

The Sword of Truth,

AND HARBINGER OF PEACE.

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

ONE DOLLAR A YEAR.

G. J. ADAMS, Editor and Proprietor.

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Lecture.

On the Ancient of Days, by Rev. G. J. Adams, Minister of the Gospel.

The character or personage bearing the venerable title of The Ancient of days, in the prophecy of Daniel is one of the most conspicuous as well as one of the most important personages named in this entire prophecy.

He is presented to us in the full blaze of Glory grandeur and majesty; at one of the most important eras that up to the time of that event will ever have burst upon our suffering world. Seated upon a throne of dazzling splendor surrounded by untold millions of our race, who minister unto him, he is represented as rising on the appearance of the Son of man, the Messiah, the Lion, of the tribe of Judah, and giving him a kingdom and dominion that is to reach under the whole heaven. But let us give our readers the facts as they are contained in the language of the prophet himself, as the visions of the future passed before him. He says:

"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame and his wheels as burning fire.

A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him:

* * * * *

I saw in the night visions, and behold, one like the Son of man came 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 people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed."

From the foregoing quotations it will be seen that we have given nearly all that the prophet has said in relation to the "Ancient of days," before we answer the question in relation to who the Ancient of days is, let us make a correction in relation to the translation of the first passage that we have quoted.

The passage reads in the present translation.— "I beheld till thrones were cast down." This translation is wrong; as every scholar knows the literal translation of the passage from the Hebrew would read, "I beheld till thrones were set up, or placed." That is the prophet saw that the power of the beast or horn kingdoms, named in this chapter would be set up, placed or established and prevail until the Ancient of days came, as we read in the following words of the prophet:

"I beheld, and the same horn made war with the saints, and prevailed against them;

Until the Ancient of days came, and judgment given to the most High; and

the time came that the saints possessed the kingdom.

I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and time."

In this quotation we clearly perceive that the beast, or horn powers prevail until the appearance of the Ancient of days; and then their power and dominion, is to pass away. Now as all this is to be brought about by the appearance of the Ancient of days, is not the study of who and what he is, worthy of our highest thoughts? it most certainly is. Various theories have been advanced concerning the Ancient of days, and who he is.— The first and most general opinion of what are called Orthodox churches is, that the Ancient of days is God himself, they found that opinion on a passage in the first chapter of the book of Revelations which reads as follows:

"His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength."

If it could be proved that the personage here spoken of was one and the same with the Ancient of days, that would not prove that the personage was God, for the person here spoken of is not God but represented the Son of Man, the Messiah as any one may learn by reading the passages that precede and follow the one that we have quoted; they read as follows:

I am Alpha and Omega, the first and the last; and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis and unto Philadelphia, and unto Laodicea.

And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death."

This sets the matter forever at rest, clearly demonstrating that the personage here spoken of cannot be God, for this person was dead and is again alive forevermore, and holds the keys of hell and death. And we may as well say it at

once, this person here named in the book of Revelation is none other than the Lord Jesus, the Messiah.

We have met some in our travels who have taken the position, and contended for it strongly, that the Ancient of days and Jesus the Messiah were one and the same person; but this cannot be, for the Ancient of days and the Son of man, the Lord, the Messiah, are both presented in the scene at one and the same time; one at the head of millions of our race, who are paying him adoration and honor, and while he is in this situation the Son of man appears in the clouds of heaven, and they bring him near, (that is, before the Ancient of days,) and he, (the Ancient of days,) legally puts him in possession of the kingdom and dominion under the whole heaven.— Thus we see the Ancient of Days cannot be the Lord Jesus Christ, for he and the Ancient of days are both presented at one and the same time. But many are ready to answer and insist that if he is not the Lord Jesus Christ then he must be God, the Eternal Father, or a representation of the Eternal Father in the act of giving all power and authority unto the Lord Jesus Christ. But this we shall most positively deny, for we shall show that all power in heaven and on earth was given unto the Lord Jesus, the Messiah, more than eighteen centuries ago.— Christ himself says, or is represented to say, in the last chapter of Matthew, "all power is given unto me in heaven and in earth," and, in fact, all through the New Testament we are taught that all power was given by the Father to the Son; it is the teaching of all the apostles. And yet there is a time predicted clearly in the prophecy of Daniel, when a personage called the Ancient of Days is to make a legal transfer of the dominions of the earth to the Son of man—the Lord Jesus—the Messiah. Now, let us ask, what person in the history of the past held any legal right to the earth and its dominion? The answer is clear and conclusive; there is just one person to whom the power and dominion of the earth was given by God himself, and that person was Adam—the first of days, or the oldest of days on this earth—and he may justly be called the Ancient of days. Let us now see if he was once put in legal possession of the earth, and all that pertains to the same. In Genesis, first chapter, we read the following strong language concerning the authority of Adam over the earth:—

"And God said let us make man in our own image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

So God created man in his own image, in the image of God created he him; male and female created he them.

And God blessed them, and God said unto them Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and

over every living thing that moveth upon the earth."

In this passage the matter is forever settled as to the authority of Adam, over the earth and over every "living thing that moveth upon the face of the earth" this authority was given by God himself, this authority was forfeited by Adam through his transgression, but this authority never having been legally taken from Adam, when he is restored, redeemed and raised from the dead by the second Adam the Lord Jesus, the Messiah. He is here represented at the head of his posterity, as surrendering all power and authority originally vested in him to the second Adam, the Son of Man, the lion of the tribe of Judah, the first begotten from the Dead, the Lord from Heaven. And let us say the figure of speech is more applicable to Adam the father of our race, than to any other being that has ever lived upon our earth. The long locks, the white or snowlike garment, the venerable appearance and the whole surrounding circumstances go to confirm us in our opinion that Adam and the Ancient of Days are one and the same person.

We shall conclude this lecture on "The Ancient of Days," in our next. G. J. A.

Spiritualism in All Ages.

We have long contemplated the publication of a series of articles on dreams, visions, signs, omens, and trances. And especially in relation to those whose spirits are said to have left their bodies and again returned and taken possession of the same.

We shall select for our first article the Rev. William Tennent, a Presbyterian minister of Freehold, Monmouth County, N. J., who was one of the most pious and upright preachers of his time. The whole account of this wonderful trance, and of the return of Mr. Tennent, from the Spirit world to the earth form, was faithfully written by him, with the view of publication after his death, by his friend the physician who attended him, and who as it turned out kept him from being buried alive. But the most of these wonderful events as faithfully recorded by Mr. Tennent were destroyed by the clergy of the Calvinistic, Orthodox, and Presbyterian Churches, because they came in contact with their creeds, which denies that God will give a trance or a revelation to any man later than the time of the apostles. The following facts were compiled and written by the late venerable president of the "American Bible Society," Dr. Boudinot, who was the intimate friend of Mr. Tennent, and who received many of the particulars from his own lips. And surely no one will for a moment question the truth or honesty of president Boudinot, of world-wide reputation and fame.

