

The Sword of Truth,

AND HARBINGER OF PEACE.

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ONE DOLLAR A YEAR.

G. J. ADAMS, Editor and Proprietor.

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Lecture.

On the Fifth Universal Empire of the World—
And the Introduction of The Age of Peace, by
G. J. Adams, Minister of the Gospel.

In our former lecture, on this subject, we have clearly demonstrated by the vision of Nebuchadnezzar, that five universal monarchies should arise upon the earth. The first pre-figured by gold, the second by silver, the third by brass, the fourth by iron, and the fifth by stone. We have also proved that four of these kingdoms had arisen and borne sway over most of the earth, and that we are now living in the last end of the iron power in the days of its universal division, and in the very age when the stone power must in fulfillment of the prophecies make its appearance and break in pieces and consume all these kingdoms and stand forever. We have clearly demonstrated that this stone power is not the gospel or church, but that it is a kingdom which shall bear rule over all the earth. A kingdom of peace and brotherhood to our race. A kingdom when the Messiah, The Prince of Peace, the Lord shall be King over all the earth: and in that day shall there be one Lord, and his name one.

In this lecture we purpose to establish by another set of symbols or figures all the points laid down in our first lecture. In the 7th chapter of Daniel will be found our text:

"Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end.

And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Let us first enquire what gave rise to this text? By reading the chapter carefully through we will learn that the text is a part of the exposition of the most wonderful vision or dream; a vision that takes in the destiny of the nations of the earth, until the introduction of the age of peace, when

"The law shall go forth out of Zion and the word of the Lord from Jerusalem.

And he shall judge among many people, and rebuke strong nations afar off; and they shall

beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up a sword against nation, neither shall they learn war any more.

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

That we may perfectly understand what gave rise to our text we quote from the first part of this 17th chapter, it reads as follows:

"In the first year of Belshazzar king of Babylon, Daniel had a dream and visions of his head upon his bed; then he wrote the dream, and told the sum of the matters.

Daniel spake and said, I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea.

And four great beasts came up from the sea, diverse one from another.

The first was like a lion, and had eagle's wing's I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

After this, I beheld, and lo, another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.

I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame and his wheels as burning fire.

A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and time.

I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven,

and came to the Ancient of days, and they brought him near before him.

And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed."

We have quoted this wonderful vision in full, that we may get the truth, the whole truth, and nothing but the truth, of the facts contained in the vision. It certainly means something, for it made a powerful impression upon the mind of Daniel, and he was troubled in body and mind to know the meaning of the vision; but let us give it in the language of the Bible. It is as follows:

"I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me.

I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

These great beasts, which are four, are four kingdoms, which shall arise out of the earth.

But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever."

In this passage we learn that these beasts, represent four kingdoms, that should arise upon the earth. Having this point settled to start with, let us notice the events and their fulfillment. The first beast was like a lion and had wings like an eagle; this represents the kingdom of Babylon, and is the same kingdom that was represented by the gold in the second chapter of this prophecy. The lion is the noblest beast that roams the forest; the eagle is the noblest bird that floats on the air, and these are taken to represent the same kingdom that is prefigured by the gold, the best metal; and they represent the best universal kingdom that has ever existed upon the earth. The second beast is a bear, and represents the kingdom of the Medes and Persians, which was one of the most bloody kingdoms that ever existed upon the earth; and any man that will study the history of the Medo-Persian Empire, and then study the treacherous character of the bear, they will see that it is a perfect representation or figure of that bloody kingdom. The third beast is a leopard, and represents or prefigures the Grecian kingdom, first under Alexander the Great, and then under his four Generals, represented by the four wings and the four heads. This leopard represents the same kingdom as the brass in the vision given to the king of Babylon. Now comes the fourth beast, dreadful and terrible, and strong exceedingly. This beast had iron teeth; it devoured and break in pieces, and stamped the rest with the feet of it. This beast was different from all that were before it, and it had ten horns. There was also a little horn came up among the other ten and figured largely, as we shall show at the proper place. This beast troubled Daniel exceedingly, and in relation to this beast he says:

"Then I would know the truth of the fourth beast, which was diverse from all the others, exceedingly dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet;

And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows."

Now let us ask did he find out anything? did the angel that gave him this vision let him know anything about the matter, or did he leave him in the dark? We answer that the 23d verse gives the explanation and sets the matter forever at rest. It is as follows:

"Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces."

This clearly and positively sets the matter at rest, that this beast represents the Roman nation and power; for even the ten horns and their power, and the little horn and its power belongs to the same beast; and not only so but all the kingdoms of the earth, directly or indirectly receive their power through the channel of Rome; as we shall try to prove before we get through this lecture. And first let us remember, this kingdom in its divided state is to devour the whole earth and tread it under foot, and break it in pieces. Did not all the leading powers of the earth receive their laws and religion through Rome? We answer, they did. Are not those powers that came off from Rome now devouring the whole earth? They most certainly are. Look at England, see her spreading her power all over India. Look at France, and Russia, and Austria, and we may say all the powers that broke off from Rome. Did they not receive their laws and religion through Rome? We answer, they did, and no man can deny it and tell the truth. Are they not striving to break down and tread under foot the whole earth? They most certainly are. And did not America receive her laws and religion through, or from the nation that came off from Rome? We answer, she did. Have we not all the tyranny, and despotism, church and state mixed up with liberality or democracy and republicanism? We most certainly have. Thus we are justified in saying that the fourth beast, or "iron" power, is breaking in pieces, or treading under foot, and devouring the whole earth by its religion, laws and institutions. And churches, States and institutions are all mixed up together, and the present governments and churches will stand or fall together. For it is war amongst the nations. Yes, it is corruption amongst the nations, and corruption amongst the churches. And it is division amongst the churches and division amongst the nations, until the very elements seem to be charged with division and dissolution. Having noticed the fact that the fourth beast, or power shall devour the whole earth and tread it under foot and break it in pieces. Let us now notice the ten horns and the other little horn, and also the ancient of days.—Please notice the ten horns are a part of and connected with this same beast power, and so also is the little horn, which was to subdue or pluck up or take possession of three of the first ten horns or kingdoms. This little horn represents the Roman Catholic church and state power, that did pluck up, subdue and take possession of three of the ten kingdoms into which Imperial Rome was divided, and the Pope wears a triple crown unto this age, as the living testimony of this fact. This little horn power has eyes, and sees "great things." That is, it finds out everything by and through the confessional, and through that means finds out the secrets of the entire protestant world; but one is ready to ask,

how can this be? We answer as follows:—Suppose Abraham Lincoln has a number of Irish Catholic servants male and female; those servants overhear him and some of his friends talking over the secrets of State; those servants go to confession, the priest learns those secrets, he tells his bishop, the bishop sends the facts to Archbishop Hughes, and the Archbishop sends them to the Pope. Thus this little horn power has eyes and sees "great things." And it can be clearly seen that the mother church has changed the laws, ordinances, and the entire order of the church of Christ and the apostles. And on the ruins and division of that church we have sects, parties, names, faiths, creeds, orders and organizations, until everything has become completely changed, the entire order and economy, as well as the laws and usage of the gospel, has thus become changed. In former times it was "go ye without purse or scrip and preach the gospel, taking no thought for the morrow," now it is get the highest price you can, and if you can't get a large enough salary in one place go to another. In former times it was take no thought how or what you shall say, for it shall be given you by the comforter; the Holy Ghost, what ye shall say, now it is write your sermons and read them, and if you have not sense or brains enough to write your own, then you can steal from others and pass them off for your own. In fact, for ages there has been a complete change of times and laws, until the "iron and clay" power, church and State has devoured the whole earth. The offshoots of the Roman power politically now governs and sways the destiny of the world, as the offshoots from the Roman Catholic church now govern the theological world. These two powers joined together are now devouring and treading under foot the whole earth. For the Protestant nations are just as much governed by the Protestant churches as the Catholic nations are by the Catholic religion. They are both led by the same spirit; they both believe in and practice war; and what is war? War is a relic of the despotism, cruelty and barbarism of bygone ages and a corrupt christianity, that now hangs like a blighting curse and mildew over the nations of the earth.

