

# The Sword of Truth,

## AND HARBINGER OF PEACE.

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

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### Lecture.

#### On "The Promises Made unto the Fathers."

Or, "THE TRUTH OF GOD," to confirm which, "Jesus Christ was a minister of the circumcision," commences with the twelfth chapter of the first book of Moses, and occupies by far the greatest part of the remainder of God's holy word. We need not tell our readers that the SUBJECT is too vast a theme for one article. They will doubtless expect us to devote to its exposition more than one number; and we candidly confess, that we have no desire to hurry over this sacred ground; on the contrary, we own that there is a strong disposition on our part to linger long by those great and precious promises which were made unto our fathers, and are declared to be for us and our children first, and also to all that are afar off. The subject would at all times have proved a most absorbing one to "the children of the prophets and of the covenant"—though Gentile biblical-expounders tried hard to strip it of its natural and literal meaning and accomplishment—but if at all times, more especially so now. Recent discoveries have taught the unthinking and careless, and those who indulged in allegorizing the inspired volume, that the promises as well as the denunciations of Scripture are to be taken in a strictly literal sense. The facilities of locomotion induced many of the devout, as well as many of the curious, to visit the land of promise; and we are happy to say that the cause of Scripture has been greatly advantaged by the enterprises of the many travellers, for by their journals they have furnished the Bible-readers with abundant important evidence of the truth of holy writ, and confirmed their belief that every word of the inspired volume is yea, and amen. Let any one read the travels of a Lord Claud, a Lord Lindsay, of a Captain Light, of Captains Irby and Mangel, of a Wilson, of a Clarke of a Lamartine, of a Wolff, of a Buckingham, of a Burekhardt, of a Seetzen, and of many more such travellers,—yea, let any one even read the travels of an infidel Volney, and the reader will derive great strength for his faith in the revealed Word of the Almighty.

The prophecy which comes next in order under our consideration presents to us a large and interesting field of inquiry. It looks forth through the vista of time, and brings before our view a period when ALL the nations of the earth shall be blessed, informing us at the same time of the means by and through which this glorious event shall be accomplished. In this prophecy our thoughts are centered in one man, on the family of that man, on the SEED PROMISED, and on the blessings which, through that seed, all the nations of the earth are to enjoy. The promises made to Abram and to

his seed must ever form a most interesting subject of inquiry. To know what is their extent, what relates to this life, and what belongs to another and more glorious dispensation, how much has been fulfilled, and how much remains yet to be unfolded, must afford to every serious thinking mind matter on which it will delight to dwell. We propose, therefore, to consider in somewhat of this order the prophecies relating to Abram and his seed.

In Genesis xii. we find the command which was given by God to Abram to depart from his own country into a land which God would show him, and from that period we find that Abram was a stranger in a strange land, and his seed have been known as a separated people from all the other inhabitants of the earth. At the same time a promise was given to Abram in these words: "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed."—And when he had come to Sichem, unto the plain of Moreh, we find that "the Lord appeared unto Abram, and said, Unto thy seed will I give this land." Passing on to the next chapter, at the fourteenth verse, we have the promise of the land again given to Abram, and also to a numerous offspring, "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes and look from the place where thou art, northward and southward, and eastward and westward, for all the land which thou seest to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it, and in the breadth of it: for I will give it thee." In chapter xv. the promise is again repeated to the same effect; but in the latter part of the chapter the land is particularized, and its limits mentioned,—"In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river Euphrates." Shortly afterwards we find that God changed Abram's name to that of Abraham, whereby his very name came to signify the vast multitudes of which he should be the father; and it is added—"I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." When the Lord

was about to destroy Sodom, one of the reasons assigned why He would not withhold from Abraham what he was about to do, is, "Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him;" which we find again repeated in chapter xxii., with reference to his seed, after he had manifested his obedience to God, by the virtual offering up of Isaac, where, after mentioning other blessings, we read—"And in thy seed shall all the nations of the earth be blessed." After the death of Abraham, we find the same blessings promised to Isaac, and also to Jacob, as may be seen by referring to Genesis, xxvi. 3, 4; and xxviii. 10—15.

We have been thus particular in going through these passages of Scripture, in order that we might have a complete view of this important subject; and from the foregoing passages the extent of the blessings promised to Abraham, and the terms of the covenant made with him, may be fully learned. It remains for us now to consider to what extent they have received a fulfilment, and what still remains in the womb of time, the accomplishment of which the Church of Christ has still to look for.

History presents us with the fulfilment of prophecy. When, therefore, we are acquainted with the prophecies concerning any people or nation, it is to the history of that people or nation we must look, to find out how much or how little has been accomplished of the same. In doing this with respect to Abraham and the people that sprang from him, we shall find that whilst they have at times experienced many blessings, and enjoyed great power, and had much pre-eminence, yet, for the most part, all the passages we have quoted have still to receive a more complete and glorious fulfilment. We say *all*, because, with more or less of enlargement, they all relate to the same grand events, and the same precious truths are contained in them.

Much that was foretold to Abraham concerning himself and his family has received a partial fulfilment. A numerous offspring was promised to him, and it would be wasting time to show that this has been the case.—The land of Canaan was promised, and their history informs us of their taking possession of that land, and of many seasons of prosperity which they experienced. God, indeed, proved Himself to be their God; and whenever they looked to Him, and trusted in Him, no enemy, however powerful, was able to do them any harm. God Himself dwelt in their midst: theirs was the "adoption, and the glory, and the covenants, and the giving of the law, and the service of God and the promises;" and whilst darkness sat upon all other nations, light was in their dwellings.—But much remains to be fulfilled; and it is to this we are anxious to direct the attention of

our readers, and which we would more particularly consider.

First, then, we apprehend that there has yet been no possession of the land which answers to the terms in which it was promised to Abraham. In the passages we have quoted, we read that it was given to him and to his seed,—not to his seed only, but to himself also—not for a transitory possession, but for an inheritance. Nor if it had been given to his seed only—whilst Abraham, and Isaac, and Jacob were themselves excluded—has the promise been fully accomplished. We read, indeed, that Joshua lead the armies of Israel into the land of Canaan, that they drove out the nations before them, that they possessed the land; but the same history that informs us of these events, tells us also of the unsettled state in which the Israelites existed—of the divisions which broke out amongst them—of the attacks to which they were exposed from surrounding hostile nations—of the different forms of government established among them—of their frequent sins of rebellion against the Most High, and of the punishments which ensued upon them—of the uprooting from their own land, first of the ten tribes, and of their expulsion into a land which they knew not, and among people who were strangers to them—and then, even of those tribes which God had reserved when He rent the kingdom from Rehoboam, in order that David His servant might have always a light before him; and if we are informed of the return of these latter, they possessed their kingdom in a state of independence for only a short period, and then were conquered by nations, who, because they again forsook and forgot the Lord their God, proved stronger than they; and they became subject to, and were governed by, the great empires which successively arose; until at last—their kingdom already a province of the Roman empire—with endless divisions amongst themselves, their city and temple were taken and destroyed, and themselves scattered to the four corners of the earth.

But even in their happiest seasons, before any captivity had taken place, when David made his many conquests, and after him Solomon possessed a wide extended dominion, and ruled it in peace and prosperity—even at these seasons the land, in its full extent as promised to Abraham, was not possessed by them. In the passage we have quoted from Genesis xv., we find the nations whose land they were to possess, and what were to be their limits.—And if we compare with that passage the account we have in the book of Joshua, of the lands that were taken and possessed by him, we shall find them come far short of those which were promised to Abraham and his seed for an inheritance. In Joshua xiii. 1, we read—“Now Joshua was old and stricken in years, and the Lord said unto him, Thou art old and stricken in years, and there remaineth yet very much land to be possessed:” after which follows an account of the unconquered country, with a command to divide that which had been taken among the tribes. And again, in ch. xv. 63, we read—“As for the Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out; but the Jebusites dwell with the children of Judah at Jerusalem, unto this day.” And if we cast our eyes over the map, and compare that portion of it of which the children of Abraham have had possession, with the space included between “the river of Egypt, and the great river, the river Euphrates,” we shall find that in order that the promise by which this latter is given to the Israelites may be fulfilled, another, and, consequently, a future possession of the land must take place.

