

# 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.

*On the Rise of the Church in the last days, or the commencement of the Dispensation of the Fullness of Times. By President Adams, of the Church of the Messiah.*

Is there a church, or brotherhood to arise in the "latter times," entirely disconnected with the "sects," and isms, that forms the great babel of the age? Will this church be raised up by direct revelation? do the scriptures teach that such a church will be raised up to call the Lord's people out of Babylon, or confusion? These are some of the plain questions that will engage our attention in the contemplation, and investigation of this deeply interesting subject. That we are living in a deeply interesting age, all will agree, yes, we can truly say: The present, is the most eventful era that has burst upon our world for the last eighteen centuries, an era more wonderful in its beginning, more startling its developments, more terrible in its consequences, and more lasting in its influences than any era, or age, that our race has ever known or witnessed.

Yes, the destiny of mankind has come to the turning point of centuries. Old organizations are being shaken from center to circumference, the decisive struggle is near. It will be the last in mankind's history. A great crisis in human affairs is instinctively and universally felt to be approaching. Every man knows it; every man feels, every man sees it.

Every aspect of the present times viewed in the light of the past, warrants the belief that we are on the eve of a universal change.

Shall we be prepared for that change? for as a thief it will come upon all the world; shall we study the signs of the times, and live while we are walking around? or shall we be dead while we appear to live? Oh! my countrymen, will you read and examine, for yourselves, the evidences of the great things that are soon to burst around you? I hope and trust you will. The first point that demands our attention in this lecture, is to enquire if a church shall arise in the latter times, having no connection with the church and state parties, and "isms," of the age. And, before we proceed with our investigation, we wish it to be distinctly understood that we don't mean a new Gospel; but we mean a church built on the faith once delivered to the saints; a church without a creed, or a hireling priesthood; a church that will contend for all truth past, present, and to come. A church in which every member has an individuality, and sacred rights. A church having the same ordinances, gifts, blessings, usages, and officers that constituted the church in the days of the Apostles. We take the position as a fixed fact, that the present churches have no divine succession of priesthood; and that they are not a continuation of the Apostolic church; for they

neither preach, or practice the precepts or doctrines of that church. Neither are they one in their faith, or one in their baptism, or one in their hope, or one in anything; but they are built up on the ruins and overthrow of the true church, that fled into the wilderness; and they form the great Babylon of the book of Revelations. We shall now proceed to give our evidences that a true, pure, church must, and will be raised up in the latter times. Paul in writing to the Romans concerning the final restitution and salvation of Israel, places the fullness of the Gentiles at the same time. It reads as follows:—

"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."

In this passage the Apostles has a strong wish to save us from ignorance, and gives us to understand that just before the Jews are restored and saved as a nation, the fullness of the Gentiles shall come in. Now, what is that fullness? has the term fullness of the Gentiles, a positive meaning? was it a positive age or dispensation that the Apostle referred to, as yet in the future in his time and age? it most certainly was; for it is to take place just before, or at the time, that Israel is restored, and saved, as a nation; just before the deliverer will come out of the heavenly Zion, and turn away ungodliness from Jacob. But thank the Lord, we have other passages that bear directly on this subject, which clearly proves just what Paul means by the term fullness of the Gentiles. In the 21st chapter of Luke, our Lord in speaking of the fall of Jerusalem, and the captivity of the Jews, says:—

"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."

In this passage it is positively asserted by our Lord that the captivity of the Jews, and treading under foot of Jerusalem, must continue until the fullness of the times of the Gentiles be come in. Now are not the times of the Gentiles running out? they most certainly are. Is there not to be a fullness of the Gospel proclaimed to them before their times run out? there most certainly is, and no man can deny it. Then let us ask, as the Gentiles are in Babylon, must not God, raise up a church by direct revelation, to warn the world, and call his people out of Babylon, or confusion? truth, reason and scripture answers, yes. But let us turn our attention once more to Saint Paul on this subject; in the first

chapter to the Ephesians, Paul foretells a grand event that was yet in the far off future! it reads as follows:—

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

That in the dispensation of the fullness 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. But let us enquire what we are to understand by a dispensation? A dispensation is delegated power or authority to do some particular work:—for instance, a dispensation from any Grand Lodge of Free and accepted Masons, is authority to make Masons for a short time, until those receiving such authority, may prove themselves worthy to receive a charter.

A dispensation from God is authority to act in his name. Noah had a dispensation which involved the fate of the old world. Moses stood at the head of the prophetic dispensation; and Christ left the apostles at the head of the gospel dispensation, and gave the keys of that dispensation unto Peter.

Now were these dispensations given by revelation? truth answers yes. Then will not this last dispensation be given by direct revelation? reason and common sense answers yes. We will now show that Paul connects and identifies this dispensation, with the gathering together of the Lord's people, and his coming and kingdom, as we may read in his 2d epistle to the 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 coming of the Lord, his people are to be gathered together, and that the time of his coming was not then at hand, but that it was in the future. We also learn there must be a falling away before he could come, that the "man of sin might be revealed," and this man of sin was to be revealed in the church of God ; all of which has been fulfilled. Our Lord, the Messiah, in his predictions concerning his coming, and the gathering of his people, positively asserts that at the time that event shall take place he will send his angels or Messengers and gather his "elect together."

St. Matthew and St Mark both assert it in the following strong language :

"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."

The term angels, here made use of means messengers, that God shall send to gather his people ; and these messengers are not of heaven, but they are of earth, and the gathering is to take place on earth, for the "elect" here spoken of, are God's elect, covenant people, the Jews. The place to which they are to be gathered is Jerusalem ; and many that embrace the truth, and the fullness of the everlasting gospel in the last days, will also gather up to Jerusalem with the Jews, and there be delivered with them from the last indignation that shall come upon the earth, in the close of the hour of God's judgment upon this age.

But let us quote further from the words of Jesus on this important subject, in the Gospel according to St. Luke, 14th chapter, we read as follows :—

"And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

Then said he unto him, A certain man made a great supper, and bade many :

And sent his servant at supper time to say to them that they were bidden, Come ; for all things are now ready.

And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it. I pray thee have me excused.

And another said, I have bought five yoke of oxen, and I go to prove them : I pray thee have me excused.

And another said, I have married a wife, and therefore I cannot come.

So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.

For I say unto you, That none of those men which were bidden shall taste of my supper."

