mind, and that calm serenity which a holy faith and trust should give. And this disturbance of a tender conscience is a favorite amusement with our tempter, sometimes he reproaches us severely for the mean and shabby performance of some duty with which there is no fault in earth or heaven; sometimes he tells us we are entirely to blame for some unpleasant occurrence over which we have not the least control; sometimes he will make us blame ourselves severely, for some difficulty with another, which we could not possibly avoid or restrain.

Sometimes he will induce us to waste time and strength in unavailing regrets. Why did we not do this? Or why did we not say that? Or why did we say or do thus and so? setting before us what we ought to have said or done in such bold relief as to throw blame on what we actually did say and do, and the pain he gives us in this way is very pleasing to him. If he can get one to say a hasty word to a friend that cuts or grieves, oh how glad he is, especially if he can make the grieved one fret and chafe under it, and magnify it a thousand fold; many a family and many a church has he wasted by this means; strife and divisions are his chief delight, he lives by wars and commotions, and dreads peace and love, as he dreads his own death.— He cannot live where there is true unselfish love, but hatred and envy are his delight.

I have said that he will sometimes in a quarrel, make the injured party blame themselves, and will almost drive them to despair in this way. Then where a person is really to blame, he will contrive to throw such a film over the whole affair as to cause the real offender to throw the blame on the other party, and refuse to be reconciled without concessions and acknowledgements which would be unjust and untrue. In this way brothers of one family have been separated or estranged for many long years; churches have been broken up; and societies scattered to the four winds. Yes, the Devil mortally hates Union and Peace; and religiously loves disunion and discord, and promotes them to the utmost. He is forever in a quarrel, and his servants follow his example.

I think I have now given as I promised a delineation of his character. A liar, he tells us many plausible and specious things which at the time appear to be true, but are really false. A deceiver, he tells them in such a way, as to make us believe them, he makes a suggestion, and then says it is from God; and we are almost puzzled to death, to know whether it is from God or not. Selfish, he seeks no one's good but his own, and yet makes loud professions of his desire to serve you. Cunning and artful, sly and wise beyond any being in the universe, he takes us unaware and once in his net, it seems impossible to get out of it. But tangled and doubled and twisted, as are its meshes, God has power to deliver us, and by his son Jesus Christ, he will save those who call upon him.

Are we then, led captive of satan at his will?

Let us cry mightily unto God, and he will hear, and attend unto our call; let us stretch forth the hand of supplication, and his arm of power and might and strength and salvation, will be extended to receive us, and aid our feeble efforts, and through weakness we shall be made strong, and in the power of the Lord God of Hosts, shall gain victory over the Devil and all of his works. May God give grace and courage to the fainting that they may look unto him and be saved.

In my next, I purpose to consider his history.
COTTAGE BY THE RIVERSIDE,
Jan. 5th, 1865.

THE CHURCH OF THE MESSIAH.

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

CHAPTER 10.

In our preceding chapter, we brought down the events connected with the labors of Bro. Adams, unto Thursday, May 7th, 1863, at which time our brother left Franklin for Sullivan, where he remained some ten days lecturing and preaching to large congregations. During the stay of our brother in Sullivan he met an old acquaintance, Elder J. B. Meynell, formerly of the Calvinistic Baptist Church, New York, who had long stood aloof from all the churches of the present age, believing them to be corrupt, and has preached from time to time, as the way was opened; independent of all organisations, continually looking for the rise of the church in this age, on the faith once delivered to the saints and declaring his full faith that the scriptures predicted the rise of such a church in this age. Bro. Adams remained in Sullivan preaching to full houses, until Thursday, May 14th, at which time he started for Addison Point, where he arrived on May 15th. After preaching a number of days at Addison Point, Bro. Adams visited Indian River. Concerning his first visit at Indian River, we quote from the editorial journeyings of Bro. Adams, as follows:

"On Wednesday we journeyed as far as Indian River, and were received by Mr. A. K. McKenzie and family, and treated in the most hospitable manner during our entire stay in Indian River. The Calvinistic Baptist meeting-house was tendered to us, free of charge, and we preached Wednesday, Thursday and Friday evenings to large congregations; in fact, every seat was filled.

On Sunday, May 31st, we preached with great liberty on the fulness of the gospel. The house was crowded morning, afternoon and evening, and we can say it was a day long to be remembered, a day when many rejoiced in hope of the glory of God. Methodists, Baptists, Presbyterians, Universalists and outsiders, saints and sinners all seemed to enjoy themselves.

On Monday quite a number came forward and subscribed for the *Sword of Truth and Harbinger of Peace*, and a general interest was awakened among the people."

