

The Sword of Truth,

AND HARBINGER OF PEACE.

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

ONE DOLLAR A YEAR.

G. J. ADAMS, Editor and Proprietor.

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Lecture,

On the Parable of the Prodigal Son, or the Lineage of Ephraim.

In our six preceding lectures, we have clearly demonstrated that the Jews will be restored to the land of their fathers, re-build their city and temple, be restored to their nationality by the European powers,—(not as Christians, but as Jews,) and get ready to offer sacrifices, when a rupture, will take place between the Jews and the European powers. War will then be proclaimed against the Jews by the christian powers, of Europe. Many in America and from other nations will join these christian powers, these nations will then go up against the Jews to destroy them. The greatest battle of the world will then take place in the valley of Jehosephat. The long looked for Messiah will make his appearance and deliver the Jews in their last extremity according to God's oath to their fathers. A nation will be born unto God in a day. The fate of the world will be decided for one thousand years, and all the kingdoms of this world will lose their power and dominion, and the great age of Peace commence.

We have shown that all this will take place before the generation, now living shall pass away. Now let us enquire who shall be the chosen agents or ambassadors of the Lord, to make this proclamation to the nations, of the earth; for surely there must be a beginning, or a positive starting point, to a work of such greatness and glory, to a work that is to create a revolution more wonderful in its beginning, more startling in its developments, more terrible in its consequences, and more lasting in its influences than any era, or age, that our race has ever known or witnessed.

A revolution that is to break the midnight slumber of ages, and roll back the curtain of the past, when God shall open up an avenue between heaven and earth, between man and the spirit world. Then we say, who are those that are to be chosen to commence this great work in this age? in answer to this question, we purpose to show that the descendants of Ephraim, the "Prodigal Son," are those that must be chosen for this momentous and truly wonderful work. Let us now for a few minutes turn our attention to the parable of the prodigal son, as it is given to us in the gospel according to St. Luke, 15th chapter. And first please remember it is a parable and cannot be understood literally, consequently it must mean nations, or tribes of men represented by these two sons. It is generally admitted, and we may say almost universally, that it represents the Jews and the Gentiles, if it does then the Jews are the youngest son, for they can only date back as far as the call of Abraham; to call themselves a distinct people. Now let us understand that the nation or people represented by the youngest son, are to have great gifts, blessings, and promises given unto them: and these

things they are to waste and squander, and finally as a nation, tribe, or people they are to become dead and lost. And after they are thus dead and lost, they are to be found, restored, and made alive and clothed with the best robe, and receive the ring, or symbol of power, and authority, and be again received to the arms of their offended Father. The nations or people represented by the "Oldest Son," that is the gentile nations, and churches, who think they have always served the Lord and never done wrong and are full of self-righteousness they will be angry, and envious, and won't come in; and let us bear in mind that this parable closes as follows: "for this thy brother was dead, and is alive again; and was lost, and is found."

We shall now undertake to show beyond all reasonable doubt, that Ephraim, the youngest son of the patriarch Joseph, and his (Ephraim's) posterity are represented by the prodigal son. And that the Gentile churches, are represented by the oldest son. Let us now see if Ephraim, whom we shall show is the representative of Abraham, Isaac, and Jacob did receive great national blessings, and promises, then we will see if he lost them and died. And then we will see if he is to be made alive again, the first born from the dead. We shall now turn to the deathbed scene of the patriarch Jacob, in the 48 chapter of Genesis.

"And it came to pass after these things, that one told Joseph, Behold, thy father is sick: and he took with him two sons, Manasseh and Ephraim.

And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.

And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan and blessed me,

And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee, for an everlasting possession.

And now, thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, are mine: as Reuben and Simeon, they shall be mine.

And Israel beheld Joseph's sons, and said, Who are these?

And Joseph said unto his father, They are my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them.

(Now the eyes of Israel were dim for age, so that he could not see:) And he brought them near unto him; and he kissed them, and embraced them.

And Israel said unto Joseph, I had not thought to see thy face: and lo, God hath shewed me also thy seed.

And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh

in his left hand toward Israel's right hand, and brought them near unto him.

And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the first-born.

And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day.

The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac: and let them grow into a multitude in the midst of the earth.

And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

And Joseph said unto his father, Not so, my father: for this is the first-born; put thy right hand upon his head.

And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.

And he blessed them that day, saying, In thee shall Israel bless, saying, God made thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh."

Here is a blessing, so full, so clear, so prophetic, so extensive, and so great that no man need mistake its meaning. In the first place Joseph learns that his father is sick, then takes his sons, to receive the old patriarch's last blessing. And in this blessing he names upon their heads, and especially upon the head of Ephraim, who was the youngest son, the names of Abraham, Isaac and also his own name of Israel, or one that should finally prevail with the Lord, and become great. In this blessing he declares that they shall grow or become a multitude in the midst of the earth, and that the extent and greatness of the blessing shall come upon the head of Ephraim, who is the youngest. Please notice the difference in the blessing of the two, Manasseh is only promised that he shall become a people or tribe. But Ephraim shall become a multitude of nations, or as we shall show his seed shall become mixed among a multitude of nations. And in conclusion he set Ephraim before Manasseh. Let us now turn to the 49th chapter of Genesis, and notice the fullness, the Glory, and the extent of this blessing, as confirmed upon Joseph the father of Ephraim. It reads as follows:

"And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days.

Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall: * * and the arms of his hands were made strong by the hands of the mighty God of

Jacob : (from thence is the Shepherd, the Stone of Israel :)

Even by the God of thy father, who shall help thee, and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under. * * * *

The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren."

First, we notice in this passage, that Jacob says gather yourselves together ye sons of Jacob, that I may tell you what shall befall you in the last days. As soon as he gets his hand on the head of Joseph, he exclaims, Joseph is a fruitful bough, and his branches shall run over the wall, and from his tribe, that is Joseph, descendants shall come the Shepherd, or gatherer of Israel, in the last days, and he closes the blessing by positively declaring that he, Jacob, had prevailed to bless his, Joseph's, posterity beyond what any of his Jacob's fathers had blessed him, And in the conclusion he gives Joseph to understand that the separation of Joseph from the brethren in Egypt, was typical of the great separation of the descendants of Ephraim from the rest of Israel when they should become mixed among the nations, as we shall show they will by marrying and inter-marrying. Let us now notice the blessing of Moses upon the tribes four hundred years later in the World's History and see if he keeps up the same distinction in the blessing of the tribes that Jacob had introduced; it will be found in Deuteronomy, chapter 33d.

"And this is the blessing wherewith Moses the man of God blessed the children of Israel before his death.

And of Joseph he said, Blessed of the LORD be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath,

And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon.

And for the chief things of the ancient mountains, and for the precious things of the lasting hills.

And for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.

His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh."

