

# The Sword of Truth,

## AND HARBINGER OF PEACE.

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

ONE DOLLAR A YEAR.

G. J. ADAMS, Editor and Proprietor.

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VOLUME 1.

SOUTH LEBANON, ME., SEPTEMBER 1, 1863.

NUMBER 12.

### Lecture.

On the Immortality of the Soul—"The Eternity of Matter and Spirit—The Restitution of all Things and the Final Destiny of Man," by G. J. Adams, Minister of the Gospel.

In this age of luxury, learning, refinement and war, there is no one point in our theology that has convulsed the religious world more than the subject of the immortality of the soul. Let us for a moment glance at some of the views of the present age on this subject. Some there are who say and teach that man has a never-dying soul separate and distinct from his spirit and body, and that when the man dies and the spirit returns to God who gave it, the body to dust, and the soul if it is a good one goes to Heaven, if it is a bad one it goes to Hell, there to dwell in torment forever. There are some that teach that the heart is the soul, and some say the mind is the soul, others declare that the brain is the soul, and others that the body is the soul, and others declare that it is a great mystery and that we must not tempt God by searching into these deep things. Let us now ask can a man tell what the soul is by the present translation of the scriptures? we answer, no! for it sometimes means one thing and sometimes another, sometimes it means the body, sometimes the life and sometimes the entire person body, spirit and life. It fact it is a term that is applied to men, beasts and fish, it is applied to the body, life and spirit in various places in the Bible, but let us now quote from the scriptures and prove that our assertions are true. We do this for the express purpose of showing that the spirit and soul are not one and the same. We first quote from Matthew chapter 16, as follows:

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

For whosoever will save his life, shall lose it: and whosoever will lose his life for my sake, shall find it.

For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

In this quotation we have a passage that has been used by thousands of preachers who have taken it as a text to prove that a man has a never-dying soul separate and distinct from his spirit or body; let any honest man read the passage over with care and he will see by the simple principle of common sense without understanding one word of Greek, that the loss here spoken of is the loss of life nothing more or the loss of himself, that is his physical person. Now let us ask why did they dare to translate this passage life in two places and soul in the other two? we answer, they did so to deceive for had they translated it correctly it would have overthrown the theology of that age and entirely have spoiled the whole lying theory introduced in the dark ages, viz:—that man had a never dying soul, for the devil to torment after death. But before we

close our argument on this point let us quote the parable passage from St. Luke, chapter 9th.

"And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

For whosoever will save his life, shall lose it: but whosoever has life for my sake, the same shall save it.

For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

For whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels."

This passage in Luke is his account of the same conversation that we have recorded from Matthew. Now let us ask why they did not translate the word soul here as well as in Matthew? let those answer who dared to handle the word of God deceitfully. We challenge any scholar, Catholic or Protestant, to prove that it means anything but life, person or himself; that is, what profit would it be to a man if by cheating, or overreaching, or doing wrong he should gain the whole world and as soon as he had thus gained it he should lose his own life? We answer none, for there is no work nor device in the grave and the dead man or soul knows nothing and can enjoy nothing. Now let us quote from John, in the book of Revelation, chapter 16.

"And the second angel poured out his vial up on the sea; and it became as the blood of a dead man; and every living soul died in the sea."

Here we learn the term soul is applied to every living thing in the sea and they all died every soul in the sea.

We shall now notice the original from which the term soul is taken, and in this lecture we shall unfold the truths of the Bible, relating to the nature and destiny of man, expose the pious frauds and forgeries of theologians, and manifest their numerous and glaring absurdities, and show that the term soul refers to the body and life or person of man and not to his spirit. We shall also show that man is composed of a body, spirit and life: And that the term soul is always applied to the body, or life, or person, or thing that lives and dies and never applied to man's spirit when it is used in a proper manner.

The Hebrew word, *nephesh*, of the Old Testament, occurs about seven hundred times, and is rendered *soul* four hundred and seventy-one times; *life* and *living*, about one hundred and fifty times; and the same word is also rendered a *man*, a *person*, *self*, *they*, *me*, *him*, *any one*, *breath*, *heart*, *mind*, *appetite*, the *body* (dead or alive,) *lust*, *creature*, and even a *beast*; for it is twenty-eight times applied to *beasts*; and to *every creeping thing*.

The Greek word *psuche*, of the New Testament, corresponds with the word *nephesh* of the Old.—It occurs one hundred and five times, and is rendered *soul* fifty-nine times, and *life* forty times. The same word is also rendered *mind*, *us*, *you*, *heart*, *heartily*, and is twice applied to the *beasts* that perish.

We say the true meaning of soul is, a creature that lives by breathing; and as the essential endowment of such a creature is life, so life will stand often as a correct meaning of soul. When soul is applied to man, it may be translated life, soul, man, you, yourself, person, myself, thyself, &c., according to the text.

But some of our translators, more honest than the rest, have ventured, in a number of these places, to insert the true word, *soul*, in the margin; but none of them were honest enough to give us the word soul in every place where *nephesh* and *psuche* occur. We shall endeavor to supply their deficiency. At least so far as it relates to the subject now under consideration, for we wish to have the truth and the whole truth and nothing but the truth on this most deeply interesting subject.

We now purpose to prove beyond a doubt that a dead body is a dead soul, and a dead soul is a dead body. The very term *living* soul, or living creature, implies that there may be dead souls, and dead creatures.

Let us now give some illustrations from the hundreds contained in the scriptures.

Isa. 53: 10, "When thou shalt make his soul an offering for sin." His soul could not have been made an offering for sin unless it were slain as the types were. See Lev. 1: 4-15. Every animal that was brought for an offering, was slain at the altar before the Lord. Gen. 22: 2, God said to Abraham, "Take now thy son, thy only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering upon one of the mountains which I will tell thee of....And Abraham bound Isaac, his son, and laid him on the altar...and took the knife to slay his son." But no, Abraham; "God will provide himself a lamb for a burnt offering.. And Abraham went and took the ram, and offered him up for a burnt offering instead of his son." Isa. 53: 11, "He shall see of the travail of his soul." Isa. 53: 12, "Because he hath poured out his soul unto death." In the face of this plain declaration; who shall dare to tell us the soul of Christ did not die? We believe the Bible and we find it plainly recorded, Mat. 26: 38, Mark 14: 34, "My soul is exceedingly sorrowful (how much?) even unto death." Mat. 20: 28, Mark 10: 45, "Even as the Son of Man came, not to be ministered unto, but to minister, and to give his (*psuche*) soul a ransom for many." John 10: 10, "I am come that they might have *zoen*, life, and that they might have it more abundantly." Verse 11, "The good shepherd giveth his *psuche*, *soul*, for the sheep." 15 v, "I lay down my *psuche*, soul, for the sheep." Verse 17, 18, "Therefore doth my Father love me, because I lay down my *psuche*, my life, my being, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." 15: 13, "Greater love hath no man than this, that a man lay down his *psuche*, his life, or being for his friends." Thus the words of Christ correspond with the prophet in that important truth.



That his soul was made a legal offering for sin.

John sets his seal to this truth, I John 3: 16, "In this we recognize his love, because he laid down his *psuche*, soul, or being, for us; and we ought to lay down our *psuche*, souls, or being, for the brethren." Do any say that *psuche* means life in these places? We affirm that it only means life as being the essential attribute of the soul, without which the soul is dead, and is worthless. In the corresponding places in Luke, who wrote in purer Greek, and avoided these Hebrew idioms, in the place of *psuche*, he writes, Christ gave himself.