After the above, Bro. Adams, by particular invitation visited Machias and preached and lectured some ten days to full houses; after which our brother returned to Addison Point, and from Addison Point to Indian River. Of his second visit to Indian River, Brother Adams thus speaks:—

"On Friday, June 12th, we again returned to Indian river, and were received with much favor by the people. We found them eager to learn the great truths of the fullness of the gospel. On Sunday, June 14th, we preached three times in the Baptist meeting-house. Every seat was filled. Many came four, some six, and some seven miles, to hear the truth, and our heavenly father gave great power in preaching his word.

On Monday morning a large number assembled to witness the holy rite of baptism. The scene was deeply interesting. Many wept like children, and a deep interest seemed to pervade the entire community, and the glorious work is spreading far and wide. To God be all the praise. On Monday night a large congregation again assembled and listened to a sermon on the restitution. At the conclusion of the sermon, those who were baptized in the morning, were confirmed by the laying on of hands, according to the order of God."

On Tuesday our dear brother again returned to Addison Point, and preached in the evening!

Concerning his visit at Addison Point Bro. Adams thus wrote at the time:—

"On Wednesday evening, June 15th, I took much pleasure in visiting the Masonic Lodge in Addison Point.

On Thursday evening, Mrs. Adams (by particular desire) delivered an address on Temperance, and although it was a stormy evening, there was a good attendance, and a deep interest appeared to be awakened among the people on that subject.

On Friday we again returned to Indian River and preached in the evening to a large congregation, in the Calvinistic Baptist meeting house, on the Divinity of Christ. And here let me say, the Baptist people at Indian River acted noble and christian like. They treated us with much kindness. May the Lord reward them.

On Saturday afternoon we left the house of Bro. A. K. McKenzie, where we had been made welcome by the entire family, and invited to make their house our home. The Lord reward them for their kindness. After a short drive we found ourselves once more under the peaceful roof of Bro. S. L. Wass.

On Sunday, June 21st, we preached three times in the Universalist meeting house, Addison Point. We had a large turnout. Many came from five to seven miles. A deep interest is awakened in the entire country around.

On Monday, although we had purposed to start west, we were compelled to return to Indian River, to baptize a number who could not wait until our return in the fall. When we arrived at Indian River, we found a large congregation assembled once more to witness baptism, that beautiful symbol or figure of the burial and resurrection of Jesus the Messiah; after an address of about a half an hour, five came forward and confessed the Messiah, by obeying his eternal law, or ordinance of entrance into his church. Among those baptized were Mr. and Mrs. A. K. McKenzie. Mr. McKenzie is a merchant and keeps the post-office of the place.

In the evening a large congregation again assembled in the Baptist meeting house and listened with interest to a discourse, showing the difference between religion and christianity. At the conclusion of the sermon those that had been baptized were confirmed in a most solemn manner, by the laying on of hands, according to the eternal order of the church of the Messiah."

Having continued the history of the church down to the time the work was fairly commenced at Indian River, we shall now close this chapter. In chapter eleven we shall present some deeply interesting incidents.

Thus the glorious work of truth, restored in the dispensation of the fulness of times, is rolling on. To God be all the glory.

Jesus.

BY MISS ANNESLEY.

"To him give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins."

An honest Jew could not be satisfied with anything but that to which the prophets gave witness—he studied the law and the prophets to know the truth.

And Jesus in his teaching always referred to the prophets who came before him, saying, "As it is written."

Truth is not fearful and timid, but comes to the light, and stands with open face.

What was said and done by Jesus, was known through all the world—as Jews were scattered abroad everywhere. We do not think, as some express it, that the land of Israel, though a Roman province in the days of Christ, was an "obscure corner of the earth" or that "Jerusalem was an unknown city" or the Israelites were an insignificant people, though descended some steps from their glory in the days of Solomon. The land, the city, and the people were noted among the nations as a peculiar people, the care of the true God, who even did wonders for them, as the visit of the Magi attested, who came from the far East, with their costly offerings to the child, who was born of a virgin, of whom Isaiah spoke. The yearly feasts brought the devout Jews from all distant lands, as we

see at the pentecost which succeeded the death of Christ.

There is one powerful fact which must puzzle our Jewish friends exceedingly; that is, that all the knowledge of the true God now known in the earth, is through the name of *Jesus*, of whom the prophets did write. The Jews do nothing for the heathen to persuade them to become believers in the true God; but the Christians go forth in their conscious power, knowing that the Holy Spirit attends the knowledge of that *Name*, giving, through the belief in it, the remission of sins. The Jew is exiled from his holy city, without a temple, a sacrifice, or a priest. But at the last passover Christ kept with his disciples, he took the cup of blessing, and broke the bread, and gave of each to them, and bade them hereafter use it as the memorial of his death; and this was to be observed by his followers until his coming again. And, instead of twelve alone in a guest-chamber in Jerusalem, this part of the Paschal feast is commemorated in all lands throughout the globe: the evidence of our love to Christ our Passover, who was sacrificed for us.