We learn from this passage that Christ improved this as on all former occasions, in giving religious instructions in relation to the future of his church. We here learn that one of those that was eating in company with Jesus, having gathered from the conversation of our Saviour, that there was a glorious future to his church and people, he exclaimed : Blessed

is he that shall eat bread in the kingdom of God. On this Jesus immediately gives the parable of the great supper. This parable could have no allusion to that age in which Jesus lived ; for that was not the supper-time age or dispensation in the world's history ; for we have already clearly proved, that Christ came in the ninth hour dispensation, and not in the eleventh. Jesus declares in this parable that his servants in this supper-time dispensation, shall first be sent to them that had been bidden before, that is, to the churches of the present day, who have long been bidden to be ready for the great work of the last days ; but they shall begin with one consent to make excuse and they won't come in. And then the servants of God are sent out to the highways, and hedges, and lanes and by-ways of the earth ; for God will have some come to this great supper of the last days. And our Lord then winds up this matter by declaring that none of those that were bidden shall taste of his supper.

Now let us ask, will God send a servant at supper time? We answer, yes ; or else there is no sense in the parable. Will that servant be sent by revelation? We answer, yes ; for God never sent men any other way than by revelation. Will that servant know, when he is sent, that he is the man sent to do this work? Common sense, truth and reason answer, yes. Will that servant and those that are associated with him when they are sent, preach the true and everlasting gospel as it was taught by the apostles? Yes ; for the church must come out of the wilderness in the last days, and come to the faith once delivered to the saints, and if that event does take place, God must raise up men and send them to do this great work.

From the foregoing we clearly prove that there will be a dispensation of the fullness of times, or a gathering dispensation that is to be committed to men later than the age of the apostles.

Can a dispensation be given from God, to men in any other way than by revelation? no, it can not. Can this great work be accomplished without revelation from God? no! verily, it can not, for we read in the Bible that :

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

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

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

Will not this great work of the dispensation of the fullness of the times, and the gathering of all things in one be the work of God? It most positively will. Then just as certain, God will bring it about by revelation, and in no other way ; for God will do nothing except what he reveals unto his servants ; so says Amos the prophet.

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

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

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

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

Wherefore the Lord said, Forasmuch as this people draw near me with their mouth and with their lips do honor me, but have removed

their heart far from me, and their fear toward me is taught by the precept of men :

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

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

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

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

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

For further proof that God will raise up a Church in the last days, to call his people from their wilderness state, or in other words, to call them out of Babalon, and by so doing prepare the bride—the Lamb's wife ; the church of Christ—to come to the marriage supper of the lamb ; we say to give our final closing, argument on this subject, we shall quote from the revelation that was given to John upon the Isle of Patmos ; after John has received a vision of the church under the figure of a woman, and after he had seen that woman flee into the wilderness, and another woman arise upon a scarlet beast, which woman became the mother of harlots, or in other words, the mother of churches. After John had seen all this, and much more, he then exclaims as follows :

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

Saying with a loud voice, Fear God, and give glory to him ; for the hour of his judgment is come ; and worship him that made heaven, and earth, and the sea, and fountain of waters."

Here we learn that after the church had been driven into the wilderness for ages, and become a perfect "Babel," God would send a messenger, or messengers, (for it may be understood both ways,) having the "Everlasting Gospel to preach to them that dwell on the earth," viz :—"to every nation, kindred, tongue and people." And at the same time they should proclaim the hour of God's judgment had come. Now we ask, does not this prophecy foretell a positive event? and when fulfilled, must it not have positive witnesses? Common sense, reason, scripture and all past history and experience answers, yes.

We shall now show that this angel, having the everlasting gospel is one and the same as the servant sent at supper time ; this we shall show by quoting still further from John's revelation chapter, 19, as follows :—

"Let us be glad and rejoice, and give honor to him : for the marriage of the Lamb is come, and his wife hath made herself ready.



And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy."

In this passage we learn, first, that there will be a marriage of the Lamb, second, that his wife (the church) should make herself ready. And who ever heard of a wedding, without a courtship? and how can a bride get married without her bridal robes, or wedding ornaments? Reason answers, she can not.—The next fact that we notice in this last text that we have quoted, is that John was commanded to write, Blessed are they that are called unto the marriage supper of the Lamb. And then he is told that these are the true sayings of God. We now ask, is not the great supper spoken of by Jesus in Luke, and the marriage supper here named, one and the same event? It most positively is, and no man with good sense will deny it. Thus we have clearly proved that the dispensation of the fullness of times, and the supper-time dispensation, are one and the same event. And we further testify that God has raised up the church of the Messiah, in fulfillment of these various prophecies, to accomplish this great work of God, in the last days.

Now let us ask will it be a new Gospel? we answer no. Will it be a new organization? we answer yes. Will it be a new faith? we answer no. Will it be the faith that was once delivered to the saints? we answer yes. Will this church have new and important events connected with its rise and history? we answer yes. What kind of a church will it be? and what will be its offices, gifts, blessings, ordinances, usages, and doctrines? We answer that they will be the same as they were in the ancient church. Let us now ask what constituted a church in the days of the Apostles?

In one sense two or three pure worshipers, who meet in any place under heaven to worship God in spirit and truth; but what constitutes a legally organized New Testament or Apostolic church, consisting of officers, ordinances, gifts and blessings?—let the New Testament answer; we quote from Paul's Epistles to Timothy, Ephesians and Corinthians.

Paul says:—

"These things write I unto thee, hoping to come unto thee shortly:

But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all.

For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

Now there are diversities of gifts, but the same Spirit.

And there are differences of administrations, but the same Lord.

And there are diversities of operations, but it is the same God which worketh all in all.

But the manifestation of the Spirit is given to every man to profit withal.

For to one is given by the Spirit the word of wisdom; to another, the word of knowledge by the same Spirit:

To another, faith by the same Spirit; to another, the gifts of healing by the same Spirit;

To another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues:

But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

That there should be no schism in the body. And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

And he gave some, apostles; and some prophets; and some, evangelists; and some, pastors and teachers;

For the perfecting of saints, for the work of the ministry, for the edifying of the body of Christ:

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

We learn here, first, that the body or church of Christ is one,—the spirit one—the faith one—the God one—the baptism one—that in this church there are apostles—prophets—evangelists—pastors or elders—teachers—and deacons or helps, also gifts of healing and many other gifts, that there might be no schism. We are next told that they were given for the work of the ministry—to make the saints perfect—and to edify the body or church of Christ, that these things were to continue until we all come to the unity of the faith, so that we might not be carried about by windy or false doctrine.

But some are ready to say this instruction was only given to the Corinthian Church; let Paul answer this point, in his own language, first chapter of Corinthians:

"Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother,

Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:"

This instruction is given not only to the church at Corinth but to all that in any or every place serve and obey the Lord.