Does any sensible man believe that the spirit of our Saviour died? we answer no; for when he died, (that is when his *soul* was exceeding sorrowful even unto death,) he cried out

"Father, into thy hands I commend my spirit:"

Again: the soul is not a spirit; for soul and spirit are separate things. I Thes. 5: 23, "I pray God your whole spirit, and soul, and body, (or your whole person,) be preserved blameless unto the coming of our Lord Jesus Christ." This cannot mean that man has two spirits, separate and distinct from his body.

We will give an illustration. Luke 1: 46, "Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour."

In this passage we see clearly, that the spirit is one thing, and the soul, or life another, who can deny it, and tell the truth? we answer no one. Let us now quote the following passage as our Text, it may be found in Paul's epistle, to the Hebrews, chap. 2d, from the 6th to the 9th verse, it reads as follows:

"But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?"

Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands;

Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him:

But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man."

The first fact in this Text that claims our attention, is the interrogation, "What is man?" let us try and answer this question, in truth before God, with an eye to his glory.

"What is man?" what loss has man sustained? what will man be when saved? and what is the order in which that salvation will take place? we shall try to answer these questions in truth, simplicity, and according to the word of God.

Then first "what is man?" we answer, that man is composed of a body, a spirit, and life.—We have already clearly demonstrated that the body is often called the soul, also that the life is often called the soul. Having made the assertion that man has a spirit that may live separate, and distinct from his body, and natural life; we now proceed to give our proof, and shall not only prove that man has a spirit: but also prove that the spirit had an existence, and consciousness long before it appeared in the flesh. To prove that man has a spirit, we quote the words of Jesus, from St. Luke Chap. 24.

"And as they thus spake, Jesus himself stood in the midst of them; and saith unto them, Peace be unto you.

But they were terrified and affrighted, and supposed that they had seen a spirit.

And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?"

Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have."

The facts contained in this passage, are simply these,—Jesus after the resurrection stood in the midst of the disciples, and they thought they had seen a spirit, and in answer to them he (that is Jesus) acknowledged that there are spirits, that their vision might have been opened, and that they might have seen spirits, he then explained the difference between a spirit, and a resurrected body, by showing that one had flesh and bones, and the other had not. But if any man doubts that Christ meant to teach the conscious state of the spirit after death let him read what Jesus says to the thief, it is as follows, in the 23d chapter of the gospel according to St. Luke, where one thief exclaims to the other:

\* \* \* "for we receive the due reward of our deeds; but this man hath done nothing amiss.

And he said unto Jesus, Lord remember me when thou comest into thy kingdom.

And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

\* \* \* \* \*  
And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit:"

In this most remarkable passage we have, first, the testimony of the dying thief that Jesus was innocent and had done nothing amiss; next, that he asked Christ to remember him in that day or age when Christ should come into his glorious kingdom. Christ immediately gave the thief to understand that he would see him, meet him, and be with him long before he came into his glorious kingdom, for, with all the fulness of his dying love, he exclaimed to the thief, "Verily, I say unto thee, To day shalt thou be with me in paradise." Many divines try to get over this passage by a different punctuation, making it read as follows: "Verily I say unto thee, To-day; thou shalt be with me in paradise. Now let me say, no scholar can, or dare, say with any pretense to truth, that this passage will admit of any such construction, for Christ says in the same passage, "into thy hands, oh! Father, I commit my spirit."

The Paradise here spoken of don't mean heaven, or the kingdom of God, but it means the place of the spirits of the dead, or the mansions, or spheres, or the prisons, where the spirits of the dead remain between death and the resurrection and final judgment. The same word is translated prison in many places in the bible, and in this paradise, or prison, although it is all in the same locality, yet there are different degrees, according to the deeds done in the body.

The plain meaning of Christ, to the thief was, that as they were both going that day to the same spirit world he would there teach him the truth.

Modern divines would have had a prayer meeting and would have tried hard to make the thief get religion, but the fact is, getting this thing called religion was never heard of in those days.

But to set this matter forever at rest as to where Christ and the thief did go that day, let us quote St. Peter, first epistle, later part of the 3d and first part of the 4th chapters:

"For Christ also hath once suffered for sins, the just for the unjust that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

By which also he went and preached unto the spirits in prison;"

In this passage we learn that Christ suffered for sins and was put to death in the flesh, but quickened by the spirit, and that by the spirit, he went and preached to the spirits in prison.—

Mark, it says in this place, prison; in the other place it was translated paradise, and yet they are both precisely the same place, for Christ said to the thief, "to-day shalt thou be with me,"

and Peter says here that it was when Christ was put to death in the flesh that his spirit went and

preached to the spirits in prison, and that event surely took place the very day that Christ addressed the thief. And thus we see that prison and paradise are not only translated from the same word, but they are precisely one and the same place, and we challenge the entire religious world to prove to the contrary.

Let us now look at the connection of this passage, and we may say, its explanation. It is in the following beautiful words, of the apostle Peter, unto whom it is said were committed the keys of the kingdom, and if so, it was his right to make this proclamation to the living in relation to the dead.

"Who shall give account to him that is ready to judge the quick and the dead?"

For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

In these passages, we have first, that Christ was put to death in the flesh; second, that he lived in the spirit; third, that he went by the spirit, and preached to the spirits of them who had lived ages before; fourth, that this was done that they might embrace truth, and serve God in spirit, and in their final judgment they might be judged according to men that had heard in the flesh.

If more evidence is necessary to prove that man has a spirit, that may live separate from his body let him read the following from Paul, to the Hebrews chap. 12.

"Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?"

For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness."

Here God is called the Father of our spirits, and our spirits are named separate and distinct from our bodies, or our flesh. But let us quote further from this same chapter, as follows:

"But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels.

To the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect."

In this passage the matter is forever settled in my mind; for here they came to the spirits of just men made perfect. How could the spirits of just men be made perfect, if they have no spirits? As we cannot answer, we leave the answer to the spirit-sleeping Adventists, or Millerites, who declare that man has no spirit but his breath. Now let us ask if a man's breath has form; for we read in Zachariah, chap. 12th, as follows:

"The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him."

If the spirit of man is only his breath, or the air that he breathes, how could God form it within him? for all men know that the air or breath of a man goes out of him as fast as it comes into him, and cannot be formed into any shape. And here let us notice the fact that this scripture has a direct allusion to the creation of the earth and the formation of man. Let us now turn our attention to the creation of man, and see if God made for him a soul separate and distinct from his body. We quote from Genesis, chap. 2d. It reads as follows:

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

In this passage we learn that man became a living soul; we don't learn that God put a soul in him for the devil to get at some future time;



no; we learn that from sectarian teaching. From the scriptures we have quoted, we have clearly proved that God formed man—spirit and body, and when he joined the two together, he breathed into his nostrils the breath of life; or in other words, gave him natural life and passions, and now mark the point, man became a living soul, not the spirit, or the breath, but the man that God formed of the dust of the ground. Thus having clearly proved what man is, or rather what he was in his creation, we shall now notice that the Bible teaches that God gave this man a law, and that the penalty of that law was death; not spiritual death, but physical death—death of natural life and body, or soul, or person, and not death of the spirit, as the Millerites, or Adventists teach. Man was told that in the day that he transgressed this law that God gave him he should die. The term day as here translated cannot mean 24 hours, but must mean an age, or era, or a thousand years, or a day of God's time. It cannot mean a literal day; it does not convey that meaning in the original Hebrew; but if it means a day of God's time, viz: a thousand years, or an age, or dispensation, then we can understand it, for many of the ancients lived to be nearly a thousand years old, but none lived out the full day, or thousand years on this earth. As we all agree that man did transgress this law, let us now ask what loss man sustained by this transgression. Did his spirit die? No. What then was his loss? Let the Bible and truth answer. The following strong language is used in pronouncing man's loss and curse:

"And the Lord God said unto Adam, cursed is the ground for thy sake; in sorrow shalt thou eat of it as the days of thy life;

Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

In the sweat of thy face shalt thou eat bread; till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."