"Jesus, the Lamb of God, hath bled;
He bore our sins upon the tree;
Beneath our curse he bow'd his head
'Tis finished! he hath died for me."

This *Name*, then emanating from that last feast, and the next day from the cross, when wonders in heaven and earth were witnessed, is the great controlling power among all nations. The acknowledged Lord of the whole earth is *Jesus Christ*, the Jews' Messiah, for to Him give the prophets witness this day, in all lands.

This Name is the Balm of Gilead, the consolation and desire of all nations, and to Him the Gentiles come, while his brethren refuse the homage due to his name. Search the Prophets, and bring every part of the divine character of Jesus to the test of truth, and reject him, if he is not your own Messiah.

The Extent of Creation.

BY PROFESSOR NAIRNE.

The distance of the nearest fixed star has been ascertained. It was the achievement of the illustrious Bessel. To reckon the distance of that star in miles would only bewilder. We must assume another unit, namely, the velocity of light. In eight minutes light rushes from the sun. From the highest fixed star it comes not in less than ten years, and would require thousands to cross our galaxy. Employing this standard of measure, the lecturer sets forth, in a way we have not space to report, the vast extent and wonderful duration of God's works, and their probable unity as one unspeakably grand system with a common centre. On this point of a common centre for all creation there might be two opinions; either the whole revolves about a common centre of gravity—a mere geometrical point—or round some wondrous body or mass sufficient to sway the whole into harmony; the only immovable thing that is—of magnitude past utterance, unimaginable, a boundless orb, surpassing in its own stupendous solidity all the firmaments of immensity together rolled—a region of God-born resplendence, of light inaccessible and full of glory, the heaven of heavens, the home of light, the holy of holies, the throne and the sanctuary of the ineffable I AM!

Before that awful throne I leave you. I leave you there to wonder and adore. I leave you in the great presence of the Omnipotent. I leave you to look upon the Ancient of Days, who was before all things. But while I leave you thus, in awful reverence prone, and penetrated with the insignificance of yourselves and your dwelling place, I put you in remembrance that the Creator's love is as boundless as his power, as lasting as his eternity, and that he has been pleased to choose this little world of ours as the scene of the most marvellous work that Creation has ever beheld, and frail man as the subject of a restoration even more glorious than the rearing of a firmament; for a living mind is better than a dead universe, and the raising of a new creature from the ruins of a lost soul is at once the grandest and the costliest achievement of Omnipotence.

The Sword of Truth, And Harbinger of Peace.

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

ADAMS & MCKENZIE, Publishers

G. J. ADAMS, - - - - - EDITOR.

INDIAN RIVER, ME., FEB. 15, 1865.

Editorial Journeyings.

DEAR FRIENDS:—In the month that is just past, our travels have been very limited. We have spent our time mostly in Indian River.

On Wednesday, Jan. 4th, we returned from Machias to Indian River, where we spent the week, and the following Sunday preached three times to large congregations who listened with deep attention to the great truths of the gospel.

On Sunday, Jan. 15th, we spent the day at Jonesport, but owing to the storm we only preached once.

On Sunday, Jan. 22d, we preached in the meeting-house at Columbia, and had a good turn-out, and they listened with much attention.

On Sunday, the 29th, we preached at the meeting-house in Indian River, on the "Seed of Ephraim, and the gathering together of the people of God in the last days." In the evening our subject was the "Jerusalem Mission." The house was crowded during the day and evening. I had great liberty in preaching, and the entire congregation listened with deep interest and profound attention; and I will here say, that our meeting-house will no longer hold the large congregations that turn out from time to time. Such is the increase, that it is now deemed wisdom to enlarge the house, which we have already commenced to do. We are putting an addition of 16 by 32 feet, which will make the meeting-house nearly one-quarter larger than it was before.

Everything in our village is going on "progressively and prospering." The sectarians rage and foam as usual; but they injure and hurt no one but themselves. The authorities of the church are doing all they can to raise funds to carry out the Jerusalem mission. Will our friends everywhere do the same? We most sincerely hope and trust they will. The time now draws near for us to start on that most important mission. Dear brethren and friends, please remember this fact and act accordingly and oblige most truly yours,
G. J. ADAMS.

