

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.

FOUR COPIES TO ONE ADDRESS, \$3.00.

VOLUME 1.

SOUTH LEBANON, ME., FEBRUARY 1, 1863.

NUMBER 5.

Lecture---No. 2.

On the Restoration of the Jews to the Land of Palestine, and their Past, Present and Future. Destiny:--By G. J. Adams, Minister of the Gospel.

The condition and history of the Jews cannot be contemplated without deep interest. In their antiquity, they exhibit an unbroken line of descent from Abraham. In their glorious ancestry, they have a line of illustrious monarchs. In their literature they can point to poets, orators, musicians, and philosophers which have not been equalled. In their list of military and political men and lawgivers, they can name many, the most illustrious that ever lived. Who has surpassed Joshua, David, Solomon, or Moses? They are the successors of the nation selected by the Almighty as his peculiar people. To them did Jehovah deliver his laws and ordinances. To them was committed the Oracle of Truth, which unfold the redemption of the human family, by the Shiloh, the Messiah, "Our Redeemer the Lord of Hosts." From them we Gentiles received the holy Scriptures, with the commandments and ordinances. They have introduced us to the illustrious Lawgiver Moses, from whom the civilized nations have derived their most valuable laws and moral precepts. They bring us to "the sweet Psalmist of Israel," and teach us to utter in purest and loftiest strains, the praise of God. Their prophets guide us into all truth. And to crown the whole amount of divine blessings, from their nation descended the PRINCE OF LIFE, THE LORD JESUS CHRIST, the Redeemer of Jews and Gentiles, without partiality, who has opened up the new and living way to eternal glory in heaven!

This nation has apostatized; and they are cast off for a season, in the New Testament times. But who were the apostles? They were Jews. What inspired men gave us the four Gospels? The Jews, Mathew, Mark, Luke and John. Who gave us that divine specimen of narrative, the Acts? A Jew inspired by the Holy One. Who did so elegantly discourse on divine things, respecting the tender mercy of our God in our redemption, and exaltation through holiness, into glory? Who wrote these discourses in all purity, simplicity, and sublimity? The Jew, St. Paul. Who leaned on his Saviour's breast, and drank in divine love, from the fountain head, and poured out his soul in love, the most touching, and in truth the most divine? It was a Jew,—the beloved disciple, John. Who has presented the destinies of the church, in a continuous series of prophecies, set forth in gorgeous imagery, and poetry the most exalted and sublime? The Jew St. John. in the book of Revelation, which contains imagery purer, and more sublime than that of Homer, Virgil, or all ancient and modern men!

When we think of these things we wonder why the Jews should have been so hated, and contemplated, and persecuted by men professing

Christianity in the countries of the old world. Can any modern nation boast of such ancestors.

Can any prince, or magistrate glory in a nobler line of sires? Have the Gentiles received from any other nation, such literature, such poetry, such elegant writings, such divine narratives, such inestimable treasures of divine truth, as these which we have received from the Gospel, recorded in the old and new testaments? Did any nation but the Jews give us such a Saviour and Great One, who came to turn away ungodliness from Jacob and to be our salvation to the ends of the earth? No, not one.

In our first lecture, we have clearly demonstrated, two great facts, viz:—That God has decreed that the Jews shall never cease to be a nation before him forever, and that their restoration from all nations, to the land of their fathers must take place at a later date than their captivity by the Romans, and, consequently, it is yet in the future. In this lecture we purpose to prove by the prophet Isaiah, that the Jews will be gathered from all nations, by the aid and assistance of the European nations; that kings and queens will become their nursing fathers and mothers in this great work; and that strangers shall build up their ruined cities. We shall also show that they (the Jews) will take up with them, gold, silver and great wealth; that after their return, the nation will be born unto God in a day, and Jerusalem become the throne of the Lord, and the great age of peace commence. Let us now quote from Isaiah, chapter 11, in which we find the following thrilling language:

"And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots:

And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;

And shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.

And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

And they shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

And in that day there shall be a root out of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious."

We have here given this quotation at length, as we know it has often been applied to events that took place at Messiah's first coming, but we challenge the entire religious world, to show that any such events as are here named took place at that time, or in that age, or, in any age since that time.

Did Christ slay the wicked in that age? No. Did the wolf and Lamb dwell together in that age? No. Did the little child play on the hole of the asp? No, verily, no. Was the earth full of the knowledge of the Lord, as the waters cover the deep, in that age? Truth, reason, history and common sense speak in thunder tones and answer, no; for even the Jews knew not their Messiah, such was their ignorance, blindness and stupidity. Let us ask one question more. Has nothing hurt or destroyed in all God's holy mountain since that age? Oh shame, where is thy blush, to apply such scriptures as the foregoing, to the apostolic age; yes, or to any age since; for since that time our world has been full of violence, crime and blood, and no man can, or dare deny it. But let us quote this chapter further:

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

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

Did any such event as is here named, take place in the apostolic day or age? No; for that was the time the Jews were scattered and led into captivity among all nations, and Jerusalem has been trodden under foot ever since; just as Jesus and all the prophets said it should be, "until the times of the Gentiles are fulfilled," which times are now running out. Let all men, everywhere, learn that God says in this passage, he will set his hand again, the *second time*, to recover the remnant of his people, even from the islands of the sea. Please notice that the Assyrian captives, (the ten tribes) are here named; and in the next verse they are called the outcasts of Israel. because they have been cast out from all the nations of the earth, ever since their captivity by Shalmanesar, king of Assyria; and bear in mind, the fact, that when these events named in this chapter are fulfilled, in that age or day, God will gather together the dispersed of Judah, from the four corners of the earth. No such event has ever taken place in any age since the Jews were a people or a nation, and it remains to be fulfilled in this age; and if any man doubts that it will have a literal fulfilment let him read the close of this eleventh chapter.

"And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod.

And there shall be a highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt."

From this quotation we learn that God will dry up rivers and streams and that he will cast up a highway, and that it will be just as *literal* as it was to Israel, when God brought them out of the land of Egypt. If that was spiritual salvation, this will be spiritual; if that was literal this will be literal, for it is to be like unto it. Let us now quote from Isaiah, chapter 14:

"For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob.

And the people shall take them, and bring them to their place: * * * *

And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve."

All men everywhere, who know anything, know that this passage has not been fulfilled, for when this is fulfilled, God will set Israel in their own land, and strangers will be joined with them, and the people in that day are to take them and bring them to their own place. And when this is fulfilled God will give them rest from all their sorrow. But let us quote from Isaiah, chapter 49:

"But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me.

Can a woman forget her sucking child, that she should not have compassion on the child of her womb? yea, though they forget, yet will I not forget thee.

Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.

Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee.

Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth.

For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away."

The term Zion, in this chapter is sometimes applied to modern churches, but let any one read it carefully and they will see that it alludes to the Jews, and their land, and to their future prosperity, showing that God never will and never can forget his kindness to them as a nation and a people, and God here declares that the waste and desolate places shall again be full of inhabitants, but let us quote further from this chapter, as follows:

"Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.

And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me."

Here we learn that kings and queens are to become their nursing fathers and nursing mothers, and aid in bringing them to the land of their fathers. But let us read further and hear what the Lord says:

"But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.

And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the Lord am thy Savior and thy Redeemer, the Mighty One of Jacob."

Can any one that has common sense apply this last quotation to the christian church. No, they can not. Neither can they apply any of the foregoing quotations to the christian church, and they know they can not.

Let us now quote from Isaiah, 51st chapter:

"Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out."

* * * * *

Therefore hear now this, thou afflicted, and drunken, but not with wine:

Thus saith the Lord, and thy God that pleadeth the cause of the people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again:

But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over."

In this thrilling language, Jerusalem is commanded to awake, and stand up, and God declares that he will take the cup of trembling out of the hands of his people, and give it unto their enemies. Does this apply to the church? No; but it does apply to the Jews and the future glory of Jerusalem. In the 52d chapter, we read as follows:

"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.

Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion."

We ask, can this be applied to the churches? Common sense answers, no, unless you can remove the churches to Jerusalem. We now come to the 60th chapter of Isaiah, a chapter that has nearly all been applied to the church, but which we shall show, belongs entirely to the future glory of the Jews and Jerusalem.

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.

For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee; and his glory shall be seen upon thee.

And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side.

Who are these that fly as a cloud, and as the doves to their windows?

Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee.

And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.

For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.

The glory of Lebanon shall come unto thee,

the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.

The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy one of Israel.

Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations.

Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings; and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the Mighty One of Jacob.

For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.

A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time."

Here the prophet while wrapped in the visions of heaven, and gazing down through ages of unborn time, and beholding the future glory of Israel and Jerusalem, exclaims: Arise and shine; for the glory of God is risen upon thee; thy sons and thy daughters shall come from far. And then he beholds them flying as a cloud, and as doves to their windows. He next beholds their sons, coming in ships, with their silver and their gold; then the sons of strangers are building up their walls; then kings are ministering unto them, and then the solemn and thrilling declaration bursts forth, that should startle the world: "For the nation and kingdom that will not serve thee shall be utterly wasted." And even this text, is sometimes applied to the church, but there is no truth in the application, for many nations that have served the church are now wasted, and other nations that ceased to serve the church, are now prospering, and among others the Japanese. The prophet next saw Lebanon again beautified, in all its former glory; and Jerusalem that has lain desolate, and been forsaken for ages, shall become the joy of many generations and an eternal excellency. Then comes the promise, that they shall suck the substance of kings, and have gold and silver in great abundance. But the grand closing argument of this chapter, is in the last verse, which entirely overthrows all possibility of applying it to the church. It is, that a little one shall become a thousand, and a small one a strong nation. In the 62d chapter the prophet still continues his glorious theme, in the following strong language:

"Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married.

For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."

Here, there is a positive assertion that when these great events take place, their land shall no more be termed forsaken; but the land shall be married, not spiritual marriage, but as literally as a young man marries a virgin, so their sons shall literally be restored to the land that God gave unto their fathers. The prophet, in speaking of the watchman, that God shall call in this age, exclaims as follows:

"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence.

And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.

The Lord hath sworn by his right hand, and by the arm of his strength, Surely I will no more

give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured:

But they that have gathered it shall eat it, and praise the Lord; and they that have brought it together shall drink it in the courts of my holiness."

These watchmen are to never cease, until God shall make Jerusalem a praise in all the earth; and in that day God has sworn by his right hand and the arm of his strength, that the enemies of the Jews shall no more eat the fruit of their land after these great events that are here predicted are fulfilled; but we are here told that the rightful owners shall eat and drink of the fruit of the land, and praise the Lord. Let us now quote from the 65th chapter of Isaiah, on this glorious theme:

"Thus saith the LORD, As the new wine is found in the cluster, and *one* saith, Destroy it not; for a blessing is in it: so will I do for my servants' sake, that I may not destroy them all.

And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there.

* * * * *

But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die a hundred years old; but the sinner *being* a hundred years old shall be accursed.

And they shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them.

They shall not build and another inhabit; they shall not plant and another eat: for as the days of a tree *are* the days of my people, and mine elect shall long enjoy the work of their hands.

They shall not labor in vain, nor bring forth for trouble; for they *are* the seed of the blessed of the LORD, and their offspring with them.

And it shall come to pass, that before they call I will answer; and while they are yet speaking, I will hear.

The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD."

In this passage God declares that he will not destroy all the seed of his elect nation, and that the seed here spoken of shall come out of Jacob and Judah, and not out of Gentile churches; and Jerusalem shall then be a rejoicing, and her people a joy, and then they shall cease weeping and crying, and children shall no more die in infancy, and even the sinner shall live to be a hundred years old; and in that day they shall build, and plant, and eat, and his elect shall live to the age of a tree, and they shall not labor in vain or bring forth for trouble or sorrow; for they shall be blessed of the Lord, and their offspring with them. O! the glory of that day! Even before they call, God will answer; and the wolf, and the lamb and the lion, and all earth shall be at peace, and nothing shall hurt or destroy in all God's holy mountain. Let us now quote from the last chapter of this prophet whose lips were touched with hallowed fire and who saw, in all its fullness, the future glory of his nation. Hear him:

"Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once; for as soon as Zion travailed, she brought forth her children.

* * * * *

Rejoice ye with Jerusalem, and be glad with

her, all ye that love her: rejoice for joy with her all ye that mourn for her: * * *

For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees.

As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.

And when ye see *this*, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the LORD shall be known toward his servants, and *his* indignation toward his enemies.

For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many.

* * * * * and it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.

And I will set a sign among them, and I will send those that escape of them unto the nations, * * * to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.

And they shall bring all your brethren for an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD.

* * * * * For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.

And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me saith the LORD.

And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."

Here we learn that a nation shall be born at once; dare any man say that this nation is not the Jews after they are restored to the land of their fathers? I dare not, for I know it is.—Only think; the Lord shall extend peace to Jerusalem like a river, and the glory of Gentiles like a flowing stream; and as a mother comforteth her son, so will God comfort Jerusalem; and in that age their bones shall flourish, and God's indignation shall be upon their enemies, for the Lord, the Messiah will come with fire, with sword, with pestilence and in anger and indignation; and God will plead with all flesh, and the nations will come against Jerusalem to destroy it and God will defend it, and after that the nations shall see his glory, and hear of his, (the Messiah's) fame; and in the same age the children of Israel shall be brought out of all nations to Jerusalem, and their seed shall remain forever, and after the Lord has overthrown all their enemies and re-established David's throne, and restored the holy sabbath, then all flesh shall come and worship before the Lord, and then they shall go forth and look upon the men that had sinned against God, and their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring unto all flesh. Let us pause a moment and remember how often we have heard this passage about the worm and the fire applied to the hell that men are to receive beyond this life. O! ignorance! O! superstition! O! priestcraft! where is thy blush? For no man

can say that this passage has even an allusion to anything but the temporal destruction of the armies of the wicked nations that come up against God's elect at the time of the coming of the Messiah; but let us quote from Joel on the same subject, chapter 3:

"For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem.

Behold, I will raise them out of the place whither ye have sold them, and will return your recompense upon your own head:

I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.

Proclaim ye this among the Gentiles; prepare war, wake up the mighty men, let all the men of war draw near: let them come up:

Beat your ploughshares into swords, and your pruning hooks into spears: let the weak say I am strong.

Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision.

The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD will be the hope of his people, and the strength of the children of Israel.

So shall ye know that I am the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.

But Judah shall dwell for ever, and Jerusalem from generation to generation."

In this prophecy we have an overwhelming testimony, that the position we have taken all through the prophecy of Isaiah, is correct and unanswerable. Joel first declares that their captivity shall return and God will bring them back from all places, to their own land. He next declares that all nations shall come against them; mighty armies and innumerable multitudes; they are to gather in the valley of Jehoshaphat, where the great decision, in the world's history will take place, a decision that will determine the fate of the world for one thousand years, and establish the stone power that is to break in pieces and consume all other kingdoms, and introduce the fifth universal empire of the world. And when an eternal law of brotherhood and humanity shall be introduced and established on our earth, and when war, inhumanity and the age of "conquest" shall have entirely passed away, and when * * * * * "the law shall go forth out of Zion, and the word of the Lord from Jerusalem.

And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

But they shall sit every man under his vine and under his fig tree; and none shall make them afraid."

And all the poor of our race shall have peace, freedom and plenty, and nothing shall hurt or destroy in all the earth, and the universal voice of peace, brotherhood and good-will to man shall be echoed from mountain top to mountain top, and every man in every place may meet a brother and a friend.

