

# 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. 2.

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

The restoration and future destiny of our race and the order in which that restoration will take place, all will agree is one of the most deeply interesting subjects that could engage the attention of man. Many good and pious men believe and teach that there will be but a very few of our race saved, and that the rest of mankind will be eternally lost and suffer everlasting torments. In this lecture it will be our business to show what the scriptures teach on this all important subject. In our preceding lecture we have clearly demonstrated what man is—what loss he has sustained—and what he will be when fully saved. It will now be our duty to show the order in which that salvation will be accomplished and how many of our race it will reach. Will that salvation directly or indirectly effect all mankind? Is Jesus Christ the Lamb of God that taketh away the sin of the world? Did he by the Grace of God taste Death for every man? Did Christ come to destroy the works of the Devil? All these questions we will try and answer honestly and truthfully having an eye to the glory of God and the good of our race. And let us say still further by way of introduction, that we mostly sincerely hope our friends will read this lecture through before they judge, for Solomon says 'a wise man will hear a matter first and then judge, but a fool judgeth without hearing.'

On this subject so deeply interesting to every age, race and condition of man, we shall quote first from Paul's 15th chapter of Corinthians, as follows:

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

For I deliver unto you first of all, that which I also received, how that Christ died for our sins according to the scriptures;

And that he was buried, and that he rose again the third day according to the scriptures;

And that he was seen of Cephas, then of the twelve:

After that, he was seen of above five hundred brethren as once; of whom the greater part remain unto this present, but some are fallen asleep.

After that he was seen of James; then of all the apostles.

And last of all he was seen of me also, as of one born out of due time.

\* \* \* \* \*

Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

But if there be no resurrection of the dead, then is Christ not risen:

And if Christ be not risen, then is our preaching vain, and our faith is also vain.

Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

For if the dead rise not, then is not Christ raised:

And if Christ be not raised, your faith is vain; ye are yet in your sins.

Then they also which are fallen asleep in Christ are perished.

\* \* \* \* \*

But now is Christ risen from the dead, and become the first-fruits of them that slept.

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

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

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

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

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

The last enemy that shall be destroyed is death.

For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him.

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

We learn from this passage that no man ever preached the gospel unless he preached the resurrection from the dead. We also learn that no man ever believed the gospel unless he believed in the resurrection from the dead; and Paul positively asserts that this was the gospel that Paul received and preached, and the gospel by which he was saved, and if it was not true, then he was a false witness, and a deceiver, and so were all the Apostles. We will now notice the order in which this great restitution or salvation is to be accomplished. The apostle informs us that Christ is the first fruits of them that slept, and then gives us clearly to understand as by man came death even so by man came also the resurrection of the dead. How many of the dead? let Paul answer. For as in Adam all die even so in Christ shall all be made alive. But, ah! says the partialist, that means all the elect. Oh, does it? Well then, Christ died for none but the elect, and none but the elect died in Adam; for it is most positively declared that all who died in Adam, will be made alive in Christ. But let us positively prove this point before we leave

it. In Paul's epistle to the Romans, chapter 5th we have the following strong language:

"Therefore, as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life.

For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

This passage to our mind seems perfectly clear and conclusive, that this salvation and restoration will in some shape or form, reach and effect our entire race. But let us quote still further from the same chapter.

"Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

(For until the law, sin was in the world: but sin is not imputed when there is no law.

Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

And not as it was by one that sinned, so is the gift. For the judgment was by one to condemnation, but the free gift is of many offences unto justification.

For if by one man's offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ.)"

In this passage it is clearly demonstrated that the free gift of God's grace and mercy will reach far beyond all that man lost by the fall. The argument is full, clear and conclusive. Paul also declares that he (that is, Christ) is the Savior of all men, especially of them that believe. After Paul has made the positive declaration that as in Adam all die, even so in Christ shall all be made alive, he then shows the order in which it shall be brought to pass. He says put every man in his own order, Christ the first-fruits; afterward they that are Christ's at his coming. He then puts another restoration away beyond that at the time of the end. Let us now notice these three times of restitution, that are here specified: first Christ the first-fruits. Let us ask at what time this was fulfilled? We answer that it was fulfilled when Christ arose from the dead to die no more, and when as we are informed some of the old saints arose immediately after and showed themselves to many; this was the first part of the first resurrection. We are next informed that "afterward they that are Christ's at his coming." That coming will take place at the binding of Satan at the setting up of the kingdom of Messiah on earth, at the introduction of the age of peace for be it fully understood that will be the time that the second part of the first resurrection will take place; that will be one of

the times of restitution. Yet in the future that was spoken of by Peter, Acts 3d as follows :

"And he shall send Jesus Christ, which before was preached unto you :

Whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began."

Here we learn that God will send the Messiah at the times of restitution; mark it reads times not time. Then we say one of these times of restitution will be when the latter part of the first resurrection takes place; when "the meek shall inherit the earth," when Satan shall be bound and when the kingdoms of this world shall become the kingdom of our God and his Messiah. That will be the time that "They shall not hurt nor destroy in all his holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

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

Then God's people "shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them."

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

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

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

That will be the time that "the law shall go forth 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: for the mouth of the Lord of hosts hath spoken it."

That will be the time that "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 dominion shall serve and obey him."

Yes; that will be the time that the following song shall be sung, viz:

"Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

And hast made us unto our God kings and priests: and we shall reign on the earth."

We know that many good men believe and teach that the righteous and the wicked will all be raised from the dead and judged at the same time; but we know that the Bible teaches no such doctrine; but it does teach that there will be a thousand years and a little season between those two times of restitution, that are yet in the future. But let us here introduce the testimony of John as God gave him the view of that great event. It may be found in the book of Revelation, chap. 20:

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their

foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

In this passage we learn the glory that awaits those who secure a part in the first resurrection; we also learn that the wicked shall not be raised from the dead, until after the great age of peace on earth and the reign of Christ has past. Thus we have proved that there is two parts to the first resurrection; one at the time of the resurrection of Jesus, and one at the time he comes the second time without sin unto salvation. Let us now notice the last great restitution of our race, viz:

"Then cometh the end; for he must reign, till he hath put all enemies under his feet. And the last enemy that shall be destroyed is death."

Paul also says in his epistle to the Hebrews, 2d chapter:

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

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

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

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

In these quotations we learn, that in this last restitution, not only death will be destroyed, but also the entire power of the devil will be destroyed, and I believe it with all my heart.

But let us notice more fully the scripture arguments on this last great order of salvation, or restoration and redemption. After the reign of Christ on earth is past, Satan is again to be loosed for a little season, to tempt the nations. But let us give it in the language of the angel of St. John:

"And when the thousand years are expired, Satan shall be loosed out of his prison,

And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea."