To return, however, to the fact that the promise of the land was made to Abraham as well as to his seed. That the blessings which are foretold related to a whole nation which should proceed from Abraham, we readily admit; but we nevertheless think that they will be experienced by, and realized in the person of Abraham, who as yet has had no inheritance in the land, but was only a stranger therein. Let us read how the Lord addressed him—“I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.” “And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession, and I will be their God.” And consider how St. Stephen argued the matter before the high priest, saying—“Men, brethren, and fathers, hearken; the God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, ‘Get thee out of thy country, and from thy kindred, and come unto the land which I shall show thee.’ Then came he out of the land of the Chaldeans, and dwelt in Charran; and from thence, when his father was dead, he removed into this land wherein ye now dwell.—*And He gave him none inheritance in it, no not so much as to set his foot on; yet He promised that He would give it to him for a possession, and to his seed after him, when as yet he had no child.*” From which we gather that St. Stephen considered that Abraham himself was to possess the land, and to inherit it; and if he has not done so yet, that is no reason why the promise of God should be of none effect; but rather we should look forward to a future period, when, from our own experience of the fact, we shall be enabled to say that His word is true, and that all things which He hath spoken have come to pass.

But how, it may be asked, is this to be fulfilled? We answer, by a resurrection. And this is, in truth, the glorious reality made known to us in the portions of Scripture we are considering. Let us inquire into the subject a little further. St. Paul, when defending himself before Agrippa, says—“I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come; for which hope’s sake, King Agrippa, I am accused of the Jews.” And what was the promise? Let us read the next verse, and it is evident that it was the resurrection that Paul had in view—“Why should it be thought a thing incredible with you that God should raise the dead?”

This was the promise made unto the fathers; on account of this it was that Abraham “sojourned in the land of promise as in a strange country, dwelling in Tabernacles with Isaac and Jacob, the heirs with him of the same promise.” This promise of the resurrection is what is included in the various passages we have quoted from Genesis, for in no other way can they be fulfilled. And though Abraham, and Isaac, and Jacob had received the promises of the various blessings contained therein, yet they “all died in faith, not having received the promises (that is, the things themselves which were promised); but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.” In doing which they plainly acknowledged that they looked forward to a time when they should be no longer such, but having received the promised blessings, should, by a resurrection from the dead, permanently possess and inherit the land, which long before had been given to them, but which they had hitherto possessed only as strangers and pilgrims on the earth. Read also what our blessed Lord said to the Sadducees, when they came to test Him concerning this very point of the resurrection.—“Now that the dead are raised, even Moses showed at the bush, when he called the Lord the

God of Abraham, the God of Isaac, and the God of Jacob, for He is not a God of the dead, but of the living.” Which passage we quote, not so much to prove the truth of the resurrection (for that is not denied), but to show the *kind* of proof which our Saviour mentions. Abraham, and Isaac, and Jacob had died; but the Lord is declared to be their God; they were among the many worthies who “received not the promise,” yet “God is not the God of the dead, but of the living;” consequently our Lord must have had respect unto the time when they should have received the promise—when they should be raised from the dead—and therefore He, with whom the past, the present, and the future are alike, is declared to be their God.

From what we have hitherto seen, we conclude that there is to be yet a future possession of the promised land by the seed of Abraham—we mean his seed after the flesh, who are now scattered and dispersed over all the earth, and a proverb and a byword among all nations—a possession which shall embrace the land in its full extent, which shall be permanent and glorious. And we also learn that the promise remains still to be fulfilled to those who, when on earth, obtained a good report through faith, but who nevertheless received not then the covenanted blessing, “God having provided some better things for us, that they without us should not be made perfect.” We have, however, something more to add, something which, we think, will throw additional light upon our subject, and which extends itself to sinners of the Gentiles, as well as the literal Israel of God. We proceed, then, to make a few observations on that part of the promise made to Abraham which is contained in these words:—“In thy seed shall all the nations of the earth be blessed” And we would indulge the hope that what has been already stated may be made still plainer by what we have now to say.

It is most important to know who are meant by the seed of Abraham. Doubtless there is a posterity who are his children after the flesh, for whom many great and precious blessings are in store, who, notwithstanding all the chastisements they have received at the Lord’s hand for their iniquity, have yet to find, from further manifestations of His goodness, that He is indeed their God. But are there not others who are styled in Scripture the “seed of Abraham?” Speaking of the covenant which was made with him, St. Paul says—“Now to Abraham and his seed were the promises made. He saith not ‘and to seeds, as of many; but as of one, and to thy seed, which is CHRIST.” Consequently, the promises extend to more than simply the literal Israel. It is in the person of Christ we must look for their complete fulfilment, and it is in Him that all the nations of the earth are to be blessed. Through Christ it is that there comes to be a spiritual as well as a literal seed of Abraham, for all those who are “the children of God by faith in Jesus Christ,” are included in the covenant of grace made with Abraham; which covenant, though given *first*, came into operation *last*—for the law, the covenant of works, intervened. At the same time, the giving of it could never make the promise of God of none effect; it could never nullify the covenant of grace, the glorious consequences arising from which remain still to be revealed. Such as have a living faith in the Redeemer, who repose a simple, trustful reliance on Him, who now in the fullness of time has been made manifest, and by the offering of Himself hath made a full, perfect and sufficient sacrifice, oblation, and satisfaction for their sins; those, indeed, are Christ’s and if they be Christ’s then are they Abraham’s seed, and heirs according to the promise. And who can tell the blessedness of being in Christ? And who can tell how many have ex-

perienced that blessedness? Truly the preaching of the cross of Christ has brought salvation, and with salvation, peace to many and many a soul burdened and oppressed with a sense of guilt; has introduced them to a state of things altogether new; instead of darkness, has ushered in the glorious light and liberty of the Gospel; instead of enemies, has made them friends; and when they were but timid, wavering, half-and-half disciples, has assured them of the full forgiveness, the covenanted blessings, the everlasting security of the Lord's redeemed.

Would that these realities were felt and enjoyed by all! Would that all nations, even now, were blessed in Christ! But such is not the case. This happy time we still look for. It is promised, and therefore it will come. But at present this earth is under the permitted dominion of another; sin reigns predominant in the hearts of the multitude; darkness, clouds their minds, and their eyes are blinded, so that the light of the glorious Gospel of Jesus Christ cannot shine unto them. We have still need to cry with the Psalmist—"Have respect unto the covenant, for the dark places of the earth are full of the habitations of cruelty.

We consider, then, that this promise has yet to be fulfilled. We take it in its full and literal meaning—not that all nations may be blessed, or have blessings offered to them in and through Christ—not that they shall be blessed successively, first one and then another being made acquainted with the Gospel of Christ, and then again being enveloped in total darkness—but we look forward to a time when all nations shall together be brought to a knowledge of the true God and of His Son Jesus Christ—when all nations shall pay homage to Him, and shall receive Him for their King—when "the knowledge of the Lord shall cover the earth as the waters cover the sea"—when righteousness shall flourish, and abound to the utmost corners of the earth—when one universal song of triumph shall be raised from a people saved by the Lord, and when every knee shall bow to Jesus, and every tongue confess that He is Lord. But when will this happy time arrive? We think it coincides with that period when Abraham, and Isaac, and Jacob, and the Old Testament saints, who in this life received not the promises, but died in faith, having seen them afar off, shall then indeed realize their accomplishment, and all things that have been promised shall be performed unto them. God had a purpose in delaying to bestow upon them the promised blessings, and the reason why He thus delayed, St. Paul tells us—"God having provided some better thing for us, that they without us should not be made perfect."