After Dr. Boudinot gives the history of Mr. Tennent and his father's history, and many deeply interesting incidents of his early life in relation to his piety, his truth, his virtue, and his integrity; he then gives us the account of his sickness and what appeared to be his death and his return again to life. In the following plain and truthful language, Mr. Boudinot says:

After a regular course of study in theology, Mr. Tennent was preparing for his examination by the presbytery, as a candidate for the gospel ministry. His intense application affected his health, and brought on a pain in his breast and a

slight hectic. He soon became emaciated, and at length was like a living skeleton. His life was now threatened. He was attended by a physician, a young gentleman who was attached to him by the strictest and warmest friendship. He grew worse and worse, till little hope of life was left. In this situation his spirits failed him, and he began to entertain doubts of his final happiness. He was conversing, one morning, with his brother in Latin, on the state of his soul, when he fainted and died away. After the usual time, he was laid out on a board, according to the common practice of the country, and the neighborhood were invited to attend his funeral on the next day. In the evening, his physician and friend returned from a ride into the country, and was afflicted beyond measure at the news of his death. He could not be persuaded that it was certain; and on being told that one of the persons who had assisted in laying out the body thought he had observed a little tremour of the flesh under the arm, although the body was cold and stiff, he endeavored to ascertain the fact. He first put his own hand into warm water to make it as sensible as possible, and then felt under the arm, and at the heart, and affirmed that he felt an unusual warmth, though no one else could. He had the body restored to a warm bed, and insisted that the people, who had been invited to the funeral, should be requested not to attend. To this the brother objected as absurd, the eyes being sunk, the lips discolored, and the whole body cold and stiff. However, the doctor finally prevailed; and all probable means were used, to discover symptoms of returning life. But the third day arrived, and no hopes were entertained of success but by the doctor, who never left him night nor day. The people were again invited, and assembled to attend the funeral. The doctor still objected, and at last confined his request for delay to one hour; then to half an hour, and finally to a quarter of an hour. He had discovered that the tongue was much swollen, and threatened to crack. He was endeavouring to soften it, by some emollient ointment put upon it with a feather, when the brother came in, about the expiration of the last period, and mistaking what the doctor was doing, for an attempt to feed him, manifested some resentment, and in a spirited tone, said, "It is shameful to be feeding a lifeless corpse;" and insisted, with earnestness, that the funeral should immediately proceed. At this critical and important moment, the body, to the great alarm and astonishment of all present, opened its eyes, gave a dreadful groan, and sunk again into apparent death. This put an end to all thoughts of burying him, and every effort was again employed in hopes of bringing about a speedy resuscitation. In about an hour, the eyes again opened, a heavy groan proceeded from the body, and again all appearance of animation vanished. In another hour life seemed to return with more power, and a complete revival took place, to the great joy of the family and friends, and to the no small astonishment and conviction of very many who had been ridiculing the idea of restoring to life a dead body.

Mr. Tennent continued in so weak and low a state for six weeks, that great doubts were entertained of his final recovery. However, after that period, he recovered much faster, but it was about twelve months before he was completely restored. After he was able to walk the room, and to take notice of what passed around him, on a Sunday afternoon, his sister, who had staid from church to attend him, was reading in the Bible, when he took notice of it, and asked her what she had in her hand. She answered that she was reading the Bible. He replied, "What is the Bible? I know not what you mean." This affected the sister so much that she burst into tears, and informed him, that he was once well acquainted with it. On her reporting this to the brother when he returned, Mr. Tennent was found, upon

examination, to be totally ignorant of every transaction of his life previous to his sickness.— He could not read a single word, neither did he seem to have any idea of what it meant. As soon as he became capable of attention, he was taught to read and write, as children are usually taught, and afterwards began to learn the Latin language under the tuition of his brother. One day as he was reciting a lesson in Cornelius Nepos, he suddenly started, clapped his hand to his head, as if something had hurt him, and made a pause. His brother asking him what was the matter, he said, that he felt a sudden shock in his head, and it now seemed to him as if he had read that book before. By degrees his recollection was restored, and he could speak the Latin as fluently as before his sickness. His memory so completely revived, that he gained a perfect knowledge of the past transactions of his life, as if no difficulty had previously occurred. This event, at the time, made a considerable noise, and afforded, not only matter of serious contemplation to the devout Christian, especially when connected with what follows in this narration, but furnished a subject of deep investigation and learned inquiry to the real philosopher and curious anatomist.

The writer of these memoirs was greatly interested by these uncommon events; and, on a favourable occasion, earnestly pressed Mr. Tennent for a minute account of what his views and apprehensions were, while he lay in this extraordinary state of suspended animation. He discovered great reluctance to enter into any explanation of his perceptions and feelings at this time; but, being importunately urged to do it, he at length consented, and proceeded with a solemnity not to be described.

"While I was conversing with my brother," said he, "on the state of my soul, and the fears I had entertained for my future welfare, I found myself, in an instant, in another state of existence, under the direction of a superior being, who ordered me to follow him. I was accordingly wafted along, I know not how, till I beheld at a distance an ineffable glory, the impression of which on my mind it is impossible to communicate to mortal man. I immediately reflected on my happy change, and thought, Well, blessed be God! I am safe at last, notwithstanding all my fears. I saw an innumerable host of happy beings, surrounding the inexpressible glory, in acts of adoration and joyous worship; but I did not see any bodily shape or representation in the glorious appearance. I heard things unutterable. I heard their songs and hallelujahs, of thanksgiving and praise, with unspeakable rapture. I felt joy unutterable and full of glory. I then applied to my conductor, and requested leave to join the happy throng.— On which he tapped me on the shoulder, and said, 'You must return to the earth.' This seemed like a sword through my heart. In an instant I recollect to have seen my brother standing before me, disputing with the doctor. The three days, during which I had appeared lifeless, seemed to me not more than ten or twenty minutes. The idea of returning to this world of sorrow and trouble, gave me such a shock, that I fainted repeatedly." He added, "Such was the effect on my mind of what I had seen and heard, that if it be possible for a human being to live entirely above the world and the things of it, for some time afterwards I was that person. The ravishing sounds of the songs and hallelujahs that I heard, and the very words that were uttered, were not out of my ears, when awake, for at least three years. All the kingdoms of the earth were in my sight as nothing and vanity; and so great were my ideas of heavenly glory, that nothing, which did not, in some measure, relate to it, could command my serious attention."

The author has been particularly solicitous to obtain every confirmation of this extraordinary event in the life of Mr. Tennent. He, according-

ly, wrote to every person he could think of, likely to have conversed with Mr. T. on the subject.—He received several answers; but the following letter from the worthy successor of Mr. T. in the pastoral charge of his church, will answer for the author's purpose.

MONMOUTH, (N. J.) Dec. 10, 1805.

"DEAR SIR.—Agreeably to your request, I now send you in writing the remarkable account, which I sometime since gave you verbally, respecting your good friend, my worthy predecessor, the late Rev. William Tennent, of this place. In a very free and feeling conversation on religion, and on the future rest and blessedness of the people of God, (while travelling together from Monmouth to Princetown) I mentioned to Mr. Tennent that I should be highly gratified in hearing, from his own mouth, an account of the trance which he was said to have been in, unless the relation would be disagreeable to himself. After a short silence, he proceeded, saying, that he had been sick with a fever; that the fever increased, and he by degrees sunk under it. After some time (as his friends informed him) he died, or appeared to die, in the same manner as persons usually do; that in laying him out, one happened to draw his hand under the left arm, and perceived a small tremour in the flesh; that he was laid out, and was cold and stiff. The time for his funeral was appointed and the people collected; but a young doctor, his particular friend pleaded with great earnestness that he might not then be buried, as the tremour under the arm continued; that his brother, Gilbert, became impatient with the young gentleman, and said to him, "What! a man not dead who is cold and stiff as a stake!" The importunate young friend, however, prevailed; another day was appointed for the burial, and the people separated. During this interval many means were made use of to discover, if possible, some symptoms of life, but none appeared excepting the tremour. The doctor never left him for three nights and three days. The people again met to bury him, but could not even then obtain the consent of his friend, who pleaded for one hour more; and when that was gone, he pleaded for half an hour, and then for a quarter of an hour; when, just at the end of this period, on which hung his last hope, Mr. Tennent opened his eyes. They then pried open his mouth, which was stiff, so as to get a quill into it, through which some liquid was conveyed into the stomach and he by degrees recovered.

This account, as intimated before, Mr. Tennent said he had received from his friends. I said to him, "Sir, you seem to be one indeed raised from the dead, and may tell us what it is to die, and what you were sensible of while in that state." He replied in the following words: "As to dying—I found my fever increase, and I became weaker and weaker, *all at once*, I found myself in heaven, as I thought. I saw no shape as to the Deity, but glory all unutterable!" Here he paused, as though unable to find words to express his views, let his bridle fall, and lifting up his hands, proceeded, "I can say, as St. Paul did, I heard and saw all things unutterable! I saw a great multitude before this glory, apparently in the height of bliss, singing most melodiously. I was transported with my own situation, viewing all my troubles ended, and my rest and glory begun, and was about to join the great and happy multitude, when one came to me, looked me full in the face, laid his hand upon my shoulder, and said, 'You must go back.' These words went through me; nothing could have shocked me more; I cried out, Lord, must I go back! With this shock I opened my eyes in this world. When I saw I was in the world, I fainted, then came to, and fainted for several times, as one probably would naturally have done in so weak a situation."