Let us now notice how we are to become members of this church; we are first to have faith in the Lord Jesus Christ. But how does a sinner obtain faith?—not by prayer, but by hearing the word of God, as Paul says to the Romans, 10th chapter:

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

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

\* \* \* and how shall they hear without a preacher?

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

And Paul in another place declares most positively, "no man taketh this honor unto himself, but he that is called of God, as was Aaron."

And Aaron was called by revelation and

prophecy and we have no evidence in the Bible that God ever called or sent any man in any other way to preach the Gospel or proclaim any other message to a suffering world.

We now ask how can a man or woman become a christian, or get into Christ's church? not by praying or groaning—or by altars—or anxious benches—or believing creeds—or joining "class"—six months on trial.—Let the Holy Ghost speaking through Peter in his first sermon answer. Acts of the Apostles, 2d chapter;

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

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

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

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

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

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

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

Here we learn, 1st, that as soon as they heard the gospel, they believed it and asked what they should do. 2d, Peter told them to repent, or reform, or leave off their sins, and be baptized for the remission of sins and that if they would do this they should receive the gift of the Holy Ghost.

They who believed, and received the truth that day, were baptized, and added to the church, then they could pray, for the Holy Spirit would teach them how to pray, and what to pray for.

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

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

In Mathew, chapter eleven, Jesus says:

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

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

Paul says in his second epistle to Timothy:

(Concluded on Page six.)



## 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.

INDIAN RIVER, ME., AUGUST 1, 1864.

NOTICE.—Our Friends and subscribers will please bear in mind, we gave notice in our May number, that we should date our June number July 1st, instead of June 15th, as by so doing we would gain two weeks time. We took the two weeks—gained the time, and published our paper July 1st, but by some mistake the date on the paper was June the 15th, instead of July the 1st, as it should have been. We are sorry, for it makes our paper appear to great disadvantage. True, our Friends will lose nothing by the change, only the paper will be two weeks later at the end of the year.

### Indian River.

As our paper will hail from this place in the future, many no doubt will feel an interest in relation to its locality and situation, as to health, and business. It is located in the county of Washington, State of Maine, part in the town of Addison, and part in the town of Jonesport, the largest part being situated in the town of Addison. Indian River, (from which the village receives its name,) runs through the village from north to south, and is a stream quite sufficient for mill purposes, and privileges. It is situated four miles from Jonesport—six miles from Addison Point—seven miles from Columbia—nine miles from Jonesboro',—and sixteen miles from Machias. There are two meeting houses in the place, and a small society of Baptists, and also a very small society of Methodists. The Church of the Messiah numbers more than all other societies put together, and is constantly increasing in numbers and influence. The principal business of the place is lumbering, ship building, fishing and boat-building. One of the finest boat-building establishments in the State, is carried on in the village, by Mr. E. B. McKensie. The people, with but few exceptions, are a progressed, liberal, intelligent, and a thinking people. Such is a brief outline of our new and future home, which is to continue upon this continent for but a short season only.

Our Friends will see that we have changed the place of the publication of our paper. The SWORD OF TRUTH, AND HARBINGER OF PEACE, will hereafter hail from Indian River, instead of South Lebanon. By this move we have taken it from the extreme western part of the State, and removed almost to the extreme eastern part of the same State. Our reasons for so doing are many. In the first place, we have no Post Office at South Lebanon, and we have a good one at Indian River, the business of which is well attended too. In the second place, our Church is larger at Indian River than anywhere else in the State of Maine. In the third place, it has become necessary to have a certain fixed location, where all business connected with our paper can be attended to promptly, and where all letters can be addressed, and meet with immediate attention. And last, but not least, it has become necessary to have a partner or an assist-

ant in the business of publishing, and also to have a Press and Printing Office of our own.—Arrangements for all of which will soon be completed. Therefore we say to all our friends, everywhere, they will hereafter direct all communications, to Indian River, Maine, and much oblige, most truly and sincerely.

G. J. ADAMS.

### Are You A Christian?

The foregoing question we have often heard asked, but very seldom have we heard it satisfactorily answered. Ask a professor of religion, Are you a Christian? and nine times out of ten the answer will be, I hope so, or I trust I am, or I am striving to be one, or some other such unmeaning answer. Now why should this be so? is there so much uncertainty about the Gospel and laws of Christ, that we cannot know or understand when we have obeyed them? Ask a man, are you a Catholic? he will answer I am; are you a Protestant? he will soon answer and tell you he is; are you a Methodist? he will answer yes. If he continues the question, and asks, are you a Baptist? the answer will soon come, yes I am. Or if you ask a man born in Ireland, are you an American citizen? and if he has been naturalized, he will answer quickly, I am. So if you ask a Free Mason, are you a Mason? he will quick let you know that he is a Mason. Now let me ask, are Christ's laws so dark, unintelligible and mysterious that we can not know when we have obeyed them? did a man in ancient times ever become a Christian and not know that he was one? the thoughts is preposterous to imagine such a thing. Now what makes a man a Methodist, or Baptist, or a Freemason? we answer, That it is obedience to the laws, and usages of these several societies and institutions, that makes a man a member of them, and that gives him a right to all the blessings and privileges that pertain to a membership in the same. No man can deny the position here laid down, for it is true and unanswerable. Then let us ask what makes a man a Christian? and common sense will answer, that it is belief in, and obedience to Christ's laws.—Now those laws are clear, simple, plain and easy to be understood. Those laws are, 1st, Faith in the Lord Jesus Christ. 2d, Repentance, which means cease to do evil, and begin to do right.—3d, Baptism for the remission of Sins, that we may receive the Gift of the Holy Spirit. 4th, the laying on of hands for confirmation and the gift of the Holy Spirit according to the ancient and eternal order of the Gospel. 5th, the meeting together from time to time and partaking of the bread and wine, as a symbol, or emblem of the broken body and shed blood of Jesus the Messiah, and thereby showing that we believe in, and practice his divine laws and teachings. Now any person under Heaven, that believes in and obeys these laws, and ordinances is a Christian; and those that do these things must know it; and then it follows that if they have common sense, they must know that they are Christians. Yes, a man can know that he is a Christian, just as well as he can know that he has eaten his dinner, or that he can see out of his eyes when they are open.

### Hell.—New Series.—No. 3.

In our previous articles on this subject, we have noticed the hell of David, Solomon and Jonah, and found that these various hells did

teach endless punishment. We will now notice the hell of Isaiah, in his 5th chapter, we read,

"Therefore my people are gone into captivity because they have no knowledge; and their honorable men are famished, and their multitude dried up with thirst.

Therefore hell hath enlarged herself, and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it."

