

The Sword of Truth,

AND HARBINGER OF PEACE.

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

ONE DOLLAR A YEAR.

G. J. ADAMS, Editor and Proprietor.

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Lecture---No. 5.

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

In this lecture, we shall introduce the combined testimony of the two last prophets in the old testament, viz:—Zechariah and Malachi, and here let us say, had we not yet proved a single point, we should be perfectly able to prove everything that we asserted in our first lecture, by these two prophets alone.

Let us now call to mind that we proposed to show, in six successive lectures, that the Jews will be restored to the land of their fathers, rebuild their city and temple, be restored to their nationality by the European powers,—(not as Christians, but as Jews,) and get ready to offer sacrifices, when a rupture will take place between the Jews and the European powers. War will then be proclaimed against the Jews by the christian powers of Europe. Many in America and from other nations will join these christian powers, these nations will then go up against the Jews to destroy them. The greatest battle of the world will then take place in the valley of Jehoshaphat. The long looked for Messiah will make his appearance and deliver the Jews in their last extremity according to God's oath to their fathers. A nation will be born unto God in a day. The fate of the world will be decided for one thousand years, and all the kingdoms of this world will lose their power and dominion, and the great age of Peace commence. Waving all our strong and unanswerable arguments, in the four preceding lectures, we shall now prove beyond all reasonable doubt, in this single lecture alone, every position that we purposed to prove in the entire six. In so doing we shall quote alternately from these two prophets to suit our convenience. We are first to show that the Jews will be restored to the land of their fathers. Let us now quote from the first, second and sixth chapters of Zechariah:

"Therefore thus saith the LORD; I am returned to Jerusalem with mercies: my house shall be built on it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem.

Cry yet, saying, Thus saith the LORD of hosts; My cities through prosperity shall yet be spread abroad; and the LORD shall yet comfort Zion, and I shall yet choose Jerusalem.

* * * * *

And many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee.

And the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.

* * * * *

And they that are far off shall come and build in the temple of the LORD; and ye shall know

that the LORD of hosts hath sent me unto you. And *this* shall come to pass, if ye will diligently obey the voice of the LORD your God."

The foregoing prophecies, we know have sometimes been applied to the restoration from the Babylonish captivity; but we also know that they have a more extended meaning and application than anything that has yet taken place, or else there is no meaning or common sense in language. Please notice the facts in these prophecies. First, the Lord will return to Jerusalem with his mercies; and their cities through prosperity shall be spread abroad; and the Lord shall choose Jerusalem, and comfort Zion; and they that are far off shall come and build the temple of the Lord; now mark the closing sentence, "All this shall come to pass, if ye will diligently obey the voice of the Lord your God." That is, God promised them that this glory should be theirs in their day and age, if they would keep his commandments; but they did not, and God rejected them. So Jesus the Messiah would have gathered them, restored them, saved them and given them this glory here predicted, but they would not receive him, or obey his laws, so he left their house desolate, until the times of restitution that are now bursting upon the world and are soon to break forth in all their power and glory upon this present age. And that all may know that God rejected them for their wickedness, and scattered them among all nations for their sins and disobedience after their return from Babylon, we quote from the seventh chapter as follows:

"And the word of the LORD came unto Zechariah, saying,

Thus speaketh the LORD of hosts, saying, Execute true judgment, and show mercy and compassion every man to his brother:

And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.

But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear.

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 is a prediction so clear and positive that no man can misunderstand it. The prophet here tells us that they refused to obey these holy precepts, laws and commandments of the Lord and made their hearts as an adamant stone; and because of this, the Lord should scatter them as a whirlwind among all nations whom they knew not; and that their land should be desolate after

them. Every word of this passage has been fulfilled, and there is not a historian in the world that can deny it, and tell the truth. And now, let us bear in mind that the Jews never were led captive and scattered among all nations, until their captivity by the Romans. Now let us see if this same prophet Zechariah, clearly and positively predicted their restoration after the scattering and captivity above named. And for this purpose we quote from the eighth chapter of this same prophet, as follows:

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

Thus saith the LORD of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury.

Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called, A city of truth: and the mountain of the LORD of hosts, The holy mountain.

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 quotation we have the great fact established beyond the shadow of a doubt, that God will save them from the east country and the west country; also that the streets of Jerusalem shall be full of boys and girls, and the city, in the age when this is brought to pass shall be filled with old men and old women, and in that day Jerusalem shall be called a city of truth; the mountain of the Lord of hosts, the holy mountain. Has this been fulfilled? No, verily, it has not, and any man that says it has been fulfilled is wise above what is written; but let us quote further from this same chapter:

"But now I will not be unto the residue of this people, as in the former days, saith the LORD of hosts.

For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things.

And it shall come to pass, that as ye were a curse among the heathen. O house of Judah, and house of Israel: so will I save you, and ye shall be a blessing: fear not, but let your hands be strong."

Here God most solemnly declares that their

seed shall be prosperous, and that the vine shall give her fruit, and the ground her increase, and that the very heavens shall give their dew; and that he will cause the remnant of this people to possess all these things. And, moreover, God says that whereas they have been a curse among all nations, they shall now be a blessing, and their hands made strong.

Let us now quote further from this same chapter. It reads as follows:

"Thus saith the Lord of hosts: *It shall yet come to pass*, that there shall come people, and the inhabitants of many cities:

And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also.

Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord.

Thus saith the Lord of hosts; In those days *it shall come to pass*, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you."

Here it is positively asserted, that people, the inhabitants of many cities, shall say one city to another, let us go and seek the Lord of hosts. And strong nations shall come and seek the Lord of hosts in Jerusalem, and pray before him. In the last verse, we learn another great fact, viz: that men out of all the languages of the nations shall say to the Jews, we will go with you; for we have heard that God is with you. Has this ever been fulfilled? We answer, no, never; but it remains yet to be fulfilled, in the times of the restitution of all things, that God has spoken by the mouth of all his holy prophets, since the world began. But let us quote from the 9th chapter of this prophet:

"And the Lord shall be seen over them, and his arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south.

The Lord of hosts shall defend them;

* * * * *

And the Lord their God shall save them in that day as the flock of his people; for *they shall be as* the stones of a crown, lifted up as an ensign upon his land.

For how great is his goodness, and how great is his beauty! corn shall make the young men cheerful, and new wine the maids.

And I will strengthen them in the Lord; and they shall walk up and down in his name, saith the Lord.

* * * * *

So again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not."

In this passage we are informed that the Lord shall defend them, and save them, as the flock of his people; and they shall be as an ensign upon the land.

And further, God in his great goodness, shall make them cheerful by giving them plenty of corn and new wine. But let us now quote from chapter 10th:

"Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field."