In our next, we shall take up the prophecy of Ezekiel, and show the facts connected with the restoration of the Jews and the last great battle of this age.

LIFE.—Your life is a race, eternal glory is the prize, grace and corruption are the antagonists, and accordingly as either finally prevails, eternal life is won or lost.

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., FEB. 1, 1863.

For terms and full particulars, see 7th page.

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.

We take pleasure in announcing to our readers, two new pieces by a new contributor this month, and we especially commend to every young mother, "The Rights of Children," by Miss Helen Hazlewood. Our readers will also perceive, that we have left out all advertisements and special notices, and the paper hereafter will be composed of original matter. And as our paper is now established, and we are doing everything to make it interesting, will our friends make an effort and get us as many new subscribers this month as possible. We believe they will.

The Eleventh Hour Dispensation.

In our former number we promised to show that the dispensation of the fullness of times and the eleventh hour dispensation are one and the same, and for that purpose we introduce the parable of the vineyard and the laborers, one of the most remarkable parables that ever fell from the lips of Jesus. It may be found in Matthew, 20th chapter, and reads as follows:

"For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard.

And when he had agreed with the laborers for a penny a day, he sent them into his vineyard.

And he went out about the third hour, and saw others standing idle in the marketplace,

And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

Again he went out about the sixth and ninth hour, and did likewise.

And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle.

They say unto him, because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive."

There is no parable in the New Testament that has been more perverted and misapplied than this one now under consideration. Let us notice the orthodox interpretation first, and then give the true meaning. The general interpretation that I have heard given to this parable, for the last forty years is as follows: Those called early in the morning, they say are those that get religion in early youth, and they live happy, and die happy, and go to heaven and get their reward. Those that are called about the third hour, they say are those that get religion when they are about twenty-one years old, and they live happy, and die happy, and go to heaven and get their reward. Those that are called in the sixth hour, they say are those that get religion when they are about thirty years of age, and they live happy and die and go to heaven and get just as much reward, as those that started to serve God at the age of twelve or twenty-one years. They say that those who are called at the ninth hour, are those that get religion after they have grown hard and corrupt in sin, when they are about forty-five years of age, and they live happy, and die happy, and go to heaven and get their reward; and they say these

get just as much reward as those that started at the age of twelve or twenty-one or thirty or forty-five years. In this interpretation there is not much encouragement for the young; but to cap the climax of their folly, they say that those who are called at the eleventh hour, are those that serve the devil faithfully until they are about seventy years of age, or until they get in prison, or on a scaffold with a rope around their necks, or on a death-bed; or in some situation where they can serve the devil no longer, they get religion, and die happy, and go to heaven and get just as much reward as those who started at twelve or twenty-one or thirty or forty-five years of age. Oh, monstrous! oh, shameful! oh, insult to justice, truth and humanity! is it any wonder that our poor-houses are filled with paupers or that our prisons are filled with convicts, when our fashionable orthodox preachers give such teachings as the foregoing? We answer, no. The only wonder is, that with such teachings, men are as good as they are.

Let us now give the true meaning and intent of Jesus, in this parable. And first, let us learn that this parable has nothing to do with getting religion, for these persons here spoken of are laborers, sent to prune the vineyard, and not church-members. They are men sent of God, in different ages or dispensations, as we shall now show. We will first show what gave rise to this parable. Let us quote first, from Matt., chapter 19:

"Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?"

And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life.

But many that are first shall be last; and the last shall be first."

This question by Peter, and the answer by our Saviour, gave rise to the parable. The parable being a clear illustration of the fact, declared unto Peter, —viz:—That many that are first shall be last and many that are last shall be first.

Peter was a laborer in the vineyard of God, and wished to know what he and his brethren should receive. Christ told him that they should sit on twelve thrones, and judge the twelve tribes of Israel, at the same time that he (Jesus) should sit on the throne of his glory; he also declares that all who have ever labored, mark, labored, in his vineyard, shall receive reward in that day, even a hundred fold in this world, (that is when the new age is introduced,) and Jesus the Messiah shall take his seat on David's throne; and in the world to come they shall have everlasting life, and then he says many that are first, shall be last and the last first, "For the kingdom of heaven is like unto a man that is a householder, who went out early in the morning to hire laborers into his vineyard, now please remember it was laborers, that he hired, in different ages, to proclaim his will to men in different dispensations. The plain fact is, Jesus saw proper in this parable to take up the world during its curse, under the figure of a day; or in other words Jesus took up the six thousand years of suffering, labor, and sorrow, under the figure of a day leaving the night out, as the Jews always did; thus making the day twelve hours, and in this parable night is represented as a time of rest. Now let us understand the Jewish manner of reckoning time. The first hour of Jewish time, would be sunrise with them, and six o'clock in the morning with us; the third hour, of their time, would be nine o'clock with us; the sixth hour of their time, would be noon, or twelve o'clock with us; the ninth hour of their time, would be three o'clock in the afternoon with us; the eleventh hour of their time, would be five o'clock in the afternoon with us, or about supper time. Now let us notice, no laborers were called in the second, fourth, fifth, seventh, eighth or the tenth hours, and we shall also show that God never gave a new dispensation, until men had corrupted, perverted and apostatized from a previous dispensation. What are we to understand by early in the morning. We answer, as soon as man had fallen and the vineyard of God wanted laborers, who were the first laborers? Abel, Enoch, and others of that early age; for even in that early age men were taken from among them, and ordained to offer gifts and sacrifices to God, and Abel, was the first

laborer that was martyred for the truth. About the third hour, or when the world in its present order, had stood some sixteen hundred years, God called Noah, and gave him a dispensation that had in it the fate of the old world, this third hour dispensation was preceded by a total apostacy from God. If any one doubts it, let him read Gen. chap. 6, verse 5:

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

Here we learn that they had utterly departed from the pure teachings of Enoch. After the flood Noah committed his authority to them. Again we follow the history of men, and again find them turning away from God and falling into idolitry. Then God went out about the sixth hour, or the meridian of time, when our world had stood over two thousand years, and called Abraham, and introduced the Jewish dispensation. That dispensation grew brighter in the days of Moses, and came to the zenith of its glory in the days of Solomon, when fire came down from God at the dedication. From that time for nearly a thousand years, the history is one of apostacy and rebellion from God. We now come to the ninth hour dispensation, that was committed to the Apostles when the world had stood in its present order about four thousand years. This dispensation was commenced by the personal appearance of Jesus the Messiah, and the sending of the fishermen, and tax gatherers as laborers in his vineyard. Let us here quote another parable to illustrate this one. In Mark, chap. 12 we read as follows:

"And he began to speak unto them by parables. A certain man planted a vineyard, and set a hedge about it and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

And at the season he sent to the husbandmen, a servant, that he might receive from the husbandmen the fruit of the vineyard.

And they caught him, and beat him, and sent him away empty.

And again he sent unto them another servant; and at him they cast stones and wounded him in the head, and sent him away shamefully handled.

And again he sent another; and him they killed, and many others; beating some, and killing some.

Having yet therefore one son, his well beloved, he sent him also last unto them, saying, They will reverence my son.

But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

And they took him, and killed him, and cast him out of the vineyard.

What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others."