We will now answer the oft repeated questions, viz: Who are those that Satan will go out to deceive or tempt? will those that have stood their day of trial again be tempted? We answer, no. Then who will Satan tempt? We answer, he will tempt those that are born during the great age or reign of peace; for let us remember, that at the beginning of the reign of Christ, or age of peace the inhabitants of the earth were comparatively few, but at the end of that age they will be as numerous as the sand upon the sea. Then let us ask the origin of this vast multitude: where did they come from? We answer, they were born during the age of peace. Some are ready to ask, will those that are raised from the dead have children? no; but when the Messiah comes many will be changed, restored, or brought back again to Adamic perfection, and in fulfillment of the prophecies, they will bring forth without pain or sorrow; for let us remember that the curse on woman was, in pain and sorrow shalt thou bring forth thy children. Christ came to destroy the curse, to restore all things, and in this great age of peace, the earth will be peopled, not by one Adam and Eve, but by many; for the whole

earth will become as the garden of Eden. Then if those that are changed among all nations have children and children's children; for a thousand years and the age of man becomes as the age of a tree, they will be very numerous at the end of that age of peace. Now let us understand that it is an eternal law, that all created intelligence must be tried. Angels were tried; our first parents were tried; Jesus Christ was tempted and tried; we all have been tried; trial commenced in heaven; trial was continued in the garden of Eden; trial has pursued all the inhabitants of the earth. Thus we say as trial is an eternal law, those that are born while Satan is bound must be tried, and Satan will be loosed a little season for that purpose. We now come to the closing crisis of man's destiny, to the last great act of restitution; to the time when death itself shall conquered be, and immortality alone endure. John, while wrapped in heavenly vision, and gazing down through ages of unborn time, saw the last great struggle between the powers of light and darkness. Both powers marshaled all their hosts and strength for the final conflict. On the one side, Satan, Abaddon, Apollyon, Lucifer, or the devil, the rebel who fell from Heaven, marshals all his force for the last great contest. On the other side, Jesus the Messiah, the lion of the tribe of Judah, the Prince of the kings of the earth, the faithful witness and first begotten from the dead, who holds the keys of Hell and of death, is represented as girding on his two-edged sword, and riding on a white horse; and armies are seen following on white horses, while he goeth forth conquering and to conquer. The two powers meet; the last enemy—death—is destroyed, and the power of him that hath the charge of death, that is, the devil. And after this, John saw the second and last resurrection take place, as we read in the following strong language.—Rev. chap. 20:

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works."

Thus in this second resurrection and last restoration, all mankind are raised from the dead, and redeemed from the effects of the fall of Adam. John then tells us that he saw death and hell cast into the lake of fire, which is the second death. And he informs us, that all those whose names are blotted out of the book of life, shall suffer the second death. Who will suffer the second death? We answer, those who sin against the Holy Ghost. How long will the second death last? We answer that it will last just long enough to destroy those that are so unhappy as to suffer its consequence, and no longer. Will the spirit die? No; for Paul says they shall be "delivered over to the buffeting of the devil, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.—We ask, is not this plain? can not the most simple understand? None will suffer the second death for the sin of Adam, but for their own deliberate and willful transgression. And even their spirits will be finally saved as by fire. And thus Jesus is the Savior of all men, and especially of them that believe.

As soon as these things had all passed away, what is the next view given to the beloved disciple? Is it a view of death, or sorrow, or pain, or endless woe? We answer, no. Let us give it in the words of holy truth, as John saw it. He says:

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men; and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.

And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful."

In this passage we have brought to our view, the city of the living God, that city that hath foundations, whose maker and builder is the Lord. John then gives a grand recapitulation of the whole matter, with a full description of the city, and declares that nothing unholy or unclean shall enter therein. He then gives a most truthful and glorious description of the last act, of the last great restitution. It is in the following strong language:

"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

And they shall see his face; and his name shall be in their foreheads.

And there shall be no night there; and they need no candle, neither light of the sun: for the Lord God giveth them light: and they shall reign for ever and ever."

We will not add one word to this glorious description lest we should mar it. Will all that are saved enter into this highest glory? We answer, no; for we read in the same chapter:

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

In this passage we learn that we must do his commandments to enter this heavenly city. We also learn that many will never enter the city, not only those named in this passage, but we are told in this same book, that the fearful and the unbelieving will be outside; for Paul says:

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

Here is the eternal order of God; for what a man sows that shall he reap.

"And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

The Lord help us to have faith and works, that we may do His commandments, and have a right to enter the holy city, and eat of the tree of life, that we may live forever. In conclusion let us ask, what have we proved in these two lectures? we have proved:—

1st. That God made man of two eternal principles—matter and spirit, and in joining the two together He gave him natural life and passions, and he became a living being, soul or person.

2d. We have demonstrated that God gave

man a law and the penalty of breaking that law was death and separation of spirit and body, the spirit returning to God who gave it, the body to its mother earth, and the natural life and passion cease or become extinct until the resurrection.

3d. We have clearly proved that man did transgress this law, and that God did curse the earth, the serpent, the woman, and man, and creation from that hour commenced to groan together in pain and sorrow for deliverance.

4th. We have shown beyond a doubt that after the fall of man, God gave a law that without the shedding of blood there was no remission of sins; and that the lamb slain by Abel was typical of Jesus the Messiah, who should shed his blood for the sins of the world.

5th. We have unanswerably established the fact that in the fulness of time Jesus the true Messiah the first-begotten Son of God, did lay aside the Glory that he had with the Father before the world was (in its present form) and take upon himself not the nature of angels, but the seed of Abraham, lay down an eternal law of brotherhood for our race, live a suffering life, die for the sins of the world, and rise from the dead the third day, holding the keys of death and hell ascend to the Father, receive all power in Heaven on earth to reign until all things are restored when the kingdom shall again be presented to the Father pure and spotless.

6th. That in the order of this salvation or redemption and restitution, Christ was the first-fruits at his resurrection in Jerusalem, that the second order will be when He comes to take his seat on David's throne and reign King of Kings and Lord of Lords.

7th. We have clearly proved that at the end of the age of peace, and reign of Messiah on earth the last conflict will take place between the powers of light and darkness, the second and last resurrection take place. The dead small and great stand before God and be judged according to the deeds done in the body.

Lastly we have proved beyond all doubt that Death, Hell, Sin and Him that hath the charge of Death, that is the Devil shall be destroyed. When sickness, pain, sorrow and crying shall forever pass away, and all things become new, a new Heaven, a new Earth, a new Body, a new and Holy City, a river of the water of life, new trees of life on either side, new fruit for the healing of the nations, a new order of light, GOD AND THE LAMB SHALL BE THE LIGHT OF IT. AND THERE SHALL BE NO MORE CURSE.

#### Industry and Application.

Franklin has given you a lesson rich with salutary instruction. Toil, unremitted and zealous toil; severe, searching, and untiring thought, occupied both his mind and his body. You who have read his memoirs—and who has not?—have only to contrast your own situations with that of this persevering mechanic. Imagine yourselves the rudely dressed and ungainly boy wending his way, homeless and penniless, through the streets of Philadelphia.—Look again, and how is he changed! The materials of his greatness, arranged, and strengthened by years of painful exertion, have burst forth in all their splendour. He has called about him the elements of the storm, and made, as it were, a plaything of the lightning. Kings, at the head of nations, are doing homage to his genius. The proudest and the loveliest of earth, the terrible in war, and the mighty in council, are bending like worshippers at the shrine of his intellect.

Romantic as this may seem, there was nothing of romance or poetry in the temperament of Franklin. He indeed sought out new paths, and looked deep into the phenomena of nature, and the character of man—but it was no flight of his imagination that overlooked the false and limited boundary of science. It was the fixed glance of an inquisitive, but disciplined mind.

