

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.

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Lecture

On the State of the Dead:—by G. J. Adams, Minister of the Gospel in the Church of the Messiah.

The deep solicitude of the living for the dead, in all ages, and among all nations, renders it at once, a most interesting subject for investigation, and serious contemplation. If we turn our attention to the history of the ages of the past, and commence with Egypt and examine the wreck of her by-gone greatness, nothing strikes our mind so forcibly as her great care for the dead,—as the vast catacombs containing her embalmed kings, princes, priests, and wealthy citizens, most clearly demonstrate. The history of the Jews, the Persians, the Chaldeans, the Chinese, the Mehomedans, the Catholics, and the Protestants, as well as all the Pagan nations of the earth, clearly establish the same great truth of the almost eternal solicitude of the living for the dead.

Another thought that makes this subject deeply interesting, is the almost universal teaching of "orthodox churches" that as death leaves us, so judgment will find us, and the old song that there is no "repentance beyond the grave, nor pardon offered to the dead," that as soon as our spirit leaves the body its state is eternally fixed, and that all who die without getting that thing *they* call religion must go to an endless hell there to dwell with devils in torment forever. And they tell us that "when we have been there ten thousand years, add to that ten thousand times ten thousand more, and all the leaves upon the trees and all the sands upon the ocean shore, and add to them ten million times ten million more, we have just as long to burn as we had before." and they tell us, that, no matter how moral, upright or just a man may be, he may feed the hungry, clothe the naked, visit the sick, and do good all his days, yet, if he dies without this thing called religion, to hell he must go and there is no help for him. On the other hand they gravely tell us, that, no matter how mean, selfish or wicked a man may have been all his days, he may have stolen, cheated, slandered his neighbor, in fact, have done any and every kind of crime, yet, if he gets this thing called religion ten minuets before he dies, they send him straight to Heaven, there to dwell in Abraham's bosom forever. And what is still worse they say the Bible teaches such soul chilling and blighting doctrine, a doctrine utterly unworthy of the pure teachings of Jesus, the Anointed one; a doctrine contrary to the entire economy and dealings of God with our race, throughout all his works and ways; a doctrine contrary to every law, human and Divine; a doctrine that has blunted the finer feelings of millions of our race; a doctrine that has encouraged thieves, scoundrels and knaves in their villany and filled our poor houses, our houses of correction and our state prisons, with paupers and convicts.

Another fact that renders this investigation of the highest moment at this time is, the doctrine of the unconscious state of the dead, that is now spreading its baneful influence far and wide,—A doctrine embraced and propagated by almost every order, and sect of the Millerites, or Adventists,—a doctrine that carries death, and darkness in its path,—a doctrine that overthrows the second resurrection, and future judgment,—a doctrine that now has for its ablest advocates and greatest champions, the very men who were fooled, duped, and deceived by the devil, about Christs coming in 1843, and several times since,—a doctrine that denies some of the plainest declarations of the bible. And there never was a time in the history of our own country when the state of the dead was as deeply interesting as it is at this very time. War, the curse and scourge of nations, is sending up a wail of woe and sorrow, throughout the land. Thousands of our youth are falling in the bloody civil strife, that is now raging. Their spirits bursting the prison-house of their clay, and passing into the spirit world. Is there no hope for them? is their state eternally fixed? Are they gone to an endless hell? Is there no progression beyond this life? Is there no *higher law* of God's mercy and truth that will reach them? The Lord help me to answer as for eternity.

Without further preliminary remarks, let us ask, Did Christ die for the world? viz:—for the dead as well for the living? will he be a Savior of the honest dead, as well as the living? Is there progression beyond this life? Will the gospel be preached to millions in a future state, that never hear it here? Is God no respecter of persons?

To all these questions we answer most emphatically, yes! for, "behold the Lamb of God! that taketh away the sin of the world." We shall now show that the mission of Christ as foretold by the prophet Isaiah, was as much to the dead, as to the living. In his 24th chapter, in speaking of the state of the dead, we read as follows:

"And it shall come to pass in that day, that the LORD shall punish the host of the high ones that are on high, and the kings of the earth upon the earth.

And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited."

Again, in the 42d chapter, in speaking of the Messiah, and his glorious mission, we have the following strong language:

"Beheld my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles.

* * * he shall bring forth judgment unto truth.

He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

Thus saith God, the LORD, he that created the

heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:

I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles.

To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.

* * * * *
And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them."

Also, in the 61st chapter the prophet gives a more clear and full description of the office, and mission of Christ, as follows:—

"The spirit of the Lord God is upon me; because the Lord had anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn."

From the foregoing quotations we learn, first, that God would bring down the host of the high or proud ones, that they should be shut up in prison, or the place of the location of the spirits of the dead, and that after a long time they should be visited. And in due time we shall show that they were visited.

We next learn that Christ was elected, ordained and appointed "to bring out the prisoners from their prison-house, and from darkness, and from the shadow of death, and make darkness light before them," and that he was not only to bind up the broken hearted, but also to proclaim liberty to the captives, and open the prisons to them that were bound.

Did Christ enter any literal prisons? Did he liberate any literal captives? We answer, No! History and truth answer, No! But in due time we shall show that he did enter the dwelling place of the spirits of the dead, and proclaim to them the gospel, and that he did this according to his eternal purpose and plan, thus demonstrating the great truth that his ways are higher than our ways, his plans greater than our plans, and his purposes more grand than ours.

Let us now notice what St. Paul says, viz: "God has appointed a day in the which he will judge the world, by the Lord Jesus Christ, according to the gospel" that he Paul preached, and he, God, cannot judge the world by a gospel that they never heard, and millions have died without having heard the gospel here, they must hear it in the spirit world or they never can be judged by it; for, it would tarnish the pure justice of God to judge a man by what he never heard.

Paul says in his Epistle to the Colossians, first chapter :

"For it pleased *the Father* that in him should all fulness dwell :

And, having made peace through the blood of his cross, by him to reconcile all things unto himself: by him, *I say*, whether *they* be things in earth or things in heaven.

* * * * *

If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister ; "

In this passage we learn that it pleased the Father that all fullness should dwell in Christ, and he should reconcile all things unto himself, whether they be things in heaven or things in earth, and Paul declares that the gospel which they had heard and that he had preached and of which he was made a minister, was preached to every creature that is under heaven, or, if you please, proclaimed to be preached to every creature that is under heaven, for surely Paul did not mean to say that he had or would preach the gospel to every creature under heaven for that would have reached the entire spirit world, a more extensive mission than Paul ever did or could have fulfilled.