The promise concerned more than Abraham and his literal seed—it reached to those who are the children of Abraham by faith. It was God's purpose, therefore, that these should receive the fulfilment of it at the same time; it was His purpose that the bride of Christ, His Church, gathered from among Jews and Gentiles, but all saved by faith through grace, should be presented unto Him at one and the same time. This will be accomplished by the resurrection, and the resurrection, when "the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." Christ will come and take unto Himself His kingdom; He will reign over the earth, He will exercise judgment and justice over all nations.

But there are those who shall reign with Him; there are those who, having been redeemed by His blood out of every kindred, and tongue, and people, and nation, shall be made unto God kings and priests, and shall

reign on the earth." On the earth in its renewed and beautified state, no longer groaning under the curse, but when, free from the curse itself, it shall be the scene of the manifestation of our Saviour's glory, and of the glory of His resurrection-Church, and of the prosperity and happiness of all nations who shall be blessed in Him.

But there is a chosen portion of this earth, which shall be more immediately the scene of our Saviour's glory, and that of His attendant bride. The land of promise, the scene of all His sufferings, where men mocked Him, and derided Him, and with "wicked hands" crucified and slew Him—where He once came unto His own, and His own received Him not; where He once drank the dregs of the cup of the wrath of God—even this very place shall receive Him yet again, not as King of one nation only, but as King over all the earth. Jerusalem, which beheld His ignominy, shall yet behold His glory; and she who witnessed His humiliation, shall yet behold His exaltation over all. And whatever glory Christ has, His Church shall partake of with Him; they who have overcome in this life, by the blood of the Lamb, shall then sit down with Him on His throne, even as He overcame, and now sits down with His Father on His throne. Then Abraham, and Isaac, and Jacob, and all who died in faith, not having received the promise, together with those for whom God had provided that better thing, even the substance of what, under the former dispensation, had been only set forth in types and shadows, shall enter into possession of the promised inheritance, and shall receive the fulness of the blessing of the Lord, even life for evermore.

We would wish to be correctly understood by our readers. However partially and in an imperfect sense the promise made to Abraham have been fulfilled, we do think that far greater blessings, and far more glorious events, are wrapped up in them, than any which have yet been manifested. In their complete fulfilment, we look for the restoration of the literal Israel, from all the corners of the earth whither they have been carried captive or dispersed. We expect to see Jerusalem established, and made a praise in the earth; we expect to see the land of Judah inhabited by them, and the city built upon its own heap; we expect to see Israel after the flesh made a blessing to other nations, not only inasmuch as the Saviour of the world descended from them, but as His instruments in making known the blessings of salvation, or in whatever other way the Lord may be pleased to use them. But not only to the literal nation of Israel will light, and life, and happiness be restored, but all nation shall be blessed in Christ, and shall own His sway; and whilst Jerusalem shall arise, and shake herself from the dust, and shine, the "Gentiles also shall come to her light, and kings to the brightness of her rising."

But before we conclude this examination, we should remark that we must carefully distinguish the resurrection saints—who are emphatically the bride of Christ, and who share His glory—from those, whether Jews or Gentiles, who shall inhabit the earth, and who shall be converted to the Lord in that approaching dispensation. The condition of the one will be very different from that of the other. The one are the children of the resurrection—the other will not yet have experienced that change; the one will form the new Jerusalem beheld by St. John coming down from God out of heaven, adorned as a bride for her husband—the others will form the nations of the earth who will receive Christ as their king; the one will reign with Christ, and judge the world—the others will form those over whom Christ and His saints shall

reign. But one grand feature will characterize them all—that all shall acknowledge Jesus, and shall be blessed in Him.

Such, then, is the view we take of the blessings foretold, and the promises made to Abraham. They form the groundwork upon which the other prophets expatiate and enlarge. Our space will not permit us at present to give instances of this; but we do think that if these are rightly understood and kept in mind, we shall be far better enabled to understand other prophecies, and have a greater insight into the glories which await us in another and brighter age—an age when we shall have received that salvation which Christ hath purchased for us; and hath given us His Spirit as "the earnest of our inheritance, until the redemption of the purchased possessions unto the praise of His glory; which salvation is now ready to be revealed in the last time, and unto which we "are kept by the power of God through faith." Then shall we experience the fulness of those blessings of which we have now only the foretaste. Sin shall no longer trouble us—error shall no longer deceive us—darkness shall no longer becloud us; but righteousness shall flourish in the earth, "and the Lord shall be our everlasting light, and the days of our mourning shall be ended."

#### An Emperor's Dream.

The Trieste correspondent of the London *Times* writes, under date of March 29, as follows:

"A good *on dit* is getting an extensive under-currency, and is believed by some. I do not aver that I am of the number, nevertheless the tale tells well, and it may, therefore, be prudent not too closely to test its accuracy. It is said that the Emperor Francis Joseph, being disquieted by the triple recurrence of a dream, had recourse to the counsels of his mother, the Archduchess Sophia, who at once summoned to her aid a 'weird sister' in whose mystic talent she had herself confidence. Introduced into the august presence, the crone demanded what visions of the night had startled the Imperial slumbers. The Emperor informed her he had dreamed of three mice: the first perfectly blind, the second so immensely bloated and fat it could scarcely walk, and the third weak, poor, and almost dying from starvation. This beldame appeared alarmed, and at first professed her inability to afford any solution; but, on being reassured and informed that under any circumstances she might rely not only on protection but reward, she took heart, and, much to the astonishment of her Imperial interrogators, replied: 'The blind mouse is your Majesty; the fat mouse, your Ministers; and the worn-out, starving and exhausted mouse, your people.'

Be the tale well or ill-founded, it is sufficiently analagous to the present state of the empire; but the worst part of it is that the blind mouse does not at present appear to have opened his eyes, and if he continues to persevere in his present course, bids fair to realize the warning prophecy of the Archduke Ferdinand Maximilian, when nine months ago he gave deep umbrage to his Imperial brother by saying, 'If your Majesty goes on thus, you will not stop till you have lost yourself and your empire.' Apropos of the Archduke Ferdinand Maximilian—a young man of education, genius and talent far beyond the common order, and universally esteemed and beloved, except by one or two exalted personages—there is no doubt that his voyage to Madeira and the Brazils, from whence he is now on his return, was in reality an honorary exile. The advice which was once rejected is now sought, and his return is anxiously expected, as he possesses more brain than all the rest of the Hapsburgs concentrated. He is generally expected here about the middle of April, but I believe the commencement of the month is more probable. His steam yacht, the *Fantasia*, left at midnight very recently to meet him, on the expected arrival of the *Elisabetta* frigate at an island which he bought a few months ago on the Dalmatian coast for the purpose of erecting another marine residence; and I know positively that on the same day, a telegram arrived from Vienna for the purpose of hastening his departure for the capital to attend a council."

## 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 Palestine.

*Editorial Journeyings.*

DEAR FRIENDS:—On Wednesday, June 21st, 1865, in company with my highly esteemed and much beloved brother, A. K. McKenzie, we left the Central Wharf, Boston, at precisely half-past three o'clock in the afternoon. We left in the fast sailing barque "Jehu," clipper-built, for the fruit-trade, owned by Daniel Draper & Sons, Boston, and commanded by Capt. James E. Smith, of Orrington, Maine, and bound to Malta. As the wind was not fair a steam tug towed us out as far as the Boston Light. We were accompanied thus far by Mrs. Adams and sister Rebecca Godfrey. We reached the Boston Light between five and six o'clock. Then came the time of parting. We had given the parting hand to friend after friend, but never, until this hour, did we fully realize a separation from that dear one who had shared our joys and sorrows for more than fifteen years. Soon after we had given the parting hand and the warm embrace the "Jehu," at the command of her officers, spread her sails before the breeze, and we found ourselves quietly borne from our native shores, having started on one of the most important missions which has engaged the attention of the world for the last seventeen hundred years. It was six o'clock when we left the Boston Light, and the wind having suddenly changed to the Southwest, now became fair.