And Solomon says the spirit shall return to God who gave it. In this same chapter God cursed the serpent, and also the woman as follows:

"Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children: and thy desire shall be to thy husband, and he shall rule over thee."

Thus we learn that God cursed the serpent, the woman, the man and the earth for man's sake. Sin entered our world, and death by sin, and in the language of St. Paul all creation began to groan in anguish and pain for deliverance. Man was hurled from the garden of Eden, to a world of sorrow, sickness, pain and death. A law is now introduced, viz:—"Without the shedding of blood there is no remission of sins. A lamb is slain and offered by Abel as a sacrifice, and a type of Christ, who is called the lamb slain from the foundation of the world. The great struggle in the history and destiny of man now commences. Nations, kingdoms, and empires arise, prosper, flourish and fall again into ruin and decay; sin having entered our world, through the transgression of the law of God, and death by sin having been entailed upon all our race. One generation after another are swept away in following years, their spirits having burst the prison-house of their clay and returned to God who gave them, and their bodies to dust, or earth from whence they came. Oh, sin! what hast thou done? where now are the mighty Empires of the past, with all their glory, pomp and power? where Babylon, with her strong walls, her hanging gardens, her high towers and her thousand nobles? where her gods and idolatrous temples? They have forever passed away, and even the Arabian will not pitch his tent where Babylon once stood. Where now is Thebes, with her hundred gates, mighty temples and her proud nobles? She too is leveled with the dust. Where is

Nineveh, that exceeding great city, that took three days to walk through? It is gone; not having left a wreck behind, even to mark the place where it once stood.

The Jews, God's covenant people, where are they now? A race of wanderers scattered over the face of the globe. And their Temple that was once their glory, and the wonder of the world, where is it now? Not one stone left upon another. And the people, their nationality, city, and temple, that were established by the plagues and wonders of Egypt; the destruction of Pharaoh and his host; the pillar of cloud by day, and fire by night; the thunderings, lightnings and earthquakes of Sinai; the descent of fire from heaven at the dedication of the holy temple by Solomon; I say, where are they? They are passed away; mouldering among the ruins of by-gone time. What has done all this? The answer comes rolling down to us from the ages of the past, sin has done this; for sin entered our world, and death by sin, with all its train of sorrow, pain and woe.

O, sin and death! thou hast devoured the nations and thou art an hungered still. Thou hast turned the beautiful plains of Shinar, into a desolation. Thou hast turned Sodom, Gomorrah and the cities of the plain into a watery grave, from whence continually arises a sulphurous smoke. Thou hast spared neither sex, age or condition. The playful innocence of youth, the riper years of manhood, or the trembling steps of age have not been able to withstand thy withering touch and chilling blast. Fathers have wept the untimely death of sons; mothers the loss of their dear loved ones of earth; children in their turn have mourned the early loss of parents; young men have been called to weep over the untimely death of the companions of their early days; man has embrewed his hand in the blood of his fellow-man; sorrow, sin and death has reigned supreme; all earth has become one vast Golgotha of corruption; and let us ask, what has caused all this ruin and sorrow? We answer sin, and death by sin. Where shall we turn for hope? who shall make an end of sin, and say, thus far, oh, death, shalt thou go, and here thy proud waves shall stop? who shall make an end of sin; and bind up the broken hearted, and let the captive go free? who shall enter the grave, lead the monster death in chains, and bring immortality to light? who shall introduce an eternal law of brotherhood for our suffering race? We answer, Jesus the Messiah, shall do all this and much more. After creation had groaned for over four thousand years, and after rivers of blood had flowed from various altars, all typical of some grand event, some jubilee of rest, some grand release from servitude and woe, we say after all this had taken place, a more glorious scene opens to our view and bursts upon our astonished vision—a scene wonderful, strange and new—a scene foretold by Isaiah the prophet, in the following startling language:

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace."

The fulfillment of this wonderful event is told in the gospel of St. Luke, as follows:

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.

And this shall be a sign unto you; Ye shall

find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest, and on earth peace, good will toward men."

Here is indeed a good news, glad tidings of great joy to all people. But let us pause and ask, what is there so wonderful about this child? why should heaven send a troop of angels to shout at his birth? what is this child to accomplish, that the wise men from the East and angels from heaven came to pay adoration at his birth? We answer, that he had laid aside the glory which he had with the Father, before the world was, and taken upon himself not the nature of angels, but the seed of Abraham. He was about to commence a life of suffering, that man might receive immortality and live forever. We follow the history of this child, and find him at the age of thirty years, attending the baptism of John, who was his forerunner. As he rises from the burial in water, the heavens are opened, the Holy Spirit descends and rests upon him, a voice is heard from heaven, declaring this is my beloved son in whom I am well pleased. Hear ye him: And from the hour of his baptism God was in him, to reconcile the world unto himself. For the scriptures teach us that God was manifest in the flesh. From the time of his baptism by John, we follow the history of Jesus, and find his history one of love and purity; everything that is pure and good, is taught and practiced in his life. He calls his disciples, and sends them forth upon a mission of love and mercy, gives them power and authority to offer the kingdom of God, to the Jews; they reject his offer; he then leaves them and their nation desolate, until the times of restoration. His mission being rejected, he calls his disciples together, washes their feet, to show that they are clean from the blood of all men. He introduces the bread and the wine as typical of his future suffering and death, and tells them, "as oft as ye do this, do it in remembrance of me, and show forth the figure or emblem of my death, until I come." We next find him in the garden suffering and betrayed, from which he is soon brought before Pilate's judgment-seat. He then appears before the tribunal of Herod, where he is mocked, and sent again to Pilate, and finally condemned to die the death of the cross. A crown of thorns (the literal curse of the earth) is then placed over his noble brow, he is condemned to bear his own cross, he is nailed to the accursed tree, he is raised between the heavens and the earth. The sun puts on sackcloth as black night, the world clothes herself with widowhood, the rocks are rent through creation's vast extent, all nature groans in anguish and pain for deliverance, and Jesus expires, crying out, "Oh, Father, receive my spirit." A soldier pierces the side of Jesus, the last victim bleeds, atonement is made. From the cross Christ is taken to the grave, he is laid in a new sepulchre, the seal of imperial Rome is placed upon the tomb of Jesus, the Roman guards are placed around the grave. Now let us again pause, and remark that we have come to the turning point in the history of man's redemption; for let us here notice that up to this point in the world's history, all has been mortality.—the great problem is now to be solved: Will man have immortality? If Jesus fails here, it is an eternal failure. None, up to this time, have ever burst the cerements of the grave. Will Jesus be able to accomplish what he has undertaken? All Jerusalem is wrapped in slumber, the third morning rolls around, Jesus still sleeps in the peaceful grave, the Roman guard still walks his peaceful round, when lo, an angel bursts the veil, to earth he bends his way—one touch of divine power, the seal of imperial Rome is broken;



## 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., SEPTEMBER 1, 1863.

### To my Friends.

This number closes the first subscription year of *The Sword of Truth and Harbinger of Peace*. It has been to us a year of toil, care, and anxiety, a year in which our labors have been immense. Our friends may judge for themselves, when we tell them that we have traveled over two thousand miles in our own conveyance, preached some four hundred times, written over 700 letters, and all this in addition to our editorial labors; and those of our friends who have constantly read our paper, know that those labors have not been few, we have often written until three or four o'clock in the morning, after having preached over two hours, the evening before. We don't complain, no, we rejoice, that by the help of God, we have tried to do our duty, and we feel a consolation in knowing that we have performed all we promised.—When we were moved upon by a higher power than earth to commence this publication, many of our friends tried to discourage us, some thought we would not be able to keep it alive over three months, but we knew the Lord had moved upon us, and by his help we have come through the year triumphantly. We commenced the publication, by faith being warned of God, and moved with fear, that we may condemn the age, and become an heir of the righteousness which is by faith. At the time we were moved upon to commence the work, we had not one subscriber.—But thank the Lord our faith did not fail, God has raised us up friends on every side, we have never failed in our payments, for which our kind friends will please receive our warmest and most sincere thanks.