But we shall show that before God can judge the world by the Lord Jesus Christ according to the gospel that Paul preached, they must hear it and if they don't hear it in this world they must hear it in some future world or age.

At the crucifixion of our Lord we get some most valuable information on this subject in the conversation between Christ and 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: and having said thus, he gave up the ghost."

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 ;

Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."

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.

The spirits of men, no doubt, have different apartments in paradise, or prison, just as much as we have on earth. We have our houses of correction, our work-houses, our state prisons, and in them are different apartments for different kinds of criminals, according to their deeds, and yet these places and apartments are all located on the same earth and under the same governments.

Let us now notice a little sectarian sophistry on this beautiful passage. They see by the simple plain reading of this passage, that it knocks their orthodox theology to the four winds of Heaven, and consequently they must dispose of it in some way; so they bring their spiritualizing machine, to bear upon it, and say that it *means* that Christ went by the Spirit, and preached through Noah. Oh, wonderful! Oh, astonishing! Oh, profound wisdom of modern theology! How art thou fallen? To what meanness will not thy priests stoop to carry their points, to shut up every avenue between heaven and earth, and overthrow everything good and glorious in the gospel and teachings of Christ and the apostles?

The plain truth is, that Peter says just what he means, and means just he says, viz: that Christ suffered and died in the flesh, and when he thus died, his spirit went and preached to the spirits in prison or Paradise, and that preaching was done at the very time his body was in Jerusalem, and not in the days of Noah. When will men cease to pervert the truth of God and humanity?

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."

Here the glorious truth bursts forth in all its fulness. That the gospel is preached to the dead, that they may finally be judged according to men that heard in the flesh, but live according to God, in the spirit, thus making God no respecter of persons.

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.

But now the question comes up, did Christ preach to all the spirit, of the dead that were then in the spirit world? No, he did not, no more than he preached to all the living, at the time of his mission on earth. Another question now arises, who has preached, or, who is now preaching to the spirits of those that have died since the days of Christ? These questions I purpose to answer, the Lord being my helper.

Let us hear what Christ said to his apostles just before he left them. John 14th chapter, 12th verse :

"Verily, verily I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

Here Jesus declares to his apostles the works that I do shall ye do also; and greater works than these, because I go unto my Father.

What was one of the greatest works that Christ ever performed? We answer, preaching to the spirits of the dead. But Christ remained in paradise, or prison, only a part of three days, and then received his glorified body, and ascended to the Father. But we ask, where is Peter and the rest of the apostles? Have they received their glorified bodies and ascended to the Father? reason and truth, answers no! then where are they? Why of course they are doing the works that Christ did, and greater works than he did, for he went to the Father; and they yet remain in the spirit world, preaching to the spirits in prison, paradise, or the place where the spirits of the dead go, after this present life. We ask, if any man, with common sense, supposes that the apostles have been in the spirit world eighteen hundred years, doing nothing, and if they have not, then what have they been doing? Why, preaching the gospel to the spirits of those that are dead. Just as Peter says Christ did; and if they have been there preaching, for over eighteen hundred years, they have, no doubt, done greater works in that length of time, than Christ did in three days; and if they have not done greater works there than Christ did, then they have done them nowhere, for they never did do as great works here as Christ did, and any man that says they did, don't tell the truth.

Now, we can understand what Christ meant when he gave the keys of the kingdom of heaven unto Peter. St. Matthew, 16th chap.:

"When Jesus came into the coasts of Cesarea Phillippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am?"

And they said, Some say that thou art John the Baptist; Some Elias; and others, Jeremias, or one of the prophets.

He saith unto them, But whom say ye that I am?

And Simon Peter answered and said unto him, Thou art the Christ, the Son of the living God.

And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

And I say also unto thee, That thou art Peter,

and upon this rock I will build my church; and the gates of hell shall not prevail against it.

And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

It will be perceived from the above passage, that as soon as Peter had declared to Jesus, thou art the Christ, our Saviour immediately answered and said to Peter, blessed art thou, for flesh and blood hath not revealed this unto thee, but my Father which is in heaven, and on this rock I will build my church, and the gates of hell, shall not prevail against it.

On what rock did Christ build his church? Did he build on Peter? I answer, no! for the rock on which Christ built his church was the rock of REVELATION. And what are we to understand by the gates of hell, here spoken of? Is it to be understood it is a place of fire, or torment, or sectarian orthodox damnation that is here meant? Every scholar under heaven that ever looked at this passage in the original knows that it means no such thing; but simply means the gate, or entrance to the grave, and also to the spirit world.

And did that entrance prevail against Christ's church or against this rock of revelation? no! verily no! it did not, for Peter still holds the keys, and is still continuing his mission in the spirit world, aided and assisted by his brethren the apostles, carrying on the great work of salvation and progression, commenced by their master, Jesus, the Messiah. And how beautifully does this fulfill that thrilling and soul-stirring prediction of the prophet of God, where he exclaims, when speaking of the great work of the Lord in the last days:—"And Saviours shall come up on Mount Zion, and the Kingdom shall be the Lord's."

And let me here say, there is no sense in a great many of the sayings of Jesus, unless there is a probation beyond the grave. Such passages, for instance, as the following, from the gospel according to St. Matthew:

"And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

* * * * *

Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."

How can these people of Sodom and Gomorrah and other cities and nations, rise up in the day of judgment, against those cities that rejected Christ, unless they hear the gospel in the spirit world and embrace it? for most certainly, they never heard it in the flesh. And in another place Christ speaks of Ninevah in the same strain clearly showing that the gospel must be preached to every creature under Heaven, Christ himself having commenced the great work by preaching to those who lived before the flood.

And how often have the questions been asked, what shall those do who lived before the days of Christ? and what will become of our friends who did not hear and understand these things? and what will those upright and kind hearted friends of ours do who have been suddenly taken out of the world by accidents, calamities and disasters, such as drowning at sea, railroad collisions and death on the field of battle? and, we may say, ten thousand other circumstances that all combine to hurry us unto "that undiscovered country from whose bourne no traveler returns."