Please notice, that Jesus here places three orders of servants, or laborers, in his vineyard, before he the Lord's son makes his appearance; for no man dare deny the fact, that Jesus here by the Lord of the vineyard's son, means himself, and this corresponds with the ninth hour laborers. Thus we have clearly proved that God gave a dispensation early in the morning, also in the third hour, and the sixth hour, And about the ninth hour he sent his dear son, and although they seized the son and killed him, yet he had power to send the apostles into his vineyard to labor. We now come to the eleventh hour laborers. Shall they be sent? and if they are sent will they be sent by revelation? Yes, for God never sent men any other way; the church was left by Christ one Lord, one faith, one baptism. The church is now divided into names, sects, parties, faiths and creeds. The primitive church sent her preachers without purse or scrip. They now "preach for hire, and divine for money," and make the gospel a perfect trade.—"Let us now notice:" he went out about the eleventh hour and found others standing idle and he said why stand ye here all the day idle, and they say unto him because "no man hath hired us."—Thus we see this eleventh hour dispensation is to be committed to laborers, at the time that men, hire men, to preach for men, the doctrines, and traditions that men have made by heaping to themselves teachers having itching ears; has God performed this work? we say he has; by raising up men, and sending them to call his people out of Babylon, and call them to the faith once delivered to the saints, and God has raised up the Church of the Messiah for this purpose.

In our next we shall show that the supertime dispensation is one and the same with the eleventh hour dispensation.

The Rights of Children.

BY HELEN HAZLEWOOD.

An Address delivered at Springfield, Mass., June, 1858, and never before published.

Mothers! I come before you to plead the cause of the little ones! those little ones about whom are entwined your heart's best and purest affections! those little ones for whose sake you would give your life! nay, for whom you do give your life! your soul's life! all that makes life desirable! and in many cases drag out a weary existence! those little ones whom you would shield from every rough wind, from every pang of sorrow, and whose every pain you would bear yourself if it were possible. Those darlings whose little bodies you take pride and pleasure in decking in apparel that is lovely and attractive; whose little mouths you feed with the choicest dainties; whose infant prattle is the sweetest music to your ears; and whose fond caresses draw forth from your soul a gushing well-spring of the purest, the holiest, the deepest emotions that heart can know; those darling little ones, who are nevertheless, the torment of your lives, who scarcely allow you one minute of ease or comfort, who destroy your tempers and threaten to drive you to distraction; those little ones, at once the source of so much love, and so much trouble, it is their cause I plead.

Mothers! do not scorn my humble efforts! do not say "what do you know about children?" Have I not for more than *twenty-five years*, had the care of other people's children, and do I not know something of their rights and their needs?

THE RIGHTS OF CHILDREN. Would I could talk of them in "thoughts that breathe and words that burn," would my voice could rouse the world to think of them! Helpless little ones, they cannot plead for themselves! who supposes they have any rights except to be kept out of the way. How can they be good with evil influences all around them, and the angel in them constantly crushed?

A distinguished English lady has written a book upon the "Wrongs of Children," but they are "the little pin-headers" and "little factory girls." A New York paper has an essay upon the "Rights of children," but they are the drunkard's child and the tenants of the damp cellars where the rats run over them when they are asleep, stories that cause every mother who reads them, to draw her child nearer, and thank God. Many hearts have bled at the recital of the poor heathen mother who throws her child to the Idol Juggernaut, and the God Gunga; and of the poor slave mother, "sold to the rice swamp dank and lone," and her child left to die in the cotton field and its little body left unburied, a prey to the vultures. The untold wrongs of all these children, God only knows, they are written in his book of remembrance, and he will reward them according to the deed.

But I purpose to speak of the wrongs of children here in New England; of your children, of our children, as a child would speak if it knew how. Do you say, who wrongs these little darlings? Society wrongs them, the doctor wrongs them, the teacher wrongs them and her precious mother herself wrongs them, though she would not do it for her right hand. They are wronged by *not being believed* in what they say; wronged by *not being trusted* to do things; wronged by *being blamed* with too much severity; wronged by *not giving them what is promised*; wronged by a *want of sympathy*; wronged by *being deprived of their rights*.

Every child has a right to a sound mind in a healthy body. A sound mind cannot exist without a healthy body. A sickly, nervous, fretful child is a wrong, a grievous wrong; but the mother could not give her child, what she did not possess herself. We never can have better children till we have better, and wiser and healthier mothers. If you do not begin right, no after work can entirely correct the mistake. The qualities and dispositions that are begotten in your child, be they for good or ill, are there, stamped in lines which can never be effaced either in time or in eternity. Says a beautiful writer of our own Mass. "The reception of every child has much to do with its whole after life; the babe longed for and prayed for, loved and caressed even in embryo, has quite a different future, from the unwelcome infant accepted as a necessity. A golden chain links the first day, with the present day of every human being, and could we see all the successive steps, we should see how well this chain was fitted in every link." He then who would educate the child, must begin with the mother; ay, and the father too, and then educate the teacher. We can never have better

children till we have better teachers, teachers in whose eyes the angel in the child is recognized, teachers who are unselfish, loving and forgiving, teachers who seek to develop human beings, not mere parrots or automatons.

In common with all men, the child has a right to life, liberty and the pursuit of happiness. It has been estimated that one-fifth of all the children born in the Northern States die under a year old, one-third of the remainder under three years, and one-half of the rest, under seven years. What becomes, then, of the infant's right to life, life in this rudimentary sphere. And here let me say, that I do not believe it is God who takes away our children. That is a slur upon the Almighty. It is our own ignorance or our carelessness, which causes their untimely death. Does he give you these little darlings, precious pledges of affection, upon whom you lavish all the wealth of your hearts, which gladden your household and cheer your presence, which enliven your solitude and fill up your busy hours with hope and joy, and then cruelly lacerate your hearts by taking them away? No, I do not believe this. God designs your child to live on this earth, to develop and mature in body and mind, to fit for a higher sphere, to learn all that can be learnt, by the trials, the cares, the joys and the sorrows of this life, and then to expand in the higher life that is to follow this. God designs it to grow up a healthy and perfect man or woman, to perform all the duties of this sphere, and then by a gradual decay of old age, to pass away into the spirit land, the life to come, the life of immortality.

The rights of children; not to have splendid and expensive school-houses, filled with indolent and incompetent teachers; not to have their clothing covered with embroidery, while it only half shields their persons from the cold and the sun; not to have their appetites pampered with cakes and candy and other luxuries, till plain, substantial food is uncared for; not to be overwhelmed with money which they have not judgment to spend usefully; not to be amused and entertained, until their mental appetite becomes depraved like that of their bodies. Their natural and inherent rights are to be fed and clothed, and taught, and governed and loved.

I cannot say a hundredth part of what is crowding upon my mind, but can only glance at a few of these topics. Their rights are to be fed to make their bodies strong and healthy, clothed to make them neat and comfortable, governed till they are old enough to govern themselves, and taught to become thinking, sensible, true men and women.

Reformers! all your efforts to reform church and state, will fail, unless you begin at the *school-room*, and there is a place back of the school-room, which must be reformed, ere the wisest teacher can make his school-room what he wishes; I mean the *nursery*.

Mothers; you do not encourage your children enough. Show them that you take an interest in their progress, in their studies, and in every thing that concerns them. Consult their tastes and wishes and teach them to consult yours. Teach them to obey, and to obey you without calling on the father for assistance, but conquer and govern them by love; it is far more powerful than brute force. Mothers fail in government because they do not use the all powerful weapon which God has placed in their hands. Teachers often fail to have love enough for the children, but the mother's heart is bursting with love; but she does not know its use as a weapon of government. Mothers; I sympathize with you, I feel for you; yours is a noble, a glorious, a difficult task. I would not change places with you; difficult and discouraging as are my duties, yours are more so. I would help you if I could, and it is in the hope of saying a word that may aid or guide you, that I have called you together at this time. Fathers! you have duties as well as mothers. Sympathize with your children, take an interest in their sports and their studies. Question them upon what they learn at school, and above all, select good teachers for them at school. Remember the cheapest things are not always the best. I have sometimes thought if the *mothers* were on the school committee, we should have better teachers in the public schools, that is, better than we do here. Mothers! do your children love school? or do they long for a holiday, and anticipate vacation with rapturous joy? It ought not to be so. The happiest days of my childhood were the days spent at school; and the happiest hours of my scholars, are the hours spent with me. Children are naturally social in their feelings; they love to be in company with other children, and a good teacher will make the children love their school, and will make them learn without any stimulus but

affection and that love of knowledge, which is inherent in the child.

