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For the Sword of Truth.

THE STONE OF ISRAEL.

BY HELEN HAZLEWOOD.

In the forty-ninth chapter of Genesis, we find the following remarkable passage:—

"Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall:

The archers have sorely grieved him, and shot at him, and hated him:

But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob: (from thence is the Shepherd, the Stone of Israel:)

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

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

The aged patriarch Jacob, the father of the twelve tribes of Israel, he who had wrestled with the angel of the Almighty, and "as a Prince had had power with God, and had prevailed," (Gen. 32: 28.) being conscious that he was about to die, called his sons around him to give them his parting blessing, according to the custom of ancient times. He had passed a long life, varied by many scenes of great importance to himself and the world.

He had suffered heavy and sore afflictions, and now rejoiced in seeing his children quietly and peacefully settled in a country ruled by his favorite son, whom he had for many years mourned as dead. After reminding them of the promise of God to him and to his fathers, and telling them that this country was not to be the final home of their posterity, but they were to dwell in it, as strangers and sojourners; he looked around upon the assembly, and the spirit of prophecy came upon him, and he proceeded to tell them what should befall them in the latter days. These prophecies are all very remarkable, but that concerning Joseph is more full and complete than any of the others. A short time previous, Joseph had brought his two sons Ephraim and Manasseh, and placed them before his father. He had then prophesied that they should be a great people, particularly Ephraim, who should grow into a multitude in the midst of the earth, and whose seed should become a multitude of nations, and he had said that they should rank with his own sons among the tribes of Israel. He tells Joseph in the passage we are considering, that he shall be blessed with numerous descendants, and a large, fruitful, and wealthy country, watered by the rains of heaven, rich not only in productions of the surface, but of the sea, and in treasures dug from the earth. He tells him that

his branches shall spread on all sides, overrunning their bounds, and that by the help of his father's God he shall be successful in his undertakings, and be very prosperous in the world, and that from him shall proceed or spring forth, the Shepherd of the Stone of Israel.

What is this stone? Who is this Shepherd? and what is his office or mission? These questions I shall endeavor to answer; and may the Holy Spirit give me that wisdom which is promised liberally, to those who ask for it, that I may carry the reader along with me to the true conclusion of the whole matter.

First, let us look at a few of the passages of Scripture where "a stone" is spoken of. The prophet Isaiah says, "Therefore, thus saith the Lord God, Behold I lay in Zion, for a foundation, a stone, a tried stone, a precious cornerstone a sure foundation." Jesus Christ says to the Jews, "The stone which the builders rejected, is become the head stone of the corner, this is the Lord's doing, and it is marvellous in our eyes." David, in the spirit of prophecy utters the same words, and Peter also says, "as it is written, behold I lay in Zion a chief corner stone, elect, precious, he that believeth on him shall not be confounded." The stone which the builders disallowed, the same is made the head of the corner. Unto you therefore which believe he is precious, but unto them which are disobedient he is a stone of stumbling and a rock of offence. "A living stone disallowed indeed of men but chosen of God and precious."

It is related in the book of the Kings of Israel, that when the magnificent temple of Solomon was building, all the stones of which it was composed were sent from the city of Tyre, all ready fitted to each other, so that the sacred stillness of the spot, was not broken by the sound of the hammer, nor saw, nor any tool of iron. And tradition says that when they came to finish the foundation, the head stone of the corner, the key stone of the arch, the last stone in the building, that which locks the whole together, and keeps every thing in place, could not be found, and the work could not go on. All the workmen were dispatched hither and thither, looking for that stone, and word was sent to the master builder. After a long and tiresome search a clumsy looking, irregularly shaped stone was found among the rubbish, where it had been thrown away by the workmen. This rejected stone, upon trial fitted in exactly, and was received with great rejoicings by the crowd who had collected to assist in the search, as it is written, "And he shall bring forth the headstone with shoutings, crying grace, grace, unto it."—(Zech. 4: 7.)

This splendid edifice was 30 cubits, (or 45 feet) high, in the foundation, or outside walls, which was of stone, finished on the inside, above, with chambers (or galleries) of cedar wood, overlaid with gold. Whoever has seen the headstone hoisted to the top of a large building, and heard the cry "Stand from under," and then watched the adroit and careful operation, of sliding it from the ropes and pulleys by which it is

securely held, into its allotted place in the corner; can imagine that if it should accidentally fall, any one who had disregarded the friendly warning would be ground to powder (or dust,) while he who ran against it as it lay on the ground would be broken (or bruised.)

Now then, a very important personage must be alluded to under this symbol; and, thank God, we are not left to grope in darkness respecting it. For Peter, when brought before the council, to answer to the charge of preaching and healing in the name of Jesus, utters these bold words, "Be it known unto you all, and to all the people of Israel, that *Jesus Christ of Nazareth*, whom ye crucified, whom God raised from the dead, this is the stone which was set a naught of you builders, and which is become the head of the corner."—Also Paul in the epistle to the Ephesians, "*Jesus Christ himself being the chief corner stone.*" We see, then, beyond any possibility of doubt or mistake, here is the head-stone, *Jesus Christ himself.*

Next, a foundation and a corner-stone, presupposes a building. Do the Scriptures throw any light upon this building? Let us see. "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer spiritual sacrifices, acceptable to God by *Jesus Christ.*" To whom does Peter address these words? "To the strangers who are scattered throughout Asia, and parts of Africa, out of every tribe and nation under heaven. Elect through sanctification of the spirit, and belief of the truth. Who were redeemed, not with corruptible things as silver and gold, but with the precious blood of Christ, Who have purified their souls in obeying the truth through the spirit, being born again by the word of God, which liveth and abideth forever." Also Paul: "And ye are built upon the foundation of the apostles and prophets, *Jesus Christ himself being the chief corner-stone*, in whom all the building fitly framed together groweth unto an holy temple in the Lord, in whom ye also are builded together, for an habitation of God through the Spirit." To whom are these words addressed? "To the saints which are in Ephesus, the faithful in Christ *Jesus*, aliens from the commonwealth of Israel, strangers from the covenant of promise, which in time past were not a people, but are now the people of God. Gentiles in the flesh, and called Uncircumcised. For he hath made both one, and broken down the middle wall of partition between us, so that ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God."

Thus the holy temple of which each individual are lively stones, is composed of *believers in the truth*, whether Jews or Gentiles, and whatever their country or color, and is "a chosen generation, a peculiar people, a royal priesthood, a holy nation." It is built upon the foundation of the apostles and prophets, and has *Jesus Christ himself* for the head-stone of the corner, the top-stone, the crowning glory, the master-piece. It is "a temple fit for the habitation of God, through the spirit;" cherishing "whatsoever things are

true, whatsoever things are right, whatsoever things are lovely and of good report, and has laid aside, or put away, all bitterness and wrath, and anger and clamor, all filthiness and foolish talking," and is earnest, sincere, watchful and sober, "looking for and hasting unto the day of God and the blest appearing of our Lord and Savior Jesus Christ."

Has the so-called Christian church of the present day any claim to be this temple, this church of the living God, or Stone of Israel? I answer most emphatically, no, and call on the whole body of them to prove their claims, declaring that there is not one single point of resemblance. First, it is not composed of *believer in the truth*, but of "professors of religion," who may or may not, be possessors of religious character, or of religious feeling or true belief.

It is not composed of Jews and Gentiles become one by breaking down the wall of partition, for it only admits Jews by their abandonment of Judaism, consequently, it numbers very few of that class in its communion. It is not composed of people gathered out of every nation under heaven and united under one great central truth. On the contrary, each branch has a particular creed, and declares that of all the others to be false, and the various creeds and beliefs are innumerable. It also lacks another essential characteristic of the temple of Christ and God; namely, the poor have the gospel preached unto them, and in their splendid churches decorated with sofas and carpets, and partitioned out into high-priced pews, God's poor can find no place, except in some obscure corner.

It is not built upon the foundation of the prophets, for every one of them open their message with "The words of the Lord came unto me saying," or "Thus saith the Lord, go and tell this people," &c. And this church of Christendom says there are no revelations from God in this age, that all revelations at the present day are from the devil, and it scorns any one who comes with a message from God. It is not built upon the apostles; for all the apostles were called directly by Jesus, either personally, or in a vision. And this church laughs at and rejects any who claim to be called of God, either by vision or revelation; and it calls its preachers by the voice of the people, and the offering of wages or salary.

