

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. 6.

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

We now come to our sixth and last lecture on this momentous subject—this subject that is inseparably connected with the destiny and fate of all the churches and nations of the earth in this age—a subject interwoven with the political and theological destiny of the entire world—a subject that has been the theme of patriarchs, sages, seers and prophets in all the ages of the past—a subject on which the religious world appear to be blind, ignorant and stupid. In this lecture we purpose to draw our arguments from the New Testament alone; and we have no fears but what we can clearly demonstrate, from the New Testament scriptures, every position that we have taken in the five preceding lectures. We will now introduce the testimony of Jesus, as contained in Matthew 24th, Mark 13th and Luke 21st chapters, by which testimony we purpose to prove that Jerusalem will not always be trodden under foot of the Gentiles, and also that Christ most positively predicted the gathering and restoring of the Jews, when their land should cease to be trodden underfoot of the Gentiles. These passages read as follows:—

"And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

For these be the days of vengeance, that all things which are written are fulfilled.

* * * For there shall be great distress in the land, and wrath upon this people.

And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

The first fact here proclaimed is that Jerusalem should be compassed with armies, and then they should know that the desolation thereof was nigh. When this took place, the disciples were commanded to flee to the mountains for safety; and every historian knows that this was literally fulfilled; for the Christians of that age implicitly obeyed the instructions of Jesus, left Jerusalem in a body, fled to the mountains and saved their

lives, just as Jesus said they should; and great distress and wrath came upon that land and people, and they fell by the edge of the sword, and were led away captive among all nations, and Jerusalem has been trodden under foot for ages by the Gentile nations. All this has been literally fulfilled, and neither men or angels can deny it with reason or truth.

Now let us notice, Jerusalem is only to be trodden under foot until a certain time, viz: until the times of the Gentiles be fulfilled. Then God will send his angels, or messengers and gather his "elect" from the uttermost part of the earth to the uttermost part of heaven. Did any such event take place in the age of Christ and his apostles? We answer most positively, no; for that was an age of scattering, division and captivity. Let us also understand that the angels here spoken of are not heavenly angels, but earthly angels, or messengers that God will move upon, to gather his elect people, the Jews, to the land of their fathers; and let us further understand that these messengers are the kings and queens of the earth or their servants, that they will send to gather God's elect nation, the Jews, and this fact we have already proved by the prophets in the Old Testament in our previous lectures, by showing that the nations would bring them in their ships from the islands of the sea, and the coasts of the earth to Mount Zion and Jerusalem, and we further read that when they are thus gathered, their Messiah, the Son of man, will make his appearance and deliver them, just as we have shown in all our preceding lectures; and then a sign will appear that will wrap the world around—a sign clear, plain, vivid and unmistakable. No such events have ever yet taken place, but they are yet future.

Let us now have the testimony of St. Paul. He says in his second chapter of second Thessalonians:—

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God."

Here we learn that at the time of the coming of Christ, his people are to gather unto him—not scatter and divide. We also learn that the day or age here spoken of, was not then at hand, and that there should come a falling away before that day should come. Paul then calls on them to let no man deceive them, for that day will not and cannot come, until the man of sin is revealed and all the Protestant religious world agree that

this man of sin is the pope. And he was not revealed until ages after Paul's time; so this gathering together must be yet in the future. Let us now notice another passage of Paul in his first chapter to the Ephesians.

"Having made known to us the mystery of his will, according to his good pleasure, which he hath purposed in himself:

That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."

From this passage we learn that God has purposed to gather, restore and bring all things in one, whether they be things in heaven or things on earth. But mark, this is to be done in the dispensation of the fullness of times, and not in the dispensation of the fullness of time. Paul lived and had part in the dispensation of the fullness of time, but he put the dispensation of the fullness of times yet in the future, and no man can deny it and tell the truth.

Bear in mind that the dispensation of the fullness of times is to be a gathering dispensation, a restoring dispensation, not a scattering dispensation. It is true that Christ would have gathered and restored the Jews in that age, but they would not receive his law of love, and for that cause he rejected them and sent a sword which he declared should rend, scatter and divide them. Thus, that dispensation proved a dividing, rending and scattering dispensation. Let us further notice what Paul says in his epistle to the Romans. In the 11th chapter of that epistle he has clearly established the time when Israel shall come to the light of the gospel, and has shown how that great event will be brought about. Paul in this chapter first informs the Gentiles that they are saved by faith, and not by election. He next tells them that they stand by faith, and not by election. He then says they shall come in with the fullness of the Gentiles. But let us have it in his own words.

"For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits) that blindness in part is happened to Israel, until the fullness of the Gentiles be come in.

And so all Israel shall be saved: as it is written There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

For this is my covenant unto them, when I shall take away their sins.

As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes.

For the gifts and calling of God are without repentance."

In this passage, Paul wishes first, to save the Gentiles from ignorance, and have them learn that Israel are only blind in part, and show them that this blindness will only last until the times of the Gentiles are fulfilled; and then all Israel shall be saved. We ask, how shall Israel be saved, and what will save them? will it be by

sectarian preaching that they will be saved? We answer, no; for it is here declared that the deliverer, that shall turn away ungodliness from Jacob, must come out of Zion. Paul then declares that touching election they are beloved for the father's sake, and then we are informed that the gifts and calling of God according to election are without repentance. Let us now ask, who is this deliverer that is here spoken of? Is not this deliverer Jesus, the Messiah? Reason, history, scripture and common sense all cry out that it is.

Here then in this eleventh chapter of the Romans, we have a clear, full and perfect exposition of the fall of the Jews, also of their restoration and future glory, and of the manner in which it shall be accomplished, viz:—By the deliverer coming out of Zion. Who is the deliverer? There is but one answer to this question. The deliverer is Jesus, the Messiah, the anointed one of God. That Messiah is now in the heavenly Zion, that is above, from whence he will come, and bring deliverance and salvation to Israel, as King David says in the 14th Psalm:

"Oh that the salvation of Israel *were* come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad."

We also read as follows in the 50th Psalm:

"Out of Zion, the perfection of beauty, God hath shined.

Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.

He shall call to the heavens from above, and to the earth, that he may judge his people.

Gather my saints together unto me; those that have made a covenant with me by sacrifice."

In this quotation we learn, first, that the salvation of Israel is to come out of Zion, and not out of Gentile, sectarian churches; we next learn that it is to come at the time when the Lord bringeth back the captivity of his people, and that beauty and perfection is to shine out of Zion, and the Lord shall come and fire shall devour before him, and that he shall judge his people, when they are gathered together unto him. And let us here say when the Lord, the Messiah, comes out of the heavenly Zion, he will come to the earthly Zion, near Jerusalem, where Israel will be gathered to receive him. Isaiah and Micah both testify to the same fact, in the following strong language:

"I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory.

And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."

"And the Lord (that is, the Messiah) shall reign over his people, in Mount Zion, * * * and the first dominion shall come to Zion, and there the Lord shall redeem them from the hand of their enemies." And the prophet Obadiah, says:

"But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions.

And saviours shall come up on mount Zion, and the kingdom shall be the Lord's."

Now let us bear in mind that these prophecies are yet in the future; for Paul quotes from them and puts them in the future, in his day, and no man can say, that any such event as the restoration and salvation of Israel has taken place, since the time of Paul; and consequently, it remains yet to be fulfilled. Let us now quote from the Acts of the Apostles, chapter first, as follows:

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

And he said unto them, It is not for you to

know the times or the seasons which the Father hath put in his own power."