We say to all those who have lost friends under such circumstances, be of good cheer, for God's higher law, His great writ of habeas corpus will reach all such cases as these. Let us be careful and obey all the truth that we are taught, so that our dead won't rise up in judgment against us and condemn us, for, let us remember, if we hear truth here and reject it, knowing it to be truth, we have no promise that we will have an opportunity to hear and obey it in another state of existence.

In conclusion, let us ask, what have we proved? We have proved most positively that Jesus Christ was ordained, elected and appointed to bring the prisoners out of their prison-house, and from the valley and the shadow of death, That his glorious gospel was to be preached to every creature that is under Heaven, the dead as well as the living. We have proved that Christ did, on the very day that his spirit burst the prison-house of his clay, enter the dark mansions and prisons of the dead and proclaim liberty to the captives and the opening of the prisons to them that are bound, and that the proclamation there made reached the spirits of those that lived before the flood. We have proved that God is no respecter of persons, and that the gospel was preached to them that are dead that they might be judged according to men that heard it in the flesh, but live according to God in the spirit. We have proved that Peter and the apostles are now doing the works that Christ did, and even greater works than he did, for he has risen from the dead and gone to the Father after having commenced the great work of the salvation of the dead as well as of the living, and they still remain in the spirit world doing the works that Christ did, viz: preaching to spirits in prison, or paradise, and carrying on the great work of salvation and progression that was commenced by Jesus, the Messiah, the Anointed One of God.

And is there anything wrong in this? No! Is there anything unjust in it? No! Is there anything contrary to the Bible? No! Is there anything that will lead men to live in sin? No, verily there is not.

It is a plan worthy of the glory and grandeur of the Supreme Ruler of the Universe, worthy of the never dying love of Jesus the Christ. It is a plan high as Heaven, broad as Eternity and every way worthy of that God that devised it for the salvation and exaltation of our race.

Labor.

Labor is the life of life; it is to *being*, what Demosthenes pronounced *delivery* or *action* to be to the orator, the all in all of merit. When we read the lives of distinguished men in any department, we find them almost always celebrated for the amount of labor they could perform. Demosthenes, Julius Cæsar, Henry the Fourth of France, Lord Bacon, Sir Isaac Newton, Franklin, Washington, Napoleon, —different as they were in their intellectual and moral qualities, —were all renowned as hard workers. We read how many days they could support the fatigues of a march; how early they rose; how late they wached; how many hours they spent in the field, in the cabinet, in the court; how many secretaries they kept employed; in short how hard they worked.

Healing the Sick.

Can the sick be healed by the prayer of faith and the laying on of hands, in this age, as well as in any past age? Yes, just as well; and he that don't believe it, is an infidel and an unbeliever in the teachings of Jesus and his apostles.

The Lord Jesus Christ says in his last testimony on earth to his apostles that they which believe in him and his gospel, certain signs should follow them, and among these signs, that should be given to them that believe, is that they shall lay hands on the sick, and they shall recover. And St. Paul tells us that among the gifts in the church, was one called the gift of healing. This gift was enjoyed in the meanest church in Paul's day; viz: the church at Corinth. St. James says:

"Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

Here is the apostolic law, as it was taught and practiced in the primitive church:—This was the faith once delivered to the Saints, on this subject.

The church of the Messiah has this gift in it. Will every body be healed? No! Were they all healed in the days of the apostles? No! Were all healed in that age that had faith to be healed? Yes. Will all be healed in this age that have faith to be healed? Yes.

Dignity.

Dignity does not consist in possessing honors, but in deserving them, says Aristotle.—He is sufficiently well learned, says Cicero, that knows how to do well, and has power enough to refrain from evil.—Conrage, it is well observed by Plutarch, consists not in hazarding without fear, but in being resolutely minded in a just cause.

True Nobility.

Rank titles, grandeur, are mere earthly baubles. The treasure of an upright heart are the only treasures that moths may not corrupt, and thieves break through into and steal. The refinements of the mind are indeed, what constitutes nobility of demeanor, and cannot be dispensed with; they polish with higher lustre than any court etiquette; they give that native elegance which has superior charms to any that can be acquired.

The Physician of Mohammed.

One of the kings of Persia sent a very eminent physician to Mohammed; who, after remaining a long time in Arabia, presented himself before the Prophet, and thus addressed him: "Those who have a right to command me, sent me here to practice physic, but since I came I have had no opportunity of showing my eminence in this profession, as no one seems to have any occasion for me." Mohammed replied, "We never eat but when we are hungry; and we always leave off while we have an appetite for more." The physician answered, "That is the way to render my services useless;" and so saying he took his leave and returned to Persia.

Mohammed's favorite wife appears to have been a very sensible and virtuous woman. Among many excellent maxims she left her children, is the following:—

"My sons, never despise any person, Consider your superior as your father; Your equal as your brother; And your inferior as your son."

Let gormandising and bigoted christians learn a great moral lesson by the example of this Mehommeden and his wife.

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., OCT. 15, 1862.

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.

A number of original pieces of interest will be found on the inside.

Greeting.

My friends, well wishers and the friends of independent truth, will please receive my warmest thanks, for the noble manner they have responded to my call made to them in the first number of the "Sword of Truth." Right nobly and promptly have they acted in sending in their names, and their money, for the first years subscription. Some of them we have not yet heard from, but no doubt they will give a good account of themselves soon.

We shall send our second number to many to whom we sent the first, that we have not yet heard from, hoping to hear from them very soon.

Let each person to whom we send a copy, try and get three others, making four in all, and send us three dollars, which will pay for the four copies one year, making only seventy-five cents each; for which they will receive twelve original lectures, and all other news included.

Those to whom we send four copies in one wrapper, we take it for granted that they will be sure to get four subscribers and send in the names and money. And, before I close this greeting, let me say, nothing has moved me to this arduous task and laborious undertaking, but the imperative duty that I feel I owe to God, to humanity and to the Age in which I live. And I assure my friends and the lovers of truth throughout the world, that no pains or labor shall be spared by me to make the "Sword of Truth, and Harbinger of Peace," every way worthy of their kindness, approbation, and patronage. And, if indomitable perseverance and unflinching purpose to vindicate the right, and oppose the wrong, at all times, and in all places, and under all circumstances whatever may be the consequences, will insure approbation and support. I have no fears but what I shall receive my full share.