Mr. Tennent further informed me, that he had so entirely lost the recollection of his past life,

and the benefit of his former studies, that he could neither understand what was spoken to him, nor write, nor read his own name. That he had to begin all anew, and did not recollect that he had ever read before, until he had again learned his letters, and was able to pronounce the monosyllables such as thee and thou. But, that as his strength returned, which was very slowly, his memory also returned. Yet notwithstanding the extreme feebleness of his situation, his recollection of what he saw and heard while in heaven, as he supposed, and the sense of divine things, which he there obtained, continued all the time in their full strength, so that he was continually in something like an ecstasy of mind. 'And,' said he, 'for three years the sense of divine things continued so great, and every thing else appeared so completely vain, when compared to heaven that could I have had the world for stooping down for it, I believe I should not have thought of doing it.'

It is not surprising, that after so affecting an account, strong solicitude should have been felt for further information as to the words, or at least the subjects of praise and adoration, which Mr. Tennent had heard. But when he was requested to communicate the same, he gave a decided negative, adding, 'You will know them, with many other particulars hereafter, as you will find the whole among my papers;' alluding to his intention of leaving the writer hereof his executor, which precluded any further solicitation.*

The pious and candid reader is left to his own reflections on this very extraordinary occurrence. The facts have been stated, and they are unquestionable. The writer will only ask, whether it be contrary to revealed truth, or to reason, to believe, that in every age of the world instances like that which is here recorded, have occurred, to furnish living testimony of the reality of the infinite importance of eternal concerns?

As soon as circumstances would permit, Mr. Tennent was licensed, and began to preach the everlasting gospel with great zeal and success. The death of his brother John, who had been sometime settled as minister of the Presbyterian church at Freehold, in the county of Monmouth, New Jersey, left that congregation in a destitute state. They had experienced so much spiritual benefit from the indefatigable labours, and pious zeal of this able minister of Jesus Christ, that they soon turned their attention to his brother, who was received on trial, and after one year, was found to be no unworthy successor to so excellent a predecessor. In October, 1733, Mr. Tennent was regularly ordained their pastor, and continued so through the whole of a pretty long life; one of the best proofs of ministerial fidelity.

* It was so ordered in the course of Divine Providence, that the writer was sorely disappointed in his expectation of obtaining the papers here alluded to. Such, however, was the will of heaven! Mr. Tennent's death happened during the revolutionary war, when the enemy separated the writer from him, so as to render it impracticable to attend him on a dying bed; and before it was possible to get to his house after his death, (the writer being with the American army at the Valley-Forge) his son came from Charleston, and took his mother, and his father's papers and property, and returned to Carolina. About 50 miles from Charleston, the son was suddenly taken sick and died among entire strangers; and never since, though the writer was also left executor to the son, could any trace of the father's papers be discovered by him.

And here let us draw this matter to a close, by remarking that this is just as wonderful an event as any that is recorded in the ages of the past, and had not the writings of this wonderful man been destroyed, what a flood of light they would have given to the world. Reader pause, examine, reflect and investigate. G. J. A.

Lebanon is looking up, business brisk.

The Power of Reading.

Benjamin Franklin tells us, in one of his letters, that, when he was a boy, a little book fell into his hands, entitled, *Essays to do Good*, by Cotton Mather. It was tattered and torn, and several leaves were missing. "But the remainder," he says, "gave me such a turn of thinking, as to have an influence upon my conduct through life; for I have always set a greater value on the character of a doer of good than any other kind of reputation; and if I have been a useful citizen, the public owes all the advantage of it to that book." Jeremy Bentham mentions, that the current of his thoughts and studies was directed for life by a single phrase that caught his eye at the end of a pamphlet: "The greatest good of the greatest number." There are single sentences in the New Testament that have awakened to spiritual life hundreds of millions of dormant souls. In things of less moment reading has wondrous power. George Law, a boy on his father's farm, met with an old, unknown book, which told the story of a farmer's son, who went away to seek his fortune, and came home, after many years' absence, a rich man, and gave great sums to all his relations. From that moment George was uneasy, till he set out on his travels to imitate the adventurer. He lived over again the life he had read of, and actually *did* return a millionaire, and paid all his father's debts.—Robinson Crusoe has sent to sea more sailors than the press-gang. The story of little George Washington telling the truth about the hatchet and the plum tree has made many a truth-teller. We owe all the Waverly novels to Scott's early reading of the old traditions and legends; and the whole body of pastoral fiction came from Addison's Sketches of Sir Roger DeCoverly, in the Spectator. But illustrations are numberless.—Tremble ye who write, and ye who publish writing! A pamphlet has precipitated a revolution. A paragraph may quench or kindle the celestial spark in a human soul—in myriads of souls.

Speak Kindly to all You Meet.

A little word, kindly spoken, costs us nothing, but it may make some sorrow-laden heart feel richer than if it had been a diamond sparkling from Golconda's mine. How many an erring one might have been turned from the path of wrong by a few words gently spoken. How many a friendship, holy and pure, which might have been eternal, has been rudely snapped asunder by a few words uttered in a careless, thoughtless moment. How many a noble spirit has been crushed to the earth, driven to the lowest depths of despair, and at last down to ruin, by the utterance of a few harsh words. Perfume, rich and sweet, steals from the thorny rose-bush; water, sweet and clear, gushes from the hard and rugged rock; beauty, in a brighter form, rises from the cold and silent grave; music sublime and beautiful, either from the "old ocean," as the mad winds drive his giant waves against the rugged cliffs.—So to every heart there is a chord, which if skillfully touched by the power of kind words, will yield notes sweeter and more melodious than the tones of the harp as they steal gently through the soft twilight of a summer's eve; purer than the water which gushes from the rugged rock; more sublime than the music of the deep blue sea. No matter how rough, rugged or uncouth the outward form may be, remember that there is a heart beneath that form which contains a priceless treasure. It perhaps is locked to you. But you may unlock it if you will but use the right key. Then you may revel in its wealth. That key is the influence of words kindly spoken. Use the magic key, my gentle readers, and you will scatter joy and sunshine in your pathway and render your own lives more pleasant and happy.

There are five churches on one street in Pittsburg.

The Sword of Truth, And Harbinger of Peace.

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

G. J. ADAMS, - - - EDITOR AND PROPRIETOR.

SOUTH LEBANON, ME., FEBRUARY 15, 1864.

A Proclamation to the Sons of Ephraim. By Joshua, an Especial Witness of the Dispensation of the Fullness of Times to all Nations; who is also a Descendant of Ephraim, the youngest Son of the Patriarch Joseph.

Hear the word of the Lord, O ye sons of Ephraim, ye chosen of the Lord, the Messiah, ye who are to be the watchmen of the dispensation of the fullness of times, ye who are to push the people together to the ends of the earth in the last days, ye who are called the shepherd and the stone, (or gatherer) of Israel, ye who have long been separated from your brethren, ye who have mixed yourselves among the nations, ye who were lost in the day of rebuke among the tribes of Israel, ye who are the first-born in the age of the gathering of Israel, ye who are to make the cry to the nations of the earth.

"Hear the word of the Lord, O ye nations, and declare it in the isles afar off and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he.

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

I say unto you, O ye sons of Ephraim, thus saith the Lord the Messiah, Prepare yourselves to cry among the nations and say,

"Thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations; publish ye, praise ye, and say, O Lord, save the people, the remnant of Israel.

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

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

For thus saith the Lord unto you, ye seed of Joseph, ye who were, and are separate from your brethren, ye descendants of the favorite son of Jacob, the youth who wore the coat of many colors—ye of whom the prophet Zachariah hath said,

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

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

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

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

For thus saith the Lord unto you—ye sons of Ephraim.

