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Lecture.

On the Last Days of Gentile Supremacy.

(From "Plain Papers on Prophecy.")

MANY of our readers are, no doubt, aware that the words translated "Gentiles," whether in the Old Testament or the New, simply denote "nations." Any distinctive use of these words, therefore, must have commenced when God had selected one nation, Israel, from among the rest, to be peculiarly his own.—Israel thus became the one nation, owned, protected, and blessed of the Lord; while all others began to be designated the "nations," or "Gentiles," as distinct from the one thus favored and chosen of God. All that is written in the Old Testament, whether of Israel or of the Gentiles, may be referred to as illustrative of this remark.

Gentile supremacy commenced with Nebuchadnezzar. Until his times, Israel had been the centre, and Jerusalem the seat of God's government of the surrounding nations. The kings of David's line were the last responsible agents of this Divine government; but this government, so far from being confined to Israel, extended to all the nations which were in any way connected therewith. When the conduct of God's people, or of their kings, was such as to be approved by Him, He subjected all the surrounding nations to their sway. When, on the other hand, they walked disobediently, God used the surrounding nations to chastise them: still his throne was at Jerusalem; and it was not until the defection of Judah and its kings from their allegiance to God had become complete, that Jerusalem was given up to be utterly destroyed.—The princes and nobles of the land were carried into captivity, the city was overthrown, and Ezekiel prophesying among those captives who had first been removed, beheld in vision the glory of the Lord depart first "from off the threshold of his house" (10, 18), and then "from the midst of the city." (11, 23.) The symbol of the Divine presence, which, from their redemption out of Egypt, had never—save for a little season in Samuel's days—forsaken them, thus entirely departed, and Jerusalem ceased to be the place of Jehovah's throne. The whole order of things subsequent to his dwelling at Jerusalem was set aside, and universal supremacy was conferred on Nebuchadnezzar, the King of Babylon, and first great chief of the Gentiles. It was with him that "the times of the Gentiles" began. Gentile supremacy, from its commencement to its termination, by the just judgment of God at the coming of the Son of Man, is the subject of Daniel's prophecy.—Chapters second and seventh span the whole period from Nebuchadnezzar to the coming of Messiah in judgment; while the other chapters fill up the outline, by presenting either the moral features which characterize the Gentile

powers, or the prophetic detail of their actings, and of God's dealings with them in judgment at the close. It is to Daniel and the Revelation of John we have specially to look for instruction as to our present subject. The difference is, that the Revelation treats of the last days of Gentile supremacy, as linked with, and following upon, the long course of corruption in the present dispensation, and the utter apostasy of Christendom; while Daniel treats of the same period in connection with the destinies of his own beloved nation, the Jews. The Lord grant to us becoming solemnity of spirit in examining the testimony of both.

In Daniel 2, the Divine communication is to Nebuchadnezzar himself; but to him in such a manner as to be of no avail to him, till recalled to his memory and interpreted by the prophet. God thus makes manifest, that the knowledge of his secrets is with His people, the godly, but poor and despised remnant of Israel, while he puts the Gentile monarch under the full responsibility of knowing, at whose hands he has received the power and authority of which he is possessed. The substance of the communications made to the king, and interpreted by the prophet, is so well known, and so generally understood, that it needs no comment here. Three of the Gentile powers represented by the image are declared, in this and other chapters of Daniel, to be Babylon, Medo-Persia, and Greece; while Rome is demonstrated to be the fourth, by a passage of the New Testament, which speaks of a decree of the Roman emperor, "that all the world should be taxed." (Luke 2, 1.) Now, as there were to be but four universal empires, and as the first three are specified in the book of Daniel itself, it is evident that only one besides spoken of in Scripture as universal must be the fourth. It is, moreover, introduced in Daniel 11, under the name of "Chittim," where "the ships of Chittim" are represented as taking part in the struggles between the kingdoms into which the Grecian empire was to be divided. Babylon, Persia, Greece, and Rome, are almost universally admitted to be the four monarchies symbolized by the image in Daniel. Any contrary opinion is so glaringly absurd, as not to require discussion.

The leading features of this important prophecy are as follows:

1. It is as "the God of Heaven" that God bestows power upon the Gentiles. As "God of the earth," his throne was at Jerusalem, and will be when he again makes himself known thus. But his earthly throne being set aside for the iniquity of those who had been the responsible depositories and agents of his authority, he now acts as "God of Heaven," in bestowing authority on the Gentile monarch. "Thou, O king, art a king of kings; for the God of Heaven has given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell,

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

2. It would appear to be, in this the immediate reception of it from the God of Heaven, that the superiority of Nebuchadnezzar's power consisted. Gold, silver, brass, and iron mixed with miry clay, are the elements which composed the image seen by that king. The deterioration is most marked, but it is not in the strength so much as in the value of the metals; the fourth kingdom, indeed, is represented by that which breaketh in pieces and subdues all things. The King of Babylon, the head of gold, received his power by direct and absolute gift from God; the other monarchs succeeded to it, or became possessed of it in the course of providential circumstances, but not in this direct manner.

3. The Gentile kingdoms are here seen as a whole. "It is neither historical succession nor moral features with respect to God and man, but the kingdoms altogether, forming, as it were, one personage before God—glorious and terrible in his public splendor in the eyes of men." So true is this, that, in the prediction of the final overthrow, while the blow falls on the toes of the image, it is the whole image which is broken to pieces, and scattered like dust; the iron, clay, brass, silver, and gold, all partaking in the overthrow and overwhelming destruction. Gentile power, symbolized by the image, continues from the days of Nebuchadnezzar till the epoch at which it is thus utterly overthrown and destroyed.

4. It is when Gentile supremacy exists in its last form, that its destruction ensues.—"The stone cut out without hands smote the image upon his feet, that were of iron and clay, and break them to pieces." This final blow falls not on the head of gold, the silver breast, the belly and thighs of brass; no, nor even on the legs of iron, but on the feet of iron and clay. This of itself proves that the smiting of the image is not the introduction and gradual spread of Christianity, as many have supposed, but an affliction by Divine power, when the fourth empire is in its divided and mingled state. It existed in full unity and power for centuries after Christianity commenced.

5. There is but little said in this chapter of the second and third empires. That which was put in prominence is the truth revealed respecting the first, which received its dominion direct from God, and the fourth, in the last days of which the whole fabric is to be set aside, and not a trace remain. On this last subject the prophecy is even more copious and detailed than on the first.

6. There is a fifth kingdom, represented by the "stone cut out without hands," which, at its introduction, forcibly overturns and destroys the Gentile monarchy, and takes its place. "It does not act by a moral influence,

that changes the character of that on which it acts. It destroys that object by force. It is God who establishes it and gives it that force. The stone does not gradually increase in size to displace the image. Before it enlarges, it destroys the image. When it has become great, it is not merely a right given by God over men—it fills the whole earth—it is the exalted seat of a universal authority. We may observe, that it is not God destroying the image, in order to establish the kingdom; but the kingdom which he establishes smites the feet of the image, as its first act. It is the outward and general history of that which, by God's appointment, took the place of his throne and government in Jerusalem, and which had gradually degenerated in its public character with respect to God, and which at length comes to its end in the judgment executed by the kingdom established of God without human agency. The kingdom of Messiah which falls on the last form of the monarchy formerly established by God, destroys the whole form of its existence, and itself fills the whole world."

Daniel, 3—6, records the history of past events; but it is a history prefaced by the chapter which we have been considering, and followed by others, full of prophetic details as to the same general subject; and whether we regard this connection of chapters 3—6, or the contents of the chapters themselves, it is difficult to resist the conviction, that they are designed to inform us of the moral character of the Gentile powers, which constitute the theme of the whole book. They furnish specimens, so to speak, of what Gentile dominion would always be. Idolatry and persecution, in chapter 3; the pride which attributes every thing to self instead of glorifying God, and which, in effect, reduces its subjects to a brutal condition, in chapter 4; hardness of heart, open revolt, and insensate mockery of God and his worship, in chapter 5; and in chapter 6, the deifying of man, and enforcing on pain of death submission to his blasphemous pretensions, are the moral features by which Gentile power is characterized throughout. No wonder when its iniquity is full, and the ulterior purposes of God are ripe for development, that it should become the object of utter and overwhelming judgment.