Most truly and sincerely yours,

G. J. Adams.

Revelation.

Can men receive revelations in this age, as well as in any former age? They most undoubtedly can, for God is eternal and unchangable in his attributes and purposes, and the Scriptures clearly demonstrate that in any age that men believe in and seek after truth, God will reveal it to them by his heavenly agencies. St. James says:—

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed.

For let not that man think he shall receive anything of the Lord.

A double-minded man is unstable in all his ways."

Here we are told to ask wisdom of God; and if we ask in faith we are told that we shall receive; and if we do receive, won't it be a revelation to us? Most certainly it will.

Paul says, that "eye hath not seen, nor ear heard, neither has it entered into the heart of man, the things God hath laid up for them that love him; but he hath revealed it unto us by his spirit which searcheth all things; yea, the deep things of God."

Again Paul says "no man can say that Jesus is Lord, but by the Holy Ghost."

Again John says "the testimony of Jesus is the spirit of prophecy."

Christ says "no man knoweth the Father save the Son, and he to whom the Son revealeth him."

Paul says "covet earnestly the best gifts, but rather that you may prophecy."

The prophet Amos says "surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."

Then if God has any servants on earth, he will make revelations to them, and if He does they will be just as good as any that he ever made to man, in any age.

Soloman says "where there is no vision, the people perish." And he never told a greater truth.

Isaiah, in his 29th chapter, when describing the corruption of this age in which we live, says:—

"Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink.

For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.

And the vision of all is become unto you as the words of a book that is sealed.

Wherefore the Lord said, Forasmuch as this people draw near me with their mouth and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

Here men are described as being drunk and staggering under the strong delusions of the devil; because there are no seers or prophets, and because men make long prayers, and teach the precepts or creeds of men as the law of God.

Then we are informed that God will do a marvelous work and a wonder among this people, which shall cause the wisdom of their wise men to perish. God has done that wonderful work. He has sent men in this age by revelation, to preach the Gospel of glad tidings to a suffering world; and, in the language of this same prophet, in the close of the same chapter, he says:—

"They also that erred in spirit shall come to understanding and they that murmured shall learn doctrine."

Could they learn it without revelation? Reason and common sense, answer no! God always works by revelation. The governments of the earth are carried on by revelation; and when they cease to be carried on by revelation they fall into confusion, anarchy, division, ruin and decay; just as the church of Christ has for want of revelation.

Truth.

Truth will ever be unpalatable to those who are determined not to relinquish error, but can never give offence to the honest and well-meaning; for the plain-dealing remonstrances of a friend differ as widely from the rancor of an enemy, as the friendly probe of the physician from the dagger of the assassin.

The Church.

Having in our former number clearly demonstrated what constitutes a legally organized apostolic, or New Testament Church, composed of officers—ordinances—gifts, blessings and usages, let us now ask, has that church with its officers, gifts, blessings and faith been handed down to us pure and uncorrupted? Or has that church "fled into the wilderness;" and been divided into names, sects, parties, faiths, creeds and churches? and do they now compose the great spiritual BABEL spoken of in Revelation, called the mother of harlots, and her daughters?

We shall now show that the church left by the apostles has been disorganized and the present sectarian churches are built upon its ruin, disorganization and overthrow, and that all this has taken place in fulfilment of predictions, uttered by Christ and his apostles.

In Mathew, chapter eleven, Jesus says:

"And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force."

Jesus, when he uttered these words had just heard that John was cast into prison, and he knew that Herod would soon take off his head, and that he himself must suffer, and then his apostles must follow and seal their testimony with their blood and, after that, the successors of the apostles, in their turn, should suffer and die for the truth, and thus fulfil the saying, "from the days of John the Baptist until now the kingdom of Heaven suffereth violence and the violent take it by force."

Paul says in his second epistle to Timothy:—

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

And they shall turn away their ears from the truth, and shall be turned unto fables.

Having a form of godliness, but denying the power thereof: from such turn away."

Here the apostacy of the church is clearly and positively foretold; not only that they should depart from the faith and be turned unto fables, but that they should heap to themselves teachers having itching ears, and that they should have forms of godliness without the power. All of which has been literally fulfilled to the letter.

St. Peter predicts the same apostacy in the strongest terms.

And St. John, in the 12th chapter of his revelation, saw the church under the figure of "a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." He next saw this woman or church suffer pain, affliction and persecution; and the authority, power and revelation that kept the church together as one church was under the figure of a man child caught up to God and his throne; and the woman or church fled into the wilderness.

John next saw a power arise that was to overcome all nations, tongues, and people that dwell on the face of the earth. God then gave John a view of another woman, and called this woman a very bad name, and said she sitteth on many waters; and these waters are nations, kindreds, tongues and people. There is no sun moon or stars about this woman but she is in the wilderness also, and we will let the bible speak of her, just as she is described in Revelation, chapter 17th.

"So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

And upon her fore head was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH."

In this place please notice that the true church and the false ones are all in the wilderness together; for the true church is in amongst the false ones.— Follow John in his visions a little further and the mother of harlots and her daughters get to be the great babel and become fallen and corrupted, and a

"cage of unclean birds," of "hateful and foul spirits." And now let me ask, is the Church of England a daughter of the Church of Rome? Is the Methodist Church a daughter of the Church of England? Are the Lutheran and Calvinistic Churches of every name, faith and order, daughters, grand-daughters and great-grand-daughters of the Church of Rome? Did they descend through that channel or did they not? I answer most positively and emphatically they did, and they know they did.

Did these Churches, any one of them, pretend to set their church up by revelation? No! they did not. Have they not all been trying to mend up and reform the old corrupt Church? Yes, they know they have. They have been trying to put new wine into old bottles and have broken the bottles so often that they have made a perfect babel; one faith against another faith; one creed against another creed; one sect against another sect; one church against another church; and if that don't make babel I should like to know what in the name of heaven and truth would.

In our next we shall show that Christ will raise up a church by Revelation in this age.

The Jews, Jerusalem, AND THE HOLY LAND.

The Conversion of the Jews.