This is one of the most important prophecies in the book of Zechariah; a prophecy that has been literally fulfilled in this age, the fulfillment of which should startle the entire Christian world.

The great problem is now solved of why that land has been barren for ages and generations that are past; for the history of the world, from the captivity of the Jews under the Romans, down to the present age, shows that the land once flowed with milk and honey, and dropped down

fatness and new wine, has been barren and almost desolate during the last eighteen centuries. But now that land is again becoming a fruitful land. Grape-vines are starting up all over that land. Fig-trees, orange trees, lemon trees and the olive trees are bursting forth all over the land as in its most palmy days; not only so, but fruits, flowers and vegetables, of every description that will grow in any country, are now raised in abundance all over that land that has lain desolate for ages, and in many places they can raise three crops a year.

This change has been brought about in the last ten years. What has created this wonderful change? What has brought about this mighty revolution in so short a time? Let earth hear the answer. It is simply that God has fulfilled his word by the mouth of his prophets and restored the "latter rain." That grand event burst upon the world in 1853, and has continued regularly every year since. Thank God, we have his sure word of prophecy, through the fulfillment of which, we can clearly know the age in which we are living. That land is no longer a barren land, but is literally becoming fruitful and glorious. Now in the language of Isaiah, we can say:

"The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious."

Or in the language of Jeremiah we can exclaim:

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

Or, in the language of Ezekiel we can break forth and say:

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

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

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

Or in the strong and thrilling language of Malachi in the 3d chapter of his prophecy we can exclaim:

"Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that *there shall not be room enough to receive it*.

And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts."

In this beautiful passage the Jews are commanded to bring their tithes and offerings unto the storehouse of the Lord, and then God promises to open the windows of Heaven and pour them out a great blessing, and to rebuke the devourer for their sakes, and that their vine shall no longer cast its fruit before the time, and they shall be a delightful land, and all nations shall call them blessed. We challenge all the world, religious and irreligious to produce the first shade of evidence that these prophecies have been fulfilled in the ages that are past, for their land has lain desolate, and been cursed with barrenness, just as all the prophets said it should; yes it has been barren, during the entire time that it has

been trodden under foot of the Gentiles. But now that it is to be no longer trodden under foot—God restores the latter rain and the former rain, that the land may again produce an abundance and become fruitful as the rightful owners again take possession of it according to the promise God made to their fathers and confirmed it with an oath. But let us again return to the prophecy of Zechariah 10th chapter, at which place we read that the Lord says, "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." This language is so plain and easy to be understood that it scarcely needs a note or comment to understand that that has a direct application to the restoration of the Jews, to the land of their fathers. After this prophet has predicted the restoration of the Jews to their own land; he then turns to the nations and declares that they shall come up against Jerusalem. Chapter 12th contains the following strong language.

"Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the seige both against Judah and against Jerusalem.

And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

* * * * *

In that day will I make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: 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."

In this passage we learn that the nations shall come against Jerusalem, and be in the seige both against Judah and Jerusalem; and though all the people of the earth are gathered against it they shall be cut in pieces. And in this day here spoken of God will defend, and save Jerusalem; and seek to destroy all nations that come against them. Some men undertake to say that God fulfilled this prophecy in the days of the Romans; but if he did it was a queer fulfillment. Did he deliver the Jews then? no, he destroyed them. Was Jerusalem saved in that age? no, it was destroyed and overthrown; and the people led captive among all nation, and Jerusalem has been trodden under foot until this present age. Then we say was this prophecy fulfilled in that age in any sense? no, most positively it was not. But it remains yet to be fulfilled. But let us quote further from this same prophet in the same chapter:

"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.

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.

The 14th chapter reads as follows:

"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."

From the foregoing quotations, it will be clearly perceived, that God will permit the nations to gather up against Jerusalem and take captive one half of the city; and then the Lord, the Messiah, shall display his power, and fight for and deliver them:

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 fullness of the Gentiles, and all Israel shall be saved.

And let it be perfectly understood that it is to be just as it was in the days of Uzziah king of Judah, if that was a literal earthquake then this will be a literal earthquake, for they are to flee before it; just as they fled in that day, and all men know that in that age they fled literally before the earthquake. And no scholar dare risk his reputation by saying this prophecy is figurative; no, it is literal and must be so understood.

Let us now quote further from this most wonderful chapter:

"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."

In this passage, and in this connection, we learn the great fact that God by this earthquake will open the dead sea, and carry Tyre, or at least

what yet remains of it, into the ocean, and cause living water to go towards the former sea, and toward the hinder sea; or in other words toward the Mediterranean Sea, and the other way toward the Indian Ocean, or what is called the *great ocean* by all the bible writers. And it is declared that this water shall flow from one ocean to the other, in summer and in winter.

And in that day, or age, *the Lord shall be King over all the earth: and there shall be one Messiah and his name one.* And that will be a day when a king shall reign in righteousness, and princes shall rule in judgment, and nothing shall hurt or destroy in all God's Holy Mountain. But let us quote still further from this same chapter.

"All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Haneel unto the king's winepresses.

And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.

And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem: Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their mouth.

And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor.

And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance."

Here we learn that another grand event is to take place at this time, viz:—the land is to be turned as a plain, especially south of Jerusalem. And then it is solemnly announced that Jerusalem shall never again be utterly destroyed, but that it shall be safely inhabited. We next have the fearful announcement made that God will smite the people and nations that come up against Jerusalem, and that their flesh shall consume away while they stand upon their feet, and their tongue shall consume away in their mouth. And some of them shall have a great tumult from the Lord among them, and they shall then in their excitement commence and fight each other. And Judah also shall fight at Jerusalem, and the gentile nations shall have their wealth, their gold, their silver, and their substance gathered together in great abundance. Now comes the grand climax of this prophecy, in the following strong language, and let the earth hear it.

"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.

And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain.

And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles.

This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar.

Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts: and all they that sacrifice shall come and take of them, and see the therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts."

In this passage we may learn many startling truths! Connected with the last great struggle, that is to wind up the conflict of ages; and introduce the long talked of age of peace to our suffering world. First, we learn that every one of these nations that are left, are to pay honor to the Lord, Messiah; and honor to his Throne at Jerusalem.—And the prophet here positively asserts, that of all

the families that will not honor, or pay homage to this throne and power at Jerusalem; that upon them shall be no rain. And other nations that have no rain, such as Egypt. Those nations God will plague, and punish, until they do right. Thus all nations shall come up or send up and keep the feast of tabernacles, from year to year, and worship the King of Kings, and Holiness to the Lord, shall be upon the bells and the posts, and the houses and everywhere that room can be found to put up an ensign. And then will be brought to pass, the saying of Micah, as follows:

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

But they shall sit every man under his vine, and fig-tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it, and in that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted;

And I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in mount Zion from henceforth, even for ever.