Soon after we left Boston it commenced to rain gently, and still continued to rain.

The persons on board consisted of Capt. J. E. Smith, Mr. Benjamin Hurd, the first mate and Mr. T. F. Adams, the second mate, Mr. George Anderson, the Steward, Marter George Smith, the cabin-boy, six sailors before the mast, Bro. A. K. McKenzie and myself, making thirteen persons in all.

The weather continued rainy and foggy, the wind fair and light until Sunday morning, June 25th, when the sun arose clear and bright, the wind still fair, the weather beautiful and lovely. The captain, on this day, informed us that we had come over one-third of the way from Boston to Malta. Thus far we had enjoyed a fair wind constantly from the time we left the Boston Light until the present hour, the wind still blowing fair and fresh from the west.

The wind continued fair until the morning of July 4th., On that morning about sunrise, as we felt a little patriotic, we came to the conclusion that we would announce the opening of our great National day, by the discharge of thirteen guns, or we might say, by the discharge of one small shooting-piece, thirteen times, in honor of the old original thirteen United States. Through the kindness of Capt.

Smith, an American flag was prepared. As it rose and spread its bright stars and broad stripes to the breeze we gave three hearty cheers, first for the old flag, then for the President of the United States, and lastly, three rousing cheers were given for the "Jehu" and its worthy commander. The captain kindly gave the sailors a play-day. The wind was fair, the day beautiful. The steward prepared a grand dinner.—We had chickens, tomatoes, mince-pies, plum-cake, and other good things too numerous to mention. All on board seemed happy. We only wanted one thing more to make our pleasure complete, and that was the dear ones who were far away, to be with us, and with us enjoy this pleasant day at sea.

The captain now informed us that we were only about eight hundred miles from the Strait of Gibraltar. Let us here take the liberty to say, the captain has done everything to make us happy and treated us with great kindness; so have the mates and the steward, and even the sailors have done the same, and we praise our Lord, that in his kindness we were led to take passage on so good a vessel, and with such kind officers. May the Lord bless them.

Saturday, July 8th. Wine still fair, but the breeze light; the weather beautiful, and the sea calm. This is the seventeenth day since we started from Boston. We have had fair wind from the time we started, until the present hour. We often wish that the good barque "Jehu," was going to take us the entire way to the Holy Land.

We are now nearly two hundred miles from land, which we hope to make to-morrow, (Sunday.) We have this day seen four large ships, they seemed to be bound around the Cape of Good Hope.

Sunday evening, July 9th. We are now passing the light of Cape St. Vincent, about one hundred and seventy-five miles from Gibraltar, a place known to the ancients, as the "Gates of Hercules," which was by them considered the ends of the earth. The wind is fair. Our vessel is going eleven miles an hour. We were just 19 days and 3 hours from land to land.

Monday evening, July 10. We have passed Cadiz and Trafalgar, and are now entering the Straits and passing between Europe and Africa. The wind is fair, the weather beautiful and pleasant. We shall soon leave the Atlantic ocean for the Mediterranean Sea. We shall then have nine hundred miles to sail before we reach Malta, the island where St. Paul was shipwrecked. And from there about nine hundred miles to Palestine. As we are now fast nearing Gibraltar let me once more say, the journey has been pleasant, Capt. Smith and the officers of the "Jehu," kind and obliging, the passage made in one quarter less time than we expected. Our friends may expect to hear from us again from Malta. And now, dear friends, I must close. I remain yours in hope and full assurance of a new and glorious age of peace on earth, near at hand.

G. J. ADAMS.

#### To Our Friends—Greeting.

DEAR FRIENDS:—With this number of our paper, we commence the last six months of Vol. 3, of the *Sword of Truth and Harbinger of Peace*. The last half-year of Vol. 3, which we are now entering upon, will be more deeply interesting and instructing than any year which has preceded it, as we shall soon, with the bles-

sing of the Lord, commence our journeyings in Palestine, the land which God gave to Abraham and his seed; the land which has lain desolate for ages, but which is now becoming fruitful and plenteous, (God having restored the latter rain) as in the days of old; the land made sacred by ten thousand memories of the past; the land which is destined to witness scenes more strange and new than ever passed in hardened Pharaoh's time; that land unto which the Jews will soon be restored, rebuild their city and temple. Yes, that land unto which the Church, the Bride (the Lamb's Wife) must go to meet the Bridegroom, when the "midnight cry" is made; that land where the great battle which is to decide the fate of ages, must and will be fought, (in the valley of Jehosaphat); that land unto which the Messiah will come when all nations shall be gathered together before him; that land where he will grind the nations to powder; that land from which "the law shall go forth out of Zion, and the word of the Lord from Jerusalem, when he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more. And then they shall sit every man under his vine and under his fig tree; and none shall make them afraid. And the Lord shall be King over all the earth; in that day shall there be one Lord, and his name one."

These are some of the great things which will be accomplished in this age. To make preparation for these grand events, and spy out this goodly land, and secure a peaceful home for you dear friends, as well as for ourselves, is the great object of our mission. Will our friends make one effort more to get subscribers for our paper? We hope they will. By so doing they will aid in spreading abroad the "dispensation of the fullness of times, and much oblige theirs, most truly,

G. J. ADAMS,  
A. K. McKENZIE.

For the Sword of Truth.

#### Death of President Lincoln.

We have just returned from the celebration of the National Fast. A solemn quietness rests upon the busy city; the congregated throngs of human beings step carefully, and speak in softened tones, with serious but not dejected looks. Shouts of thanksgiving long to burst from our lips, for God has been very gracious to us, in the midst of our great affliction; but though there is joy in our hearts, because *to-day the war is over*, yet will we not be wanting in the quiet decorum of the occasion. This is the fast appointed by President Johnson, in memory of the departed; to be solemnised (in the beautiful language of his proclamation,) "wherever the flag of our country waves over loyal hearts, in every State in the Union, and in every port where anchors a U. S. vessel," an appropriate close of the forty days of mourning, by which all the land have honored our martyred President, Abraham Lincoln; our loved, our trusted, our revered, Chief Magistrate; smitten down in the prime of manhood, and in the glory of triumph, by the vile hand of an assassin! Our last tender touching tribute of respect is performed, and as we offer up our evening prayers for our country, we muse sorrowfully upon his virtues and our needs.

Abraham Lincoln has gone, to whom all eyes were turned, and in whom was the hope of all hearts; he has gone from our sight forever; no more will his terse and sententious paragraphs, so replete with homely wisdom and practical common sense, fill our hearts with confidence and hope; no more will his kind and friendly voice, cheer the down hearted, or encourage the brave; no more will his strong right arm, lift up the down trodden or relieve the oppressed. The crown of glory which was let down from heaven, in the sight of assembled multitudes at his inauguration, is now fairly on his brow, and shines with an effulgence too glorious for mortal eyes to behold. In the moment of our triumph, with his hands on the throat of the enemy, his own life blood oozed out, a sacrifice on his country's altar! Done are his deeds of noble daring in the cause of human freedom, and he now wears the martyr's crown; in the midst of a constellation of martyrs, the brightest gem among them all. He has gone from us forever. He is where the wicked cease from troubling, and the weary are at rest, His weary cares are over, and his often troubled spirit taking its long quiet rest. But we—alas! oh, how we mourn his loss! and how our hearts sank within us, as that first terrible tidings flashed throughout the land!