In this blessing can be clearly seen the same great facts that are contained in the blessing of Jacob, that was given over four hundred years before this was given by Moses. And in conclusion he puts Ephraim entirely ahead of Manasseh by declaring that they are the ten thousands of Ephraim, that shall push the people together to the ends of the earth in the last days. That is they shall gather them, or in other words the Shepherd, or Stone, or Gatherer of Israel, shall come from the descendants of Joseph through the lineage of Ephraim, the youngest son. We challenge the world to show that any tribe, or people, or nation since the world began ever had promises and such blessings predicted upon their posterity as the descendants of Ephraim. And in the early history of their possession of Canaan, they formed a great people in Israel their land was in the center of the tribes, and they formed a great and formidable power in the early days of the kingdom of Israel. Now let us ask have they lost that power, have they become dead as a people? lost as a people? lost to themselves? lost to Israel? lost to the Gentiles? in a word

their history, name, lineage and genealogy lost, and they to all intents and purposes dead as a people? All this we shall now undertake to prove, and for that purpose we will first quote from the prophecy of Hosea, who devotes much of his prophecy to Ephraim. The first accusation against Ephraim is that they had turned to idolatry, as follows:

"Ephraim is joined to idols: let him alone. Their drink is sour: they have committed whoredom continually:

Ephraim is oppressed and broken in judgment, because he willingly walked after the commandment.

I know Ephraim, and Israel is not hid from me: for now, O Ephraim, thou committest whoredom, and Israel is defiled.

They will not frame their doings to turn unto their God: for the spirit of whoredoms is in the midst of them, and they have not known the LORD.

And the pride of Israel doth testify to his face: therefore shall Israel and Ephraim fall in their iniquity.

Ephraim shall be desolate in the day of rebuke: among the tribes of Israel have I made known that which shall surely be.

I have seen a horrible thing in the house of Israel: there is the whoredom of Ephraim, Israel is defiled.

Ephraim, he hath mixed himself among the people;

Strangers have devoured his strength, and he knoweth it not: yea, gray hairs are here and there upon him, yet he knoweth not.

As for Ephraim, their glory shall fly away. Though they bring up their children, yet will I bereave them, that there shall not be a man left: yea, we also to them when I depart from them!

Ephraim is smitten, their root is dried up, they shall bear no fruit:

My God will cast them away, because they did not hearken unto him: and they shall be wanderers among the nations.

When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died."

In these quotations it will be clearly seen, first, that Ephraim, was to turn unto idolatry. Then they were to become broken in judgment. Then they were to intermarry with the surrounding gentile nations; (which was an abomination unto the LORD.) Then they were to fall in their iniquity. And then they were to be desolate in the day of rebuke, and through their abominations all Israel was to become defiled. Now please notice especially one great truth, viz.:—Ephraim hath mixed himself among the people. That could only be brought about by marrying and intermarrying with the surrounding nations. And the prophet declares that strangers have devoured his strength and also that his descendants should grow gray and not know from whom they descended; and that their glory should fly away. He then declares that they shall become smitten and dried up and bear no fruit. And finally they are to be cast away and become wanderers among the nations, not even they themselves knowing from whom they descended. And in the close the prophet declares that when they offended in Baal they died. Thus we have shown that this tribe, nation or people of Ephraim did become great in Israel, and also that they rebelled, apostitized and intermarried with the surrounding nations, and in that way became mixed among those nations, and became dead as a tribe, lost as a tribe, lost to Israel, lost to the Gentiles and lost to themselves. Yes, thousand have grown gray and never knew that the blood of Ephraim was coursing through their veins.—Thousands of the descendants of Ephraim are mixed among the nations to-day and they know it not. They have lost all knowledge of their origin in the laps of ages. But let us ask, has

God lost sight of them? has that power that never sleeps or slumbers lost trace of that tribe, whose "seed is to push the people together to the ends of the earth?" Truth and reason answers no; and we shall now show that God's word answers no. And for that purpose we shall quote from Jeremiah 31st chapter, as follows:

"At the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people.

The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee.

Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry.

Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things.

For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the LORD our God.

For thus saith the LORD; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel.

Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither.

They shall come with weeping, and with supplications will I lead them; I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my first-born.

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."

The first positive declaration, here set forth, is that God will, at this time, be the God of all the families of Israel. And the Lord here asserts that he has loved them with an everlasting love, and that he will build them again, also that they shall yet plant vines upon the mountains of Samaria and eat them as common things. Then comes the great prediction that the watchmen of Ephraim shall arise and cry, let us go up unto Zion unto the Lord our God, and these watchmen are to shout among the chief of the nations, and cry, O Lord, save the remnant of Israel. Now let us ask, who is to be the first-born from the dead? who are to be the watchmen to do this mighty work and make the cry among the nations? we answer, Ephraim's children, for they are to be the first-born, from the dead, in the last days for the language in this passage is clear, plain, simple and positive, viz.:—"I am father unto Israel, and Ephraim is my first-born." Now let us remember Ephraim was the last-born, and youngest of all the sons, and grandsons, of Jacob, that were blessed by the dying patriarch. But at the time this wonderful work shall begin in this age, Ephraim must be the first-born from the dead, and thus the first shall be last and the last first. As soon as this event takes place, then the proclamation is to go forth, "Here the word of the Lord, O ye nations, and declare in the isles afar off, and say, he that scattered Israel will gather him as a shepherd doth his flock."

Let us now see what effect this message of the sons of Ephraim will have, and for that purpose we quote further from this 31st chapter of Jeremiah:

"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 in 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.

And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the LORD. * * *

I have surely heard Ephraim bemoaning himself *thus*; Thou hast chastised me and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the LORD my God.

Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

Is Ephraim my dear son? *is he* a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the LORD.

Set thee up way-marks, make thee high heaps: set thy heart toward the highway, *even* the way which thou wentest: turn again, O virgin of Israel, turn again to these thy cities."

In this passage we learn that God will have mercy on Ephraim, for he is a *pleasant child*, and a dear son of promise, and that God will chastise him and turn him, and then he shall return unto the lord and repent, and God will save him, and give the "*best robe and the ring*," as signet of authority. Or in other words God will call the descendants of Ephraim by revelation, to proclaim this last dispensation of his will and purpose to a lost, ruined and suffering world, and when God brings this great event to pass, he says:

"This shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more."

Now let all men, everywhere, learn that the first move of this great work, is the call of the seed of Ephraim from the dead, by revelation; for how can a man know that he is of the seed of Ephraim, unless God by his spirit, or agencies, reveals it to him, and all that read this lecture, and pray earnestly to God he will give them a witness, that they may know if they are of this blood and lineage. Let us now learn some facts from Isaiah's prophecy, chapter eleven.

"And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

And he shall set up an ensign for the nations and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

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

Here we learn that the envy of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim. And this is all to be brought about at the time that Israel is to be restored to the land of their fathers. And at that time,

"They shall not hurt nor destroy in all God's

holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea."

Let us now quote from Zechariah, Chapter 10, as follows, *thus saith the Lord*:

"I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I am the LORD their God, and will hear them:

And *they* of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; their heart shall rejoice in the LORD.

I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased.

And I will sow them among the people: and they shall remember me in far countries; and they shall live with their children, and turn again."

Oh! the Glory! the grandure! the sublimity of the promise here made to the house of Joseph, and the seed of Ephraim. Only let us think, God our Heavenly Father, says: *I will sow them among the people*: and they shall remember me in far countries; and shall turn again. Praise the Lord forever.

Let us now quote again from Hosea, Chapter 14th. In speaking of Ephraim, this prophet breaks forth in the following glowing language:

"I will heal their backsliding. I will love them freely: for mine anger is turned away from him.