Take Perkins for another example. He has acquired a high reputation in his native country, and in Europe. Yet had this man contented himself with listless activity—had he relaxed in the least from his habits of severe study and patient investigation, he

would have been at this moment the very reverse of all he is—an unregarded and indolent sojourner on the great theatre of human action. Talk of genius as you may—speak of it as unsought for, an immediate revelation of transcendent power—whatever it has been called, or whatever it may be, it is useful and glorious only in those who have struggled with passion and circumstance, and built up by slow and almost imperceptible degrees, the temple of their greatness. There may be at times a phenomenon of mind which bursts forth at once in the full possession of power, like Pallas, from the brow of the infidel deity. It may flash out like a comet in the starry heaven of intellect—dazzling and flaming for a moment, but it will leave no traces of its path, no gem of light and knowledge in the horizon, over which it has hurried.

#### Early Rising.

THERE is nothing that contributes more to the maintenance of health and elasticity of muscle, than early rising. To breathe the fresh air of the morning before the freshness of the dew has passed, not only tends to a joyous lightness of spirits, but imparts to the animal powers a tone that nothing else can produce. The late riser, after lying in a close room for hours, comes down to his breakfast with his senses benumbed from the effects of his slumbers, and partakes of his repast more as a thing of course than in obedience to the demands of nature, and when he has finished his meal, goes forth to business oppressed with lassitude and want of general energy. The early riser on the contrary, so soon as the quantity of rest which the body requires has been indulged in, comes forth in the early morning, when every thing breathes freshness. The flowers, as if invigorated by the dews of the preceding night, exhale their most delicious perfume, and glitter in their richest hues. Animated nature awakens in obedience to the calls of the God of day, and the beasts of the field go forth to enjoy the verdure whilst moist and untouched by the glowing kisses of the sun. There is a sprightliness upon the face of creation that infuses itself imperceptibly into his feelings, and enables him to enter on his daily duties with animation and confidence. When he goes to his first meal, it is not with carelessness or loathing, but with appetite and relish—the body calls for it, and the organs, ready to receive, draw from it nourishment, which in their turn they transmit to every part of the system. The muscular fibres are braced up, and instead of lassitude or weariness, there is a sensation of activity throughout the system. But independently of the healthfulness produced by early rising, those who practise it not only experience the earliest beauties of the day when creation unwrapping itself from the sable mantle of night, stands forth arrayed in charms of a new being, but they add much to the term of their active existence. Sleep is the counterfeit of death; our energies lulled into a state of inactivity, we lie insensible, whilst Time, hurrying onwards, bears us to the portals of eternity. It is a fact worthy of notice, but which few attend to, that he who sleeps eight hours out of four and twenty, is cut off from the great end of being useful to his fellow-men for one third of his time of life, and that every moment rescued from the state of oblivion, is so much added to our mortal existence.

THE REV. JOSEPH WOLF, whose proposed mission to Armenia has been lately noticed, does not seem to possess an eminent share of the meekness usually considered a cardinal qualification for missionaries of the Cross. An English Church journal having criticised his claims and character with some sharpness, he rejoined in a temper and tone of which the following is a specimen:

"You call me the 'Wandering Jew.' Be it so; yet certainly you are my brother according to the flesh. I am, by my father's side, of the tribe of Levi, a lineal descendant of Moses; and on my mother's side, as I was told, of the tribe of Naphtali, 'a hind let loose.' But you are of the tribe of Issachar—'a strong ass'—not 'wandering,' for which you are too indolent, but 'a strong ass, couching down between two burdens' (Gen. xlix. 14), the High and Low Church, not knowing which to carry, and thus starving or picking up a precarious subsistence between the two, and knowing nothing else but to bray."

JEWISH SOLDIERS.—In the Austrian army there are 12,000 Jewish soldiers, more than 500 of whom are officers, surgeons, or hold appointments in connection with the war office. There are, also, Jewish cadets in the military schools.

## 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., NOVEMBER 1, 1863.

### Greeting.

DEAR FRIENDS:—It is with much pleasure that we send you the first number of the second volume of our *Sword of Truth and Harbinger of Peace*. Our friends will see that we have lost one month, that is, we have rested, one month, or taken one month to make arrangements for the coming year.

We return our sincere thanks to our friends for their kindness and help in the year that is past.—And they may be assured that no pains or labor will be spared, to keep the *Sword of Truth* a living oracle, worthy the patronage of every lover of truth and purity.

Our friends have done nobly in the year that is past, will they continue their kindness? we believe they will.

In entering upon our duties and labors for the coming year we do so firmly relying and trusting upon a power higher and stronger than earth.

We shall send our paper to all that have not given us notice that they want it no longer; and we sincerely trust that they will send their dollar at their earliest convenience. It is no doubt expected that we will make our declaration of how we purpose to conduct our paper the coming year:—

"THE SWORD OF TRUTH AND HARBINGER OF PEACE," will stand aloof from all the political and theological, "isms" of the day and contend for pure, plain, simple truth.

In its columns we shall "contend earnestly for the faith once delivered to the saints" and for a church without a creed or a hireling priesthood.

A church in which every member has a right to believe all truth past, all truth present and all truth to come.

Its columns will be especially devoted to the rise, history, and spread of the CHURCH of the MESSIAH, also the past, present and future history and destiny of the Jews and the prophecies that relate to their restoration to the land of Palestine and their future glory—as we believe they will return to the land of their Fathers, rebuild their city, palace and temple and prepare the way for the coming of their Messiah, long before the present generation shall pass away.

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

We shall be independent in everything and neutral in nothing. We shall open our columns freely to the oppressed and downtrodden, without asking

their nation, country or religion, and we cordially invite progressive men or women to contribute to our columns. Write short, write vigorous, write plain, and send in your contributions.

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

Most truly and sincerely yours,

G. J. ADAMS.

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

Under this heading we purpose to publish, each month, many historical and startling facts, original and selected, concerning the past, present and future destiny of the lineal DESCENDANTS OF ABRAHAM.

We take great pleasure in presenting to our readers the following Jewish intelligence, which we select from the "ISRAELITE INDEED," a periodical published in New York, G. R. Lederer, Esq., editor.—And we will here say that every Christian in the land should read this able work on Hebrew Christianity.

### Number of Jews.

The opinions respecting the number of Jews now scattered over the whole earth, vary between eight and eleven millions; and one only, the great statistician Dieterice, goes as far as to the estimation of five millions, which, however, is decidedly wrong.—It is exceedingly difficult to ascertain the exact number of a people dispersed among all the nations, like small islands in the great ocean, even in Europe, where a strict census is taken every year, and is classified according to the religion of the inhabitants; while in other parts, as in Asia, Africa, and the great islands it becomes a positive impossibility.—The difficulty in ascertaining the exact number of Jews in Europe is twofold. In some countries where they are still oppressed, they often try to conceal their true number, fearing the envy and hatred of their enemies. In other countries, where they stand equal to other religionists, many deny their origin, being ashamed of a name which has been and shall again be a glory to its bearer. But nowhere else is this sham so frequently practised as in Belgium, as will be seen in the sequel.

In preparing for our readers the necessary statistics of our kinsmen according to the flesh, we consulted the most reliable sources, in addition to our own knowledge in the case, gathered during our travels in the countries where most of them live.