Hushed were our plans of victory, in their full tide; our joyous bell peals, changed to funeral dirges; our shouts to wailing; and our cheers to lamentations. All the land mourned and wept over him, "and the people carried him to his burial, and made great lamentation and mourning for him," such as the world has never seen before! The richest and most costly material enshrouded his mortal remains; and the drapery of mourning fluttered in the breeze from every dwelling, and the rarest and loveliest flowers were showered upon his coffin, as it was borne, attended by every conceivable mark of respect, across the continent, to the home of his choice; and there, with munificent funeral honors, the nation laid him in his grave; adorned with velvet and gold; and redolent, to this day, with the perfume of the choicest flowers, kept fresh and sweet, by loving hearts and hands.

He, who had lived in the truest republican simplicity; who had made his triumphal entry into the capital of the newly conquered Confederacy, *unheralded* and *unattended*, save by the motley throng whom chance collected, and a few poor freedmen, who hailed him as their great deliverer, who despised riches and splendor, and lent his ear always to the cry of the lowly; who valued the approval of his God, above all the adulation of the world; who sought, with a single eye, to do his duty, and only that; was with the rich in his death, and made his sepulchre like unto kings and princes, outshining them in magnificence and splendor; the free-will offerings of a loving and grateful people.

A nation's tears were his requiem; and the benedictions of the oppressed, whose yoke he had broken, were his chant of glory to bear him to the upper skies. His body rests amid the noble prairies, whence he came, an unknown and untried man, now returned, a *mighty conqueror*, with a name, and a fame, enduring for all time; Yes, "he being dead, yet speaketh;" his spirit lives in the councils of the nation; and the nation lives and is *strong, brave, and triumphant*.

The terrible crisis, long predicted, has come, and passed, and our beloved nation lives. May we not confidently look forward to its complete restoration to sound and robust health? Slavery, our great national sin, torn up, and destroyed, root and branch; Liberty and Equality, inscribed, not only on our banners, but on our hearts. Then shall our glad eyes behold, peace and plenty smiling upon the whole land; and our brave and glorious country, redeemed, regenerated, disenthralled, taking its proud and happy place, in the front rank, among the nations of the earth.

Then shall our principles and practices no longer give the lie to each other, for that foul stain which has so long made us a nation of hypocrites, has been washed away in the precious blood of hundreds and thousands of our sons and brothers. Then shall we see the African race, so long scattered and peeled, restored to all its rights; the Church of the Messiah protected in the exercise of religious liberty; and the claims of the ancient people of God recognised and acknowledged.

May God forgive us the utterance of the patriotic wish, that in that great day "when all the kingdoms of this world, shall become the kingdoms of our Lord and Saviour Jesus Christ," our brave, young *republic*, acknowledging God, as "the Supreme Ruler," may be saved from destruction, by acting up to that acknowledgment in good faith.

HELEN HAZELWOOD.

June 1st, 1865.

#### Is Baptism the New Birth?

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

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

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

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

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

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

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

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

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

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

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

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

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of

the Spirit, he cannot enter into the kingdom of God."

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

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

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

In this passage Jesus gives Nicodemus to understand that if he will not believe these simple earthly things, how can he believe if he should tell him heavenly things; as much as to say, if you will not believe in being born of water, which is an exact representation of your natural birth, and also a figure of death-burial and resurrection from the dead. If you wont believe in this simple law of brotherhood, how can you believe in the great heavenly truths of my kingdom. Now let me say brother if a man believes in Jesus as represented in this chapter from which you have quoted, he will believe,

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

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

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

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

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

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

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

FRESH AIR.—Don't be afraid of the weather. Cold air never will hurt you. Stir about, and give the blood a chance to grow red and healthy, and circulate through the veins. A brisk walk, when the mercury is low down in the thermometer, is a good deal better than a good fire. What a lustre it puts into the eyes to bathe them often in the currents of these clear, cold airs of winter! Only clothe yourself sufficiently warm, and then put out from the shore. Don't stand snarling and shivering.

EDUCATION OF CHILDREN.—The greatest difficulty in the education of children is the immorality of parents; for, unless they actively concur in this great work, every thing else is vain and useless. The grand foundation of a good education is, that parents teach their children none but virtuous principles and set them only good examples.

Prejudices are like rats, and a man's mind like a trap; they get in easily, and then perhaps can't get out at all.

## 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., SEPTEMBER 1, 1865.

The article on the "Death of President Lincoln," which may be found on the fourth page, was written for No. 6, but was not received by our publishers until after the paper for last month was published.

### The Kingdom and the King.

WHEN the great Jehovah condescended to reveal an outline of the world's history to Nebuchadnezzar, the king of Babylon, He showed him an immense human-shaped image, made of gold, silver, brass, iron, and clay; but the wicked king, though in some respects chosen of God, was so startled by the vision, that his memory could not hold it, and none but the inspired Daniel could bring the vision to his recollection, and give him the interpretation thereof. Five universal kingdoms were shown, which should follow each other in consecutive order, each of them assuming greater power, and extending its territory beyond that possessed by its predecessor, which would be destroyed and make room for that which followed. The fifth, however, should not share the fate of the four that preceded it; the stone kingdom shall not be destroyed; it shall not be conquered and left to other people, as those of Babylon, Medo-Persia, Greece and Rome; the latter of which, now divided into ten kingdoms, shall meet the same fate, at the appearance of the little stone cut out from the rock without hand; but shall stand for ever and ever. Proof: "And in the days of these kings—represented by the ten toes consisting of clay and iron—shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall never be left to other people, but it shall break to pieces and consume all these kingdoms, and it shall stand for ever" (Dan. ii, 44).

Many years after that remarkable vision of Nebuchadnezzar, in the first year of the reign of his grandson, King Belshazzar, Daniel himself had a vision of the rise and fall of the four universal monarchies. Having seen them and their works, until their dominion was taken from them, he saw—"One like the Son of man come with the clouds of heaven, and came to the Ancient of days; and they brought him near before Him. And there was given Him dominion, and glory, and a kingdom, that all peoples, nations, and tongues should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall never be destroyed" (Dan. vii, 13, 14). The person, then, to whom dominion, glory, and a kingdom were given, is one like the Son of man; and there will be no difficulty in proving that the individual described as the Son of man was no less a personage than Jesus of Nazareth, the Messiah of Israel and the Saviour of the world—THE SON OF THE LIVING GOD.

The intimate connection between the described vision of Daniel, the beloved, and a certain parable which Jesus Messiah gave to some of His people, who thought that the

kingdom of God should immediately appear, will, we think, be easily perceived. We allude to the parable to be found in Luke xix, 12: "A certain nobleman went into a far country, to receive for himself a kingdom and to return." The "nobleman" is Jesus, the Son of man, who was born to be a king (see Luke i, 30—32), and whose right it is to reign. The "far country," where He went to receive the kingdom, is heaven, the throne of God His Father, into which He ascended in the presence of His gazing disciples, and in which He will remain until the times of the end of the Gentile dispensation. The "kingdom" is that which Daniel saw, that which was given to one like the Son of man, the little stone that will grind to powder the kingdoms of the earth; and the "return" is the coming again of Messiah, the second time, in power and great glory, to take possession of His kingdom, and to sit upon the throne of His father David, and to judge the living and the dead. No one, we think, will deny that Jesus alluded to Himself in this parable, by which He intended to teach that He was to possess royal dignity on His return to the earth. This doctrine of truth stands by no means isolated in this passage, but is fully corroborated by Scripture testimony, as given by prophets and apostles.

The forerunner of the first advent of the Messiah, John, the son of Zechariah the priest, announced the approach of the rightful heir of the kingdom of God, and declared that He was in the midst of the people, pointing out Jesus, that it was He, who was born to be king. Jesus and His apostles went about preaching and proclaiming to the Jews that the kingdom of God—the King—had come nigh unto them, and that they should, therefore, amend their conduct and repent of their evil ways. Messiah Himself illustrated the nature of the kingdom by striking parables, declaring at the same time what one has to be who would enter it. "Blessed are the poor in spirit," said he, "and those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven." "Except your righteousness exceed the righteousness of the scribes and pharisees, ye shall in no wise enter into the kingdom of heaven." "Whosoever shall not receive the kingdom of God as a little child, shall not enter therein." "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God." These, and many similar things, were the teachings of Jesus concerning the kingdom of which He is to be the king.