Almost the entire christian world has been in commotion, from time to time, about the conversion of the Jews to christianity. Great exertions have been made, missionaries by the hundreds have been sent in every direction, immense sums of money have been expended for their conversion, and yet they remain Jews. The Roman Catholic church, from age to age, has tried to convert them; first by preaching, and then by fire, by sword and by the Inquisition; and still, they remain Jews. The Greek Church has been indomitable in her exertions, but it has proved a failure. The Protestant Sectarian Churches, of almost every name, have made every exertion that learning and money and missionary enterprise could bring to bear upon this subject, in hopes to convert them to some of their "isms," but it has proved a complete failure. The Church of England has made more gigantic efforts, and spent more money, in the last fifty years, to convert the Jews, than all the others put together, and yet the Jews remain incorrigible, impenitent, hard-hearted and unconverted to the corrupt and spurious christianity of the present age.

We now ask, will the Jews ever be converted by sectarian, or any other missionary preaching? Truth answers, no! when will they be converted, and how? Let God answer by the mouth of his servants, in the Bible; for, if the Bible is true, they never can be converted, until their Messiah comes, and then they will be converted as a nation.

The fact is, the Jews were in a state of apostasy from the faith of their fathers, and were divided into sects, when Christ made his appearance among them, and for this reason they rejected him, and for that rejection, God blinded them, and they have been blind ever since, and they will be blind until he makes them willing in the day of his power.

The Jews never will, or can be converted among the nations. They must first return to the land of their fathers. I don't give this as my opinion, merely, but I give it as the eternal and unchangeable decree and word of God.

I shall only quote from Zachariah, of which book we read as follows:

"Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his Spirit by the former prophets: therefore came a great wrath from the LORD of hosts.

Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the LORD of hosts:

But I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land desolate."

Here we learn, first, that they made their hearts as stone, and would not hear and obey the Lord—then that the Lord caused them to be scattered among all nations, and that their land was to be desolate for ages, all of which has been literally fulfilled. Now listen to what is to take place after the desolation:

"Again the word of the LORD of hosts came to me, saying,

Thus saith the LORD of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age.

And the streets of the city shall be full of boys and girls playing in the streets thereof.

Thus saith the LORD of hosts; If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the LORD of hosts.

Thus saith the LORD of hosts; Behold, I will save my people from the east country, and from the west country;

And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness."

In this passage we learn that the Lord will save them from the east country and from the west country; and that the streets of Jerusalem shall be full of old men, and old women, and boys and girls shall play in their streets. Hear the same prophet in his 10th and 12th chapters:

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

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

* * * * and Jerusalem shall be inhabited again in her own place, even in Jerusalem.

The LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah.

In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the LORD before them.

And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.

And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart.

The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart;

All the families that remain, every family apart, and their wives apart."

Here we learn that after they are gathered to the land of their fathers, the nations will come against them to destroy them; then the Lord shall defend them, and destroy those nations that come against them, and give them the spirit of

grace and supplication, and they shall look on him whom they have pierced, and every family throughout the land shall mourn."

Now, what shall cause all this? Surely, it must be some wonderful and grand event. Let us exercise a little common sense, (a very scarce article in religious matters,) and see if we can't find the reason of this deliverance and mourning, fully and clearly explained in the 14th chapter. I think we can. In fact I know we can:

"For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and all the saints with thee."

No such events as are here related have ever yet taken place. Here, it will be perceived by every lover of truth, that in the last trouble, sorrow and distress of the Jews, when their situation is without any human hope, the Lord, their Messiah, makes his appearance, sets his feet on the mount of Olives,—there is an earthquake—the mountain separates—the old, dead sea of Sodom is emptied out—living water goes out from Jerusalem—the Jews shall look on him that was pierced—they shall all mourn, and be in bitterness and sorrow for their past sins and hardness of heart—a nation shall be born unto God in one day—the descendants of Jacob shall come in with the fulness of the Gentiles, and all Israel shall be saved.

"And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea; in summer and in winter shall it be.

And the LORD shall be king over all the earth: in that day shall there be one LORD and his name one.

And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.

At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart."

These are some of the grand events that are to follow the conversion of the Jews; all of which will take place, long before this present generation shall have passed away.

Five Reasons for not using Spirituous Liquors.

1. Because it poisons the blood and destroys the organs of digestion.
2. Because an enemy should be kept without the gate.
3. Because I am in health and need no medicine.
4. Because I have my senses and wish to keep them.
5. Because I have a soul to be saved or lost. To the man whose mind is untouched by all or any of the above reasons, a volume on the subject would be useless. He is unfitted for society; and the sooner he is in his grave the better—better for society and for himself—For society—because of his example—For himself—because his future torment will be less.

War.

How long are wars and desolations to last? Will they come to an end, as many think they will, through the religious teaching and christianity of the present age? Are the fashionable religions of the present day, sufficient to reform the world, or are they a failure? And is the present war in our own country the effect of our corrupt christianity, and the pride and demagogism of its teachers and preachers? These are solemn and searching questions—questions that we should meet face to face without shrinking; for, let us remember that fear makes mischief greater than it is. Thirty years ago the missionary societies, almost universally, in this country as well as in Europe said, give us plenty of money and we will soon convert the world. They have had money, men, colleges, seminaries, tract societies and institutions of learning, without number; and with all these what has been the result? The result is corruption, political and religious, crime, inhumanity and war, with all its train of curses and sorrows following in the wake.

Is the picture too strong? No, it is not; for hear what the Lord says by the mouth of Isaiah the prophet:

"Behold, the LORD maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.

And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word.

The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish.

The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men are left.

* * * *

The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the LORD, and say, Is not the LORD among us? none evil can come upon us."

Here we learn in a few words, that priests and people have corrupted the earth, have transgressed God's laws, and broken his everlasting, or gospel covenant, and changed his ordinance, by putting their prayers and creeds in its place; and finally filled up the measure of their iniquity by preaching for hire, and divining for money. What a picture is here drawn by the prophet of God; all of which has been fulfilled over and over again; and heaven knows it is enough to bring war and all its curses on any nation or country.

Now let us see what the Bible says on the wars of the latter days. Let God speak by the mouth of Isaiah, in his 34th chapter:

"Come near, ye nations, to hear; and harken ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it.

For the indignation of the LORD is upon all nations, and his fury upon all their armies: he hath delivered them to the slaughter.

Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood.

* * * *

For it is the day of the LORD's vengeance, and the year of recompenses for the controversy of Zion."

Also in Joel, 3d chapter:

"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."