The Jewish population in the Russian empire is acknowledged to exceed 2,000,000. Next to that is Austria, with 1,200,000. These figures are rather too low than too high; because in the Polish provinces of both empires are many cities of considerable size—as, for instance, Brody, Wilna, and Tarnapol, where the population is almost exclusively Jewish; Hungary, Moravia, and Bohemia, in the Austrian empire, are thickly populated with Jews. Prussia,

including the duchy of Posen, contains 323,000; all other German States, small and great, 200,000; France, 87,000; Holland, 75,000; Belgium, 1,300—according to the census of 1859, yet it is a well-known fact, that Belgium has more than 13,000 Jewish inhabitants, but they do not like to be known as such. England has 45,000. Italy, exclusive of that part of it which was formerly included in the Austrian empire, 32,000; half of this number live in Rome. The Turkish empire in Europe, 400,000; The Ionian Islands, 6,000; Denmark, exclusive of the German provinces, and the Swedish kingdoms 9,000; and Switzerland, 4,000. We may fairly assume that there are large numbers of Jews who secretly live as such in countries where they are either entirely excluded, or at least under very severe restrictions. There are, for instance, in the Austrian empire, the provinces of Tyrol, Salzburg, Upper Austria, Karthen, Krain, and Styer, where, till recently, perhaps, the Jews were forbidden to settle permanently; and yet we know of several places in those provinces where they had considerable congregations, and even synagogues, as the people had no objection against the Jews living among them, and "the golden thumb" shut the eyes of the government officers, who are so miserably paid, that the Jews were considered as their principal patrons. The same may be said of several other countries and cities in Europe. For instance, in Saxonia Proper, or the Kingdom, no Jews were admitted, except a very limited number into the capital, Dresden. In Spain and Portugal, none will doubt that there are still thousands of Jews who publicly go to church and make annual or semi-annual confession, but who are secretly the most devoted Jews. So, at least, we were told by the learned Dr. —, who himself lived many years in Spain in the same way. These considerations lead us to add to the above specified numbers 37,000 scattered abroad, incognito, which makes a total of five millions in Europe. In America, that is, in the United States of America, we can, without exaggeration, put down the round number of 200,000; as New York, Philadelphia, Baltimore, and Cincinnati, alone have nearly 80,000. In the Canadas, Central and South America, and the British West Indies 50,000 more are estimated. Having disposed of those parts on our globe, where figures may be put down with a degree of probability, if not certainty, we come now to the "Old World," the cradle of the Jewish nation, where we lack the benefit of a census; a very wholesome institute in furthering civilization. All that can be said of the numbers of any class of people in Asia, Africa, and the dependent islands, is but guess-work, based upon information of travellers. As concerning the Jews on those continents we confidently opine, that their number there must be, if not larger than in Europe and America, at least equal to it. Our reason for this supposition is briefly this: The rapid increase of the people after the return from Babylon, and the limited room in their own land, rendered the emigration of great numbers of them necessary, which increased gradually during the oppression of the Macedonians, and still more under the iron hand of Rome and their internal disturbed condition. It is natural to suppose that most of those emigrants settled down in the two continents of Asia and Africa, the inhabitants of which were relatives in languages and custom, and which were easier to reach than the continent of Europe, where they had to cross the mighty ocean or the countries of their bitterest enemies. We think, therefore, that we shall not be accused of exaggeration when we say, that in Asia and Africa, together with the great islands which are included in those continents, there are, if not

more, at least an equal number of Jews as in Europe and America, which leads us to the final conclusion that the total number of Jews now living upon the earth is at least TEN MILLIONS. Should any one object that the Jews have suffered persecution for more than a thousand years, during which hundreds of thousands have been brought to an early death, in addition to the tribute of nature; and that, furthermore, at the conquest of Jerusalem by Titus, and afterwards in the days of the false Messiah, Bar-Cochba, a million of Jews perished by the sword and famine, how could they, under such circumstances, have increased to the number of ten millions? To this we reply; first, mortality among the Jews is less than among any other nation. The law bids them to abstain from many articles of food which, among other people, are often the source of diseases; beside this, they are sober and temperate, which every man will admit are means for prolongation of life. Secondly, there is no nation under heaven that is more blessed with children than the Jews. The next generation, therefore, after the most cruel persecution and loss of lives, must have filled all vacancies completely, and after a few years of peace, when left unmolested, they produced an increase in their ranks.

In conclusion we would remark, that all we have said here about the number of Jews, relates only to those descended from Judah and Benjamin, and some remnants from the ten tribes who were left in Palestine, when Salmeser carried them away into Sahlah, Habor, &c. The positions and numbers of the Israelites, as the descendants of the ten tribes are called, in contradistinction to those of Judah, are known only to God; He will bring them forward when the appointed time of the regathering and their reuniting with the house of Judah shall have arrived. Whether the Indians in America or the Affghans in Asia are of Israelitish origin; whether the Israelites still exist as independent tribes in the highlands of Asia, or, as Jewish traditions say, beyond the dark mountains, alters nothing in the purposes of God.—Judah and Israel shall become one nation again: and one king, Jesus Messiah, shall reign over them.—L.

#### The King of Jerusalem.

It is said that the only very intimate friend that Louis Napoleon has at present is Baron Rothschild, the head of that family; and that the thing that is being hatched out between them now is the long cherished project of the Baron to get himself made "King over Judah in Jerusalem." The Jews keep themselves so close, that few of us realize the intensity of their feelings with regard to the land of their fathers. Whatever may be said in derogation of the Jews, it is certain that, as a nation, they cherish a most profound and enthusiastic love of Palestine, an unquenchable desire to see the land in the hands of their race again, and a strong conviction that this desire will soon be fulfilled.

With the enlargement of their sphere of action, a new spirit of enterprise has entered into the Jews. It may probably be said of them, that they are the toughest and most persevering of all races. As a body they are as good as ever at money-getting, but then they produce also a Beethoven, a literary and a musical Mendelssohn, a D'Israeli, a Rachel, and hosts of others, great in all sciences and arts. One is startled every few days by the announcement that some bright star whom he has long admired is a Jew. As to the political influence of the leading European Jews, besides those who figure in the English Parliament, we find the Rothschilds positively controlling in a great measure the intestine broils of Europe.—When the great Baron holds a levee at Frankfort,

in Germany, the little dukes, counts, margraves and princelings who lord it over the pretty principalities of those regions, flock around him as their true king and master. The first question with most of them, when they propose a war, is, will Rothschild furnish the money? As to the poor Emperor of Austria, in his present dilapidated condition, he fears the Rothschild's frown more than any thing earthly.

In this country there is no such thing as a Jewish disability, except the lingering prejudice; and it is wonderful to observe how this thrifty race are possessing themselves of the commerce of the West. In the cities they control a very large portion of the wholesale trade; but their success in the smaller towns is most noticeable. For instance, in Indiana, one finds them in such towns as Lafayette, Indianapolis, and the smaller Wabash River towns, apparently out-numbering the American traders.