☞ In our next we shall commence a new course of lectures on the throne of David, and the kingdom of Messiah.

Our article on Spiritualism is deferred until our next issue for want of room.

☞ We give notice that we have a number of volumes of the *Sword of Truth*, some bound, and some unbound, for the years of 1863, and 1864, for the two years bound neatly in one volume, the price is \$2.25. For the two years unbound the price is \$1.75.

☞ Any of our subscribers who wish to pay this year's subscription may mail their dollar and direct Editor *Sword of Truth*, Indian River Maine.

☞ The following piece on Jerusalem we copy from *Zion's Advocate*, and commend it to our readers as one of the signs of the times:

Signs in the Holy Land.

Jerusalem, which is generally so quiet at this season, has been all astir this week in consequence of an order from the Porte, that all the streets should be leveled and paved, and that all undue projections in the same should be removed. The order has been executed in true Turkish style, and many a tale of loss and oppression can probably be told by the poor store-keepers and some house-owners; but the improvement to the city, and the public benefit, will be great; we shall now have comparatively broad and airy streets, where before we could scarcely move. When the work is completed, it will, indeed, prove an advance in civilized effort, and quite an achievement for Turkey. The Jews are very much concerned about this gathering up of the stones and making broad the ways of Jerusalem; and say, "Now we are certain Messiah's coming is very near."

You have, perhaps, heard that there is a telegraph at Jaffa which connects Egypt with Beyrout. It is now decided, I believe, that a branch line is to be made to this city. I also find it is very probable we shall ere long have a carriage road to Jaffa, as two engineers, one English, the other Turkish, report says, are to arrive here in a few days to make preparations for it. A survey for a railway has already been completed, and a plan, sixty-five feet long, to lay before the Sultan, left here about a month ago. I do not think, however, that the time for a railroad in these parts has yet arrived. Jaffa is now undergoing a similar change to Jerusalem; a number of coffee and other unsightly shops, outside the gate on the Jerusalem road, are to be removed, and the land sold, with the condition that it shall be built upon; another gate is also to be made. Our Pasha went three days ago to see that these important changes and improvements are probably done. A better landing place from the sea was nearly completed last week, and it is just possible that ere long a light-house may be built near it. Soon there is to be a light-house on Mt. Carmel, and two or three others, it is said, will soon be placed on the Syrian Coast. We have now two lines of English steamers touching at Jaffa, in addition to the usual foreign ones, and the French will henceforth come oftener than formerly; thus Jerusalem and the Holy Land will necessarily be brought more than ever into notice. Surely these, and many like changes, which are taking place around us, have much meaning to them. I must believe they have.

RETURN OF THE JEWS TO PALESTINE.—To the student of the Bible and church history there are few current subjects of more absorbing interest, or of deeper significance, than the events now almost daily transpiring which point to the re-possession by the Jews of their own land. The tide of progress, after a lapse of centuries, may be said to have fairly turned in that direction, and the prayer long offered by the chosen but now scattered people, that "Judah may be saved and Israel dwell securely, and that the Redeemer may come to Zion," is undoubtedly hastening to fulfillment. The Sultan of Turkey is encouraging Jewish emigration to Palestine, and is offering to sell them as much land as they choose to buy, and it is said, has even expressed his willingness to dispose of the Mosque of Omar to them, which,

it will be recollected, stands upon the very site of the Jewish Temple on Mount Moriah.

This Mosque is one of the Mohammedan's most celebrated shrines, being scarcely inferior in national importance to those of Mecca and Medina. Politicians and statesmen look upon these indications as a legitimate consequence of the liberalizing influence of Mohammedan intercourse with Christians, and so they may be, but to the reader of the yet unfulfilled pages of Revelation, they also point to what, as it respects the Jewish nation, "prophets and kings" have long waited for, "but died without the sight." That the Mosque of Omar should be in a fair way of passing into the hands of the people to whose fathers the site on which it stands was once given in an everlasting covenant, is what no reader of secular history, fifty years ago, could even have dreamed would ever come to pass.

Some of the hills around Jerusalem have already become Jewish property, and it is by no means improbable that some of the present generation will see the entire city of Jerusalem again in the hands of its ancient owners. That mighty revolution will follow in the wake of such an event is probably as certain as that the Jews will return at all; at all events, affairs in that immediate region of the East must ere long become an engrossing theme among the nations of the earth.—*Philadelphia Press*.

HEALING THE SICK.

Can the sick be healed by the prayer of faith and the laying on of hands, in this age, as well as in any past age? Yes, just as well; and he that don't believe it, is an infidel and an unbeliever in the teachings of Jesus and his apostles.