In our next number we shall give our sixth and last lecture on this subject, as predicted in the New Testament.

The Wife.

A GOOD WIFE exhibits her love for her husband by trying to promote his welfare, and by administering to his comfort.

A POOR WIFE "dears" and "my loves" her husband, and wouldn't sew a button on his coat to keep him from freezing.

A SENSIBLE WIFE looks for her enjoyment at home—a SILLY one abroad.

Religion.

We pity the man who has no religion in his heart—no high and irresistible yearning after a better and holier existence—who is contented with the sensuality and grossness of earth—whose spirit never revolts at the darkness of his prison house, nor exults at the thought of its final emancipation. We pity him, for he affords no evidence of his high origin—no manifestation of that intellectual prerogative, which renders him delegated Lord of the visible creation. He can rank no higher than animal nature; the *spiritual* could never stoop so lowly. To seek for beastly excitements—to minister with a bountiful hand to depraved and strange appetites—are the attributes of the animal alone. To limit our hopes and aspirations to this life and this world, is like remaining for ever in the place of our birth, without ever lifting the veil of the visible horizon, which bent over infancy.

There is religion in every thing around us—a calm and holy religion in the unbreathing things of Nature, which man would do well to imitate. It is a meek and blessed influence, stealing in, as it were, unawares upon the heart. It comes quietly, and without excitement. It has no terror, no gloom in its approaches. It does not rouse up the passions; it is untrammelled by the creeds and unshadowed by the superstitions of man. It is fresh from the hands of its author—and glowing from the immediate presence of the Great Spirit which pervades and quickens it. It is written on the arched sky. It looks out from every star. It is on the sailing cloud, in the visible wind. It is among the hills and valleys of Earth; where the shrubless mountain top pierces the thin atmosphere of eternal winter, or where the mighty forest fluctuates before the strong wind, with its dark waves of green foliage. It is spread out like a legible language upon the broad face of the unsleeping ocean. It is the poetry of nature. It is this uplifts the spirit within us, until it is tall enough to overlook the shadows of our place of probation—which breaks, link after link, the chains which bind us to materiality—and which open to imagination a world of spiritual beauty and holiness.

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., MAY 1, 1863.

Once More to our Friends.

To the Churches and Friends scattered abroad,
Greeting:—

DEAR BRETHREN AND FRIENDS:—I cannot refrain from writing a few lines to you at this time. Many of you I have not seen for months—some of you I have never seen.

When you are greeted with this number, our "Sword and Harbinger" will have stood the trial for eight months, and it will have passed the fiery ordeal of the most immense rise on paper that has ever taken place in this country; and yet it has passed through unscathed.

We are greatly indebted to our friends for their kindness, and take this opportunity to return them our sincere thanks. Will they make one more united effort? Will each subscriber try to get another subscriber, and send the name and money forthwith? We hope they will; yes, we believe they will. And if any kind friend wishes to make us a donation, to help our paper along, now is the time to do it; for we wish to buy the paper for the balance of this year. Let every true friend bear this in mind and act accordingly. We trust they will; now is the time to do good. And will those friends, that have received our paper regularly since its commencement and not yet paid, be kind enough to send their dollar? We hope and trust they will. Now is the time; it will do us good. Please direct, Vassalboro', Maine, and much oblige,

Yours, most truly and sincerely,
G. J. ADAMS.

Editorial Journeys, No. 4.

DEAR FRIENDS:—In our last we continued our journeys up to Sunday evening, March 22d.

On Monday, March 23d, Mr. and Miss Ward came forward and were baptized according to the order of the Church of God, as laid down in the New Testament, and although there was no public notice given of the Baptism, quite a large number soon congregated to witness the interesting scene. In the evening we met at the house of Bro. S. L. Wass, where quite a number of friends assembled and listened to some teachings on the rise of the Church in this age, and the object of the laying on of hands, and also the object of the "bread and wine," showing that it was to perpetuate or keep in memory the death of Jesus the Messiah, until he comes the second time, without sin, unto salvation. At the conclusion of the remarks, brother and sister Ward were confirmed and the bread and wine administered.—All that were present seemed happy, and rejoiced in the truth.

On Tuesday morning, bright and early, in company with Bro. Vinal Dyer, we left Addison Point, for Franklin, where we arrived early in the afternoon. In the evening, agreeable to previous appointment, we lectured on the Destiny and Mission of America, and the close of the present war. At the close of the lecture we were cordially invited to

lecture for them again, on our return, which we promised to do.

On the following morning we were compelled to start for Rockland, owing to the stormy appearance of the weather, and had to disappoint our friends in Sullivan, for which we were extremely sorry.—By great exertion we got to Stockton on Wednesday evening, and on Thursday morning, after much trouble, we arrived with our sleigh in Belfast, where we hired a buggy and came on to Rockland, arriving at 7 1-2 P. M., having been gone two weeks and one day, and having preached thirteen times and travelled over two hundred miles. We had much pleasure, and found Bro. Dyer a most excellent travelling companion. We received much kindness from many friends for which they will please receive our warmest and most sincere thanks.

We continued in Rockland for a short time, and then visited our firm friends at South Thomaston, where we are always made welcome. We found Mrs. Adams nearly restored to health, through the kind care and attention of Sister Sweetland. We continued in South Thomaston and Rockland alternately, for some six or seven days.

On Thursday, April 2d, we left Rockland for Camden, to lecture a few days, having previously made arrangements to lecture in the Meeting-House owned by Judge Alden. Owing to the stormy appearance of the weather, we did not lecture until Saturday evening, April 4th, at which time the house was full, and many left, unable to get either seats or standing places.

On Sunday we preached three times to good congregations, (although it rained all day,) who listened with great attention. We preached on the Introduction of the Golden Age, and the Fifth Universal Empire of the World, showing that with that empire the age of peace would commence.

Yours in love and truth,

G. J. ADAMS.

Faith.

We have been asked repeatedly how a person can obtain faith; one man writes and asks, can a person get faith by praying for it? we answer, no. How then do we receive faith? we answer that faith comes by hearing, but quote from the new testament, in Pauls epistle to the Romans tenth chapter, we read as follows:

"But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach:

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved.

How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

So then, faith cometh by hearing, and hearing by the word of God.

Here we learn that faith comes by hearing and hearing by the word of God. We also learn that we cannot hear without a preacher, and that a man cannot preach except he is sent; and Paul says, no man taketh this honor unto himself except he is called of God, as was Aaron. And we say that it is an eternal principle, as broad as creation that faith in any and everything comes by hearing. For instance, a Methodist preacher preaches Methodism—the people that hear and believe become Methodists. So of the Baptists—so of the Presbyterians and so of all other sects.