We will now notice the sayings and predictions of some of the great men of the age:

Louis Kossuth, ex-governor of Hungary, and by birth and connection a member of the Lutheran protestant church, in tones of alarm that would well nigh wake the dead, says, "A terrible crisis, a great and bloody revolution in Europe is unavoidable." He bids us "not to shut willingly our eyes before the finger of God pointing to the 'Mene, Tekel, Upharsin,' written with gigantic letters upon Europe's sky."—"Peace" he cries "is impossible. There is coming an earthquake of impending war, a hurricane the scent of which is already perceived in the very air; the events of Europe are pointed out by the finger of God. The alarm bell has rung. War is inevitable; no man in the world has the power to stop its progress. The temporal power of the Pope is about to fall down forever. It will probably fall in the next revolution which is already in the air pointed out by the finger of God. I say this prophetically. I have already read it in the book of Providence, which is made to be a revelation to mankind. The destiny of mankind has come to the turning point of centuries. There is a cry of alarm upon the ostensible approach of universal danger. The despotic governments of Europe feel their approaching death; the decisive struggle is near. It will be the last in mankind's history. A great crisis in human affairs is instinctively and universally felt to be approaching. Every man knows it; every man feels, every man sees it. A philosopher was once questioned, how he could prove the existence of God. "Why," he replied "by opening my eyes, God is seen everywhere; in the growth of the grass, and in the movement of the stars; in the warbling of the lark, and in the thunder of heaven." Even so I prove that the decisive struggle in mankind's destiny draws near. I appeal to the sight of your eyes; I appeal to the pulsations of your hearts, and to the judgment of your minds. You know, you see, you feel that the judgment is drawing near!

THE POLITICAL STATESMAN AND PHILOSOPHER, is not blind to the great events now both passing and impending, though in many instances totally failing to apprehend their import.

Sir Robert Peel, in the British parliament in 1842, pronounced "the period which has elapsed since the French Revolution, one of the most memorable periods in the history of the world," and also said that—"Every aspect of the present times viewed in the light of the past, warrants the belief that we are on the eve of a universal change."

Macaulay, the talented essayist and historian; a member of the British parliament, in 1831 thus wrote; "The Christian believes, as well as the Jew, that at some future period the present order of things will come to an end. Nay, many Christians believe that the Messiah will shortly establish a kingdom on earth, and reign visibly over all its inhabitants. Whether this doctrine be orthodox or not, we shall not inquire. The number of people who hold it, is very much greater than the number of Jews residing in England. Many of those who hold it are distinguished by rank, wealth, and ability; it is preached from pulpits, both of the Scottish and of the English church. Noblemen and members of parliament have written in defense of it,—who expect, 'that before this generation shall pass away, all the kingdoms of the earth will be swallowed up in one Divine Empire.'"—*Essays on the Jews*, p. 668.

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., OCT. 15, 1862.

Our Country and her Struggle.

We rejoice that under the leadership of our noble and patriotic commander-in-chief, Gen. George B. McClellan, although our veteran army officers and men have finally, at great cost of life and treasure, driven the invading foe from the soil of Maryland, and now we may with some reason say, the great crisis of our present struggle is past, we have met the enemy, repulsed him, and compelled him to retreat, almost in ruin and disgrace from our borders.

And now is the time for croakers, fault-finders and traducers to commence their dirty work. But we say to Abraham Lincoln, President of the United States, George B. McClellan, leader of our noble army, and all other patriotic and noble minded men who love their country and their whole country, be firm and strong in the right, "be just and fear not," continue to let all the ends you aim at be for your country, and God, by his heavenly agencies, will bear you up triumphant until our country's flag shall wave in peace over a united and happy people.

THE CHURCH OF THE MESSIAH.—At the earnest request of many that have embraced the truth in all its fulness, and in order to gratify many that are searching to know the truth, we shall commence in this number of our paper, the publication of the rise and history of said church.

The poem on the eighth page, entitled "One Story's Good till Another is Told," was taken from the Boston *Herald*, and if it suits any one they can apply it. We think we know a person that it fits exactly.

OUR FRIENDS will perceive that we get our paper out, this month, some eight or ten days before the time it is due. There are many to whom we sent our first number, that we have not heard from. We shall also send this and we hope to hear from them in a proper manner soon. They will please read our PROSPECTUS and especially our terms of SUBSCRIPTION, and address us until the 15th of November, at GREAT FALLS, N. H. A word to the wise is quite sufficient.

In our next we shall publish among other original pieces, an article on Spiritualism, also a short lecture on Hell, and, by particular desire an original address on Free Masonry, containing many great truths connected with the order. Also, the first Chapter of the autobiography, which was not received in time for this number.

Images of Time and Eternity.

There is something attractive in the contemplation of a river—it is not indeed so vast, so sublime, as that which we experience when gazing on the boundless expanse of the world of waters—the mighty ocean—but it is more analogous to the mind of man in its mortal state—the one is the image of life, the other of eternity.

Poverty.

One solitary philosopher may be great, virtuous and happy, in the depth of poverty, but not a whole people.

THE CHURCH OF THE MESSIAH,

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

CHAPTER I.

In the year of our Lord one thousand eight hundred and sixty-one; on the first day of the year—G. J. Adams, minister of the Gospel, called of God an independent Evangelist, and a witness of the "Dispensation of the fullness of Times," after having faithfully preached "the gospel and kingdom of God, for two months in the city of Springfield, State of Massachusetts, was moved upon by the spirit of the most high God and his heavenly agencies, to write the following covenant, which was the commencement of the organization of the Church of the Messiah.

CHURCH COVENANT.

We, whose names are hereunto affixed, for the mutual benefit of each other, and that we may be the better prepared to build up and establish the Church of the living God, in truth and righteousness, upon the earth; and, that we may be prepared to meet our Lord, the Messiah, in peace at his appearing and kingdom; and, for the purpose of watching over each other for good, according to the law of God, laid down in the teachings of Jesus; and, that we may the more fully confess the Lord Jesus, the anointed one, before men and angels; and, that we may openly confess ourselves pilgrims and strangers on earth, seeking a city out of sight, a city that hath foundations whose maker and builder is the living God:

We do therefore most solemnly covenant and agree to form ourselves into a Church of the ever-living, and only true God; to be called the CHURCH OF THE MESSIAH; to be governed by the commandments, precepts, and teachings of the Lord Jesus, the Messiah, and his Apostles, and to contend earnestly for the faith once delivered to the Saints, and to seek after and embrace all truth past, all truth present, and all truth to come.