Lastly, it does not claim to have Jesus for its head or top stone, but only for its beginning or first stone, turning this symbol as they do all other truths upside down, "wresting it as they do also the other Scriptures, to their own destruction." Behold it! having with solemn religious rites laid the first stone, it then piles on the other stones, without regard to order and beauty, hither and thither, wherever they can find room to place them, and presents an object with great scraggy timbers sticking out every way and resembling a knarled, knotty, crooked tree, far more than a substantial, compact, and symmetrical edifice.

"Come out of her, my people, saith the Lord, that ye be not partakers of her sins." The Stone of Israel is composed of "stones polished after the similitude of a palace," and prepared beforehand; "live (or living) stones," possessing "a faith which is not dead," and manifesting its faith by its works. It must come with a "thus saith the Lord," and teach like Jesus, "as one having authority." It must hold the doctrine of the apostles and prophets, of which the essential point is, the resurrection of the dead, and the final crowning of the Lord Jesus Christ as its head or sovereign; and it must have a shepherd or leader, who is descended from the tribe of Ephraim, which seems to have taken the place of Joseph among the tribes of Israel. This stone is the "invisible church," or "church of the first-born," "whose names are written in heaven," which many of our aged and pious people have

been looking for with longing hope for so many years, believing that in the last days, God would gather them (under a leader of his own choosing) "out of all kindreds, and nations, peoples, and tongues," into a visible and tangible church, whose mission it should be to usher in the glorious day of the coming of the Son of God, the Messiah.

This temple or church of the living God, this Stone of Israel, is the stone cut out without hands, spoken of by Daniel the prophet, which is to destroy and break in pieces the great image representing worship in all ages upheld by the kings of the earth or the power of the "Prince of the air."

This was a very peculiar stone. It was in its origin very insignificant, "cut out without hands," it came up of itself; it was no part of the great scraggy, blasted tree, growing out of the cornerstone on which the church of Christendom is built; no one could tell where it came from; it seemed to have started into life, without precedent, and to possess a strange and unnatural power. Again another singular property of this stone, it grew. Stones do not grow; it would be very natural to say of a tree or a plant that it grew, but of a stone, it is very remarkable language; it also grew with surprising rapidity, while one was looking at it. "I saw, and beheld, and the stone became a great mountain and filled up the whole earth."

This Stone of Israel, is a very important power; second in importance only to Jesus Christ himself; being the Bride, the Lamb's wife, the church that is to "come up out of the wilderness leaning on the arm of her beloved;" therefore the Shepherd of it *cannot* be an unimportant character.

A Shepherd is frequently spoken of in the Scriptures. David is called a shepherd. Christ is called the good shepherd. But neither Christ nor David can be "the Shepherd of the Stone of Israel;" for Jesus Christ was, "the Lion of the tribe of Judah;" and the "King of the Jews," who must be of the tribe and lineage of Judah" as can be seen by a reference to the patriarch's blessing of Judah. Jesus Christ was also, "the root and offspring of David," "a branch out of the stem of Jesse," and "the son of David," whose lineal descent from Judah can be traced with the most undoubted accuracy. And this Shepherd (or gatherer) of the stone of Israel, must proceed from, or spring out of the family of Joseph.

A shepherd may be, a person hired to take care of another's sheep, or he may be the owner or gatherer of his own flock.

The Shepherd of the Stone of Israel must gather his own flock, "out of every tribe and nation under heaven;" uniting them under a few great central truths and doctrines, into a solid, compact body, firm and enduring like a rock, or stone; yet *small enough* to be capable of being hurled against this great image with sufficient force to break it in pieces.

This Shepherd (or gatherer) is to take the place in the new or spiritual Israel, that Joshua held in the ancient nation, and therefore must spring forth or descend from the tribe of Ephraim.—Joshua's own tribe.

He must be, a leader to take the people into the land of promise, and also a shepherd to "gather together in one the children of God who are scattered abroad;" so there shall be one Lord, one faith, one baptism, and one chief or head, the Messiah, the Son of God.

The mission of this church, is not so much to bring men out of darkness into the marvellous light of the gospel, although it will do this to some extent, as to gather together those for whom this work is already done, and *seal them with the outward sign* or symbol of the Church of Christ.

This church has not yet taken its allotted place in the world; but the word of the Lord has already gone forth; the shepherd has begun to gather his flock; more than one stone is laid in the holy

temple "named with a name which the Lord our God" hath chosen; and ere long, suddenly, as if by magic, the polished and *tried* Stone of Israel will stand before the astonished world, "fair as the sun, clear as the moon, and terrible as an army with banners."

The spiritual Joshua has already begun to issue his call in tones of thunder, to the seed of Ephraim to come forth from the hiding places whither they have been driven during the cloudy and dark day. They will obey the call, the Lord God of Hosts will be to them a pillar of cloud and of fire, and will go before them, showing them the paths for their feet, cleaving in twain the waters that hedge up their way, and casting up for them a highway wherein the ransomed of the Lord shall walk, and to which no ravenous beast can climb; securing for them a triumphant entrance into the land of their fathers, the glorious land, the land of Ephraim.

Cottage by the Riverside, March 5th 1864.

Early Rising.

There is something in the morning air, that, while it defies the penetration of our shallow philosophy, adds brightness to the blood, freshness to life, and vigor to the whole frame. If we would be well, therefore—if we would have our heart dancing gladly like the May breeze, and our blood flowing merrily like a May brook—we must be up with the sun.—How delightful, while the day is yet young, for the poet and lover of nature to linger on the borders of the copse, gushing with the melody of its feathered choir, to watch the opening flowers as they lift their weak eyes to heaven, silently, though unconsciously, speaking the praise of their creator—

"Sweet is the breath of morn, its rising sweet
With charm of earliest birds."

The country is so calmly beautiful in the morning, that it seems rather to belong to the world of dreams, which we have just quitted—to be some paradise, which suffering and care cannot enter, than to form a portion of a busy and anxious world, in which even the very flowers must share in decay and death.

Happiness of Children.

Children may teach us one blessed, one enviable art—the art of being easily happy. Kind nature has given to them that useful power of accommodation to circumstances, which compensates for many external disadvantages, and it is only by injudicious management that it is lost. Give him but a moderate portion of food and kindness, and the peasant's child is happier than the duke's; free from artificial wants, unsatiated by indulgence, all nature ministers to his pleasure; he can carve out felicity from a bit of hazel twig, or fish for it successfully in a puddle. I love to hear the boisterous joy of a troop of ragged urchins, whose cheap playthings are nothing more than mud, snow, sticks, or oyster-shells; or to watch the quiet enjoyment of a half-clothed, half-washed fellow of four or five years old, who sits with a large rusty knife and a lump of bread and bacon at his father's door, and might move the envy of an alderman.

Changes in Life.

Our first era of life is under the influence of the primitive feelings; we are pleased, and we laugh; hurt, and we weep; we vent our little passions the moment they are excited; and so much of novelty have we to perceive that we have little leisure to reflect. By-and-by fear teaches us to restrain our feelings; when displeased we seek to revenge the displeasure, and are punished; we find the excess of our joy, our sorrow, our anger alike considered criminal, and children into restraint. From harshness we become acquainted with deceit; the promise made is not fulfilled, the threat not executed, the fear falsely excited and the hope willfully disappointed; we are surrounded by a systematized delusion, and we imbibe the contagion. From being forced into concealing the thoughts which we do conceive, we begin to affect those which we do not; so eagerly do we learn the two main tasks of life, to suppress and to feign, that our memory will not carry us beyond that period of artifice to a state of nature when the twin principles of veracity and belief were so strong as to lead the philosophers of a modern school into the error of terming them innate.

Baptism.—No. 3.

In accordance with our promise in a former number of our paper, and to gratify many friends who have come forward and obeyed the truth, we now notice the conversion St. Paul, especially so far as it relates to baptism for the remission of sins. And if there ever was a case on earth in a gospel age where it was possible a man could receive remission of sins without baptism the case of Paul was the one. For in his case Jesus returned to the earth years after his resurrection and ascension to the eternal Father, came unto him in blazing glory, beyond the brightness of the noonday sun, came to him as to one born out of due time, prostrated him to the earth, called his name aloud, struck him with blindness, and declared himself to be Jesus of Nazareth whom he (Paul) persecuted, and yet when Paul asked the question and said, Lord what wilt thou have me do? What was the answer? was it seek religion? no. Was it arise for prayers? was it you must get religion or go to hell? was it arise and go to meeting somewhere and tell your experience or pray until you get a hope that you are a christian, and then the church can take a vote on your case and see if you are fit to be baptized? we answer, no, it was none of these things that Paul was commanded to perform. It was something entirely different, and that we may get at the truth in this matter we quote from the Acts of the Apostles, 22d chapter, as follows:

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

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

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

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

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

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

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

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

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

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

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

We have taken much pains to quote this account of Paul's conversion as related by himself, that we might have all the truth presented to the enquirer after truth. And now let us notice the fact that although Paul did pray, as we read in the account given in the 9th chapter of this same book, yet he made no account whatever of those prayers, and no pretence that he received remission of sins through his own prayers, or the prayers of Ananias, neither did Ananias ask Paul to relate his experience, but Ananias did after telling Paul that he was chosen to be a witness to the nations, and the kings of the earth, call upon him to arise and be baptized and wash away his sins calling on the name of the Lord. Now did Paul get remission of sins by this act, or did he not? that is the question now under consideration. Was baptism in this case essential? Would Paul have been a member of the church of Christ if he

had refused baptism? we answer no, for he had been sent there to do just what Ananias told him to do. Jesus had said arise and go unto Damascus and there it shall be told thee of all things which are appointed for thee to do.