In this passage we learn that the kingdom is to be restored to Israel, at some future age; or else the passage don't mean anything. Christ gives the apostles to understand that it is not their mission to restore the kingdom to Israel; but they were to have power to preach the gospel to all nations. But let us quote further from this same chapter, as follows:

"And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel;

Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Here is a testimony, clear, positive and unanswerable, that the Messiah will come again to this earth; just as positive and literal, as he ascended to heaven; for it is declared, that it shall be in like manner. Let us now quote from Acts, third chapter, and see when this coming will take place:

"And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.

But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

And killed the Prince of life, whom God hath raised from the dead; whereof we are witness.

And his name, through faith in his name, hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord:

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."

We have quoted this passage in full that we may have a perfect understanding to whom it is addressed, viz: To the Jews, the murderers of Jesus Christ. Peter first accuses them of the murder, and then calls upon them to repent and be converted, that their sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; 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. The time is here clearly and positively named when the Jews can have their sins pardoned, viz: At the times of restitution, when Christ again comes to this earth to reign. And at that time of restitution, the kingdom will again be restored to Israel, for it is to be the restitution of all things spoken by the mouth of all the holy prophets since the world began, and we have clearly demonstrated in our preceding lectures, that all the prophets have predicted the restoration and future glory of Israel. For further light on this subject we will quote from the 19th chapter of Matthew:

"Then answered Peter, and said unto him,

Behold, we have forsaken all, and followed thee; what shall we have therefore?

And Jesus said unto them, Verily, I say unto you, That ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

No man with common sense can read this passage, and make it mean anything, unless Israel is restored; for please to notice they are to sit upon thrones and judge Israel, and it is to be when Jesus comes and takes his seat on the throne of David, as King of kings and Lord of Lords.

We now come to our closing argument on this subject, viz: The parable of the sheep and the goats. It will be found in the 25th chapter of Matthew, a chapter that contains the parable of the ten virgins, and also the parable of the man traveling into a far country. These parables all allude to one event, and that event is the coming of the Messiah, in the glory of his kingdom. Now let us clearly understand that the parables in the 25th chapter are given by our Lord to illustrate the facts predicted in the 25th chapter. And now bear in mind another fact, and that is, we have proved by all the prophets, that at the time of the coming of the Messiah, there will be two parties gathered at Jerusalem, viz: God's people and the wicked, apostate, Christians, that will be gathered there to destroy God's elect people, the Jews and those who are joined with the Jews, from amongst the nations; for the remnant of the "seed of the woman, (that is, the true church) will gather up with the Jews, and be joined with them, and be saved with them.

By the true church we mean that church that will be gathered out of Babylon before she is bound in bundles for destruction—that church which will be called the bride, the Lamb's wife—that church which will come to the faith once delivered to the saints—that church which will offer the gospel in all its fullness to this generation; and, we may add, that church of the Messiah that will gather up with the Jews when the last indignation of the Lord comes upon this age—that church that shall understand the meaning of Isaiah, in the following strong language:

"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.

For behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain."

Now let us see if our Lord don't declare the same great truths, that have been asserted by all the prophets, viz: A gathering of the authorities of all nations to Jerusalem, at the time this event takes place, and for that purpose we quote from this 25th chapter as follows:

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

And he shall set the sheep on his right hand, but the goats on the left."

Now let us pause, and exercise reason, truth, the word of God and common sense; and oh, my heavenly Father, help me to write the truth, and the whole truth, and nothing but the truth on this subject.

The reader will please bear in mind, that in the 24th chapter, it is most positively asserted that God's elect, the Jews, shall be gathered together from one end of the earth to the other, and we have proved repeatedly in these lectures, that this gathering of his elect, will be to Jerusalem, and nowhere else. And in this passage from the 25th chapter, Jesus declares that all nations are to be gathered before him, at the time he comes

sitting upon the throne of his glory. And at this time Christ will separate the sheep from the goats, and those represented by the goats on the left hand, will be turned into hell, that is, they will be destroyed in the hell of the Hebrews, viz: In the valley of the Son of Hinnom, which is in the valley of Jehoshaphat. For a full description of this hell and its origin, we refer the reader to our article on hell, No. 3, which will be found in No. 5 of the *Sword of Truth and Harbinger of Peace*. The prophet Joel in his third chapter clearly defines the gathering of the Jews, and also the gathering of the nations against them in the following thrilling language:

"For behold in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem,

I will also gather all nations, and will bring them down in'o the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.

Let the heathen be wakened, and come up to the valley of Jehosaphat: for there will I sit to judge all the heathen round about.

Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great.

Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision."

Here it will be seen that these nations are to gather immediately after the gathering of God's elect, the Jews, and mark, the valley of Jehoshaphat is the place, and is also called the valley of decision. But let us read this prophecy a little further and we may learn something:

"The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel."

There it will be perceived that the Lord, the Messiah, shall speak from Zion, and Jerusalem, and be the hope of his people; and the strength of the children of Israel. If the reader will cast his eye on the map of Jerusalem, he will perceive that the locality will agree with many things relating to a future judgment.

The Valley of Jehoshaphat is on the east of Jerusalem, and is called the Valley of Judgment. Jehoshaphat means 'The Lord judge.' As the feet of Christ are to stand on the Mount of Olives "in that day," we can perceive, that as the mountains rise behind, his face will be towards Jerusalem; and if the nations are gathered before him, in the Valley of Jehoshaphat, Gehenna will be on his left hand; and there probably many of the wicked nations will be consumed with fire from heaven. For some are to fall by the sword, some by fire, some by pestilence, some will be eaten by worms, and some their flesh will consume away while they stand upon their feet.

Thus the parable of the Sheep and the Goats, will have its grand consumation, when this great event takes place.

Let us pause a moment and remember how often we have heard this passage about the worm and the fire applied to the hell that men are to receive beyond this life. O! ignorance! O! superstition! O! priestcraft! where is thy blush? For no man can say that this passage has even an allusion to anything but the temporal destruction of the armies of the wicked nations that come up against God's elect at the time of the coming of the Messiah, that in the last trouble, sorrow and distress of the Jews, when their situation is without any human hope, the Lord, their Messiah, makes his appearance, sets his feet on the mount of Olives—there is an earthquake—the mountain separates—the old, dead sea of Sodom is emptied out—living water goes out from Jerusalem—the Jews shall look on him

that was pierced—they shall all mourn, and be in bitterness and sorrow for their past sins and hardness of heart—a nation shall be born unto God in one day—the descendants of Jacob shall come in with the fullness of the Gentiles and all Israel shall be saved. Jesus the Messiah, in the darkest hour of the world's history, when all hearts are failing them for fear, when peace will be taken from the earth, when the Jews will be in their last extremity, when the nations will be gathered against them to destroy them, when civil war has spread throughout the earth, when every hope of man has failed, then will appear the sign of the Son of Man in Heaven, that sign will wrap the world around, then the "Desire of all nations will come." Then he will fill that house with glory, and make it greater than the glory of the former house, then will he establish peace on earth and overthrow kingdoms, dominions, principalities and powers: the kingdom will then be restored unto Israel, and in the language of Daniel, the prophet, we can say:—

"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 for ever."

"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.

* * * * *

"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 then the age of "conquest" shall have entirely passed away, and * * * "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."

And the Lord shall be King over all the earth: in that day shall there be one Lord, and his name one."