We said that the way was opened for them to repossess themselves of Palestine in various directions. Besides their old money power, their new liberty and new intellectual activity—their path to Palestine is being cleared by the weakening of the Moslem power, and the political ascendancy which the Rothschilds, Barings, and others, are gaining. A few centuries ago, all Europe could not have given the Holy Land into their hands, because of the Turks. Now Napoleon can probably do it if he will; not alone because of his own private strength, but also because there is a strong desire felt throughout the better classes of Christendom to see the thing done. Nothing pleases the devout more than to behold the apparent fulfilment of some Scripture prophecy.—Years ago, there was a story afloat to the effect that the Baron had bought the whole of Palestine, and it is well known that many rich Jews have bought residences recently in Jerusalem, so sure are they "the Lord bringeth back the captivity of Jacob."—*Phil. Bulletin.*

For the Sword of Truth.

#### Independence.

I am prompted through feelings of my own to ask the question that Helen did, "can a woman write upon war, and freedom, is she allowed to give utterance to feelings that are as noble and free as that of man?" and the answer comes rolling back from Brother Adams, by printing, her well disciplined thoughts on this great question.—Thanks to God, there is one man who can understand and read into the future, and we are not afraid to express our opinion as regards anything that comes under our observation, so I will express my sentiments, feeling they will be understood by him, who has received wisdom from on high, and let the word Independence be analyzed by my own thoughts, by asking, "Has this word been fully understood, or are we now struggling to declare its virtue?" Methinks the name has been blasphemed, and we never have had our freedom or independency. We have been contending for right and principle, ever since the name was organized, and we are now left to plod our way single handed, as it were; and now, when our nation needs the combined influence of the community at large I would ask, "where can we find it?" Is there one being to-day, that can say from a pure heart, "I am perfectly free?" The echo comes answering back, there is freedom laid at the feet of parties, sects, and creeds; we have no liberty, we have no freedom; we are slaves to one another, caused by disunited feelings, and ever have been, as far back as I can learn from the dusty ages of the past. But the time is now rolling on, when liberty and freedom shall unite with peace, and we shall soon bask in the sunshine of a glorious and united nation; we shall have peace at home and abroad. Other nations will partake of our influence, and our commerce will blend with harmony and peace. We are now passing through the fiery furnace of affliction, and will come out better prepared to cope with the realities of life. We need this rebellion. It is for our good, and it will fit and prepare us for a higher mission on earth, and secure an abid-

ing place in heaven. There will be no parties there, and why should we encourage them here. It is the rebellion in our own natures that is the tap-root of these disunited feelings. We are a little too self-righteous for our own especial benefit. Let each and every one of us take a grand review of ourselves, and dissect them, and we shall find them done up in little bunches of selfishness, and in doing this we shall not be condemning others, and shall be ripening to receive our mission on earth, for when this war draws to a final close, we shall have much to do, and certainly we can do nothing until we understand our own corrupt natures, for the scripture teaches us that those who do wickedly shall not understand, but the wise shall. And now let us be one united band, standing firm to truth and honor in the battles, to protect "Our Hero," giving him words of encouragement, to stem the tide of ambition, to prostrate this rebellion in the dust, and give every human being their liberty to fight for their freedom, so that in after years they will receive the reward of their labors.

Our President has sent forth the emancipation proclamation and no human power can withdraw it, and I would ask, is there a being on earth, that wants their souls in bondage? If so, they are fast getting metallic cases to place their free souls within, by protesting against one of the best things that God ever suffered to be launched forth on earth.

The time has now come when liberty shall reign triumphant throughout our land, and no influence can prevent it. Our noble President, yes, I call him noble because he holds the power of right, and will mete out justice to his fellow-men; yes, he has worked his way through influence and has come off victorious, in command of his own brilliant brain, that has layed partially dormant for years that has passed, for some unseen purpose; he feels the full power of it now, and will stand with a determined will, to conquer or die in behalf of his glorious country, that he has now possession of, and is determined that right and justice shall be meted out while he is in power.—May God send him ministering angels, to support him in this trying hour, and ere another year closes upon his career, he will have accomplished his plans, and come forth unscathed from the rebel raid, with victory inscribed upon our stars and stripes, for an ensign that will last for ever and ever.

It will be through him, that all the families of the earth will be blest. I will say, Be not weary in well doing; thou shalt receive the reward of thy labor; honor shall be thy ensign and it shall support thee nobly and proudly through life, and we shall receive from thy power our perfect independence, and shall live under its influence in perfect harmony and peace, settled down in life, with a higher aim and a holier mission, and not be waging war with our brother friends. I have no doubt that thou hast toiled in the dark scenes of life, supported by unseen power, to fill this mission on earth. I have not one doubt you will be guided aright; your thoughts are concentrated in higher power than your surrounding friends; they do not even understand your moves, because their thoughts are bent on gain, and are disciplined in corroding coils. Thy faith will be thy guide, and peace and harmony will unite our nation, and then your highest object will be accomplished, and you can lie down, and your sleep will be sweet, feeling you have not suffered in vain. A. S. A.

Rockland, Aug. 14, 1863.

THE HEAD AND HEART.—The heart of a man is older than his head. The first-born is sensitive, but blind—his younger brother has a cold, but all-comprehensive glance. The blind must consent to be led by the clear sighted if he would avoid falling.

It was said that in olden times the body was more than the raiment; but now the raiment is often a great deal more than the body.

## 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., NOVEMBER 1, 1863.

With the commencement of our new volume, we shall again renew our acquaintance with our friends and subscribers in the shape of editorial journeyings, and by so doing our friends will continually receive intelligence of our movements and prosperity.

On Saturday, September the 6th, we attended a conference of the church, the full particulars of which, will be given in the Minutes that will be published at the proper time. We continued our labors in South Lebanon, East Rochester and vicinity until October 7th, during which time we baptized twelve persons, six men and women, all strong in the faith and rejoicing in hope of the glory of God. Among those baptized was our son George Oscar Adams, who had but recently returned from the war. During our stay in Lebanon, we were treated with the greatest kindness by the brethren and friends and our earnest prayer to our Father in Heaven is, that he will reward them for their kindness and hospitality. Previous to our visit and after our arrival, strong efforts were made, or brought to bear against the church through the influence of some Adventists and Free Will Baptists, but they hurt no one but themselves; and the church in Lebanon and East Rochester never stood more firm in the truth than they do at this present time.

On Wednesday, October 7th, we left the hospitable roof of Bishop Corson and started for Addison Point, Me., we journeyed as far as Mr. Hays' and took dinner; and then passed on as far as Alfred, at which place we stayed until after dinner on Thursday, owing to a severe rain storm; on Thursday afternoon we traveled as far as Saco and were most kindly entertained at the Saco House. On Friday we took dinner at Portland, and were kindly and hospitably entertained in the evening at the mansion of our kind friend Mr. Samuel M. Backet, in Cumberland, where we are always made welcome by his lady, and the entire family. On Saturday we journeyed on to the vicinity of Richmond, where we spent two days with our kind friends, and enjoyed ourselves very much. On Tuesday morning we again started on our journey for Addison, we spent Tuesday evening at Searsmont. On Wednesday evening we were kindly received and entertained by Brother Jordan, near Sandy Point. On Thursday we passed through Bucksport and Ellsworth, and in the evening we found ourselves under the peaceful roof of our much beloved brother in the Gospel, J. B. Meynell, who now resides in Sullivan, Brother Meynell, Sister Meynell, and the entire family treated us with great kindness. On Friday we passed through Gouldsboro', Stueben, Millbridge and Harrington, arriving about five o'clock in the afternoon at the dwelling of Brother and Sister Ward, were cordially received, and cheerfully entertained. We were much dissatisfied in learning that Brother Dyer and family had left Addison some days previous, as we traveled the whole journey partially on purpose to see them before they left for California.