The above covenant was written after sundown on the day above named, and carried to a prayer-meeting in the evening and signed by thirteen the same evening; some ten more signed it the same week, and among others, Randolph E. Ladd. At the end of one month there were forty-three names signed to the covenant.

About this time a number came forward to be baptized for the remission of their sins, according to the law of God, laid down by Peter in his first sermon, when three thousand asked what they should do, and were told "to repent and be baptized every one of them for the remission of sins, in the name of Jesus Christ," and they should receive the gift of the Holy Ghost. The following week, a number more went forward and were baptized; during this time, Randolph E. Ladd was going from one meeting to another, praising the meetings, and standing up and bearing witness that God had sent brother Adams to Springfield, he had never attended such good meetings, that it was wonderful, that he knew the work was of God, and yet he was the first apostate, and the first persecutor. Did he tell the truth then, or does he tell the truth now? Was he honest then, or is he honest now? Let the facts be laid before the public, and then let them judge. Just after the second baptism, Randolph E. Ladd and Charles Hastings on a Sunday evening in the public congregation, before a large audience, arose and made a most shameful assault on Mr. Adams, both having made the strongest pretensions to love and friendship for Mr. Adams up to that hour.

And from that hour commenced, and was carried on for months, a most bitter persecution against Mr.

Adams—slander—falsehood—and misrepresentation of almost every kind and description; calculated to destroy Mr. Adams, and by his destruction to try and overthrow the church. Lies were published in the Springfield *Republican*; the only newspaper published in Springfield, at the time. Randolph E. Ladd was the instigator of these publications, and such was the meanness of the Springfield *Republican*, that they refused to publish a contradiction to the most glaring falsehoods, slander and misrepresentations.

In the midst of these persecutions Mr. Adams continued every few days to baptize those that were willing to repent and lead a new life, until Sunday the 10th of March, when Mr. Adams made his defence before an immensely large congregation in Union Hall, and proved himself clear of every false and malicious allegation brought against him by Randolph E. Ladd and the slanderous Springfield *Republican*, and on the conclusion of his defence Mr. Adams called on the large crowd of citizens of Springfield, then present, to know if there was one that believed him guilty of any wrong in word or deed; and, if there was even one present that believed him guilty, he called upon them to arise.

The question was then put by a gentleman present and not one of that vast crowd arose against Mr. Adams. No not one; but hundreds arose instantly to their feet in his favor. His defence was a most perfect triumph; and yet did the Springfield *Republican* publish that triumph? No! although the very same reporter that had published many falsehoods against Mr. Adams was present all through the meeting.

On Saturday, March 16, 1861, the first conference of the Church of the Messiah was held in the city of Springfield, the full particulars of which will be given in chapter 2d, next number of our paper, including minutes of the conference.

The Loveliness of Woman,

It is not the smiles of a pretty face, nor the tint of thy complexion, nor the beauty and symmetry of thy person, nor yet the costly robes and decorations that compose thy artificial beauty; no, nor that enchanting glance, which thou dartest with such lustre on the man thou deemest worthy of thy affection.—It is thy pleasing deportment—thy chaste conversation—thy sensibility, and the purity of thy thoughts—thy affable and open disposition—sympathising with those in adversity—comforting the afflicted—relieving the distressed—and, above all, that humility of soul, that unfeigned and perfect regard for the precepts of Christianity. These virtues constitute thy Loveliness. Adorned with but those of nature and simplicity, they will shine like the refulgent sun, and display to man that the loveliness of thy person is not to be found in the tinsel ornaments of the body, but in the reflection of the rectitude and serenity of a well spent life, that soars above the transient vanities of this world. And when thy days are ended here upon earth, thy happy spirit shall be wafted to the regions of bliss.

Reflected Happiness.

To a man who possesses a good heart there can be nothing more pleasing than the consciousness of giving pleasure to others. The luxury of doing good is a most exquisite as well as a most innocent luxury to him whose feelings and affections are such as make a man capable of enjoying as well as bestowing happiness.

DR. J. ESTEN,
HOMŒOPATHIC PHYSICIAN,

Office in Wilson & White's Block.
ROCKLAND, MAINE.

RESIDENCE on Water Street, first house North of A. C. Spalding's.
Rockland, September 15, 1862

"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 Mehomedan 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 down-trodden, 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.
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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 II.

Situation of the Jews, from their dispersion to the present time, and the desolation of their land and city—Their restoration to the Land of Canaan—Rebuilding of Jerusalem and the Temple.

Lo! Judea's remnants—long dispersed abroad,
Without a prophet, king, or priest of God—
Have wandered, exiles from their native home,
To darkness doomed, till their deliverance comes.
Their city, once so glorious to behold,
Their temple, decked with precious stones and gold,
The seat of wisdom, and the light of kings,
Where mighty nations did their tribute bring,
Have long remained in one wide ruin round,
And desolation reigned o'er all the ground.
But comfort ye my people, saith your God;
Proclaim the joyful tidings far abroad:
Thy sins are pardoned, and thy warfare o'er,
Thy sons and daughters now shall grieve no more;
But Kings thy nursing fathers shall become;
Their ships, and beasts, and chariots bring thee home.
The Gentiles in their arms, thy sons return;
Thy daughters on their shoulders shall be borne.
Trees crowned with fruit their fainting souls shall cheer,
Their desert land like Eden shall appear;
Their fields, where desolation long has reigned,
Shall now, be fenced, and tilled, and sowed again;
And flocks and herds, in plenty shall be seen,
O'er all the plains they feed in pastures green.
Thy ruined cities shall in splendor rise,
Thy lofty towers point upward to the skies;
Thy temple reared, most glorious to behold,
Its courts adorned with precious stones and gold;
All things restored, as prophets long declared,
Thus king Messiah's way shall be prepared.

CHAPTER III.

Situation of the Indians at the discovery of America by Columbus—Effect upon the natives at first view of European vessels—kind reception of the Europeans by the natives—War with the Indians and their defeat—Rapid settlement of the eastern shores—The war renewed, and subsequent sufferings of the Colonies—They again drive the red man—Their settlements advance to the Ohio and the lakes—Further struggle of the natives, their final submission.