Daniel, 7, presents us with further predictions of this judgment, as well as of the final character of evil, which becomes the occasion of its execution. We have here, under other symbols, the same four monarchies, which in ch. 2 are represented by the image. Four great beasts come up from the sea. It is not here the gift of authority by the "God of heaven," but the rise of these kingdoms, as matter of history, from the unformed, tumultuous masses of mankind, represented in prophetic language by "the sea." Rev. 17, 15, sufficiently establishes this to be the import of the symbol. "The waters which thou sawest, where the whore sitteth, are peoples and multitudes, and nations and tongues" Babylon is figured by the first beast, which resembles a lion with eagle's wings, Medo-Persia is represented by the second, "like unto a bear; and it raised up itself on one side, and it had three ribs in its mouth, between its teeth; and they said thus unto it 'arise, devour much flesh.'" The third beast, Grecia, is like a leopard, with four wings of a fowl, and four heads, the well known symbols of the fourfold division of the Grecian empire after Alexander's death. It is to the fourth beast, however, the Roman empire, that attention is chiefly called; and further, there is one particular in the representation of this, on which the prophet's attention seems to be specially concentrated, as to which he makes anxious

inquiries, and as to which he receives fuller instruction. But let us turn to the details.

First, we have the vision of the fourth beast which the prophet beheld. "After this, I saw in the night vision, and behold, a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it, and it was diverse from all the beasts that were before it, and it had ten horns." The same pen from which we have already quoted presents, in more forcible language than we can command, the substance and import of this vision. "The features of the fourth beast are clearly drawn. It has not the same character as the preceding monarchies. It has ten horns, that is to say, its strength was to be divided into ten distinct powers. Strength and rapacity, sparing and respecting nothing, appropriating every thing, or trampling it under foot without regard to conscience; such are morally the characteristic of the fourth beast. Its division into ten kingdoms distinguishes it as to its form. The uniform simplicity of the former empires will be lacking to it."

While the prophet is earnestly contemplating the horns of this fourth beast, a great change takes place among them. A little horn came up among them, before which three of the first were plucked up by the roots, and "in this horn were eyes like the eyes of a man, and a mouth speaking great things." The reader will bear in mind, that we are occupied with the same subject as, in the second chapter, is illustrated by the legs and feet of the image. The legs were iron, the feet and toes part of potters' clay and part of iron. Verses 42—44 treat distinctively of the toes, where the prophet concludes his explanation thus: "And in the days of these kings (or kingdoms represented by the ten toes) shall the God of heaven set up a kingdom, which shall never be destroyed." Now the horns in chap. 7 correspond to the toes in chap. 2; and both chapters show that it is in this final state, when the strength of the kingdom has been divided into ten powers, and when the power originally derived from God has not only deteriorated from gold to iron, but is attempting to ally itself with something of an entirely different nature, potters' clay. It is in this final state of the fourth kingdom that God sets up a kingdom, which smites, overturns, and demolishes the whole fabric of Gentile power, taking its place, and filling the whole earth. The modern attempts, throughout what was once the unbroken, undivided Roman empire, to unite monarchical with popular influences in what are called constitutional governments, can hardly fail to occur to the mind, on perusing this prophecy. It is not intended by this remark to imply any censure on this or that mode of government. Such is not the province of a Christian. We simply note in the prophecy that which is given as the distinguishing form of Gentile power, in the last stages of its existence. Neither would we intimate that the ten toes can as yet be distinguished; a passage in "Revelation" (to be considered afterwards) forbids such a thought. The seventh chapter supplies us with particulars omitted in the second. We have here indeed ten horns, as in the other case ten toes; but while the prophet considers the horns, there comes up an eleventh horn, and its actions absorb his attention. It is a little, horn, a power small and insignificant in its beginnings, but three out of the ten soon fall before it, plucked up by the roots; it is characterized by extraordinary sagacity and intelligence; its boastings and pretensions are most loud and overbearing; "it has eyes like the eyes of man, and a mouth speaking great things."

But then, a session of judgment ensues. "I beheld till the thrones were set—the judgment was set, and the books were opened." The chapter does not inform us where the session of judgment takes place; but all the effects of it which the prophecy records are upon the earth. "I beheld then, because of the voice of the great words which the horn spake—the beast was slain and his body destroyed and given to the burning flame." While such is the terrible end of the fourth beast, its existence and its dominion terminating together, by the judgment which overtakes it, it is noted by the prophet that with the three former kingdoms it had been otherwise. As concerning the rest of the beasts, "they had their dominion taken away; yet their lives were prolonged for a season and time." The *dominion* of the former three empires ceased: but there remained at least some kind of government—this is at least the case with Persia and Greece—but not so with the fourth beast, the Roman empire. "The beast was slain and his body destroyed." Utter destruction is its doom. The lives of the three former, however, will only be prolonged till the destruction of the fourth; then they also shall perish by "the stone cut out without hands," which shall smite the image upon the toes and destroy the whole. Every vestige of Gentile power disappears; and the monarchy of the whole earth is transferred to One whom we know as having been despised and rejected of men, numbered with transgressors, and crucified between two thieves. He alone is worthy! Eternal blessings to his Name!

Have Christians a Sabbath or a Lord's Day?

Continued from seventh page.

planted in their hearts; they were possessed with a moral sense which disapproves of stealing, and of other certain actions, independent of positive rules or laws.

There is another thing which I wish to bring to your notice. If Christians believe that the ten commandments (or any other moral law) are binding upon them *because they are written in the book of the law*, they are, of course, bound to decide, in every case where these laws are transgressed, according to the decision of the same written law. For who gives you authority to decide otherwise than the Lawgiver, God, has pleased to decide? Well, let us see, whether the criminal code of this so-called Christian country, is in any conformity with the written code of God. "If any man commit adultery with the wife of his neighbor, they shall both be put to death." Such is God's sentence; what is the sentence, in such a case, of the courts in this country, or Europe? I need not tell you that this crime is committed, in all classes of society, by high and low in your midst without ever being punished at all. If anything is stolen, the thief apprehended and convicted, he shall pay the double value of it;—sometimes even four-fold—and if he has not the means to pay, he shall be sold for it; that is, the criminal is compelled to labor in order to pay the party whom he robbed the double amount of the stolen object. Such is the decision of the Divine Lawgiver who has said:—"Thou shalt not steal." How is the decision of your judges? The robbed person is the loser, any how, and in every; the thief, if convicted, is sent for some years, or months to Sing-Sing, or Auburn, and honest people must pay the board for the rascal. Thus we may go through the whole criminal code of civilized nations and

we will in every case find it at variance with the code of God.

Do not say that Christ alleviated the severity of the written law, as in the case of that accused woman—accused of adultery. No; Christ did not come to abolish any law, or to alter its sentences; but, as the Son of God, the Lord over all, He had a right to act differently, in certain cases for certain purposes; none else, however, has equal authority. Were it not as I say, and should you take the action of Christ in the case of that woman, as a rule, for your code, you would not have even the right to send a criminal to prison; you had only to remind him, in the kindest way, not to commit that crime anymore—just as Christ did—and then permit him to go at large. This must lead us to the conclusion, that the moral laws are not binding upon Christians because they are written upon the tables of stone, and given to Israel on Mount Sinai, but because they are written upon the heart by the mighty finger of the Creator, and, therefore, Christians are not under the obligation to adopt the criminal code of Moses—though it is wiser, better, and more according to justice than any other—but may decide according to their own judgment and understanding.

Having now proved, I think, even to demonstration, that the ten commandments are not binding upon Christians on account of their being written in the book of the law, the fourth, the command of the Sabbath, is of course among the rest, and Christians have nothing to do with the Sabbath of the law. We can prove, besides, that the Sabbath was given to the Jews exclusively; this is as plain and as clear as the sun in a summer mid-day.