"There is hope in thine end, saith the Lord, that thy children shall come again to their own border.

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

Surely after that I was turned, I repented; and

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

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

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

For thus saith the Lord unto you Oh, ye Watchmen of Ephraim hear the word of the Lord.

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah:

Not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord:

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

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

And thus saith the Lord the mighty one of Jacob, the time is near, and the days are at hand when the lion of the tribe of Judah

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

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

And thus saith the Lord unto you, O ye sons of Ephraim, be ye prepared with your wives and your children to come to the land that I have given unto your fathers, the land that has been barren, waste and desolate, but which has now become fruitful, the land unto which the Lord your God hath again given the latter rain and the former rain, the land of which the Lord hath said:

"I will also cause you to dwell in the cities, and the wastes shall be builded.

And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited.

Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it."

Therefore, ye sons of Ephraim, ye who have been called, and ye who shall hear this proclamation, for it is unto the ends of the earth, and unto the islands that are afar off; ye who shall receive witness from the Lord by the power of his spirit, that ye are among the chosen watchmen of the dispensation of the fullness of times: hear the word of the Lord and gird up the loins of your minds; be ye sober and watch, for the day of the Lord is near, and there is no eye that shall not see, no ear that shall not hear and no heart that shall not be penetrated, and the wicked and the hypocrite shall be pierced with many sorrows, and their sins shall be spoken in the high places of the world; and peace shall be taken from the earth, saith the Lord of Hosts.

Therefore, ye sons of Ephraim, far and near, hear the word of the Lord, for the time is near when ye shall gather to the land of your fathers, upon the mountains of Ephraim, in the land of Palestine, that have long lain waste and desolate, but which are now becoming fruitful and glorious.

Therefore, ye sons of Ephraim, ye chosen of the

Lord in the last days, be ye ready, for the time is near and the years are not far off.

Your Brother in faith of a new age,

JOSHUA.

For the Sword of Truth.

The Better Land.

"Dreams cannot picture a world so fair,
Sorrow and pain cannot enter there."

Truly we are pilgrims and strangers on Earth, seeking "a city out of sight."

If we rightly understand the import of these lines what an influence it will have on our lives now, and by that holy and sanctifying influence lead us into higher spheres of knowledge and happiness whither we go.

Ever since I have heard the faithful and true witness of the Dispensation of the fulness of Time, I have thought "truly this is the reign of the Prince of the power of the air and I will not be a subject of his kingdom. And so, as a friend asked the other day, "why will you not join us in our dances as you think it no sin?" I replied, "I will not dance while evil perverts and seduces every thing that is pure and good in itself to its own unhallowed passions. No, I will not dance now, but when the kingdoms of this world become the kingdom of God and his Christ, then I will dance and shout aloud with joy." O! what a glorious hope, that a kingdom of justice and equity is to be established on this sin-stained earth. And we are striving for that better inheritance and desire to be fit subjects of that kingdom, must work out our own salvation, save ourselves from this wretched Age. And we have this to comfort us, that we have only to improve on what talents are given us. When one only is given five will not be required. We can hardly comprehend anything so grand and glorious as the establishment of the Kingdom of God on earth; that glorious time which "Priests and Prophets waited for, but died without the sight." But we have the sure word of prophecy that He that is to come, will come and will not tarry, and when He comes, whose right it is to rule, He who as servant of all, lived such a life of purity and meekness will reign with the same glorious prerogatives. "Righteousness and truth are the habitation of thy Throne." With so glorious hopes and prospects for the future, I will say again, let us work out our salvation that we may come up out of great tribulation and that an abundant entrance may be administered to us into the everlasting Kingdom of our Lord and Savior Jesus Christ. S. H. L.

Earnest People.

"Don't get excited," says your cold talker to the opponent, whose eyes kindle and whose cheeks flush in argument. Now we like to see a man in earnest, whether he be talking, or working, or playing.—Your human oysters, whose phlegm no storm can disturb, whose placidity no emotion ever ruffles, seldom accomplish anything great. The world rarely hears of them. They are the sleepers that underlie the railways over which the cars of Progress run—necessarily, perhaps, as a basis for the flying train, but only logs after all.

If Columbus had not been excitable he would never have discovered America. If America had not become excited she would never have been free.—Enthusiasm may be answerable for many follies and mistakes, but without it we should have no soul-saving preaching, no poetry, no wonders of art, no miracles of science.

If the first maxim laid down as a guide for youth is "be virtuous," the second should read "be earnest." David Crockett summed up all that is valuable in moral philosophy in one sentence when he said, "Be sure you are right—then go ahead."

On Perfection.

We have often heard individuals, who advocate the Arminian doctrine, talking about perfection, and even pretending that they are ensamples of the perfect class, when indeed, they are not only ignorant of the principle, but destitute of the necessary qualifications, which are prerequisites to so high a standing. *Perfection*, in the extended import of the word, is that which is beyond improvement. Christ commanded his people, saying: "Be ye therefore perfect, even as your father who is in heaven is perfect." We do not understand from this, that mankind while in a state of probation on earth, are to become perfect in all things, as the Lord is, or to that degree that he is; but that we have appointed unto us a certain sphere to act in, and that we can be perfect in it; and that we have certain laws to comply with, and we can harmoniously do it. The Lord is perfect in all things, and he governs the whole universe, and every planet pursues its course without interfering with others; for there is order and harmony in all the works of God; for he is the fountain of intelligence, and the first in power; and everything that he does will be perfect when completed. The formation of this earth is the work of God, and when entirely finished, it will be chrystalized, and made pure, and even glorified, or be perfect; although it has its orbit to act in, and with order and harmony does it. So it is with men, they have their sphere to act in, and they can be perfect in it; but God has the immensity of space to act in, and he is perfect in it. It is not to be expected that mankind are required to be perfect in all things, while in a state of mortality, as God is. His power is unlimited; but we have a certain sphere to act in; therefore our intelligence is limited; but as we have before stated, we can be perfect in this sphere; or in other words we can obey the law of the Lord, walk circumspectly, orderly, and harmoniously before him. Therefore, we are disposed to inquire into the nature of the sphere, we have to act in, and so learn how we can be perfect in it.

There are certain principles of power that are within the reach of man while he is a probationer in time, and there are many things beyond his reach; but as far as his power extends, or that he has power over things, he has power of choice and free agency to act for himself; and his sphere that he has to act in, extends no farther than he has power to obey or disobey. Hence, in our opinion the perfection that a man may attain to in time, consists in obeying the law of righteousness, and obtaining the promised blessings of the gospel of peace, which are within his sphere.—Right and wrong are before him and he has power to do either; but if he does that which is right and obeys the law of the Lord in all things, he is a perfect man, as far as his sphere of action extends. But it is impossible for a man to attain to this high standing without a perfect law or rule to guide him. No law can be in justice presented to a man for his sanction and obedience which is beyond his power or the power given him to obey; therefore, no law can be a perfect one, that exacts things of men that they cannot perform. The law of God is infallible or perfect, because God who is infallible or perfect, devised it, and it does not exact things of men that they cannot do. If this law is perfect, and also the principle by which a man is made perfect; or in other words, that he cannot be perfect without obeying it, then if he rejects one principle of it, he is not perfect in his sphere. James, no doubt, alluding to the gospel says: "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed."—James, i. 25. This perfect law of liberty expands the mind, and liberates it from the vulture fangs of bigotry, which has ever infused the

idea that the sphere of man, is very contracted, and that certain blessings that were in the power of man to receive in ancient days, are beyond the reach of man in this our day.

It is admitted that if a person complies with the rules of a science in all respects, that he will become as perfect as the rules themselves are, likewise if a man obeys the gospel in all respects, he will be perfect as far as the law or the gospel will allow him to be. Therefore, we set it down as a fact that no man is perfect, no not even in his own sphere, except he obeys the gospel, and in vain may we talk about being perfect, sanctified or holy, if we have not obeyed the gospel, nay if we have not obeyed every principle of it. We are induced to believe that there are many who profess to be perfect, that have not obeyed the fulness of the gospel, and do not even believe that the promised blessings of the gospel of peace by which our knowledge is increased, are for them; and indeed they are ignorant of the means by which they can be made perfect.