In this passage the meaning is clear and conclusive. The term hell used here is translated from the word *Sheol*, meaning a state of death, and nothing else. He simply means to say, that they should die in captivity, and descend into the pit, or grave. In Isaiah 14th chapter we read,

"Hell from beneath is moved for thee to meet thee at thy coming; it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.

Thy pomp is brought down to the grave, and the noise of thy viols; the worm is spread under thee, and the worms cover thee.

How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!"

In this passage and those that precede and follow after it, the destruction of Babylon, and its king, is clearly foretold; and please notice this hell here named, is said to stir up the dead, not the living, but the dead—kings—to meet him at his coming. It is a strange figure of speech, representing death as ready and moving to meet him; and showing that the grave, the worms, and destruction should meet them at death.

The prophet then breaks out in strong language, and calls the king of Babylon Lucifer, the son of the morning.

Let us now notice the hell spoken of by the prophet Ezekiel, in his 31st and 32d chapters; where in speaking of Pharaoh, the king of Egypt, the king of Babylon, and other wicked kings, he says:

"Thus saith the Lord God: In the day when he went down to the grave I caused a mourning; I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed; and I caused Lebanon to mourn for him, and all the trees of the field fainted for him.

I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit; and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth.

They also went down into hell with him, unto them that be slain with the sword; and they that were his arm, that dwelt under his shadow in the midst of the heathen.

They shall fall in the midst of them that are slain by the sword: she is delivered to the sword; draw her and all her multitudes.

The strong among the mighty shall speak to him out of the midst of hell with them that help him: they are gone down, they lie uncircumcised, slain by the sword.

They have set her a bed in the midst of the slain with all her multitude; her graves are round about him; all of them uncircumcised, slain by the sword: though their terror was caused in the land of the living, yet have they borne their shame with them, that go down to the pit; he is put in the midst of them that be slain.

And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to hell with their weapons of war; and they have laid their swords under their heads, but their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living."

In these quotations hell is mentioned several times, but has no allusion to future punishment, or endless torments; various figures of speech are made use of to represent the destruction of the wicked kings and nations of the earth.—Even the trees of the field are represented as fainting, and the nations as in the act of shaking, when Pharaoh passed down to hell, in the pit; and in the nether parts of the earth. We are also told that they went down into hell with them that were slain with the sword, and we are finally told that they shall not lie with the



mighty that are fallen, which are gone down to hell, and their weapons of war, and their swords under their heads, and we are told that their iniquities shall be upon their bones, and not upon their spirits. Thus they went down to hell, in the pit, among the slain, with their swords under their heads. These passages clearly demonstrate that the hell of the prophets is not the hell of the self-styled orthodox churches.

But let us notice one more hell named in the Old Testament. The prophet Amos says in his 9th chapter:

"Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down:

We have often thought that a Sectarian hell would be a strange place to dig into, but it seems that they might dig into this hell here named, as it only means the grave, or the bowels of the earth. Thus we have in these three articles, passed through the hells of the Old Testament; and that they have no allusion to a hell of endless torments beyond this life. And we challenge any man on earth to show that a single argument or inference can be brought from the Old Testament to prove the doctrine of endless punishment.

But some are ready to say, the New Testament will clearly prove it; we say to all, keep cool, for in our next we shall commence a series of articles on this subject from the New Testament.

#### Baptism,---No. 5.

Can a man believe in the Lord Jesus, the Messiah, and not believe in Baptism? That is, can he Scripturally believe in Christ and his lays, and not believe in baptism? we answer, verily, no. We often hear the quotation made, which reads "believe on the Lord Jesus Christ and thou shalt be saved." We shall now show that the keeper of the prison did believe and practiced Baptism; and also that Paul taught baptism.—And for this purpose we quote from the Acts of the Apostles, sixteenth chapter, as follows:

"And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

And the keeper of the prison awaking out of his sleep, and seeing the prison-doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas;

And brought them out, and said, Sirs, what must I do to be saved?

And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

And they spake unto him the word of the Lord, and to all that were in his house.

And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.

And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house."

We have quoted this passage at length for the express purpose of showing that the keeper of the prison had no thought of being saved in a Gospel sense, but he feared that he might receive punishment from the legal authorities of the town on account of the prisoners being loosed, and the prison doors being open; for, should the prisoners have escaped, it would have cost the keeper his life, therefore; he exclaimed, Sirs, what shall I do to be saved? and Paul took advantage of this, and told him to believe on the Lord Jesus Christ, and if he did so, that not only he should be saved, but that his entire household should also be saved with him. Paul,

then, that he might know what to believe, spake unto him and all his household the word of the Lord; that is, he preached the Gospel unto him and his household. And by so doing he must have preached baptism; for we find the keeper and all his household were baptized the same hour of the night, and immediately they set something to eat before the Apostles; and the keeper rejoiced, believing in God, with all his household. Thus we find this man believed in and practiced baptism under the preaching and teaching of Paul, and in fact a man that don't believe in baptism don't believe in the Lord Jesus Christ or his Gospel. For Paul says:—

"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."

Peter also, in his first sermon after the resurrection, when three thousand asked what they should do, answered and said,

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

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

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

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

Our Lord also says to Nicodemus, in the 3d chapter of John:

"That whosoever believeth in him should not perish, but have eternal life.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.

For God sent not his Son into the world to condemn the world, but that the world through him might be saved.

He that believeth on him, is not condemned: but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God.

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

Now, let us ask, what had Jesus taught Nicodemus that he must believe and do, in order to enter into Christ's church or kingdom? Let the word of God answer, as recorded in the same chapter, it is as follows:—

"Jesus answered, Verily, verily, I say unto thee, except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God."

Thus we learn, that to believe in Jesus, we must believe in water baptism, as well as in the baptism of the spirit, and no man can deny it and tell the truth.

#### The Value of Character.

It is ever to be kept in mind, that a good name, is in all cases the fruit of *personal exertion*. It is not inherited from parents, it is not created by external advantages, it is no necessary appendage of birth, or wealth, or talents, or station; but the result of one's own endeavors—the fruit and reward of good principles, manifested in a course of virtuous and honorable action. This is the more important to be remarked, because it shows the attainment of a good name, whatever be your

external circumstances, is entirely within your power. No young man, however humble his birth, or obscure his condition, is excluded from the invaluable boon. He has only to fix his eye upon the prize, and press towards it in a course of virtuous and useful conduct, and it is his. And it is interesting to notice how many of our worthiest and best citizens have risen to honor and usefulness by dint of their own persevering exertions. They are to be found in great numbers in each of the learned professions, and in every department of business; and they stand forth bright and animating examples of what can be accomplished by resolution and effort. Indeed, my friends, in the formation of character, personal exertion is the first, the second, and the third virtue. Nothing great or excellent can be acquired without it. A good name will not come without being sought. All the virtues of which it is composed are the result of untiring application and industry. Nothing can be more fatal to the attainment of a good character than a treacherous confidence in external advantages. These, if not seconded by your own endeavors, will "drop you mid way, or perhaps you will not have started when the diligent traveller will have won the race."