Here is a grand re-capitulation and summing up of the whole matter by the prophet, and taken together, it forms a grand combination of argument more firm than the rock of Gibraltar, stronger than the everlasting hills; yes, a grand chain of argument, link after link reaching from earth to heaven, and taking hold on the throne of Jehovah. We conclude with the following:

"From Jesus Christ, who is the faithful Witness, and, the First-begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood.

And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen."

In our next we shall give a lecture on the parable of the Prodigal Son; which will be a sequel to the six preceding lectures.

THE CHURCH OF THE MESSIAH.

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

CHAPTER VII.

The scurrilous and milicious publication alluded to in chapter six, that appeared in the "Morning Star," a free-will Baptist paper published in Dover N. H. signed by Harvey Brewer, was fully answered in a publication that appeared in the *Rockland Democrat and Free Press*, of April the 9th 1862, that document was signed by over seventy witnesses of irreproachable character and standing in Lebanon, Maine, and Rochester, N. H. in which Harvy Brewer, was proved guilty of deception, falshood and slander. Brother Adams continued preaching in Rockland, and South Thomaston until about the first of May, at which time he returned to Lebanon, and Rochester and preached nearly two months, during which time some 21 members were added to the church by baptism, and the laying on of hands according to the ancient order of God. Brother Adams then returned to Barre, Mass. and labored two weeks, and was received with great kindness by the people. From Barre our beloved Brother came to Springfield, and was received by the church, as children would receive a dear kind Father. A Father who had brought unto them the fulness of the everlasting Gospel. A Father who had suffered with them, and been persecuted with them for the sake of the truth. During his stay in Springfield the church had much joy, and comfort in receiving the pure teachings of our Dear Brother. And the Church enjoyed his society, and teachings all the more, as they had long known, and proved his worth, his truth, his purity of character, and purpose, and also his self-sacrifice for the sake of the truth. On the close of his visit our Brother returned to Lebanon, and Rochester and held a grove-meeting, which was largely attended. At the close of the meeting a number came forward and obeyed the truth.

During the meeting, Dr. Lyon, a lecturer on spiritualism, came to oppose Bro. Adams, and before the meeting closed he stood up and blessed Bro. Adams, and said, "I have been informed today that I must not oppose him, for he is surrounded with angels; and I have been told if I oppose him, that I will be opposing God's work, and I say God bless and prosper him in his work and mission.

Soon after the above, Bro. Adams again visited Rockland, and held a large meeting in Lindsay's grove, and continued the meetings some weeks after in Beethoven Hall. At the close of his labors a number came forward and were baptized according to the ancient order of the law of God. Many assembled to witness the solemn scene, and great grace and peace rested upon the people; and it will be well here to state, that there was one Baptist preacher present who seemed deeply interested and wept like a child. This preacher was Elder Macomber, the father of Bro. George B. Macomber, the first one who was baptized into the church of the Messiah, in Rockland, and who had stood alone for months.

In the month of September, Brother Adams, was moved upon to commence the publication of the *Sword of Truth and Harbinger of Peace*, a paper that is now getting a large circulation, and doing an immense amount of good. On the close of the labors of Brother Adams in Rockland, he returned to Lebanon, and Rochester and called a conference of the Church; the full particulars of which will be given in chapter eight.

EUGENE V. BENNETT, Church Scribe.

To one who said, "I do not believe there is an honest man in the world," another replied, "It is impossible that one man should know all the world, but quite possible that one may know himself."

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., JUNE 1, 1863.

Slander.

Of all the evils of the present age slander stands out the most conspicuous and prominent. It is the "foulest whelp of sin," whose "filthy sting out-venoms all the worms of Nile. Well might the immortal Shakespeare say, "he who steals my purse steals trash, it is something, nothing, it was mine, it is his, and has been slave to thousands; but he that filches from me my good name, robs me of that which enriches not him, but makes me poor indeed."

The slanderer should be despised by every honest man and woman throughout the land; and yet it is one of the great prevailing sins of the age, in church and state. For instance, let a stranger come into a place with as glorious a message as was ever borne by angels to the suffering sons of earth; let his motive be pure and heaven-born! let his life be pure and self-sacrificing! yet, if he advances one truth beyond the age, he is abused, traduced, vilified, slandered and misrepresented; and many will judge and condemn him without hearing—others will hear and make him an offender for a word, and go away and impugn his motives; a false report from a distance, made and set afloat by hypocrits, and lying priests may have followed him, such reports will be taken up and added to, and told for truth, and for a time he may be borne down and crushed. Will people ever learn to judge a man or woman by their daily walk, and conduct? we hope they will especially the church of the Messiah. The bible everywhere speaks against slander, and slanders of every description—such as tattlers, tale-bearers, mischief-makers and busy-bodies in other men's matters. Please read the following sayings from Solomon:

"Devise not evil against thy neighbour, * *
A hypocrite with his mouth destroyeth his neighbour: but through knowledge shall the just be delivered.

He that speaketh truth sheweth forth righteousness: but a false witness deceit.

There is that speaketh like the piercings of a sword: but the tongue of the wise is health.

He that hideth hatred with lying lips, and he that uttereth a slander, is a fool.

In the multitude of words there wanteth not sin: but he that refraineth his lips is wise.

The tongue of the just is as choice silver: the heart of the wicked is little worth.

The lips of the righteous feed many: but fools die for want of wisdom.

Where no wood is, there the fire goeth out: so where there is no tale-bearer, the strife ceaseth.

As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife.

The words of a tale-bearer are as wounds, and they go down into the innermost parts of the bowels.

Deceit is in the heart of them that imagine evil: but to the counsellors of peace is joy.

There shall no evil happen to the just: but the wicked shall be filled with mischief.

Lying lips are abomination to the Lord: but they that deal truly are his delight.

A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin.

Surely the serpent will bite without enchantment; and a babbler is no better."

Let the slanderer read, study and inwardly digest the foregoing sayings of Solomon and profit by the same. And by reading the following they will find St. Paul ranks slanders or backbiters with the meanest wretches of earth, hear it:

"Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers.

Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, Without understanding, covenant-breakers, without natural affection, implacable, unmerciful:

Who, knowing the judgment of God, that they which commit such things are worthy of death; not only do the same, but have pleasure in them that do them."

Here backbiters are ranked with murderers, and they are no better for; they do murder men's reputation. How many good names have been ruined forever by a nod of the head, or by saying I know; or, I could tell, if I would; or, well I wont say anything more, but you may guess the rest. The slanderer stands with lean and lynx-eyed curiosity, watching his neighbor's soul; sleepless himself, to banish sleep from others. Like a leech, sucking the blood-drops from a care worn heart; he gorges on't; then renders it up to nourish calumny, and his polluted breath infests the wild surface of the world, carrying with it pestilence and blight, and he into whose bosom it once finds a home, is forever undone. Let us stand as far from its baneful influence, as Lot stood from Sodom in its evil day.

The Dangers of the Creed System.

BY REV. CHARLES BEECHER.

The creed system is now exerting upon the clergy of the Protestant churches, a secret, unsuspected, but tremendous power against the Bible—a power of fear. Yes, while it professes to venerate and defend the Bible, it is virtually undermining it. That is always Satan's way. He revived pagan worship in the midst of men who were fierce against it. How? He cheated them! He baptised it! They thought it was pious. So we. Busy in fighting Rome, wide awake to see she does not snatch our Bibles and burn them, we are yet letting her cheat us out of them in a new way, a pious way. We do not see him.