At the creation God sanctified—that is, set apart—the seventh day, for a certain purpose, of course; but we find nowhere that he commanded man to keep it as a day of rest. Nearly two thousand years, before and after the deluge, during the patriarchal age, no mention is made that any of them kept a Sabbath. In the wilderness first, when God gave to Israel bread from heaven, the manna, He presented them with another heavenly gift, the Sabbath. "Behold," said Moses, "God has given you the Sabbath; therefore, He gives you a double portion on the sixth day." But as some of the rebellious people transgressed the command immediately after it was given, by going out to gather up manna on the Sabbath Day, God said, when He arranged the law of the Sabbath as the fourth among the ten, "Remember!" That is to say, I have given you this command a few weeks since, remember it, do not transgress it again, as some of you have done before. This word, "Remember" does by no means refer to a practice of the Sabbath in any former age, as no such command was ever given, and consequently practiced by no man.

The purpose of God in keeping back the gift of the Sabbath, from the creation till the exodus of Israel from Egypt, is clearly demonstrated in Exodus, 21: 12—18. "And Jehovah spake unto Moses, saying: Speak thou unto the children of Israel, saying: Verily, ye shall keep my Sabbaths, for it is a sign between me and you throughout your generations. * * * Wherefore, the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations for a perpetual covenant. It is a sign between me and the children of Israel for-

ever." In Deuteronomy, 5: 15, we read thus: "And remember that thou wast a servant in the land of Egypt; Jehovah thy God brought thee out thence, through a mighty hand and an outstretched arm; THEREFORE, Jehovah, thy God, commanded thee to keep the Sabbath Day." If the language of these passages is not clear and demonstrative enough, to show that the Sabbath was given to Israel only, then the Bible remains, indeed, a sealed book, written in an unknown tongue to every people under heaven; it could not be called a revelation of God. We cannot understand His will, and He could not demand of us to do it.

Some say, why should God be so partial as to give to the Jews only such a precious gift as the Sabbath? I answer with another question:—Why pleased it God to chose Israel, an insignificant horde of slaves in Egypt, to communicate His will through them to the rest of the human race? There is not one page in the whole Bible, nay, not one letter, in either the Old or New Testament, which has been written by any other but Jews. Why has it pleased Him to manifest Himself in the seed of Abraham, and not in the seed of any other of the human family? "Woe unto him who striveth with his Maker! Potsherd, even the potsherd of earth; shall the clay say to him that fashioneth it: What makest thou? Thy works which have no hands."

Christians, therefore, are not under the obligation of the Mosaic Sabbath, as no written law is binding upon them because it is written in the book of the law. Christians have an unwritten law. All moral laws are binding upon them because God has written them upon their hearts. This glorious unwritten law dictates to the heart of every true Christian to sanctify, that is, to set apart, that day on which the Redeemer of the world rose from the dead, thus confirming the truth of all He said, and by which He completed the plan of redemption, as a day of rest from all worldly affairs, in order to seek and entertain a closer communion with God. But it is by no means equal to the Sabbath of the law; nothing is commanded or specified what may be done in it, and what may not be done. It is as the Apostle to the Gentiles several times said, left to every Christian's conscience. History tells us that the primitive Christians kept the seventh day as the Sabbath according to the law, and the first day of the week as the Lord's Day, on which they came together to pray, to praise God and to break bread from house to house, in commemoration of the Lord's death and resurrection. But it must be remembered, that as far down as A. D. 130, Gentile Christians were still in the minority, and therefore kept the Sabbath of the law with their Jewish Christian brethren, though they were not under any obligation to do so. As soon, however, as the former attained the majority, they discontinued to keep the Sabbath of the law, keeping only the Lord's Day. Hebrew Christians continued to keep both days, until Constantine, falsely called the great, ascended the throne, and by many reasons professed christianity, who afterwards forbade all Christians to keep the Mosaic Sabbath. With this act for which he had not even the slightest allusion in the New Testament, the Gospel liberty was buried for more than fourteen centuries; it has laid the foundation of Roman papacy.

That Christians have not a full understanding of their relation to the law in general, and to that of the Sabbath in particular, is evident by the fact that so many turn their back to the Lord's Day and keep, or pretend to keep, the Sabbath of the law, thus taking upon themselves a heavy yoke which the Jews, to whom it was given, could never bear, or carry out to its full meaning.

Let us, therefore, hold fast the glorious liberty of the Gospel, which Jesus, the Messiah, has purchased for us; let us sanctify the first day of the week as the LORD'S DAY, for, "this is the Day that God has made, let us rejoice and be glad in it."

In conclusion, brethren, I would remark, that I am conscious of the fact that my statement is a very imperfect one; but I am open to conviction. I shall not be ashamed to confess whatever may be proved erroneous in my view. I am also ready to give an explanation on any

point in which I expressed myself not sufficiently clear, or where my deficiency in the English language left any obscurity in my idea.

G. R. LEDERER.

APPENDIX.—A considerable time has elapsed since the discussion about the Sabbath has taken place; a number of "essays" were read and speeches made; but not one of my arguments was refuted, and thus the matter remains. People, in general, would not give up their inherited notions.

G. R. LEDERER.

The Most Wonderful People.

(From the Writings of the Bishop of Winchester.)

"Eighteen hundred years have passed since two Hebrew disciples, journeying by the way, heard themselves addressed with that awakening rebuke, 'O fools, and slow of heart to believe all that the prophets have spoken.' (Luke xxiv: 25.) May we not hear, as it were, the same heavenly voice speaking alike to Jew and Gentile, and reproving our dulness of understanding and our blindness of heart? What if these things are marvels? What if we cannot discern with certainty the mode and time for the accomplishment of the Divine purposes affecting the ancient people? What is the whole of their history, from Egypt to dispersion, but a series of perpetual wonders? Take but the smallest fraction of their personal records, analyze the successive events, and they resolve themselves into as many miracles. Witness the division of the sea, the angels' food, the rock that followed them, the garments which waxed not old, and the feet that swelled not; the opening of the earth, the fire from heaven, the parting of the waters of Jordan, the walls of Jericho, the sun standing still in the valley of Ajalon. All the events connected with them—the earliest and the latest—while they show remarkably God's power, are, nevertheless, full of mystery. What more mysterious than that there should spring from one 'as good as dead, as many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable?' (Hebrews xi. 13.) What more mysterious than the way by which they are led out of Egypt on the exact day foretold four hundred and thirty years before. (Exodus xii: 40, 41.)—What more mysterious than the providential ordering by which they were brought back from the captivity of Babylon at the precise termination of the predicted seventy years? (Jeremiah xxv: 11, 12; xxix: 10, compared with Ezra i: 3.) What more marvellous than the downfall of their temple, the aptest type of their national history, within forty years of our Lord's prophecy? Once the wonder of the world—now not one stone left upon another; once the glory of all lands—now without a mark or token to tell the traveler of its site. Or what more marvellous than their own career as a people? Once the sole depositaries of God's truth, the subjects of a direct theocracy, the witnesses of a perpetual miracle—now 'an astonishment, a proverb, and a by-word among all nations,' (Deut. xxvii: 37,) whither the Lord has led them; once the freest of all nations, so that their boast was, that they were never in bondage to any man, (John viii: 33,) yet brought successively under the yoke of Chaldeans, Medes, Greeks, and Romans. Nay, in its present crisis of penal degradation and dispersion, how mysterious is this people! There is a dignity in their very disgrace. Though cast down, yet not dejected utterly; though stricken sorely, yet not annihilated; aliens and vagabonds, but not swept away from the face of the earth. Christian men can never look on them without associations of solemn interest and awe. They cannot but remember that of them, as concerning the flesh, Christ came—that of them was the goodly fellowship of the prophets—that of them was the glorious company of the apostles. Would we could add that of them, too, was the noble army of martyrs. And though subjected to whip and scourge and scorn and contumely, by their conquerors, and though they have been abased, the Egyptians, Assyrians, Babylonians, Syro-Macedonians and Romans, have all in their turn been razed from the list of principalities and powers. Yet the hated ones, they yet survive. The blessing and the curse of Balaam are both yet in force, and both inseparably connected with their history.

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.