On Sunday, October 18th, we preached morning and afternoon in the Universalist Meeting House at Addison Point, there was a good turn out to hear

the truth. At the earnest solicitation of the people of Indian River, we traveled six miles after the afternoon meeting and preached in the evening to a crowded congregation in the Baptist Meeting House.

The people listened to the great truths of the gospel with profound attention and many rejoiced in the truth. The brethren and sisters all stood firm in the Faith.

Monday, Tuesday, Wednesday, Thursday and Friday evenings, we continued to preach in the Baptist Meeting House, at Indian River, to large congregations, who were deeply interested, the interest increasing from night to night. On Sunday morning October 25th a large congregation assembled in the beautiful bay of Indian River, to witness the holy rite of baptism. The sun shone out clear and bright, as if Heaven itself was pleased with the scene. We preached three times during the day in the Baptist Meeting House to very large, crowded congregations, many greatly rejoiced, and were made glad in listening to the truths of the dispensation of the fulness of times. We spent the week at the house of Brother A. K. McKenzie, whose house is now the home of the servants of God. On Monday we received a letter from our dear Brother J. B. Meynell, of Sullivan, informing us that the people of Sullivan were extremely anxious and urgent that we should come and preach the gospel to them, if it was only for one week; we shall go. And that our friends may know our whereabouts, we give notice that we will preach as follows: in Sullivan on Sunday Nov. 2d, at Addison Point Nov. 9th, at Indian River Nov. 16th, at which place we purpose to hold a protracted meeting assisted by Brother J. B. Meynell. The glorious principles of eternal truth are spreading far and wide; to God be all Glory. Amen. Most truly and sincerely,  
G. J. ADAMS.

NOTICE.—Our friends may address us for one month from the date of this paper and direct Addison, Maine. Any of our subscribers that have not received all the numbers of last year's paper, will please send us word, and we will send them forthwith.—We sent our paper last year to many from whom we have not heard a word, we shall send them the first number of this year, hoping that they will subscribe, for this year, and send us their dollar, as we sent them the paper free last year. A word to the wise is sufficient.  
G. J. ADAMS.

In our next we shall publish an original lecture on the introduction of the golden age, and the fifth universal empire of the world. Also an original article by Helen Hazlewood, and a number of other original pieces.

### Why are Jews Despised?

No other nation, among the nations of the world, is so despised as the children of Abraham, the descendants of the twelve patriarchs of Israel; and the reasons why they are despised are worthy of our attention.

1. Israel's *Shemitical* is one of the reasons why the Jews are despised in Europe. The Israelites have retained their primitive oriental character. They have a vivid, energetic and restless mind, and have some particular propensities which are despised by the more sluggish mind of the descendants of Japhet, the inhabitants of the continents of Europe and America.

2. Israel's *commercial* character is another reason. Prejudice has so blinded the minds of thousands of Christians, that they think that Israel was always a commercial people. The truth is: Israel was originally a nation of shepherds, vinedressers and farmers. The inhabitants of Tyrus and Sidon were formerly the Albion and the America of the orient. They were the manufacturers and artists of the East; therefore Solomon employed their artists in the building of the temple, and their seamen in the outfit of his fleet to Ophir, and Israel never did make any claim during their remaining in their own land to a commercial nation.

Persecution by the nations of the world has made Israel a commercial people. The Gentile world was the cause that Israel changed their character. Banishment and a continual burning of envy, malice and wickedness, were the causes that the Jews had to make a livelihood independent of any nation, carrying their treasures with them, and by a continual practice of ages, their commercial character became established; it became their aim to take all the advantages from the Gentiles, and to divide the spoil.

The sons of Israel in Africa and in the interior part of Asia, have principally returned to their original occupation, although the wanderers of Judah's land are mostly bankers and merchants, pursuing some mercantile occupation in the world.

This commercial character is the reason why Israel is despised. It is a common error among the multitudes, to think that a Jew cannot deal honestly, and that he is always taking an advantage of the Gentile world.

Christian and Mahammedan merchants can never, or scarcely ever compete with the shrewdness, sagacity and enterprise of the descendants of Israel, and therefore an idea is in the mind of the multitude that that nation is full of deception and dishonesty, more than it is in reality. It is taught by the father to the child, to look out for every Jew with whom he has to deal, and never to trust any of that nation.

3. Farther their *religious* character is another reason.

Israel despise the Messiah of Nazareth—the child of Mary—the Immanuel born in Bethlehem. They despise the followers of Christ as idolaters and worshippers of a Triune God. They glory in the name to be a chosen nation, the first among the nations of the world. They esteem themselves in reality, as the oldest son in the parable, Luke xv. This religious character has caused the envy and the contempt of the nations of the globe, especially of the Papal power.

4. Another reason is, the *independent* character of the Jews.

Israel is the most independent people among the nations, and yet, on the other hand, the most enthralled people in existence.

The African race is in bondage only in some regions of the globe; but Israel is in a state of thralldom mostly everywhere—the outcast of the world. And the kings of the nations have given no rest to the foot of the weary wanderers from Canaan's fertile soil.

This independent character is despised. It is a paradox—a problem, which no one but the student of prophecy can explain. Israel hold the balance of money, of war and peace in their hands—dictate to kings and princes their destiny; and yet they are the most persecuted and enslaved nation of the globe.

The Christians do not support a poor Israelite, because their brethren, after the flesh, provide for him. The Christians cannot bestow their gifts upon them, because they do not crave after, nor desire their bounties. They despise Christians' charity, because they feel independent of them; and yet, they are so poor in many places in Europe, that it is proverbial to be designated as poor as a Jew.

This predominant trait in their character does not yield to the claims of the reciprocal predominant character of the nations of the globe; and therefore, Israel is despised.

5. In America, and in some other regions of the earth, there is another reason: it is because they are mostly *foreigners*.

As sojourners, they are mostly strangers among strangers, and national prejudices, stand against them. Born in other countries, they have, with others, a mark upon their foreheads, to the foreigner by birth, and their language and tongue make known the fact.

They are marked as foreigners by birth, and as Jews by religion.

6. And finally, the greatest reason is, because the *curse of Jehovah* rests upon them.

2,400 years ago, Jehovah spoke, by His prophet Jeremiah, concerning Israel: "And I will deliver them to be removed (vexed) into all the kingdoms of earth for their hurt, to be a reproach and a proverb, a taint and a curse, in all places whither I shall drive them" (Jer. xxiv, 9).

And the cry of the Jews before Pilate, the Governor (Mat. xxvii, 25). "His blood be on us and on our children," is literally fulfilled, and recorded in the pages of history of former ages, and of the present time; but blessed be Jehovah, our God, the God of Israel, the time will come that Israel shall be, for the nations of the earth, the glory of the earth, the life of the world (Rom. xi). "When Israel's King shall come and sit on the throne of David, the nations will bring homage to the now cursed and the outcasts of the earth" (Is. lx, 14).—A. C. TRIS.

REMARK.—We know Brother Tris to be one of the warmest friends of Israel, being a countryman of Drs. Da Costa and Cappadosa. We know that it is his heart's desire to remove the prejudices against the ancient people of God, long entertained by almost all classes of people in all countries. L.