We now take great pleasure in announcing that we shall, with the blessing of our Heavenly Father continue the publication of the "Sword of Truth and Harbinger of Peace, for one year longer.—Will our friends come to our aid? we believe they will. Will they send in their dollar for next years subscription? we hope and trust they will. Will they each try and get one more subscriber? we most sincerely hope they will. O, what a help it would be, and what a start it would give us for the year to come. If our friends would only realize the value of a combined effort and act accordingly, none can tell the good they might do and at so little cost to them.

Now friends please read this and act at once; let everyone act; don't say well, my dollar won't amount to much. We tell you that you are mistaken for; one, hundred that will act within a week after they receive this will bring us one hundred dollars, and one hundred of our subscribers refusing to act, will deprive us of one hundred dollars. Will they act with promptness? we trust they will. In the year that is past we have hired our

paper printed; we now purpose to buy a printing establishment. Will our friends bear this matter in mind, act promptly, and send in their subscription money and donations at once?

Now don't lay this aside and forget it, WE MEAN YOU. Please mail the money, your name, and your address and direct "Great Falls, N. H." By so doing you will much oblige yours, most truly and sincerely, in hope of a new and glorious age.  
G. J. ADAMS.

### Our Doctrine.

As this is the last number of the present volume of our paper, we purpose to give a brief outline of the doctrine that we have taught during the year, so all men can see if it is according to the word of God. For we are taught by John, the beloved disciple, in his 2d epistle, as follows:—

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed:

For he that biddeth him God speed, is partaker of his evil deeds."

By this text we are willing to stand or fall. If we have proclaimed the doctrine of Christ, receive it, if not, reject it. We have taught, first, that Jesus is the Christ, the Messiah, the rightful heir to the throne of David—that he "was made of the seed of David according to the flesh: and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead."

We have taught that God was in Christ to reconcile the world unto himself, and that Jesus laid aside the glory that he had with the Father before the world was, and that, "he took not on him the nature of angels; but he took on him the seed of Abraham."

We have also taught that:

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

And deliver them, who, through fear of death, were all their lifetime subject to bondage."

These things we have tried to teach in great simplicity and plainness. We have also taught that:

"It behooved Christ to suffer, and to rise from the dead the third day:

And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

We have further taught, that they did begin at Jerusalem as appointed by our Lord, and that the gospel there preached was the resurrection from the dead—that this was good news, or glad tidings of great joy that shall be unto all people. We have also taught faith in the Lord Jesus Christ, sincere repentance, a complete turning to God, and baptism for the remission of sins, that men and women might receive the gift of the holy spirit, and save themselves by obedience to the laws of the gospel. But let us give our teaching in the words of Peter in his first sermon, as we are not among those that have departed from the faith, giving heed to seducing spirits, and doctrines of devils, neither do we think our opinion superior to the Holy Ghost that spake through the apostle. The following are the words of eternal truth that were proclaimed in the first sermon by St. Peter:

"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ.

Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

Then they that gladly received his word, were baptized: and the same day there were added unto them about three thousand souls.

And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

This doctrine here preached by Peter we have faithfully taught, and practiced, and no man can deny it and tell the truth. We have also taught the restoration of all men from the effects of the fall of Adam. But let us give our teaching in the words of Paul:

"For since by man came death, by man came also the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive.

But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming.

Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power.

For he must reign, till he hath put all enemies under his feet.

The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him.

And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

These great truths we have faithfully taught.—We have taught that there are different degrees of happiness and glory in the future world, but let us also give our teachings on that subject in the words of Paul:

"There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory."

We have clearly demonstrated in our teachings that none will ever enter the highest glory unless they obey the commandments of Jesus Christ; for Jesus said to Nicodemus:

"Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God."

We have also taught progression beyond this life for the honest dead, for we read, in the first Epistle of St. Peter, as follows:

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached to the spirits in prison."

And again we read in the same book:

"For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

We have taught that the Jews are God's elect people, as a nation, and that they will be restored to the land of their fathers, rebuild their city and temple, be restored to their nationality, and finally, as a nation, be born unto God in a day, and come in with the fullness of the Gentiles. And that this work will be brought about in this present age.—We have also taught that the church left by Christ and his Apostles, was the true church and that the church thus left has been divided into names, sects, creeds and parties, and now forms the GREAT BABYLON spoken of in John's revelation.

We have taught that the Bible predicted a true and pure church should be raised up in this age, to call the people of God out of Babylon—warn the nations of the earth of the nigh approach of the kingdom of Messiah, and the great age of peace, and call upon them to prepare for the marriage supper of the lamb. We have also taught and demonstrated that God has raised up that church by revelation; and that the church of the Messiah is said church, built upon the faith once delivered to the saints.



## The Jews, Jerusalem, AND THE HOLY LAND.

We select the following pieces of Jewish intelligence from the "ISRAELITE INDEED," a periodical devoted to Hebrew Christianity edited by G. R. Lederer, Esq., a converted Jew. We think our friends will find them deeply interesting.

### Important Movement among the Jews.

It may be considered as one of the most important signs of the approaching crisis of the world, in its political, social, and religious condition, that the Jewish nation, now scattered over the whole earth, and speaking in as many tongues as the countries in which they live, begin to feel the necessity of a union, besides the bonds of a religious unity—as far as the foundation of it, the law of Moses, is concerned. About two months ago, a society was established in the capital of France, which assumed the promising title of: "UNIVERSAL HEBREW ALLIANCE," and issued the following appeal, signed by the Rev. A. Astruc, Assistant Grand Rabbi of Paris; Isidor Cohen, Professor of the Rabbinical Seminary; Jules Carvallo; N. Leven; E. Manuel, Professor of the University, and Ch. Nettle.

"ISRAELITES! If, scattered over the whole surface of the earth, and intermingled with all nations, you remain attached to the old religion of your ancestors, however weak be the bond that unites you therewith;

"If you do not deny your religion, if you do not hide your culte, if you do not blush of being Israelites;

"If you abhor the prejudices still entertained against us; the reproaches raised against us; the slanders, continually repeated; the lies, perpetually renewed; the injustice done to us; the persecutions, which are either tolerated or excused;

"If you hold, that the oldest and most simple of the spiritual religions ought to maintain its place, fulfil its mission, proclaim its right, and manifest its vitality amid the great ideas that stir our days, and amid the new theories that agitate the modern society;

"If you believe, that the sublime idea and the vigorous culte of the One and indivisible God, of which we are the oldest heirs and obstinate defenders, ought to be guarded against the insinuations of doubt or indifference;

"If you maintain, that religious liberty, this life of the soul, is nowhere better guarded, for the common good of all, than in those countries in which the Jews enjoy it fully and without any restriction whatsoever;

"If you believe, that the creed, inherited from his ancestors, is for every one a sacred patrimony, that our firesides and our conscience are inviolable sanctuaries, which ought not to be invaded again, as we lately have witnessed it;

"If you hold, that unity is strength: that, although we are members of various nationalities, we may still be one in sentiments, hopes and expectations;

"If you think, that by legal means, by the invincible power of right and reason—without exciting any trouble, without frightening any power, without raising the indignation of any party, except that of ignorance, bigotry, and fanaticism—you would obtain much and impart much by your zealous work and acknowledged intelligence;