The law in relation to this matter is eternal. Faith comes by hearing. It is so in relation to law, science, philosophy or politics; in fact, faith in any particular thing comes by hearing it proclaimed or preached. The three thousand, that believed in Jesus on the day of Pentecost, did so because they heard Peter preach Jesus Christ and the resurrection. So we close by reiterating, faith comes by hearing, and in God, comes by hearing the truth of God.

The Miraculous Conception.—No. 3.

Under our caption, gentle reader, I shall present you with a diagram of Man, composed by the late John Lord, of Portland, in the year of our Lord 1848. I do this the more cheerfully, realizing as I do their dependence upon each other.

Man has a seven-fold nature or character.

1. He has seven senses, as follows: Seeing, Hearing, Smelling, Tasting, Feeling, Conscience and Consciousness.

2. He has seven intellectual faculties as follows: Anticipation, Conception, Imagination, Judgment, Reason, Comprehension and Memory.

3. His sentient [or Pathematical] department is composed of seven classes as follows: Affections, Passions, Desires, Aversions, Tastes, Distastes and Sentiments.

4. His voluntary, [or moral] powers are seven as follows: Selfcontrol [or Attention] Power to Believe, to Disbelieve, to Approve, to Disapprove, to Choose, to Refuse.

[Here is the Will. These four cardinal departments form the basis of all mentality and morality. The Religious, Social and Imperial departments, like the after rules of Arithmetic, which are all composed of infinite combinations of Addition, Subtraction, Multiplication and Division; will be found to be composed of different combinations of the cardinal departments.]

5. His religious department is as follows: 1. A power to conceive of and acquaint himself with God his Maker and with his being, perfection and glory. 2. He has power to hold communion by faith, meditation and prayer, in the spirit of his feelings, with his God. This power is denied to all things else here below. 3. He has power to receive good or evil or both understandingly from his God. 4. Power to revere and adore him understandingly and devoutly as God. 5. To acknowledge and submit to him as his rightful Lord and sovereign, and to receive his law as the rule of life from him and whatever other communication he may please to make to him as his creature. 6. He has power to perceive and understand his own origin, nature, being's use and end; in what sense he is independent of, and in what dependent upon God, for life, breath, being and all good things. 7. He is susceptible of religious impressions and capable of receiving and inwardly digesting religious instruction; he is capable of anticipating future good and evil; he has hope and fear, a love of approbation and a dread of disapprobation. He is susceptible of realizing and feeling moral and religious subjects and has power to act in reference to them. He is a free, moral agent, whose bias and tendencies lean and lead by nature to the good and right.

6. Man is a social being. 1. He has power to perceive another's wants, likes and dislikes. 2. Power to feel for their welfare as for his own. 3. Power to hold conversation so to exchange thoughts and information. 4. Power to aid and assist in innumerable ways. 5. To buy and sell upon just principles. 6. Power to appreciate, censure, persuade, terrify. 7. To write, assume corporate powers, so that many can become one by agreement.

7. Man was made for a captain, king or politician. 1. Power to examine and think what is best to be done. 2. Power to imperially resolve what to do. 3. To fore-ordain. 4. To know the right and wrong, reasonableness or unreasonableness of his laws and official acts. 5. Power to imperially execute his laws and ordinances. 6. Power to review, alter and repeal what he pleases of things within his power. 7. Power to command and compel the obedience of others. Thus, Man is a world in miniature, made in the similitude of God, that invisible, infinite and immortal being who bears about him the similitude of a man.

C. E. CLARK.

Portland, Me.

A youth of prudence and temperance, brings an old age of usefulness and enjoyment.

Natural Dread of Death.

It seems to us strange, it seems as if all were wrong, in a world where, from the very constitution of things death must close every scene of human life, where it hath reigned for ages over all generations, where the very air we breathe and the dust we tread upon was once animated life—it seems to us most strange and wrong, that this most common, necessary expedient, and certain of all events, should bring such horror and desolation with it; that it should bring such tremendous agitation, as if it were some awful and unprecedented phenomenon; that it should be more than death—a shock, a catastrophe, a convulsion; as if nature, instead of holding on its steady course, were falling into irretrievable ruins.

And that which is strange, is our strangeness to this event. Call sickness, we repeat, call pain, an approach to death. Call the weariness and failure of the limbs, and senses, call decay, dying. It is so; it is a gradual loosening of the cords of life, and a breaking up of its reservoirs and resources. So shall they all, one and another, give way.—“I feel”—will the thoughtful man say—“I feel the pang of suffering, as it were, piercing and cutting asunder, one by one, the fine and invisible bonds that hold me to the earth. I feel the gushing current of life within me to be wearing away its own channels. I feel the sharpness of every keen emotion, and of every acute and far penetrating thought, as if it were shortening the moments of the soul's connexion and conflict with the body.” So it is, and so it shall be, till at last, “the silver cord is loosened, and the golden bowl is broken, and the pitcher is broken at the fountain, and the wheel is broken at the cistern, and the dust returns to the earth as it was, and the spirit returns unto God who gave it.”

No; it is not a strange dispensation. Death is the fellow of all that is earthly; the friend of man alone. It is not a monster in the creation. It is the law and not an anomaly; it is the lot of nature.

Not to thy eternal resting place,
Shalt thou retire alone.

Thou shalt lie down
With patriarchs of the infant world, with kings,
The powerful of the earth, the wise and good,
Fair forms and hoary seers of ages past;
All in one might sepulchre. The hills,
Rock ribbed and ancient as the sun: the vales,
Stretching in pensive quietness between;
The venerable woods, rivers that move
In majesty, and complaining brooks,
That make the meadows green, and pour'd round all
Old Ocean's gray and melancholy waste—
Are but the solemn decorations all,
Of the great tomb of man.—[Bryant.]

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. “The narrow house, and pall, and breathless darkness,” and funeral train—these belong not to the soul. They proclaim only the body's dissolution. They but celebrate the vanishing away of the shadow of existence. Man does not die, though the forms of popular speech thus announce his exit. He does not die. We bury, not our friend, but only the form, the vehicle in which, for a time, our friend lived. That cold impassive clay, is not the friend, the parent, the child, the companion, the cherished being. No, it is not; blessed be God that we can say—*It is not!* It is the material world only that earth claims. It is “dust” only that “descends to dust.” The grave!—let us break its awful spell, its dread dominion. It is the place where man lays down his weakness, his infirmity; his diseases and sorrowing, that he may rise up to a new and glorious life. It is the place where man ceases—in all that is frail and decaying—ceases

to be a man that he may be, in glory and blessedness, an angel of light!

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.”

Salvation.