Thousands of young men have been ruined by relying for a good name on their honorable parentage, or inherited wealth or the patronage of friends. Flattered by these distinctions, they have felt as if they might live without plan and without effort, merely for their own gratification and indulgence. No mistake is more fatal. It always issues in producing an inefficient and useless character. On this account it is, that character and wealth rarely continue in the same family more than two or three generations. The younger branches placing a deceptive confidence in an hereditary character, neglect the means of forming one of their own, and often exist in society only a reproach to the worthy ancestry whose name they bear.

#### To Young Ladies.

If a young lady cannot bear reproof without sullenness, and disappointment without repining, what are we to expect of her when placed at the head of a family, to guide and direct its concerns? Truly the education of females, at the present day, seems diametrically opposed to all that advances the happiness of domestic life. To attract admiration, and shine abroad, appears to be the principal object; as though they were destined for no higher purpose, like the ephemeral fly, they flutter awhile and are seen no more. What a lamentable circumstance, that the admirable picture drawn by Solomon should not have been more frequently imitated? All the refinements which wealth and luxury have introduced since the foundation of society, will never have power to do away the influence of those domestic virtues which the inspired penman has so beautifully delineated in the last chapter of Proverbs. One reason why the domestic virtues are so much neglected, is the love of show and external parade. When once a love of fashionable pleasure steals upon the affections, it is in vain to look for the growth of those virtues which require a keeping at home. Fashion dethrones judgment, and lays her empire in the dust. When once the affections begin to entwine around the idol, the soul is fascinated with a kind of enchantment, which it seems impossible to resist, until it becomes a prey to the most violent passions; which, like a garden grown up with weeds, presents a most gloomy prospect for a future day.

S. L.



(Continued from Page three.)

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

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

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

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

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

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

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

We now bear witness to all nations, kindreds, tongues, and people; that the church of the Messiah has been raised up by direct revelation; and that it has in it the officers, gifts, blessings, and ordinances, that constituted the Primitive, or Apostolic church.

The Church of The Messiah lays no claim to divine succession of priesthood, or authority, or power received from the Roman Catholic Church, the Greek Church, the Episcopal Church, the Orthodox Church, the Baptist Church, or any other church or organization, that has come down to us through those channels or any other church on the earth at the time of its rise.

This church believes in and contends for all truth past, present and to come, it receives and cherishes all truth, whether taught by Catholics, Protestants, Spiritualists or Infidels, holding that truth is eternal and came from God.

It acknowledges Jesus, the Messiah, as the only high priest and head of the church, holding the keys of death and hell and the right as the anointed of God to reign until He that hath power over death shall be destroyed.—This church professes to be raised up by direct revelation to call the people of God out of "Babylon," and warn the nations of the earth of the nigh approach of the coming and kingdom of the Messiah, when all the kingdoms of this world shall become the kingdoms, our God and his Christ.

The Apostles or special witness in this church, make no pretence to be apostles of the first coming of the Messiah, or of the events of that age; neither do they pretend to be witnesses, or apostles in the church that was raised up at that time. But they do profess to be raised up by direct revelation to bear witness of the "Dispensation of the Fulness of Times" and the introduction of a new and glorious age, near at hand, when the "kingdoms of this world, shall become the kingdoms of our God, and his Messiah."

They also profess to be witnesses, or apostles of the re-organizing of the church upon the faith once delivered to the saints. They bear witness to no new Gospel, or to any new order of the Gospel, but they do bear witness to the restoration, and re-establishment of the ancient and eternal order of the Gospel; which is glad tidings of great joy! which shall be unto all people: and peace on earth, and good will to men. It may now be asked with great propriety, what is to be accomplished by the raising up of this church? we answer with much pleasure:

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

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

But they shall sit every man under his vine, and fig-tree; and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it.

In conclusion let me say we have a grand combination of argument, showing first, the church as it was; then, its persecution and sorrow; then, the false churches on the ruin and division of the true church; then, the servants of God sent with the everlasting gospel, to be preached to every nation; then, God's people come out of Babylon; then, the bride, (the church) the Lamb's wife makes herself ready; then, the marriage supper of the Lamb takes place, the kingdom of heaven comes on earth, the devil is bound, the "Meek inherit the earth," the kingdoms of this world become the kingdoms of our God and his Christ, the great age of peace begins, and the Messiah takes his seat on the throne of David—when justice and judgment will be established in the earth.

## 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.

INDIAN RIVER, ME., AUGUST 1, 1864.

In our next we shall publish the funeral sermon of Joseph B. Leighton, who fell nobly defending the broad Stripes and bright Stars, in the charge made by the Maine "Ninth," against Petersburg, Va. We shall publish a number of extra copies for distribution among our soldiers in the Army. The next No. will also contain an original article by Helen Hazlewood. Number 10 will also contain several other original and interesting articles, and a chapter on the history and rise of the Church of the Messiah, in this age.

THE MISSION TO JERUSALEM AND PALESTINE. We give notice that owing to unforeseen circumstances, we shall not get ready to start on our contemplated mission to the Holy Land, before October. Those who wish to help us on this mission, will therefore please take notice, and govern themselves accordingly. This delay will give an opportunity for all who have a wish, and the ability to help us, to do so; and we do most sincerely hope that they will improve that

opportunity according to their ability; and we will ever pray for their peace and prosperity.

G. J. ADAMS.

JOSEPH BENNETT.

THE CHURCH OF THE MESSIAH, will hold a two days meeting, at the Washington County Fair ground, Jonesboro', on Saturday and Sunday, August 20th and 21st. There is a public building on the grounds large enough to contain thousands of people.

### Editorial Journeys.

DEAR FRIENDS.—The person referred to in our last month's Journeys, (whose name by some mistake of the printer, was left out) was Dr. C. P. GERRISH. We mean the person referred to in connection with the Journeys at York, Maine. He is the person there alluded to.

On Friday evening, June 24th, we spent a very happy evening, and were kindly entertained by brother Joshua Jordan and family at Sandy Point.

On Saturday, we arrived early in the afternoon at South Orrington, and after a short stay with the family of Bro. Cobb, we made our permanent home with brother and sister Hoxie, who received and entertained us with much kindness, and hospitality during our short stay in Orrington.