I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon.

His branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon.

They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon.

Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir-tree. From me is thy fruit found.

Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the LORD are right, and the just shall walk in them: but the transgressors shall fall therein."

Thank the great fountain of truth, that the argument is here complete, Ephraim shall leave his idols, return unto the Lord, and God shall save him, and heal him, and redeem him. Glory be to God, that his word shall never fail, no, never!

For the sword of Truth.

The Poetry of Life.

BY HELEN HAZLEWOOD.

Some will say there is no such thing as poetry in life. Their life is full of thorns and brambles, trials and perplexities. To others, life is a monotonous humdrum affair, composed entirely of one idea, viz: The struggle to live. To others, again, life is all poetry and romance; they float through the air, keeping company with the bees and butterflies, all unconscious that toads and frogs exist.

But to most of us, life is black and white, alternating like the squares on a chequer-board, and to all of us, it is in a great degree *what we make it*.

I always admired the hue of that life which was so tinged with happiness, that when a well-known animal of thievish propensities, had appropriated to herself the nice custards prepared for the evening's entertainment, it was "an interesting circumstance," and when the house took fire, and destroyed half a room full of furniture, it was "quite an adventure." But even to that life there came a cloud, which overshadowed and threatened to destroy its sunshine.— Oh! what an hour of trial was that, when the husband of her youth, the light of her life, came home

reeling from the maddening cup. But that same buoyancy of disposition which had carried her through lesser trials so bravely did not forsake her in this dark hour. She supported herself, and educated her children, was always cheerful and genial, through long years of suffering, and lived to see the idol of her heart restored to himself and to her, and will no doubt reap her reward in the kingdom of God.

To one, life is all mud and mire; to another, it is all green grass and flowers. To some, "this life is all a desert gloom, a barren waste, with not one ray of light." To others, "we are marching through Immanuel's ground, to fairer world's on high." Reader, would you walk in this sunlight, and march on this ground? Let every occupation however menial, however disagreeable or distasteful, be rendered poetical by the thought, "if we do it *heartily* we are doing it to the glory of God, and are as truly praising him as if we stood before the throne with harps in our hands."

Are you mending an old carpet or an old dress, hear the angel in your heart saying, "can you not see that to bring order out of chaos, is an attainment worthy an immortal mind? From an unsightly rag, to create a neat and useful covering for your room or your person, is cultivating those dispositions which will shine in Paradise. Go on; bring beauty out of deformity, and smooth out the rough places in life everywhere."

Are you digging in your garden, or cleaning your room or your grounds, hear the blessed angel saying, "that is right; go through the world destroying all the filth and falsehood that lies in your way, and erecting purity and truth in its place."

Yes, that is the way to be truly happy. Make the wilderness to rejoice and blossom like the rose; make fragrance to spring around your pathway as you travel along; gather from the rose-bush the fragrant flower, avoiding its thorn; extract honey from the noxious weed, and draw poetry from the common occurrences of life; till, clothed in the robe of righteousness, you become an angel of light.

Now, I said in my heart, "I know one thing in which there is no poetry; in cold and hunger; in sickness and want. Alas! poetry dies out of that dreary life." Scarcely was the half-formed thought breathed forth, when tidings came from an aged saint, whom I had known and loved in former years, and these were the words of her appeal, as she sat "weary and alone in her quiet little home." "Lord, I am too old to work, and too sick to hold meetings and sell my books. Lord, thou didst send the ravens to feed Elijah in the wilderness; now send the good angels to feed me while I live on thy footstool."— And the Lord heard and the children of God took up the appeal, and a response came from the East and the West, imparting words of comfort to the soul, and material aid for physical needs."

And the heart of the aged saint was cheered, and the wants of her body supplied, and she said to the friends who wrote the appeal, "Ah, the Lord manages everything. When a thing is done in the right spirit, he takes it up and spreads it all over the country." And many another weary heart will be made glad by this new proof that God is the same as in the days of Elijah, and that child-like trust and simple faith will meet its reward *now* as it did in days of old.

Ah! said I, there is true poetry in faith in God. Surely, "they who trust in him shall not lack any good thing." "Celestial fruit on earthly ground, from faith and hope may grow." Reader, would you gather this fruit? would you revel in these poetical sweets? Then, whatever be your lot, however in your life, the good and ill is mixed, be your cup bitter or sweet, oh, trust! trust in thy God! and search for the hidden poetry that lies there. Oh! how these thoughts will ennoble and sanctify your life! how they will increase your power of doing good! how they will intensify your enjoyment of the life to come! And if, in his providence, God calls you to stand on a sea of glass, mingled with fire, brittle, slippery and transparent, with fire around, above, and underneath, oh, despair not, but lift up your head with joyous confidence; for none can stand there, but such as have gotten the victory over the beast and his image, and they sing the song of Moses and the Lamb. "Just and true are thy ways, O Lord, thou King of Saints."

Cottage by the Riverside, May 15th, 1863.

There are many people in this world who are like perfumed vases from which the perfume has fled, all the surrounding objects attracting it; and so their life is not in *themselves*, but in their *things*.

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., JULY 1, 1863.

Editorial Journeyings.

On Thursday, May the fourteenth, we took an affectionate farewell of Brother J. B. Maynell and his family, and started for Addison Point, where we arrived the same evening, after having passed through Stuben and Millbridge. We were kindly received by Mr. J. B. Hall and family. Sunday morning, May 17th, we listened to a good discourse by Mr. Byther, in the afternoon and evening we preached to large and respectable congregations. During the week we preached four times, to large, listening, and attentive congregations. On Sunday, May 24th, we preached three times, on which occasion, the Universalist Meeting House was nearly full, to hear the great truths of the fulness of the everlasting gospel. On the following Tuesday evening, we gave our last lecture for the present to the people of Addison Point, it was on the subject of war, its cause and the final issue of the present war. The congregation was large, and they listened with the deepest interest until a late hour. During our stay in Addison Point we visited a number of friends and brethren and sisters and were received and entertained by them in the kindest manner, for which they will please receive our grateful thanks. 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, Universalist, 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. On Monday afternoon, by particular invitation, we journeyed on as far as Machias, and were kindly received by Mr. John Hadley and family. The same evening we were tendered the Old Court House, in which we lectured four evenings to full houses; for Sunday, June 7th, the people obtained the new large Town Hall, and although it rained during the day and evening, the congregations were large and attentive, and a great interest was awakened in the minds of the people.

The Last Discovery.

The last discovery of the Soul-Sleeping Millerites, or Adventists is that Baptism is not essential in this age, and that a man can become a christian just as well without baptism as with it, so say the Springfield, Mass., Millerites, and so preaches their soul sleeping oracle, J. T. Curry. What wont men do who reject the truth, and are given over to believe a lie? we recommend Ladd, Curry, and Company, to read and ponder upon the following quotation from Pauls 2d Epistle to the Thessalonians, which we consider perfectly applicable to their present situation.

"Remember ye not, that, when I was yet with you, I told you these things?"

For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.

And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

And for this cause God shall send them strong delusion, that they should believe a lie:

That they all might be damned who believed not the truth, but had pleasure in unrighteousness."