"If you agree, that a large number of your coreligionists, still under the yoke of the sufferings, proscriptions, and insults of 20 centuries, could regain their dignity as men, their rights as citizens;

"If you believe, that those who are corrupted, ought to be regenerated and not condemned; that those who are blind, ought to be enlightened, and

not forsaken; and those who are afflicted, ought to be assisted, and not only pitied; that we should defend those who are calumniated, and not look on with silent compassion; that we ought to give material aid to those who are persecuted, and not merely cry and lament at their persecutions;

"If you hold, that the resources, hitherto isolated: the good intentions, one detached from another: the aspirations, started without any definite object—could be united for higher purposes, so that the united action may be felt all over the globe;

"If you hold, that it would be an honor to your religion, a lesson for the nations, a progress for humanity, a triumph for truth and reason, to see concentrated all the forces of Judaism, though small in number, but great by the innate love for the common good;

"If you hold, that the influence, which the principles of 1789 exercised all over the world, is paramount; that the law taught by these principles is a law of justice; that it is desirable, that this spirit may pervade all nations, and that the example of religious liberty is an absolute power;

"If you hold all these points to be true and correct, then, Israelites of the whole world, come, listen to our appeal, and grant us your aid and your assistance. The work is a great and blissful one. We are establishing the Universal Hebrew Alliance!"

The "Israelite," to which we are indebted for the above information, thinks very little of that movement; because, in the first place, the document is not signed by any of the leading (Jewish) stars in France, neither do the Grand-Rabbies, nor men like Munk, A. Cohen, the Rothschilds and others, seem to have taken any interest in it. And, secondly, because there is no clearness and distinctness about the real objects of the society, or the ways and means by which they will be accomplished. We look upon the matter in the light of the Prophecy; we, therefore, venture to differ in our opinion from that of the "Israelite." We have the sure word of Prophecy, that *all Israel*, Judah and Ephraim, shall be reunited, and possess again the land of their fathers, not telling us, however, the "when" and "how." The six men in France who have constituted the Universal Alliance, may not be clear, themselves, respecting the object for which they call upon all Israelites, on the whole globe; they may, as yet, not have any idea as to the "how" it shall be accomplished; but they may be instrumental in accomplishing the purposes of God, even against their own intentions. Whatever the purposes of those six men may be, God can turn it to accomplish things, unthought of and unforeseen by them. The gathering of Israel shall not, and cannot be accomplished without a miraculous interference on the part of Jehovah; but, we think it will be the greatest of all miracles, to create an inclination in the hearts of European and American Jews to forsake the flesh-pots of Egypt; their banking-houses, warehouses, loan-offices, and the Rabbies' chairs, to go to the new desolate land of Israel, and fight with the wild tribes of Bedouins. But, besides great miracles, God employs human agencies in filling out the blank pages of the world's history. Who can tell whether the "Universal Hebrew Alliance" will not lead to the first step towards the gathering of Israel to their own land, where they, in a time of extreme need, will be relieved by the sudden appearance of Jesus, Messiah, the King of Glory, upon whom they will look, and whom they will acknowledge as their Divine Sovereign. L.

### To the Church of the Messiah.

DEAR BROTHERS AND SISTERS:—You have been called from darkness to light, from error to truth, and many of you from Sectarianism, to the fulness of the everlasting gospel; and you know that God has made me the instrument to bring you

that Gospel, and he now moves upon me to write you some plain truths. You know that I am an Apostle in this Church, and an especial witness to the nations, called by Revelation to proclaim the dispensation of the fulness of times, and the nigh approach of the Kingdom of Messiah on earth. It is by virtue of this authority, that I now write to you. Now are you willing to help in the spread of truth? are you willing to act nobly as men and women of God? or will you give the cold shoulder and act selfish in this matter? many of you have acted nobly and done your whole duty, and God will reward you. Some of you have not done your duty, and you know it. You have acted stingy and selfish, you have not done your duty and you are in darkness, and being wrong yourselves, you imagine every one else wrong. Excuse my plainness of speech, I am speaking now for the cause of God, and truth and not for myself, for in sustaining the paper the past year I have used my collections in addition to the subscription money. I have not received one dollar for my writing the whole year. I have paid out near two hundred dollars more than I have received. Why did I do it? I did it because the Lord laid it upon me as a trial of my faith, and because others refused to do their duty. Now Brethren and Sisters will you do your duty? I hope you will, and let me tell you plainly, obedience is better than sacrifice.

I now appeal to you in the name of the Lord to help in the proclamation of the great truths of the fulness of the everlasting gospel, help by your subscription money, help by your donations, help by your prayers, but don't pray unless you are willing to do something; for such prayers will only be an abomination before the Lord. Therefore do your duty and you will be none the poorer at the end of the year. Refuse to do your duty and you shall be none the richer at the end of the year. The Lord helps us to know our duty and gives us moral courage to perform the same. And let us remember that all we keep back unjustly the Lord will find many ways to take from us. In conclusion let us do our duty and our whole duty in the fear of God and with an eye to the recompense of reward.

Now dear brethren I have written to you in much love and with great plainness; you know my labors, my toils, my self-sacrifices, and my persecutions for the sake of the truth. Will you help in this great work? I believe you will; Shall the work be retarded for the sake of a little exertion on your part? No, never be it said that such a glorious cause shall fail for want of a little sacrifice. And remember Jesus has said, "Make to yourselves friends of the mammon of unrighteousness; and when ye fail, they may receive you into everlasting habitations.

He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much.

If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?"

All that wish to do their duty let them send their subscription money and donations by mail. Direct, Great Falls, N. H. And may the Lord reward you sevenfold, is the prayer of your brother in the New and Everlasting Covenant.

G. J. ADAMS.

A clergyman on his way to church, one Sunday, was overtaken by a heavy shower of rain. On arriving at the vestry, he exclaimed, rather impatiently, "I wish I were dry!"

"Never mind," said his colleague, "you will soon be in the pulpit, and there you will be dry enough."

Of all monarchs Nature is the most just in the enactment of laws, and the most rigorous in punishing their violation.



*Continued from page three.*

the stone is rolled back from the sepulchre, and Jesus arises from the tomb; the guards fall to the earth as dead men; immortality of man is brought to light; the spirit and body of Jesus is reunited; the Messiah lives to die no more; he holds the keys of death and hell, having burst the prison-house of the grave and triumphed over the powers of darkness. Let us now ask, did all this bring immortality to man's spirit? We answer, no; it brought immortality to his body; his spirit was immortal; it never did die; it never became subject to mortality. The body, or soul, or natural man, did become subject to decay and death. Christ suffered, died and arose from the dead, to bring immortality to that part of man that became mortal through sin and death. Thus Christ became the first fruits of them that slept, the first immortal soul, or man on this planet; the first begotten from the dead, and he now holds the right to restore and redeem our race.

In our second lecture on this subject, which will appear in number one of volume two, we shall show the order in which man's restoration and salvation will take place, and give the scripture evidence on the entire subject.

## 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., SEPTEMBER 1, 1863.

### Editorial Journeys.

On Sunday, July 26th and also August 2d, we preached in South Lebanon and East Rochester to listening congregations. Many rejoiced in the truth and their hearts were made glad. Sunday, August 9th, we spent the day at Great Falls, and preached three times to good congregations, and made some new friends, among whom were Dr. E. D. Hamblett, Mr. Coleman and family, and Mr. Foy and lady, from whom we received much kindness; may the Lord reward them. We continued our labors in South Lebanon and East Rochester until August 29th and 30th when our large grove meeting took place. On Sunday the congregations were very large and owing to disappointment, by Bro. Taylor, we had to preach twice. Many people came a great distance to the meeting and seemed deeply interested in the great truths of the "dispensation of the fulness of times." A few days previous to the grove meeting I had the pleasure of greeting my son George Oscar Adams, who had safely returned from war, after two years service for the Union. The week previous to the grove meeting I held a public discussion with Elder J. C. Cummings, on the following questions, viz: Do the scriptures teach that God will raise up a church by revelation and call his people out of mystic babilon before the coming of the Messiah? Mr. Adams affirmed and Mr. Cummings denied. Question, 2d—Do the scriptures teach the restoration of Jews and the rebuilding of Jerusalem before the coming of the Messiah? Mr. Adams affirmed and Mr. Cummings denied.