The term Salvation, in the Bible has an ambiguous meaning; it sometimes means one thing, and sometimes another; for instance, in the days of Noah, Salvation meant deliverance from destruction by water. In the days of Lot, Salvation meant deliverance from destruction by fire and brimstone. In the days of Moses, it meant deliverance from Egyptian Slavery, and the judgment that fell on Egypt, through the plagues that God poured upon it. In the days of Daniel it meant deliverance from the hungry Lions. To the three Hebrews it meant safe deliverance from the fiery furnace. In the Christian religion, it means deliverance from sin, which is obtained through obedience to the laws and teachings of Jesus and his Apostles, this last Salvation is called in the new testament—a present Salvation by faith. Now let us ask who enjoys this present Salvation by faith; we will answer by quoting from Paul's Epistle to the Galatians 3d chapter as follows:—

“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.”

In this passage, we learn who are the children of God by faith in Christ Jesus, viz:—as many as have been baptized into Christ, have put on Christ, query:—have those who are not baptized in Christ, put on Christ? no, verily no.

Now let us ask another question,—how was Saint Paul saved from his sins; and now for fear we might answer wrong, we will let Paul answer for himself, as he stood before one of the great ones of the earth. It is in the following strong language, and may be found in the 22d chapter of the Acts of the Apostles; hear it:

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

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

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

And I said, What shall I do, Lord? And the

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

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

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

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

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

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

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

Here is the whole circumstances of Paul's conversion, told by himself, when he stood before Kings and Rulers of the Earth. He first asks what he shall do; and told to go into Damascus, and there it should be told him what he should do. He obeyed the instruction. And Ananias closed his instructions to Paul, telling him to arise and be baptized, and wash away his sins calling on the name of the Lord, and the moment Paul obeyed that command he was baptized *into Christ*—became a Christian—and was saved from his sins, and no man can deny it and tell the truth.

Fidelity.

A faithful friend is the repository of our secrets, and is like a precious stone, which has no spots, and which is not to be purchased but by the returns of the same nature.—Happy he who finds such a friend; for to him he can trust his most secret thoughts, and in him find a consolation at all times.

Diodorus, the Sicilian, says, that among the Egyptians it was a criminal matter, to discover a secret with which they were entrusted, and one of their priests, being convicted, of this offence was banished his country. Certainly, nothing can be more just, than that a secret entrusted to a friend, under the sanction of good faith and secrecy, should be considered as a sacred thing, and that to divulge it, under any pretence whatever, is a profanation of the most sacred duties.

Plutarch remarks, that the Albanians, being at war with Philip, king of Macedon, one day intercepted a letter, which he had written to Olympia, his wife. They sent it back to him unopened, that they might not be obliged to read it in public, saying, that their laws forbid them to betray a secret.

A Valuable Jewel.

Behold the road to happiness!—rows of trees on each side, uniting at the top, form a beautiful arbor. See! woman is strewing it with flowers—how sweet—how refreshing the smell—see, too, the temple of happiness—built of the purest alabaster—its white columns rise amidst the green foliage—it stands upon a foundation of adamant. Its interior is one large and spacious dome, around which are set many jewels of uncommon lustre, namely,—virtue, truth, love, affection, friendship, and innumerable others. But in the centre is one far brighter than all the rest—it sheds no single ray—but one vast volume of uncreated light, surpassing in brilliancy the sun itself—yet mild as the moon beam: It penetrates, fills and surrounds every part of the spacious dome—and reflecting all the colors of the rainbow, flit, quiver, and stream with flickering radiance. This jewel is pure RELIGION—under its power, age assumes the freshness of youth—new beauties are added to the blush of love—contentment sports around—and the placid smile of real pleasure sits upon every lip, and lightens every countenance.

The truth is before every one. But to tell a lie which cannot be found out, is to invent a cover large enough to cover itself.—Horace Mann.

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., MAY 1, 1863.

Editorial Journeys, Continued from Page 4.

On Monday evening, April 6th, the Meeting House was again full to overflowing. Many left unable to get room even to stand. On Tuesday, Wednesday and Thursday evenings, the house was crowded; also, on Friday and Saturday evenings, especially, on Saturday night. And Sunday it may be truly said was the great day of the week. We had large, intelligent congregations, morning, afternoon and evening. In the afternoon we spoke two hours on the "Restitution of All Things and the Final Destiny of Man." In the evening the subject was "The State of the Dead, and Progression beyond this Life. The people listened with most profound attention. The tear started in many an eye as we portrayed the glory of the plan of God, in his goodness to our race.

In conclusion let us say, our visit to Camden, was pleasant in every way. We made many new and we trust substantial friends and among them Dr. W. L. Magoon, of Searsport, a Surgeon Dentist, a gentleman, and one that fully understands his profession; and as such we cheerfully recommend him to our friends, and say there is no doubt but he will give perfect satisfaction to all who engage his services.

During our stay in Camden we put up with Capt. Clark, the gentlemanly proprietor of the hotel at that place, and were treated with much kindness. In fact, we must say we were treated with kindness by the people of Camden in many ways. During our stay we obtained 18 subscribers to our paper, and the Universalist Society made us a nice donation. We also received many other acts of kindness from the people of Camden, for which they will please accept our warmest thanks, and we say from our heart "peace be with them."

G. J. ADAMS.

The Kingdom of God.

In our last we promised to try and show clearly the difference between the church of God and the kingdom of God. And first let us understand that through false teaching, mistranslating and an amalgamating of terms, this subject is completely enveloped in darkness. Our first endeavor will be to separate these terms, and show that we may be members of the church, and yet not have entered into the kingdom of God. St. Peter in writing to the church in the first chapter of his second epistle, says:

"And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge;

And to knowledge, temperance; and to temperance, patience; and to patience, godliness;

And to godliness, brotherly kindness; and to brotherly kindness, charity.

For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

In this passage Peter writes to the church and church-members, and tells them to do certain things. He also calls them brethren, and says if they do these certain things they shall never fall; but that an abundant entrance shall be ministered unto them into the everlasting kingdom of our Lord the Messiah. Here it is clearly demonstrated that they were members of the church, and yet they had not entered the kingdom of the Messiah, or Christ, and please notice, their final entrance into that kingdom depends upon their faithfulness and diligence unto the end, and let us remember that Jesus Christ said unto his own disciples, fear not little flock for it is my father's good pleasure to give you the kingdom, although they had embraced Christ and were brought into a state of grace and salvation. Jesus Christ, in Luke chapter 13th, says:

"And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God."

In this passage the kingdom of God is represented as a place where people shall come and take their seats, with Abraham, Isaac and Jacob. Query: If the kingdom of God was within a man, would such a number be able to find room? Common sense says no. Again in the 14th chapter of Luke it reads, "Blessed is he that shall eat bread in the kingdom of God." Now let us suppose the kingdom of God is within a man according to a false translation, and sectarian folly. Would it not be a queer place to eat bread? It most certainly would; but perhaps sectarian priests can tell how it might be accomplished.