Paul went to Damascus, as he was directed, and the first thing he was told to do was to arise and be baptized, and wash away his sins, and he was commanded not to tarry but to arise instantly, he did so, and was brought into a state of grace or favor and being justified by faith, he had peace with God through our Lord Jesus Christ having been baptized into Christ for the remission of sins.

Spiritualism in all Ages, No. 3.

In this article we purpose to investigate the most deeply interesting case of spiritual manifestation in the entire Old Testament Scriptures, viz: The case of the “Woman of Endor, sometimes called the Witch of Endor.” The circumstances that gave rise to this wonderful manifestation are briefly as follows:—King Saul, had disobeyed the commands of God, and he could get no answer from the Lord, by dreams, or visions, or prophets, and was utterly unable to receive any manifestation whatever from the spirit world. His enemies were gathering around him for his destruction; through his transgression, the God of his fathers had forsaken him and turned against him. The prophet Samuel by whom Saul had been anointed, King of Israel, long before he passed from the earth form, had turned against him, and as a last hope, he now inquires of his servants to know if they could find him a woman who held intercourse with the spirit world, his servants immediately answered. That they knew such a woman living at Endor. But let us give the full account in the language of the Bible, as contained in the 28th chapter, of the book of first Samuel.

“And when Saul inquired of the LORD, the LORD answered him not, neither by dreams, nor by Urim, nor by prophets.

Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at Endor.

And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me *him* up whom I shall name unto thee.

And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath out off those that have familiar spirits,

And Saul sware to her by the LORD, saying, As the LORD liveth, there shall no punishment happen to thee for this thing.

Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul.

And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth.

And he said unto her, What form is he of? and she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with *his* face to the ground, and bowed himself.”

In this passage we have a full, clear and unmistakable account of a spiritual manifestation; one on which there can be no doubt. The entire circumstance is a matter of history. In this matter we notice first, Saul's full faith, in the power of the woman. Second, that she was familiar with some spirit, or spirits from the invisible world. Third, we notice that the woman saw Samuel, or what purported to be Samuel. Fourth, we notice that Saul did not see Samuel, for had Saul have seen Samuel he would never have asked the woman what form he

was of; for Saul knew the form of Samuel, much better than the woman did. As soon as Saul perceived from the description of the woman, that the spirit was in the form of Samuel, Saul bowed himself with his face to the earth, and from the time that Saul thus fell prostrate to the ground, until the close of the interview, the spirit addressed Saul through the mediumship of the woman.

And there is not the first idea conveyed from the commencement to the close of this entire interview, that one word was spoken to Saul in any other way than through the woman of Endor as the medium. And if we follow this chapter to the end we find that Saul learned his fate, and the fate of his sons, all of which was literally fulfilled in less than 24 hours, after it was declared by the woman. Here then is a clear, and positive case of spiritualism, in ancient time, and of Revelations given through a familiar spirit that was conversant with the woman of Endor. Let us come out then and squarely confess the truth, that spiritualism has existed in all ages, and amongst all nations in some form or shape. No man can deny it and tell the truth.

Short Words.

The most vigorous and expressive words in the English language are of one syllable, and a large proportion of them are of Danish, Saxon and Celtic origin. Our soft, long words are principally from the Greek and Latin. That curtest and most sonorous of negatives, No, is from the Saxon; and so is its antithesis, Yes. Home, too, is Teutonic. The ancient Northmen were short talkers, and managed to condense a world of meaning into a single syllable. The words, like their blows, were emphatic; and the deeper we go into the “well of English undefiled,” the more of them we find. The clearest and best writers of our mother tongue used, and still use, monosyllables as their most effective missiles in argument. Cobbett hurled them like stones from a sling, and many a grandiloquent Goliath went down before them. Of late years, since “word-painting” came into fashion, and inflation has been mistaken for eloquence, long compounds have been in vogue, and the brief and pithy nouns and verbs have been shoved aside to make room for patchwork words, which the unclassical reader, who has never delved among Greek and Latin roots, cannot understand without a dictionary. All this is in bad taste. Simplicity and clearness are the sterling elements of a wholesome literature. Men who write and speak for the purpose of instructing and interesting the masses, should employ language that needs no translation to make it comprehensible to the graduates of the people's colleges—the common schools. It is a great mistake to suppose that big words are necessary to express big thoughts. The simpler the dress of a grand idea the better. Let those who think otherwise read the Psalms, or the Book of Job, or the Prophecies.

Too many American writers befog their meaning with verbal superfluities.

Value of Time to the Aged.

As we grow old, our sense of the value of time becomes vivid. Nothing else indeed seems of any consequence. We can never cease wondering that that which has ever been should cease to be. We find many things remain the same: why then should there be change in us? This adds a convulsive grasp of whatever is, a sense of fallacious hollowness in all we see. Instead of the full, pulpy feeling of youth tasting existence and every object in it, all is flat and vapid,—a whited sepulchre, fair without but full of ravening and uncleanness within. The world is a witch that puts us off with false shows and appearances. The simplicity of youth, the confiding expectation, the boundless raptures, are gone: we only think of getting out of it as well as we can, and without any great mischance or annoyance.

GRADUAL DEATH.—We do not die wholly at our deaths. We have mouldered away long before.—Faculty after faculty, interest after interest, attachment after attachment disappear: we are torn from ourselves while living, year after year sees us no longer the same, and death only consigns the last fragment of what we were to the grave.

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., APRIL 15, 1864.

Hell.—New Series, No. 1.

At the earnest solicitation of many friends we this week commence the publication of a new series of articles on hell. We do so for the purpose of showing that the term hell, does not mean a place of endless torment, but that it is an ambiguous term and sometimes means one thing and sometimes another. In these articles we shall take the Bible just as it reads, in the present translation, and shall notice every place in the bible where the term occurs. Our object is to investigate the subject in the spirit of kindness and christian love, that we may know the truth and the whole truth and nothing but the truth on this most important subject.

We shall first take up David and give his views of hell. David in speaking of hell sometimes means the destruction of nations, sometimes his own trouble and sorrow and sometimes the grave or a state of death. In the eighth psalm David in speaking of the destruction of the wicked nations makes use of the following language:

"But the Lord shall endure for ever: he hath prepared his throne for judgment.

And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.

The wicked shall be turned into hell, and all the nations that forget God.

For the needy shall not always be forgotten: the expectation of the poor shall not perish for ever."

In this text there is not one word about punishment beyond this life. We shall next quote from the 16th Psalm as follows:

"I have set the Lord always before me: because he is at my right hand, I shall not be moved.

Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope.

For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore."

In this passage no man can mistake the meaning. David here asserts that his flesh should rest in hope; where was his flesh to rest in hope? we answer that hell is the place here named. There is no use in being very nice or modest on the subject. We may as well speak the truth in plainness and simplicity. The hell here spoken of is the grave and nothing but the grave, and this passage was applied to the Lord Jesus Christ in the first sermon preached by Peter after the resurrection of Jesus from the dead, and to prove what we say we quote from Peter's sermon, Acts 2d chapter, as follows:

"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to his flesh, he would raise up Christ to sit on his throne;

He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption."

By this quotation we see that not only David, but that Christ was in hell and delivered therefrom; and we all know that the hell here spoken of was the grave and the grave only. But let us quote still further from David on the subject of hell. We read in the 18th Psalm that David cries out:

"The sorrows of death compassed me, and the floods of ungodly men made me afraid.

The sorrows of hell compassed me about; the snares of death prevented me.

In my distress I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even unto his ears."