We now come to notice the most important point in this prophecy, and that is the "ancient of days," or the power here prefigured by the ancient of days, for this is the power that is to set in judgment on the other powers and take away their dominions and consume them unto the end. For Daniel declares in the following strong language:

"I beheld, and the same horn made war with the saints, and prevailed against them;

Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom."

From this we see that the little horn power, will prevail until the Ancient of days shall come. The power that is here represented by the Ancient of days, is one and the same with the stone power, viz:—It is the power which is to destroy the iron and the clay and introduce the kingdom or age of peace. It is the power that is to consume all other kingdoms and dominions and to stand forever.

We shall not stop to notice who the Ancient of days is, in this lecture, as we purpose in our next to fully and clearly demonstrate that point, all we want to know in relation to the Ancient of days in this lecture, is to know that he represents the power that is to destroy the kingdoms, organizations, institutions and entire rule, dominion and authority, which grew out of the iron and clay or the beast and horn powers of the earth, churches and states.

By noticing the 12th verse of this chapter it will be seen that the dominion is to be taken away from all these powers of the earth, by the

Ancient of days and yet the lives of the people of these powers are to be prolonged for a season and a time. And the dominion and authority under the whole heaven is to be given to the Son of Man by the Ancient of days at the appearing of the Son of Man in the clouds of Heaven, but let us give it in the language of the prophet:

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Now let us ask dare any man, priest or layman, say that this is not precisely the same event that is named in the 44th verse of the 2d chapter of this same book of Daniel? which reads as follows:

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.

Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

We appeal to the entire christian world, and ask are not these events one and the same? and they must answer, yes. Were these prophecies fulfilled in the mission of Christ and the apostles? The entire religious world must answer, no. For no such events as are here named or anything that bears a resemblance to such events took place in that age. But in addition to this when we come to add the last verse of our text every doubt vanishes away.

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

And when to that we add the strong language given in the close of the vision of Nebuchadnezzar, as follows:

"Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."

I say when we add this, all doubt is forever gone, and the argument is clear and conclusive. But some are ready to say, suppose this is all true, have you any evidence that this kingdom is near? We answer we have, for God is shaking the Nations, we have wars and commotions. Not only in our own land do we see this but the storm is gathering in other lands; the position in which the powers of Europe and Asia are placed, render it evident to every thinking mind—and in this age of boasted intelligence all should be thinkers—that we are on the very eve of a crisis, and a crisis unparalleled in the annals of the past. It is not at one part merely, or in one or two nations that we discern the signs of the approaching storm; but from one end of Europe to the other the ominous cloud has gathered, and when it bursts, as soon it must, the deluge will be not only overwhelming, but universal.

A universal impression exists upon the minds of men, that wonderful and important events are about to transpire. Poland is rising, France,

England and Russia are arming for the great crisis; Austria is in commotion; in one word let us say God is shaking all nations.

Now let us ask the faithful laborers of this dispensation what does the Lord require of us? What is to be done? We answer, the church is to be called out of Babylon, the nations are to be warned of the coming of the Messiah, the bride, the lamb's wife, the church is to be called from her wilderness state, put on her beautiful garments and come to the faith once delivered to the saints, the Jews are to be gathered from all the nations of the earth to Jerusalem, and be restored to their nationality, rebuild their city and temple, (under the protection of Russia, France and England.) After which the Jews will entirely reject all the modern systems of christainity and get ready to offer sacrifices. The nations will then get angry and think evil thoughts. A general war will then be proclaimed by the entire modern christian world, against the Jews; the "deadly wound will be healed over and all the world will wander after the beast," the nations will go up to destroy the Jews, a universal civil war will then suddenly break out and rage with fury among all the nations.

The slain shall be from one end of the earth to the other; peace will be taken from all the world; the sign of the Son of man, will be seen in heaven, and wrap the world around; all the tribes of earth will mourn; the desire of all nations will come; the Messiah will set his feet on the Mount of Olives; the Jews will be delivered in their last extremity; a nation will be born to God in a day; the authority, power, and dominion of the iron and clay kingdoms, Churches and States, will be swept from the earth; this present age of conquest will pass away; a new age will be introduced to our earth; the glorious age of peace will commence; the kingdoms of this world will become the kingdom of our God and his Messiah; the law will go from Zion, and the word of the Lord from Jerusalem; the nations will learn war no more.

"And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever.

And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever."

In conclusion, let us ask what have we proved in these two lectures? We have positively proved, 1st, that a church is not a kingdom and a kingdom must have territory and dominion. 2d, that God gave two visions one to a wicked king and one to his prophet, prefiguring by two sets of symbols five universal kingdoms of the world.— 3d, that three of these kingdoms or dominions have arisen, flourished and passed away, viz: the Babylonish, the Medo-Persian and the Grecian.— 4th, that the fourth kingdom, which was to be diverse from all the kingdoms which were before it; from the fact that it was in its broken power to devour the whole earth, is now in existance in its divided state. 5th, that the present Nations and Churches with all the laws and religion of the age came down to us through the channels of this fourth kingdom or power which in its divided state is actually now treading down, devouring and bearing rule over all the earth, and that the prediction is literally now being fulfilled, viz: that they shall not one cleave to another, as iron will not mix with miry clay. 6th, we have most positively and clearly proved that in the days or age of these present kingdoms of the world, the

God of Heaven will set up a kingdom and dominion that shall reach under the whole Heaven, and all dominions, powers and principalities shall serve and obey Him, who is the Son of man, Lord the Messiah, the lion of the tribe of Judah king of kings, and Lord of Lords.

In our next lecture, we shall show who the Ancient of days is, and what is to be his mission.

Sin against the Holy Ghost.

Having clearly shown what the sin unto death is, and that it is not the sin against the Holy Ghost, let us now demonstrate from the word of the Lord, in what the sin against the Holy Ghost consists. Let us notice that the sin, or blasphemy against the Holy Ghost seems to take two forms. The first form is presented to us in the following words of Jesus, Messiah:

"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.

And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven."

We quote these words from Matthew and Luke. But let us quote the same from Mark, with a few words that precede the declarations of Jesus, concerning the blasphemy against the Holy Ghost. They read as follows:

"And the scribes which came down from Jerusalem, said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

And he called them unto him, and said unto them in parables, How can Satan cast out Satan?

And if a kingdom be divided against itself, that kingdom cannot stand.

And if an house be divided against itself, that house cannot stand.

And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

Verily, I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

Because they said, He hath an unclean spirit."