Let us now come directly to the point and show that Jesus Christ would have set up a kingdom of peace on earth, in the days of his first appearance among men, if they would have received him; for his mission and the mission of John the Baptist, were introduced with the proclamation of, the kingdom of heaven is at hand. This was the great burden of their preaching, for over three years. Matthew, third, chapter reads:

"In those days came John the Baptist, preaching in the wilderness of Judca,

And saying, Repent ye; for the kingdom of heaven is at hand."

Also in Matthew, chapter 4th, verse 17th, we read concerning Jesus as follows:

"From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand."

Again Jesus says, "Pray thy kingdom come." And again our savior says, "Not every one that says, Lord, Lord, shall enter into my kingdom." And still further he declares:

"I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven."

And so we might continue quoting passage after passage all going to prove that a church is not a kingdom. For three years Jesus proclaimed the kingdom at hand, and offered it to the Jewish nation and people, but they refused to receive Christ or his kingdom, notwithstanding he told his disciples that they must be sure and say, wherever they went, the kingdom of God is come nigh unto you. That cry was faithfully made for over three years. But the Jews, as a nation, rejected the offer, and would not receive Christ or his kingdom; and then he left their house and land desolate, and would not gather or save them, as we read in the following strong language:

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

The foregoing quotation is in Matthew, chap. 23d. Let us also quote from Luke, 13th chapter; the same in substance, with a few additional facts, it is as follows:

"Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.

There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God and you yourselves thrust out.

And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

* * * * *

Nevertheless, I must walk to-day and to-morrow and the day following: for it cannot be that a prophet perish out of Jerusalem.

O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!

Behold, your house is left unto you desolate. And verily, I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord."

In this passage we not only learn that the kingdom of God is a place, but we also learn that some will enter into it, and some be thrust out of it. We also must come to the irresistible conclusion, that Jesus would have gathered, protected and saved them, had they embraced his great law of love, or else there is no sense in this passage. And if Christ would not and could have set up his kingdom in that age, had they received him, then his teachings—the teachings of the Apostles and the teachings of John the Baptist, and in fact all the teachings up to the time of Christ's crucifixion are a mere farce, and worse than a farce. At the close of the proclamation, of the kingdom of God at hand, Christ called the twelve together and washed their feet, in testimony that they were clean from the blood of that nation. And to show that even the apostles understood that the entire mission up to that time related to a kingdom restored to Israel, we quote from the first chapter of Acts as follows:

"When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?"

And he said unto them, It is not for you to know the times or the seasons which the Father hath put in his own power.

But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight."

Here the matter of the church and kingdom being two, separate and distinct one from the other, is forever settled by Christ himself. For when they ask the question—"wilt thou at this time restore again the kingdom to Israel? Mark the answer of Jesus,

And he said unto them it is not for you to know the times and the seasons which the Father hath put in his own power.

Then Jesus in his answer virtually says, there is a time and season when this shall be brought about but is it not your mission to restore the kingdom? but you shall receive power to bear

witness, and preach the gospel in Jerusalem and the uttermost parts of the earth. Thus we have clearly demonstrated that the church is one thing and the kingdom of God another thing altogether. And further let me say, at no time after the Jews rejected Jesus as their king, did he send men to preach the kingdom of heaven at hand; but since that it has been, go ye and preach the gospel among all nations; or in the language of St. Mark, go and preach the gospel to every creature. Thus the gospel was established after the kingdom was rejected, and the church that was established by that gospel, having been divided into names, sects, parties, creeds, faiths and organizations of men until the church forms one vast Babel! Now the dispensation of the fulness of times having been ushered in, the cry is again made, the kingdom of heaven is at hand, and the cry is made, come out of Babylon, oh my people! This cry the church of the Messiah is now making to this age.

Article on Hell.—No. 6.

We had intended to have taken up the subject of the "Rich Man and Lazarus" in this number of our paper; but for want of time we must postpone "The Rich Man and Lazarus" until next month.—Therefore we shall again take up the *Gehenna—Hell*, and give it a more close and critical examination.—We read that:

In *Gehenna the army of Sennacherib was destroyed.* 2 Kings 19: 35.

Joel 3: 2, "I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land."

Ezek. 38 and 39 c., and Rev. 16: 16, relate to destructions apparently to occur in other places.

From histories and prophecies we perceive that *Gehenna* has been, and is to be a place of punishment; and as it has been, so it may be again, a place of punishment by fire; but it is not a place where the wicked are now being punished, nor will it ever be a place where the wicked shall be kept alive in perpetual torments. God surnamed the place, *The Valley of Slaughter*. To affirm that the wicked are to be kept alive there for ever, is to charge God with naming the place inappropriately!

We are now prepared to examine the meaning of *Gehenna*, in the N. T. We have said that the word occurs twelve times; but it is not recorded of Christ that he used it twelve times, and he is the only person who used the word in the N. T.; and only to the Jews, who understood its import. In Jam. 3: 6, "The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." "*Hupo tes geennes*;" set on fire of *Gehenna*. But the Vatican MS. and several of the more ancient MSS. read, *hupo tes geneses*; kindled in the birth. (*Genna for genes*; see Steph. Lex.) The same idea may be found in Ps. 58: 3, "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies." It was easy for transcribers to have mistaken these two words in Greek. Consult Steph. Th. Gr. tom., 4 p. 672, and Valpy, tom. 1, p. 400, word *Gehenna*. "The tongue is a fire: as the tongue engenders or inflames its successors (*tes geneses*), so it is engendered or inflamed by its predecessors (*hupo geneses*)." Thus *geneses* extends its sense and its efficacy equally to the following connection of *geneses for geneses*.

The word *Gehenna* then is no where used in the whole Greek Scriptures, Old and New, except by our Lord himself, and only in his parabolical discourses, in Matthew, Mark, and Luke. See Penn's Translation of The New Covenant, likewise his Annotations.

As the same conversations are recorded by the different Evangelists, we suppose that Christ used the word *Gehenna* eight times only, recorded in four conversations.

Mat. 5: 21, "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother,

Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire."

Whosoever shall say, *more, enochos estai eis ten gehennan tou puros*: Moreh, or Fool, or Apostate! will be deserving of the fire of *Gehenna*; or will deserve to be burned in the valley of Hinnom.