In this passage we find David surrounded with hell, or as he says himself, compassed about with the sorrows of hell. Or in other words in the deepest distress, and from the anguish of which he cried unto the Lord for help, and the Lord hearkened and heard and delivered him from sorrow, distress, death and hell. Let us notice the sayings of David a little further. In the 55th Psalm he says:—

"Let death seize upon them, and let them go down quick into hell; for wickedness is in their dwellings, and among them.

As for me, I will call upon God: and the Lord shall save me.

Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice.

He hath delivered my soul in peace from the battle that was against me: for there were many with me."

Here David prays that his enemies may go quick down into hell; and that God may deliver him in peace, from the battle, and keep him out of hell (or the grave.) David, in other places, cries out as follows: "O Lord, I will praise thee, for thou hast delivered my soul from the lowest hell; thou hast brought my feet up out of the horrible pit, and from the miry clay, and set them upon the rock of ages; thou hast put a new song in my mouth, even joy forevermore." Thus we have examined all the hell taught by David, and not one word can we find that even favors the doctrine of endless punishment. And yet David was in hell, surrounded with hell, compassed about with hell, and delivered from the lowest hell, and received a hope that his flesh should finally be brought up out of hell, (or the grave) in the glorious resurrection from the dead.

Oliver Cromwell.

Among many curious anecdotes which Whitelock relates respecting Cromwell, the following is not one of the least characteristic: Oliver, it was well known appeared to favor the fanatics of that day, but he did not like to be taken liberties with. 'There was,' says Whitelock, 'a secret expedition about to sail, and one of those fanatic preachers waited upon Oliver and wished to know where the secret expedition was going? Oliver answered: 'the Lord shall know, and thee shall go with it;' and he rang the bell and ordered him on board the fleet.'

Being afraid of cabals from the expelled family, he thought it dangerous to permit persons, particularly noblemen, to leave the kingdom without leave. A young nobleman in the interest of Charles II. came to pay his respects to the protector, and solicit leave of absence from the country. Cromwell immediately granted the request, but said:

'Well, let me see you soon again, but don't see Charles Stuart.'

I will not, upon my honor,' replied the peer. The nobleman soon returned, and coming to pay his duty to the protector, Cromwell snatched his hat out of his hands, and with a penknife he cut open the lining, and from the inside took out several letters and papers directed to the friends of Charles.

'O, shame,' cried Oliver, 'is this the way the English nobles keep their honor? Did you not promise not to see Charles Stuart?'

'I did not see him,' answered the nobleman.—'Then,' said Cromwell, 'who put out the candle, you or Charles?' Oliver had cunningly contrived to put a spy of his own into the peer's service, who discovered that at the interview the king first put out the lights.

A Word to Mothers.

In the evening, when your children have prayed for pardon and peace, endeavor to infuse the spirit of that beautiful expression in the Psalmist, "I will both lay me down in peace and sleep; for thou, Lord, only makest me to dwell in safety." At no time is the influence of a mother more valuable than when her children are retiring to rest.

The Jews, Jerusalem, AND THE HOLY LAND.

The following article we copy from the New York *Israelite* *Indeed*, and it will be seen that Mr. Lederer, selected it from the "Israelite," a Jewish paper, published in the city of Cincinnati, Ohio.

An Englishman's Opinions on the Restoration of Israel.

WE take the following passage from the "Israelite": "It is neither my wish nor inclination, sir, to prove how prophecy apparently bears out my conclusions; nor to discuss the probability of Russia and France, instead of uniting, becoming antagonistic to each other. I merely state the position which each nation is occupying at present, and how fatal would such a union be to the interests of England. Many things tend to prove that a deep-laid scheme exists against her liberty and prosperity; and if time should confirm it, it will certainly be regarded as more than accidental, that when these are almost at stake, her fate and the prospect of the Jews once more inhabiting Palestine should come upon the wheel of fortune together.

"Well, indeed, may we be restless and anxious at such a crisis, hesitating whether to attempt to prolong the Ottoman empire in its integrity, and dreading to take too decided a step, lest we should hurry on the catastrophe. Well may we be tremblingly sensitive lest a temporary union of the other claimants should, on the dismemberment of Turkey, endanger our Eastern dominions, and thus deprive us of the proud position we have so long occupied among the nations of the earth.

"That this is so, the every-day conversation among all classes sufficiently testifies. The conviction is growing stronger, that the immense preparations of France, naval and military, are made with some definite purpose in view; and since the whole conditions of naval warfare are changed, since the wooden hills are to be replaced by those of iron, there is no wonder why these fears should exist. The Ethiopian cannot change his skin, nor the leopard his spots; and is it, I would ask, surprising that France, whose ambition from her earliest existence has been military glory, and in whom the pride and pomp of war are in-bred, should now, in the zenith of her power, bitterly remember the names of those possessions from which her flag had been wrested; or should attempt, when the hour comes, not only to re-obtain them but to retaliate with a due revenge upon that nation by which she has been humiliated? In no way, I repeat, can she do this more effectually, with or without the conjunction of Russia, than by securing the eastern shores of the Mediterranean Sea.

"And now, sir, I have satisfied your readers, that when the division of the dying man's property takes place, the possession of Acre is absolutely essential to the salvation of British interests in the East. I need not explain to you or them how to the south of that almost impregnable position—perfectly so, probably, when defended also by the sea—the beautiful and fertile plain of Esdraelon stretches for fifty miles long; or how, to an invading army, it would afford an inestimable source of supply. That which makes the pashalic of Acre the wealthiest of any in Syria, would, protected by the batteries of Acre, afford every exquisite for a young colony, military or otherwise, and would present an unconquerable barrier against any incursions from Syria in the north, or Egypt in the south. If Syria be the key of Egypt, it must also, through Persia, be the key of the western gate of India; and since no army dare progress with an enemy in its rear, it will be at once seen how that part of Asiatic Turkey which is comprised within the limits of ancient Palestine, must, whatever else is, be occupied by England. If it be not, I am convinced of two things: the first is, that, seeing it must become the future highway to India, the greatness of England will be seriously endangered; true civilization and real progress will be hurled back; freedom of constitutional government must for a time yield to despotism; and the advance of liberal opinions and of a pure faith will receive a check from which it will take years on years to recover; and the second is, that the Jewish race will lose the opportunity of obtaining possession of their own land, which now opens so cheerily before them.

"God, in His mysterious Providence, has willed that the Land of Palestine should for centuries be

despoiled by rapacious hordes, and its original owners be scattered into all the corners of the earth; and equally truly are we certain that in His good time His favored people will be recalled, and once more Jerusalem become the mother of nations. It would be as impious in me to say that that time has come as it would be foolish and presumptuous to make conversion to Christianity a necessity of the restoration. I shall not attempt to discuss either of these topics now, but it is certain, if they will embrace it, that a way is apparently opening for the restoration of the Jews. The power which has so long held their land is in the throes of dissolution; and while other powers which have no claims but mercenary ones, are flocking like carrion vultures to the feast, will not the nation whose claim is before all others, as it rests upon the solemn word of Almighty God, put forth one effort or one plea for their birth-right and their fatherland? I believe, sir, that now, if ever, would such pleading be listened to. I believe that throughout England a feeling is growing up that, if a distribution of the Ottoman empire is to take place, those who have been so long deprived of it should have the first claim. I assure you I have been many times astonished to find in confidential conversation how prevalent such an opinion is becoming, and I do seriously believe, that if, while it seems to be the rage for nationalities to resume their rights, the Jewish people were to demand the same privilege for themselves which is being extended to other and comparatively obscure people, England, at all events, would be her ally. Any one who has studied the features of the past, and watched intently the signs of the present, can see that a terrible convulsion is coming; and if, out of the chaos, Poles, Huns, Magyars, Slaves, and Italians—whose ancestors, as it seems only yesterday, were devastating Europe—are to be resuscitated, is not also that nation through whom we as Gentiles derive a title to our blessings, and whose ancestor, about four thousand years ago, was the friend of God? And I, as an Englishman, cannot blind myself to the fact that, while it would be an inestimable boon to the house of Israel, it would be also of the greatest possible advantage to us; for if it had been a necessity in times past, that the kingdom of Turkey should exist as a neutral power, and that its boundaries should remain intact as a defence and barrier against Russian or French aggression, surely on its dismemberment the occupation of Palestine by so brave, determined, and warlike nation as the Jews, under the protection of England, must be a greater necessity than ever. If England, again, is but a nation of shopkeepers, relying upon its commerce as the corner-stone of its greatness; if one of the nearest and best channels of that commerce is across the axis of the three great continents; and if the Jews are essentially a trading and financial people, what so natural as that they should be planted along that great highway of ancient traffic? is not the mind struck with astonishment at the contemplation of such a possibility?"