The discussion lasted four evenings, and one Sunday, and was largely attended. The subject of baptism for the remission of sins, was also drawn into the discussion by mutual consent, and on that subject, Elder Cummings admitted that the teachings of the church of the Messiah, as explained by Mr. Adams

was right and scriptural. As to who gained all the points in the discussion, our extreme modesty wont let us say, we leave that to people who attended the discussion. But one thing we will say and that is simply this, if we did gain our points we dont deserve much credit for the scriptures on that subject are all on one side, and we cheerfully give Elder Cummings credit for doing all that could be done with the weak side of the questions; but to our mind the truth never looked so clear as it did at the close of the discussion.

On Tuesday, September 1st, we spent a most happy day with a party of friends near Sister Mace's in the vicinity of the three ponds Milton, N. H. The party was got up especially for some kind friends from Addison, Maine. We had a good time, caught an abundant of fish, had a good dinner, thanks to the Sisters who prepared, it especially Sister Mace, who took great pains to make every one happy. And we may say in conclusion, that we had good meetings and a good time in every way during our visit, and found many kind friends who stand firm for the truth in the midst of the perils of the last days. To God be all praise now and ever. G. J. ADAMS.

A WORD TO OUR SUBSCRIBERS.—*Dear Friends:* If you have failed to receive any number, or numbers of your paper, please send us word forthwith, and we will send them to you with pleasure.

And here let me say one thing more; if any of you don't wish to take the paper another year, please write and let me know immediately. And we here give notice that we shall consider all as subscribers next year, unless they give us a written notice to stop the paper. Anyone who wishes to do so may send their subscription money directly to us by mail. They know the price. Single copies one dollar per year. A club of four, to one address, three dollars per year. Direct all letters, Great Falls, N. H., and much oblige yours most sincerely. G. J. ADAMS.

A WORD TO OUR LIBERAL FRIENDS.—We have a number of what we call liberal friends. Many of them belong to no church, some are spiritualists and some are simply liberal, progressive, thinking men and women. Some of them have given donations, others have paid for a number of copies of our paper and some have given five, and some ten dollars to help us along in our labor of love and mercy to man. We return them our sincere thanks, and pray that God will bless them, and reward them, and bring them in peace to his heavenly kingdom. Should they see this notice, they will know who we mean, and if their circumstances are such that they could help us a little at this time, it would be most thankfully received. Will they please write and direct, Great Falls, N. H., and much oblige theirs most truly G. J. ADAMS.

In our next issue, we shall give a new and original article by Miss Helen Hazlewood, that was received to late for this number. We shall also give our second lecture on the immortality of the soul, and the restitution of our race, and show the order in which that great work will be accomplished. A number of other original pieces on various subjects, are in preparation, and will appear in No 1, of volume 2d, and no trouble, pains or labor will be spared to make our paper doubly interesting another year. Therefore now is the time to subscribe. Address the Editor at Great Falls N. H.

NOTICE.—All persons that have acted as agents for the "Sword of Truth and Harbinger of Peace" heretofore.—are hereby authorized to receive sub-

scription money for the coming year, and forward the same to our address—Great Falls N. H., and by so doing they will much oblige, most truly.

G. J. ADAMS.

### Contradiction.

Some of our friends, have written to us with much earnestness, in relation to what appears to them a contradiction in our paper in number's—7—and—8. We first, quote from the article in number 7—page 5, as follows:

"1st Cor. Cha. 15, 55 v, the apostle quotes from Hosea 13 : 14, 'I will ransom them from the power of sheol, (*Gr. hades*); I will redeem them from death: O-death, I will be thy plague; O sheol (*hades*), I will be thy destruction: repentance shall be hid from mine eyes.' The Septuagint in this place reads nearly as the apostle.

This passage establishes the following propositions:—

1. That until the saints are raised from the dead, they are mortal and corruptible.
2. That death has obtained a complete, though temporary victory over the saints of God, and consequently no principle of life and consciousness belong to the saints during the dominion of death.
3. That at the coming of Christ the saints are raised from a state of death, of unconsciousness, and are then invested with incorruptibility, an undecaying nature, and consequently with immortality.
4. That as this victory over death is obtained through our Lord Jesus Christ, the wicked, who are not in Christ, must remain under the dominion of death until the second resurrection, and last restitution takes place.
5. A period will arrive when 'there will be no more death.' Death and the dominion of death over all the righteous will cease to exert any power."

In this article, we mean the *body*, the dead man of earth, the clay, the house of the spirit, the old house or castle that dies and is planted as a seed, or germ, of the new body that we are to receive in the resurrection. We dont mean or intimate that man's spirit dies, but we do mean that the man dies and is buried; and that the dead know not anything, and when we say that the dead are not conscious, we mean the dead; not the living. We believe man had a spirit ages before he had a body; and that God is the Father of our spirits, as we have *Fathers* to our flesh, or bodies; and the term *man* applies directly to the body, and not to the spirit, now is this plain? can you understand it? I hope you can. Now let us quote a few lines from the article in No. 8, page 5, as follows:

"But of what is it—the tomb? Does the spirit die? Do the blest affections of the soul go down into the dark and silent grave? Oh! no.

Why, then, should we fear death, save as the wicked fear, and must fear it? Why dread to lay down this frail body in its resting place, and this weary aching head on the pillow of its repose? Why tremble at this—that in the long sleep of the tomb, the body shall suffer disease no more, and pain no more, and hear no more the cries of want nor the groans of distress—and far retired from the turmoil of life, that violence and change shall pass lightly over it, and the elements shall beat and the storms shall sigh unheard around its lowly bed! Say, ye aged and infirm, is it the greatest of evils to die? Say, ye children of care and toil! say, ye afflicted and tempted! is it the greatest of evils to die?

Oh! no. Come the last hour, in God's own time!—and a good life and a glorious hope shall make it welcome—Come the hour of re-union with the loved and lost on earth! and the passionate yearnings of affection, and the strong aspiration of faith, shall bear us to their blessed land. Come death to this body—this burdened, tempted, frail, failing, dying body! and to the spirit come freedom, light and joy unceasing!—come the immortal life!—'He that liveth'—saith the conquerer over the Devil—'he that liveth and believeth on me, shall never die.'"

In this we see no contradiction; in one article we refer to the body, the man of earth; in the other to the spirit; the body dies, the spirit does not, the body decays; the spirit lives; the body returns to its mother earth, until the resurrection; the spirit



returns to God who gave it, until the trumpet of God shall wake the dead, and the spirit and body become forever re-united.

**Baptism Again.**

We are continually questioned on the subject of baptism. One person writes "Mr. Adams how do you get along with what, St. Paul says to the Corinthians?—I thank my God that I baptized none of you, I was not sent to baptise." Well friend let us quote the passage first and see how it reads. The passage to which our friend alludes is in Paul's first epistle to the Corinthians, and reads as follows:

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment.

For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.

Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

I thank God that I baptized none of you, but Crispus and Gaius;

Lest any should say that I had baptized in mine own name.

And I baptized also the household of Stephanas; besides, I know not whether I baptized any other.

For Christ sent me not to baptize, but to preach the gospel; not with wisdom of words, lest the cross of Christ should be made of none effect.