Oh, that God might unseal our eyes before it be too late! or our Bible will be dead and buried, and hope lost! Do you ask me to explain this mystery? Reflect a moment. Who are our Protestant ministry? How are they ushered on the stage?

They generally go from the bosom of the family to college, without seeing the world at all. There they are secluded for four years, which seem in after-life like an elysian dream. Thence they step directly into the Theological Seminary; and thence, after three years more of seclusion, into the pulpit.

What chance have they to know the world? All they have known is HOME, and seven year's sequestered study. What do they know of business? What do they know of men, and things, and the stern struggles of life? They go forth, in a majority of cases, babes in worldly wisdom; rich, perhaps, in literary lore, in piety and purity; but ah! wholly unaccustomed to buffet the wild world's waves. The severest crises of their whole life is, when they are beginning the lesson of practical life. They are dependent, hopelessly dependent, on their profession. Like new-fledged birds, they have never fairly tried their wings.—Sensitive, sincere, timorous, naturally anxious for success, in suspense, the least professional failure strikes like a knell at the heart.

Now, what sort of an ordeal is prepared for them in society? i. e. religious society, for they know no other. Let us see.

The religious world has what is called a public sentiment of its own, and this is formed chiefly by the great evangelical denominations. Other denominations are, owing to their paucity of num-

bers, less perceived. By one or the other of these denominations, the first fact is, the young candidate is to be licensed; for public sentiment has settled, that an unlicensed preacher is no preacher at all.—He must have license, then; all his hopes centre on that. But there is not one of these great evangelical denominations from which he can get license, unless he will subscribe the creed of that denomination. In other words, the Protestant evangelical denominations have so tied up one another's hands, and their own, that between them all, a man cannot become a preacher at all, any where, without accepting some book besides the Bible.

It is true, each denomination says, "We inflict no penalty—we only decline to receive into our ranks, one who does not agree with us." And this is so specious, it sounds so reasonable, that it might deceive the very elect; but it is the most consummate stroke of infernal craft, and doubly-distilled jesuitism.

It is like Rome, handing over the victims of the Inquisition to the civil arm, charging it to do them no harm, and then piously lauding her own lamb-like disposition. It is true, the denominations do not do the candidate any harm, they only silently leave him to his inevitable fate.

Unlicensed, without moral affinities with the minor sects, alone, before he has formed the self-sustaining habits of a man, before he has yet tried his armor, self-distrustful, generally poor, often in debt, inexperienced, he finds an invisible, intangible Power has entangled and enveloped him in complicate, writhing folds. The frown of society is upon him, public sentiment is against him—the public sentiment of good men, yea, of the best and most devoted! he is whispered to be *unsound, unsafe, heretical*. He is called by every sectarian name most frightful to ears evangelical, right or wrong; and yet nobody does it. He is smitten; he looks here and there, behind and before; he can see nobody. And thus he is politely, and respectfully, and silently, and invisibly CRUSHED. He is in the religious world, what a broken down candidate is in the political, *dead*.

Now, there never was a torture of the Inquisition more exquisitely suited to extort conformity from an agonized victim. Not the body, but the mind, is on the rack. Every most noble feeling is tried to the utmost.—His natural need of livelihood, his care of family and of friends, his sense of reputation, his honest ambition, his tastes, his intellectual habits, his hopes of usefulness, yea, the very inmost, sacred emotions of his devotional experience, are here taken hold of—in the dark—by an unseen, relentless, ruthless hand—and are wrung, and racked, and wrenched, to the last extreme of mental torture. And there is no eye to pity, no arm to save. The public will not hear him. He is nobody; an outcast; a madman.

This, my friends, is the PENALTY, which good men, out of good motives, unconsciously yet really, are proposing to the eyes of every candidate for the ministry—this intense spiritual martyrdom. During seven years it stares him in the face, during the whole forming-time of his opinions. And for what?

For daring to say, "I do not receive your creed as containing the system of doctrines contained in the Bible;"—for daring to say what God has said, "With that Bible alone, I am perfect, thoroughly furnished unto all good works." For repeating and holding on upon this declaration of God, he falls a spiritual martyr. And is not that an apostacy, then, that martyrs him? And is not the Protestant church apostate? Oh, remember, the final form of the apostacy shall rise, not by Rome's aggressive march; not by the Pope's long arm, outstretched to snatch our Bible, not by crosses, processions, baubles. We understand all that. Apostacy never comes on the outside. It *developes*. It is an apostacy that

shall spring into life within us ; an apostacy that shall martyr a man who believes his Bible ever so holily ; yea, who may even believe what the creed contains, but who may happen to agree with the Westminster Assembly that proposed as a test, it is an unwarrantable imposition ! That is the apostacy we have to fear, and is it not already formed ?

Accept the Bible and the book, and you may put your own private construction on both, as every one does. Accept the Bible and put your own private construction on that—the great paw of the Beast is on you. This is what I call taking the Bible out of the hands of the ministry.

Will it be said that these fears are imaginary ? Imaginary ? Did not the Rev. John M. Duncan, of Baltimore, in the year 1825-6, or thereabouts, sincerely believe the Bible ? Did he not even believe substantially the confession of faith ? And was he not, for daring to say what the Westminster Assembly said, that to require the reception of that Creed as a test of ministerial qualification, was an unwarrantable imposition, brought to trial, condemned, excommunicated, and the pulpit declared vacant ?

There is nothing imaginary in the statement that the Creed-Power is now beginning to prohibit the Bible, as really as Rome did, though in a subtler way. During the whole course of seven years' study, the Protestant candidate for the ministry sees before him an authorized statement, spiked down and stereotyped, of what he must find in the Bible, or be martyred. And does any one, acquainted with human nature, need be told that he studies under a tremendous pressure of motive ? Is that freedom of opinion ?—"the liberty wherewith Christ maketh free ?" Rome would have given that. Every one of her clergy might have studied the Bible to find there the Pontifical creed on pain of death. Was that liberty ? * * * *

And what then is to be done ? I know not what others may say, but if ever I shrink from declaring that the Bible, the whole Bible, and nothing but the Bible, is the perfect and thorough furniture of the Christian minister, and the Christian church, then may my right hand forget her cunning, and my tongue cleave unto the roof of my mouth.

Brethren, you see the standard that has been unfurled this day. What will you do. It is the standard of the cross. It is the banner of the Spirit of the Lord ! Rally around it. Away with your fears of other denominations ! Away with false policy ! Rally around this central principle, look to the Lord, and you are impregnable. The waves of the coming conflict which is to convulse Christendom, to her centre, are beginning to be felt.—The deep heavings begin to swell beneath us. "All the old signs fail." "God answers no more by Urim and Thummim, nor by dream, nor by prophet," Men's hearts are failing them for fear, and for looking after those things that are coming upon the earth.—Thunders mutter in the distance. Winds moan across the surging bosom of the deep. All things betide the rising of that final storm of divine indignation which shall sweep away the vain refuges of lies. When "the Lord shall cause his glorious voice to be heard, and shall show the lightning down his arm with the indignation of his anger, and with the flame of a devouring fire ; with scattering and tempest, and hail-stones ;" in that day what shall save us ? For Judgment will begin at the house of God. What shall be our defence ? Put your trust in Him, whose eyes are as a flame of fire, on whose head are many crowns, who is clothed with a vesture dipped in blood, whose name is called THE WORD OF GOD ! For "behold ! a king shall reign in righteousness, and princes rule in judgment, and A MAN shall be as a hiding-place from the wind, and a covert

from the tempest ! Even so, Lord Jesus ! Come quickly ! AMEN.