The Lord Jesus Christ says in his last testimony on earth to his apostles that they which believe in him and his gospel, certain signs should follow them, and among these signs, that should be given to them that believe, is that they shall lay hands on the sick, and they shall recover. And St. Paul tells us that among the gifts in the church, was one called the gift of healing. This gift was enjoyed in the meanest church in Paul's day; viz: the church at Corinth. St. James says:

"Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

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."

Here is the apostolic law, as it was taught and practiced in the primitive church:—This was the faith once delivered to the Saints, on this subject.

The church of the Messiah has this gift in it. Will every body be healed? No! Were they all healed in the days of the apostles? No! Were all healed in that age that had faith to be healed? Yes. Will all be healed in this age that have faith to be healed? Yes.

It is very difficult for those who, in early youth, have struggled with extreme penury, and who have been suddenly raised to affluence, not to have at their hearts what may seem like original constitutional avarice to those who do not reflect on its cause,—a love of money, when the love of money seems so little necessary to them.

A Brother Writes to us as Follows :

"DEAR BROTHER ADAMS:—I wish you would expound for me the 11th and 12th verses of the 8th chapter of Matthew; also the passage in Hebrews where it says "God sware in his wrath they shall not enter into my rest."

We hope brother Baxter will excuse us for keeping him so long waiting, but perhaps it is better to answer late than never. In order to answer in a proper manner let us quote the entire passage in Matthew. It reads as follows:—

"And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

And Jesus saith unto him, I will come and heal him.

The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof; but speak the word only, and my servant shall be healed.

For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

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

But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour."

As it will be seen, we have quoted the paragraph entire, from the 5th to the 13th verse, as we could not give the meaning of the 11th and 12th verses without quoting the entire passage. Now please notice, a centurion, that is, the commander of one hundred Roman soldiers, a gentile officer, came to Jesus and had faith in him; such faith as Jesus had not seen in all Israel.—Our Savior seeing this faith, exclaims, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of God. But the children of the kingdom, (that is, the members of the church) shall be cast into outer darkness.—Now let us have a perfect understanding of this passage. The Jewish churches in that age rejected the teachings and preaching of Christ and the apostles, just as the corrupt Christian churches in this age, reject the testimony of the servants of God, and the dispensation of the fulness of times. This rejection of the gospel by the Jewish church in that age, and Christ foreseeing that the Christian church after it became corrupt and divided, would be the same in the last days, and knowing that many who had never belonged to the church in either age, would believe the gospel and embrace it, led Jesus to say, "Many shall come from the east and west, and sit down with the ancients in the kingdom of God, while the members of the church should be turned into outer darkness."

But perhaps our brother wants to know what is meant by the kingdom of God and outer darkness. If that is what he wants to know we answer: The kingdom of God here spoken of, is that kingdom when the meek shall inherit the earth, when the Lord's prayer shall be answered and his "kingdom come, and his will be done, on earth, as it is in heaven." It is that kingdom when the Messiah shall sit on the throne of David, and establish judgment and justice in the earth. Yes, it is that kingdom that will

exist on earth when the twelve apostles will sit on twelve thrones and judge the twelve tribes of Israel. So much for the kingdom. Now let us answer what is meant by outer darkness and who it is that will go into outer darkness.

And let us say first, this outer darkness is the place where the disobedient and wicked will be cast during the reign of Christ on earth. It is precisely the same place that is represented in the 25th of Matthew, which reads as follows:

"Take therefore the talent from him, and give it unto him which hath ten talents.

For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, shall be taken away even that which he hath.

And cast ye the the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

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

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

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

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

Naked, and ye clothed me: I was sick, and ye visited me: I was in prison and ye came unto me.

Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink?

When saw we thee a stranger, and took thee in? or naked, and clothed thee?

Or when saw we thee sick, or in prison, and came unto thee?

And the King shall answer and say unto them, Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

In this passage the whole subject is clearly explained, the reader will please read the 25th chapter of Matthew entire, and he will find some three or four parables all meaning the same thing, for instance, "outer darkness," "weeping and gnashing of teeth," the "separation of the sheep and goats, and going into everlasting or hell fire," all mean one and the same thing; and it means the separation of the just, from the unjust at the coming and kingdom of Jesus the Messiah, when all nations shall be gathered before him, and the national and priestly power of the corrupt churches, states and kingdoms, of the earth will be ground to powder; or in the language of Daniel, the prophet, we can say:

"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 threshingfloors; 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.

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

In our next we will try and explain the passage referred to in Hebrews. G. J. A.