S. L. WASS, Agent and Assistant Editor.

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The Mission to Jerusalem and the Holy Land.

Editorial Journeyings.

DEAR FRIENDS, we once more resume journeyings. In our last we brought them down to our 20th day from Boston, thinking that we should reach Gibraltar early on that day; but oh! how uncertain are the things of this life. Instead of reaching Gibraltar on the 9th or on the 10th we were, by a calm, kept back until the 12th, just three weeks from the time we left Boston. But let me say that was a good passage for this time of the year. Well, let me say again; we reached Gibraltar on Wednesday, July 12th, and we shall never forget the place, no, never! nor yet the meanness of her officials. We have sometimes been imposed upon—cheated—swindled and abused; but never did see the climax of *low meanness and rascality* until we reached Gibraltar. And we hope that this account of their rascality and meanness, which we are now about to write, will meet their eyes, that they may see themselves in all their deformity. Well, on Wednesday, July 12th, we got becalmed in the channel, about 5 miles outside of Gibraltar, where we lay until after dinner, when we came to the conclusion that the only way to get our letters on shore and have them mailed to our friends, would be to have a boat sent ashore.—Finally the second mate, four sailors and myself started for the shore, a little after 12 o'clock P. M. The bay was smooth, and in about one hour we found ourselves floating around among the English officials. I carried an American flag hoisted on a stick, which finally drew the attention of one of the pompous officials, who said, speaking to me, "well Sir what can we do for you?" I told him that I wished to mail nine letters; he said follow me—and I will see what can be done for you;—we followed him close to the wharf, when, pointing to a boat, he said there is the doctor—and we soon found that he thought himself SOMEBODY from the tyrannical and overbearing manner in which he acted. I told him our business, that we only wanted to mail some letters, that we did not wish to anchor. I undertook to give him a note from Capt. Smith,—the note was seized by a big Englishman with a big pair of Iron tongs as if it had been something poisonous, the doctor glanced at it and said where are the ship's papers? I passed them over—they too were seized by the said iron tongs—the doctor looked at them a moment, and then said to me it will cost you something to get a chance to mail these letters, oh yes, said I, we expect to pay the doctor's fee. I then said how much will it be? said he I can't tell, but I will get the papers fixed, and send them to the ship by the American agent, Mr. Hall; then pointing to another boat, said he, "there is the young

man." The doctor put our ship's papers into a box and marched off with them. We then turned to Mr. Hall, to see about getting our letters mailed, I took my package of letters and reached out my hand to give them to him, when up came another pair of great iron tongs and seized the letters and threw them into a tin box. I then asked Mr. Hall about how much he thought we would have to pay for our letters, he said I cannot tell, but my charge will only be one dollar, fifty cts., for visiting the ship and bringing your papers. We thought his charges light—and began to hope that we should have a *light* bill from his doctorship, but oh, the uncertainty of human affairs! "Put not your trust in Princes," no, nor doctors, either. After Mr. Hall had given us his word that he would see that our letters were mailed, and would bring our bill and our ship's papers to us within one hour, we turned our boat again towards our good ship Jehu. We found, to our joy, that a light breeze had sprung up, and our vessel was now two miles nearer the town than when we left her.—We soon reached her deck in safety. We now patiently awaited the arrival of Mr. Hall for the return of our papers, and also that we might learn the amount of our bill. Well, we were not long kept in suspense, for Mr. Hall soon made his appearance, and showed us what British kindness and liberality was. And oh horror! he brought some of his iron tongs with him. We threw over to them the end of a rope and to our astonishment they seized the rope with their hands instead of tongs, and were made fast to the Jehu, for the time being. We hope they did not get the plague, nor the Jeff. Davis fever by daring to take hold of a rope without English tongs. After a moment's delay, the tongs were forthcoming, and in their ponderous jaws came our bill of charges. And such a bill as only could be presented by the officials, of a nation as mean as God forsaken England. Tell it in Gath, publish it in the streets of Askelon, and blow a trumpet; sound it from Dan to Beersheba, that England—*pious England*—England, who now undertakes to tell us what to do with traitors, thieves, and assassins; yes, that England which has helped pirates for four years—that England which has done more mean and bloody acts than any nation under Heaven,—that England which makes a lying pretence to be the friend of the negro, and who by all power has done all that she could for the last four years, to eternally establish negro slavery in America,—Yes, that *pious* long-faced Missionary and bible society England, only charged us a little over twenty three dollars for the privilege of paying the postage and mailing nine letters, in her free port of Gibraltar. But lest some might think that we make a mistake we publish the bill. Here it is: Dr, to port dues, \$11.50, (now mark, the vessel was not in port.) So you see that was port dues for a small boat, six men, and the American flag. Item second: quarantine expenses \$3.00. (That is a falsehood for we were not in quarantine.) Health guard to visit ship \$5.00. (That is another falsehood, for no doctor, nor health officer visited our ship.) Postage of nine letters to the United States \$2.63. American agency for visiting ship \$1.50. The two last charges were right and just; but the other charges were a swindle, and a cheat from first to last and the scoundrels who did it, knew it to be such. Now let us examine the plain facts in

the case. It was simply this: The Capt. had no business to cause him to anchor at Gibraltar.—I especially desired to mail letters—he was willing I should if the vessel was not detained thereby—a calm came on just in time and lasted just long enough. Now I ask could not this very pompous doctor, and the pompous English officials have granted us the privilege to have given our letters to Mr. Hall, the American agent, to mail for us without charging us just the same as though we had gone into the harbor and anchored, and had a doctor come on board? Now this is just the point,—did he fulfil the law? no! Did he swindle us? yes! Was it a mean, low act? it most certainly was. And we say to all travellers going into the Mediterranean shun Gibraltar, if you don't want to be swindled. I will say in regard to Mr. Hall, the American agent, we attach no blame to him. We hope our friends will enjoy reading our letters and our editorial journeyings for they cost us just twenty-three dollars and sixty-three cents, in gold to get them mailed. Well, we hope to profit by our experience. God grant that we may. Now let no one think that we blame or throw censure upon all Englishmen for the meanness of these contemptible officials, stationed at Gibraltar.

As soon as we had paid our bill we tried hard to get out of sight of Gibraltar,—a light breeze sprung up about seven o'clock and we were soon borne from the port and rock of Gibraltar,—along the coast of Spain.

I must now relate an important event which twenty-three dollars for mailing our letters, made me nearly forget:—On Wednesday morning, quite early, our steward, who, by-the-by, is an old whaler, harpooned a young and tender porpoise, and then we had some fresh meat. The liver was quite equal to beef's liver, and the meat was quite as good as deer-meat. It is now Thursday, July 20th; we have now been eight days from Gibraltar. We are just leaving the coast of Algiers and drawing along towards Sardinia. We have had one or two calms and also very light winds ever since we left Gibraltar.

Friday, July 21st, It is just one month, today, since we left the Boston Light. We are now within four hundred miles of Malta, and a good strong west wind is taking us right along towards the place of our destination. This fine west wind commenced early last night, and if it continues we will be able to reach Malta in two days, but winds in this sea are very uncertain.

I have already said this vessel carried thirteen persons in all. I now proceed to give a sketch of their history as far as I understand it. Capt. Smith was born in Orrington, Maine. Is now about forty years old, in the prime of life, is a faithful man to his employers, and looks well to their interest. He has treated us with great kindness. The first mate, Mr. Hurd, is a young man who no doubt will soon command a vessel. The second mate, Mr. Adams, is a very willing and faithful young man in his position. The steward is a man who knows his business and attends to it faithfully. The cabin boy is a very nice quiet good boy. Frances Brown is a German by birth, is thirty years of age, has followed the sea from a boy, and has no ambition to be anything more than a good sailor, which he is. Dennis Sullivan is of Irish extraction, Yankee born, and is a good seaman. He and Brown have both served in the army and navy of the

United States. William Corsgrove, of the State of Maine, has served in the army and navy of the United States. He is a jolly fellow, who cares but little how the world moves, if he is only treated well. Roger Stevens, born in Palermo, in sunny Sicily, is a noble Italian youth of twenty-two years of age, a first-rate seaman, has served in the American navy. James W. Keith, of Scotch descent, born in Gloucester, Mass., resident of Digby, Nova Scotia, is a young man, ambitious to be somebody, a good seaman and will yet make his mark in the world. Another young man, I have forgotten his name, a German by birth, was taken sick about a week after we sailed from Boston, and is sick yet. His father is rich, but he has not been home in five years. He was in the American army. Poor young man, I pity him; may God preserve his life and restore him to his friends. A. K. McKenzie, a passenger, at home a merchant, a ship-owner, a Justice of the Peace, and Post Master, and now on a mission to Palestine, and really believes, most positively, that God will keep his word and restore his people, the Jews, to the land of promise. G. J. Adams, also a missionary to Palestine, and who teaches and believes that the time has come for the commencement of the great restitution of all things spoken by the mouth of all the holy prophets since the world began. We now say that we have not one word of fault to find with captain, officers or men. God bless them, and bring them in peace to his heavenly kingdom.