**Laying on of Hands.**

Is there any virtue in the laying on of hands? is it an apostolic usage? These questions we will try and answer in truth, and according to the law of God. If there was no virtue in the laying on of hands, we ask why men of God in ancient times practiced it? for we find it was practiced by Abraham, Isaac, Jacob, Moses and Melchisedec and all the ancient servants of the Lord. The old patriarch Jacob said to his dear son Joseph in his dying hour, bring near my sons and I will bless them; how did he bless them? we answer that he stretched forth his hands and laid them upon their heads. Moses blessed Joshua by the laying on of hands, and the spirit of wisdom came into Joshua because Moses laid his hands upon him. Our Savior in blessing little children laid his hands upon them. St. Paul says to Timothy neglect not that gift given thee by the laying on of hands.

Let us now notice the scriptures, and see what they teach. We first quote from Deuteronomy Chapter 34th.

"And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the Lord commanded Moses."

In this passage we learn that Joshua was filled with wisdom through the laying on of hands. We now quote from Genesis chapter 48th.

"And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the first-born.

And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day.

The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac: and let them grow into a multitude in the midst of the earth."

Here we find the blessing was conferred by the laying on of hands, even the blessing of a numerous posterity, and an extensive inheritance upon the earth. Let us now notice a few passages from the new testament. In the Gospel by St. Mark, we read that Jesus said:

"Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

And he took them up in his arms, put his hands upon them, and blessed them."

We ask why did he lay hands upon them? the answer is very simple and plain. He (that is Jesus) was a priest after the order of Melchisedec and the laying on of hands to bless is inseparably connected with that priesthood, and not with the priesthood of Aaron. And when Jesus gave authority to his apostles he told them that "they shall lay hands on the sick, and they shall recover."

In the history of the Apostles and their acts we find it was a universal usage. We are told that,

"Then Philip went down to the city of Samaria, and preached Christ unto them.

And the people with one accord gave heed unto those things which Philip spake,

But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women.

Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

Who, when they were come down, prayed for them that they receive the Holy Ghost:

(For as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus.)

Then laid they their hands on them, and they received the Holy Ghost."

Here we have a full, clear and truthful exposition of the apostolic order and usage. And this order of saving men, winds up by the laying on of hands for confirmation and the gift of the Holy Ghost. Paul taught and practiced the laying on of hands, as we read in the 19th chapter of Acts as follows:

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

And when Paul had laid his hands upon them, the Holy Ghost came on them."

Let it be remembered that these converts were baptized the second time, and then received the laying on of hands, that they might receive the Holy Spirit. We close this article by quoting from Hebrews chapters 5th and 6th.

"For when for the time ye ought to be teachers, have need that one teach you again which be the first principles of the oracles of God;

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

This passage sets the matter forever at rest, so far as apostolic authority is concerned, for in this passage it is positively declared that the laying on of hands is one of the first principles of the doctrine of Christ. This doctrine is taught and practiced by the Church of the Messiah. We lay on hands for confirmation and the gift of the Holy Ghost. We also lay on hands to heal the sick, to bless children and to ordain preachers. We believe it is the eternal and unchangeable order of God.

**The Priesthood.**

We are often asked the question is there a priesthood in the church of Christ? We answer, yes; there most certainly is a priesthood in his church, when he has a legally organized church on earth. And, in fact, all churches have a priesthood, or a priestly organization of some kind.— Now let us ask, what is the priesthood of Christ's church, and how is that priesthood received? we answer, that the priesthood of Christ's church is the priesthood after the order of Melchisedec; it is sometimes received by succession and sometimes by direct revelation. It is always received by direct revelation when the chain of succession is broken or lost by transgression. Saint Paul in writing on this subject to the Hebrews says:

"For every high priest taken from among men, is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:

Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is encompassed with infirmity.

And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

And no man taketh this honour unto himself, but he that is called of God, as was Aaron:

So also Christ glorified not in himself to be made an high priest; but he that said unto him, Thou art my son, to-day have I begotten thee.

As he saith also in another place, Thou art a priest for ever after the order of Melchisedec."

In this passage we learn that Jesus was a priest after the order of Melchisedec; Paul further says in the same chapter:

"For the priesthood being changed, there is made of necessity a change also of the law."

What is this change of law? Let us answer. Under the old law they offered dead sacrifices,

and shed the blood of their victims; not so under the law of the gospel, for under the gospel priesthood men offer their bodies a living sacrifice, that is, those that are ordained and hold authority under the Melchisedec priesthood, offer them by burying them with Christ in baptism for the remission of sins, and also by raising them from the water after the pattern of the resurrection from the dead; now if the old law required a priesthood and authority to offer sacrifices that were dead, how much more would the new and glorious law of the gospel require a priesthood, and an authority to offer living sacrifices unto God. The very commission of Jesus to his apostles shows that they were sent to offer men and women. Please read in the last part of the book of Matthew, as follows:

"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."

Can men legally baptize without authority? No. Can they have authority without a priesthood? No. That the matter may be decided at once from the word of God, we quote from St. Peter as follows:—

"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye shew forth the praises of him who hath called you out of darkness into his marvellous light:"

In this passage the proof is overwhelming and unanswerable, that Christ's true church has a priesthood.

In our next we shall show how men receive priesthood, and show the difference between priesthood and priestcraft.

**Twilight.**

"Of all the myriad sources of enjoyment which nature unfolds to man, I know few equal to those elicited by a balmy summer sunset. The idea is old, but the reflections it excites are perpetually varying.— There is something in this hour, so tender, so holy, so fraught with simple, yet sublime associations, that it belongs rather to heaven than to earth. The curtain that drops down on the physical, also descends on the moral world. The day, with its selfish interests, its common-place distractions, has gone by, and the season of intelligence—of imagination, of spirituality is dawning. Yes, twilight unlocks the Blandusian fountain of fancy: there, as in a mirror, reflecting all things in added loveliness, the heart surveys the past, the dead, the absent, the estranged, come thronging back on memory; the Paradise of inexperience, from which the flaming sword of Truth has long since exiled us, rises again in all the pristine beauty of its flowers and verdure; the very spot where we breathed our first vows of love; the slender, girlish figure, that, gliding like a sylph beside us, listened entranced to that avowal, made in the face of heaven, beneath the listening evening star; the home that witnessed her decline; the church-yard that received her ashes; the grave wherein she now sleeps, dreamless and happy, deaf alike to the syren voice of praise, and the withering sneers of envy—such sweet but solemn recollections sweep, in shadowy pomp, across the mind, conjured up by the spells of twilight, as he waves his enchanted wand over the earth."

TEMPERANCE is the father of many happy children, Health, Peace, Cheerfulness, and Old-age. Drunkenness is the father of so large an unhappy family, that it is almost impossible to remember the names of half of them. There are among them: Sickness, Strife, Bad-temper, Dishonor, Unnatural life and Early-death.

## Poetry.

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

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

For the Sword of Truth.

### The God of Battles.

BY REV. J. B. MEYNELL.

Shall we look at the past, when the mighty one  
swayed

The sword of the valiant man ;  
When the boasting host became dismayed,  
At the sound of his terrible van.

Not a foeman was near of a mortal form,  
Nor a glittering shield to be seen,  
Yet a fear was felt of foreboding storm,  
That eclipsed all Syria's sheen.