Jews and Gentiles.

At a meeting in Paris of the Israelite Universal Alliance, Professor Petavel, of Neuchatel, presented the following letter of Sir Culling Eardley, inviting the members of the Israelite Alliance to the Genevan meetings in September:

"Tell the French Israelites assembled in Paris that we also shall meet at Geneva at the commencement of September, and that it would be very gratifying to many of the Christians, who will be present, to meet some of the principal Israelites of France. At the Berlin meetings there was in that city a collateral and simultaneous meeting of Jews and Christians. Why, in the solemn times approaching, should we not meet, join hands, and at least come to an understanding on what we believe as to the past, and on what we hope in the future. Between upright men who respect each other, who possess, in the Old Testament, a common foundation of faith, and who, as reasonable and immortal beings, desire that the truth of God, whatever it may be, should triumph throughout the earth, there can be nothing to lead us to shrink from such an interview."

These words were received with great applause. The president, Mr. Carvalho, declared that, in the name of the Committee of the Israelite Alliance, he accepted the invitation, and that he and they would regard it as a pleasure and an honor to go to Geneva to be present at the Assembly of the Evangelical Alliance! Immense applause responded to this resolution.

The foregoing articles we select and publish, to show the signs of the times, and the waking up of Nations, for let it be remembered coming events cast their shadows before them. The Times of the Restoration of All Things, foretold by the holy prophets draweth nigh. Oh, Lord prepare us for the great age of peace!

G. J. A.

What is Expected of Us.

We are not born in Heaven, but in this world, where our being is to be preserved with meat, drink, and clothing, and other necessities, that are not born with us, but must be got, and kept with forecast, care and labor; and, therefore, we cannot be all devotion, all praises and hallelujahs, and perpetually in the vision of things above. That is reserved for another state and place. Had it been otherwise, God would not have put us in a condition where we are obliged to use all means to preserve ourselves, and yet those means not to be had without employing upon the search of them the greatest part of our time and care.

But we are also born with dispositions to, and desires of society; we are by nature fitted for it, and religion increases the obligation. We are born members of commonwealths, beset with relations, and in need of friends, and under a necessity of acquaintance, which, requiring of us the mutual offices of familiarity, friendship and charity, we cannot spend all our time in retired devotion or study, nor in plodding or taking care of our worldly affairs. We are so framed, so constituted, that any employment of mind, any exercise of body, will weary and unfit us to continue long in that employment. The springs by which all our operations are performed are finite, and have their utmost extent; and when they approach that, like watches that have gone till their force is spent, we stand still or move to little purpose, if not wound up again. And thus, after labor of mind or body, we have need of recreation to set us going again with fresh vigor and activity.

The Sabbath a Day of Joy.

We have the authority of one of the most eminent physiologists in the world—Professor Miller, of the University of Edinburgh—for saying, that the more the physiologist advances in the exact knowledge of his science, the more will he be convinced that the physiology of the Sabbath, as contained in the scriptures, is not only true, but imbedded there; and embodied in corresponding enactments, alike in wisdom and in mercy. And the more faithfully man observes the Sabbath according to God's law, the purer pleasure and the higher happiness will be his. Let him walk on the Sabbath; but let it be Enoch-like, with God, whether the sanctuary be roofed by mortal hand, or canopied by the spacious firmament. Let him read on the Sabbath; but let it be of God and godliness. Let him talk on the Sabbath; but let his conversation be as "becometh the Gospel of Christ." Let him eat on the Sabbath; but while the sustenance of the body is not neglected, let his soul's feeding be upon the "bread of life." Let him drink on the Sabbath; but let it be of the "water of life," and that "freely."

Let him sing—aye, let him sing—for the Sabbath is no day of sadness; the sanctuary is no place of gloom; religion is no creed of melancholy. The Sabbath, commemorative of creation, deliverance from bondage, and redemption, is no day of sorrow. It is a day of song. It is a day to be merry. It is a true Christmas; and "he that is merry let him sing psalms." The Sabbath was made for man, and let him sing on that day, but let his song be "one of the songs of Zion."

FORGIVENESS.—"If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother." The spaniel loses his prey by barking at the game. The presence of a multitude makes a man take up an unjust defence rather than lie down under a just shame. It is better to censure a man in private, than to spread his guilt by proclamation. How many do that in the market which they should do in the closet! Sin is a miry depth; if we attempt to help others out, and do not, we sink them deeper. Remember tender lambs, though straying, must be gently reincluded to the fold.

When the winds of applause blow fresh and strong then steer with a steady hand.

The Dead Sea.

I have repeatedly gazed in silent thoughtfulness upon the leaden surface of the Sea of Sodom. In that deep basin, more than thirteen hundred feet below the level of the Mediterranean, slumber the bitter waters of what the Arab, with more force than appears in the English translation of his words, calls the "Sea of Death." It is all of that. Though it is every moment receiving large accessions from the Jordan, and some other smaller streams, it has no outlet, and renders no account of itself. No living creature moves in its waters; no vegetable life appears on its shores. It is a still and awful scene of death,—death everywhere,—death unbroken by a single lingering sign of life; a picture of desolation never, never to be forgotten by one who, with his eyes fixed upon it, has seriously studied its impressive lessons.

But I have looked upon other scenes, fitly symbolized by the "Sea of Death," which have left on my mind a still deeper impression. We have, indeed, only to look abroad from any standpoint, and in any direction, to behold a sea which, though ever receiving countless and increasing streams from "the land of the living," has never as yet yielded up its dead. It has, to us, rendered no account. It has, to human view, no outlet. It is a dark, still, vast, unfathomable deep, over and around which lingers no indication of life.—It is a "Dead Sea."

Life.

We frequently meet with expressions in cotemporary articles, floating about in magazines and newspapers, where the duration of Human Life is discussed or alluded to, which pain and sometime shock us by their materialism. The importance of existence seems to consist in its mere duration, and not in that which marks it. Now, of what benefit is a protracted existence—one reaching even to an hundred years—if it is unmarked by good deeds and noble aspirations? What matters the life of an oyster after the attainment of its full growth? What the crawling on through year after year of a venomous, slimy serpent, defiling the bower and watching for its victims? Human Life does not consist merely in the throbs of the pulse, or the circulation of the blood, or the opening of the eyelids, or the filling of the stomach, or the locomotion of the feet. These are but the machinery for THAT which gives them any value whatever. And what is THAT? The very Soul, alive in every Spiritual nerve to the Good, the True and the Beautiful: always cognizant of its appointed work; always filling its social duties; always feeling bent upon it, in loving but awful sleeplessness, the Eternal Eye from the inmost recess of the Universe. To say that such or such a man was fortunate merely because he, that is his body, lived for seventy-five years, is the most arrant, and indeed disgusting nonsense. What the soul did in that body for seventy-five years? is the question. Humanly speaking, the longer exists a body which is not the machinery for Good, the worse for its VITAL PRINCIPLE and for mankind.

SECRET RELIGION.—God is often lost in prayers and ordinances. "Enter into thy chamber," said He, and shut thy door about thee." "Shut thy door" means much; it means—shut out not only nonsense, but business; not only the company abroad, but the company at home; it means—let thy poor soul have a little rest and refreshment, and God have little opportunity to speak to thee in a still small voice, or he will speak in thunder. I am persuaded the Lord would often speak more softly if we would shut the door.

"MY FATHER—MY MOTHER LOVED ME."—Send your little child to bed happy. Whatever cares press, give it a warm good-night kiss, as it goes to its pillow. The memory of this, in the stormy years which fate may have in store for the little one, will be like Bethlehem's star to the bewildered shepherds. "My father—my mother—loved me!" Fate cannot take away that blessed heart balm. Lips paroled with the world's fever will become dewy again at this thrill of youthful memories. Kiss your little child before it goes to sleep!

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., APRIL 15, 1864.

NOTICE.—Our friends will please be careful and write the name of the town, and state to which they wish the paper sent, clear and plain.

Address the Editor for one month, at Great Falls, N. H., as he will be detained there on business during that time.