On Sunday, I had the pleasure of preaching in the new Hall, that has just been enclosed.—The meetings were largely attended throughout the day; and many rejoiced in hearing the great truths of the Dispensation of the Fulness of Times. The large Hall, or free meeting house, will be quite an ornament to the town; it will cost some two thousand dollars, and will no doubt be soon finished; then look out for good times, at South Orrington.

On Tuesday afternoon, June 28th, arrived in Surry, and were kindly received and entertained at the house of Dr. C. K. Higgins, by the entire family. We had no thought of preaching at Surry on our way through, but the friends gathered around us and insisted that we should preach one evening if no more; we consented. The large town House was well filled; and on the close of the meeting on Wednesday evening, the people determined that we should stay and preach on Thursday evening. We consented.—The people made a good turn-out—the house was quite well filled—they listened with deep interest until quite a late hour, and urged us to come again. We consented to do so, and shall try to keep our word. And here let me say, the people of Surry will not be ground down by Priestcraft, but will examine for themselves.

On Friday evening after a long and tiresome drive of nearly fifty miles, we found ourselves once more in the peaceful home of Bishop S. L. Wass, and we can say, we were truly happy that night; for we were received with unspeakable pleasure by Bro. Wass, and his kind family.

On Saturday, July 2d, we arrived once more at Indian River, to the great joy of almost the entire Village, who had long been anxiously looking for us, yes, we were received with prayers, blessings, tears of joy, and peaceful greetings, by a community that had been made truly happy, by hearing and obeying the truth, or fullness of the everlasting gospel of peace on Earth and good will to men. And we have no hesitation in saying the people of Indian River, Addison, are the happiest community, and the most free people on this earth; for they are free indeed, whom the Truth makes free.

On Sunday, July 3d, preached three times.—Meeting house full every time. The Lord blessed us; had a happy day beyond description; praise the Lord. Fourth of July had a good time at Bro. A. K. McKenzies, Bro. and sister Wass, were with us. Everybody was happy. We had a good time through the week; meeting house full every night that we held meetings; all the brethren and sisters continually rejoicing in the truth.

Sunday, July 10, preached at Jonesport.—Meeting house full; all seemed happy and rejoicing. Preached again Monday evening; had a good turn-out, although it was a wet night.—During our stay at Jonesport, we were made welcome at the mansion of Mr. D. J. Sawyer, both by himself and his kind lady.

On Tuesday we returned to Indian River, to



attend the Baptist quarterly meeting, an account of which we now purpose to lay before our readers, especially as we understood that it was got up, in a great part, to enlighten and save, or put down the Heathen that belong to the Church of the Messiah, and, as it was also understood that we were to be crushed, and our cause was to stop after this meeting had taken place, as a certain *pious* deacon had imported quite a batch of slander and falsehood, from Rockland and elsewhere, and as *two certain priests* were to be present who had been retailing slander and falsehood full twenty miles around, therefore our friends must excuse us if we give rather a lengthy description of this wonderful and astonishing quarterly meeting.

At the hour appointed quite a number of the faithful from the surrounding country did attend to see us used up. Our friends were also present in large numbers; the preliminary arrangements were rich, rare, and spicy. It was moved and seconded—and carried without a dissenting vote, that the Methodist friends be invited to take part in the meeting; thereby prohibiting all other Christian men and women of every society on the earth; and virtually prohibiting everything in the shape of the liberty of speech. And this vote is a very curious one when it is remembered that the same Baptist church turned the Methodist people out of the school house only a few years before; yes, and it is still more curious, when it is known and perfectly understood, that the same Baptist preacher who put the vote to grant the Methodists and their preacher to take part in this meeting, only a short time ago would hardly speak to this same Methodist preacher, and he even forbid his members to go and hear this same Methodist preacher preach, at the time they both resided in Harrington; at which time there was almost a perfect hatred between the two. Well, they finally did get organized, and a few told their experience, and then came the first sermon, and Oh! such a sermon, the man that preached it was a stranger, and yet it was all about slander. A very queer subject, to begin with, on such an occasion. At the close of the meeting there was a little personal talk at the door, or just outside of the door. In the afternoon we had another preacher and a different subject; the preacher actually proved that it was right for a Christian man to engage in worldly business, Oh! wonderful discovery! The preacher also told the congregation that he had not brought his boxing gloves—well we must say he did look much more like an English pugelist than a preacher of the Gospel of peace. At the close of the meeting we asked the privilege to speak for only five minutes, and we were denied that privilege.

On Wednesday morning the house was filled, at an early hour, seventeen churches were represented, many of them in almost a dying condition, only three preachers to the whole seventeen. The morning sermon was preached by the 3d man, who had not spoken before, the whole sermon was a labored effort to prove that Baptism for the remission of sins was not a bible doctrine, and also to prove that man could do nothing. They met again in the afternoon, a number told their experience, and then came the last great effort of the meeting, the same man that preached the first day was called upon, and he was on hand all prepared; and Oh! such a sermon; so deep, that none could fathom it, and so high that none could find the top, in fact it had no top or bottom, it was all middle. The sermon finished, then came the closing scene.—The Chairman arose and delivered himself of a short, flaming speech, in which he did swell up larger than he was wont; yea he did labor as a mountain, and he did, verily, produce a mouse, for he did wax hot with wrath, and did declare unto the congregation that he was willing to be called a liar,—slanderer,—and a scoundrel,—and he did further say that those who had exposed him, and called him these wonderful names, were beneath his pompous notice. The meeting was then suddenly brought to a close although it had been understood that the meeting was to have lasted until the next day. Immediately after the conclusion of the meeting in the house, the meeting was very suddenly opened in front of the meeting house, by the person who had been refused the privilege of speaking five minutes by way of explanation,

who charged two of the preachers, that had been engaged in carrying the meeting on, just closed, as being guilty of slandering and lying about not only himself, but also a number of the citizens of Indian River, and declared to the public congregation in the hearing of these preachers that they were there, and then, prepared to prove these charges against these said preachers, and invited them to an investigation, either at that time or in the evening, and gave a pressing invitation to said preachers, to be present and answer to these charges from an outraged community. These preachers left in the greatest haste and said not a word in reply. The evening came, a large congregation met in the other meeting house, every seat was full.

The subject was brought before the meeting, and these men were charged with being guilty of Slander, lying, duplicity and meanness.—A vote was then taken, when not less than 100, voted: "that the charges were sustained, and that by their sneaking out of the village without an investigation these men tacitly acknowledged the charges alleged."