The kingdom of God shall be an absolute theocracy; Jesus, the King, claims it as His own, given to Him from the Father, and not by the choice of the people; He shall administer its affairs according to His own wisdom, and will reward His faithful servants and friends, and punish the false ones and His enemies. He, therefore, promised His apostles that they who remained faithful with Him should sit on thrones in His kingdom. When He was accused before Pontius Pilate of making Himself a king, He frankly said that He was a king: "My kingdom is not of this age; if my kingdom were of this age, my servants would fight, that I should not be delivered to the Jews; but now, my kingdom is not from hence. Pilate, therefore, said unto Him: Art thou king then? Jesus answered, Thou sayest it, I am king. To this end was I born and for this cause came I into the world that I should bear witness unto the truth" (John xviii, 36, 37). Jesus then testified of Himself, that He was born to be king; and in consequence of this "good confession before Pontius Pilate," He suffered death. But, for the sufferings of death, He was crowned with glory and honor, and has obtained a name which is above every name, even "King of kings, and Lord of lords."

The future dignity and glory of Jesus of Nazareth are proclaimed by the angel Gabriel, in his message to Mary: "Call His name Jesus; He shall be great, and shall be called the Son of the Highest." And, indeed, the Father acknowledged Him, before a multitude of witnesses, by a voice from heaven: "This is my beloved Son." The mighty works which He performed,

and to which He frequently appealed in proof of His Messiahship, also prove that He was the Son of God. Paul, the apostle to the Gentiles, testified that "He was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. i, 4). And again: "God hath in these days spoken unto us by His Son, whom He has appointed heir of all things" (Heb. i, 2). Alluding to the greatness of Jesus, he says: "When He bringeth His first-begotten into the world, He saith, 'And let all the angels of God worship Him' . . . Unto the Son He saith, 'Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom; thou hast loved righteousness and hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows'" (Heb. i, 6—9). We have now seen that the crown of universal dominion shall be placed upon the head of Messiah; that royal honors, dignity, and glory shall be conferred upon Him; but it remains to be ascertained what kingdom He shall ultimately possess, and where it is plainly declared that He has the right and title to all that glory. This also we find in the message of Gabriel to the Virgin: "And the Lord God shall give Him—the son whom she will bring forth—the throne of His father David, and He shall reign over the house of Jacob for ever." This angelic proclamation is clear enough, to show that the kingdom which Jesus shall possess is the kingdom of David, and that the throne which He will occupy is the throne of David; that He, therefore, is the rightful heir and son of David. This proclamation fully corroborates the prophecy of Isaiah, more than six hundred years previous to the birth of Messiah. He saw in the spirit of prophecy the birth, greatness, and sonship of Messiah, and also His ultimate victory in taking possession of the throne and kingdom of David, and the establishing of everlasting peace and righteousness on the earth, though thousands of years may lie between both great events, viz., the first and second coming of Christ.

The right and title of Jesus to the throne and kingdom of David are based upon and insured by the covenant which Jehovah made with David: "an everlasting covenant, ordered in all things and sure." Says Jehovah, "And Thine house and Thy kingdom shall be established for ever before thee; Thy throne shall be established for ever" (2 Sam. vii, 16). "I have made a covenant with my chosen; I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations" (Ps. lxxxix, 3, 4). And again: "His seed also will I make to endure for ever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; if they break my statutes and keep not my commandments, then will I visit their transgression with the rod, and their iniquity with stripes.—Nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the things gone out of my lips. Once have I sworn by my holiness that I will not lie unto David, and his seed shall endure for ever, and his throne as the sun before me. It shall be established for ever, as the moon, and as a faithful witness in heaven" (Ps. lxxxix, 29—38). God's covenant with David is repeated in numerous passages; but we will refer to but one more. Thus saith Jehovah: "If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season, then may also my covenant be broken with David, that he should not have a son to reign upon his throne" (Jerem. xxxiii, 20, 21).

History shows that the descendants of David, who successively possessed the throne and kingdom of David, did not all of them walk in the steps of their father, and that even Solomon, in whom modern Jews think the promises to David ended, grievously sinned against Jehovah; but these all were "punished with the rod," and the covenant of Jehovah remained in force. Even then, when, in latter days, the descendants of David upon Judah's throne became so corrupt that Jehovah determined to remove them entirely, they and the throne were overturned, overturned and overturned, for ever. No, but only until He comes whose right it is to reign, and to

Him the throne and kingdom of David shall be given. (See Ezek. xxi.) There is another very plain testimony that the overturning of the throne of David is not to be a perpetual destruction: "The children of Israel shall abide many days without a king and without a prince; without an altar and without sacrifice; without an ephod and without images. Afterward shall the children return, and seek Jehovah their God, and David (an heir and son of David, of course) their king, and shall fear Jehovah and His goodness in the latter days" (Hosea iii, 4, 5).

These plain prophecies, we think, do not admit any spiritual interpretation; for, any other but the literal would disregard the covenant of Jehovah with David. A literal son of David must sit upon David's throne, and reign in David's kingdom over the tribes of Jacob, who shall be reunited. That son of David, moreover, must be one who is righteous, powerful, glorious and immortal; and there is no one now, and there never was one, who can fill that place except Jesus of Nazareth, whom David calls his Lord. Gabriel's message to Mary says that "the Lord God shall give Him the throne of His father David," which proves that the son, Jesus, was the promised son and heir, according to God's covenant with David. Jesus, according to the flesh, is the Son of David; His genealogy proves it, and He is, in the testimonies of the four Evangelists, frequently styled *the Son of David*. Zechariah the priest, inspired by the Holy Spirit, designates Jesus as the Messiah, long expected by the people of Israel. He says: "Blessed be the Lord God of Israel, for He has visited and redeemed His people, and has raised up a horn of salvation for us, in the house of His servant David, as He spake by the mouth of His holy Prophets, which have been since the world began." This *horn of salvation* is called the *horn of David*, and the *horn of the house of Israel* (Ps. cxxxii, and Ezek. xxix). A *horn* is the emblem of power, and is therefore appropriately applied to the Messiah, even Jesus. The angel said to Joseph: "Thou shalt call his name Jesus, for he shall save his people from their sins." Paul therefore says: "So all Israel shall be saved; as it is written, There shall come a Deliverer out of Zion, and shall turn away ungodliness from Jacob. For this is my covenant (with them) unto them, when I shall take away their sins" (Rom. ix, 26, 27).

Jesus Messiah is declared to be *the Root and Offspring of David*. This He testifies of Himself. "I am the Root and Offspring of David, the bright and morning star" (Rev. xxii, 16). This is in full harmony with the prophecy of Isaiah: "And there shall come forth a rod out of the stem of Jesse and a branch shall grow out of his roots" (Isaiah xi, 1). This again cannot be applied to any other human being than Jesus; because in the next verse, the prophet gives a description of the moral quality of that personage called the rod of Jesse, which no man born of a woman ever possessed except Jesus the anointed One. In the same chapter the 10th verse reads thus: "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles flock, and his rest shall be glorious." This, to a great degree, has already been fulfilled; Jesus, the root of Jesse, stands to this day for an ensign of the people, and many Gentiles flock to it; and, however great the errors of some and the imperfection of others of the followers of the crucified Messiah may be, He is still their ensign; and His rest, now on the throne of His Father in heaven, is GLORIOUS.