GREETING.—To our Friends and subscribers. It is now six months since we commenced the publication of the second volume of our "Sword of Truth and Harbinger of Peace."—And we rejoice that it is still triumphant. Our subscription list is still on the increase, and we are happy to be able to announce that we receive three new subscribers for every old one that we lose. Now is the time for our friends to exert themselves, in obtaining subscribers, our paper will soon become doubly interesting from a combination of circumstances; in the first place we are making arrangements to have an original article from Helen Hazlewood each month, and also from two or three new correspondents,—we also give notice that we shall soon commence our preparations for our contemplated journey to the Holy Land and Jerusalem; when our journeyings will become deeply interesting, therefore we hope our friends will make one more effort to enlarge our subscription list, let each one try and get one more subscriber and that will double our list at once. Will our friends bear these things in mind, and act at once? we believe they will! will our old subscribers that have not yet paid for this year pay soon, we hope they will if it is convenient so to do. Any old subscriber who gets three new ones, making four in all, can send us three dollars, and that will pay the four for one year, making seventy-five cents each. Our friends will please address us until further notice, at GREAT FALLS, NEW HAMPSHIRE, and much oblige most truly and sincerely.

G. J. ADAMS.

Editorial Journeyings.

We take much pleasure in continuing our journeyings and labors this month. It has been a month in which truth has triumphed.

On Thursday, March 3d, we returned to Indian River and spoke to a full house on "Eloquence and Oratory," (by particular desire). The large congregation listened with deep attention until near ten o'clock in the evening.

On Saturday, March 5th, the Conference met agreeable to previous adjournment, the full particulars of the Conference, and its final triumphant close on Wednesday evening, March 16th, will be found in the Conference Minutes on page 7 of the present issue of our paper. During the Conference one Bishop, three Elders and two Deacons were ordained.

On Monday evening, March 7th, by particular desire, we returned to Jonesport and preached on "Justification by Faith." On the following morning four were baptized, and the meeting house thrown open for preaching. After preaching on Tuesday morning, those who had been baptized were confirmed, in a most solemn manner, by the laying on of hands, according to the ancient and eternal order of the Church of God.

On Wednesday evening we again had a full house at Indian River.

On Thursday, Friday and Saturday evenings we preached at the large hall, Addison Point, through the kindness of John Plummer, Esq. The hall was full each evening. On Sunday, March 13th, we held our meetings all day, or at least three times during the day and evening, in the Universalist meeting house; the free use of which was tendered unto us in the kindest manner by the Universalist Society of Addison Point, for which they will please receive our warmest thanks. And we will here say never have the people of Addison Point paid such marked attention, or taken such a deep interest in our meetings as on this occasion. The attendance was large during all the meetings; although the roads were muddy and wet. And we have no hesitation in saying that it is our firm belief that the prospect never was so good in Addison Point as at this present time.

On Monday, 14th, we again returned and preached to a full meeting house in Jonesport, after having stopped on our way at Indian River, to preach the funeral sermon of Mr. Raymond Wass, a most worthy and amiable young man, who fell under the fatal shafts of the uncompromising destroyer of our race, yes, he fell—suddenly,—cut down in the morning of life, in the midst of all his hopes and plans for the future. He was a most dutiful and worthy son, a kind and generous brother, and he gave every promise of proving a noble, faithful, and an affectionate husband; he had only been married about three months, when he was called from earth and its sorrowing scenes. His spirit passed from its earth form to the Spirit world. He died in Baltimore, Md., in the latter part February, whither he had gone with his vessel on business—his sickness lasted less than three days,—he was beloved and mourned for, for his worth and virtue by all who knew him; his age was less than 25 years. A very large concourse of people attended the funeral; the meeting-house was full; they listened with deep and earnest attention for nearly two hours, to one of the most marked and positive sermons that we ever preached in Indian River.

Many mourned, and grieved and wept aloud, but when moved by the spirit, in tones of truth's 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," we spoke of the deceased, his private life without a stain, his public life without a blemish, each youth mourned a friend.

There sat the sorrowing father and the weeping mother, whom he had honored with most filial sanctity. We then spoke of him as a brother, showing that he had ever proved, firm as Gibraltar's rock, true unto death. And then we came still nearer home, and touched the finest fibre of the human heart. We spoke of her, the lonely widow of the noble, generous youth, the bereft companion of his bosom, whom he had loved with faithful tenderness. Ah! who can now enter the halo of her feelings, soothe her grief for him who only could reciprocate her bosom's sympathies? To soothe the bleeding heart, we spoke of the blest reunion that awaits us in another and a better land; and when we came to paint the glories of the world to come, wrapt in the visions of the Eternal truth, e'en grief itself, bowed down, and the vast multitude, for once, forgot to weep.

Then came the parting scenery that closed the service of the living to the dead.

Moved by the spirit of eternal truth, we broke forth in prayer to the everlasting God, and response passed from heart to heart of the large congregation there assembled. The procession then formed and moved unto an eminence, and there within a new

made grave were deposited the remains of him who had been loved in life, and mourned in death, and then distinct and clear,

"A voice was heard slowly pronouncing, Earth
To earth—Ashes to ashes—Dust to dust,
Return this body to its mother earth;
While on the coffin, fell the parted clod
Beside the grave."

Again they broke forth in grief afresh, and there we left the shrouded, buried remains, of him who was beloved in life, and deeply mourned in death, waiting the trumpet of God to call him forth to hail his own bright spirit from the skies. Peace to his memory.

We returned to Indian River again on Tuesday the 15th, and baptized a number, who were confirmed in the evening. The meeting lasted until after ten o'clock, and was largely attended, although the Baptists and Methodists had combined to hold a meeting in opposition.

On Wednesday morning bright and early we left Indian River with the blessing, peace and goodwill of the church and a very large portion of the community.

We have left a church in that vicinity of seventy-four members, one bishop, three elders, and two deacons, and many more believing and preparing soon to obey the truth, and all brought about in less than one year, in addition to all our travels, editorial duties, and other labors; so we will say praise the Lord forever, for great are his mercies.

From Indian River we came on to Addison Point and dined with Bishop S. L. Wass, and then journeyed on to Franklin, from Franklin we came on to Surry, where we arrived early on Thursday afternoon, and found the people somewhat excited on account of our proposed lectures that had been advertised to commence in the evening at the Town House. They soon tried to buy us off, as the Baptist and Methodist had formed an alliance, and had been carrying on a protracted meeting for some ten days, holding meetings three times a day, trying to forestall public opinion against us, but it was no go, they could not keep the people from coming to hear the truth. Night came and a large congregation came to hear for themselves; the congregations increased; we had more than two to their one although their pious priest Mr. Hawes, hailed men and women in the streets and tried to persuade them not to come to our meetings, but to come to his, thus fulfilling the saying of Jesus that reads as follows:

"Wo unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him two-fold more the child of hell than yourselves.

But wo unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering, to go in.

Wo unto you, scribes and Pharisees, hypocrites! for ye devour widow's houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation."

We continued our meeting until Monday evening March the 21st, our last meeting was more largely attended than any meeting that we had held during our stay in Surry. We received a strong invitation to return and preach the pure Gospel to them this summer, which we promised to try and do. During our sojourn in Surry, we made our home at the house of Dr. C. K. Higgins, and were treated in the kindest manner by the Dr. and his estimable lady, and the entire family. We were treated with great respect and kindness by many of the first citizens, for which they will please receive our warmest thanks.

On Wednesday we came on to Bucksport, and

were kindly and generously received and entertained by Capt. C. F. Ware and family.

On Thursday we came on to South Orrington, where we were made welcome by Mr. C. E. Cobb, and family; and arrangements were soon made for speaking. The Methodists refused to let us have their meetinghouse to speak in on the Restoration of the Jews; so we obtained the school house, and preached five times, the house being crowded every time almost to suffocation. The people listened with much attention and deep interest, and many hearts were made glad and did greatly rejoice in the truth. Strong efforts were made by many citizens, to obtain the use of the Methodist meetinghouse, for the lectures on Jerusalem and the Holy Land, and a still stronger effort to get the meeting house for the lecture on the destiny and mission of America, and the close of the present war; but every effort failed to obtain its use, even to speak on the glory of our common country. The people became indignant, and in less than six hours, they raised over eight hundred dollars by subscription, (to be extended to twelve hundred,) to build a Hall for free meetings and lectures. The money will soon be all raised no doubt, and the Hall built. Good for South Orrington.

Thus truth speaks, and freedom and toleration follows in its track. We were much pleased and delighted with our visit in South Orrington. Mr. and Mrs. C. E. Cobb, and their entire family treated us with great kindness, and so did the large congregations that attended our meetings. We obtained quite a number of subscribers to our paper, and made many new firm friends, and hope to see a large church raised up in South Orrington. A Church without a creed and without a hireling priesthood. A Church in which every member will have a right to believe all truth past, all truth present and all truth to come.

For the next week we are to preach in the Universalist meeting house at Hampden near Bangor.

G. J. ADAMS.

South Orrington, Me., March 31, 1864.