Let us now say to our friends:

In view of the facts thus clearly set forth by 'one who knows' we need no longer wonder why preachers do not see, and proclaim the same truths, instead of going about the world contradicting and opposing each other. The above extract furnishes us a solution of the question. Each one who connects himself with a sect is obliged on pain of excommunication to view the truths of the bible through the medium of his own denominational specks, hence they all assume the peculiar shade indicated by their creed. And as to union among them—how can it possibly exist under the "creed-system ?" How can a man who is hired to preach Methodism cordially unite with one who is hired to preach to the Baptists or Congregationalists ? Each one is employed for the express purpose of building up that particular sect with which he is connected, and if he fail to devote his energies to the accomplishment of that object he does not answer the purpose for which he was employed. This is a servitude that finds its parallel only in that endured by the Israelites, who were forced to make brick to build the Egyptian houses. If a man is a Methodist he is expected to make Methodist brick—if a Presbyterian he must make Presbyterian brick—if a Baptist his business is to accumulate Baptist brick, hewed and squared into strict conformity to their creed, and so on through the six hundred and sixty-six different parties into which Satan has contrived to divide the professed church of Jesus Christ. Without doubt members of the one true church are found amongst all these, and in the day of Jesus Christ they will be gathered out from the heaps of sectarian rubbish with which the enemy of all good has endeavored to overwhelm them. Such will be found free from bitter sectarianism—this is a plant that can never have existence in the kingdom of heaven.

While this work of building up sectarian houses is going on, the house of God lies waste—his work is retarded, or completely set one side ; The minds of the people are embittered against each other and many become disgusted with the very name of religion. To illustrate ; a man comes into a place to preach—he proclaims himself a Methodist—all of that denomination in the region round about flock out to hear him, he is one of our dear Methodist brethren come to preach to us. The Baptist and Congregationalist stand aloof—"he don't belong to us"—it won't do to shew too much love to these noisy Methodists—the dear people might be led to embrace their views and so take away our name and place. To prevent such a dreadful calamity the meeting house must be closed against him, and if he preaches at all, it is in some dilapidated school-house, or private dwelling ; all the Methodists feel aggrieved by this, and the sinners that stand by, inquire :—Is this the Spirit of Christ ? Is this loving each other as children of one family should do ?

In a few weeks perhaps, a Baptist preacher passes that way—due notice is given that he will preach at the Baptist house—all of that sect are interested to attend—he is one of our own people and should be encouraged in his labors of love. The Methodists remember that it is but a short time since their minister was shut out of that very house, and like a preacher who carried his horse into the pulpit with him, they find themselves unable to think of any thing else. How much good think you will be done by the services of that day ? May be he concludes to remain with them for a season—the people become interested, and omens of good appear. The others see this, and perhaps really desire that the people may be benefitted, but knowing by painful experience with what spirit this sect bear rule when they have the power, they cannot desire that children should be born of such parents, and lest this should be

the case, and some of their own family be led away, they appoint a meeting on their own account—the bars are put up, and pinned at both ends—all the past is raked up, and the coals of contention blown by the breath of malice and envy are kindled into a raging flame ; nothing is talked about in private but the prejudice and intolerant spirit prevailing in the opposite party: People of understanding look on with contempt, and conclude that they are about as good as some who make greater pretensions.

Perhaps the Congregationalists and Methodists may unite to stem the current, and a stranger to enter their assembly would discern but little, if any difference between them—love and union seem to prevail. By degrees individuals become interested and the work of conversion goes steadily on ; By and bye there is a lull, and the time arrives when they conclude that they must each one attend to their particular work.—The Congregationalist is anxious to report through the organ of his denomination that God has revived his work in that church. The Methodist is equally desirous to report progress among the Methodist's. Here commences the strife to see who shall have the converts. They poor creatures in the fullness of their love had never thought of separation—they had not yet learned that it was improper to say *Our Father*," and to love each other as "dear children." But now, the highly important work of building up sects is set before them, and harrassed and perplexed with the vexed question they bend their unwilling necks to the slavish task of making brick for our church. In proportion as the spirit of sectarianism enters in, the Spirit of Christ is driven out, until at length they become cold, dead, formal and clanish in all their feelings and views. But let us take one step further in our view of this matter. Suppose a man sent of God, preaching the truth of God, as contained in the New Testament, and belonging to no sect, comes along proclaiming as glorious a message as was ever borne by angels to the suffering sons of earth ? What will these sects then do ? We answer, they will all join and abuse and slander and persecute him ; will they not ? Yes, they most certainly will. God help them to reform, for there is much need of reformation on this subject.—Ed.

Female Beauty.

True female beauty does not consist in any particular form, or external appearance alone; but in symmetry and elegance, together with the assemblage of those interesting qualities which adorn and render their persons permanently pleasing. A mere external beauty may attract momentarily, but something else is requisite to secure the affections; the first impressions produced by mere external beauty soon wear away; but it is the internal worth and beauty which give daily increasing permanence to the social affections. Hence, one reason why men are often reproached with inconstancy of love; their feelings are interested and their affection excited by a display of external beauty; but a more intimate acquaintance convinces us that they are destitute of the graces and charms which render those feelings strong and lasting. Let the female then who is desirous to shine as a beauty, attend to intellectual improvement as of first concern; let her cherish health, which itself is beauty; let her lay aside those foolish and prejudicial fashions, which have so much power over persons of disordered minds; who conceive that beauty is best displayed in artificial, pale and sickly forms; let her use frequent and active exercise, which gives health and vigor; let her indulge and cultivate every virtue; for every virtue sits with peculiar grace on the female countenance, and let her not forget religion, the greatest ornament to female worth and acquirements. With these accomplishments beauty exerts an influence which extends throughout creation.

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., JUNE 1, 1863.

Editorial Journeys.

DEAR FRIENDS.—In our last we continued our journeyings until the close of our labors in Camden. On Tuesday morning April 14th, we left Camden for Stockton, and after a hard day's travel owing to the almost impassable state of the roads, we reached Belfast and put up at the American Hotel, and were treated with much kindness by Mr. Lancaster, the gentlemanly proprietor. On Wednesday morning, we again journeyed on to Stockton, where we arrived about noon and put up at the Hotel kept by Mr. Cleaves, who received us and entertained us in the kindest manner. Mrs. Cleaves and the family, treated us with much attention during our stay in Stockton, for which they will please receive our sincere thanks. On the same day of our arrival we called upon the Rev. Mr. Harris, of the Universalist Society, and soon learned that the Universalist meeting house in Stockton, was a very *sacred place*, entirely *too sacred* to be used for lecturing in, on such subjects, as the "Restoration of the Jews." "The Destiny and Mission of America." "The Dispensation of the Fulness of Times," and many other subjects of a like character.

The Rev. gentleman referred us to the Academy, As a proper place for such lectures, we thanked him for his kindness, and soon after obtained the free use of the large Academy Hall.

On Thursday evening we gave our first lecture to a large congregation. On the Sunday following we preached three times to large and attentive congregations, who began to be deeply interested, in the great truths of the "Dispensation of the Fullness of Times." During the day and evening we received a number of invitations to visit friends in different parts of the town.

On Wednesday and Thursday evenings we lectured on the "Restoration of the Jews and their future destiny." On Friday evening we gave a lecture on "War," its cause—and the final issue of our present war.