Monday morning, July 24th. The Island of Malta is in sight. The wind is fair and light. We are about forty miles from the port. Will get there to day, I hope. We shall soon pass the place where the *great St. Paul* suffered shipwreck.

Tuesday morning, July 25th. We are now entering the harbor of Malta, and our Captain has just gone on shore. We passed the place of the shipwreck of *St. Paul* yesterday afternoon, and expected to land last night, but the wind died away and we could not get ashore; so we landed this morning. We are in Malta, at the house of the gentlemanly American Consul, Mr. Winthrop of Boston, who has treated us with the greatest kindness, for which may the God of our fathers reward him and his. We arrived just in time to take passage in the screw steamer *Saida*, for Alexandria, Egypt. We are to leave at 4 P. M. this day. So, dear friends, we must say God bless you, and peace be with you.

Journeyings Continued.

In our last we closed our journeyings and mailed them soon after our arrival at Malta.—We remained in Malta about thirty hours, and were treated with much kindness and courtesy by all those whose acquaintance we made. Yes, we can say truly that we were much pleased with the place and with the people. We had formed a favorable impression of them from the kindness with which their forefathers received and treated *St. Paul* when shipwrecked more than eighteen hundred years ago, upon their shores. They are a kind-hearted and most hospitable people. They have one of the most beautiful churches in Malta that the eye ever looked upon, (we mean the inside part of it.) It contains some ten Chapels, in one, where Catholics of all nations can worship. It is called the Church of the Holy Saint John—who was the patron saint of the Sons of Malta, or

Knights of Malta. It is one of the remaining testimonies of the greatness and enterprise of those knights. On my return, if I have time, I will write a full description of the church and its vaults, which contain some of its entombed Knights. Although we had but a few hours to stay in Malta, we improved the time to the very best advantage. Through the kindness of Mr. Joseph Azzopardi, a merchant of Malta, we obtained a cab and visited the beautiful gardens which were laid out and beautified by the Knights of Malta, six hundred years ago. The gardens are beautiful. They contain orange trees, lemon trees and vines full of fruits. Many kinds of the most beautiful flowers are to be seen growing there. On our way to and from the gardens, we took different routes and as Mr. Azzopardi kindly accompanied us, he explained old towers, arches, bridges, castles and ruins. After our return he showed us many places of great antiquity, which we examined with great care and deep interest. Among other places he showed us the Baracca, the highest tower, or lookout in Malta. This noble ruin was also the work of the Knights of Malta. In the evening we visited the gardens of the Governor, after which, through the kindness of Mr. Azzopardi, we were introduced at the Imperial Hotel, which is said to be one of the best in Malta.—We must not forget to name the fact that during the day we visited our worthy and most gentlemanly American Consul, Mr. Winthrop; he did us much kindness, gave us good counsel and treated us in a most hospitable manner, for which we return him our sincere thanks. In fact, let me here say, we were pleased, much pleased, with our visit to Malta.

On Wednesday, July 26th, after visiting the "*Jehu*" and bidding farewell, for the present, to Capt. Smith, officers and men, who had been our companions for some five weeks, we were soon conveyed by Frank, the Maltese boatman, alongside the noble iron screw steamer *Saida*, Capt. Hough commander. The steamer sailed from Malta about ten o'clock, for Alexandria, in Egypt. We found Capt. Hough and his officers most gentlemanly men. There were quite a number of passengers on board. They were from different nations, and countries. We had an Egyptian Count; his wife, and three black servants, who were going to Alexandria. He was a Christian, and belonged to the Greek Church. He is a fine, noble looking old man. We also had Mr. N. G. Stabile, a merchant of Alexandria. His wife and children were with him. They were a fine, good-looking, and very intelligent family. We also had a young French gentleman with us, and a young man from Malta, an operator of the telegraph, a fine young man, a Maltese. We also had a merchant from Alexandria, and another from Calcutta, named H. W. Gladstone, who was on his way home by way of the line of steamers which run from the Red Sea, to Calcutta. We found him a most friendly and gentlemanly young man, and we heartily wish him a safe and prosperous journey to Calcutta. There was also a Mr. Humphries, who was taking some ten fine horses to the Pasha of Egypt. He was a very clever, kind-hearted man, and so was the young man who was with him. Two of their horses had died on the passage from Liverpool to Malta. The passengers treated us with much courtesy and kindness. Capt. Hough is a kind, warm-hearted Englishman, and knows how to treat stran-

gers. His Chief Engineer, Mr. Littlepage, and his officers, Mr. Stranck and Mr. Mills are men of great kindness of heart. We wish them good health and length of days.

It is now Sunday morning, July 30th, and we are close to Alexandria. It is just four days since we left Malta. The weather has been fine and pleasant—the passage *very* pleasant, and we shall always remember with pleasure our passage from Malta to Alexandria. We have been just thirty-nine days coming from Boston to Alexandria; and two days more, with the blessing of the Lord, will bring us to Jaffa, or Joppa, in Palestine. Our next journeyings, with the blessing of our Heavenly Father, will be from the Land of Promise. In looking back for the last forty days we can say.—and say truly,—“the mercy and goodness of the Lord has been with us.” We have had no storms nor tempests, no sad accidents nor sickness, for which we say: “Praise the Lord, now and ever.” We must not forget to notice the kindness of the steward of the *Saida*, Mr. D. Downing, who treated us with much kindness and attention.

Sunday noon. Egypt is now in sight—that Egypt where Israel was once held in bondage—that Egypt where Moses, the great lawgiver of Israel, was raised and instructed in all the learning of that age. Yes, that Egypt which saw and felt the power and majesty of Abraham's and Jacob's God. And we may add, that Egypt which is to witness many changes and grand events, in this most wonderful age! changes which will introduce a new and grand age of “peace on earth and good will to men.”

Before I close I wish to say that Mr. Stabile, the Egyptian merchant of whom I have spoken, is one of the most gentlemanly men that I ever knew. His lady is a most accomplished woman, born in Malta, and his four boys and two girls present one of the finest families that I ever saw. His heart is good and his intentions pure. I hope some day to meet him again.

We are now in Egypt, and expect to leave tomorrow for Jaffa. You may expect more of Alexandria and Egypt in my next. Brother A. K. McKenzie joins in salutations to all. Most truly and sincerely yours in love, truth and hope of a new age.

Journeyings Continued.