Now according to the scriptures the matter stands thus—we are commanded to be perfect as our Father who is in heaven is perfect, and as there is order and perfection in all his works, or as he has adopted certain rules, and conforms to them; so must we conform to the law of the Lord or the gospel, in all respects, or it cannot be said in truth that we are perfect. When we say that the Lord acts conformably to certain rules, we mean to be understood that he has devised certain rules for his own course and procedure; for instance, it is written that he cannot lie. The reason is, it would be a breach of the law that he had adopted: he will not cast off the righteous, because it would be a breach of promise: he will not let the reprobate go unpunished, because it would sacrifice the rights of justice. But let us more particularly inquire what men must do to be perfect in their sphere.

It is positively affirmed in the bible that before obedience to the perfect law of liberty, men are foreigners, aliens, and strangers to God; therefore, in order for them to be assimilated unto the likeness of God in the least degree, and be perfect as he is, it is necessary for them to obey the perfect law which is; first, to repent of their sins or in other words forsake them; and in a word, break off from sin and work righteousness; second, to be baptized for the remission of sins, (see Acts, ii. 38.) and for the adoption into the kingdom of God, and so take up their cross and follow Christ in the work of the regeneration; third, receive the Holy Ghost by the laying on of hands. (See Acts, viii. 17. do. xix. 6.) The above are what the Apostle terms the (first) principles of the gospel, and it is self evident that no person can be perfect in any science without learning the elementary principles of the same. Neither will it answer for him to learn the first principle, but pay no attention to the second: he must learn them in rotation, and according to order, or he cannot make any proficiency in the science; so it is, a man cannot make any proficiency in the religion of heaven, except he obeys every principle of it according to order. It is the very height of folly for any man to talk about being perfect, holy or sanctified, if he has not repented of his sins, and been baptized for the remission of them, and received the holy spirit by the laying on of hands.

But obeying the first principles of the gospel, is not all. The apostle says, that the church was organized with apostles, prophets, &c., for the perfecting of the saints, and the work of the ministry. Thus they anciently had inspired men among them, who could receive revelations from the Lord, and thus instruct the church with things of importance, which increased their knowledge. The more intelligence a man receives the nearer he comes to perfection. As we have before said a man is not perfect in his sphere of action except he obeys the gospel in all respects, and orders his

conduct in such a way as becomes a righteous man, and avails himself of all the intelligence, and spiritual blessings that are within his reach. And it is said, "The Lord is the same yesterday, to-day and forever;" consequently he has not contracted the sphere, and agency of man, nor decreed that he will in future refuse to bestow the same blessings upon those who become his saints, that he bestowed anciently upon his people. Surely, the people of God are as susceptible of attaining to the high standing now a-days, as they were formerly. The blessings that the ancients received and which are for us, are the spirit of prophecy or revelation, visions, administration of angels, &c.; therefore, we conclude that the profession of perfection, of those who deny that these gifts and graces of the gospel are for us is hypocritical. These gifts are for the people; therefore, they cannot be perfect without them: for it is by the spirit of prophecy or of revelation, that we can obtain a knowledge of God; "No man can say that Jesus Christ is the Lord except it is by the Holy Ghost." The more of this Spirit that the prophets received, the more they were like God. All things are present before God to all eternity, and when the prophets received the Spirit of God, it brought things that were in the future, and made them present before them. When the saints had visions of heavenly things their knowledge was increased.

Some of the saints of ancient days were in a great degree, if not fully, perfect in their sphere of action, because they sought and obtained that which was for them. But Oh! how changed the scene! Men now profess to be saints, and even to be wholly sanctified, and some to be perfect, without receiving any such blessings, or even obeying the first principles of the gospel of Christ. Awake! Awake! to righteousness and sin not, O ye nations, kindreds, and people of the earth, and put away such delusive notions, and keep the commandments of the Great God, that you may be counted worthy to sit down in the kingdom of heaven with Abraham, Isaac, Jacob, and the prophets.

The Spoilers of Jerusalem.

Jerusalem is sacred. Her crimes have often wrought her misery—often has she been trampled by the armies of the stranger. But she is still the city of the Omnipotent; and never was there a blow inflicted on her by man that was not terribly repaid.

"The Assyrian came, the mightiest power of the world; he plundered her temple, and led her people into captivity. How long was it before his empire was a dream, his dynasty extinguished in blood, and an enemy on his throne? The Persian army came; from her protector he turned into her oppressor; and his empire was swept away like the dust of the desert? The Syrian smote her; the smiter died in agonies of remorse; and where is his kingdom now? The Egyptian smote her; and who now sits on the throne of Ptolemais? Pompey came; the invincible conqueror of a thousand cities; the light of Rome; the Lord of Asia, riding on the very wings of victory. But he profaned her temple: and from that hour he went down—down, like a mill-stone plunged into the ocean! Blind counsel, rash ambition, womanish fears, were upon the great statesman and warrior of Rome. Where does he sleep? What sands were colored with his blood; The universal conqueror died a slave, by the hands of a slave! Crassus came at the head of the legions; he plundered the sacred vessels of the sanctuary. Vengeance followed him and he was cursed by the curse of God. Where are the bones of the robber and his host? Go, tear them from the jaws of the lion and the wolf of Parthia—their fitting tomb!"

The Sword of Truth, And Harbinger of Peace.

"If the Truth make you free, you shall be Free indeed."

G. J. ADAMS, - - - EDITOR AND PROPRIETOR.

SOUTH LEBANON, ME., FEBRUARY 15, 1864.

Our friends will perceive that we have dated our paper this month the 15th, instead of the 1st of February. Our reasons for so doing, are that we were unable to get our manuscript ready in time. Our labors and travels have been such that it was utterly impossible for us to get ready with our writings in time for the first of this month. Therefore we shall hereafter, date our paper on the 15th of each succeeding month until further notice, and by so doing we will gain two weeks in time, and our subscribers will lose nothing in the end for we want it distinctly understood that twelve months make a year, and we shall print twelve numbers for a year's subscription. Our friends will remember that we omitted one month last year, but we made it up at the end of the year, so they lost nothing, except having to wait a few days longer for their paper sometimes. We shall try and have the paper come promptly at the time in the future, and if we cannot we will again take two weeks and change the date. We hope this explanation will be satisfactory to our friends and meet with their kindness and approbation. Any of our friends who did not receive all their numbers last year by any mistake, if they will send us word we will supply them free of charge.—Please direct Addison Point, Maine, and oblige most truly and sincerely,
G. J. ADAMS.

Editorial Journeyings.

DEAR FRIENDS:—We continue our editorial journeyings this month with much pleasure. We remained in the vicinity of Richmond about eight days, and spent our Christmas and New Year in a most pleasant and agreeable manner. After which we visited Gardiner and remained nearly a week during which time we received the kindness and hospitality of Brother and Sister Weeks, who received and treated us in the kindest manner during our stay in Gardiner, for which may our Father in Heaven reward them, and bring them in peace to his Heavenly Kingdom. We also received the kindness and hospitality of other friends in Gardiner, among whom we take pleasure in naming Mr. Gilman and family, they will please receive our sincere thanks. During our stay in Gardiner we preached in the City Hall, and found much sectarian prejudice. Bigotry, Superstition, Ignorance and Priestcraft brought to bear against the truth in an underhanded manner.—The Lord reward them according to their works.

On Saturday, Jan. 9th, 1864, we visited our friends at Vassalboro', after an absence of many months. We found them rejoiced to see us.

On Sunday, Jan. 10th, we preached three times. The Academy was full. They listened with profound attention to the great principles of the dispensation of the fullness of times, and seemed to be deeply interested, and were anxious that we should stay longer, but we could not owing to former appointments; but we promised to give them a call again at our earliest opportunity.