Rise, heavenly muse and leave those scenes of joy,
Awhile let other climes, thy pen employ,
Extend thy vision, cross the mighty deep,
And o'er Columbia's scenes in anguish weep.
See Indian remnants, long in darkness dwell,
Since by their hands a mighty nation fell.*
The light which once illumed their happy land,
Where towns and cities did in order stand,
Had slumbered long beneath their mouldering towers.
Their flowery landscape, and their shady bowers
Had long been scenes of cruelty and blood,
The scourge and wrath of an avenging God:
When lo! a scene of wonder, struck their view;
O'er the vast deep, an object strange and new,
Came gliding swiftly onward to the shore,

Part fish, part fowl, or something to adore;
They gazed, with admiration and delight,
As plainer still the object hove in sight:
Nor little dreamed, the Gentiles were at hand,
To smite and drive them from their blessed land.
With warmest friendship, they their guests sustain,
Until too late, they find their struggles vain:
Whole fleets and armies lined their lengthened shore;
With din of armour bright, and cannon's roar;
Their cities burned, and drenched with human gore,
They sunk in ruin, and were known no more.
See Gentile cities on a sudden rise,
Their lofty spires point upward to the skies,
Where late the shades, spread o'er the red man's grave,

A sacred bower in memory of the brave.
See boundless forests still around them spread,
From north to south, an immeasurable shade;
Where mighty chieftains oft the signal gave,
And struggled long their country for to save.
Tribes rose to vengeance while their councils rung,
And liberty still thundered from their tongues;
Onward they rushed with rage and wild despair,
The midnight war-whoop rent the darkened air;
While terror seized their unsuspecting prey,
And blood of infants marked their dreadful way!
Towns wrapped in flames and women captive led,
Where cruel torture filled their souls with dread.
Once more the Gentile stung with keen revenge,
Pursues the red skin o'er the woodland range,
Till darkened swamps become their wild retreat;
And there prepared, the advancing foe they meet.
With desperation they their cause maintain;
Till many a chieftain fell,—their struggle vain,
Till by superior force o'erpowered they yield,
And leave the pale-face master of the field.
From the St. Lawrence's snow invested wilds,
To Florida, where constant verdure smiles,
Their towns and cities sprinkle all the shore;
The midnight war-whoop there is heard no more.
But as their rapid settlements advance,
To the dark wilds, round Erie's vast expanse,
Or o'er the Alleghanies bend their course,
Where broad Ohio's waters have their source;
The natives roused once more in dread array,
Assert their rights, spread terror and dismay;
Till over-powered again, they take to flight,
And with reluctance yield their lawful right.
But tribes remoter still, with dread surprize,
Alarmed at their approach, vindictive rise,
Renew the conflict with redoubled force,
With dreadful slaughter mark their vengeful course,
Till checked by force superior to their own,
Again they fly discouraged and undone,
Reduced in numbers, give the struggle o'er,
Tamely submit, and seek their rights no more.

*In Central America, the cities of which, now lie in ruin.

"ONE STORY'S GOOD 'TILL ANOTHER IS TOLD."

There's a maxim that all should be willing to mind:
'Tis an old one, a kind one, and true as 'tis kind;
'Tis worthy of notice wherever you roam,
And no worse for the heart, if remembered at home!
If scandal or censure be raised 'gainst a friend,
Be the last to believe it—the first to defend!
Say, to-morrow will come—and then time will unfold
That one 'one story's good till another is told!"

Now, one story's been told: its narrator, a man
Who plays *country parson* as well as he can.
But success in this mission is far from ensured,
As most hearers declare, he's a fault to be cured,
He's made up *so fickle*—a minister, forsooth,
He lacks the first quality—regard for the truth—

Has a fondness for slander, and with all his pretence,
Is wanting in this thing, good common sense.

But think not, kind readers, I say this in spite,
For I'm not interested, yet like a fair fight;
And to hear any person in public declare
A man is a *traitor*, a *sneak*, and a *liar*,
I consider *too mean*, unless reasons are shown
Which prove that the speaker has truth for his own
Which will show to the public that these things are true,
And not leave them unproven as "this parson" will do.

Now in this little village—my home for a season—
There is just such a man, who, without any reason,
Has slandered his neighbors, told things all untrue,
Gossipped, ranted, and talked as no *Christian* would do;

With some little help from *ex-tra-or-di-nary* friends,
Has made up these stories, to answer his ends,
And thinks to play off on persons of sense
Things known to be *false* from all past events.

Would we all *could* believe that "this parson" so

queer

Was *honest*, *upright*, with a judgment all clear;
But we're forced to believe—and we say it while cool—

He is one of *two* things, a *knave* or a *fool*.

He might possibly 've been influenced and led to believe

That these things were so; but we scarce can conceive

Any person with brains of small enough size
To thus let the "wool be pulled over his eyes."

To this friend,—I don't mean it—this *man* I should say,

I would give some advice,—free, gratis, no pay:
Never try in the pulpit to slander your friends,
You *gain nothing* by it—don't answer your *ends*.
For people of sense will *surely* perceive
Your *temper* is up because you're to leave;
That you're mad, because men whose virtues are *known*

Have found out *your* faults—and let you alone.

In the next place you preach, don't leave in a row,
For that's not to your credit—you'll surely allow—
As we think of it now, we count up three places
You've left to the tune of—not very slow paces.
And if ever, in Boston, in Pearl street you get
To talking of Slavery, Disunion and that,
Do be very careful, for *barrels* you know
Are *hard* things to be *kicked* over, into the snow.

And again, as a teacher to lead folks to Heaven,
Don't impart *such ideas* as *here* you have given,
For to me and to others it has seemed some like this,
Your *vocation*, for once, you surely have missed.
And here I'll remark, lest any should take
What thus I have said—in *perfect good faith*—
I declare I can see who *this* coat should fit,
As of *course* I'm *not personal*, no, *not a bit*.

JUSTITIA.

A boy being asked at Sunday school what is the chief end of man, answered—the end his head is on.

Laws are like spiders' webs, which catch small flies, and let the big ones break through. What is the difference between a diseased potato and a beehive? None; for one is a *spectator* and the other a *beholder*.

Be neither ashamed of your religion, nor a shame to it.