Fathers and mothers! if your children are reluctant to go to school, visit the school and ascertain the cause. In nine cases out of ten, you will find it is the *teacher* who is in fault! Mothers! encourage your children to love their teachers. The young mind craves knowledge. They will love that school best where they learn most; where the teacher explains things so they can comprehend, sympathizes with them, and is kind and considerate.

Teach your children to study NATURE. Divert their minds from the abstruse questions of Theology which baffle all your attempts to solve them, and induce them to study the greatest and best book in the world, that book written by the finger of God himself, not two tablets only, but the whole of it, the great whole, and every minute line and shade, from the delicate pencilings of the lowly violet, and the exquisite shading of the rose, to the sublime operations of the electrical wire, the power of steam, and the motions of the wonderful planets and other heavenly bodies.

Mothers! do not leave your little ones to the care of servants, or chance neighbors. Be yourself their nurse and teacher, till they have outgrown your teachings; then commit them to a teacher in every respect, your equal, and in learning, your superior.

Thousands of talented and lovely mothers there are in our land, but there is need of tens of thousands more, and if I can induce one young mother to be more gentle, more persuasive, more judicious, I will be rewarded for my humble effort.

For the Sword of Truth.
Peace.

BY HELEN HAZLEWOOD.

The Sword of Truth and Harbinger of Peace! What has the sword to do with peace? My first thought was "what a paradoxical name!" but my second thought, (and, by the way, second thoughts are often the wiser ones) was, "the sword brings peace, if it be in the hands of a skilful swordsman; it brings peace by destroying the enemy. This being the sword of Truth must conquer, for truth is ever mighty and will prevail. This sword, then, must be a Harbinger of Peace."

The weapons of your warfare are not carnal, but spiritual and mighty through God, to the pulling down the strong holds of sin on earth. Then it will go against *slavery*, for that is one of the strong holds of sin, and so strong that it requires a courageous arm and a brave heart to dare to attack it. It makes its strong holds in the high places of the earth, and it is now bringing our nation into fearful collision with God Almighty. Next is the stronghold of avarice, or covetousness, greed of gain the crying sin of our age and time, parent of slavery, and almost all other sins. Intemperance and sensuality, twin daughters of slavery, of course will receive a share of attention in this gladiatorial warfare; and also selfishness, the root and grandparent of almost all evil on earth. An occasional side thrust at all of these, will, I suppose, assure the public that the sword is conscious of their existence.

But the most powerful thrusts and the energies of him who holds this sword will, no doubt, be directed against the old *Devil himself*, the Prince of the power of the air, the spirit which now worketh in the children of disobedience; the *rebel chieftain* who now sets himself up in opposition to Jesus, the rightful sovereign of this earth, and who incites men to all their evil deeds, who is always going about like a roaring lion, seeking whom he may devour, and who now rages with more fury than his wont, because he knows his time is short.

But stay, perhaps I am too fast; perhaps this sword means to deal only in abstractions, and teach with a gentle hand the sins of our day. That is the way with the religious press in general, and so it is the way with the pulpit in general; but this champion of the sword, when I had the privilege of hearing his voice, *cut*, because he brought his thrusts home to his hearers. So I will take courage, and expect to read the home thrusts, I last year so loved to hear, and I hail with delight the monthly visits of this Sword of Truth, this two-edged sword, piercing even to the thoughts and intents of the heart. And when the old enemy is conquered, and Jesus reigns, then there will be peace on earth and the champion who has wielded the Sword of Truth manfully, and done good execution among the ranks of the enemy, will receive rest and an abundant reward in the kingdom of peace!

Cottage by the Riverside, Oct. 27th 1862.

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., FEB. 1, 1863.

Editorial Journeyings.

The readers and friends of the *Sword of Truth and Harbinger of Peace*, may not be aware of the fact that the editor of this paper in addition to his editorial labors, travels some hundreds of miles every month, and preaches or lectures from five to eight times each week. As many friends are anxious to know our movements, and as it would be utterly impossible to write to one quarter of them individually, we have made up our mind to give a short sketch of our travels from month to month for the benefit of all our friends. And first let our friends understand we travel in our own carriage, by horse power, and not by steam; our circuit extends at present, from the Hudson River to the Penobscot Bay, a distance of nearly six hundred miles.

Near the close of December 1862, after laboring some days in Rochester, N. H. and Lebanon, Maine, we left those places with the blessings and benedictions of the Church, after having baptised four unto Christ, according to the law of God. The church in those places will please receive our sincere thanks for their great kindness, and our sincere prayer is that God will keep them through faith unto eternal salvation. In our first days travel we had good weather and spent a pleasant evening with Mr. Dennot, in Lyman. On the following day we passed through Biddeford, Saco, and Portland, and in the evening found ourselves most comfortably situated in the hospitable mansion of Mr. Bracket in Cumberland, and we were very sorry to find their dear little daughter quite sick. May God bless them and all that pertains unto them for their great kindness, and we hope on our return to find their dear little girl restored to health. On the following day we continued our journey, and it soon commenced snowing, and we were compelled to put up in the evening not having accomplished our journey by some eight miles. The next morning found us snowed in, some eight or ten miles from our place of destination. We bought a sleigh, and made an effort to start, went nearly a half a mile and broke down, and were compelled to stay some two days longer. We finally succeeded in getting to Gardiner, Maine, after a journey of one hundred and fifty miles having met with many delays. All this journey we have traveled to keep our word to some urgeat friends in Gardiner who had urged us to come there and visit them and preach to the people of Gardiner.

Through the kindness of Mr. Withee, and Marshal Colson, we obtained the City Hall, and on Sunday, Monday, and Tuesday evenings, Dec. 21st, 22d and 23d, lectured on "The Jews, Jerusalem and the Holy Land," to large and intelligent congregations, who listened with great attention. On the Sunday following we preached on the Golden Age, and the Fifth Universal Empire of the world. The large hall was full. On Tuesday evening, Dec. 30th we lectured to a full house on the "Destiny and Mission of America," past present and future. We had a good, in fact, a soul-cheering time. On Sunday, January 4th, we preached on the "Immortality of the Soul, the Restitution of all things, and Man's final Destiny." The house was crowded to overflow-

ing to listen to a sermon on the "State of the Dead, and progression beyond this life," the vast congregation listened with profound attention, and on the conclusion of the evening services, nearly thirty came forward and subscribed for *The Sword of Truth and Harbinger of Peace*. The good seed was sown in many hearts, may it spring up and bring forth fruit unto eternal life and peace. On Monday evening we gave our closing address to the people of Gardiner, on "War, its cause and remedy," many hearts rejoiced and were made glad. We went to Gardiner almost a stranger, and left many kind, warm hearted friends, and in fact we can only speak of the people of Gardiner in the kindest manner. The Marshal is a most gentlemanly officer, and will please receive our thanks for his kindness, as also, our friends and subscribers. May the Lord bless them for their liberality, and love of truth, and, may the truth make them free, is our most ardent and constant prayer.— On Tuesday, Jan. 6th, we left Gardiner for Vassalboro', and had the satisfaction of knowing that we had left many kind, noble hearted friends in Gardiner. In the kind providence of our Heavenly Father, we were directed to the house of Mr. S. W. Turner, where we were received with great kindness by the entire family, and although we arrived after dark, before eight o'clock the same evening, every arrangement was made for lecturing the following evening in the Academy. Evening came, the house was full, we may say crowded, we lectured Wednesday, Thursday and Friday evening to intelligent and listening crowds, and received an invitation to preach on Sunday the 11th. On Saturday evening we accepted a kind invitation to visit the Masonic Lodge, and spent a most happy evening with our brothers of that ancient and noble order. And we were much pleased with our interview, and everything that we saw and heard. On Sunday we preached three times to large intelligent congregations, who listened with profound attention, and treated us with great kindness altho many of our ideas, were new and startling. On Sunday evening we received a number of kind invitations to visit friends, and invitations to preach in different villages in the vicinity; neither of which invitations, could be accepted at present; but we promised to accept them in the future. On Monday morning through the kindness of Mr. E. W. Bush and other friends, we received some fifteen subscribers to our paper, and the money was promptly handed over by Mr. Bush, for which we here return our sincere thanks, to all concerned and say, right nobly have you acted. And, in conclusion, we can only say the people received and treated us with great kindness, from first to last, for which may God bless them, and peace be with them; and we shall remember with pleasure our visit at Vassalboro'.