Let a woman have every virtue under the sun, if she is slatternly, or even inappropriate in her dress her merits will be more than half obscured. If, being young, she is untidy, or being old, fantastic or slovenly, her mental qualifications stand a chance of being passed over with indifference.

A LETTER from Eupatoria (Crimea) contains the following: "The Jewish community of the Carsimes at this place has just received a letter from Jerusalem, announcing that in Irak Arabi, the Sennear of the Bible, in the south of Mesopotamia, near the site of ancient Babylon, seventy descendents of the Israelites of antiquity have recently been found, among whom is a descendent of Joachim, King of Judah, who was carried into captivity by Nebuchadnezzar II., King of Babylon, about six hundred years before Christ. This person's lineage is said to be certified by authentic documents in his own possession. The other Jews belong to the tribe of Levi. These seventy persons live in the midst of different hordes and tribes who use threats and bribes to induce them to abjure their religion. In consequence of this persecution, the Jews have sent two deputies to the Carmine Institutor, Abraham Firkovitch, who is now at Jerusalem, making archaeological researches, to solicit his intervention with his Carmine religionists, in order to obtain 30,000 piastres (6,000 francs) to enable them to emigrate to Jerusalem and settle there. They state that no further would be required, as they are all, even the women, able to earn a livelihood by making Persian carpets."

Any who have not paid for last year may direct G. J. Adams, Indian River Maine, and be sure and put the dollar in the letter before they mail it.

WOMAN.

The good government of families leads to the comfort of communities, and welfare of States. Of every domestic circle, woman is the centre. Home, that scene of purest and dearest joy, home is the empire of woman. There she plans, directs, performs; the acknowledged source of dignity and felicity. Where female virtue is most pure, female sense most improved, female deportment most correct, there is most propriety of social manners. The early years of childhood, those most precious years of life and opening reason, are confined to woman's superintendence. She, therefore, may be presumed to lay the foundation of all the virtue and all the wisdom that enrich the world.

Work.

The best lesson a father can give his son is this: "Work; strengthen your moral and mental faculties, as you would strengthen your muscles by vigorous exercise. Learn to conquer circumstances;—you are then independent of fortune. The men of athletic minds, who left their marks on the years in which they lived, were all trained in a rough school. They did not mount their high position by the help of leverage—they leaped into chasms, grappled with the opposing rocks, avoided avalanches, and when the goal was reached, felt that but for the toil that had strengthened them as they strove, it could never have been attained."

THE "SOCIAL EVIL" IN ENGLAND.—The midnight meeting movement in London has led to the rescue of 500 unfortunate women, who after passing a sufficient time in homes and refuges, have been restored to their friends, recommended to situations, or honorably married. It is estimated that there are 40,000 fallen women in the United Kingdom, and that 40,000 perish annually by starvation, disease and suicide. What a mournful picture!

Truth is the basis of all excellence—it is the intellectual gold, which is as durable as it is valuable.

DEATH.—To neglect at any time preparation for death, is to sleep on our post at a siege; but to omit it in old age is to sleep at an attack.

Florida is said to be now a land of cripples, woman and children. The conscription has left nothing else human.

Poetry.

At the earnest request of a number of friends we publish the following beautiful and thrilling lines written on the fate of Jephthah's daughter.—ED.

Jephthah's Daughter.

BY N. P. WILLIS.

"And Jephthah vowed a vow unto the Lord; and said, If thou shalt without fail deliver the children of Ammon into mine hands,

Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon shall surely be the Lord's, and I will offer it up for a burnt offering.

So Jephthah passed over unto the children of Ammon to fight against them: and the Lord delivered them into his hands,

And he smote them from Aroer even till thou come to Minnith, even twenty cities, and unto the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

And Jephthah came to Mizpeh unto his house, and behold, his daughter came out to meet him with timbrels and with dances; and she was his only child; besides her he had neither son nor daughter."

She stood before her father's gorgeous tent,
To listen for his coming. Her loose hair
Was resting on her shoulders, like a cloud
Floating around a statue, and the wind,
Just swaying her light robe, revealed a shape
Praxiteles might worship. She had clasped
Her hands upon her bosom, and had raised
Her beautiful, dark, Jewish eyes to heaven,
(Till the long lashes laid upon her brow.
Her lip was slightly parted, like the leaves
Of a half-blown pomegranate; and her neck,
Just where the cheek was melting to its curve,
With the unearthly beauty sometimes there,
Was shaded as if light had fallen off,
Its surface was so polished. She was quelling
Her light, quick breath, to hear; and the white rose
Scarce moved upon her bosom as it swelled,
Like nothing but a wave of light in dreams,
To meet the arching of her queenly neck.
Her countenance was radiant with love.
She looked like one to die for it; a being
Whose whole existence was the pouring out
Of rich and deep affections. I have thought
A brother's and a sister's love was much.
I know a brother's is, for I have loved
A trusting sister; and I know how broke
The heart may be with its own tenderness.
But the affection of a delicate child
For a fond father, gushing as it does
With the sweet springs of life, and living on
Through all earth's changes like a principle,
Chastened with reverence, and made more pure
By early discipline of light and shade,—
It must be holier!

