

# 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 Antiquity and Everlasting Order of the Gospel. By G. J. Adams, of the Church of the Messiah.*

The antiquity of the Gospel is one of the most deeply interesting subjects that can engage the attention of mankind. Many, for want of serious thought, contemplation and investigation, come to the conclusion that the Gospel dates back no further than the days of Jesus and the Apostles. But this we shall show is a great error, for the Gospel is older than the Law; Yes, it is older than the flood. But let us come immediately to an investigation of the subject, and give the proof. In Paul's epistle to the Hebrews, chapter 5, we read as follows:—

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

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

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

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

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

As he saith also in another *place*, Thou art a priest forever, after the order of Melchisedec.

Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared:

Though he were a Son, yet learned he obedience by the things which he suffered;

And being made perfect, he became the author of eternal salvation unto all them that obey him;

Called of God an high priest, after the order of Melchisedec."

In this passage we first learn that men must be ordained to offer gifts and sacrifices acceptable to God for sins, and that none can take this honor unto themselves unless they are called of God. And we also learn that Jesus Christ was made a high-priest not after a new order, no, neither was he made a priest after the order of Aaron; but called of God an High-Priest after the order of Melchisedec.— And further we learn in this quotation that Jesus was made high-priest forever after this order. Thus from this quotation is clearly seen that this priesthood was not new, but old: that is, it had existed before, and was older than Abraham, for Melchisedec was older than Abraham, and greater than Abraham,

for he met Abraham and blessed him, and the lesser is always blessed of the greater. But let us on this all important subject quote more fully from the Hebrews, that we may get at the truth and the whole truth, and nothing but the truth. In the 7th chapter we read:—

"For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

To whom also Abraham gave a tenth part of all; first being, by interpretation, King of righteousness, and after that also King of Salem, which is, King of peace."

From this quotation we learn that Melchisedec was a king of peace, as well as a priest of the most high God. That is, we are to understand that this Melchisedec tried to establish a kingdom of peace on earth and good will to men; and when he utterly failed to do so, he met Abraham and blessed him, and confirmed the authority upon him, and his seed, to establish a peaceful kingdom on earth in some future age. Now did Jesus Christ claim to be a king of peace, and try to establish a kingdom of peace on Earth, and good will to men? we answer unhesitatingly *yes*; He claimed to be a king, and tried to establish a peaceful kingdom on earth. And not only so but even in the announcement of the birth and mission of Jesus, the same great truths are proclaimed, as we may learn by reading from the gospel according to St. Luke, as follows:—

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And lo, the angel of the Lord came upon them and the glory of the Lord shone round about them; and they were sore afraid.

And the angel said unto them, Fear not; for behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.

And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest, and on earth peace, good will toward men."

In this passage it is clearly demonstrated that the object of the birth of Jesus was to bring good tidings of great joy unto all the people and finally to establish good will toward men, and peace on earth. And let us here say this peace will never come until Jesus shall take his seat upon the throne of David, for we read in the first chap. of Luke:—

He shall be great, and shall be called the Son of the highest: and the Lord God shall give unto him the throne of his father David:

And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

Here we see this kingdom of peace will be established when Jesus shall take his seat on

the throne of David, and commence his reign over the House of Jacob, and not before.— And that there may be no misunderstanding on this subject, we quote still further from the first chap. of Luke:—

"And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

Blessed be the Lord God of Israel; for he hath visited and redeemed his people,

And hath raised up an horn of salvation for us in the house of his servant David:

As he spake by the mouth of his holy prophets, which have been since the world began;

That we should be saved from our enemies, and from the hand of all that hate us;

To perform the mercy *promised* to our fathers, and to remember his holy covenant,

The oath which he *swore* to our father Abraham,

That he would grant unto us, that we being delivered out of the hand of our enemies, might serve him without fear,

In holiness and righteousness before him, all the days of our life."

In this passage all doubt in relation to the object of Christ's mission vanishes away forever. For the father of John while under the spirit of prophecy, declares that salvation shall be from their enemies, and from the harm of those who hated them, that they might serve God in holiness and righteousness all the days of their lives. And Jesus Messiah says, "blessed are the meek, for they shall inherit the earth." He also says, pray thy kingdom come, and thy will be done on earth as it is done in heaven. And when he sent his apostles, he said, "Go ye, and say ye, the kingdom of heaven is at hand."

Into whatsoever city or village ye enter be sure and say, the kingdom of God has come nigh unto you, and again I say unto you go and say the kingdom of Heaven is at hand; repent ye and obey the gospel, for be sure of this, the kingdom of God has come nigh unto you.