In this passage, we learn that all who reject the truth, and love it not, and will not receive it, that they might be saved; God will send them strong delusion, that they should believe a lie; that they all might *condemned* who believe not the truth, but had pleasure in unrighteousness. And Randolph E. Ladd, and his party have literally fulfilled this passage, ever since the spring of 1861, at which time they rejected the truth. Since that time they have been filled with envy, and are now just in the situation to believe any lie, that the devils agents, and *Missionaries* may present to them.

Spiritualism.

We have long contemplated giving our views, more full, and clear on this subject, that is now moving and convulsing the world. This subject that has broken the midnight slumber of ages, and rolled back the curtain of the past. This subject has among its advocates men of giant mind, and towering intellect; this subject is creating a revolution throughout the entire world. We mean the religious world. Let us now examine this subject candidly, and truthfully.

And first, let me say, I wish to lay it down here as a general truth that there is something in man's nature that craves, that longs for an intercourse with the spirit world; and which makes it important and really essential to his happiness that he should have this intercourse.

The history of man, in the past, shows this to be true—the feeling that prompts men to pray, to worship God on the Sabbath—the feeling that has prompted them in ages gone by to consult their oracles, and to use their enchantments—the practice among heathen nations at the present—the pagan rites and ceremonies—and the disposition that we see in this land for men to consult mediums, to gain a knowledge of their departed friends—all go to show that this desire for an intercourse with the spirit world is a deep laid feeling in the nature of man. This thought is important for us to consider.

I lay this down as a great fact in human nature, That there is a natural longing in us for information, comfort and consolation from the spirit world, and for the truth of this I appeal now dear reader to your own consciousness, and if you do not find this feeling there to exist, rising up continually and calling for its gratification, and prompting you to open your ears to spiritual instruction, or your lips in prayer, or your eyes to the semblance of spiritual existences, then I withdraw again the statement just made.

Now this same feeling which rises within us is felt by others; it has been felt by all men, in all the generations that are past; It is a universal fact of human nature; and it is the existence of this feeling so deep and universal that affords the strongest presumptive proof that our Maker would grant this intercourse to man.

Our Maker, unless he be a malevolent being, and

only implanted this feeling to tantalize and mock us, would not withhold from us the means of its gratification, and hence, we say that its existence is a presumptive evidence that he would grant to man an intercourse with the spirit world.

Having presumed then that an all wise being would grant this to man—a presumption growing out of a knowledge of his benevolence—on which it is seen that man's happiness so much depends, we shall next enquire how the Almighty would be likely to proceed in laying open the spirit world to our view, and imparting to us a knowledge of himself, and a knowledge of our own duties and obligations in reference to him and to the world whither we are hastening.

We answer: This intercourse with the other world could only be had through mediums, such as the Almighty saw fit to employ.

Little knowledge has he of the attributes of the Almighty, little knowledge has he of past events, who supposes that God, as a pure spirit, could ever bring his unlimited nature within the scope of man's limited understanding, or that spiritual existences and spiritual truths could be brought down within the reach of our bodily perceptions, without means, without agencies adapted to such purpose as God had in view. Little knowledge has he of God, or of past history, who supposes that God ever did any thing without means; or that the means which He employs to carry out his highest and holiest purposes are without a plan; without arrangement, or dignity, and authority corresponding to the nature and importance of the design itself.

As no human sovereign can consistently go about among all his subjects, and give to them, personally, and with his own lips, the instructions they need, but appoints his agents, and has his officers, and lays out his rules in order that these subjects may gain a knowledge of his will and of their several duties, by these rules that are written, and the government they see established, and through the officers and teachers that are acting under this government. So the Almighty, pursuing the same plan which we see in civil government, must have His agents and His rules; His rules corresponding with the 'law and the testimony.'" And He must have His agents and teachers to teach and apply these rules, having as much authority to show that they are commissioned to act in his name, at least, as your lawyers or your tax-gatherers have to show that they are appointed to expound or to act as agents under the great government which is over us. And he must also have a government that has authority in it, and dignity, order, strength and firmness. All this we say would be necessary for God to carry out His purposes of benevolence to man, and in order for man to be connected with his maker.

And did God do this? I ask you to look backward over the past. What was the Jewish Theocracy? the Christian Church? the Old Testament? the New Testament? the Jewish priesthood? the Christian ministry? the ancient sacrifices? the Christian sacraments? the ancient feasts? the church festivals? the means appointed to point men forward to the coming of Christ? Do you say that means were not granted to God's people, anciently, to hold intercourse with the spirit world? and are not those means continued in existence now, when there is as much necessary and as great a desire for this as before.

In all ages of the world, even from the first recollections of human history down to the present time, God has had his mediums; his living agents and rules, his government and his established system

through which to convey knowledge, grace and various spiritual blessings to mankind.

There was anciently, a class of men called patriarchs. Abraham was one of these. God saw fit to call him from among the nations that surrounded him, and committed to him certain promises saying "In thee and thy seed shall all the families of the earth be blessed."

There was a certain class of men who were called prophets: Isaiah, and Daniel, and Ezekiel, and Hezekiah, and Samuel, were of this class, and were in the strict sense, speaking mediums appointed by God.

There was another class of acting mediums; some of them were very distinguished. Moses was of this class; his astonishing miracles wrought before Pharaoh and at the Red Sea, renders him one of the most distinguished acting mediums of ancient times. Through him, as an agent, God wrought such a deliverance for his people of Israel, that they, in a short time became, from a body of slaves, a nation of strength and power.

Aaron and the Jewish priesthood, David and Solomon, many, in short, whose names we read in the Old Testament history, were speaking, acting, divinely appointed mediums, through which heaven sent down its blessings to the world, and through which man did and does hold intercourse with heaven.

But how know we, it is enquired, that these men are from God? How know we that the men, and the means, and the government, and the law were from God?

This is also a point which we must well consider, for if the Almighty did really commence to carry out a design of this nature, to establish a government over man, and an intercourse between this and the spirit world, there must be dignity in the proceeding; and unless we find this to be true, and that every prophet or priest or agent, profession to act under divine guidance, was accompanied by miracles* and by evidence to establish his authority, we could neither respect the men nor the means, nor the government, nor the law.

Witness the awful circumstances that attended the first giving of the law on Mount Sinai: It was delivered amidst thunderings and lightnings, and the mountain itself did quake, so that all the people as they stood around its base, trembled and fell down before God.

Witness the miracles that were wrought before Pharaoh—the rivers turned into blood—the death of the first born of all the families in Egypt.

Witness the passage of the Red Sea, and the destruction of Pharaoh's host—the going before the camp of the fiery pillar—the falling of manna in the wilderness—the destruction of Korah and his company.

And again: Carry your thoughts onward to a later period; to the time of Kings David and Solomon, and Hezekiah, when the Jewish nation was in its glory, and when God had brought that people up by a series of miracles and judgments to have a respect for him, and what do we see? Witness the splendor of the temple service! the flames of sacrifice ascending from the rising to the setting sun. God present in the awful shekinah of the holy of holies. The majesty and splendor of the Aaronic priesthood attracted every eye and swayed every heart.