DEAR FRIENDS:—Having been unexpectedly detained in Alexandria I again resume my journeyings from this place. We landed here on Sunday, July 30th, but our Sunday is not their Sabbath here. Theirs comes on Friday. Alexandria, with all its filth, is one of the finest cities in Turkey or Egypt, owing in a great degree to the influence of France and England. On Monday we went on shore, and commenced to see the sights about the city, and such sights as we saw, (proclaim it not on the house-tops) men and women nearly in a state of nudity—streets narrow, and soil nothing but sand. The principal manner of travel is on donkeys. The owner hires you his donkey, for one shilling, and walks behind, or rather runs behind, to punch the donkey forward. Well, Bro. McKenzie and myself came to the conclusion to take a shilling's worth of donkey-ride, each, and as we were riding along he said to me, “what would our friends say, should they see us now? Well, there,” said he, “I should like to have sister Adams see us now.” The donkey-man, a fine specimen of a Turk, or rather an Egyptian, understanding a little of the English language,

walked up to my side and said, "I got one nice, fine, large donkey for your lady, and one side-saddle; will you bring her?" "Oh," said I, "how I do wish she was here." The Egyptian said, "did you bring her?" Said I, "she is five thousand miles away." "Oh, Allah!" said he, "you bring her next time you come, I give her one very fine donkey." Well, I wish the friends in America could have seen us take our first donkey-ride in Egypt, especially, Bro. McKenzie, who was much larger than the donkey.—Well, we finally reached the American Consul's office and found him out of town; but the Vice-Consul prepared our papers, after which we visited the public square—a very fine place, full of trees, marble seats and fountains of water. We returned to the steamer in time for dinner. After dinner we concluded to take donkey-ride number two, and soon as we landed, our friend, that is, our tall Egyptian friend of the donkey tribe, stepped up and said, "I is de man, dat furnish you Americans wid de donkey." Well, as he seemed a very clever fellow, and as I could see the lineaments of our great forefather Ephraim in the man, I loved him; and wish here to state that I have found Egyptians, Turks and Mahomedans quite as honorable as Christians. Our Egyptian donkey-friend soon guided us to the great gardens of Alexandria, where we saw dates, figs and various kinds of delicious fruit growing in abundance. He also took us to Cleopatra's Needle, the railway station and various other places of deep interest to us, after which, we returned to the Saida, having engaged our board on that steamer during our stay in Alexandria.

Tuesday, Aug. 1st, we made up our minds to take donkey-ride number 3. Well, as soon as we landed on shore, up stepped our donkey-man whom we will now give a name, and we give him this public name for the benefit of our American friends who may visit Alexandria.—His name is Mr. Allen Hassen. So we say to our friends, when you come to Alexandria, and want a good donkey, just inquire for Allen Hassen, near the custom-house. To-day we visited the Catacombs of Alexandria, the large Egyptian cemetery, and Pompey's Pillar; also many other interesting localities too numerous to mention, and Allen Hassen was the man who conducted us everywhere, while here.

Wednesday, Aug. 2d. We have just been on shore and engaged our passage for Joppa, on the Austrian steamer Stambul. Our friends may expect, the Lord willing, to hear from us soon from the Holy Land. We say to the church and friends, God bless you, and peace be with you. Bro. McKenzie joins in love to you all. Yours in love and truth,

G. J. ADAMS.

OUR STATE.—A correspondent of the Bangor Times thus discourseth of the capabilities of our State:

"The State of Maine is a sort of maid of all-work, or the factotum of the nation. She does all sorts of work, and supplies material for all sorts of work. If anybody wants anything they come down East for it. People come here for cattle, and they come here for hay. They come here for ships, and for something to load ships with; for lumber, for lime, for bark, for slate, for potatoes. In a word, if there is anything especially wanting, the wanting parties hie them down to the Eastward to supply the urgent demand."

Absence cools moderate passions, and inflames violent ones.

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.

S. L. WASS, Agent and Assistant Editor.

INDIAN RIVER, ME., OCTOBER 1, 1865.

For the Sword of Truth.

Have Christians a Sabbath or a Lord's Day?

This question has been brought forward in consequence of the remark I made on a certain occasion, that christians give the *Lord's Day* the name *Sabbath* for which they have not the least authority, as the Mosaic Law speaks of a Sabbath given to the Jews, or rather the people of Israel only. Some of the friends who were present when I made this remark strangely objected to it, and the question, whether the fourth commandment is not so binding upon christians as are the remaining nine, or not, was proposed to be a subject for an open discussion. At the appointed time the meeting for the discussion of this important question was to be held, I read the following essay, as an explanation of my remarks and a defense of my principles.

"As the discussion in which we are now engaged originated from the remarks I made the other day, the friends, I suppose, expect me to give them a full and satisfactory explanation of what I said, and which, at the same time, should answer the question under consideration, I shall, therefore, try to do the best I can. But whether I shall come up to the expectation of my friends or not, my conscience will bear witness to my own heart, that I am in peace with God, and that I try to live according to my profession as a follower of Jesus the Messiah, and as one who has the assurance of faith, to be one with my Divine Master, to live and to reign with Him days without end.

Ever since the Lord opened my eyes and enlightened my understanding to acknowledge Jesus of Nazareth as my Divine Saviour, the first day of the week has become sacred and solemn to my heart; a day which surpasses in import the Sabbath of the Mosaic law in the same measure as *immortality* surpasses *mortality*, heavenly glory surpasses earthly glory, and *Redemption* surpasses even *creation*. I need to make these preliminary remarks in order to guard myself against any possible suspicion of either judaizing or of spiritualizing the truth as it is in Jesus; that I neither go with those who say: "Unless ye are circumcised and keep the law of Moses you cannot enter the kingdom of God," nor with those who spiritualize away even the two sacred institutions of our Divine Master.

Having thus made a kind of profession of my faith, I now proceed to the question itself: "Is the fourth commandment binding upon christians as the other nine are?" I answer, yes; provided, however, you can prove that the ten commandments are binding upon christians *because they are written in the book of the law*. For arguments sake, let us for a moment take

it as granted that this can be proved; the Decalogue, then, is binding upon christians, because it is written in the book of the law. It is then self-evident that the fourth commandment is as binding as the rest. Christians are bound to "remember the Sabbath Day to keep it holy," "because God created the heavens and the earth and all which is within, and rested on the *seventh day*, therefore, God blessed the Sabbath Day and sanctified it." Then, christians, of course, must keep the *seventh day*, that very day which God has sanctified and commanded to keep holy. They are bound to keep *that day* until they are commanded by the same authority to transfer it to another day, for reasons worthy of the Almighty God, Creator of the universe, to change His mind. If we, then, can find a Divine command, that is a direct command, similar to that given as the fourth among the ten, that the sacredness of the seventh day is henceforth transferred to the first day of the week, the christians have not only the right but are under strict obligation to keep the first day as the Sabbath, and may then justly call that day Sabbath.

Let us again for a moment, admit that there is such a Divine decree, by which the seventh day is suspended, stripped of its holiness with which the Creator clothed it, as soon as the worlds foundations were laid, and instituted the first in its plan. Christians, then, are under obligations to keep the first day of the week holy, equal to that command which was formerly given respecting the seventh day; not one iota more or less. For that law stands immovable as the world's foundation, except we find again another written decree which counteracts the first. Now let us see how the command to keep the seventh day reads: "Remember the Sabbath Day to keep it holy; six days shalt thou labor and do all thy works, and the seventh day is the Sabbath of Jehovah thy God, thou shalt not do any work; thou, nor thy son, nor thy daughter, nor thy servant, nor thy stranger within thy gates." (Ex. 20, 9.)

"Six days shall work be done; but on the seventh day there shall be to you a holy day, a day of rest—that is, a strict rest—to Jehovah; whoever does work in it shall be put to death. Ye shall kindle no fire throughout your habitation on the Sabbath Day." (Ex. 35, 2.) *

In Deuteronomy the command is repeated in rather stronger terms than that in Exodus. He says: "Six days thou shalt labor and do all thy work, but the seventh day is the Sabbath of Jehovah thy God, in it thou shalt not do any work; neither thou, nor thy son, nor thy daughter, nor thy servant, nor thy maiden, nor their ox, nor their ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy servant and thy maiden may rest as thyself." The Prophet Isaiah, however, gives us the clearest description how the Sabbath must be kept so as to find delight in Jehovah. He says: "If thou turn away thy feet from the Sabbath—from doing thy pleasure on my holy day, to call the Sabbath Day a delight, the holy and honorable of Jehovah; and shalt honor it, not doing thy own ways, nor putting forth thy own pleasures, nor speaking profanity; then thou shalt delight, &c. &c."