In this passage one kind of sin or blasphemy against the Holy Spirit, is clearly made known, which is attributing the works that are done by the Holy Ghost to the power of the devil; and this is what the opposers of Jesus did, and consequently this was one kind of blasphemy against the Holy Ghost. But let us notice this subject in a more general sense; and for that purpose we quote from Paul's epistle to the Hebrews 6th chapter, as follows:

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

And have tasted the good work of God, and the powers of the world to come,

If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

None need mistake the meaning of this passage. It is clear and conclusive. 1. Those that commit this sin must be enlightened. 2. They must taste the heavenly gift. 3. They must be made partakers of the Holy Ghost. 4. They must taste the good word of God. 5. They must be made partakers of the powers of the world to

come; after all that—then if they fall away they cannot be again renewed to repentance. The churches of the present age, priests and people, need have no fear of committing this sin, for they never knew or received these gifts, blessings and manifestations. And they cannot sin against what they never possessed or enjoyed, or knew anything about; and no one can know or enjoy these things except he receives revelations from God.

Moral Influence.

Manners and morals are said by a polite philosopher, to constitute the basis of the only real aristocracy. They did more for the renown of that *sans peur et sans reproche* chevalier Bayard than all his wealth and hereditary titles. They made him the invincible champion of courtesy and virtue. Lord Chesterfield said to his son, that he cared more for his manners than for all his other excellences. Highly as we may value manners, we value morality still more. Morality is the basis of every virtue. Without morality the most admirable character otherwise is but a gilded cheat. Morality is the core of good, and the toe of evil. Its influence, unlike that of any other principle, is universal.— The virtuous are guided, and the vicious repressed by it. It is not more respected by the good than it is feared by the dissolute. Its silent power is mightier than all the boastful courage of vice. Go into any community where there is a man of superior morality, and his influence for good is felt in all he says and does. Even those to whom his presence is a reproach and a terror are forced to cower before him.— We have seen the blasphemer hushed, and the drunkard sobered, by the presence of such a man. However the vicious may rail and sneer at morality, they secretly envy its possessor.— It is a power above them—firm, beautiful and absolute. One must yield to or defy it—it will permit no compromise. Many influences work in the world, but moral influence is the master of them all. It may be of lesson or example—a presence or a memory—but whatever its form, it moves with a commanding dignity. The highest grace of the soul, it ornaments life and softens the aspect of death. He who is purely moral can hardly be less than truly religious, while he will most certainly be just and good.

Confirmed Habits.

Every one knows the story of the tallow chandler, who, having amassed a fortune, disposed of his business and taken a house in the country, not far from the city. that he might enjoy himself, after a few months' trial of the holiday life, requested permission of his successor to come into town, and assist him on melting days. We have heard of one who kept a retail spirit shop, and having, in like manner, retired from trade, used to enjoy himself by having one puncheon filled with water, and measuring it off by pints into another. We have heard, also, of a butcher in a small country town, who, some little time after he had left off business, informed his old customers that he meant to kill a lamb once a week, for his amusement.

Charity.

Charity to the poor and disabled is one of the most prominent and glorious characteristics of Christianity. Whenever we may feel ourselves becoming cold to the principle or emotion, let us remember that "Charity" was considered a duty even in pagan Athens. One of her most illustrious orators informs us, that no citizen was permitted to remain destitute of the necessaries of life. If such was the case in an old heathen city, how much more important that the same course should hold good in modern and Christian countries!

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., JANUARY 1, 1864.

Priesthood and Priestcraft.

In our last we agreed to show the difference between priesthood and priestcraft. First let us ask what is priesthood? We learn from the Bible that every priest taken from among men is ordained for men that he may offer gifts and sacrifices for sins. Thus Abel must have been a priest and held a priesthood, for he offered gifts and sacrifices. But let us come down in the world's history some ages later and we will learn something more definite in relation to priesthood. In the 14th Chapter of Genesis, after Abraham's return from the slaughter of the kings, we read as follows:

"And Melchizedek king of Salem brought forth bread and wine; and he was the priest of the most high God.

And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth:"

Here we learn that Melchizedek was a priest and had power to bless and of course he must have held a priesthood, for our Savior was made a priest forever after the order of this priesthood. Immediately after this interview between Abraham and Melchizedek we find Abraham officiating as a priest and consequently he must have held a priesthood, and had authority to officiate. We could show many, very many cases all through the Bible history and times; that held a priesthood and had authority to bless in the name of the Lord, and no man can deny it and tell the truth.

We leave the old Bible and come to the new testament and everywhere we find a priesthood taught. The Lord Jesus Christ says to the apostles, I ordain you and send you, as my Father hath ordained me and sent me. Paul and Peter all through their writings speak of priesthood, and Peter says to the Church, "Ye are a Holy Priesthood." Now let us ask how was this priesthood received? We answer that it was received by revelation, in every instance. Again let us ask, what was its object? We answer that its object was, in every instance, to denounce judgments and to proclaim and confer blessings. It never was intended as a source of gain or worldly speculation and no man can say it was and tell the truth. It was never intended as a trade craft or worldly calling merely to get a living by as an occupation. Those who held the gospel priesthood were sent to preach in all the world without purse or script, taking no thought for the morrow but trusting in God and the people. Sometimes they fared well and sometimes they fared ill. But if they received this message and priesthood, they must preach the truths they were sent to proclaim, or God would not bless them. There is not a single instance on record where the Lord ever sent men with a message holding this authority or priesthood that they hired themselves out for a stipulated price. We repeat our assertion that the gospel was never intended as a trade, craft or calling, and not only so but the Bible denounces the most heavy woes and curses on those who preach for hire and divine for money.— We conclude then that priesthood is authority by revelation from God through his heavenly agencies to perform a certain work or deliver a certain message to our race at certain times or dispensations,

such as the dispensation given to Abel and Enoch or to Noah or the Jewish dispensation or the dispensation of Christ and the apostles. Or we may come down still later in the World's history to the dispensation of the fulness of times named by St. Paul which is the same as the eleventh hour dispensation named by Jesus, it is also the same that is known as the supper-time or marriage-supper dispensation. Now, if all other dispensations had a priesthood then surely this dispensation of the fulness of times must have a priesthood. And our testimony is that God has given a priesthood by revelation to the church of the Messiah and if our testimony is true then we have a priesthood.

Now let us clearly demonstrate what we are to understand by priestcraft. First we are to understand a calling, trade, craft or occupation by which men engage in business using a priestly office for a stipulated sum of money. Those who engage in this craft will leave one place and go to another for higher salary or more wages. Those who hire such preachers generally make or manufacture their own creed or faith and hire a preacher who is willing to preach just to suit them.

Do the scriptures teach that men in different ages have turned from priesthood to priestcraft? We answer they do, and among the many instances in the old testament we give the following testimony from the prophecy of Micah, 3d chapter.

"Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgement, and pervert all equity.

They build up Zion with blood, and Jerusalem with iniquity.

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.

Therefore, shall Zion for your sake be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest."

In this passage we learn that the Jewish church, priests and people departed from God, became corrupt, taught for hire, judged for reward and divined for money. And yet they were very religious and pious, leaned on the Lord, and said, no evil can come upon us. But evil did come upon them for their sins, and they were overthrown and led into captivity and their city and temple destroyed. Let us now quote from the New Testament. St. Paul in his epistles to Timothy says:—

"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 long suffering 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.

For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts;

Ever learning and never able to come to the knowledge of the truth.

Now as Jaanes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds reprobate concerning the faith."