Here are three crimes of different degrees of enormity which Christ declared deserved to be punished with three different degrees of severity. 1. Rash and needless anger towards a brother. This deserved the judgment of the lower court, even as he who 'killed.' This lower court consisted of a council of twenty-three who had power in some cases to inflict death in a mild manner.—2. The using of offensive terms regarding a brother, such as *Raca*, a vain and empty fellow, deserved such punishment as the *Sanhedrin*, or great council of the nation, could inflict, such as stoning. 3. But the holding of a worthy brother up to the world as a vile apostate from Christ, deserved the punishment of burning in the valley of Hinnom. We suppose this to be the meaning of this passage. That every guilty action is liable to an appropriate and corresponding degree of punishment. As punishment was inflicted by the *Sanhedrin*, of burning in the valley of Hinnom, it is possible that our Savior alludes to such punishments only. We have no proof that he alluded here to any punishment to take place after the resurrection; but if he had such reference, he used such burnings as were usually practised there, as a pattern of such a burning as should then take place; which, though terrible enough, would necessarily soon terminate in the consumption and the utter extinction of the being of the sufferer—a deprivation of all consciousness.

Mat. 5: 29, "Therefore, if thy right eye insnare thee, pluck it out, and throw it away: for it is better for thee to lose one of thy members, than that thy whole body be cast into hell, (*Gehenna*). And if thy right hand insnare thee, cut it off, and throw it away: it is better for thee to lose one of thy members, than that thy whole body be cast in hell, (*Gehenna*)." 18: 8, "Wherefore, if thy hand, or thy foot insnare thee, cut it off, and throw it away; it is better for thee to enter lame or maimed into life, than having two hands or two feet to be cast into (*to pur to aionion*) the fire of the age. 9 v. And if thine eye insnare thee, pluck it out, and throw it away; it is better for thee to enter one-eyed into life, than having two eyes to be cast into (*ten gehennan tou puros*) the *Gehenna* of fire." Mark 9: 43-49. In recording this conversation, Mark adds to the words of Matthew (*eis to pur to asbeston*, twice) "into the fire the unquenchable." And three times, "Where their worm dieth not and their fire is not quenched." The first addition is of very doubtful authority, and the second addition should occur but once in the 48 v. as the other two places are not found in any of the ancient MSS. S. L. (hic etiam, v. 48). The transcribers, since the 7th century, have tried their hands so much in the embellishment of the 43d to 50th verse, that they have involved the authority of the whole in doubt; still we shall treat the whole as if it were genuine.

Professor Stuart places no reliance upon these passages to prove the existence of a hell of fire, either now or hereafter. Certainly they cannot be made compatible with his notion of the continued existence of the soul in torment. The whole may be intended to set forth by similitudes, that it is better to make any sacrifices, even to the most valuable of our members, if they are likely to insnare us from duty rather than fail to obtain eternal life. Part with the most fondly cherished, and seemingly valuable acquisition, if its tendency is detrimental to your Christian character, and live for ever; keep it; and become insnared by it, and you subject yourself to the fire of *Gehenna*. Here is life, and the dreadful deprivation of life, contrasted, and as the life refers to a future state, so the punishment of death refers to a future state. Not a word is said here about the soul, in the burning up of the body in *Gehenna*; but the soul, or being, is necessarily implied as being likewise burned or utterly destroyed. Hence we are directed, "To fear him who is able to destroy both soul and body, (both life and being,) in *Gehenna*." The argument of our Savior is this: It is better to have a part of us destroyed, than to have the whole being destroyed, which must result from the whole body being cast into the fires of *Gehenna*.

But the common version of Mat. 18: 8, speaks of "everlasting fire." Even supposing the original would bear this construction, it would only imply that the instrument of the punishment would be perpetual; but we shall show presently that some of

these "everlasting fires" have already been extinguished. "Who can dwell, or live, with everlasting burnings?" Isa. 33: 14. Clearly none; for the obvious reason, they would be totally consumed. Allowing the words, "Where their worm dieth not, and the fire is not quenched," to be genuine in one place; and what then? Then the passage more surely teaches the destruction of the wicked that are cast therein, for that which escapes the fire, the worms will consume; and when there is nothing for the fire and the worms to consume, then the fire and the worms will themselves become extinct.

This is a quotation from Isa. 66: 23, "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me saith the Lord.—And they shall go forth and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh;" till, of course, the carcasses are entirely consumed; for few will contend that carcasses are indestructible.

We shall continue this subject in our next, and most positively take up the subject of the rich man and Lazarus.

A Brave Boy.

A boy in New Jersey, at various times, saved four lives, before he was ten years old. When a little over eight years old, he saw his younger brother break through the ice, where the water was four feet deep. He had to run twelve or fifteen yards to reach the pond; and remembering having heard his mother read a story from one of Peter Parley's clever books, of a person saving another's life,—when the ice was not strong enough for him to walk upon it—by creeping, he laid down on the ice, crept to the hole where his brother had broken through, reached into the water and pulled him out by the hair, after he had sunk for the third time. Creeping backwards he drew the rescued sufferer to the shore. After this he saved the lives of three boys at the same pond; and in one of these instances, showed as much coolness and presence of mind, as any grown person could. Seeing the ice was too thin to bear him, he tried to borrow a sled of a boy near by, who refused it; but, pushing the boy over, he seized the sled and shoved it to the sinking lad, who caught hold of it, and he, holding on by the string, pulled him to the shore. We have only to add, that this clever child was as good as he was manly and brave.

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The Jews Jerusalem, AND THE HOLY LAND.

Literature of the Jews.

THE Spanish and Portuguese Jews, from whom the most distinguished of the Dutch Hebrew families are descended, were renowned among their nation for superior talents and acquirements, and we believe maintain even to this day an almost universally admitted pre-eminence. Under the tolerant and comparatively enlightened Mohamedan conquerors of Spain, their property was protected, their toleration was encouraged, and their persons loaded with favors. Their writers boast with delight and enthusiasm of "the glory, splendor and prosperity in which they lived."

Their schools in the south of the Peninsula were the channels through which the knowledge of the East was spread over western and northern Europe. Abenezra, Maimonides and Kimki, three of the most illustrious ornaments of the Synagogue, rank among the Spanish Jews.—Throughout the twelfth and thirteenth centuries, while knowledge among Christians seemed at the lowest ebb, the catalogue of Hebrew writers is most extensive and most varied. Mathematics, medicine, and natural philosophy, were all greatly advanced under their auspices; while the pursuits of poetry and oratory adorned their pages. They obtained so much consideration, that the ancestors of almost every noble family in Spain may be traced up to a Jewish head.

The fifteenth and sixteenth centuries are crowded with every calamity that could afflict a nation, pursued by all the blindness of ignorance and all the hatred of infatuated and powerful malevolence. Their sacred books were destroyed; their dwellings devastated; their temples razed; themselves visited by imprisonment and tortures; by private assassinations and extensive massacres. When the infamous Ferdinand Fifth established or re-organized the Inquisition in Spain, the Jews were among its earliest victims. Two hundred thousand wretches were pursued by fire, sword, famine and pestilence, and he who should offer them shelter, food, or clothing, was to be punished as a felon. Of those who fled to the mountains many were murdered in cold blood, and others died miserably of hunger. Of those who embarked, thousands perished with their wives and children on the pitiless ocean.