Such, then, is the command respecting the Sabbath Day, that is the seventh day of the

* That this law has been carried into effect to the very letter, we find in Numbers 15, 35. A man who was found gathering wood on the Sabbath Day was, upon the special command of God, stoned to death.

week, and, if transferred by a Divine decree to the first day, without special retraction of the laws respecting its keeping, the whole weight of that law as I just read it, remains upon the first day in the same force and to the same degree as it formerly rested upon the seventh.—For, who has a right to draw a line of demarkation, to show how far the Sabbath laws are binding upon christians and how far they are not.

Now I would ask, where is there a christian, in the old or in the new world, in our days or in days gone by, who has ever kept the first day according to the command of God? I venture to say, nowhere and never, he is yet to be born. Not even the so-called "blue laws" in New England came up to the laws of God. True, they went so far as to forbid to kiss one's wife or child on the—so-called—Sabbath Day; but, were they without fire in winter times? Certainly they were not, and they have broken the Sabbath law as given by God. If, then, these diamond-like Pritans were unable to come up to the decree of God respecting the Sabbath, what can we expect from christians in our days, the age of convenience and voluptuousness? Considered in the light of the written law, the Sabbath is desecrated by christians continually; in the streets, in the most sincere and pious christian family, and even in the church. The ringing of the church bell, the playing of the organ, and the collection of many are desecrations of the Sabbath. The sexton is kept in constant motion during the greater part of Divine service, he is desecrating the Sabbath on account of the congregation; and while christians zealously cry against running stages and wagons, they allow, not only horse cars and ferry boats to run freely from city to city, but church members, elders and deacons themselves come riding in their carriages to the house of God; and while they go in to worship and say, "Sabbath, Sabbath," the horses and their drivers must stand without, in snow and cold in winter, and in the burning rays of the sun in Summer, waiting to carry them home again. "Thou shalt not do any work, nor thy servant, nor thy cattle that they may rest as thyself," says the law of God. How is this law kept? Both, therefore, servants and horses desecrate the Sabbath on account of their masters; and there are a hundred more things which could be mentioned by which the Sabbath is desecrated, and the inconsistencies of christians in this respect. Of the latter I will only mention one case that came under my observation.

I once attended a certain church to hear the preaching of a befriended minister, by whom, after the service, I was kindly invited to dinner. A cold mutton leg was served, and the minister made an excuse for having cold meat leg saying; that they do not allow to prepare it fresh on the Sabbath day. At the same time, however, hot coffee and fresh boiled potatoes came upon the table. "Well," said I, "if you think it sinful to roast meat on the Sabbath day, why do you allow coffee and potatoes to be prepared? And if you do not think that boiling coffee and potatoes on Sabbath day is sinful, why do you not allow to roast the meat, are these things not one and the same?" "Well" said the minister, "coffee and potatoes cannot be used cold like meat." "Ah," said I, "you turn the law according to your convenience. If I would think, like you seem to do, that preparing food on

Sabbath day is sinful, I would do this day without coffee and potatoes, and satisfy my hunger with cold meat, bread and butter, in order not to transgress the law of God." The minister did not reply, and so the matter ended. But I will stop here and return to the main subject.

It will be remembered, that all I have said is only of any consequence on the admission that there is a Divine decree which transfers the Sabbath from the seventh to the first day of the week; but, as there is not only no direct decree of such a kind, but not even the slightest allusion to it in either the Old or the New Testament, the *seventh day* remains still that Sabbath spoken of in the Bible, and all commandments respecting it refer only to that day.

If, therefore, it can be proved, that the ten commandments are binding upon christians *because they are written in the book of the law*, christians are bound to keep the *seventh day* as the Sabbath of Jehovah; but as it cannot be proved that any law, of whatever character it may be, is binding upon christians, *because it is written in the book of the law*, christians have nothing to do,—at least not in this dispensation—with the Sabbath of the law.

No! Praise and glory be to God, who brought me from the bondage of the law unto the glorious liberty of the Gospel; and you, Gentiles, who had never been under the law, never bore the heavy yoke, and never felt the relentless task-master, what have you to do with the written law? I would say to you like my elder brother Paul said to the Galatians: "O ye foolish Galatians, who has bewitched you?" &c. &c.

The last and most solemn words of our Divine Master, upon the earth, were the command to go and to teach all the world to keep all that he had commanded them. What was his command? Nothing but LOVE. "Love God over all and thy neighbor as thyself." Now, as soon as the love of Christ is shed abroad in our hearts, we keep His two commandments; and there is not one moral law in Scripture which is not included in these two commandments, and we would, therefore, keep them even if they had never been laid down in writing. Nay, the unwritten law is again as much higher above the written law, as heaven is higher above the earth. Where is there a written law that we shall love our enemy? And yet, such is the command of Jesus, the unwritten law.

Yet one would say: How can we possibly know that which is good and well pleasing in the sight of God, and that which is wrong, and, therefore, sinful? I answer; If the Apostle Paul was an inspired writer; if that he wrote is indeed the word of God, then all moral laws must have been written upon the heart of every man, Jews and Gentile, though it was besides given afterwards in writing to the people of Israel. That the Epistle to the Romans was written to Gentiles, no christian will deny.—Now, in the first chapter he speaks of the total corruption of the Gentiles and counts all moral laws which they have transgressed, and concluded with these words: "Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." In the second chapter he is still more plain, he says in the 14th and 15th verses; "For, when the Gentiles, which have not the law (the written law, he means,) do by nature the things

contained in the law, these having not the law, are a law unto themselves, which show the work of the law written in their hearts, their conscience also bearing witness," &c. &c.

I trust, no christian will think that the Apostle here speaks of any ceremonial law, but of *that law* which is a law for the whole human race, *the moral law*, which is written upon the table of every human heart. You see, then, that all moral laws, not only those contained in the Decalogue, are binding upon christians; yet, not because they were written upon the two tables of stone, but because Nature, or rather the Creator and Ruler of Nature, has engraved them upon their hearts. It is the moral sense which, according to Webster, is "an innate and natural sense of right and wrong, an instinctive perception of what is right or wrong in moral conduct which approves some actions and disapproves others, independent of education or the knowledge of any positive law or rule." Or, as Paul expresses himself, it is the conscience within the human heart with either accuses or excuses our actions.

The early history of the human race, as recorded in the Bible, testifies that Paul's teaching and Webster's definition of moral sense, are both correct. Let us consider a few instances:

After Cain had slain his brother Abel, Jehovah asked him; Where is thy brother? and he said: "I know not; am I my brother's keeper?" Now, mark, the very fact that Cain concealed his victim in the ground and denied his deed when he was asked, proves that he was aware of the criminality of the act. But how could he know that, The law: "Thou shalt not kill" not having been written at that time? If the conscience, or moral sense of Cain had not accused him that he committed a crime, he would have left Abel's body on the open field, and when asked where he was, we should have without the least reluctance answered: "Here he is; I did not like him any more, and as I was stronger than he, I killed him."

When Pharaoh took Abraham's wife and Jehovah plagued him because of that, he called Abraham and said:—"What hast thou done unto me? Why didst thou not tell me that she was thy wife?" The same was the case with Abimelech. He expressed himself more explicitly than Pharaoh, and defending his action before Jehovah, he said:—"Said he not unto me: She is my sister? and even she her self said: He is my brother; in the integrity of my heart and innocency of my hands have I done this." And to Abraham he said: "What have I offended thee, that thou hast brought upon me and upon my kingdom so great a sin?" Now, how could Pharaoh and Abimelech possibly know that it was sinful to take another man's wife; had they ever seen the decalogue where the command is written: "Thou shalt not commit adultery?" Certainly they did not, as the law was not yet committed in writing, but, being a *moral law*, it was engraved upon their hearts.

One instance more. When Laban accused Jacob of having stolen his house-gods, the latter indignantly protested against the horrible accusation, and added: "With whomsoever thou findest thy goods, let him not live." Could Laban and Jacob know that, to steal is wrong, the command "Thou shalt not steal," not having yet been written upon the tables of stone on Mount Sinai? Answer: They knew it because it was

Continued on second page.

Poetry.

Looking on the Bright Side.

"Old man, I prithee, tell me why
 You always wear a smile,
 Though others oft look wan and sad,
 How do you care beguile?
 Though doomed to care and penury,
 And bowing down with age,
 Yet still light-hearted, blithe and gay,
 You tread life's weary stage."