In this passage the universal apostacy from the faith of Jesus and the apostles is clearly foretold.— Please notice first, it is here predicted that the time will come when they will not endure sound doctrine; but heap to themselves teachers having itching ears; and then they will turn from the truth unto fables; and then they shall have the form without power; and ever learn but never be able to come to the

knowledge of the truth. In a word, let us say, priestcraft is the using of the gospel for gain, for traffic, for policy, for popularity, and for electioneering and political purposes. Priestcraft is the making of creeds, disciplines, catechisms and confessions of faith founded on men's opinions of the word of the Lord. And after they are thus made to make the craft complete, men must be found willing to hire themselves but for stipulated prices, to preach or teach all these different "isms," and call them gospel. If that is not heaping to themselves teachers, then I cannot tell what is. If the foregoing is not a true description of priestcraft, will some one please write and give us a better description, and we will publish it with pleasure.

[For the Sword of Truth.]

The Kingdom.

BY HELEN HAZELWOOD.

In a former article we have considered the nature of this kingdom, let us now with thoughtful and serious attention consider the manner in which the kingdom cometh.

For ages has this subject been enveloped in mystery and darkness and by the religious world it has been considered little short of sacrilege to meddle with it at all, but thank God we have fallen upon times when the dust of centuries is being brushed away by the fiery besom of reform, and the clouds and mist of the dark ages dispelled by the piercing and glorious light of truth, (a light above the brightness of the sun.) And as this clear and searching light has illumined some brave hearts, their bold hands have seized the brush of fire, and held the blazing torch, to sweep away the mould from their orthodox theology. Let us then, who read the Sword of Truth, or belong to the Church of the Messiah, let us not shrink from this dazzling light or burning broom, but let us look our preconceived opinions steadily in the face and abandon all that will not stand the test.

We pray, "Thy kingdom come." What do we mean? Is there any meaning in this prayer, bursting from so many longing hearts? Our Lord has taught us thus to pray. Do we comprehend the nature of this petition, or is it like the prayer of the Pharisees but a vain repetition? Let us ask ourselves how do we expect the kingdom to come, and would we welcome it if it did not come in our way? Are we looking for it to burst upon the astonished world with a great sound of a trumpet and a shout of voices like Gideon and his three hundred men, who at a given signal blew the trumpets, brake the pitchers which had concealed their lamps and shouted with a great shout so that it struck terror into the hosts of Midian, and they turned every man against his fellow and fled with affright. Is that the way we are expecting it? In the fear of God, and not appalled by the dread of the demon cry of heretic, I challenge the whole religious world to point to a single passage which speaks of the kingdom coming with a great sound. Hear the word of the Lord. Behold I come as a thief!

How does a thief come? With a great sound of a trumpet and a shout of voices? Nay, rather does he not come stealthily and silently nearer and nearer without a breath of noise, until he is upon you, before you are aware of his approach? "Blessed is he that watcheth and keepeth his garments lest he walk naked, &c." Walk naked! Wherefore? Because of his garments taken away by the thief! Taken before he saw the thief! Had the thief come with a great sound he could have laid hold of his own garments as soon as the thief! "If the good man of

the house had known in what hour the thief would come, he would have watched, and not have suffered his house to be broken up. Watch, therefore, for you know not in what hour your Lord doth come." Would we not know if he came with sound of a trumpet? Yea, verily, when the cannons fire we know it, and immediately we know what they are firing for; but when a thief comes we don't know it though he stands beside us; and though the placards on every hand warn us to beware of him; yet he thrusts his hand into our pockets, and we know nothing of it till we find our money gone. Hear the word of the angel to the astonished and terrified disciples as they stood gazing up into heaven. "This same Jesus, whom ye have seen go into heaven, shall so come in like manner as ye have seen him go into heaven." How was that? With a great sound of a trumpet? With chariots and horses of fire, and a great noise? Let us see. "He led them out as far as to Bethany, and he lifted up his hands and blessed them, and it came to pass while he blessed them he was parted from them and was carried up into heaven." Were they not walking together and talking, and "when he had spoken these things, he was taken up and a cloud received him out of their sight." Did all the world see him or only the chosen few among his disciples?

Again, it is written, "The kingdom of heaven is like to a grain of mustard seed, which when sown is the least among seeds, but when it is grown it becometh a tree and the fowls of the air lodge in the branches of it." How does the mustard grow? Does the seed burst open with a snap like the pod of the cotton plant? Does the flower open in resplendent glory and beauty petal after petal in a few minutes like the blossom of the passion flower? Or does it grow so silently and quietly that we cannot tell how or when it grows.

Again, "The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal until the whole was leavened." How does leaven, or yeast, work in bread? Like the commingling of different gases in a chemist's retort with a noisy explosion, terrifying nervous women and children? Or, rather is it so still and quiet, that we may stand and watch it, and see nothing and hear nothing till we lift the covering and behold the nice light dough ready for the oven?

Oh! will we learn from the word of God, or longer misunderstand such plain words, and pervert the meaning of the scriptures. Can ye not see, that the kingdom cometh not with a great noise, but silently and softly, unobserved by those who are not watching?

"The day of the Lord will come as a thief in the night. The heavens," or the existing state of things, "shall pass away with a great noise," even as it is just now passing away before our eyes; but none who are not taught by the Holy Spirit, connect this noise with the coming of the Lord, or even will believe that it has anything to do with it. "The elements shall melt with fervent heat. What are the elements? Fire, air, earth and water, as laid down in our school-books forty years ago? or "the first principles of things," "the parts of which all things are composed," as modern chemistry teaches, and which we see melting away before the light of truth, and the "fervent heat" of reform! The elements of both the physical earth and the moral world are passing away, being uprooted, torn in pieces, shivered to atoms, scattered to the winds, "being dissolved," as Peter saw in panoramic vision, by the Spirit looking far down to the end of time. Neither the apostle, nor the church that then was, understood what he saw, but expected their mortal eyes

would behold it. Why did they not understand it? Because it was hid from them, but it is revealed unto us. Oh! see ye not the beauty and force of the exhortation which follows? "What manner of persons ought ye to be in all holy conversation and godliness, seeing ye look for such things."

"He shall send his angels, and gather together his elect from the four corners of the earth, with the sound of a trumpet exceeding loud." Who are his angels? Spirits who do his will, "ministers, like a flame of fire," that is, messengers or people sent, impetuous and violent, tearing up all before them; causing commotion, carrying consternation and dismay, leaving terror in their track, like a flame of fire.

What is a trumpet? An instrument imitating as nearly as possible, the human voice. Its sound must then be that voice itself. God's children, his called, or chosen ones, his elect, will then be gathered by men, mortal men, who will go to the four corners of the earth, and proclaim, with a voice loud, sonorous and penetrating as a trumpet, "The kingdom of heaven is at hand."

What is this kingdom and where? Let the head of it, who once dwelt in mortal flesh, answer himself. "The kingdom of God is within you." "The kingdom of God cometh not with observation." The kingdom of God is nigh unto you, in thy mouth and in thy heart." That is, principles of truth and justice, conceived in men's minds, aided by the influx of the Holy Spirit, and thrown out to the world by little and little, and from time to time, have taken root in other men's minds, and are springing up, bearing fruit, some sixty fold, some a hundred fold, until all over the world, are some persons, looking for, and waiting to receive, the king of this kingdom, who will be King of kings, and Lord of lords, Ruler over all the earth, the Prince of peace, the Messiah, the Wonderful, the Son of God.