Jesus says of Himself, that He has the Key of David: "These things saith He that is holy, He that is true, He that hath the KEY of David, He that openeth and no man shutteth, and shutteth and no man openeth" (Rev. iii, 7). And in accordance with this is the prophecy of Isaiah, which typically was spoken concerning Eliakim, the son of Hilkiah. (See Isaiah xxii, 22.) The *Key* is a symbol of authority and government; this is evident from the passage already quoted from Isaiah ix, 6, 7. This, compared with the message of Gabriel to Mary, evidently proves that Jesus is the one who has the Key of David, and who will exercise the authority which it imparts. Jesus declared to His disciples, before He ascended to His Father, that: All power was given unto Him in heaven and in earth. Paul therefore, testifies: "God hath highly exalt-

ed Him, and given Him a name above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Messiah is Lord, to the glory of God the Father" (Phil. ii, 9-11). See also Eph. i, 21, 22.

Peter also teaches the greatness and glory of Jesus: "Him hath God exalted with His right hand, to be a PRINCE and a SAVIOUR, to give repentance to Israel, and forgiveness of sins" (Acts v, 31). "Let all the house of Israel know assuredly, that God hath made the same Jesus whom ye have crucified, both Lord and Christ" (Acts ii, 36). But how long shall the heir of the throne and kingdom of David remain at the right hand of His Father in heaven? Until the time of the restitution of all things shall have arrived; then Jehovah shall send His Son again, the second time, to restore justice, peace and righteousness in the earth, to reestablish His kingdom, which was trodden down under the foot of the Gentiles for so many years, and to bless Israel and all the nations on earth.

You see, then, that the testimonies of prophets and apostles fully agree—1st, that the kingdom of heaven, the kingdom of God, and *the kingdom* in general, are synonymous with the kingdom of David; and, 2d, that Jesus of Nazareth is the rightful heir, the immortal King of the Kingdom of God. He ascended to heaven to receive the royal power from His Father, and will return to build up the Tabernacle of David, that is fallen down, and close up the breaches thereof, and will raise up its ruins and build it as in the days of old. The King's coming is, we believe, near at hand. Dear reader, are you prepared to meet Him?

#### Missions.

SIGNIFICANT SIGNS IN THE HOLY LAND.—The November number of the *Jewish Intelligence* contains some striking facts from a letter of J. Barclay. He says:—

"You ask whether there are any palpable symptoms of the events we desire? To this I think it can be replied, without any undue enthusiasm, that symptoms are becoming manifest, that Jerusalem is no longer the city after which no man seeks. We see them in the increasing numbers of intelligent and noble visitors, from all parts of the world; we see them in the awakened interest of the nations, embodied in spacious and beautiful buildings, especially in the stupendous pile (including a Cathedral) erected by the Russians on the camp of the Assyrians; we see them in the proposal to connect the Holy City with the other capitals of Europe by the telegraph, which is already finished as far as Jaffa; we see them in the new road about to be constructed from the sea coast, and in the plan to bring once again water from Solomon's pools to supply and purify the city; we see them in the great influx of Jews, who have fled from the north coast of Africa for protection to the city of their fathers; we see them in the clearing and widening of the streets by the military during the past week, by order of the Sultan; and we see them in the increasing spread of light and knowledge of the truth, amongst the resident Jews."

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

You have, perhaps, heard that there is a telegraph at Jaffa, which connects Egypt with Beirut. It is now decided, I believe, that a branch line is to be made to this city. I also find it

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

On Saturday morning last, we had heavy showers of rain, such as only fall in winter.—Those who have been in Jerusalem many years, and many Turks who were born here, say they never before saw so much rain at this season.—About eight years ago, on the twelfth of this month, a slight shower or two fell, but more than that cannot be remembered."

[This closing paragraph refers to the prophecies contained in Jer. iii: 3, Joel xx: 23, and Zech. x; 1, in connection with the remarkable fact that, after a period of centuries, marked by the entire lack of the rains referred to, they have lately shown symptoms of recurrence at the old Scriptural order.]

#### Sheridan's Mode of Fighting.

Every master of battle-tactics has a favorite mode of fighting, varied of course by circumstances, and especially by the wary dispositions of the enemy. A study of Sheridan's campaigns will, we think, disclose the peculiarity of his very readily. His success has been most brilliant; the secret of it is very simple. In the first place, as we were told by an enthusiastic private, just home from the wars. "Phil Sheridan fights to win." Other generals mane over, and try to outwit the plans of the enemy, to excel in defensive battle; the defensive of such is always weak. Sheridan's is always on the offensive.

We do not speak of Sheridan's raids, which although conducted in the most masterly manner, are subordinate in character to other plans, and usually seek to elude the enemy. But no; in his grand tactics, as displayed at Winchester, Cedar Creek and Five Forks, we observe a principle which finds its expression in the following order of attack: He organizes his army into three divisions—two strong parallel columns of attack, thrown with the fiercest impetuosity upon the enemy, and a reserve in rear. When the battle rages in front, so that his foe is fully engaged, his reserve, moving by the flank, usually the right, makes a double file around upon the flank and rear of the earnestly employed enemy, and rolls him up on the centre.

Just such were the tactics of Dessaix and Kellerman at Marengo. The former moved his six thousand infantry by the main road upon Gen. Zach's triumphant advance from Alessandria, while the latter, moving by the right, made a double left turn upon Pilatt's Austrian horse, and won the day. Sheridan's invariable success, then, has been due to the great earnestness and valor with which he always imbues his troops, and then to his tactics of two columns and a flanking reserve.—*United States Service Magazine*.

Every foreigner who has honorably served in the army one year, is entitled to be at once naturalized.

## A Sketch of the Lives of the Apostles.

BY L. I. L. ADAMS.

## INTRODUCTION.

Jesus the Christ, the true Messiah, immediately after He commenced his ministry, selected twelve men to be his adopted brothers, and disciples. Now the names of these brethren were these: first, Simon whom Christ called Petros, or Peter, meaning in the Greek a piece of a stone. He also called his brother, Andrew.—The third was James, the son of Zebedee; and John his brother; Philip, and Bartholemew; Thomas and Matthew, the publican; James the son of Alpheus, and Lebbeus, whose surname was Thaddeus; Simon the Canaanite, and Judas Iscariot, the son of perdition, who betrayed him.

This list is taken from the Gospel of Matthew, who also was one of the Apostles. We likewise find the same recorded by Mark and Luke; also in the Acts of the Apostles. Why Christ chose twelve and no more, I cannot comprehend.—Perhaps it was out of respect to the regard in which the Jews held the number twelve. Perhaps it was in reference to the 12 sons of Jacob; for Jesus said unto them, "Ye, also, shall sit upon twelve thrones, judging the twelve tribes of Israel."

The question might arise in the minds of some why did Jesus call these apostles. The reason to me is very obvious. A new dispensation was about to be opened, and committed to men, and it must needs have witnesses. Jesus knew the common masses and multitudes who came out of curiosity, to see and hear him, would go away and misrepresent him, therefore it was requisite to have near him, at all times, a number of the most faithful and honest men that he could find, as witnesses of his miracles, also of all his sayings and doings. In the second place they were selected in order that they might be instructed in the gospel of good news, glad tidings, that He, their Messiah, was about to establish on this sin cursed earth. Thirdly, he taught them that they, in their turn, might teach others, knowing that he was to remain on earth only for a little season. One other reason for the selection of these apostles was that a true record of his doctrines might be transmitted to future generations. Under these considerations it becomes a matter of great interest to us to know something of the character and history of those men who were so highly honored by our blessed Redeemer, and Prince of Peace.