"I'll tell thee all, my youthful friend,"
 The good old man replied;
 "Whate'er may hap, I always look
 Upon the brightest side.
 O'er all the land there's not a man,
 How hard soe'er his lot,
 But if he will, can often find
 A bright and sunny spot."

"I've lived and toiled for many a year
 Beneath the Summer's sun,
 And in the Winter cold and drear
 My labor still went on:
 And in that varied course of years
 Did much of ill betide,
 But still I always strove to look
 Upon the brighter side."

"When sickness came, and hours of pain
 Dragged wearily along,
 And mournings sad and murmurings vain
 Dropped from my feeble tongue,
 Kind hearts were there, and kindly words
 Fell softly on my ear,
 And loving ones were always nigh,
 My fainting heart to cheer."

"And through a long and wearied life
 I've learned this lesson well—
 That in this world of care and strife,
 There's more of good than ill;
 And e'en in poverty and toil,
 Peace with us will abide;
 Man will be happy, if he will
 But see the brightest side."

WHAT SHALL PERISH?

What shall perish? Plants that flourish,
 Blossoms steeped in dewy tears,
 Rushes that the brooklets cherish,
 Oaks that brave a thousand years.

What shall perish? Thrones must crumble—
 Centuries wreck the proudest walls,
 And the heedless travellers stumble
 O'er the Cæsar's ruined halls.

What shall perish? Man, the glory
 Of this sublunary spot,
 Like an oft-repeated story,
 Shall be buried and forgot.

What shall perish? In their courses
 Stars must fall, and earth decay,
 And old ocean's mightiest forces
 Like a bubble fleet away.

All shall perish, but their Maker;
 While the soul that trusts his grace,
 Of His strength shall be partaker,
 And in Heaven behold His face.

HOME.

Home's not merely four square walls,
 Though with pictures hung and gilded;
 Home is where affection calls,
 Filled with shrines the heart hath builded!
 Home! go watch the faithful dove—
 Sailing 'neath the heaven above us;
 Home is where there's one to love!
 Home is where there's one to love us!

Home's not merely roof and room,
 It needs something to endear it;
 Home is where the heart can bloom,
 Where there's some kind lip to cheer it!
 What is home with none to meet?
 None to welcome, none to greet us—
 Home is sweet, and only sweet,
 Where there's one we love, to meet us!

EARLY RISING.—Dr. Franklin says: "He who rises late, may trot all day and never overtake his business." Young man—did you ever try the experiment? We hope not, and hope you never will. As surely as "the sweat of the gardener's foot before sunrise is the best manure," so surely is the trite saying true:

— "Early to rise,
 Will make a man healthy, wealthy, and wise."

The Happy and the Unhappy.

BY HELEN HAZLEWOOD.

There always have been, and there always will be, two classes in society, the happy and the unhappy.

Reader, to which class do you belong? If to the unhappy, just lay this article aside, for it is not to you I am writing now. If to the happy, read on, it is you, whom I address.

Are you a wife and mother? are you happy in your husband and children? So happy sometimes that it seems as if your cup was filled to the brim? Are you a sister and daughter? Happy in the overflowing of domestic bliss? So happy that, with eyes tearful from joy unutterable, you exclaim, "there are few homes in the world like mine."

Remember, dear ones, that there are thousands in the world who are not like you, thousands who are unhappy. Would you fill your cup of joy to overflowing? Would you prolong your happiness beyond this life, far into the future? Then try to make happy ones from the ranks of the unhappy. Select some one, bring him to the sunshine of your house, throw around him all the holy and heart-cheering influences you can command, make him forget his wretchedness. O let love win him from the paths of vice, if he has strayed therein; and above all, if he has been made unhappy by misfortune only, how sweet will be your task to strew his present pathway with such sweet flowers that their fragrance shall obliterate the past.

If fortune has not blessed you with means to do all this, you can at least scatter kind and soothing words as you pass along; you know not how powerful they are. You who have never been unhappy, cannot even guess how one such word of love dwells in the memory of the unhappy one to whom you give it, how it swells and multiplies, a thousand fold, till it makes for the time being a happy one. I knew an aged friend, who understood well this business of making happy people. Of her it might well be said:

"Tis her delight, all sorrow to beguile,
 And tis the sweetest joy she feels
 To make the wretched smile."

Some people think the way to make themselves happy, is to banish all the unhappy from their sight. I have a young friend recently married, he wishes, he says, to have a happy home, inviting a friend, to visit him, he remarks "if she is happy, I would like to have her come, but I don't, want anything unhappy to intrude upon the sanctity of my home."

Another friend speaking of an unhappy one says, "I cannot bear to have any one so unhappy in my house."

Not so thought my friend. A poor orphan, without clothes, without a home, without friends, came to her house. "I cannot send her away so poorly clothed," said she, "I cannot bear to think, there is any one in the world, so unhappy." She retained her, clothed her, fed her, taught her and improved her till she became a happy one; and in many ways, did she repay the debt of gratitude.

Reader, if you send from your sight or knowledge, all unhappy ones, remember they are yet in the world, and in spite of yourself, the remembrance of them will sometimes steal across your happy hours and mar your happiness. But change them into happy ones, and they no longer exist anywhere. The remembrance of them so changed, calls up a glow of joy in your own breast, the sweetest pleasure the human heart can feel.

The venerable and lamented Isaac F. Hopper, of New York, understood this work

admirably; the ransomed slave, the reformed convict, the transformed beggar, hundreds of each class, point to him as the agency in their change, from the unhappy into the happy.—His biographer has thus beautifully apostrophised him; "Repose in peace, firm friend of human kind, the prayer of ransomed ones ascends to heaven for thee, and a glorious company has welcomed thee to the eternal city."

John Augustus of Boston, also understood this work. What a great company of ransomed ones will welcome him to the home of the blest.

There are the little street sweepers of New York, who were arrested for vagrancy, and locked up in the Tombs, a few years ago.—They were a nuisance, because they were clad in rags and filth, and so the genteelly dressed people put them out of their sight. But Mr. Pease, and Mr. Brace, are doing another work for them—calling down blessings on their heads, from the little vagrant crowd, instead of the curses which filled the air, at the scene of their arrest.

All through the history of our world there have been a few, noble, heroic souls, that have dared to try this work, but so universal is the desire of the happy to rid themselves of the presence of the unhappy, that even they who laud and honor noble souls like these, cannot persuade themselves to try to imitate them. And yet it is so easy, if the heart is only in it. A little advice and instruction for one, a few cast off garments for another, and perhaps a few leisure hours employed with the needle, for another; but above all a constant flow of kind words, which fill your own heart with joy as they flow from it. These are the things, which change unhappiness, into happiness. The secret of the whole thing is this,—try to make them happy. The method of doing it will appear with the effort to do it. Cottage by the Riverside, Sept. 11th, 1865.

The London Patriot says:—

"Troubles are brewing at Rome in unexpected quarters. The mendicant friars are quarrelling bitterly with the Pope, who has been interfering with the privileges of the Capuchins. His Holiness has had the audacity to send some of them to prison, and the monks are declaiming against him fiercely. The parish priests, too, in the Roman provinces, have struck. The legal amount of alms payable for one man has been fixed by a bull of Pius VII. at fifteen baiocchi. Custom increased this sum by one third; and a papetto (twenty baiocchi) is the usual sum to offer a priest on asking him to celebrate a mass. The priests performing service at the Roman churches, finding this sum quite below the actual necessities of those who lives by alms for masses alone, came to an understanding to refuse all offerings not exceeding that amount, and they appealed to the Pope to order a fixed increase. He refuses, and the 'strike' continues, so that the souls of the departed are left fretting in purgatory."

There are in Washington nine colored day-schools whose teachers are supported by tuition fees. There are also twenty-five free schools supported by Northern philanthropy, and eight free morning schools, taught by clerks in the different departments. The city of Washington, as a corporation, pays nothing for the education of its own colored people.

Bishop Simpson of the Methodist Church has been elected president of the National Freedman's Association, hereafter to be called the "American Freedman's Aid Commission."