It becomes us seriously to ask, what is our part in this great work, and will any act of ours hasten or retard its progress? by the grace of God, and the inspiration of his spirit, I answer, it matters not so much to the work, who is for it or against it, for it is God's work, and will go on, "existing like an oak, or a river, because it must," spreading and increasing independently of men or devils; but it matters much to us, whether we are on the side of God or the devil, because whoever is on the right side will stand, and whoever is not must fall. Every heart which is right, that is, in unison with God's will, every hand which does what is right, or earnestly tries to, and every voice which utters in sincerity the prayer, "thy kingdom come;" is helping to swell the tide which is rolling on to fulfil the command, "make ready a people prepared for the Lord."

Think not that a long time must elapse before these things are finished, for many years has the truth been preached in kernels small as the grain of mustard seed; the mustard has been growing, the leaven working silently and unobserved, and now the work is nearly done. Soon, very soon, will the great and glorious tree, be manifested to the world in all its luxuriance and splendor, birds of rich plumage and melodious note lodging in the branches thereof.

"But ye brethren, are not in darkness, that that day should overtake you as a thief." They who have not watched the signs of the times, do not know how near we are to the end; but we who have been watching cannot mistake; the kingdom of heaven is at hand.

Already is one voice gathering together the children of the kingdom, and shortly he will be aided

by others, called, consecrated and qualified through his instrumentality.

Every nation which hears and obeys the word of the Lord by the mouth of his prophets will be saved, and every nation which rejects it will be ground to powder. God save us in the near approaching time of trial which precedes "the good time coming."

God save our country and our nation, and may we all and our glorious and beloved country be found enlisted on the side of God and be carried "through much tribulation" into the kingdom of heaven.—For in the days of these kingdoms, the God of heaven will set up a kingdom that shall not be destroyed, but shall break in pieces and consume all other kingdoms, and SHALL STAND FOREVER.

And know ye that this is nigh, even at the doors. Cottage by the Riverside, Dec. 11, 1863,

CHRISTIAN DEPORTMENT.—A haughty, severe, and stoical deportment, and an unrelenting strictness of opinion, on the social and cheerful enjoyments of life, are far from giving a just and true conception of religion to such as are averse from it, and devoted to the pomps and vanities of life. This severity (instead of convincing them of their errors, and recalling them to the God of mercy and goodness) may harden their minds still more, by representing the worship of God as a system of unceasing hardships and mortification. Many good but mistaken people too often seek to convert and reform others, by exhibiting, in their own practice, certain acts of self denial. But it is not in these that true religion consists. When used in moderation, they may, indeed be innocent, and sometimes useful; but God is not to be served only with the words of the mouth, or the bending of the knee; it is the pure and upright heart which he requires, and with which alone he will be satisfied.

With this pure and upright frame of mind, we may live in the world without either affectation or singularity, and cheerfully conform to its reasonable amusements, and yet preserve the most strict subjection to our duty to God.***This is true religion, and the service of God—of that God, who made the world and all things in it, and who, although a jealous God, is the God of love, who delights in the happiness of his creatures. All other ways of serving him are but the outward forms of ceremonies instituted by bigotry and superstition.—*Fenelon*.

THINKERS.—The world owes a vast debt to its thinkers (and they are not a great multitude, in the highest and sublimest sense of thinking.) I call not him a thinker who travels in the old ruts and grooves of accepted opinion. I call him a thinker who, in the realm of opinion and research, is a brave pioneer, far ahead of the common lazy throng of obsequious brains, exploring untrodden realms and climbing up acclivities hitherto untried in mental adventure. Admit that such men are sometimes heretics and extremists; yet I would rather be a heretic and an extremist in some degree than have it said of me when I am dead, that I found the world at my birth anchored in the mud of an old false prejudice, and lived three-score and ten years, and died and left the world, as far as respected one brave manly endeavor of mine, as much in the mud as ever. Nay, I would rather give the world one single new good thought and die like an ephemera than live a million of years like a bivalve of the sea-beach, inert and embedded in the darkness of cowardice and bigotry.—*J. L. Corning*.

DEATH.—When we survey death at a distance—when, in youth, health, and vigor, we cast our eyes towards the grave, our reflections are transient, and we are unmoved by the awful prospect: but when sickness, age, and infirmities show us the near approaches to the tomb, our weak nature turns with horror from the idea of dissolution. It is only through faith in the promises of God, and hope in the infinite merits of our Redeemer, that we can steadfastly look on death, and overcome the terrors which the most perfect of mortals must feel at putting off mortality. Death is to the best an awful summons, and human nature turns from the bitter cup; but let our spirit say with our blessed Lord—"My God! not my will, but thine be done."—*Fenelon*.

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., JANUARY 1, 1864.

NOTICE.—Our friends may address us one month from the date of this paper and direct to Addison Point Maine.

Any of our subscribers that wish to send us their subscription money for vol. 2, may enclose the dollar in a letter and direct G. J. Adams, Addison Point, Maine. Our subscribers in Rockland, Maine, may pay Mr. S. K. Macomber, who is authorized to receipt for the same.

Our subscribers in Vassalboro' may pay Mr. E. W. Bush, who is authorized to receipt for the same on the same terms as last year.

Capt. Vinal Dyer, is authorized to receive subscribers for this paper and receipt for the State of California.

Elder Andrew J. Tibbetts is authorized to receive subscribers for the State of New Hampshire and receipt for the same.

Addison Oliver is authorized to receive subscribers and receipt for the same, for Philadelphia Pa.

Any new subscriber wishing to have last year's volume with this year's, can have the two for \$1.50.
G. J. ADAMS.

The New Year.

The year of our Lord, the Messiah and of grace and mercy, 1863, has passed forever into the land of shadows. It has gone into that boundless ocean eternity, where nearly six thousand years have passed before with all their joys and sorrows, with their toils and cares, their hopes and fears; yes, it has gone to make one more year of the past, and one less of the future. It brings us one year nearer the great age of peace. It has been a most eventful year, more eventful in the history of our own country, than any year that has preceded it. Family ties have been torn asunder, fathers and mothers have wept the untimely death of beloved sons, wives have mourned and yet mourn, the loss of the dear companions of their early days, orphan children mourn the loss of dear fathers and brothers, whose fond embrace they shall never feel again until the morning of the resurrection. And what has caused all this? war, the curse and scourge of nations,—war, that is sending up a wail of woe and sorrow, which will reach almost every family throughout our otherwise happy land. Yes! war, the relic of by gone and barbarous ages, has been the cause of much of the misery of the year that is past. War and rebellion still surrounds us and calls for new victims to be offered at its cruel and bloody shrine. The Church of the Messiah has gradually gained ground and prospered during the year that is passed. To our Father in Heaven be all glory.

Our prospect for the present year of grace and mercy, 1864, is brighter than any that has yet dawned upon the church of the dispensation of the fulness of times. Our subscription list numbers double what it numbered last year, this time, and the cry is, still they come.

The present year will be more wonderful and eventful than the year that is past. A new President will be elected or an old one re-elected and a peace conquered. The Church of the Messiah will

prosper and increase, and the truth spread far and wide. The Lord prepare us for the great events of 1864.

Editorial Journeyings.

After closing our lectures in Millbridge we returned to Indian River accompanied by Bro. J. B. Maynell. On our way we called upon Bro. Wass, at Addison, and were kindly received and entertained.

On Wednesday evening, Nov. 25th, we held the first meeting in our new meeting house, or the meeting house that had been newly fitted up for our use by the friends at Indian River. The house was full. We preached by particular desire on the Lineage of Christ. Bro. Maynell spoke at the conclusion and gave a strong testimony to the truth.