On Sunday April 26th, we again preached three times, the interest still increasing. Between the afternoon, and evening meetings we were called upon to join in the holy bonds of wedlock, Mr. William G. Moulton, and Mrs. Phebe T. Clifford, a number of friends and relatives were present to witness the sacred rite. In the evening the entire wedding party attended meeting; the house was full, and we had a good time. On Monday evening we repeated our address on the "War," at the earnest request of the large congregation present on Sunday afternoon.—The house was full and they listened with great attention for nearly three hours.

On Tuesday evening we gave our last lecture, for the present, to the people of Stockton. During our short stay we formed some new and we trust lasting friendships. We visited several families during our stay and was treated with much kindness by them all. We received invitations to visit a number of other families and promised to do so at some time in the future. During our stay we received twenty subscribers to our paper, and, in conclusion, we must say, that, notwithstanding we found some

croakers, some fault-finders, and some busybodies-in-other-men's-matters, yet Stockton is a progressive town, a healthy town, a beautifully located town, and a town in which good people largely out-number evil people, and we may add, a town that will never be ground down by the iron heel of priestcraft.—And we now return our sincere thanks to the people of Stockton for every act of kindness shown us during our sojourn with them.

On Wednesday afternoon we journeyed as far as Bro. J. E. Jordan's, at Sandy Point, where we spent a most happy evening with a number of friends.—During the evening the Spirit fell upon them in power and they spoke in tongues and prophesied; it was a time never to be forgotten.

On Thursday we, journeyed to Ellsworth and put up at the American House where we were treated kindly, charges moderate.

On Friday we journeyed on to Franklin and were received very kindly by the people, and were offered the free use of the Baptist Meeting House, which we accepted, and preached three times on Sunday to large and attentive congregations. And we will here say that, although our ideas were new and startling, yet the Baptist friends received them with favor, as they were according to the word of God. Elder Crabtree, a Baptist preacher, was present and took part in the services,—in fact, the Baptists of Franklin were very kind and acted like Christians, and we say "honor to whom honor is due."

On Monday evening, owing to the storm, we had no meeting. On Tuesday evening we gave a discourse on the closing up of the Age of Conquest and the introduction of the great Age of Peace.—The attendance was large and the interest intense. At the conclusion a number came forward and subscribed for the "*Sword of Truth and Harbinger of Peace.*"

On Wednesday evening we gave our closing address to the people of Franklin. The attendance was large and the order good. At the conclusion, a number came forward and subscribed for our paper. And let us here say that the people of Franklin treated us with much kindness from first to last, for which they will please receive our sincere thanks.

On Thursday, May the 7th, we left Franklin for Sullivan, where we arrived early in the evening, but did not preach, owing to the storm which came on just at night. On Friday evening, at an early hour, the new, large Town House was full in every part.—We addressed them for over two hours. On Saturday evening we spoke on the war and stirred up the *copperheads, adders and vipers* at a most wonderful rate. They raved like madmen, they were filled with venom. Poor things, they did not bite or hurt any one but themselves.

On Sunday we preached three times to good congregations. On Monday, Tuesday and Wednesday evenings, we lectured on the Jews, Jerusalem and the Holy Land, and the introduction of the great Age of Peace. The attendance was large and the interest general, and we trust lasting. We were treated very kindly by the people of Sullivan, except by a few copperheads. May the Lord reward the copperheads according to their works.

We must now relate an incident of deep interest to the entire Church of the Messiah. On the evening of our first meeting in Sullivan, after we had taken our seat in the desk a gentleman came forward and extended his hand in a most friendly manner, who proved to be our old friend and acquaintance, Rev. J. B. Maynell, of the Calvinistic Baptist Church, New York. We mean he was formerly of the Baptist Church; but he has for many years stood aloof from all the churches of the present age, be-

lieving them to be corrupt, and has preached from time to time, as the way was opened, independent of all organizations, continually looking for the rise of the church in this age, on the faith once delivered to the saints. As soon as brother Maynell heard the truth he believed it, received it and embraced it with all his heart, and will soon arrange his business and leave all, and go forth and preach the Gospel in all its fulness to a suffering world. Sister Maynell, the wife of Bro. Maynell, also believed and received the truth with all her heart and is perfectly willing that Bro. Maynell should leave all and go forth and preach the dispensation of the fulness of times, and the nigh approach of the Kingdom of Christ on Earth. And we say to the Church of the Messiah everywhere, should Bro. Maynell visit you, receive him as a dear brother, well beloved, and an Elder and an Evangelist, a minister of the Gospel in deed and in truth.

Most truly your friend and brother,

G. J. ADAMS.

Article on Hell.—No. 7.

THE RICH MAN AND LAZARUS.

Volumes have been written upon this subject, and speakers have racked their brains, and exhausted their eloquence: and yet thousands remain undecided as to the real application of this parable. Those that have written upon this subject, have as a general thing written at such length, and in such far fetched phrases, that their meaning was either lost, or so mistified that no one could understand it. In the first place, let us remember that this is a *parable*, and in the commencement let us show the true meaning of the word. PARABLE, is derived from a Greek word, which signifies, to compare things together, to form a parallel or similitude of them, with other things. The parabolical, and figurative or sententious way of speaking, was the language of the eastern sages, and learned men. And even Job, David and Solomon spake in parables, so did Nathan, when he reproved King David for his sins in the case of Uriah the Hittite and his wife.

The Lord Jesus Christ uttered fifty two parables, that are recorded in the New Testament, and yet not one of them can be applied literally; for instance the "Sower" the "Tares" the "Leaven," the "Mustard Seed," the "Ten Virgins," the "Lost Sheep," and we might continue quoting to the end of the fifty-two, and then appeal to every reasonable man, and woman and ask them as we named the parables one after another, do you understand these parables literally; and their answer would be No! in the name of Heaven and truth, then, shall we single out the rich man and Lazarus, and say it is to be understood literally, when we allow that all the other parables are to be understood in a figurative sense? We answer that we will do no such thing. In our investigation of this subject, we only want to know if this parable, teaches endless punishment; for we are only examining this text so far as it relates to *Hell*. In this article it is not our business to show what the parable does mean; but to show that it does not teach endless damnation. It is contained in the 16th chapter of St. Luke. Let us now notice what gave rise to the uttering of this parable. In the first part of this chapter Christ gave the parable of the unjust steward; after having disposed of this parable, he turned and addressed the Scribes and Pharisees as follows:

"No servant can serve two masters. for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

And the Pharisees also, who were covetous, heard all these things, and they derided him.

And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men, is abomination in the sight of God.

The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.

And it is easier for heaven and earth to pass, than one tittle of the law to fail."

In this passage the great fact is clearly established, that the law and the prophets, reached until John; and after the appearance of John there was to be a new order introduced; and an entire new ecclesiastical priesthood, or organization under the Gospel.—Jesus Christ then introduces the parable of the rich man and Lazarus,—as an illustration, of the dying or the passing away of the old, and the introduction of the new. Let us understand first of all that there was no such men as either Lazarus or the rich man here spoken of, and no scholar dare pretend that there was, Jesus simply announces that there was a certain rich man, and a *certain beggar*, that there is no particular person in either case, but only a supposed one, to represent certain great truths. Let us now quote from the parable.

"There was a certain rich man, which was clothed in purple and fine linen and fared sumptuously every day:

"And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

"And desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores.

"And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried:

"And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom."

In this parable, the Jewish priesthood, personated by the rich man, died, the priesthood being abolished; and while in *hades*, the dominion of death, he saw the peculiar privileges of the Abrahamic covenant in the possession of the formerly despised Lazarus, who personated the Gentiles. Will the reader please mark these points:

1. The rich man died:

2. He was in *hades*, equal to *sheol*, as we have proved over and over again, that is the state of death, not literal death, but figurative death.