For the preaching of the cross is to them that perish, foolishness; but unto us which are saved it is the power of God."

Let us now ask are we to understand by this passage that Paul did not teach and practice baptism. No man with common sense could come to any such conclusion. Well what are we to understand by this passage? We are to understand that there were divisions in the church, some were for Paul, some for Apollos, and some for Cephas. And Paul simply thanked God that he had baptized very few of them. There is not the first idea advanced in all Paul's writings, that he did not believe in and practice baptism. Although we have heard men say that Paul never baptized any but those that are here named. Let those who are wise above what is written, and those who pretend to know so much read the following from the Acts of the Apostles 19th chapter.

"And it came pass, that while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus; and finding certain disciples,

He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

And he said unto them, Unto what then were ye baptized? And they said unto John's baptism.

Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

When they heard this, they were baptized in the name of the Lord Jesus.

And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

And all the men were about twelve."

In this passage we see that Paul even went so far as to baptize twelve men over again, because they had not been baptized in a proper manner. Again in Acts chapter 16 we have two cases, as follows:

"And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of by Paul.

And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us."

We learn in this passage, that as soon as the woman heard Paul she was baptized together with her household. We ask why was she baptized? Simply because Paul taught baptism and they believed it and obeyed it. In the same chapter we find the following:

"And brought them out, and said, Sirs, what must I do to be saved?

And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

And they spake unto him the word of the Lord, and to all that were in his house.

And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.

And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house."

Here we see Paul taught and practiced baptism. Even at midnight, did Paul baptize these! If he did not he preached baptism and sanctioned it. It is very likely that Silas did the baptizing by the authority of Paul, as Paul was lame and it was inconvenient. So we see Paul preached the gospel and Silas baptized them into Christ as Paul says in his 3d chapter to the Galatians:

"For ye are all the children of God by faith in Christ Jesus.

For as many of you as have been baptized into Christ, have put on Christ.

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus.

And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

**The Indulgence of Grief.**

It is not in the power of every one, to prevent the calamities of life—but it evinces true magnanimity to bear up under them with fortitude and serenity.—The indulgence of grief is made a merit of by many, who, when misfortunes occur, obstinately refuse all consolation, till the mind, oppressed with melancholy, sinks under its weight. Such conduct is not only destructive to health, but inconsistent with reason and common sense.—"There are what are called the ceremonies of sorrow; the pomp and ostentation of effeminate grief, which speak not so much the greatness of the misery, as the smallness of the mind."

To persevere  
In obstinate condolment, is a course  
Of impious stubbornness, unmanly grief.  
It shows a will most incorrect to Heaven,  
A heart unfortified, a mind impatient—  
An understanding simple and unschooled.

Change of ideas, is as necessary to health, as change of posture. When the mind dwells long upon one subject, especially if it be of a disagreeable and depressing nature, it injures the functions of the body. Hence, the prolonged indulgence of grief, spoils the digestion and destroys the appetite. The spirits become habitually depressed—the body emaciated, and the fluids, deprived of their appropriate supply of nourishment from without, are greatly vitiated.—Thus many a constitution has been seriously injured by a family misfortune, or by any occurrence giving rise to excessive grief.

It is, indeed, utterly impossible, that any person of a dejected mind should enjoy health. Life may, it is true, be dragged on for years. But whoever would live to good old age, and vigorous withal, must be good humored and cheerful.—This, however, is not at all times in our power—yet, our temper of mind, as well as our actions, depends greatly upon ourselves. We can either associate with cheerful or melancholy companions—mingle in the offices and amusements of life—or sit still, and brood over our calamities as we choose. These and many similar things, are certainly within our power, and from these the mind very commonly takes its complexion.

The variety of scenes which present themselves to our senses, were certainly designed to prevent our attention from being too constantly fixed upon one single object. Nature abounds with variety, and the mind, unless chained down by habit, delights in the contemplation of new objects. Examine them for a time—when the mind begins to recoil, shift the scene. By these means, a constant succession of new ideas may be kept up, till what are disagreeable disappear. Thus, travelling, occasional excursions, the study of any art or science, reading or writing on such subjects as deeply engage the attention, will expel grief sooner than the most sprightly amusements. The body cannot enjoy health, unless it be

exercised—neither can the mind: indolence nourishes grief. When the mind has nothing else to think of but calamities, it is no wonder that it dwells upon them.—Few persons are hurt by grief, if they pursue their business—their active duties, with attention.—When, therefore, misfortune happens, instead of abstracting ourselves from the world, or from business, we ought to engage in it with more than ordinary attention—to discharge with double diligence the duties of our station, and to mingle with friends of a social and cheerful disposition. Innocent amusements are, by no means, to be neglected; these by leading the mind to the minute contemplation of agreeable objects, help to dispel the gloom which misfortune sheds over it. They cause time to seem less tedious, and have many other beneficial effects. But it is to be lamented, that too many persons, when overwhelmed with grief, betake themselves to the intoxicating bowl. This is making the cure worse than the disease, and seldom fails to end in the ruin of fortune, character, happiness, and constitution.

**The Rebellion.**

"MENE, MENE, TEKEL, UPHARSIN!"—The leaders and promoters of rebellion, or of unsuccessful revolution, have always more to fear from their own followers, when reverses come, than from those in arms against them. The sacrifices and sufferings which set forth the glories of success, incite to hatred and revenge under the exasperations of defeat. Such is the testimony of history, and it is likely to have another and speedy illustration and proof in the fate of the conspirators against the Nation, who, after thirty years of persistent effort, at last succeeded, through misrepresentation, fraud and falsehood, in "precipitating" the Southern States into rebellion. With the capture of their Western strongholds, and under the unbroken series of disasters that have befallen them for the last four months, their glory has indeed departed. The Southern people, awakened from the dream of confidence into which they had been lulled by their leaders, and aroused at last to the stern realities of the war into which they so madly plunged, and conscious now that the integrity of the nation will be maintained at any cost or hazard, conscious too of their own impotence—we say the Southern people, under these circumstances, turn with gathering and growing wrath to the men whose unholy and selfish ambition has been the inspiration of their follies and the source of their sorrows.

The silver veils are falling fast from the hideous fronts of the Southern Mockans; and from the angels of yesterday they have become the demons of to-day. Their arts and wiles may avail them for a little while; but their fate cannot long be postponed. Death at the hands of their own followers, or an ignominious flight from the country they have betrayed, must soon be their sole alternative.

The mutterings of the impending storm are heard on every hand, and must fall with portentous significance on the ears of Davis and his associates in treason, in Richmond. The handwriting is literally on the wall. The Richmond papers themselves tell us that the street corners and public buildings are covered with inscriptions, "not rowdy scrawls," but in "letters clear and well-formed," proclaiming "Death to the Authors of our Woes!" "The Scorpion of Secession has stung itself to Death!" "The Northern Advance—it is the tread of Freeman!" "Nationals, to the Rescue!" Even the doors of the mansion of the rebel Executive are not beyond the reach of the mysterious hand, and the knees of the Southern Belshazzar smite together as the warning words stare out on him from the walls, "Your days are numbered!"

For you have been weighed in the balances, and found wanting. Your imaginary slave kingdom will soon pass away; the rumbling of Jehovah's vengeance is heard in the distance, and will soon overtake you in all its fury; and the Southern Confederacy will soon be among the things that were and are not.



## Poetry.

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

**"Truth is Mighty and will Prevail."**

From the "True Herald."

## Lament of a Captive Jew in Babylon.

BY A CONVERTED JEW.

Let the thick veil of darkness be rolled from before thee,

O Lord! and descend on the wing of the storm;  
Dispersed and enslaved are the sons that adore thee,  
And the rude hands of strangers thy Temple deform.