G. J. ADAMS.

Revelation.

We some time ago published a short article on Revelation, showing that men could receive revelations, in any age, and we proved our position clearly from the Bible. But some friends have written to us to answer the following objection in the last chapter of John's Book of Revelation:

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book."

This friends writes that he thinks this forbids our receiving any more revelations.

We ask what book did John mean, the bible? No, he simply means the book of revelation, and not the other books of the bible. But let us try other books in the bible by the same rule. And we will begin with Moses; he says, whosoever shall add one word to the

things I have written to you this day, he shall be cut off from the Congregation of the Lord, and they shall stone him to death. Solomon also says, thou shalt not add to the word of the Lord, lest he curse thee. Did Moses or Solomon mean that men should not get revelations later than their age. No, for that would cut off all the prophets, since their time, that have received revelations; Isaiah, Jeremiah, Ezekiel, Daniel and the Twelve Minor Prophets—Jesus Christ, the Apostles, and even John himself would be cut off, for he has written his Gospel, and three Epistles since he wrote the Book of Revelations. What did John mean? let us quote the next verse and then answer:

"And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

The meaning of John is simply this. God by sending one of his brethren, of the old prophets, who had become an angel, gave him a revelation in the form of figures and imagery, that was of itself, a complete revelation of a certain number of events in the future; and John forbid any man to add to it, or take from it, Moses and Solomon did the same, they, none of them, ever dreamed of forbidding men to get revelations for themselves, no! never; that remained for this dark, sectarian, priest-ridden age.— Write again brother, and give us some stronger reason; that is, if you can.

In the mean time please read the following by Henry Ward Beecher:

GOD'S REVELATIONS.—There are many persons who think that the only work that God ever did was to make the Bible. When we talk to them about studying God, they say, "We must go to His revelation." But is the Bible the only revelation of God? Did He not make the heavens and the earth? Did He not make mankind and society? And is he not revealing, every single day, His glory in the heavens, and His handiwork on the earth? All that is bright and sweet, all that is attractive and noble in this world, is a revelation of God. I do not believe that any man can carry a book in his pocket that shall be a complete revelation of God. Let me employ the Bible to learn how to interpret nature, that other and greater revelation of God, and thereafter nature will be to them an omnipresent Bible. Then the sun will tell them what the Sun of Righteousness means; then the rains and the dews will speak to them of that living water which flows for God's children; then summer and winter will have messages for them from God. No man can lose his Bible till he has lost his world, who has his teachings of the written Book sanctified by the aspects of nature, and the changing events of life and society. We must have a broader culture, or we cannot have a broader piety.—H. W. Beecher.

Our Country.

Shall our country live or die? Shall she stand through her present peril and pass the fiery ordeal, or shall she perish and live only in story? These are solemn questions, who can answer them? And if a man should answer and answer truly, would he be believed? No. Our country is full of traitors, full of croakers, full of fault-finders, and we may add, full of division in Church and in State. There is a grand strife for power and office, and the country bleeds at every pore. The mutterings of treason and rebellion are riding in high places of power and trust. Who dare deny it? No one that has common sense.

Shall this land, that was seen by prophets, patriarchs, seers and sages, while gazing down through the ages of unborn time, share the fate of other Republics?

Shall this land, that has been consecrated to liberty, freedom and humanity, by the toil and blood of illustrious heroes, fail in its destiny and mission? Heaven forbid.

Let us remember that old nations have crumbled to dust and fallen into decay—let us not say, I sit a queen, and shall see no sorrow—let us remember that righteousness exalteth a nation, and that sin and corruption will degrade any people.

And we ask what is to be the future destiny of this nation? Is it still to prosper and carry out its heaven born mission, or is it to fall to ruin and decay? Forbid it humanity—forbid it truth—forbid it God of justice.

Our subscribers will please take notice, that if any of them have not received all their back numbers of our paper, through any mismanagement on our part, if they will write to the editor at Great Falls, N. H., we will send them forthwith.

Article on Hell.—No. 3.

In our last, we promised to notice in this number, the following terms that relate to Hell, viz:—

GEHENNA, TOPHET, AND THE VALLEY OF HINNOM.

In the received Greek text, the word *Gehenna* occurs twelve times, and is translated *hell* in every place. It is not a Greek word—it does not occur in any classic author; it is merely the Grecian mode of spelling the Hebrew words which are translated, 'The Valley of Hinnom.' Parkhurst considers that as the Septuagint translate, or rather spell in Greek letters, without translating *gee* or *gai*, a valley, and *Hinnom*, a man's name, in Josh. 18: 16, by *Gaihenna*, so the *Gehenna* of the N. T. is in like manner a corruption of the same Hebrew words, *Gee*, a valley, and *Hinnom*, the person who was once the possessor of it. So we may consider the word as Hebrew with nothing of Greek about it, except the spelling. Our translators have no more authority for translating *gehenna* by *hell*, than they would have had for translating Sodom or Gomorrha, *hell*. The word is seldom translated in the foreign versions. Stuart, Clarke, Schleusner, and all critics are agreed upon the origin of this word.

The valley of Hinnom was a delightful vale planted with trees, watered by fountains, on the south-east of Jerusalem, by the torrent Kedron. Here the idolatrous kings of Judah placed the brazen image of Molech, which had the face of a calf, but the rest resembled a man with extended arms. The idolatrous Jews were accustomed to sacrifice, not only doves, rams, calves, and bulls, but often their own children. This valley was likewise called *Tophet*, a detestation, an abomination; from *Toph*, to vomit with loathing. Others derive it from *Toph*, a drum; because the perpetrators of these horrible sacrifices, beat drums that the shrieks of the infants who were burned, should not be heard. The pious king Josiah caused it to be polluted, and made a place of desecration, of loathing, and horror. There were cast all kinds of filth, together with the carcasses of beasts, and the unburied bodies of criminals who had been executed. Continual fires were necessary, in order to consume these, lest the putrefaction should infect the air; and there worms were always feeding on the remaining relics. Here we see the origin of the expression, 'Where their worm dieth not, and the fire is not quenched.'

This valley was further signalized by two memorable occurrences. The army of Sennacherib, consisting of 185,000 men, were slain in one night, and their bodies consumed by fire. And also the Babylonians made a great slaughter of the idolatrous Jews; and their carcasses, more than could be buried, were left a prey to the birds of the air, and the beasts of the field. The place seems to have been used as a place of punishment, and likewise, as a place where the dead bodies of criminals were buried or burned. That the Jews associated this place with the idea of future punishment is very likely: and that they may have considered it the very spot where, according to their own prophets, there should be a great gathering of the nations to judgment is more than probable. If the reader will cast his eye on the map of Jerusalem, he will perceive that the locality will agree with many things relating to a future judgment.

The Valley of Jehoshaphat is on the east of Jerusalem, and is called the Valley of Judgment. Jehoshaphat means "The Lord judge." As the feet of Christ are to stand on the Mount of Olives "in that day," we can perceive, that as the mountains rise behind, his face will be towards Jerusalem; and

if the nations are gathered before him, in the Valley of Jehoshaphat, *Gehenna* will be on his left hand; and there probably many of the wicked nations will be consumed with fire from heaven.