On Thursday evening Bro. Meynell preached his first regular sermon since he was received into the church of the Messiah. The house was full in every part. The people listened with great attention and much interest.

On Friday evening the house was again full to overflowing. Bro. Meynell again spoke and gave a strong testimony to the truth.

On Saturday evening we had quite a large wedding party at the house of Bro. A. K. McKenzie, on the occasion of the marriage of Mr. Raymond Wass to Miss Sarah M. Lennen, the adopted daughter of Bro. McKenzie. We had a first-rate time, and every one seemed to enjoy themselves immensely.

On Sunday, Nov. 29th, we preached in the morning, Bro. Meynell in the afternoon, and we both spoke in the evening. During the day a number were baptized. In the evening they were confirmed by the laying on of hands according to the ancient order of Messiah's church.

On Monday thirteen more were baptized in the beautiful Bay of Indian River. In the evening we preached on priesthood, and showed the difference between priesthood and priestcraft. At the close of the meeting we confirmed the thirteen that had been baptized that day, and great solemnity rested upon the entire congregation.

On Tuesday a number more came forward for baptism. On Tuesday evening after a short sermon on the hope of the gospel, and the object of partaking the bread and wine. The Lord's table was then spread and children were invited to partake of the bread and wine in remembrance of his dying love, and to continue to show forth his death until he shall come. At the conclusion of this most impressive and solemn service an invitation was given for all who wished, to arise and speak; they did so, and then commenced, and was continued until eleven o'clock, one of the most deeply interesting meetings that was ever held or witnessed by the people of Indian River. They arose and spoke one after another in tones of truth's impassioned eloquence and simplicity. The spirit of truth and love was poured out upon the entire congregation, many rejoiced and wept like children. After over 20 new converts had spoken and given a faithful testimony to the truth, and after Bro. S. L. Wass had given a most eloquent and thrilling testimony and exhortation, the Baptist and Methodist friends, a number of them, arose and took part in the meeting, and even one old lady, who was over sixty years of age, arose and spoke in meeting for the first time and testified her determination to be baptized. Confirmation was again attended to by Bro. Maynell and myself. And thus closed one of the most interesting meetings of this age. To our Father in Heaven be all Glory.

On Wednesday morning, as we were about to leave for Millbridge, we were called upon and informed that a number more wished to be baptized. We con-

sented to stay and baptize them. At the time of the baptism a large congregation assembled at the water to witness the administration of the sacred rite. We deemed it wisdom to give notice that we would remain and preach and attend to the confirmation in the evening. We preached in the evening on imposters, impositions and false teachers of the last days.

On Thursday, December the 2d, we journeyed as far as Millbridge and preached in the evening in the large union meeting house, had a good time, were kindly entertained by Mr. Means and family.

On Friday we came on to Sullivan, and preached Saturday evening, and three times on Sunday, and by particular desire we preached on Monday evening on war and its cause. During our stay in Sullivan we were kindly entertained by the family of Elder Maynell, he having remained to preach in Addison Point and Indian River.

On Tuesday, December the 8th, we left Sullivan and journeyed as far as Ellsworth and were kindly entertained at the American House, kept by Mr. Tinker, who keeps an excellent hotel and is a most gentlemanly landlord.

On Wednesday, we passed through Bucksport and arrived at Sandy Point, where we were most kindly received and hospitably entertained by Bro. Joshua Jordan and his kind family until Friday afternoon, when we came on to Stockton, and were entertained in the kindest manner by Capt. Coleord and family.

On Saturday morning we started for Belfast, but before we left Stockton we were persuaded to stop and preach over Sunday, which we did, and were most cordially entertained by Bro. Vyles and Mr. Gilmore and their families.

Monday Dec. 14th, we come on to Belfast and put up at the "American house," and nothing could exceed the kindness with which we were received and treated. During our short stay in Belfast we made the acquaintance of Mr. Pierce, the proprietor of the largest Hall in Belfast, and found him a most gentlemanly and progressed spiritualist; who kindly offered us the use of his Hall on the most reasonable terms. On Tuesday we journeyed as far as Rockland and were warmly and kindly received at the Lindsey House. On Sunday Dec. 20th, by particular desire, we preached to the friends in Rockland. We had a good time, especially in the evening; we held our meetings in the Beethoven Hall through the kindness of Mr. A. Young, who gave us the free use of the hall. May the Lord reward him for his kindness and liberality. The latter part of our stay in Rockland we spent in a most agreeable and pleasant manner, with brother Albee and family. On Tuesday Dec. 22d we started for Richmond, Maine, and when near Warren, the tire of our Carriage broke which detained us some two hours, after which we journeyed as far as Mr. Trobridge's, where we stayed all night and were treated with hospitality and kindness. On Wednesday evening after a tedious and wearisome journey of some 30 miles, we found ourselves most comfortably and happily situated at the hospitable mansion of Mr. Card, some two miles west of Wiscasset. We were treated in the warmest and kindest manner, not only by Mr. Card but also by his mother and sister, who understand and practice the true principles of Christian hospitality. May the Lord reward them a hundred fold in this life, and bring them in peace to his heavenly kingdom.

On Thursday we journeyed on and soon found ourselves among our kind friends in the vicinity of Richmond; where we spent our holidays in a most happy and an agreeable manner, receiving much kindness and hospitality from our friends, for which they will please receive our sincere thanks.

G. J. ADAMS.

Baptism and the New Birth.

Agreeable to our promise in a former number of our paper, we now commence a series of articles on baptism and the new birth. And we will say in the commencement, that we hold ourselves ready to answer any questions that may be asked us, or any arguments that may be brought against the various positions that we may take on this subject. This important subject, this vital subject, and we may say this great subject, for we have no hesitation in saying that there is no subject so little understood as baptism and the new birth.

First, let us ask how many baptisms there are taught in the scriptures? We answer in one sense

that there is but one baptism, and to show that we are right we quote from Ephesians, chapter 4th, as follows :

"There is one body, and one Spirit, even as ye are called in one hope of your calling ;
One Lord, one faith, one baptism ;"

Thus we prove in some sense there can be but one baptism. And yet Paul in speaking of the first principles of the doctrine of Christ, says, as we may read in Hebrew 6th Chapter :

"Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment."

In this quotation it is positively asserted that there are baptisms that is more than one. How can we reconcile these apparent contradictions? We answer first there is but one human baptism and that is baptism for the remission of sins. Acts chapter 2d verse 38, that baptism is to be "buried with Christ in baptism," to be "planted in likeness of his death" and we shall show that baptism is nothing less than immersion in water. For the remission of sins : that if we know anything this is the one baptism. Now let us ask what are the baptisms named in the scriptures when they speak of baptisms in the plural? We answer they are first baptised in water for the remission of sins that we may receive the gift of the Holy Ghost. Second, the baptism of the Holy Ghost to all who obey God's law of the gospel. Third the baptism of suffering; for all that will live Godly in Christ Jesus shall suffer persecution. Thus we have clearly shown that in one sense there are three kinds of baptism and in another sense there is but one Lord, one Faith, one Baptism, and one Spirit. We shall leave the subject of the new birth to some future article and in this confine ourselves entirely to baptism. And we will here say before we close this subject we will write one entire article on rebaptism, one on infant baptism, and one on sprinkling. In this article we shall begin with the commission given to the apostles by our Lord, after the resurrection; and after that notice every passage in the new testament on that subject. And may the Lord inspire us to write eternal truth. In Matthew, last chapter, we read :

"And Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost ;

Teaching them to observe all things whatsoever I have commanded you ; and lo, I am with you always, even unto the end of the world. Amen."