The impetuous Peter will first claim our attention, as he seems to be the first on the list.—**SIMON PETER.**

Simon who received the name of Peter from the Savior, was the Chief of the Apostles. He was one of the first who was called to be a disciple, though not the very first, for Andrew his brother appears to have been called before him, or at least at the same time with him. He was distinguished above the others, by his great zeal and uncommon talents. Also for the trust and confidence that his Master reposed in him. He was not only a very prominent disciple but a very remarkable man. The sacred historians give us more full accounts of him than of any of the other Apostles. He was the son of John or Jonas who was supposed to be like his sons, a fisherman. The family resided in the town of Bethsaida, on the western side of the lake of Genesareth, or sea of Galilee, and as far as we can learn consisted of Simon himself, his brother, and his father, his wife, and her mother.

As we are told by John the evangelist, Simon was acquainted with Jesus, had heard him preach before he became one of his chosen disciples. His brother Andrew was already one of the disciples of John the Baptist, and was standing with another disciple in company with their master when Jesus was passing by. Looking upon him John exclaimed, "Behold the Lamb of God, who taketh away the sins of the World!" Upon this exclamation from John, the two followed him, and went with him to his dwelling place and abode with him that day, for it was about the tenth hour. Fully believing in him as the Messiah, Andrew sought for his brother

Simon, and said to him, "We have found the Christ, and he brought him to Jesus. And when Jesus beheld them he said, Thou art Simon the son of Jonah; thou shalt be called Cephas," which is by interpretation into the Greek, Petra, which in English means a rock, or Petros as Peter was called, which signifies a piece of a rock in the Greek. By this method of calling Peter, Jesus seems to have been well acquainted with him, and understood his peculiar qualifications. That is, his energy, activity, and his great perseverance, which was very requisite to establish his doctrines on a permanent foundation. According to Luke, the brothers were at this time only pupils, and not chosen to be with him always, for they had not altogether given up their occupation of fishing. That great honor was conferred on them in the following manner, "As Jesus stood by the Lake of Tiberias, surrounded by a crowd who were pressing upon him in order to hear the word of God, he saw Simon and Andrew washing their nets on the shore. He entered their vessel and requested them to thrust out a little from the land. And he sat down and taught the people out of the ship. After having concluded his discourse, he commanded them to launch out into the deep, and let down their net for a draught of fishes.—Poor Peter was very weary from having toiled all night without the least success; yet he was ready to obey the commands of his beloved Master immediately. "Nevertheless, at thy word," he says, "I will let down the net." No sooner was this command obeyed, than an immense multitude was enclosed, and the net break, and they were obliged to call to their partners, who were in another ship, to come and help them, and both ships were so filled with what they drew in, as to be near sinking. On beholding this, Peter was so much overcome with astonishment that he fell upon his knees at Jesus' feet, and said "Depart from me; for I am a sinful man, O Lord."

But Jesus instead of complying with such a rash and unthinking wish, now gives him his positive call to his apostleship, by saying to him fear not; from henceforth thou shalt catch men or in other words, I will make you fishers of men. Readily accepting the invitation to become the constant companion of so great a personage as the being whom he now believed to be the Messiah, and perhaps thinking that he might better his condition in a worldly point, he immediately leaves all and follows this man of miracles.

We now see Peters character unfold itself rapidly; a character of strongly marked features, bold, honest and very vehement, really a son of thunder as he was called. And yet how easy to be led astray; sometimes more daring and bold than all of the disciples, then again timid and cowardly as a child. He is distinguished both for exalted and generous virtues, and for faults wholly unworthy such noble traits of character, bravery and cowardice, impetuosity and indecision, seem to make up his composition.—Notwithstanding all these singular inconsistencies, he dearly loved his Master, and desired to do right; all these things Christ understood; and became strongly attached to him with all his faults, and placed him in a more important position than any of the others. We are told by the sacred writers that he once attempted to walk on the water to meet the Saviour, but here his courage failed, for no sooner does the waves begin to dash against him, than his faith begins to fail and he begins to sink and in an agony of despair cries out Lord save or I perish. And Jesus immediately stretched forth his hand and caught him, and said unto him, O thou of little faith wherefore didst thou doubt? It was a very mild rebuke, but it spoke volumes; not only to Peter but it speaks to us likewise.

St. John relates an instance of Peters love and fidelity, which beautifully illustrates his strong faith in the doctrines, and Messiahship of Jesus. Many of the followers of Christ, went back and followed no more after him, because he spoke to them in a figurative manner, or in a manner which indicated to them that there was not many loaves and fishes to be gained, if they followed after him and his unpopular doctrine.

Then said Jesus unto the twelve, his twelve apostles, Will ye also go away? Who was the first one to answer? Why the warm hearted, impetuous Peter; who was but a little while ago afraid of the wind and waves, although his

Master had stretched out his hands, and commanded him to walk to him on the water.—Then Simon Peter answered him, Lord to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ the Son of the living God. Noble but inconsistent Peter; although others forsake thy beloved Master, thou wilt not. What a generous whole-souled but very inconstant character, at one time full of faith, and courage, at another full of doubts and fears, what a strange, very strange temperament to be the chief apostle. Yet notwithstanding he had all these faults, Jesus knew that his heart was in the right place, also that his love for himself was great. At one time Jesus said to his apostles who do men say that I am, after having received their answer, he said, But whom say ye that I am, then Peter always ready to give an answer, says thou art the Christ, the Son of the living God? Here he again shows his strong faith in his beloved Master. Jesus answered and said Blessed art thou, Simon, son of Jona; for flesh and blood hath not revealed it unto thee, but my Father who is in Heaven, and I say unto thee thou art Petros, and upon this rock I will build my church and the gates of Hades, shall not prevail against it. And I will give unto thee the keys of the kingdom of Heaven and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. By this declaration of Jesus we see that he conferred a greater, and higher degree of power upon Peter than upon the others. This to me is perfectly evident, although many would be wise Protestant preachers deny the fact, and say that they were all alike in power, or if there was any preeminence John the beloved disciple had it. O what gross ignorance! I cannot imagine why any one should wish to rob Peter of the glory of being the Chief of the apostles. If Jesus Christ thought him worthy of that exalted position, why should a puny man undertake to rob him of his honor? On this rock said Jesus I will build my church; now Peter was not the rock Petra, but a piece of the rock Petros. What was the rock? it was the glorious light of revelation; and it shone through Peter in such a powerful manner that it gave him the positive evidence that Jesus was the Christ the true Messiah spoken of by the holy prophets, and if Peter had the capacity to receive more revelations than any of the others why should he not have been placed at the Head of all the apostles even if he was not morally as good as John. It is downright foolishness for any one to suppose that Peter was no higher in authority than the others. Who had the vision of the letting down of the sheet? who opened the dispensation to the Gentiles? was it not Peter? did he not baptize Cornelius and his household? He was most positively the founder of the church under Jesus Christ.—And that power was not to be taken away or transferred to any one else, notwithstanding the mother of Harlots pretends to have the keys of Peter, so also does the church of England.

Now it is perfectly evident to every person of sense that but one set of people can hold authority under Christ at one time. And if the Pope of Rome as he pretends hold the keys, surely the Episcopal church have no keys or authority.—But I deny in toto that either Catholic or Protestant have the keys of the kingdom, but St. Peter took them with him into the spirit world. There is nothing in the new testament to cause us to suppose that those keys were to be transferred. What the Popes, and priests do set themselves up as divinely ordained dictators, pretending to hold the keys of the kingdom of Heaven which were given to Peter? Is it any reason why we should believe them? Did not many false Christs come in the name of the Messiah? We are told in the Scriptures of truth, that by their fruits we shall know them. Now what has been the fruits of Popes and priests? The sensible reader can answer himself or herself. Has the pure doctrines that Jesus Messiah committed to Peter and the other apostles, been transmitted to us, through mitred Popes, and corrupt priests? Verily no! What has been taught, by them, why, mystery, cruelty, fraud and oppression. Did Peter the fisherman of Galilee robe himself in purple, scarlet, and gold, did he wear a triple crown, and deal out kingdoms?

(To be Continued.)