The whole subject will soon be laid before the public, with all the names, dates, and facts.—And that the community may judge of the effect produced by the meeting, let us say that they did not gain one convert, no, not one; although it was given out that one was ready for Baptism at the beginning of the meeting, but she must have lost her religion, for none went forward during the meeting; but the meeting has had a tremendous effect in building up, and establishing the truth, for since that meeting closed, thirteen persons have been baptized into the church of the Messiah, and they, with the whole church, are four times stronger than ever in the faith of the glorious Gospel of peace. Thus the work of God rolls on in power, and bears down all opposition. And we take great pleasure in announcing that many who were unbelievers in our faith, previous to the meeting, are now strong believers in the same, and they say one great reason of their firm belief in the truth, is the things that have been brought to light during this meeting.

On Sunday July 17th, we addressed a large congregation, in the meeting house at Indian River, there was a large turn out, the subject was,—“The city that hath foundations, whose maker and builder is the Living God.” The people listened with profound attention and deep interest. The afternoon was set apart for the funeral occasion of Capt. Joseph B. Leighton, who fell nobly while leading company H. of the ninth Maine Regiment in the charge against Petersburg, June the second, 1864. And also his little niece, Miss Effie Florence, the daughter of Mr. and Mrs. Emery W. Leighton who passed from earth and its sorrowing scenes on Wednesday, June 22d, at the age of five years.

The meeting house was crowded in every part, by friends, relatives, acquaintances, and young companions, who had loved him from childhood. Some of his companions in arms, were also present—some who had shared dangers with him on many a battle-field, as their wounds gave ample proof. The tottering steps of age, and gray hairs were present; so also the innocent heart of early boyhood; all eager to honor the memory of the noble, fallen hero, who fell in the prime of his young manhood, at only the age of twenty-four years. We spoke from the following words of Job:—

“Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me.

If a man die, shall he live *again*? all the days of my appointed time will I wait, till my change come.

Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.—O that my words were now written! O that they were printed in a book!

That they were graven with an iron pen and laid in the rock for ever?

For I know *that* my Redeemer liveth, and *that* he shall stand at the latter *day* upon the earth:

And *though* after my skin worms destroy this *body*, yet in my flesh shall I see God:”

From these words we addressed the large, listening, and deeply attentive congregation for nearly three hours. The interest was intense, thrilling, and soul-stirring.

Many mourned, and grieved, and wept aloud. We spoke of the late sad occurrence, which had touched the hearts of all, and when we were universally calling forth a “fellowship of grief,” we spoke of the deceased, his private life without a stain, his public life without a blemish, each youth mourned a friend. Each soldier present mourned a brother, and a companion in arms.

There sat the sorrowing, weeping mother, whom he had honored with most filial sanctity. We then spoke of him as a brother, showing that he had ever proved, firm as Gibraltar's rock, true unto death. And then we came still nearer home, and touched the finest fibre of the human heart. We spoke of her, the widowed, and heart-stricken mother. Each one present felt that she could truly say in the language of the text, “Have pity upon me, have pity upon me, O, ye my friends; for the hand of God hath touched me.” Ah! who can now enter the halo of her feelings; soothe her grief for him who only could reciprocate a mother's sympathies? To soothe the bleeding heart, we spoke of the blest reunion that awaits us in another and a better land: and when we came to paint the glories of the world to come, wrapt in the visions of the Eternal truth, e'en grief itself bowed down, and the vast multitude, for once, forgot to weep.

We then spoke of the dear little one, the niece of the noble youth, who had passed from earth and its sorrowing scenes, to another and a better land. We gave the weeping, disconsolate parents, such consolation as the Gospel of peace and truth only can give, and showed them that the Kingdom of Heaven itself, was made up of such as their lost and loved one, and that they should meet, and know her again, in the resurrection of the just, if faithful. We forbear saying anything more on this subject, as the sermon will be published at full length in our next number of the Sword of Truth. It will be published at the request of friends, and at the earnest desire of his young companions in arms.

On Sunday evening we held a social meeting at which time many arose, and bore witness to the truth.

On Tuesday, July 19th, five came forward and obeyed the truth, by being baptized into Christ, for the remission of sins, that they might receive the gift of the Holy Spirit. Tuesday evening the meeting house was again full, to hear the Gospel, and witness the peaceful scene of confirmation, by the laying on of hands, according to the ancient and unchangeable order of God.

Wednesday evening a large congregation came out to hear a discourse on man's pre-existence.

On Thursday three more came forward for baptism, with a determination to lead a new life. Thursday evening we preached to a large congregation, in the meeting house at Jonesport. They listened with almost breathless attention to the great truths of the Gospel for nearly two hours.

On Friday two came forward and were buried with Christ in Baptism, for the answer of a good conscience by the figure of the resurrection of Jesus Christ. Friday afternoon we returned to Indian River and preached the funeral sermon of the young daughter of Mr. and Mrs. Lindsey. Little “VIOLA,” was the second daughter they have lost within the few months that are passed. We preached from the words, “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.”

We spoke from these words with great liberty, and gave the mourners the glorious consolation of the Gospel of Peace and good will to men. In the evening we again assembled in the meeting house, and preached a sermon on the necessity of keeping the commandments, that we might have the “comforter,” the “spirit of truth,” that will guide into all truth. At the close of the meeting a number were confirmed according to the ancient order of God.

On Saturday a number more are to be baptized.

On Sunday, the 24th of July, we are to preach at Addison Point. Most truly yours in hope of a new age, when we shall have peace on earth and good will to men.

G. J. ADAMS.



## Poetry.

*On the Summit of an Egyptian Pyramid.*

Thron'd on the sepulchre of mighty Kings,  
Whose dust in solemn silence sleeps below,  
Till that great day, when sublunary things  
Shall pass away, ev'n as the April bow  
Fades from the gazer's eye, and leaves no trace  
Of its bright colours, or its former place;

I gaze in sadness o'er the scenery wild,—  
On scatter'd groups of palms, and seas of  
sand,—

On the wide desert, and the desert's child,—  
On ruins made by time's destructive hand,—  
On temples, towers, and columns laid in dust,—  
A land of crime, of tyranny, and lust.

O Egypt! Egypt! how art thou debased!—  
A Moslem slave upon Busiris' throne;  
And all thy splendid monuments defac'd!  
Long, long beneath his iron rod shall groan  
Thy hapless children:—thou hast had thy day,  
And all thy glories now have pass'd away.

O! could thy princely dead rise from their  
graves,  
And view with me the changes Time has  
wrought,—  
A land of ruins, and a race of slaves,  
Where wisdom flourish'd and where sages  
taught,—  
A scene of desolation, mental night!—  
How would they shrink with horror from the  
sight!