The heart of myriads of hearts was mute,  
At the sound of the martial din,  
And Senacherib's chief dare not dispute,  
For terror reigned within.

No moral force could be brought to bear  
On Assyria's Legions rare ;  
Her gods were burnt, and their suppliants' fear,  
Was a dreadful amazement there.

They fled from the sound where the dust of his feet,  
Precluded a single ray  
Of the God who smote the infidel host,  
Where the strength of Assyria lay.

'Tis not in the human heart alone,  
Or the strength of the physical form,  
The cause of the just is a triple one,  
And his God's in the battle's storm.

When he tells the sons of man his will,  
Let the wise retain his word,  
Though the vile impugn with deceitful skill,  
The message so faithless heard.

There's love in the small still voice that speaks  
To every heart of man,  
And the thunder that from the cannon breaks,  
Mars not his sacred plan.

His rulers, to the vile may a terror be,  
But the good have praise of the same,  
And he that desires to be truly free,  
Must trust in that conqueror's name.

Our ruler has called, and the nation hears,  
Who despise not a ruler's voice ;  
To support the right, her volunteers  
Are the hosts of the nation's choice.

And shall not the God of Battles be  
On the side that is purely right ?  
'Twas his own right arm set the nation free,  
For the Fathers relied on his might.

And is not our cause as purely just,  
When the treacherous hosts invade  
These holy rights of the nation's trust,  
Which her purest wisdoms made ?

Then let each heart, feel immortal might  
In the battle's deadly fray,  
To fell the foe who invades the right,  
And would throw such rights away,

Let the Traitor fall like Assyria's king,  
Who defied the great first cause ;  
Let the just to his altars a tribute bring,  
Whose hearts are engraved with his laws.

How safe have we rode independent of all,  
A career unexampled in time ;  
Till the voice of the siren said rule ye or fall,  
To a few, who think ruling sublime ;

O child of rude fancy, O brother for shame !  
Thy sword is dishonored and vain ;  
The famished of Sumter has blasted thy fame,  
And the nation will put thee to pain.

Still glory to them who are yet in thy midst,  
The devoted patriot and friend,  
But death to the traitor who doeth his best ;  
The glorious Union to end.

Let your rattlesnake go, where alone it's designed,  
To feed on the vapors of death ;  
Don't give to the breeze such an emblem of mind,  
To taint the pure air with its breath ;

The flag of Columbia's a banner of light.  
Behold the ethereal blue,  
One great constellation diffusing its light,  
O'er the glorious Red, White and Blue.

The stars are the emblems of virtue and might,  
And of States that are happy and free ;  
The veins of the Fathers were opened for right,  
And their truth was the pure white you see.

The Red White and Blue in glory must wave,  
Though the stripes be the emblems of pain,  
Which the Fathers despised, though they willingly  
gave  
Life and treasure their freedom to gain.

Then trust in the arm that is mightier still,  
And think of virtue's great cause ;  
How blest were the people who studied his will,  
And the nation who honored his laws.

### Female Education.

At a time like the present, and in an age of improvement like this, when Christianity is planting its standard on the ruins of paganism and idolatry; when science is throwing open its portals to the entrance of the mighty and the mean—when "man is seeking, through blood and slaughter, his long lost liberty," it is a source of much gratification to perceive the fairer part of creation, whose rights have so long been slumbering in darkness and neglect, beginning to assume to itself the dignity and station in the round of human existence to which nature and reason entitle them.

There are few subjects which draw after them a train of more interesting consequences than *female education*; no matter whether we view it as relating to the welfare of society at large, or with a tendency to individual happiness, it still presents a claim to our consideration which we should not neglect. Upon the distribution of knowledge depends the stability of our liberties, and where can the seeds of this knowledge be better sown than in the nursery, and whose hand is better calculated to direct the tender scion than that of a mother. The situation in which she is placed by the laws of nature and the rules of human society, of being the constant guardian and companion of youth during the hours of infancy, and the subsequent influence she exerts over her offspring, give her the opportunity and power of moulding in almost any form her judgment may dictate, and impressing on their minds the first rudiments of education. How important, then, is it, that she should possess the capability of performing this office so necessary in spreading the germs of knowledge. I have never myself given the least credence to the opinion, I sometimes hear expressed, that the female mind is not sufficiently strong to receive the improvement necessary to enable her to discharge this

office, or when so improved, it tends to render matrimonial life unhappy, I have always thought that when the female mind enjoyed the same sphere of observation; and the same opportunity of information, it has never yielded supremacy to man. We have something of evidence of this in all orders of society. The influence which she exerts is powerful, though as silent as the feathered footsteps of time. Wherever man goes, whether he climbs the summits of the Andes, whether he scours the sandy desert, or seeks a home on the restless wave, he feels the charm and yields a silent obedience to the supremacy of its power. Woman was not created to be as a hireling or a slave. Nature has thrown around her attractions and qualifications that fit her for a different sphere. Her path through life, though perhaps it may in some measure lead through "flowery meads and verdant dales," yet it requires all the boasted powers ascribed to men to enable her to "preserve the even tenor of her way." In the discharge of her duties, whatever they may be, they are thronged with the same difficulties, and require the same energy to perform, that attend the pathway of men.

If knowledge has unrolled its ample page to her view—if education has regenerated and enlightened her mind, how "happy would she go on rejoicing in her way." Interest and gratitude speaks to man in a voice which cannot be misunderstood, to the great means of acquiring this knowledge which will yield him so abundant a harvest of profit and pleasure. Their relative dependence, the one upon the other, call for it. The first for *her* protection and support, the latter for that sweet peace which is only in her power to give. It is from her that all man's joys and pleasures emanate. His fireside is the throne of his happiness, and if ignorance, accompanied with the grosser feelings of our nature, spreads its mantle there, how gloomy is the scene. The cultivation of the female intellect cannot detract from the power, influence, or pleasure of man.—It will bring no "rival in his kingdom"—it will not render her conversation less agreeable—it will not render her judgment less sure and certain in the management of the domestic affairs of a family—it will not render her less capable to discharge the duties of a mother in rearing and implanting correct sentiments on those over whom nature has ordered her to be the natural guardian and tutor. When man finds his little all swept away from him by repeated misfortune, it will not render her less capable to "soothe his melancholy mind." When he finds himself stretched upon a bed of sickness, certainly knowledge and information, added to the tender feelings of her nature, will not incapacitate her to administer the "balm of Gilead" to his fevered mind.

**BROODING ON ONE THOUGHT.**—If you think long and deeply upon any subject, it grows in apparent magnitude and weight; if you think of it too long, it grows big enough to exclude the thought of all things besides. If it be an existing and prevalent evil you are thinking of, you may come to fancy that if that one thing were done away, it would be well with the human race; all evil would go with it. I can conceive the process by which, without mania, without anything worse than the workable unsoundness of the practically sound mind, one might come to think as the man who wrote against stopping thought—For myself, I feel the force of this law so deeply, that there are certain evils of which I am afraid to think much, for I should come to be able to think of nothing else and nothing more.—*Frazer's Magazine.*

Although men are accused for not knowing their own weakness, yet, perhaps, as few know their own strength. It is in men as in soils, where sometimes there is a vein of gold, which the owner knows not of.