Was the kingdom of heaven and peace on earth established in that age? We answer no; for Jesus after having warned them by the preaching of John, and by sending his own apostles for over three years, to offer them the kingdom of peace, and after they rejected Messiah and his kingdom, he then breaks out in the following language and denounces and rejects them:

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

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

In this denunciation and prophecy, two facts are clearly established, viz:—That Jesus would have gathered them, and established them in a peaceful kingdom, had they received him and his law of love and brotherhood; but as they

would not, and did not receive him, or his law. He denounced them and left their house desolate until some future time, or age should come, when they should receive him and say, "blessed is he that cometh in the name of the Lord." Thus, we clearly establish the fact, that Jesus was not only made a high priest after the order of Melchizedek, but that he, Jesus Messiah, made every effort to establish a kingdom of peace, and offered that kingdom and protection to the Jews. And thus we show the likeness of Melchizedek, (or Shem) to Christ, or Messiah; and we clearly establish the antiquity of the gospel. But let us notice still further; Paul says the gospel was preached unto Abraham, as we read in Galatians:

"Even as Abraham believed God, and it was accounted to him for righteousness.

Know ye therefore, that they which are of faith, the same are the children of Abraham.

And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

So then they which be of faith are blessed with faithful Abraham.

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

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

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

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

In this quotation it is positively declared that the gospel was preached unto Abraham, and that the faith of the gospel was the faith of Abraham. It is also here declared that as many as have been baptized in Christ have put on Christ, and that they are Abraham's seed, and heirs according to the promise.—And in the 14th Chapter of Genesis, after Abraham's return from the slaughter of the kings, we read as follows:

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

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

Here we learn that Melchizedek was a priest and had power to bless and of course he must have held a priesthood. for our Saviour was made a priest forever after the order of this priesthood.

We also learn from the foregoing quotation that Melchizedek offered, or administered bread and wine, Jesus the Messiah did the same. Thus we learn that the priesthood of Melchizedek, was the same in every age, and had the same ordinances and administrations, and was the same eternal order of brotherhood. We learn by the following quotations from Paul's epistle to the Hebrews that the gospel was preached unto the ancients; please read it is as follows:

"Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.

For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it."

In this we learn that the gospel was preached unto some in ancient times; but it did not profit them, not being mixed with faith in them that heard it preached.

But let us quote from 1st Corinthians, Chapter 10, and we will learn that the Gospel was preached and practiced before the law was given.

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

And were all baptized unto Moses in the cloud and in the sea;

And did all eat the same spiritual meat;

And did all drink the same spiritual drink; (for they drank of that spiritual Rock that followed them; and that Rock was Christ:)

But with many of them God was not well pleased; for they were overthrown in the wilderness."

In this passage we learn that they were not only baptized in the cloud, but also in the sea, and were taught a Christ, or Messiah, to come and give them peace and rest. Not only did they understand the gospel in the days of Abraham and Melchizedek, but they understood it in all its fulness and rejected it in the days of Enoch, before the flood; for Enoch wrote a book, on the gospel, and walked with God some 300 years, and we should think that during three hundred years direct acquaintance with God; he must have learned something of the glorious gospel of peace on earth and good will to men. But to show that Enoch perfectly understood the gospel, clear to the final judgment, we quote from the epistle of Jude as follows:

"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints,

To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."

From this passage we learn that Enoch understood the whole gospel even until the coming, and kingdom and judgment of Messiah. But that we may fully and beyond all doubt, establish the antiquity of the gospel, we quote from Hebrews, chap. 11th, as follows:

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward."

Here we learn that Moses was reproached for Christ's sake, and had an eye to the recompense of reward; and that reward can only be received in the resurrection of the just. Consequently, Moses must have understood the gospel of Christ. But some are ready to ask how, where, and when, did Moses learn the gospel? We answer, that he learned it of the priest of Midian, with whom he spent forty years of his life. But many are ready to say that Jethro was a pagan priest. That we shall deny. Let us quote from Exodus and Numbers in order to show something of the character of the priestly office of Jethro.

"Now Moses kept the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb.

And the Angel of the Lord appeared unto him in a flame of fire out of the midst of a bush; and he looked, and behold, the bush burned with fire, and the bush was not consumed."

In this passage we learn that Jethro was a Priest. Let us now quote further, in order to show the veneration in which Jethro was held as a priest. We quote from Exodus chap. 18, as follows.

"WHEN Jethro, the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses, and for Israel his people, and that the Lord had brought Israel out of Egypt;

Then Jethro, Moses' father-in-law, took Zipporah, Moses' wife, after he had sent her back.

And her two sons, of which the name of the one was Gershom; for he said, I have been an alien in a strange land:

And the name of the other was Eliezar for the God of my father, said he, was mine help, and delivered me from the sword of Pharaoh.

And Jethro, Moses' father-in-law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God:

And he said unto Moses, I thy father-in-law Jethro am come unto thee, and thy wife, and her two sons with her.

And Moses went out to meet his father-in-law, and did obeisance, and kissed him; and they asked each other of their welfare: and they came into the tent.