We are now to enquire, Whether the fires of *Gehenna* that are to destroy the wicked will be perpetual? We reply, No. 1. Because the word *aion* and *aionas*, translated everlasting, for ever, &c, do not necessarily imply this. 2. Because the burned cities of Sodom and Gomorrha, that are set forth as an example, "that have suffered the vengeance of eternal fire," do not continue to burn. 3. Because the whole land, in a cleansed state, has been solemnly decreed to Abraham and to his seed, which is Christ, and unless they possess the whole, this promise will fail. 4. Because the cleansing of the dead sea, caused by the destruction of Sodom and Gomorrha, is a matter of specific promise; affording presumptive evidence that *Gehenna* will be cleansed likewise. 5. Because as the wicked are to be burned up, devoured, consumed, killed, destroyed, to suffer the complete extinction of their being, the fires having accomplished their work, will not be needed. 6. Because the existence of a perpetual valley of fire in the immediate vicinity of the righteous, that had been used for the destruction of the wicked, would mar the happiness of the redeemed. 7. And, because there are no passages of Scripture, which, when properly expounded, teach that the fires of *Gehenna* will be perpetual.

As *Gehenna* in the N. T. is used for Tophet, and the Valley of Hinnom, in the O. T., it will be necessary first to trace the meaning of these terms in the Scriptures of the O. T.

The locality of *Gehenna* is recorded in Josh. 15: 8, "And the border (of the lot of Judah) went up by the Valley of Hinnom unto the south side of the Jebusite; the same in Jerusalem; and the border went up the top of the mountain that lieth before the Valley of Hinnom westward, which is at the end of the valley of the giants northward." Josh. 18: 16. The lot of Benjamin. "The border came down to the end of the mountain that lieth before the valley of the son of Hinnom, and which is in the valley of the giants on the north, and descended to the Valley of Hinnom, to the side of Jebusi on the south, and descended to En-nogel." Jer. 19: 2.

Pollution of *Gehenna*, 1 Kings 11: 7, "Then did Solomon build a high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon." 2 Chron. 28: 3. Ahaz "burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel." 2 Chron. 33: 6, "Manasseh caused his children to pass through the fire in the valley of the son of Hinnom:" also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the Lord, to provoke him to anger.

The desecration of *Gehenna*, 2 Kings 23: 10, "And Josiah defiled Tophet, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech." That *Gehenna* was afterwards made a receptacle for filth we gather from Rabbins. We likewise read of the desecration of the brook Kidron, that ran through the valley of Hinnom.

Gehenna was a place of punishment by burning. Lev. 20: 14, "If a man take a wife and her mother, it is wickedness: they shall be burnt with fire, both he and they." In the 2d to 6th v, the people of the land were to destroy the worshippers of Molech, which was probably done in *Gehenna*, where the image was placed. Lev. 20: 9. The daughter of any priest that profaned herself, was to be burned with fire.

Jer 7: 30, "The children of Judah have done evil in my sight, saith the Lord * * they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire. * * Therefore, behold the days come, saith the Lord, that it shall no more be called Tophet, nor the valley of the Son of Hinnom, but the valley of Slaughter: for they shall bury in Tophet till there be no place. And the carcasses of this people shall be meat for the fowls of heaven and the beasts of the earth."

We shall continue this subject in our next number, and we say to our friends, be patient, and we will try to give you the truth, and the whole truth, and we hope the truth will make you free.

THE CHURCH OF THE MESSIAH.

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

CHAPTER IV.

In chapter three we closed by giving an account of the transactions of the second conference of the Church of the Messiah, and by noticing the fact, that the Springfield *Republican* had charged Bro. Adams with being a secessionist, and by that means tried to instigate a mob to drive him from Springfield, but they utterly failed in all their efforts to hurt or drive our worthy brother. And all intended evil against him, recoiled upon themselves, and our brother continued his labors of love and mercy to the people of Springfield, preaching with great boldness, the dispensation of the fullness of times, and winning the honest to the truth. In fact, we may say our brother preached with power, and in the demonstration of the spirit.

Important events that occurred, as connected with the Church of the Messiah. Bro. Adams continued to preach the faith once delivered to the saints, sometimes in Union Hall and sometimes in Goodrich Hall and sometimes in the beautiful grove near the water shops.

On May 12th, Thomas J. Brown was baptized and confirmed; May 19th, Miss Ellen Baker was baptized and confirmed. June 2d Mrs. Catherine King came forward and obeyed the faith of the gospel, at which time, sister Emma Bennet became dissatisfied with her former baptism by the Baptist church, and came forward and was baptized for the remission of sins, according to the law of the gospel. On Sunday, the 29th of Sept, Miss Rachel W. Stearns and Mr. E. Simmons were baptized and confirmed. On Monday, October the 7th, Bro. Adams and family left Springfield, to visit their friends in Maine. They left in their carriage, with the blessings and prayers, and good-will of the entire Church. During their absence, the church held their meetings twice a week as usual, and sometimes three times a week.

After an absence of six weeks and two days they returned, to the great joy of the church, having traveled over six hundred miles and Bro. Adams having preached over twenty times. On the 30th of November, the church held their third conference, the full particulars of which will be given in chapter five.

EUGENE V. BENNET, Church Scribe.

"Truth Endureth Forever."

PROSPECTUS OF

The Sword of Truth, And Harbinger of Peace.

THE SWORD OF TRUTH will be devoted to the propagation and spread of free, independent truth, on any and every subject, connected with the great moral, political and ecclesiastical revolutions of the present age. We shall pay not the slightest attention to old creeds, old dogmas, or old musty theology, any further than they contain truth. We shall seek for truth and contend for it, wherever we find it; whether in the Catholic church—the Greek church—the Armenian church—the Mohammedan church—the Swedenborgian church—the Spiritual church—the Advent church—the Mormon church, or any of the long array of Protestant churches; we shall oppose error, false doctrine, tyranny and priestcraft, wherever and whenever we encounter it. We shall fearlessly expose the wrong and vindicate the right, on any and everything that comes under our notice.

We shall be independent in everything and neutral in nothing. We shall open our columns freely to the oppressed and downtrodden, without asking their nation, country or religion, and we cordially invite progressive men or women to contribute to our columns. Write short, write vigorous, write plain, and send in your contributions.

Direct to the editor at GREAT FALLS, N. H. THE SWORD OF TRUTH AND HARBINGER OF PEACE will be published monthly, on or about the 15th of each month,

G. J. ADAMS, Editor and Proprietor.

Terms of Subscription.

One copy, one year, payable in advance,	\$1 00.
Four copies to one address, one year,	3 00.
Four copies to one address, six months,	2 00.
Four copies to one address, three months,	1 00.

All Post Masters who receive a copy of this paper are requested to act as agents. A liberal deduction will be made from the foregoing to pay them for their trouble. All who receive a copy are requested to act as agents, and send in names and money.—Any person receiving a copy and wishing to try one more number, can enclose twenty cents in stamps for this and the next number, and we will send it to them.

For further particulars, write and enquire of

G. J. ADAMS, Publisher.

P. S. Don't forget to direct to GREAT FALLS, N. H.

Poetry.

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

"Truth is Mighty and will Prevail."

A POEM

On the Restoration of the Jews and the Millennium.

BY G. J. ADAMS.

Written over Twenty-five Years Ago.

CHAPTER V.

Coming forth of the fulness of the Gospel Commission and Ministry of the servants of God in the last dispensation—Commencement of the gathering of the Church—reflections are drawn on the subject of persecution in general—The servants of God, and their ministry among all nations—The power of God displayed in making bare his arm in the eyes of all nations—The Jews flew to Zion—possess the land in peace—Build up a holy city no more to be thrown down—The wars, earthquakes, pestilences, famines and signs in heaven above and earth beneath which are to precede the Millennium—The resurrection of the saints—The coming of Christ with all his saints—The restitution of the earth with all its blessings.