On Monday morning we started for Indian River, having to call at Gardiner, Richmond and Wiscasset, on our route.

On Wednesday morning we left our kind friends near Wiscasset, and journeyed as far as Union, and

were kindly received, and entertained by Mr. Mehan and family.

On Thursday evening after a long and tedious drive of some 40 miles we found ourselves most comfortably situated with brother and sister Vyles.

On Friday some time after dark, we arrived at Sullivan, and received the hospitality of Bro. J. B. Mynell and family.

On Saturday Jan. 16th early in the afternoon, we arrived at Addison Point, and soon received the warm welcome of Bro. S. L. Wass and his kind family; where we remained until Sunday morning.

On Sunday morning bright and early we started for Indian River, at which place we arrived about half past nine o'clock; as soon as we came in sight, the bell of the meeting house, was rung clear, and strong, to announce our arrival, after a journey of some two hundred miles; a large concourse of people soon assembled to listen to the funeral sermon of a dear little girl the daughter of Mr. and Mrs. Linsey.

In the afternoon an immensely large congregation assembled and listened to a discourse that was delivered in memory of, and out of respect to Mr. Robert B. Leighton, a young man who died in the service of his country. One who left home, friends, father, mother, brothers, sisters and all, to fight for and defend the broad stripes and bright stars, and had fallen nobly among the defenders of his country. The meeting house was full, even every standing place. The congregation listened with the deepest interest for nearly three hours; but when moved by the spirit, in tones of truths impassioned eloquence, we spoke of the late, sad occurrence, which had touched the hearts of all; and when we were universally calling forth a "fellowship of grief." Each soldier mourned a Brother—and each citizen a friend! But when we came to paint the glories of the world to come; wrapt in the visions of the Eternal truth; e'en grief itself, bow'd down, and the vast multitude, for once, forgot to weep.

To soothe the bleeding heart, we spoke of the blest reunion that awaits us in another and a better land; peace be to the young Soldier, and honor to his memory.

In the evening we again preached to a large congregation, and also, on Monday evening Jan. 18th.

On Tuesday evening we gave our experience in the early part of our life, and (by particular desire)

On Wednesday evening we continued our experience, and gave our reasons for leaving the Methodist society, and showed that the Methodist discipline is in many points contrary to the teaching of the New Testament.

On Thursday, Jan. 21, we started for Bangor, where we arrived on Saturday afternoon, and soon found ourselves most comfortably and pleasantly situated at the Franklin House, kept by Messrs. McLaughlin & Son. The house is pleasantly situated in Harlow Street; and we must say in truth, it is conducted in a most gentlemanly manner, pleasant agreeable landlords,—good books, attentive and obliging servants in every department; and last, but not least, a most agreeable and gentlemanly clerk, Mr. Quimby.—We say to our numerous friends, if you go to Bangor give them a call and they will treat you well; we wish we could say as much of every place we have put up at for the last six months.

On Sunday the 24th, we preached in the Pioneer Chapel through the kindness of the Spiritualists at Bangor, we also preached in the same place on Monday, Tuesday, Wednesday and Thursday evenings.

On Friday we went by particular invitation to South Orrington, to preach a discourse on the occasion of the passing from earth to a better land, of the wife of Capt. Benj. Ryder, Jr. A large concourse attended the funeral, the Methodist meeting house was quite full, all seemed much interested and listened with much attention and deep interest. By particular invitation we remained and preached in

the evening. During our stay we were made welcome at the house of Capt. Ryder, who has met a great loss in the passing away of his dear companion. She passed from earth and suffering after a sickness of nearly a year, leaving a family of five interesting children to mourn her loss. Peace to her memory, and her dear little ones, and he that is called thus early to mourn her loss.

During our short stay in Orrington we formed a number of new acquaintances, and among them Mr. Cobb who gave us a pressing invitation to come there again and preach, and make his house our home during our stay. We also received a pressing invitation from Capt. Ware of Bucksport, to come to that place and preach, and in doing so to be sure and make his house our home during our stay.

On Sunday, January 31st, we again preached in the Pioneer Chapel, Bangor, day and evening, to large congregations. Much interest was awakened and quite a number subscribed for our paper. We met with no opposition. The people of Bangor treated us with great kindness, and listened with profound attention to the great truths that we are sent to preach to a suffering world. And we return our spiritualist friends in Bangor, our sincere thanks for the kindness with which they treated us. They gave us their chapel free and warmed and lighted it for our use. To the committee especially our sincere thanks are due. During our stay in Bangor we received invitations to visit and preach in Hampden, Winterport and Oldtown, all of which invitations we shall accept at our earliest opportunity. Our visit to Bangor, we consider a triumphant success. Praise the Lord.

On Monday, Feb. 1st, we started again for Indian river, and came as far as Ellsworth, and put up at the American, whose gentlemanly landlord always treats his guests with kindness and hospitality.—During Monday evening we had a severe snow-storm.

On Tuesday morning although the road was drifted nearly full of snow, and unbroken we determined to start, which we did, and after a wearisome and tedious journey of twenty-eight miles, we arrived at Cherryfield about 7 o'clock at night, worn out and tired having worked our passage through snow drifts and helped our horse all we could by walking up hills.

We stopped in Cherryfield until Wednesday morning, when after a short ride of ten miles, we again found ourselves in the peaceful and quite dwelling of Brother and Sister S. L. Wass, with whom we partook dinner, and from whom we received a number of letters, and were much pleased to hear from Sister Godfrey, and also from our friends in California, and from Sister Abbie.

After dinner we came on to Indian River and preached to a large congregation on the Faith of Abraham. The entire Church received us with much kindness and joy! and we soon found ourselves in our happy home, for a season at least, at Bro. A. K. McKenzie's, at whose hospital mansion we always receive a most kind welcome.

On Thursday evening we again preached to a crowded house, on the rebuilding of Jerusalem and the glory of the latter days.

Friday evening a large congregation again filled the meeting house to hear a discourse on the separation of the sheep, and the goats, and many rejoiced at the prospect that they would not be found in that day among the goats.

Saturday morning, February 6, 1864.—I must now close by saying to my friends, will you please write and direct Addison Point, Maine, for the next month.

Most truly yours in love, truth and hope of a new and glorious age of peace.
G. J. ADAMS.

A man's troubles are born and grow with him; by habit he becomes able to endure them. They who go out of the common track to speculate upon happiness, not only have, but deserve, a larger share of misfortune than they who keep on the well-known beaten track, contented with being moderately happy.

JERUSALEM.—It is proposed by a company to construct sewers and supply water conduits in the city of Jerusalem. There are still evidences remaining that water was had there in abundance. The great reservoir beneath the Temple, 736 feet in circuit and 42 in depth, held 2,000,000 of gallons—and there were upward of 20 smaller reservoirs connected with it. The Pool of Bethesda, now dry, contained 21,874,742 gallons; and the Pools of Solomon, about 7 miles distant from the city, held 50,136,350.

For the Sword of Truth.

Sabbath Meditations.

BY HELEN HAZLEWOOD.

"Gather my saints together, unto me, those that have made a covenant by sacrifice, saith the Lord." This is the word of God. The context says, "Our God shall come, and a fire shall go before him, and it shall be very tempestuous round about him." Before God establishes his kingdom upon earth, a fire shall go before him, burning all that is not fit for the kingdom. In this fire, many saints must suffer; first by their connection or natural alliance with the ungodly, for they are not yet gathered out of the world; secondly, by the remains of corrupt nature in them which goes out after evil with too little repugnance, and which exhausts too much energy and talent in trying to avoid the consequences of sin instead of seeking how to avoid the sin itself. Therefore, saith the Lord, "I will surely burn up all thy dross and take away all thy tin." How could this be unless there was tin and dross still there; also he saith, "Thou shalt come out as gold tried in the fire, as silver purified seven times."

During this time of fire and tempest before the dross is all consumed, the saints shall make a covenant with the Lord, and this covenant will cost them many sacrifices, in some cases a sacrifice of everything they have, of all they hold dear on earth is required.