Symbolic rites; ceremonies, observed with the most rigid exactness and order; and every rite and symbol had in it a lesson of instruction, a spiritual signification, intended to reach the understanding

*In relation to Miracles I wish to say, strictly speaking they were not Miracles, but were accomplished by eternal spiritual laws, perfectly known and understood by the spirit world.

and affections, while the eye and ear were occupied with the outward form—and all of them pointed the mind heavenward, or forward to the coming of Christ.

But let us carry our thoughts down to the fulness of the apostolic age; were not the apostles mediums? were they not inspired by the spirit world? were they not speaking mediums—writing mediums—and healing mediums? dare any one say they were not? I answer that I dare not deny the truth; for it was through the mediumship of the apostles that we have received every truth in the new testament.

We appeal to every honest man, and every lover of truth who is acquainted with the early history of the church, if it is not a fact that for over three hundred years the church believed in and enjoyed spiritual manifestations. And let us ask does not the new testament say,

"For to be carnally minded is death: but to be spiritually minded is life and peace:

Because the carnal mind is enmity against God: for it is not subject to the law of God neither indeed can be.

So then they that are in the flesh cannot please God.

But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his.

And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness."

In this passage we learn that any man to know Christ, must have the spirit of Christ, and I believe it.

But some are ready to say, are there not bad and evil spirits? I answer yes; there are good spirits and bad ones—spirits of truth and spirits of falsehood—and unto which ever a man yields himself, he becomes their servant, whether good or evil. Now let us hear John the beloved disciple:

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God.

And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God. And this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world."

Here we have a test by which we can try the spirits to know whether they are true, or false, and it is my great test to try the spirits; every spirit that confessed that Jesus is the Christ, and has come in the flesh I will receive, and every spirit that denies this great truth I will reject.

Thus we clearly demonstrate that the Bible teaches that there are true spirits and lying spirits, good spirits and evil ones, spirits of light and spirits of darkness.

We shall continue this subject in our next and try and lay the truth, and the whole truth, before the public.

Baptism—Is it Essential?

We are continually annoyed by the following questions, viz:—must I be baptised to join the Church of the Messiah? Can a man become a christian without baptism? In answer to the above questions, let us first say, for the sake of comparison, that we might just as well, and with the same propriety ask, can a hungry man satisfy his appetite without eating? Can a thirsty man quench his thirst without drinking? Can a foreigner become an American citizen without naturalization? These questions have just as much sense and propriety as the preceding ones. The Church of the Messiah is raised up by revelation and built upon the faith once delivered to the saints. The same gospel, the same order, the same faith, the same doctrines, teachings and precepts. Let us now ask have we a single instance in the new testament where a man ever became a Christian without baptism? we answer no, and we challenge men or angels for the proof to the contrary.

All churches and societies have laws; and it is obedience to those laws that make men members

of those churches and societies. It is obedience to the laws and usages of masonry that makes a man a free and accepted mason. It is obedience to the laws and discipline of the Methodist Church that makes a man a Methodist, it is obedience to the laws and order of the Baptist Church that makes a man a Baptist. It is obedience to the laws and rules of Mahomet that makes a man a Mohammedan. And so let us say, it is obedience to the laws and order and ordinance of Christ, and his apostles, that makes a man a christian. In the first sermon preached by St. Peter, who was under the influence of a cloven tongue of fire, three thousand on one day enquired what they should do to become christians, and they were answered in the following clear, plain and simple language, that no man can misunderstand. But let us give it in the burning heart-searching language of the Apostle himself, Acts, Chapter 2d.

"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."

Here it will be clearly seen baptism for the remission of sins is the door of entrance into Christ's Church, and that baptism must be preceded by a sincere repentance, and those that do repent and go forward in baptism for the remission of sins have the promise of the gift of the Holy Spirit; can God lie? we answer no. Did these three thousand become christians the very hour they were baptised? most certainly they did. Did any one of those that were not baptised become christians that day? they did not.—Would those three thousand have become christians that day if they had refused the instructions of Peter and rejected baptism? reason, truth and common sense answers no. How did St. Paul become a christian? let us answer in his own language. Acts of the Apostles 22d Chapter, commencing at verse 6.

"And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do.

And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there,

Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.

For thou shalt be his witness unto all men of what thou hast seen and heard.

And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

We have quoted this at full that we may learn the truth. Now let us ask when did Paul become a christian? we answer, when he arose and was baptised. Would he have become a christian had he rejected baptism? no! no! never!! Can any man become a christian without being born of water and the spirit? answer no. Can any man be saved without being baptised in water? answer yes, millions will be saved that never heard of water baptism. Will they be saved as christians? no, but they will be saved as honest men and rewarded according to the deeds done in the body.

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., JULY 1, 1863.

Editorial Journeys Continued.

On Tuesday evening, June 9th, a large congregation assembled to listen to a lecture on the destiny and mission of America. On Wednesday evening, a very large crowd came to hear our closing lecture. Many seemed deeply interested in the great truths of the Bible, and urged us to remain one week longer, which, owing to previous appointments, we were unable to do, but promised to visit them at some future time. We were received and treated with much kindness by the people of Machias.

The kindness and hospitality of Mr. John Hadley, and Mr. G. H. Longfellow, and their families will never be forgotten by us, no, never. May the Lord reward them. Mr. Hill also did us much kindness, for which he will please receive our warmest thanks. During our stay in Machias, we were annoyed by two persons. One appeared to be intoxicated, and of course we can freely forgive him, and hope he will reform and do better in the future. The other was a soul-sleeping Millerite, or Adventist, one of those wonderful men who have been disappointed by the devil so many times, about Christ's coming, that they have got used to it; and now they have made the great discovery that man dies, as a beast dies; but poor man, did he hurt any one? Oh, no, he only vomited out his own shame, running around with his "Crisis," a filthy, Millerite paper; and, let me say, the lying, "crisis" Millerites, are just as essential to the great work of the last days, as crows and buzzards, are to some localities. But some are ready to ask, and do ask, why do the Millerites hate, lie about, and persecute you as they do? The answer is very plain and simple. I preach the truth, and unmask their lies; I prove from the Bible, the restoration of the Jews to the land of their fathers, and their future glory, and thus overthrow and unmask the humbug of Millerism.

On Thursday we returned to Addison, and were very kindly received by Bro. S. L. Wass and family, and were most hospitably entertained. On Friday,

we journeyed as far as Indian river, and were received with kindness and joy by the family of Mr. A. R. McKenzie, and many other citizens of the place.

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 many came forward and subscribed for the *Sword of Truth*, after which we returned to Addison Point; and preached in the evening to a good congregation, and were entertained in a very hospitable manner by Capt. Warren Wass and family.

On Thursday visited and partook of the kindness of brother and sister Ward.

The New Birth.

We have been asked repeatedly, "What is the new birth?—what must I do to be born again?—what must I do to receive the kingdom of God as a little child? These questions we will try to answer in plainness, simplicity and truth. And first, let us ask, what is a *birth*? Now, let truth, reason and common sense answer. A birth is a transition from one element to another. Thus, a transition from an imbedment, or a burial in water, to the universal or free air of God, is a symbol, or figure, of a birth. And any one that knows anything about a birth, must know that every person who now lives, was born of water; and not only so, but they should know, that there is nothing else but burial in water, and a deliverance from that element that has any likeness to a birth. Now let us examine this matter and see what our Lord says. The gospel according to St. John, chapter 3d, 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.