3. As no inferential testimony can set aside positive and direct testimony, this must be received as a *figure*, such as is of frequent occurrence, respecting this same dominion of death. In Ezek. 32: 21, the dead by a strong figure of speech, are represented as speaking "out of the midst of *sheol*," much in the same manner as the rich man is represented as speaking here. Pharaoh is said to be comforted in *sheol*, when he sees his enemies like himself in one common destruction.

4. It would be very singular, if the word *hades*, which occurs eleven times in the New Testament, sixty times in the Septuagint, twenty times in the Apocrypha, and its equivalent word *sheol*, sixty-four times in the Old Testament; in all, one hundred and ninety-nine times; and in one hundred and ninety-eight places certainly implies a state of death: it would be strange indeed, if in our text, it should imply that *hades* is actually a place of life and torment; in an unending sectarian hell of fire and brimstone.

Now let us understand that the rich man not only died but he was buried, but Lazarus was carried to Abraham's bosom and not buried; mark, they both died, but only the rich man was buried. And we ask, has not the Jewish priesthood been dead, buried, and in a state of decay among the nations of the earth, ever since the establishment of Christianity among the Gentiles? It most certainly has. But *Lazarus* was carried by Angels or Messengers of

God to Abraham's bosom. Was this not fulfilled in the Gentiles dying to Paganism and embracing Christ and by so doing becoming the seed of Abraham, and thus being carried by God's Minister's to Abraham's bosom. And just here let us have a little proof from the New Testament and see if our argument is clear and conclusive. We quote from Paul's epistle to the Galatians, who were Gentiles:

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

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

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

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

Here we learn that the Gentiles became the seed of Abraham, and heirs of Abraham according to the promise, and, of course, have been figuratively taken to Abraham's bosom. Now let us come to the main point, viz. *the great gulf* between these parties, as we read in the parable, as follows:

"And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence."

We now appeal to reason, history and common sense, if this is not strictly true, viz: That there is now and ever has been, an impassible gulf between the Gentile churches and the Jews. The entire Christian and Jewish world must bear witness that I assert the truth, and nothing but the truth, in relation to this matter. In concluding this article let me say we have clearly proved the following facts:

1st. That it is only a parable, and cannot be taken literally.

2d. That the original word from which the term hell, is taken, is nowhere else in the bible applied to punishment beyond this life, although it occurs 198 times.

3d. That it does represent the Jewish priesthood as it once lived and flourished, and as it now is in a state of death or decay.

4th. That it does represent that the Gentile Nations have, many of them, died to Paganism and been carried over to the faith of the Gospel represented by Abraham's bosom.

5th. That there is, and has been for ages, a gulf, deep, wide and impassible, between Jews and Gentiles.

6th. That there is not one word or inference to be drawn from this parable that goes to establish the doctrine of endless punishment to any of our race.

Defamation of Character.

We every few weeks have some friend write to us, and tell us that they have seen the "Crisis," a Millerite or Advent paper, and that there is a filthy piece in it against the Editor of this paper, signed by one H. L. Hastings. As to said Hastings (who we understand is a Millerite, or advent preacher,) we never knew him only by report, (and if he says he ever had any acquaintance with us in any shape, we brand him as a notorious liar, and a base scoundrel.) And yet this fellow, undertakes to give as facts the history, and incidents of a man's life to whom he never passed a word.

And we are sorry to say that some of our professed friends are such consummate fools, that they will take stock in reports set afloat by men who have no reputation, character, or standing in society; and also reports published in a filthy lying Millerite or Advent paper, that scarcely ever tells the truth except by accident, a paper that advocates the chilling and blighting doctrine of soul sleeping, or that man has no spirit, and dies as a beast dies.

I hope hereafter when friends take the pains to write in relation to reports against me that they will have some testimony more substantial than that of H. L. Hastings, or the "Crisis." For let us say, once for all, such a set of deceivers as the "Crisis," Advent or Millerite party are too low in the scale of human beings to slander any one. And as to reports we don't wish to be annoyed with them any more, we have certain great truths to proclaim to a suffering world; and if our daily walk, and upright life, and constant self sacrificing and moral conduct is not a sufficient testimony as to our character, then those that wish further testimony can look for it, where and when they please. Those that wish an excuse for rejecting the truth, will no doubt find the devil ready to give them one at anytime, and if the devil wont do it, the "Crisis," Advent party will. And if any person is hungry for a mess of filth against the Editor of this paper they can write to Raddolph E. Ladd who keeps a stock on hand wholesale and retail. We hope the foregoing is plain enough to be understood. In the meantime please read the following passages of scripture for further light.

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

"Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

"Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

"Ye shall know them by their fruits: Do men gather grapes of thorns, or figs of thistles?

"Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

"Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

"Wherefore, by their fruits ye shall know them.

"Wo unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

"Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake.

"Rejoice ye in that day, and leap for joy: for behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets."—Jesus.

"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

"Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

"Rejoiceth not in iniquity, but rejoiceth in the truth;

Beareth all things, believeth all things, hopeth all things, endureth all things.

"Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

"And now abideth faith, hope, charity, these three; but the greatest of these is charity.

* * * * *

"And for this cause God shall send them strong delusion, that they should believe a lie:

"That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

"And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved."—Paul.

"For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off:

"That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought."—Isaiah.

Friends please read, ponder, and reflect on these passages, and it may do you good.

G. J. ADAMS.

A lady in Fall River, who was engaged to be married, dismissed her lover because he intimated that he expected to have to go to Canada to avoid the draft.

MARRIAGES.

At Stockton, on Sunday, April 26th, by Rev. G. J. ADAMS, of the Church of the Messiah, MR. WILLIAM G. MOULTON to MRS PHEBE T. CLIFFORD, both of Stockton.

Poetry.

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

"Truth is Mighty and will Prevail."

Hymn for the Times.

Lo! a glorious day is breaking
On the realm of thought and mind;
Truths sublime the world are shaking,
Man is from his sloth awaking,
Tyrant hearts with fear are quaking,
Lest their power be undermined.

Reason long obscurely beaming
Through the films of prejudice,
Now in truth's own guise is seeming,
And, with bright resplendent gleaming,
Starts, as in some frightful dreaming,
From the fatal precipice.

For our country is in danger,
From a fierce, relentless foe;
Let that word so long a stranger
Arm for strife each brave avenger,
To oppose the fell stranger,
Who now seek her overthrow.

Justice, long in silence sleeping,
Now asserts his sway again;
Eyes long wet with hopeless weeping
Now are dry; glad hearts are leaping
As in might, he, onward sweeping,
Hastes to right the wrongs of men.

Long has slavery cursed and blighted
With its breath our glorious land;
But the fires of truth are lighted,
Every wrong shall now be righted,
And this "sepulchre all whited"
Shall be cleansed by Freedom's hand.

Freemen! on from hill and valley;
Onward, to the glorious fight!
From your homes and loved ones sally,
Round your standard firmly rally,
God himself is now your ally,
And your cause is deathless Right.

Look Aloft.

In the tempest of life, when the wave and the gale
Are around and above, if thy footing should fail—
If thine eye should grow dim and thy caution de-
part—
"Look aloft" and be firm, and be fearless of heart.