Said a deserter from our ranks, "Since we embraced this faith everything has gone wrong with us, and when my husband was discharged from his place of business, I felt that it was time to look about and make a change."

A friend and looker on, so situated as to be a sharer in the sufferings consequent upon the enmity of the Devil towards the church, said "Our connection with this faith has not done us any good, we have been growing poorer and poorer all the time."

Ah! they do not understand that "the kingdom is not meat and drink, but righteousness and peace and joy in the Holy Ghost." Brethren, have not we made a covenant with the Lord? Have not we given ourselves "our souls and bodies a living sacrifice, which is holy and acceptable unto God."

What is a sacrifice? In Scripture language it is an offering. Perhaps we have given that which we would rather keep ourselves, perhaps not; that is not material, it is simply an offering, something given, but it must be a voluntary or freewill offering, in order to be acceptable unto God, and it is reasonable to suppose it must be something of value, to be worthy of presentation to the king of kings.

A covenant by sacrifice. What is a covenant?—A. Webster says: "covenant, an agreement between two parties; a bargain." Brethren, we have made a covenant with God! We promised at our first conversion "to be his and his alone," to give ourselves to him, to hold ourselves and all our possessions as his, subject to his call, and at his command; at our entrance into the Church of the Messiah, we renewed this covenant and gave ourselves a living sacrifice. All we have is the Lord's; if he chooses to let us have the benefit of it, well, if he does not, it ought to be just as well. If he chooses by fire or flood to destroy all we have, it is his, and he can do what he pleases with it.

We must not regret any sacrifices we have made, or wish to take them back, that is mean and niggardly, and would be so considered in our dealings with our fellow-men; how much more, then, in dealing with the Lord of hosts. Oh! let us not be mean towards our God, let us not be taking back what we have given. We have made a covenant,

and sealed it by sacrifice; shall we break our covenant with God? Oh! no! we will give up every thing to his care, and for his use, and share in the call." Gather my saints together, they who have made a covenant by sacrifice," and let our sacrifices become to us, as seals that we are God's; and shall be gathered with his saints.

Who has made sacrifices equal to Jesus? He "laid aside his glory which he had with the Father before the world was, and took upon himself the nature of the seed of Abraham," and "for the suffering of death is crowned with glory, and honor." Consider this, "ye who are wearied and faint in your minds." "Ye have not yet resisted unto blood."

Did Jesus seek ease, or pleasure, or wealth? No! he had not where to lay his head! "His whole life was one continued expression of the same desire." Let me lay aside my glory, let me expire on the cross, so that thy kingdom may come." And every one of us, if we would join the noble army of saints and martyrs, must say in the same spirit, "thy kingdom come," let what will happen to us.

Our ease, our pleasure, our reputation, our property, our life even, must all lay on the altar of sacrifice, and be swallowed up in the one desire that God's Kingdom may come.

"Go labor on, spend, and be spent,
Thy joy to do "the Father's will,"
It is the way the master went,
Shall not the servant tread it still.

"Go labor on, your hands are weak,
Your knees are faint, your soul cast down,
Yet falter not, the prize you seek,
Is near; it is a kingdom and a crown."

Cottage by the Riverside, Jan. 25th, 1864.

IMMORTALITY.—This word occurs five times in the Bible. 1. "To them who by patient continuance in well doing seek for glory, and honor, and IMMORTALITY, eternal life. (Rom. 2, 7.) 2. Speaking of the believers in Christ, Paul says: "For this corruptible must put on incorruption, and this mortal put on IMMORTALITY." (1 Cor. 15. 53.) 3. In the 54th verse of the same chapter. 4. Speaking of Christ as the "King of kings and Lord of lords," Paul continues: "Who only hath IMMORTALITY, dwelling in the light which no man can approach unto." (1 Tim. 6, 16.) 5. "But is now manifested by the appearing of our Saviour Jesus Christ, who has abolished death, and hath brought life and IMMORTALITY to light through the Gospel." (2 Tim. 1, 10.)

HISTORICAL ACCOUNT OF HYMEN.—Hymen was a beautiful youth of Athens, who for the love of a young virgin, disguised himself and assisted at the Elusinian rites; and at this time, he, together with his beloved and divers other young ladies of that city, was surprised and carried off by pirates, who supposing him to be what he appeared, lodged him with his mistress. In the dead of night, when the robbers were all asleep, he arose and cut their throats. Thence making hasty way back to Athens, he bargained with the parents that he would restore to them their daughter and all her companions, if they would consent to their marriage, which proving very happy, it became the custom to invoke the name of Hymen at all nuptials.

DISCIPLINE.—Discipline chastens the mind, and renders it amiable; it lays the proper basis on which to erect the character, adds to an excellent disposition a good understanding; and the individual rises to eminence, and diffuses happiness, where he exerts his influence. Upon a contrary basis, a character may be formed, imposing and splendid, but which, from want of symmetry, excites terror, rather than confidence. A clever man, who is not amiable, repels the prudent from the sphere of his influence. To unite a well-informed mind to a benevolent disposition, is a subject of such vast importance, that it cannot be contemplated in too many points of view.

Never open the door to a little vice, lest a great one should enter also.

Good Advice to Young Mothers.

DON'T ROCK THE BABY.—If all the ultimate consequences of one's acts are to be laid to his charge, the man who invented rocking-cradles for children rears under a fearful load of responsibility. The downright murder of tens of thousands of infants, and the weakened brains of hundreds of thousands of adults, are undoubted results of this invention. To rock a child in a cradle, or to swing him in a crib, amounts to just this: *the rapid motion disturbs the natural flow of the blood, and produces stupor or drowsiness.* Can anybody suppose for a moment that such an operation is a healthful one? Every one knows the dizzy and often sickening effect of moving rapidly in a swing; yet wherein does this differ from the motion a child receives when rocked in a cradle? It is equivalent to lying in a ship-berth during a violent storm; and that sickens nine people out of ten. A very gentle, slow motion, may sometimes be soothing, though always of doubtful expediency; but to move the cradle as rapidly as the swing of a pendulum three feet long—that is, once in a second—is positive cruelty. We always feel like grasping and staying the arm of the mother or nurse who, to secure quietude, swings the cradle or crib with a rapidity equal to that of a pendulum a foot long. If any mother is disposed to laugh at our suggestions, or consider them whimsical, we beg of her to have a bed or cot hung on cords, then lie down in it herself, and have some one swing it with the same rapidity that she allows the cradle to be rocked. What she will experience, in both head and stomach is just what the infant experiences.

We insist that this rocking of children is a useless habit. If not accustomed to rocking they will go to sleep quite as well when lying quietly as when shaken in a cradle. If they do not, there is trouble from sickness, or hunger, or more likely from an overloaded stomach; and though the rocking may produce a temporary stupor, the trouble is made worse thereafter by the unnatural means taken to produce quiet for the time being.

Talking and Acting.

Some people are forever talking about duty, and kindness, and generosity, and doing good. To hear them, one would suppose that *there* was the place to run, if you found yourself in any trouble. But just try it, that's all; and if you don't have to run away quicker than you approached you'll be fortunate. The generous and warm-hearted person will not push you off from him with his hands, perhaps, but ten to one he will do it by that subtle repulsion that is more effectual than hands. He will not say anything uncivil, nor do anything harsh; but you will find him cold and impracticable.

Of course, there are honorable exceptions to this rule, and there are exceptions in the conduct of the most repulsive advocate of love and kindness; but generally, you will find that those who make the most fuss about these things, are the persons who least exercise them, unless it is for effect, or to make a great sensation.

Sketch of a Gentleman.

Moderation, decorum, and neatness, distinguish the gentleman; he is at all times affable, diffident, and studious to please. Intelligent and polite, his behavior is pleasant and graceful. When he enters the dwelling of an inferior, he endeavors to hide, if possible, the difference between their rank in life; ever willing to assist those around him, he is neither unkind, haughty, nor overbearing. In the mansions of the great, the correctness of his mind induces him to bend to etiquette, but not to stoop to adulation; correct principle cautions him to avoid the gaming-table, inebriety, or any other foible that could occasion him self-reproach. Pleased with the pleasures of reflection, he rejoices to see the gaities of society, and is fastidious upon no point of little import. *Appear* only to be a gentleman, and its shadow will bring upon you contempt; *be* a gentleman, and its honors will remain even after you are dead.