Here we learn that they were sent to teach all nations and after these nations were taught they were to baptise them, not pray for them, not tell them to get religion or to obtain a hope; for the moment a man is legally baptized into Christ he has a hope full of immortality and eternal life. But let us quote from the last chapter of Mark, it reads :—"Go ye and preach the gospel to every creature, he that believeth and is baptized shall be saved ; he that believeth not shall be condemned. No man dare deny but what baptism here spoken of is water baptism. But to set the matter forever at rest, we quote from the last chapter of Luke, as follows :

"Then opened he their understanding that they might understand the scriptures,

And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day :

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

And ye are witnesses of these things.

And, behold, I send the promise of my Father upon you : but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

Here we learn first, that Christ opened their understanding; next the object of his suffering and death, viz :—that repentance and remission of sins, should be preached in his name among all nations, beginning at Jerusalem. Next that the apostles were the witnesses ; and that they must wait, until

they were endued with power from on high. Let us now turn to the first sermon, given under the power of the Holy Ghost.

Let God be true and his law be honored, if all the world is false, and let us ourselves search and see if we have ever yet obeyed this divine law, this eternal law of the gospel here given under a Tongue of Fire; and never yet annuled, by any authority from God. The close of that sermon, and what they were told to do, that they might obtain remission of sins, and what they did do and unto whom that promise was given, is told in the following thrilling language, in the second chapter of the Acts of the Apostles :

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

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

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

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

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

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

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

We have now quoted from Mathew, Mark, Luke and the Acts of the Apostles; these quotations contain the commission and authority from Messiah to the Apostles, and the close of the first sermon under that authority. They contain no opinion on the subject of baptism. I deny any right to opinion on that subject. Jesus Christ and the apostles have laid down an eternal and an unchangeable law on that subject. That law is faith, repentance, and baptism for the remission of sins, the eternal and unchangeable order of God, and no opinion on the subject, Men's opinion on this subject have cursed the world. May the Lord help us to search after the old paths, and come back to the faith once delivered to the saints. Now, dear reader, examine this subject, read and re-read it, prove all things and hold fast that which is good.

We shall continue this subject; in the mean time won't some one write against our positions, we will publish their arguments cheerfully.

G. J. A.

Is God Unchangeable.

We are led to ask this question, for the simple reason that many, who profess to believe in God and his power, deny that He works in this age the same as he did in former ages. They profess to believe that He will call men to work in his vineyard, and yet deny that he will give any revelations later than the days of the apostles. The church of the Messiah having been organized by revelation, (in fulfillment of the scriptures) believe in a God and a Messiah that can and will and does give revelations through the Heavenly agencies to his servants in this age the same as in any former age. And as an evidence that what we say is true, we publish the following letter from Elder Andrew J. Tibbetts, who is now engaged in preaching the fulness of the everlasting gospel.

SOUTH LEBANON, Nov. 15 1863.

DEAR BROTHER ADAMS:—As it is quite rainy here to-day, and as we hold no meeting, I will write you a few lines and inform you how I am getting along, and what I have been about since you was last here.

Well, dear brother, after you and your family went from Lebanon, on your mission, God our Heavenly Father moved upon me, as I believe, to go and preach the gospel. At first I resisted, not having moral courage enough and fearing that I should not be able to endure the persecution that would assail me. But oh! dear broth-

er, God at length touched me with the finger of his power and such a shock as it was I hope never to receive again.

Perhaps it would be well to inform you that after having heard the order of the gospel, as proclaimed by you, and after having gone forth in baptism for the remission of sins and receiving the laying on of hands for confirmation and the gift of the Holy Spirit, according to the order of God, and after this as you know I was ordained under your hands, by the spirit of the prophecy, to the office of Elder and Evangelist, and having faith in you and in our Heavenly Father, and believing that I was susceptible of some greater gift than I ever before possessed, I was unwilling to perform the work that the Lord had given me to do according to the order of his Church.

And oh! how unbelieving is man and by looking back for a moment to the time of our Saviour and his apostles, and see the many mighty works that he performed and yet they believed not that He was the Messiah. And even his twelve apostles were sometimes in doubt and unbelieving but thank God this nature did not always remain in them neither will it always rule in his servants in these last day. For by continuing in well doing we shall overcome and stand having our loins girt about with truth.

But time will not permit me to prolong my remarks. Therefore I will come more directly to the subject mentioned in the forepart of this letter, and try and show you how the power of God was manifested before me. It was as follows :

After my family and myself had retired to rest for the night, and fallen asleep, just after midnight, as I should think, all to once, as from the midst of eternity, there seemed some power to come over me and I verily thought it would kill me; by this I was aroused and sat up in bed, the room was lighted with the most peculiar colored illumination that I ever saw. While this scene occurred it seemed as though every limb in my system parted and every muscle gave way, yet I was perfectly conscious but could not speak, I looked around and by the dazzling light saw my family, they all lay in a sweet slumber perfectly unconscious of the brilliant and glorious scene that was transpiring around them.

At length, while I was in my agony, there was a voice that seemed to speak to me, which put me in greater terror still. I looked but could see no person. I heard a voice which said, Do you fear God? No; never have I feared God as I ought up to this hour. The voice also said to me, Now will you obey God? Now will you preach the gospel? Dear brother, here is where I was humbled, here is where I promised, if he would forgive me for my disobedience, that I would try and be faithful even unto death. After I made this solemn vow the glorious light was removed, and the power gradually left me, but it was some time before I entirely recovered. Oh, the glory, the grandeur and the sublimity of this heavenly vision. It will never be forgotten by me. No; never! while heaven gives me my common intellect. Now let me say dear brother, for the last three weeks I have been absent from home doing the will of the Lord, and I have preached some eighteen times, in different places. I have met some opposition from the orthodox and millerites, or adventists, but the truth has always triumphed, and God has manifested his power in and through me, and praise his holy name. I was quite enough in his strength for them all. I preached last Sunday in Ossipee, forty miles from here to a good number of people. I returned home last Wednesday to prepare wood and other things for the winter. I shall soon go out again, when I will give you further particulars. Please write soon, and direct East Rochester, N. H. I must close, but believe me, I remain yours with great respect—in hope of a new and glorious age of peace.

ANDREW J. TIBBETTS.

Columbia---My Country,

I love the land with banner spread
And waving gloriously—
The country where our fathers bled
To purchase Liberty.

I love the land where regal lord
Has never tried the soul :
Where humble merit meets reward
And plenty follows toil.

And when on fancy's wings I ride
To other lands, afar ;
My thoughts return—with conscious pride
I hail my country's star.

To frigid climes, thro' airy plains
By fancy's skill, I stray :
Where winter, crown'd with night, maintains
A lengthen'd rigid sway.

There, human thought, and seas and streams
Are mutually congeal'd ;
And there existence, almost seems
With nonexistence seal'd.

I visit Grecia's Turkish coasts,
Long, long in darkness chain'd :
While superstitions sombre ghost
O'er intellect has reigned !

There female character, unfreed
From bigotry's control !
Too well attests Mohammed's creed,
That "woman has no soul !"