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

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

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

Nicodemus answered and said unto him, How can these things be?

Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

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?"

Here we have one of the most beautiful and simple illustrations of the new birth, contained in the New Testament. In this passage Christ first informs Nicodemus that he must be born again, in order that he may see the kingdom or church of God; and now let us remember, that it is one thing to see the church or kingdom of God, and quite another thing to enter into it. And we here learn that we must be born again to see it. Please notice, it don't say, born again of the Spirit, as nearly every sectarian quotes it, but it simply says, born again. Now let us ask, what is a man first born of, when he becomes a christian? We answer, that he is first born of the word of God, when he hears it and believes it. It is the word of God that converts the sinner; it is that by which he is first begotten. As Paul says, faith comes by hearing, and hearing by the word of God, and how can we hear without a preacher? and how can a man preach except he is sent? Thus, a man receives faith in God, by hearing his word preached; and he is first born again of the word of God, as St. Peter says:

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."

Thus, we learn a man is first born again of the word of God. Now let us ask, how he becomes born as a little child, and enters into the church or kingdom of God? Jesus answered and said, Verily, verily, I say unto you, except a man be born of water, and the Spirit, he cannot enter in the church, or kingdom of God.

In this passage, Jesus most positively gives Nicodemus to understand, that a man or woman to enter the church, or kingdom of God, on earth, and become a christian, must be born of water, and then he has the promise of the Spirit. And our Savior closes by telling Nicodemus, that he had only told him earthly things, and if he would not believe these simple, introductory principles of truth, how could he believe great heavenly truths. That is, if a man will not believe, and receive, and obey this simple law of adoption, this symbol of his first birth, how can he expect to learn more profound truths. Then we say, a man is first born of the word, second of the water, third of the Spirit, or, to make it more plain, first, faith, second, repentance, third, baptism for the remission of sins, that he may receive the gift of the Holy Ghost.

The foregoing is the eternal order of God, in his church, and that is the only order that is taught and practised in the church of the Messiah. We know no order but God's order—no laws but God's laws and no ordinances but those introduced by Christ and the apostles. When our Savior commenced his great mission of salvation to our race, the first thing he did was to be *born again*, first of water, then of the spirit, as we read in the first chapter of St. Mark:

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

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

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

Now, we ask, was not Christ born of water? No man can, or dare deny it; and Jesus says, I am the door, the truth and the way, and all that attempt to climb up any other way, the same are thieves and robbers.

Habit in a child is first like a spider's web; if neglected, it becomes a thread of twine, next a cord of rope, finally a cable. Then who can break it?

THE CHURCH OF THE MESSIAH.

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

CHAPTER VIII.

Minutes of the first regular Conference of the Church of the Messiah, held at South Lebanon, Maine, November 1st, 1862.

The church met in Conference agreeable to previous appointment, by President Adams. The house was well filled. After singing by the church, Bro. Adams read from Paul to Timothy and Titus, also from the Acts of the Apostles, and made a few remarks on the church being the "pillar and the ground of the truth," and showed the object of having deacons appointed in the church. He also spoke of the office of bishop, showing that a bishop was a presiding officer. After some further instruction in relation to the office of evangelist, the meeting was opened by prayer by President Adams. The church again sang a beautiful hymn, after which, Bro. Adams arose and said, if there was no objection, Elder A. Corson would, by virtue of his office, preside over the Conference, and Bro. George Clark act as church scribe. There being no objections they took their seats accordingly. President Adams then arose and proposed to occupy one hour in testimony from the members of the church, in relation to the great work of the Lord in this age. Elder A. Corson then arose and gave a clear, strong testimony for the truth, and thanked the Lord, that he had sent Bro. Adams to this place to preach the gospel in its fullness, and praised God, that he had left the Freewill Baptist Church and gone forward and been baptized for the remission of sins, according to the command of Peter in his first sermon. He thanked the Lord that he had heard the restoration of Israel and many other glorious truths preached, and that he had believed them, and had moral courage to embrace them, and that he had no wish to take one step back, and no regrets for the steps he had taken, but he rejoiced in them and was determined to go forward, and he urged the Brethren to faithfulness and perseverance.

Bro. Charles Wingate next spoke and gave his reasons for leaving the Methodist Episcopal Church, and showed that in his first baptism he did not know what he was baptized for, and said that he greatly rejoiced in the truths that Bro. Adams had preached, and said he was glad he had embraced them, and that he had counted the cost, and he was determined to hold on to the truth unto the end. Bro. George Clark next spoke, and gave a strong testimony for the truth, and declared his determination to be faithful to the end. Bros. George Tibbets, John McCrelis, A. Baxter and A. J. Tibbets arose one after another and gave clear and thrilling testimony to the truth, as it had been preached by Bro. Adams, and declared that they now could rejoice in hope of the glory of God that would be revealed in this age.

Sisters Martha Shorey, Cordelia Rankin, Aroline Shorey, Hannah Baxter and others gave a strong and positive testimony in behalf of the truth of the gospel. Their testimony was soul-stirring to every honest person present. The church appeared greatly to rejoice, and every one that spoke was in the unity of the faith, and one in spirit. They all testified to the same great truths—their testimony was one in substance—one in faith—and one in hope, and peace reigned during the testimony, and many hearts were made glad.

At the conclusion of this part of the meeting, President Adams arose and said that the Lord had made known unto him that Bro. A. Corson should be called to the office of Bishop, and Bro. Charles Wingate to the office of Elder and evangelist. The

question was then put before the church, to know if they would confirm the call of these brethren. Their call was confirmed by a vote of the church and Conference.

The case of John Chamberlin was then introduced by President Adams, briefly as follows: Bro. Adams stated that Bro. Chamberlin had got up in a public meeting only two weeks before, and publicly found fault with the church, and especially censured Bro. Adams in his absence, in relation to a sermon that he had preached on imposters and impositions, and also in relation to a lecture that Bro. Adams had printed in the *Sword of Truth*, on the conscious state of the dead, in which he had said the devil deceived the Adventists in 1843, and at other times since, in regard to the coming of Christ. Bro. Adams showed that Bro. Chamberlin had said many other things against the church and against Bro. Adams, not only in public, but also from house to house, in all of which, Bro. Adams showed that Bro. Chamberlin had acted contrary to the law of Christ and the apostles as laid down in the New Testament, our only rule of faith and practice.—Bro. Chamberlin was then called to make an explanation and retraction, or restitution or satisfaction to the church, such as the church would receive, before they would consent to vote for him to withdraw from the church.

Bro. Chamberlin then arose and said the same things in substance, that he had said before; and said that he should retract nothing, and take back nothing; and said other impudent and insulting things to the church, and spoke in a contemptuous manner of the church and its future.

Bro. A. Corson, Bro. George Clark and Bro. Timothy Noyes, then arose, one after another, and gave testimony before the church of certain things that they had heard him say, which they considered unbecoming a christian and a man of God. Brother Chamberlin's memory now entirely failed him. He said he could not recollect anything about these things.