The wind bore on
The laden tramp of thousands. Clarion notes
Rang sharply on the ear at intervals,
And the low, mingled din of mighty hosts
Returning from the battle, poured from far,
Like the deep murmur of a restless sea.
They came, as earthly conquerors always come,
With blood and splendor, revelry and wo.
The stately horse treads proudly; he hath trod
The brow of death, as well. The chariot wheels
Of warriors roll magnificently on;
Their weight hath crushed the fallen. Man is there;
Majestic, lordly man, with his serene
And elevated brow, and godlike frame,
Lifting his crest in triumph, for his heel
Hath trod the dying like a wine-press down!

The mighty Jephthah led his warriors on
Through Mizpeh's streets. His helm was proudly set,
And his stern lip curled slightly, as if praise
Were for the hero's scorn. His step was firm,
But free as India's leopard; and his mail,
Whose shekels none in Israel might bear,
Was lighter than a tassel on his frame.
His crest was Judah's kingliest, and the look
Of his dark, lofty eye and terrible brow,
Might quell the lion. He led on; but thoughts
Seemed gathering round which troubled him. The veins
Upon his forehead were distinctly seen;
And his proud lip was painfully compressed.
He trod less firmly; and his restless eye
Glanced forward frequently, as if some ill
He dared not meet, were there. His home was near;
And men were thronging; with that strange delight
They have in human passions, to observe
The struggle of his feelings with his pride.
He gazed intensely forward. The tall firs
Before his tent were motionless. The leaves
Of the spiced aloe, and the clustering vines
Which half concealed his threshold, met his eye
Unchanged and beautiful; and one by one,
The balsam with its sweet-distilling stems,
And the Circassian rose, and all the crowd
Of silent and familiar things, stole up
Likethe recovered passages of dreams.
He strode on rapidly. A moment more,
And he had reached his home; when lo! there sprang
One with a bounding footstep, and a brow

Like light, to meet him. O! how beautiful!
Her dark eye flashing like a sun-lit gem,
And her luxuriant hair—'t was like the sweep
Of a swift wing in visions! He stood still,
As if the sight had withered him. She threw
Her arms about his neck; he heeded not.
She called him 'Father,' but he answered not.
She stood and gazed upon him. Was he wroth?
There was no anger in that bloodshot eye.
Had sickness seized him! She unclasped his helm,
And laid her white hand gently on his brow,
And the large veins felt stiff and hard like cords.
The touch aroused him. He raised up his hands
And spoke the name of God in agony.
She knew that he was stricken, then, and rushed
Again into his arms, and with a flood
Of tears she could not bridle, sobbed a prayer
That he would tell her of his wretchedness.
He told her, and a momentary flush
Shot o'er her countenance; and then the soul
Of Jephthah's daughter awakened, and she stood
Calmly and nobly up, and said 'T is well—
And I will die!

The sun had well night set.
The fire was on the altar, and the priest
Of the High God was there. A wasted man
Was stretching out his withered hands to heaven,
As if he would have prayed, but had no words;
And she who was to die—the calmest one
In Israel at that hour—stood up alone
And waited for the sun to set. Her face
Was pale, but very beautiful; her lip
Had a more delicate outline, and the tint
Was deeper; but her countenance was like
The majesty of angels!—The sun set,
And she was dead, but not by violence.

FAULT FINDING.

A man who makes it the habit of his mind to search out the faults of others and to recede from every one, in whom he discovers any imperfection, will be sure to find himself continually and somewhat rapidly descending an inclined plane, backwards of course. If such a man were permitted, as an experiment, to enter a society of the purest and best angels in heaven, he would soon find cause for leaving. He would discover some imperfection, even in the celestial angels, not an imaginary but a real perfection; something not fully in accordance with the requirements of perfect order. Having cut the acquaintance of the celestial inhabitants, he would find as he descended through the societies of the lower heavens, stronger and more abundant reasons for dissociating from those angelic beings. Having thus, by continually receding from imperfection, reserving only that, which remains in his own heart and life,—having thus gone beyond the outermost verge of heaven, the poor fault-finder, would at length, on entering the societies of the hells, find himself no better off, in fact much worse, although much at home, inasmuch as he would there find in unlimited quantities, the element on which his soul feeds and lives,—the faults of others. Still having determined to cut the acquaintance of every one in whom any imperfection was discovered, he must of course, continually change his company. He would land at last—where? why in the lowest hells; but even there the poor creature would not be satisfied. Everything around him would be wrong. His companions would be vile and hateful. He would see nothing to be satisfied with, but himself. He would perhaps say to himself, that he might be happy were it not for the evils of others, for the impossibility of finding a faultless companion in the universe. So he would reason and think. But as things are, he is doomed to disappointment and sorrow. Foiled in all his efforts, to find even one perfect companion, he may perhaps determine to dwell alone forever. And yet other devils will come around him, as if for sheer vexation. Perhaps the wicked creatures love to tantalize him with asking him how he enjoys his solitude.