If the friend, who embraced in prosperity's glow,
With a smile for each joy and a tear for each wo,
Should betray thee when sorrow like clouds are ar-
rayed,
"Look aloft" to the friendship which never shall
fade.

Should the visions which hope spreads in light to
thine eye,
Like the tints of the rainbow, brighten to fly,
Then turn, and thro' tears of repentant regret,
"Look aloft" to the sun that is never to set.

Should they who are dearest, the son of thy heart—
The wife of thy bosom—in sorrow depart,
"Look aloft" from the darkness and dust of the
tomb,
To that soil where "affection is ever in bloom."

And oh! when death comes, in terrors to cast
His fears on the future, his pall on the past,
In that moment of darkness, with hope in thy heart,
And a smile in thine eye, "look aloft" and depart!

The Way to Be Brave.

Speak kindly to that poor old man,
Pick up his fallen cane,
And place it gently in his hand,
That he may walk again.
His bundle, too, replace with care
Beneath his trembling arm;
Brave all the taunts that you may hear,
To give his life a charm.

A braver deed than scorners boast
Will be your triumph then;
A braver deed than annals tell
Of some distinguished men.
Yes; leave that thoughtless, sneering crowd,
Dare to be good and kind;
Then let them laugh, as laugh they may,
Pass on; but never mind.

Pass on; but think once more of him,
The wreck that you have seen,
How once a happy boy like you
He sported on the green;
A cloudless sky above his head,
The future bright and fair,
And friends all watching o'er his couch,
To breath affection's prayer.

But ah, the change! He wanders now,
Forsaken, lone and sad—
Thrice blessed is the task of those
Who strive to make him glad.
Speak kindly to that poor old man,
Pick up his fallen cane,
For that will ease his burdened heart,
And make him smile again.

Peace at Last.

The stream is calmest when it nears the tide,
And flowers are sweetest at the eventide,
And birds most musical at the close of day,
And saints divinest when they pass away.

Morning is lovely, but a holier charm
Lies folded close in Evening's robe of balm;
And weary man must ever love her best,
For Morning calls to toil, but night to rest.

She comes from Heaven, and on her wings doth bear
A holy fragrance, like the breath of prayer;
Footsteps of angels follow in her trace,
To shut the weary eyes of Day in peace.

All things are hushed before her, as she throws
O'er earth and sky her mantle of repose:
There is a calm, a beauty, and a power
That Morning knows not, in the evening hour.

"Until the evening" we must weep and toil,
Plow life's stern furrow, dig the weedy soil,
Tread with sad feet our rough and thorny way,
And bear the heat and burden of the day.

O! when our sun is setting may we glide
Like Summer evening, down the golden tide,
And leave behind us, as we pass away,
Sweet, starry twilight round our sleeping day.

For the Sword of Truth.

The Digestion of our Food.

BY HELEN HAZLEWOOD.

Says a great writer, "The true way to live, is not to be conscious that we have a stomach." Alas! are there any of us that live so? We eat as if the main object of our lives was to cram the greatest possible amount of food into our stomach, in the shortest possible space of time. The result is, we have cramps in the stomach, chills in the stomach, food rising in the stomach, sour stomach, heart-burn, colic, dyspepsia, fever and ague, bilious fever, and I don't know how many ailments, proceeding from indigestion.

We spend *two-thirds* of our lives in preparing our food, and in procuring it, and then cram it into our mouths by shovelfulls, as if all we wanted in the world, was to "get through eating." In the name of common-sense, after having spent so much time in getting a thing ready, do let us spend a fraction in enjoying it." Go where you will, it is the same never ending hurly burly, hurry skurry. It is "get the work done; get the dinner ready." Then it is, "eat, and be done; don't be all day about it;" and then it is "hurry up and get ready for another meal." And that is the way nine-tenths of us live.

We live too fast in every thing. We drive along the street, as if the main object of every body was to push each other down. We whirl about the country in our lightning vehicles, as if all we lived for was to get to a place and then go away again. We see nothing, we enjoy nothing; we live in a hurry, we eat in a hurry; we sleep with one eye open. Lucky is he who catches time to think of the "world to follow this." It is written, "The wicked shall

not live out half their days." In no way do we Americans fulfill this prophecy more truly, than in our faulty habits of eating. We bolt down our food without even looking off, on the principle "every word loses a mouthful." And how many of us take our eating hours to arrange the day's business and labors. The ancients did not do this. They rested while eating, they enjoyed their meal, they had mirth and music during it, and they lived to a good old age.

Now what is the use of all this hurry and driving? I am tired of it. When the President calls for 300,000 troops, as quickly as possible, there seems some meaning in our habits of hurry. Why, I have heard of a company of one hundred men, who, from the time of issuing the call to go, till every one stood on the ground, armed and equipped, ready to take the cars, was just three minutes and five seconds. But then, they had to take time to breathe when they got there, before they accomplished any thing, so what was the use after all?

Let us, just for a rest, go back to the Antidiluvian times, when men lived a thousand years, and didn't do any of the great things we are doing now. They rose early in the morning, thanked the giver of all good for their quiet night's rest, then ate their simple meal of fruit and cake on a fig leaf. They had no roasting faces over a hot fire to prepare a variety of cooked dishes for breakfast, and no scalding hands in hot water in order to put everything back again as it was before. They talked, they walked, they weeded their gardens. Then, what did they do? There were no horrid murders, no one's slumbers broken by the midnight cry of fire, no rise or fall in gold or silver, no ship news, no war news. What on earth did they talk about? There were no railroads, no steamboats, no telegraphs, no newspapers. How did they contrive to pass away the time till the noon meal, to say nothing of sunset. Well, I don't believe I could have lived in those times. I should have died of *ennui*, or changed to an oyster. So I will come back to our own times with a better relish, and a keener zest for life in 1863.

"There were giants in those days," men developed physically; now they develop mentally. Nothing but mental giants will satisfy the appetite of the nineteenth century. Whoever don't come up to that standard, can't expect to be heard or read.

Whew! whew! I never was a giant any way, so I may as well take breath.

I will close with this friendly suggestion. If you desire your food to digest well and not trouble you a second time, eat slowly, chew thoroughly, think of pleasant thing, talk moderately and cheerfully, and sit at the table ten or fifteen minutes after you have eaten the last mouthful.

Employers! give your work people time enough to do this, and you will find your account in it. In this as in many other things, "Least haste is most speed."

Cottage by the Riverside, April 12th.

The Soul.

Has man an Immortal soul separate and distinct from his body and spirit? has he a never dying soul to be saved in bliss, or damned in hell forever? we answer most emphatically no. Does the bible teach any such doctrine as man having a third animal within him called a soul, for the devil to get after death! again we answer no. Can any man tell what the soul is by the present translation of the bible? we answer most positively no, for the term soul as translated in the bible sometimes means the spirit—sometimes the body—many times the natural life—sometimes the entire person—and sometimes it means cattle, fish and beasts. We purpose in our next to publish a lecture on the subject of the soul, its loss, what it will be when saved, the order in which that salvation shall take place.

"How tediously long you are over that sermon!" said the parson's lady to her husband on his not attending to the dinner-bell; "I could write one in half the time, if I only had the text."

"Oh, if that is all you want," said the parson, "I will furnish that. Take this text from Solomon: 'It is better to dwell in a corner of the housetop than with a brawling woman in a wide house.'"

"Do you mean *me*, sir," asked she quickly.
"Oh, my good friend," was the grave response, "you will not make a good sermonizer, you are too soon in your applications."

Favorites are like sun-dials; no one looks on them if they are in the shade.