At this stage of the investigation, Bro. Adams arose, and said he would give the real cause of all the difficulty, which he did as follows, by stating that Sister Chamberlin had received a letter from an Advent woman in which she had spoken against Bro. Adams, and in favor of Randolph E. Ladd, and said that Randolph E. Ladd had not been excommunicated from the church of the Messiah in Springfield, Mass., as Bro. Adams had reported, and although this woman wrote said letter and made such accusations against Bro. Adams, she had never seen Bro. Adams. Bro. Adams further stated that Sister Chamberlin had read said letter to different members of the church, and thrown out insinuations against Bro. Adams, and that she had been caught in the very act of reading said letter to members of the church at the house of Bro. Benjamin Corson, by Mrs. Adams, at which time, Mrs. Adams and Mrs. Chamberlin had some words on the subject, which was the beginning of all the difficulties with Bro. Chamberlain and his family, in relation to the church. Opportunity was then given to Bro. and Sister Chamberlin to contradict, but neither Bro. Chamberlin or his wife objected to one word of Bro. Adams' statement.

Bro. Adams further stated that Bro. Chamberlin was the last man that should turn against him, for he, Chamberlin, was the only man in Lebanon that had kissed him, and surely, said Bro. Adams, a man who would profess such undying love, only a few weeks before as to embrace and kiss him, ought to have a good reason for turning against him so soon.

Bro. Chamberlin then arose and said that he thought there was nothing wrong in kissing a brother.

Bro. Adams said, oh, no! if it only came from a man's heart; but he wished to know if Bro. Chamberlin was honest at the time he kissed Bro. Adams, or if he was honest now, as he, Bro. Adams, had never said one word against Bro. Chamberlin, or done one thing against him, and he challenged him to the proof. Bro. Chamberlin made no reply.

It was then moved that—John Chamberlin be excommunicated from the church of the Messiah, at his own request, and for acting contrary to laws and teachings of Christ and his apostles, as laid down in the New Testament, and that he is no longer entitled to any rights, privileges or blessings in said church.

The vote was then taken, first on the affirmative, when a strong and almost unanimous vote was taken for excommunication. The negative vote was then taken, when two was found to vote against his excommunication, viz: Bro. Benjamin Corson and

Bro. Edward A. Grey. After some further explanation, Bro. Benjamin withdrew his objection.

Mrs. Harriet N. Chamberlin and Miss Abbie Chamberlin, were then, at their own request, voted out of the church, having denied the authority and faith of the church, it was unanimously voted that they be excluded from all rights, gifts, blessings and privileges in said church of the Messiah. The conference then adjourned until the next day, (Sunday) 10 1-2 A. M., at which time a large congregation were addressed by Bro. Adams, also in the afternoon the attendance was large, the interest deep and strong. In the evening after a short address by President Adams, Brother Alexander Corson, was ordained to the office of Bishop, Bro. Charles Wingate to the office of Elder and Bro. A. G. Tibbets to the office of Elder and Evangelist. The Lord's Supper was then administered,—great grace rested upon the people. A number of resolutions were then passed, complimentary to Bro. Adams, showing the confidence of the church and community in our worthy Brother, as a gentleman, a christian and a gospel minister. The conference then adjourned.

ALEXANDER CORSON, President.

GEORGE CLARK, Church Scribe.

For the Sword of Truth.

Encouragement.

This is the word for the present age, and the starting point for progression. But how few will give their thoughts fleet ideas, and let them soar away on the airy wings of encouragement, and let their thoughts breathe forth words to those that are thrown from the sunny smiles and cheering words of a once loved home. I would say to the outcast and down-trodden, "do not wait for some one to place you on the car of progression; make one desperate effort to win a name for yourself. The first step must commence in your own animate being, ere influence can hold a sway." I do not believe in total depravity, nor either do I believe that every noble trait that was first placed in the heart of man, can be totally extinct. But I do believe, in the most depraved being lies concealed a gem, which if brought to light, would sparkle and shed a halo of sunny smiles, around the hearth of every home. The kind word and the deep penetrating look must be thrown to their view, in order to touch the tender fibre that connects itself with their nature; and then when this is done, and they see in themselves one redeeming trait, it will give light to their souls and elasticity to their step, and they will move gradually from the slough of despond, and rise step by step in the great battle of life and win a name far superior to those that have plod their way in the routine of civil life.

I often think, how little effort we make to raise the fallen, so called. Society forbids us to even breathe the atmosphere that they pollute. I sincerely trust the time will come when we as a community at large, can ward off the legitimate child of evil, namely, gossip, and shall have the privilege of saying to our fellow beings, rise and be of good cheer; the day has come when you shall walk side by side with your friends of old. We need this sad change that our country is now passing through, so that purified the nation may come out redeemed, dependent on heaven, not on society, but by an influence from the higher life.

One word to the aspiring youth. Do not give that ever ready tempter, discouragement, a platform to sink your buoyant hopes. No, no; crush his first approach and let your prayer be this:—

"Father of light and life, thou good Supreme,
O teach me what is good, teach me thyself.
Save me from folly, vanity and vice,
From every low pursuit, and feed my soul
With knowledge, conscious, peace and virtue pure
Sacred, substantial, never-fading bliss.

How much the youthful mind needs to be encouraged, to draw out hidden treasures that lie imbedded in the inward soul. Would that we could have the right kind of sympathy to help cheer us on in the slow progress we make through life. How much easier our lots on earth would be, and we may pine for sympathy and encouragement until all our youthful days pass on unheeded. Then let us take self and educate it for a partner for the remainder of our days. It will be our best advocate, our best counsellor, and let us throw nature so closely around it, it will never swerve from right, and then we are under good influence, and will move gradually under the banner of hope, with contentment for our staff.

A. S. A.

Rockland, Me., May 19, 1863.

Poetry.

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

"Truth is Mighty and will Prevail."

We publish the following lines written by our old friend Rev. J. B. Méynell, formerly of the Baptist Church, now of the Church of the Messiah.

[The subject of my sympathy in this piece, was one whom a gentleman informed me he rescued from an overseer in his passion, who confessed had it not been for his interference, he should have killed him, but on account of the particular friendship he bore to my friend, was influenced to unfasten the cord and release his victim, after my friend exclaimed "for God's sake, let him off."] J. B. M.

A FEW FACTS.