Now, if you do not like that description of the sad results of continually warring against the evils of others, and withdrawing companionship from those in whom faults are discovered, then take a friend's advice, or rather take the advice of heavenly truth. Think and say much less of the evils of others, and let your most earnest efforts be directed to the discovery and removal of your own evils. Then shall heaven be opened to you, with all its joys and delights. It is true, you will not find perfection even there. But you will find the angels of heaven quite as faultless as yourself, and you will be gratified and delighted, to have them for companions.

A Mother's Love.

What other friend has watched like a mother, over the helpless and uneasy hours of sickness—borne with its petulance—ministered to its pains—and soothed its infirmities—smoothed its feverish pillow and spoken the tender words of peace and comfort? Where are the friends of our prosperity when the evil days come, and the years draw nigh, in which we must say—we have no pleasure in them? When the clouds of misfortune descend, and poverty and want overtake us—when the heart is sick with the unfulfilment of hope, and the spirit droops over its blighted expectations—when the cup of life is poisoned by mischance or guile—when the storm hath no rainbow, and the midnight hath no star—where then are the flatterers of our cloudless skies and our sunbright hours?—When the schemes of earthly ambition fail, and the hiss of the multitude follows our downfall—whither have they departed? Where is the shadow that attended us, when the sun has veiled his beams? Where are the lovely song-birds, when the voice of winter sings in the leafless forest? Alas! it is but interest—or convenience—or habit—or fashion—that preserves the friendship of mankind. Where are the friends of this world, when the mouth of calumny has breathed mildew and pestilence over the promise of our growing reputation? Where are they when the taint of worldly dishonor has fallen on our heads, and shame, whether deserved or not, has pointed us out for scorn and mockery? They have gone to worship the rising sun; and left perhaps their former benefactor to pine in gloomy solitude over their ingratitude, and to feel the biting memory of "benefits forgot." But the attachment of a mother, no change of fortune—no loss of influence—not even the loss of character can destroy. As the triumph of her children is her own, so is their downfall, and their dishonor. Her heart bleeds for them instinctively; her tears flow unbidden for their sorrows. Her eye follows them while present, and her soul goes with them while absent. With patience that never tires, and self-denial that never ceases, she cheerfully sacrifices for them her own comforts and pleasures. Her sympathy is felt—not obtruded; her consolation is never officious, and always soothing to the spirit; her friendship is unalterable in life and strong in death—and she breathes her last sigh in a prayer for the welfare of her children.

TO DIE IS GAIN.—Through the Bible it is declared that the things that we are permitted to see in this life, are but imitations, glimpses of what we shall be. There are times when it seems as though our circumstances, our nature, all the processes of our being, conspired to make us joyful here yet the apostle says we now see through a glass darkly. What, then, must be the vision which we shall behold when we go to that abode where we shall see face to face!—What a land of glory have you sent your babes into! What a land of delight have you sent children and companions into! What a land of blessedness are you yourselves coming to by and by! Men talk about dying as though it was going toward a desolate place. All the past in a man's life is down hill and toward gloom, and all the future in a man's life is up hill and toward glorious sunrise. There is but one luminous point, and that is the home toward which we are tending, above all storms, above all sin and peril. Dying is glorious crowning; living is yet toiling. If God be yours, all things are yours. Live while you must, yet yearn for the day of consummation, when the door shall be thrown open and the bird may fly out of its netted cage, and be heard singing in higher spheres and in diviner realms.

THE ADVANTAGE OF SINGING.—Singing is a great institution. It oils the wheels of care—supplies the place of sunshine. A man who sings has a good heart under his shirt front. Such a man not only works more constantly. A singing cobbler never gives way to low spirits and indigestion. Avaricious men never sing. The man who attacks singing throws a stone at the head of hilarity, and would if he could, rob June of its roses, or August of its meadow larks.