Love.

Love is full of speech, but never more abundant therein than in praise. Love is a fading pleasure, mixed with bitter passions, and a misery tempered with a few momentary delights. Love is a virtue, if it be measured by dutiful choice, and not maimed with willful chance. Love is not to be suppressed by wisdom, but not to be comprehended with reason. Hot love is soon cold; and faith plighted with an adulterous vow is tied without conscience, and broken without care. Love is a heat full of coldness, a sweet full of bitterness, a pain full of pleasantness; making the thoughts have eyes, and hearts ears; bred by desire, nursed by delight, weaned by jealousy, killed by dissembling, and buried by ingratitude. Love is a worm, which commonly lives in the eye, and dies in the heart. Love is a camelion, which draweth nothing in the mouth but air, and nourisheth nothing in the body but the tongue. Love-knots are tied with eyes, and cannot be untied with hands; made fast with thoughts, not to be unloosed with fingers. Of love mixed with mockery followeth the truth of infamy. Sophocles, being asked what harm he would wish to his enemy, answered, "that he might love where he was not fancied." Lovers' oaths are like fetters made of glass, that glitter fair, but couple no constraint. Amidst the natural passions of man, love is the fountain of all other. Love may wither by little and little, but the root will not be removed on a sudden. Self-love is the ground of mischief; lascivious love, the root of remorse; wanton love, the coward's warfare.—Pure love never saw the face of fear; pierces the darkest corners; and attempts the greatest dangers.

Propose continually to yourself new objects. It is only by constantly enriching your mind that you can prevent its growing poor. Sloth benumbs and enervates it; regular work excites and strengthens it—and work is always in our power.

Conference Minutes.

Minutes of the first Conference of the Church of the Messiah, held at Indian River, Addison Me., agreeable to previous appointment, by Bro. G. J. Adams, Feb. 20, 1864.

The meeting was opened by singing, and reading the scriptures, and prayer by President Adams.—Bro. S. L. Wass was then unanimously chosen President of the Conference, and agreed (by the general desire of all present for the time being) to act as Clerk.

President Adams then arose and read a number passages from the scriptures in relation to church organization and addressed the Conference at some length, on the rise of the church in this age; showing clearly, from the scriptures, that such an event must take place or the prophecies of Christ and the apostles would fail. Conference then adjourned till 2 1-2 o'clock P. M.

At the appointed time the meeting was called to order by Pres't. Wass, by singing and prayer. After which Bro. Adams (by particular desire) delivered a powerful and thrilling discourse on "The Dispensation of The Fullness of Times," and other subjects connected with the rise of the church in the last days.

The Conference then adjourned until 7 o'clock, at which time Bro. Adams gave a short address on the object of partaking the bread and wine, showing that by so doing we confessed our full faith that Jesus the Messiah had lived, died and arisen from the dead, and that he would come again the second time without sin unto salvation, and establish a glorious age of peace upon our suffering earth.

The bread and the wine was then in a solemn manner administered, and an invitation was then given to all present, who wished to do so, to arise and speak freely. They embraced the opportunity and one after another arose in quick succession for over two hours during which time near thirty gave their testimony to the truth. Peace, good-will and harmony reigned, and many hearts were made glad and did greatly rejoice that they had come to the knowledge of the truth; for which we praise the Lord.

On Sunday morning, Feb. 21st, the Conference and a large concourse of people met and were addressed, morning and afternoon, by Bro. Adams, on the great work of God to be accomplished in this most wonderful age. In the course of his remarks Bro. Adams gave a clear and strong illustration of the parable of the "sower."

In the evening the congregation were again addressed, first by Bro. Adams and then by Bro. Wass, the addresses were particularly to the young people. The house was full, they listened with deep attention. The Conference then adjourned until afternoon, March 5th.

On Saturday, March 5th, agreeable to appointment, the church met. At two P. M. the Conference was opened by prayer, by the President, the Minutes of the previous meetings read and approved. Bro. A. K. McKenzie was then chosen church scribe, after which Bro. Adams addressed the Conference on the calling and duties of bishops, elders and deacons. Bro. S. L. Wass was then called and chosen to the office of Bishop over the entire district of eastern Maine, to extend from the Kennebec to the British Provinces.

The Conference then adjourned until seven o'clock in the evening, at which time the bread and wine was administered, after which many arose and testified to the truth, a number were confirmed by the laying on of hands, by Elders Adams and Wass.—Brothers John Drisco, Abraham K. McKenzie and J. P. Dorr, were then called and chosen to the office of elder, and Bros. Josiah Steel, and Andrew Talbot to the office of Deacon.

The Conference then adjourned until Sunday morning, when the congregation was addressed by Bro. Adams, on the "day of judgment," after which they took a short recess; and then came the most deeply interesting part of the meeting, viz:—The address and charge of Bro. Adams to the bishops, elders, deacons, church and congregation. The house was full although it rained. The entire congregation listened with almost breathless attention and the deepest interest. At the conclusion of the address Bro. S. L. Wass was ordained and set apart by Bro. Adams to the office of Bishop. Bro. Adams and Wass then ordained and set apart Bros. Drisco, McKenzie and Dorr to the office of Elder, and Bros. Steele and Talbot to the office of Deacon, after which four were confirmed by the laying on of hands and

prayer. In the evening Bros. Wass and Adams again addressed the congregation. At the conclusion of the meeting Bro. Adams gave the invitation for any who wished baptism to arise and let it be known, and told them that Bro. Wass would baptize them on Monday morning. Three came forward and were baptized by Bro. Wass. The meeting was adjourned until Wednesday evening.

On Wednesday evening, March 9th, 1864, at an early hour the meeting house was filled to overflowing, to listen to a discourse on the "Mystery of the Gospel to the Gentiles." At the conclusion of the discourse, three were confirmed, and the meeting adjourned until Tuesday evening, March 15th.

On the 15th of March, Conference met and were addressed by Bro. Adams, on the duties of bishops, elders, deacons and members, and other interesting subjects; after which, Bro. John Drisco was ordained Presiding Elder of the church at Indian River. A number that had been baptized were then confirmed by the laying on of hands according to the law of God. At the close of the Conference the following resolutions were unanimously adopted, viz:

Whereas, Bro. G. J. Adams has labored with us in word and doctrine from time to time for the last ten months, and faithfully preached unto us the gospel of our Lord Jesus the Messiah, as contained in the scriptures of truth, and

Whereas, God has blessed his labors, and made him a means of turning many to righteousness and led them to embrace and obey the truth in all its fullness, therefore,

Resolved, That we receive, confirm, and will sustain Bro. G. J. Adams, by our prayers, our faith, and our sympathy in the Church of the Messiah with all the gifts, callings and authority, that the Lord has conferred upon him.

Resolved, That we, as a church and conference, deeply sympathize with our worthy Brother for the almost unparalleled persecution, that he has been called to pass through in establishing the church of the Messiah in this age.

Resolved, That we receive him as a faithful witness of the "dispensation of the fullness of times," and the nigh approach of the introduction of a new age, which will be an age of peace; when the kingdoms of this world will become the kingdom of our God and his Christ.

Resolved, That after an intimate acquaintance of over six months with our beloved Brother, we have unwavering confidence in his integrity, honesty, and purity of purpose, and we believe that he is a man called, and sent of God, to lay the foundation of a great work in the last days, and as such we cheerfully recommend him to the kindest consideration and sympathy of christians, and good men, throughout the world.

The Conference was then closed by the Benediction. Order, union and peace reigned from first to last. To our Father in heaven be all the praise.

S. L. WASS, President.

A. K. MCKENZIE, Church Scribe.

DEATH is but the sleeping partner of life—a change of existence. This great and insolvable mystery, which we are flying from and running toward, is by no means the terrible thing that our fancies generally represent it. To live is in fact to die, and to die is to live; for the body is the grave of the soul, and death the gate of life. If to expire is an evil, it is only a negative one, since it terminates those that are positive. If it is a rod, it is like that of Aaron; it blossoms and bears the fruit of peace. Why should a long sleep be less pleasant than a short one? Post-natal cannot differ from ante-natal unconsciousness; we were dead before we lived; ceasing to exist is only returning to our former state, speaking always with reference to this world.

People we do not Like.

There are people whom we do not like, though we may have known them long, and have no fault to find with them, except that their appearance is so much against them. That is not all, if we could find it out. There is, generally, a reason for this prejudice, for nature is true to itself. They may be very good sort of people, too, in their way, but still something is the matter. There is a coldness, a selfishness, a levity, an insincerity, which we cannot fix upon any particular phrase or action, but we see it in their whole persons and deportment. One reason that we do not see it in any other way may be, that they are all the time trying to conceal this defect by every means in their power.