I list to music soft and sweet,
Along Liberia's shore ;
Where Afric sand's salute the feet
Of Afric's sons, once more.

And while beneath the torrid skies
O'er burning plains I tread ;
And see the lofty bamboo rise,
And broad banana spread.

With thrilling pleasure, oft I gaze,
Upon the scenery where
The brilliant fire-fly torches blaze
Upon the midnight air.

To Asia's empires, widely spread,
I decorously resort ;
And with impartial defence, tread
Each high, imperial court.

And then, with fairy speed, I fly
To lands of brighter fame ;
And Europe's prouder standards try,
And Freedom's banner claim.

But O, I find no country yet,
Like our Columbia dear ;
And oft times ALMOST forget
I LIVE AN EXILE HERE.

ELIZA R. SNOW.

"A Dream which is not all a Dream."*the Present Condition of the Religious World
Represented by the Similitude of a Dream.*

As I was reposing one day in a beautiful grove, and meditating upon the present condition of the world, my mind became lost as to the things that were around me, and I fell into a deep sleep and dreamed a dream ; and behold I was carried away and set down in a great field, and it was filled with a numerous concourse of people who seemed to be in great confusion, and they did not appear to agree with each other, but walked in different directions. When I saw this I marveled greatly, and when I viewed them more closely, I discovered they were people of all ranks and grades of society ; and what still more astonished me, was, they were people from all the nations of the earth. I also discovered that they were engaged in several different exercises. I enquired of one that stood by what this meant, he told me that it was their several exercises in religious worship. While beholding the heathen part of this company I was much pained to see the awful cruelties that they inflicted upon themselves during their ceremonies ;

—I exclaimed, O ignorance ! thou foul monster, why hast thou so much degraded this people ?

I then turned my attention to that part of the multitude that professed Christianity. As I drew near and entered into the midst of the company, I was asked if I enjoyed religion, and belonged to any society ; I answered and made known my condition, hoping to receive such instructions as would relieve my mind, and remove the burden from it. I entered into conversation with several and found them to have opposite opinions. Some manifested a warm zeal for their cause and strenuously opposed others ; and others were more candid. At this warring about creeds, and clashing of opinions, I was astonished, for they all pretended to prove their sentiments true by the bible.—I was much disgusted and was about to turn from the scene in despair ; but several gathered around me who tried to persuade me to embrace their several creeds. Some said this difference of opinion was of minor consequence. I soon turned from the scene of contention about creeds and listened to hear some of them give their descriptions of glory, majesty and beauty of heaven : also the advantage of being a Christian. On the other hand some attempted to describe the woes and pains of hell that will be inflicted upon those who disobey the commands of God. This produced much contention among them ; some said there was a hell, others said there was none. I was also displeased at this, and was about to turn away and have nothing more to do with religion or its votaries : but being urged by all parties to read the scriptures and satisfy myself,—which I resolved to do ; but when I thoroughly examined them for myself I found that the mass of the christian part of this company were professing one thing, and living by another. In order to reconcile my mind to this I was cited to learned men to get an explanation of the scriptures. I called on them, and truly they made much exertion to explain the scriptures to my satisfaction, and at the same time to suit their creeds. With their fine speeches, and the rehearsing of popular traditions, and through the means of the modern spiritualizing system, I was in part converted to their opinions. Therefore, I resolved to embrace some popular doctrine, and float with the current of popularity. I then forsook candid investigation, and commenced to support a party and abide by the teachings of men. But before I was so deeply involved in party spirit that I could not be prevailed upon to investigate for myself, the scene was changed, and I was rescued : before bigotry and superstition had fastened their serpent fangs upon me, I was aroused to see my situation.

Suddenly there appeared a cloud which hovered over the multitude, having a singular appearance, being accompanied with a terrible noise.—The bustle and noise of the multitude was soon hushed, and a profound silence reigned in its stead, whilst every eye looked upon this singular phenomenon with wonder and astonishment.—And behold, there appeared a personage in sight that was descending through the ethereal sky, and bending his course towards the field that contained the multitude. I was much astonished at this scene, and wondered with great admiration. All still continued in silence, wondering what this meant. Some thought that it was an omen of some awful event ; and some thought otherwise. This personage soon landed in the midst of the multitude.

I drew near him, to hear from whence he came, and I soon learned that he was from some distant planet, but he refused to give any further information upon the subject. I was then very anxious to watch the actions and movements of this stranger, and hear what he had to say. Some of the Christian part of the multitude soon enquired if he believed and enjoyed religion ; he answered that he was entirely ignorant of the Christian religion ; but he manifested a willingness to learn the par-

ticulars of the same. I was much elated at this, and supposed that he would soon be converted and embrace the Christian faith. Some from all parties rushed forward to enter into conversation with him, each hoping to convince him that his system of religion was superior to others. He was however dissatisfied with their contentious spirit, and called for their rules or statutes ; they soon presented the bible to him, extolling it as being the best of all books. In it said they are the principles of the pure Gospel of Christ,—the fountain of light and knowledge. The favorable description they gave of it, induced him to peruse it.

Without any prepossessed opinions he read its sacred pages, and was much pleased with the doctrine therein set forth. He read the history of Christ, and the object of his mission, and was much elated. He read the Gospel of Christ and was overwhelmed with joy to think that he had found a doctrine that guaranteed unto him his soul's salvation, and warranted to him such precious blessings and gifts. He read that God had organized his Church on earth, with apostles, prophets, and had promised various spiritual gifts, such as healing the sick, speaking in other tongues, prophesyings, visions, administration of angels, &c., on conditions of obedience. After he had learned the doctrine of Christ, and the manner the church was organized, and the blessing promised, he resolved that he would go to any length in order to embrace such a religion as this. After he had carefully perused the scriptures, he had no other expectation than that he should find a church organized according to the New Testament pattern, and people enjoying the blessings above mentioned. Indeed, he was conscious in his own mind that those who advised him to read the bible believed all those things, and that they had apostles, and prophets in the church according to the pattern. He immediately solicited some of them in a candid way to give him an introduction to some of their apostles, that he might converse with them on this important subject. The reply was we have no apostles in the church now-a-days.

The stranger was astonished at this, and looked as though he was greatly disappointed in his anticipations, and his hopes were entirely blasted, and he would sink in despair. However, he recovered himself from the shock, and enquired for prophets and those who enjoyed some of the spiritual gifts. The reply was, we have no prophets, and these gifts are no longer needed. He immediately accused them of acting dishonestly with him : first, they informed him that the bible gave a description of their doctrines ; but when he read and compared it with their doctrines and enquired for apostles and prophets, &c., they denied having any such organization ; yet they said they worshipped God according to the scriptures. He declared that they did not believe what they professed, and turned from them much dissatisfied, condemning the whole of the Christian religion and its votaries, saying he would have nothing more to do with them.—They soon, however, said he was deluded, and warned the multitude to beware of him.

After carefully watching the actions of the stranger, and hearing what he had to say, and seeing the manner in which he was treated, the eyes of my understanding were opened, and I saw the condition I was in, and also the awful apostacy of the Church, or of those who professed the Christian religion, and began to contend for the necessity of a continuation of apostles, prophets, &c. I was soon considered a heretic—the finger of scorn was pointed at me, and an uproar was raised among the multitude, and they cried, saying, "have nothing to do with this man, for he is deluded." I immediately, with others, who contended for the above mentioned gifts, separated from them, and the dream closed, and I awoke—A BELIEVER IN THE SCRIPTURES.