MARRIED.

At Indian River, November 28, 1863, by President G. J. ADAMS of the Church of the Messiah, MR. RAYMOND WASS of Jonesport, to Miss SARAH H. LENNAN of Addison. May peace and prosperity attend them through life; may their days be many and happy in the land which the Lord their God shall give unto them; and may they have a happy and a glorious immortality.

Poetry.

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

"Truth is Mighty and will Prevail."

Dreams of the Holy Land.

This beautiful poem was sent to *The Israelite Indeed* by some unknown friend.

I know not if the coming years shall darken into night,
Or from Egyptian bondage lead my soul to Canaan's light.

I know not if these waking eyes shall e'er behold thy face,
Dim land of awe and mystery—dread cradle of our race!

But when the dying day begins his misty veil to weave,
And 'mid the holy hush descends the sweetly solemn eve,

My dreams are golden with the light of Asia's amber sky—
I stand amid the stately scenes of ancient days gone by.

Night fades away; the slumbrous air grows faint with fervid beams,
And the glory of the Orient upon my vision streams.

Around me rise the purple hills; I tread the golden sand;
I breathe the airs of Palestine, the ever Holy Land.

Rich perfumes flush the charmed air; Gilboa's spicy breeze
Sings softly through the silence of the odor-dropping trees;

Adown the winding vales the flocks are sheltered from the heat;
The palm-trees bend in beauty, and the spring is at my feet.

They pass, the prophet, priest, and king, immortal evermore,
With brows all luminous with faith, eyes deep with mystic lore;

They pass, the world's great patriarchs, with slow and solemn tread,
And all the lordly legions of the saintly, sceptred dead.

The sunlight wanes—a wondrous change comes o'er the burning sky;
Robed in a rarer radiance the hallowed hill-sides lie;

The placid moon is at her full; I see no cloudy bars
To mar the silver-shining of the everlasting stars.

I stand beside the tranquil tide of blessed Galilee,
With great heart-throbs of love and awe, a face Divine I see—

A face that shines with sacred light from the eternal morn,
Made glorious by the love and peace that beamed when hope was born:

Now slowly fades the dying dream, yet ere its rays expire
I see their shadowy forms who wore the martyr's crown of fire;

Their mild, seraphic faces on my darkened vision break,
The dead who died victorious, who died for Christ's dear sake.

And thus, at times, my soul is bathed in radiance that streams

From out the glowing portals of the golden gate of dreams;
Thus when the balmy summer eve is sunk in sweetest rest,
I breathe the airs of Holy Land, and banquet with the blest!

Christ's Coming.]

OUR Savior shall descend again,
Earth's buried millions raising,
And with him a most glorious train,
Adoring him and praising,
Now join the song which, loud and long,
Before him ceaseth never;
Then, casting down each golden crown,
We worship him forever.

What though these bodies turn to dust
Before that glad appearing?
Yet shall they stand among the just,
Our Saviour's image wearing.
Now join, &c.

Though now earth's gathering tempests lower,
And ages pass in sadness,
There's not an hour but swells the power
And glory of that gladness.
Now join, &c.

For when it comes—as ne'er before,
The blest, till then increasing,
Shall sing upon the shining shore
God's praises without ceasing.
Now join, &c.

The Jews, Jerusalem,
AND THE HOLY LAND.

Under this heading we purpose to publish, each month, many historical and startling facts, original and selected, concerning the past, present and future destiny of the lineal DESCENDANTS OF ABRAHAM.

Jerusalem.

A friend residing at the city of the Great King writes: "The city of Jerusalem has changed its features most wonderfully while I sojourn in it, and continues to change for the better almost daily. Here, where formerly it needed centuries to produce the slightest alterations in buildings, as well as in the customs and habits of its miserable inmates, new houses spring up over night like mushrooms, and people begin to strip themselves of their old habits, which, they feel, have become intolerable. Roving Bedouins around Jerusalem, burglars, assassins, and the heaps of rubbish and offal which infested the city, destined to become once more the glory of all nations, have recently disappeared, since our new Basha understands perfectly how to manage police affairs. The first thing he did in this line was to proclaim a decree, that no person was permitted to appear in the streets without a lantern after nine o'clock at night, and that even those who are provided with a light must be able to give a strict account of their business, in going out at so late an hour, to the patrol, which make the round through all the streets and lanes. The second was to charge all the inhabitants with the duty of sweeping the street before their houses, to remove the rubbish to a certain place outside the city, and to sprinkle water to lay down the dust.

The immigration of Jews from all parts of the globe, except America, where they would not leave the flesh-pots—is growing fast, and exceeding that of many centuries before. But it is not only the city that becomes the camp ground of the sons of Israel, but also the country towns and villages, where they are now permitted to pur-

chase real estate, build houses, and cultivate fields which had lain desolate since the days of Hadrian, who changed the name of Jerusalem into that of Aalia, and forbade the Jews to approach its walls within a certain distance. You must know that Jewish immigrants of the present day do not come to the Holy Land to die there, in order that in the resurrection their bodies need not roll underground from all the ends of the earth until they come under the holy ground, but they come to *live* upon the soil where their fathers lived, and which they called their own. I spoke to several of these new comers, who had purchased some land near Bethlehem, and intend to make a living by the produce of the fertile soil. They say, "the land is ours by promise, by conquest, and by real possession, though we must now thank the stranger that he allows us to acquire a small portion of it at heavy prices. But we hope to live, and to see the whole of our inheritance repossessed by our people, and that every one of Israel shall sit under his vine and his fig tree in peace."—You see, then, that not only Christians who read their Bible without spiritualizing spectacles, expect the speedy fulfilment of the prophecies concerning the return of Israel to their own land, and the return of Him over whose head Pilate wrote: JESUS OF NAZARETH, KING OF THE JEWS; but Jews also are aroused from the deep lethargy which lay heavily upon them like a nightmare, for many centuries; and they also begin to believe that their gathering again is at hand, and that King Messiah will soon make his appearance, to rule over them, and restore, not only the people of Israel to more than their ancient glory, but also the fertility of the land, which shall now become indeed a land that flows with milk and honey; a land of the vine, fig trees, pomegranate and olives. In fact, nobody, except those who despise the Word of God, can deny that God remembers the land. During the five years of my sojourn in the land of our fathers, the early rain and the latter came down from heaven as regularly as in the days of David and Solomon, and only once the former delayed its coming for a few weeks; but, notwithstanding, we had no need of water for drinking and preparing our food; and when, at last, that heaven's gift streamed down upon the thirsty land, everything grew and blossomed, almost visibly to the beholder; and in three days our sacred soil outran the best lands in Europe. May every man think of these things what he pleases. I, for my part, see in it the hand of our God, the covenant God of Abraham, Isaac, and Jacob. I see in it the signs of the times when He will favor again Zion, and gather again the remnants of Israel and Judah, and be their God.

The other day a European paper, in German, fell into my hand, in which I read a proposition made to the Pope, to transfer the old, tottering and worn-out chair of St. Peter from Rome to Jerusalem. The idea is not a bad one; but I would advise the old gentleman not to come here, but rather to settle down beyond the Alps, in Tyrol, among the bigoted carpet dealers and chamois hunters. In Jerusalem his stay would be but a short one, because, as soon as our people would earnestly take hold of colonizing their inheritance, he would be obliged to take again his pilgrim staff in hand, and his carpet bag on his back, and wander. He would not get even a team to carry his luggage to the nearest seaport.

PRAY FOR THE PEACE OF JERUSALEM.—*Israelite Indeed.*

Cows in milk require more food in proportion to their size and weight, than either oxen or young cattle. Cows eat less, however, thrive better, and give more milk, when housed all the time, than when exposed to the cold.