Poetry.

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

"Truth is Mighty and will Prevail."

About Ben Adhem.

About Ben Adhem, (may his tribe increase)
Awoke one night from a deep dream of peace,
And saw within the moonlight in his room,
Making it rich and like a lily in bloom,
An angel writing in a book of gold.
Exceeding peace had made Ben Adhem bold,
And to the presence in the room he said,
"What writest thou?" The vision raised its head,
And with a look made of all sweet accord,
Answered, "the names of those who love the Lord."
"And is mine one?" said About." "Nay, not so,"
Replied the angel. About spoke more low,
But cheerly still, "I pray you then,
Write me as one who loves his fellow men."
The angel wrote and vanished. The next night
It came again with a great wakening light,
And showed the names whom love of God had blest,
And, lo! Ben Adhem's name led all the rest!

Shine on the Weary.

BY MARY FORREST.

Shine on the weary, beautiful star;
Light the pale watcher, mourning afar;
Steal down the pathway of yon fleecy cloud,
Gleam o'er the spirit which shadows enshroud.

Nearer, now nearer, radiant one!
Whisper, star-music, of melody flown;
Blend thou is sweetness thy love-light and song,
Float in soft murmurs her dream-tide along.

Say I sit here by the green little mound,
With thy holy light glinting the darkness around,
And the sleeper sleeps on as I croon the old song,—
The sweet lullaby that we chanted so long.

Bathe her fair forehead—kiss her sad eyes—
Stir the pure smile that grief overlies,
Soothe her to slumbers, rosy and calm—
Bid the dream-angel drop her a balm.

The Vail.

Well for us it is that we have bestowed upon us
the power of shutting down the vail that comes be-
tween our souls and the soul of every other. "Men
are all wild beasts, and would devour one another
were it not for this protection."

There is not a person upon the face of the earth fit
to have the *whole* confidence of any other person.
There are none so true and noble that in some way,
or at some time, they would not take undue advan-
tage of such confidence. There is no one worthy to
be trusted with all that the heart knows but the
One who made the heart, and who fully understands,
truly loves, and purely pities it.

Alas! for the brotherhood of man! Is it not
pitiful that each one counts his fellow his enemy
until he has long known and proved him? How
each distrusts and misjudges each; how ready is the
condemnation and the scandal; how common the
cold shoulder, and the colder eye; how hard, how
proud, how selfish we worms are with our fellow-
worms. We sit side by side in the house of God
even, and there is not one throb of love in our hearts
for any except our own. What if the vail were to
be suddenly raised, and each heart were to appear
to each other heart just as it thought and felt? The
assembly would blow up like a power magazine.
The sight would be unendurable. There is *one* relief
in the thought of such a thing, namely, that while
fearful revelations would be made of the mass who
stand well in our esteem, there would shine out like
pure and holy stars, many overlooked and despised
hearts that are near and dear unto God, though neg-
lected or abused by men.

FREEDOM TO WORSHIP GOD!—We publish the fol-
lowing poem and the remarks on the same by our
friend, Miss Helen Hazlewood, with much pleasure.

We admire the bold, fearless and truthful manner
in which she exposes the errors, sophistry and cor-
ruption of the age.

Landing of the Pilgrims.

The breaking waves dashed high,
On a stern and rock-bound coast;
And the woods against a stormy sky,
Their giant branches tossed.

And the heavy night hung dark,
The hills and waters o'er,
When a band of exiles moored their bark,
On the wild New England shore.

Not as the conqueror comes,
They, the true-hearted came.
Not with the roll of the stirring drum,
And the trumpet that sounds of Fame.

Not as the flying come
In silence and in fear,
They shook the depths of the desert gloom,
With their hymns of lofty cheer.

Amidst the storm they sang,
And the stars heard, and the sea,
And the sounding aisles of the dim woods rang
To the anthem of the free.

The ocean eagle soared,
From his nest, by the white waves foam,
And the rocking pines of the forest roared;
This was their welcome home.

There were men with heavy hair,
Amidst that pilgrim band,
Why had they come to wither there,
Away from their childhood's land.

There was woman's fearless eye,
Lit by her deep lover's truth;
And manhood's brow serenely high,
And the fiery heart of youth.

What sought they thus afar?
Bright jewels of the mine?
The wealth of seas? The spoils of war?
They sought a faith's pure shrine.

Ay, call it holy ground,
The soil where first they trod,
They have left unstained what there they found,
Freedom to worship God.

FREEDOM TO WORSHIP GOD.—The greatest falsehood
ever conceived in a poet's brain, perpetuated by the
mighty power of the press, and forced down the
hearts of the people, by the all-powerful might of
song. From infancy we have heard it till we believe
it true.

Freedom to worship God, did they find it? What
did they do to the Quakers? to Roger Williams? to
Sir Harry Vane? to Ann Hutchinson? and to a host
equally pure, equally conscientious, equally worthy
with themselves? Ah! Freedom for *myself* was all
they had ever thought of, all they had desired to at-
tain, freedom for my neighbor had not then been
even dreamed of. Has it been more than dreamed
of now?

Go into any religious society, even where they
have talked the most about religious freedom, while
you are with the majority all is right, but in the
onward path in which move all free minds, find
yourself in a minority of one, and where is your
freedom? Freedom to leave, and great is the freedom

of that church which will allow you to leave with-
out curses and maledictions.

How is it out of the church? Did our fathers
leave to us religious freedom in this social commu-
nity founded by their hearts and hands? They have
left to us what they found. What did they find?
Freedom to worship Popularity, or the will of the
majority, the American god, that is if we worship
in the appointed way, but if we mark out our own
track, even for this idol worship, we are soon reined
up to our duty, and reminded that religious freedom
is but a name!

What is the freedom we have? Freedom to hire
a seat in the largest church in town, (if we have the
means.) Freedom to spend all the money we can
lay hold of for dress and show! Freedom to wink
at sin in high places and denounce it in the poor
and lowly! Freedom to uphold popular sins and
cry out against unpopular ones! Freedom to pour
out anathemas upon crime in the distance and roll
it as a sweet morsel under our own tongue. But
where is freedom to spend our substance for the poor
and the sick, to assist the stranger in distress, to
comfort the prisoner, to reform the erring, to sym-
pathize with the criminal if he be so unlucky as to
be discovered, particularly if the crime be *unfashion-
able!*

Freedom to worship God! What if we chose to
meet for our worship in an obscure place, a hall per-
haps, and listen not to words flowing in easy and
graceful numbers, not to sentences couched in court-
ly and elegant phrases, carefully pruned so as to hit
no sin, and disturb no sinner, but to lips touched by
a coal of fire from the altar of the living God, and
pouring out without stint or measure, like hot lead,
burning words of denunciation against the sins of
our day and age. Where, I ask, is our freedom?
The freedom of the outlaw, the freedom of stones
and mobs, the freedom of slights and insults, the
freedom of being cut by an acquaintance, cast out of
the synagogues, and rejected by all respectable so-
ciety.

Where, Oh where, is freedom to carry out the
honest convictions of our heart, which is the only
true and real worship, the only worship the true
God accepts.

But let us rejoice that in the midst of these daily
trespasses on our rights, our pilgrim fathers have
left to us unstained what there they found, the right
to worship God.

HELEN HAZLEWOOD.

Cottage by the Riverside.

Manufacture of Paper.

Forty years ago, three men, by handiwork, could
scarcely manufacture 4000 small sheets of paper in
a day, while now, by the use of machinery, they
can produce 60,000 in the same time. It has been
calculated that if the paper produced yearly by six
machines could be put together, the sheet would en-
circle the world. Nowhere is paper so much used
as in the United States. In France, with 35,000,000
of inhabitants, only 70,000 tons are produced yearly
of which one-seventh is for exportation. In England
with 28,000,000 of inhabitants, 66,000 tons are pro-
duced; while in this country, the amount produced
is nearly as great as in France and England together.

THE ENGLISH LANGUAGE—is yet destined to be the
universal language. It is now spoken by more peo-
ple than any other language, and is increasing in
range and extent two-fold faster than any other. It
is now spoken by fifty-five millions, and the next to
it is the Russian, forty-three millions, thirteen mil-
lions less. In eighty years more it will be spoken
by three hundred millions, and our republic will be
the greatest empire upon the face of the globe.

Like those who walk upon a line, if we keep our
eye fixed upon one point, we may step forward se-
curely; whereas an imprudent or cowardly glance
on either side will infallibly destroy us.