Ye gloomy scenes far hence, intrude no more;
Sublimar themes invite the muse, to soar
In loftier strains, while scenes both strange and new,
Burst on the sight and open to the view.
Lo! from the opening heavens in bright array,
An angel comes, to earth he bends his way;
Reveals to man in power, as at the first,
The fulness of the Gospel long since lost.
See Heaven obedient from its bosom yield!
The sacred truth it faithfully concealed,
The wise, confounded, startle at the sight,
The proud and haughty tremble with affright;
The hireling priests against the truth engage,
While hell beneath stands trembling, filled with rage.
False are their hopes and all their struggles vain,
Their craft must fall and with it all their gain;
The deaf must hear, the meek their joy increase,
The poor be glad and their oppression cease.
From heaven's king commissioned to proclaim
Repentance, and baptism in his name,
His servants to the Gentiles lift their voice,
While tens of thousands in the sound rejoice,
He that is truly wise will search and see,
He that's already blind more blind shall be;
But persecution spreads the truth abroad,
Make servants bolder in the cause of God.
Adds to their numbers, twice ten thousand more,
And makes them stronger than they were before.

See men commissioned in Messiah's name,
Wide o'er the earth the joyful news proclaim;
While from on high the spirit's power descends
On all the saints that bow to his commands,
The deaf shall hear, the blind their sight receive,
The dumb shall sing with joy, the dying live,
The lame shall leap, and all mankind behold
Jehovah's arm made bare, like days of old.
While his elect to Zion gather home.
From every tribe and nation see them come.
See o'er lands, where desolation reign'd,
The saints in peace enjoy their rights again.

Rise, crowned with light, imperial Zion rise,
Prepare to meet the city from the skies,
Let Jacob's remnants at thy gates attend,
Walk in thy light, and in thy temple bend,
While Gentile saints thy spacious courts shall throng,

And join their voices in the general song;
No more shall proud oppression drive thee hence,
Nor terror come, for God is your defence.

Come gentle muse, suspend the joyful lay,
And o'er the earth let's take a wide survey;
Soft touch the lyre in slow and mournful strain,
And sing of scenes where death and sorrow reign;
See dire commotions seize the nations all,
While blood and war the stoutest hearts appal,
Kingdom on kingdom in confusion hurl'd,
System on system wreck'd throughout the world,
Sect against sect in bloody strife engage,
Man against man in single combat rage,
While widows mourn the loss of husbands slain,
And virgins for their bridegrooms weep in vain,
While pining famine wastes their strength by day,
And pestilence oft seizes on its prey,
Earthquakes in turn in bellowing fury roar,
And ocean's waves roll frightful to the shore.
See through the heavens the sun in sackcloth mourn,
The moon to blood in frowning anger turns,
The stars affrighted from their spheres are hurled,
System on system wrecked, and world on world.
Earth's whole foundation to the centre nods,
And nature trembling feels the power of God.
While Michael sounds the trumpet loud and long.
See from their graves the saints unnumbered throng;
See through the air the ocean and the earth,
Their dust reviving bursting into birth;
See bone to bone in perfect order fly,
While sinews, flesh, and skin their place supply;
And every hair all number'd in its place,
Immortal beauty does their temples grace.
Thus formed anew with joy they mount on high,
And wing their passage to the upper sky;
Meantime the heavens rend, while wrapt in fire,
The nations see the glory of Messiah!
With all the saints to earth he bends his way;
In flames descends, who can abide the day?
The great, the rich, the mighty loudly call,
Saying, ye rocks and mountains on us fall.
But fire consumes the wicked, branch and root,
And leaves their ashes trodden under foot.
Behold the Mount of Olives rent in twain,
While on its top he sets his feet again!
The islands at his word obedient flee!
While to the north he rolls the mighty sea!
Restores the earth in one, as at the first,
With all its blessings, and removes the curse.

CHAPTER VI.

The binding of Satan—Pouring out of the spirit upon all flesh—Harmony of all the beasts of the earth, while peace and the knowledge and glory of God shall cover the earth as the waters cover the sea—The faith of Abel the first martyr—Enoch's song—The testimony of many of the holy prophets and apostles—And the general expectation of all the saints in all nations and generations.

Lo! Satan bound in chains shall rage no more,
Nor tempt mankind till thousand years are o'er;
But perfect peace and harmony extend
Their wide domain to earth's remotest end,
All flesh shall feel the spirit from on high,
The wolf and Lamb in peace together lie.
The cow and bear shall feed in pastures green,
While in the shade their young ones shall be seen,
The lion cease to be a beast of prey,
And like the harmless ox shall feed on hay;
The little child secure from harm shall stray
O'er poisonous serpent's dens and fearless play;
In all God's holy Mount shall naught destroy,
But men for pruning hooks their spears employ;
Their swords to ploughshares turned, shall till the ground,

While plenteous harvests flourish all around,
And earth o'erwhelm'd with knowledge of the Lord,
Like as the waters fill the mighty flood;
While king Messiah reigns the king of kings,
And saints and angels join his praise to sing.

Hail glorious day, by prophets long foretold,
And sought by holy men from days of old;
Who found it not, but readily confessed,
As pilgrims here, hey tought a promised rest.
Hear Abel groan, as first he yields to death,
And is succeeded by his brother Seth;
He dies in faith to wait till Christ appears;
To rise and reign with him a thousand years.
Hear Enoch too, the wondrous scene foretell,
While future glories did his bosom swell;
The veil was rent, while wonders strange and new
Before him rose, and opened to his view.
Long, long he heard the earth in anguish mourn;
Saw heaven weep, while oft his bowels yearned;
While all eternity, with pain beheld
The scenes of sorrow which his bosom swelled:
He saw the Lamb on Calvary expire,
While rocks were rent, and cities wrapped in fire;
He saw him burst the tomb, and mount on high
Enthroned in glory 'mid the upper sky.
Obtain'd the promise, he would come again
To earth, in triumph with his saints to reign;
His soul was glad; with joy he tuned the lyre,
And sung the glorious reign of king Messiah.
Hosanna to the Lamb that shall be slain;
All hail the day when Zion comes again;
Out of the earth the truth in power he sends,
While righteousness from heaven shall descend,
And these shall sweep the earth as with a flood,
To gather out the purchase of his blood,
Unto the Zion which he shall prepare;
And Enoch with his city meet them there,
When all the ransomed saints shall join the lay,
And shout Hosanna in eternal day.

LIFT UP THE CROSS.

"Whosoever will come after me, let him deny himself, and take up his cross and follow me."—JESUS CHRIST.

Lift up the Cross, when in thy way
Some painful duty lies undone;
If thou art His who bore its load,
Thou may'st not the commandment shun.
Lift up the Cross, and teach the world—
Which still professions may condemn—
Thy burning words and oaths of love
Have more than words and oaths in them.

Lift up the Cross, if low in dust
Its glories by the foe are trailed
Though faint and faltering, be the first
To lift it when the strong have failed.
Lift up the Cross, that men may see,
Though all forsake in peril's hour,
There's one that's true, and only he
Is so who knows and trusts its power.

Lift up the cross, in outward show
Of pure religion, felt within,
Or tear it from the shrine, if so
The gilded wood ye count a sin.
Agreed in this—that formal sign,
Where heart is absent, is but loss:
Hosts of the Lord, your feuds resign—
Against the mighty, lift the Cross.

Lift up the Cross, my weary soul,
That o'er the task has lingered long;
Thou fearest—nay, thou shalt not die,
For those who touch this Ark are strong.
Lift up the Cross and lift it high;
Its holy peace looks gently down;
Hark, to the call to win or die!
Now for the Cross, behold the Crown!

All the bodies of the Sioux Indians who were recently executed at Mankato, Minn., have been resurrected by the doctors for scientific purposes.