In pensive thought, I weighed the cause
Of man's injustice unto man,
And cruel wrongs did make me pause,
To think no help I seemed to plan.
'Twas not a little trifling case
That my scant purse might help a while,
To chase the tear from sorrows face,
And cause the cheerless eye to smile.
A tall athletic form I viewed,
A sullen child of nature spoke,
His back with his own blood imbued
Bore witness of a demon's stroke.
* "Would that my race could die with me,"
In firm and bitter accents came.
"I'd close this dreadful tragedy,
My grave, a grave for white man's shame;
No fetters then for men unborn
Should bind a hand to writhe in pain.
Useless the rack—no sinews torn
To mock the heart or help the gain;
The world from Afric's sons be free,
And death would give no liberty.
I thought how sad his haggard look;
And could it be that justice slept,
Or I her cunning ways mistook,
And pity causelessly had wept.
He stood alone without a friend—
A stranger in a land of foes;
Abused and humbled, forced to bend
And serve the dealer of his woes.
This is a wrong, I know it's so,
The barbarous age we must not vie,
For heaven has bid the creature know
That man must lay such fetters by.
The son of God has spoke on earth,
Oppressors set your captives free;
Receive from heaven a holy birth,
Nor dread a worse captivity.
Spake he unto a soulless one,
The dumb and moulton image, say,
Or hast thou bid plain truth begone,
And thrown the feeling heart away.
A golden God usurps the brain,
And fills it with idolatry,
So covetous the love of gain,
Destroys the sense to feel or see.
Shades of the noble, must we view
Oblations to the golden God;
A sacrifice to all that's true,
And human victims bathed in blood.
Poor Hindostan would hide her charms,
Peculiar to her heathen fame.
When we are mocked for false alarms,
Though her charred† victims show the shame,
In pride Columbia rears her head,
A beacon to the lands afar,
And tyrants watch with anxious dread
The progress of each glowing star.
And shall her glory ever wane,
Her sons be just, her statesmen wise?
Departed worth if she maintain,
May still exalt her to the skies.
Sweet liberty, so dearly bought,
So nobly practised, often won,
Virtue, emancipation taught,—
Whole states were moving one by one.
And shall we now recede again,
Reverse the ardor of our course.
And on our banner weave a stain,
And tell high heaven we mock her curse?
Sons of the brave, the just and wise,
Jehovah's balance weighs the man,

A nation will by virtue rise,
But wrong will her destruction plan.
Judas for lucre, sold the life
Of him who was the light of all,
And Israel never thought the strife
Would rouse revenge and cause her fall.
Things that God highly doth esteem,
Man desecrates below,
And the vain pomp of lust and pride
Is all some seek to know.
God took the humble by the hand,
And placed him on a throne,
But he who mocked his great command,
Gave worms to call their own.
My fear said he, at wisdom's path,
The first straight step you'll find,
I form the spirit of the just,
And I exalt the mind,
All matters moves by perfect laws,
To do my holy will,
The heedless never trace a cause
To glorify my skill.
But mind its boundless stretch of thought
I made to answer mind,
The moral justice I have wrought,
Shall never plead 'twas blind.
Civil or barbarous, friend or foe,
Expose that inward law,
And nicely all pretend a code
For self without a flaw.
Then if for self, for others too
Why not adopt its use,
I form the pattern that you view,
And do condemn abuse.

*We would not marry to cause children to be born in slavery.
†Burning negroes in the South.

MESSIAH'S COMING.

A Jewish Poet, (in the *Jewish Chronicle*) with singular beauty, has embodied in verse the hope and expectation of his nation. Interpreted in the light of Messiah's *second coming*, a beauty and a meaning yet more exquisite and expressive, attaches to the sentiments thus touchingly expressed.—*Patriarchal Shadows*.

Messiah's coming, and the tidings are rolling wide
and far,
As light flows out in gladness from yon fair morning
star.
He is coming! and the tidings sweep through the
willing air,
With hope that ends forever time's ages of despair.
The old earth from dreams and slumbers wakes up,
and says, Amen;
Land and ocean bid him welcome, flood and forest
join the strain.

He is coming, and the mountains of Judea ring
again,
Jesusalem awakens, and shouts her glad Amen.—
He is coming, wastes of Horeb, awaken and rejoice;
Hills of Moab, cliffs of Edom, lift the long silent
voice.
He is coming, sea of Sodom, to heal thy leprous
brine,
To give back palm and myrtle, the olive and the
vine.

He is coming, blighted Carmel, to restore thine olive
bowers;
He is coming, faded Sharon, to give thee back thy
flowers;
Sons of Gentile-trodden Judah, awake! behold, He
comes!
Landless and kingless exiles, re-seek your long lost
homes;
Back to your ancient valleys, which your fathers
loved so well,
In their now crumbled cities, let their children's
children dwell.

Drink the last drop of wormwood from your nation's
bitter cup,
The bitterest, but the latest, make haste and drink
it up;
For He, thy true Messiah, thine own anointed
King,
He comes in love and glory, thine endless joy to
bring,
Yes, He thy King is coming, to end thy woes and
wrongs,
To give thee joy for mourning, to turn thy sighs to
songs.

We publish the following with much pleasure, to show the dying glory, of a once mighty and noble race, that are now fast passing away; and also the glory of the Masonic Order, or Brotherhood.

Masonic Speech of an Indian.

At a Masonic banquet given in Chicago, Ill., in September last, Ely S. Parker, a chief of the Six Nations, and a practicing lawyer of Galena, Ill., delivered a speech which is thus spoken of in an article published in the *Masonic Journal*:

One speech of the evening, as also an incident attending it deserves more particular attention. It was that of Brother Sir Knight Parker, a grandson of Red Jacket, and his successor as chief of the Six Nations. He is full blooded chief, but highly educated, and an eloquent speaker. I shall not attempt an outline of his speech, if re-produced, or, it should be with its charms of action and utterance, which very few white men could equal. He spoke of himself as almost a lone remnant of what was once a noble race; of his struggle in coming forward to manhood, and seeing his race disappearing as the dew before the morning sun. As he found his race thus waning away, he asked himself, "Where shall I go when the last of my race shall have gone for-ever? Where shall I find home and sympathy when our last council fire is extinguished? I said I will knock at the door of masonry, and see if the white race will recognize me as they had my ancestors, when we were strong and the white men weak. I knocked at the door of the Blue Lodge, and found the Brotherhood around the altar. I knelt before the great light in the chapter, and found companionship beneath the royal arch. I entered the encampment, and found valiant sir knights willing to shield me here without regard to race or nation. I went further. I knelt at the cross of my Savior and found Christian brotherhood, the crowning glory of the Masonic tie. I am most happy to meet you in the grand councils of the gathering, and sit with you at this festive board to share these greetings and hospitalities. I feel assured that when my glass is run out, and I shall follow the footsteps of my departed race, Masonic sympathies will cluster round my coffin and drop in my lonely grave the ever green accacia, the sweet emblem of a better meeting. If my race shall disappear from the continent I have the consoling hope that our memory will not perish. If the deeds of my ancestors shall not live in story, their names remain in the names of your lakes and rivers, your towns and cities, and will call up memories otherwise forgotten."

Few eyes could hold their tears as he poured forth in words like these the utterance of a full heart. Silence for a time prevailed after he sat down, when he arose and said: "I have in my possession a memento which I highly prize—I wear it near my heart. It came from my ancestors to me as their successor in office. It was a present from Washington to my grandfather, Red Jacket, when your nation was in its infancy.—You will be glad to see and handle it, and I should do wrong were I not to give you the opportunity." As he spoke thus, he removed the wampum from his neck, and drew from his bosom a large massive medal, in oval form, some seven inches by five, and it passed from hand to hand along the tables. On one side of this medal were engraved, in full length, the figures of two chiefs; Red Jacket, in full costume, presenting the pipe of peace, and Washington, with right hand extended as in the act of receiving it. On the other side were the Masonic emblems, with the date 1792, if my memory is correct.

Once give your mind up to suspicion and fear, and there will be sure to be found food for it. In the stillest night the air is filled with sounds for the ear that is resolved to listen.