Ancient of days! nurse of fair science, arts!  
All that refines and elevates mankind!  
Where are thy palaces, and where thy marts,  
Thy glorious cities, and thy men of mind!  
For ever gone!—the very names they bore,  
The sites they occupied, are now no more.

But why lament, since such must ever be  
The fate of human greatness, human pride?  
Ev'n those who mourn the loudest over thee,  
Are drifting headlong down the rapid tide  
That sweeps, resistless, to the yawning grave,  
All that is great and good, or wise and brave.

Ev'n thou, proud fabric! whence I now survey  
Scenes so afflicting to the feeling heart,  
Maugre thy giant strength, must sink, the prey  
Of hoary age, and all thy fame depart;  
In vain thy head, aspiring, scales the sky,—  
Prostrate in dust that lofty head must lie.

The soul alone (the precious boon of Heaven)  
Can fearless brave of time and fate the rage,  
When to thy deep foundations thou art riven,  
Yea, Egypt! blotted from the historic page,  
She shall survive, shall ever, ever bloom,  
In radiant youth triumphant o'er the tomb.

*The Grave and the Resurrection.*

"EARTH to earth, and dust to dust!  
Here the evil and the just,  
Here the youthful and the old,  
Here the fearful and the bold,  
Here the matron and the maid  
In one silent bed are laid;  
Here the vassal and the king  
Side by side lie withering;

Here the sword and sceptre rust—  
"Earth to earth, and dust to dust!"

Age on age shall roll along  
O'er this pale and mighty throng;  
Those that wept then, those that weep,  
All shall with these sleepers sleep.  
Brothers, sisters of the worm,  
Summer's sun or winter's storm,  
Song of peace or battle's roar,  
Ne'er shall break their slumbers more:  
Death shall keep his sullen trust—  
"Earth to earth, and dust to dust!"

But a day is coming fast,  
Earth, thy mightiest and thy last!  
It shall come in fear and wonder,  
Heralded with trump and thunder;  
It shall come in strife and toil;  
It shall come in blood and spoil;  
It shall come in empire's groans,  
Burning temple, trampled thrones:  
Then ambitions, rue thy lust!—  
"Earth to earth, and dust to dust!"

Then shall come the judgment sign,  
In the east the King shall shine,  
Flashing from heaven's golden gate,  
Thousand thousands round his state,  
Spirits with the crown and plume;—  
Tremble then, thou sullen tomb!  
Heaven shall open on our sight,  
Earth be turned to living light—  
Kingdom of the ransomed just—  
"Earth to earth, and dust to dust!"

Then thy mount, Jerusalem,  
Shall be gorgeous as a gem;  
Then shall in the desert rise  
Fruits of more than paradise,  
Earth by angels' feet be trod,  
One great garden of her God!  
Till are dried the martyr's tears,  
Through a thousand glorious years!  
Now in hope of Him we trust—  
"Earth to earth, and dust to dust!"

*Life's Essentials.*

Among the essentials of a happy and virtuous life are Work, Faith, Friends. A congenial employment, pursued with zeal and prudence, is the fundamental condition of well being. It is the price a man pays for life. It is the means by which he makes his way from apprenticeship and servitude to liberty, independence, mastership. It gives him his right to equal and honorable citizenship. It is more educating than books and schools. It trains his hand, his eye, his mind, his principles. Every piece of work well done, is a triumph of honor and fidelity over indolence and dishonesty.

But work alone can satisfy no man, until his better nature is withered within him by long neglect. We hear it falsely said that man "has" a soul. Man is a soul; he "has" a body. No man can truly thrive in this, or any other world, without a faith, a theory of the universe, a religion, a principle of action founded on a disinterested love of good, and of its source. Without this, man is, at the best, a harmless drudge, and, at the worst, a heartless savage. With it, he is a man, a co-operator with his Maker.

Friends are life's fruition. A man is loved by those who consort much with him, exactly according to his lovableness. That friends, so called, fall off from a man in adversity, is not their fault as much as his. He was not

worthy enough to secure their real regard, and adversity merely reveals the fact.

The friend who truly loves will go through fire to serve his friend, and stick closest to him when he stands most alone. But who has such a friend? Only he who is worthy to be so loved. To love and to be loved—this is the reward, the exceeding great reward, of noble living. How much can I love? How much am I loved? The answers to those questions will be identical, and will give the exact measure of a man's worth.

*Genius and Labor*

Alexander Hamilton once said to an intimate friend—"Men give me some credit for genius. All the genius that I have lies just in this. When I have a subject in hand I study it profoundly. Day and night it is before me. I explore it in all its bearings. My mind becomes pervaded with it. Then the effort which I make is what people are pleased to call the fruit of genius. It is the fruit of labor and thought.

Mr Webster once replied to a gentleman who pressed him to speak on a subject of great importance, "The subject interests me deeply, but I have not time. There, sir," pointing to a huge pile of letters on his table, "is a pile of unanswered letters, to which I must reply before the close of the session (which was then three days off). "I have not time to master the subject so as to do it justice." "But, Mr. Webster, a few words from you would do so much to awaken public attention to it." If there be such weight in my words as you represent, it is because I do not allow myself to speak on any subject till I have imbued my mind with it."

Demosthenes was once urged to speak on a great and sudden emergency. "I am not prepared," said he, and obstinately refused.

The law of labor is equally binding on genius and mediocrity.

*Influence of the Female Character.*

Compare the condition and pursuits of the mass of men, with those of women, and tell me on which side lies the inferiority. While the greater part of our sex are engaged in turning up the clods of the earth, fashioning the materials which are to supply the physical wants of our race, exchanging the products of industry of different countries, toiling amidst the perils of war or the tumults of politics,—to you is committed the noble task of moulding the infant mind; it is for you to give their character to succeeding ages; it is yours to control the stormy passions of man, to inspire him with those sentiments which subdue his ferocity, and make his heart gentle and soft; it is yours to open to him the truest and purest sources of happiness, and prompt him to the love of virtue and religion. *A wife, a mother!* How sacred and venerable these names! What nobler objects can the most aspiring ambition propose to itself than to fulfil the duty which these relations imply! Instead of murmuring that your field of influence is so narrow, should you not rather tremble at the magnitude and sacredness of your responsibility? When you demand of man a higher education than has hitherto been given you, and claim to drink from the same wells of knowledge as himself, should it not be that you may be thus enabled, not to rush into that sphere which nature has marked for him, but to move more worthily and gracefully within your own?—*Thatcher.*

It is easy enough to tell a hard drinker—his offence is always brandied on the end of his nose.