Some reached the more hospitable regions of the North, and preserved the language and literature of their fathers; yet the epoch of their glory seemed departed, and the Arbabanels, the Cordozos, the Spinozas, and a few others, glimmer only amidst the general obscurity. The Jews, as a people, appeared wholly occupied in selfish worldliness, scarcely producing such a man as Mendelsohn, even in a century, and claiming for him then no renown in his Hebrew character.

The Jews seem to have partaken of the general character of the age; and scepticism and incredulity took their stand where ignorance and superstition had existed before. Yet the changes which had been extensively in action in the religious and political world, could not but produce some effect upon their situation. They had become too important a part of society to be passed by without notice; while their wealth and their great financial operations gave them extraordinary weight.—They have been courted by kings, ennobled by emperors. All the concerns of states have been obliged to turn upon their individual will. They have become in a word the very monarchs of the earth, deciding the great question of peace or war—the arbiters, in truth of the destinies of man.

But it is not in this point of view that we mean to consider the Jews; nor are these 'lords of the ascendant' the individuals among them that in-

terest our affections or excite our regard. The revival which we contemplate with delight is the revival of those old and holy associations which seemed buried in the abyss of worldliness, of that enlightened, that literary spirit which gives the promise and is the pledge of brighter and better days. We see the young tree of truth and inquiry springing up in the waste. Its roots strike deep, its branches spread widely, it shall gather the people under its shade.

We know of nothing more touching, nothing more sublime, than the feelings with which an intelligent Hebrew must review the past and present, while he anticipates the future history of his race. That history begins, as he deems it will end, in triumph and in glory; yet mists and chilling desolation envelope all the intermediate records. With what proud and glowing emotions must he trace the origin and progress of that religion, which he and his fathers have professed through trials sharper than the fiery furnace, for which all of them have suffered, and millions have died.

With Israel the living God condescended to covenant, and called them "his chosen, his peculiar people." Miracles and signs and wonders cover all their early wanderings with light, fair as the milky way across the arch of heaven. For them the cloudy pillar was raised in the desert; for them the column of fire dissipated the gloom and the terrors of night. Amidst thunderings and lightnings, and the voice of the trumpet and the presence of God, their law was promulgated; the bitter waters of Marah were made sweet to them; and manna fell from heaven as the nightly dew—Well might they shout with their triumphant leader, 'The Lord is our strength, and our song, and our salvation.'

Then come the days of darkness—and they are many. The glory of the temple is departed. They are scattered like chaff among the nations. Opprobrium and insult hunt them through the earth. Shame and suffering bend them to the very dust, till degradation drags them to the lowest depth of misery—All the cruelties that ferocity can invent; all the infatuation that furious blindness can generate; all the terrors that despotism can prepare, are poured out upon their unsheltered heads. Warrants go forth for their extirpation; yet the race is preserved. Those who most hate and persecute one another, all unite to torture them. Exile, imprisonment, death—these are the least of their woes. Why should the picture be drawn?—the soul is lacerated with the contemplation. Those generations are gathered to their fathers. Stilled are their sorrows and their joys.

Next a few dim rays play across the path of time. Civilization and freedom, gathering the human race beneath their wings, and protecting them all by the generous influence of a widely pervading benevolence, raise the race of Israel to their rank among the nations.—Then hidden in the deeper recesses of futurity, what visions of splendor are unveiled! The gathering of the tribes, Jerusalem, the glorious temple, their own Messiah;—but the thoughts falter, the spirit is troubled.—Yet "the mouth of the Lord hath spoken it."

Under the influence of thoughts like these Da Costa must have composed the hymn, of which we venture to give a translation. It breathes, it burns with all the blended emotions of pride and indignation; of hope deferred that sickeneth the heart; of confidence; of despair; of virtue wounded by contumely and true nobility insulted by contempt: there is a spirit roused by a contemplation of injustice, and a sense of wrong soaring from eloquence to sublimity.

ISRAEL.

[EXTRACT FROM THE TRANSLATION.]

Yes! bear—confide—be patient ever
My brethren of the chosen race!

Whose name oblivion blighted never,
Whose glories time shall ne'er efface:
Vanish the Atheist's desperate boldness,
Shame the presumptuous threats of hell!
The age's apathy and coldness—
Ye are the race of Israel.

Their blood who were, in years long faded,
Allied to God, ye bear within;
And ye are still, although degraded,
Ennobled by your origin;
Ye o'er all nations elevated,
God's earthly treasure, hope and claim,
His favorites, his first created—
O let us still deserve his name!

O sunk in shame! in sorrow straying!
Ye sinned—now suffer and atone!
In agony and exile praying
For that bright land you called your own
Ye from God's beaten track departed:
Poor homeless pilgrims wandering here;
His arm abandoned you, proud hearted!
To trembling helplessness and fear.

What prophets have foretold comes o'er us;
The sceptre from our grasp is torn;
Our rank and glory fade before us,
Our god-like kingdom given to scorn:
We chosen erst from chosen nations,
Now writhe beneath the scoffer's rod;
Bare to the meanest slave's vexations,
We who were subjects once of—God.

Ah! safety, comfort, all are reft us,
Exiled by God's almighty hand;
Nought of the glorious orient left us,
Our true—our only father's land!
Far from our sire's remains—ill fated,
The abject race of Abraham weeps;
His blood, in us degenerated;
Now thro' a crumbling ruin creeps.

Redeemer! Sire! be our defender!
O, turn not from our prayers away,
Give Israel to her early splendor,
Or let her joyless name decay!
No! hopes deferr'd and memories vanish'd,
Our trust in thee could never bow!
We are the Hebrews still—tho' banished,
Thou art the Hebrew's God—e'n now!

Yes! the Messiah, soon appearing,
Shall burst these bonds of slavery;
Thine anger-mists again are clearing,
Our day of victory is nigh,
A heavenly flame is brightly soaring,
Behind the clouds of earthly wo:
Shout, Israel! shout, with joy adoring,
Your Prince's—Saviour's advent show.

Lion of Judah, roar and greet him,
Hail his majestic march once more:
Come Adam's race! with blessings meet him
And rank again, as rank'd of yore.
Announce him from on high thou thunder!
Bend your proud heads, ye hills around!
Fall, kingdom of deceit, asunder,
In ruins at our trumpet's sound.

Behold the long expected gladness!
Salvation's morn again appears;
The meed for suffering, scorn, and sadness,
The citadel 'gainst foes and fears.
With hope like this to live or perish,
Is our redemption—duty—joy!
Which when our souls shall cease to cherish,
Those guilty souls, O God, destroy?