And Salem, lov'd Salem, lies low and degraded,  
While, far from her ruins, in exile we pine;  
Yet still is the hope of thy remnant unfaded;  
The word that inspired it, Jehovah, is thine.

Alas! we were warned, but reck'd not the warning,  
Till our warriors grew weak, in the day of despair;

And our glory was fled, as the light of the morning,  
That gleams for a moment, and melts into air.

As trampled the heathen o'er Zion's sad daughter,  
She wept tears of shame o'er her guilt and her woe,

For the voice of her God had commissioned the slaughter,  
The rod of his vengeance had pointed the blow.

Tho' foul are the sins, O thou lost one, which stain thee,

The blood of the Lamb yet can wash them away;  
Tho' galling and base are the bands that enchain thee,

The God that imposed them can lighten their sway.

For a star yet shall rise o'er the darkness of Judah,  
A branch yet shall flourish on Jesse's proud stem,  
And Zion shall triumph o'er those that subdued her,  
Yea, triumph in giving a Savior to them!

Selected for the Sword of Truth and Harbinger of Peace, by Miss C. E. Clark.

## Does Jesus Love the Jews?

Does Jesus love the Jew? We love  
The land which gave us birth;  
And Canaan was the sacred spot  
Where Jesus dwelt on earth.  
O'er Judah's circling hills he trod  
In childhood's sunny hours;  
He drank of Jordan's shining wave,  
And gathered Sharon's flowers.

Does Jesus love the Jews? We love  
Our own dear native tongue;  
The accents of our first learnt prayer,  
The hymns which first we sung.  
And every word which Jesus spoke,  
Holy, and pure, and true,  
Was in the language Eden heard,  
The language of the Jew.

Does Jesus love the Jews? We love  
More than each other friend,  
The sick one o'er whose couch we watch,  
The little child we tend.  
'Twas Israel's dead whom Jesus raised,  
'Twas Israel's babes he blest,  
'Twas Israel's weary, burdened sons  
Who came to him for rest.

Does Jesus love the Jews? He wept  
O'er Salem's coming woe,  
Such tears as sorrows of his own  
Had never caused to flow.  
He died; love hath no greater proof  
Which even God could give,  
Than that the Lord of all should die  
That dying men might live.

He rose, and Jewish eyes beheld  
His triumph over death,  
And first on Jewish hearts he breathed  
His spirit giving breath.  
And yet another proof of love  
To Israel's sons was given,  
'Twas in the act of blessing Jews  
That Jesus went to heaven.

Does Jesus love the Jews? O, then,  
In every Christian's heart,  
And prayers, and thoughts, and glorious hopes,  
Israel hath surely part;  
Eternal life we owe to him  
Who once was born a Jew,  
Can they who love the Savior, fail  
To love his brethren too?

## The Home of Jesus.

This home of our Lord at the Sea of Galilee was fitly chosen for the great and blessed work of his ministry. He came to preach the gospel to the poor, to call the heavy-laden, and to seek and save the lost. And no spot furnished better facilities than the populous cities and villages and thronged shores of this beautiful lake. Situated in the midst of the Jordan Valley, on the great thoroughfare from Babylon and Damascus into Palestine, its waters were a central point of passing and gathering by "the way of the sea," "beyond Jordan," of "Zebulun and Naphtali." Depressed to such a depth—six hundred feet below the Mediterranean Sea—its shores have almost a tropical fertility, denied to the bordering uplands, and increased by the beautiful and abundant springs along the Western coast. In this respect there is a marked contrast between the Sea of Galilee and that dismal lake into which the Jordan flows and is absorbed. If, as Mr. Stanley well observes, the Southern lake is the Sea of Death, the Northern is emphatically the Sea of Life—life in its waters and on its banks, and in the time of our Lord a centre of population and traffic. The villages "sent forth their fishermen by hundreds over the lake; and when we add to the crowd of shipbuilders, the many boats of traffic, pleasure, and passage, we see that the whole basin must have been a focus of life and energy; the surface of the lake constantly dotted with the white sails of vessels flying before the mountain gusts, as the beach sprinkled with houses and places, the synagogues and the temples of Jewish or Roman inhabitants."

It was no secluded spot that our Savior sought for his home—no hermit life that he lived. No where except in Jerusalem could he have found such a sphere for his labors. Readily from this centre, "His fame went throughout all Syria;" vast multitudes were attracted by his teaching and miracles, "from Galilee, and from Judea, and from Decapolis, and from beyond Jordan," and "ran through the whole region round about," bringing the diseased in beds, "where they heard he was;" "and, whithersoever he entered into villages, or cities, or country, they laid the sick in sheets, and besought him that they might touch if it were but the border of his garment."

Such was the home of Christ with its surroundings, its scenes and images, which could occur nowhere else in Palestine but on this one spot, have now passed into the religious language of the civilized world. Oh, what an undying interest clusters around the Sea of Galilee! As

we retraced our steps, I paused at Magdala for a refreshing bath in the clear waters of the lake.  
—*Traveller in Palestine.*

**"A NEW SEAPORT FOR JERUSALEM.**—It is stated that Dr. Barclay, an American physician who has long resided in the East, has recently discovered the ruins of quite a large city, with an excellent rock-bound haven, which has been christened Port Salem, ten miles below Jaffa, at the very point where the sea makes its nearest approach to the Holy City. It will require but a small expense to make it a safer harbor than any port between Alexandria and Antioch.—There is a very gradual ascent from it to Jerusalem, without crossing a single valley, mountain, or hill, approaching the city by the way of the plain of Rephaim, by which it is proposed to construct a fine pilgrim highway."

We doubt not that many of the readers of those papers and periodicals from which we have taken these accounts, and perhaps the editors themselves, smiled at the excitement of the Jews at the discovery of the fountain of Hezekiah, and the revival of their hopes of the speedy coming of Messiah. We do not smile at it; but our heart rejoices at the same hope; and we believe that all those who pray and long for the return of Jesus, the Great King, will share our joyous hope. Surely, the Lord will soon come to Zion; are we prepared to meet Him?

## Prayer Without Works.

Prayer, without preceding action, is like the dew of heaven falling upon uncultivated ground; where no seed is sown, even heaven's dew cannot produce fruits; but where the husbandman sows and plants, the dew causes the growth thereof, and the laborer may expect a rich harvest: thus is prayer with works preceding it.

## Our Country.

In the crisis that is upon the country there is one plain path of duty, namely: to obey the laws of the land, whether we like all their provisions or not. Inside of this is safety as well as duty; outside of it is anarchy. This principle applies to the Conscription act just become a law. It is obligatory upon a ll until it is repealed or decided inoperative by the proper tribunals. Good citizens, however they may deplore the necessity, or object to some of its features, are bound to obey it, and of course refrain from action tending to defeat it.

The memories of the loved and lost steal upon us as "the sweet south upon a bed of violets;" they come like the breath from the gates of heaven's bowers, left ajar when they entered.

## The Bible—The Book.

**WITNESSES THREE.**—Shortly before he died, Patrick Henry, laying his hand on the Bible said:

"There is a book worth more than all others, yet it is my sad misfortune never to have read it, until lately, with proper attention."

With voice and gesture, penitent, and all his own, John Randolph said:

"A terrible proof of our deep depravity is that we can relish and remember anything better than the book."

When the shades of death were gathering around Sir Walter Scott, he said to the watchers "Bring the Book."

"What book!" asked Lockhart, his son-in-law.  
"There is but one book," said the dying man, "that is the Bible."

The form of Godliness is assumed by many people whose hearts are crisp-black with sinful spots. Their Godliness is an outward garb merely.

Advices from Hungary state that there is absolute famine in one-third of the country, great want in the second third, and sufficiency in the rest.