And Moses told his father-in-law all that the Lord had done unto Pharaoh, and to the Egyptians, for Israel's sake, and all the travail that had come upon them by the way, and how the Lord delivered them.

And Jethro rejoiced for all the goodness which the Lord had done to Israel, whom he had delivered out of the hand of the Egyptians.

And Jethro said, Blessed be the Lord, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh; who hath delivered the people from under the hand of the Egyptians.

Now I know that the Lord is greater than all gods: for in the thing wherein they dealt proudly, he was above them.

And it came to pass on the morrow, that Moses sat to judge the people; and the people stood by Moses from the morning unto the evening.

And when Moses' father-in-law saw all that he did to the people, he said, What is this that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even?

And Moses said unto his father-in-law, Because the people come unto me to enquire of God.

When they have a matter they come unto me, and I judge between one and another; and I do make them know the statutes of God and his laws.

And Moses' father-in-law said unto him, The thing that thou doest is not good.

Thou wilt surely wear away, both thou and this people that is with thee; for this thing is too heavy for thee; thou art not able to perform it thyself alone.

Hearken now unto my voice, I will give thee counsel, and God shall be with thee; Be thou for the people to God-ward, that thou mayest bring the causes unto God.

And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do.

Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens.

And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee.

If thou shalt do this thing, and God com-

mand thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace.

So Moses hearkened to the voice of his father-in-law, and did all that he had said."

We have quoted this passage at length, to show the greatness, the wisdom, and the authority of Jethro as a priest; he blessed Moses, he rejoiced with Moses, and with Israel, and before he left Moses he blessed him and all Israel with him.

He also gave council to Moses, and to all Israel, he said, hearken unto my voice, I will give council, and God shall be with thee. He gave Moses' instruction on all things how he should judge the people; and said to him "If thou shalt do this thing, and God command so, then thou shalt be able to endure, and all this people shall also go to their place in peace. And now let us remember that Moses' hearkened unto the voice of Jethro and did all that Jethro had said. Let us now ask the question direct; was Jethro a priest? was he a priest of God? was he higher in authority, and did he know more as a priest than Moses? To all these questions we answer yes. For Jethro must have been a Gospel priest—a priest after the order of Melchisedec; a priest of the true God, for he gave direction and instruction to the Lord's Prophet, and that instruction was implicitly obeyed by Moses. Some perhaps will ask how Jethro became a priest of God? the answer to that question is very simple, plain and easy. Jethro was a descendant of Abraham, in the fifth generation, through the lineage of Keturah, Abraham's last wife; and consequently he must have received the priesthood in a direct line from Abraham, Abraham having received it from Melchisedec. Thus we see the wonderful works, and wisdom of God, in having a little church in the land of Midian, with a priest at its head; a church where Moses was taught the Gospel, and lived in peace for forty years, until he was called of God, as a prophet, deliverer, and a law giver to Israel. It was during this forty years that Moses suffered reproach for the sake of Christ. It was during this period that he learned to know and love Jethro, priest of Midian. And such was the veneration of Moses for Jethro; that after he, (Moses,) became great, he received and obeyed the instruction of this priest of God.

In conclusion, let us say, we have clearly proved the antiquity of the gospel; first by showing that Jesus was made a priest after the order of Melchizedek, which priesthood was older than the law; second, we have showed that both Melchizedek and Christ tried to establish a kingdom of peace on earth and good will to men. Third, we have proved that the gospel was preached unto Abraham, and that he even received the bread and wine from the hands of Melchizedek, the type of Messiah. Fourth, we have proved that the gospel was preached unto Israel, and that they were baptized in the cloud, and in the sea. Fifth, we have proved that Enoch understood the gospel in all its fulness, and that he even predicted the second coming of Messiah. Sixth, we have proved beyond all doubt that Moses chose to suffer affliction and reproach for the sake of Christ, and his gospel, and that he had an eye to the recompense of reward. Thus by these six unanswerable arguments we prove the antiquity of the gospel. And that it is the eternal order of brotherhood that is finally to introduce peace on earth and good will to men, when war, inhumanity and the age of "conquest" shall have entirely passed away, and when

\* \* \* \* \* "the law shall go forth out of Zion, and the word of the Lord from Jerusalem.

And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

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

And all the poor of our race shall have peace, freedom and plenty, and nothing shall hurt or destroy in all the earth, and the universal voice of peace, brotherhood and good will to man shall be echoed from mountain top to mountain top, and every man in every place may meet a brother and a friend.

The Lord help us to prepare for that great age of peace, for behold it draweth nigh; yes, the kingdom of Heaven is at hand, repent, oh, earth! and obey the gospel.

#### Correspondence.

INDIAN RIVER, March 30, 1864.

DEAR BROTHER ADAMS:—Your kind and much esteemed letter of the 24th inst., from Orrington I received in due time and was so glad to hear from you and yours, and that God through his mercies had blessed you with health and given you so good success over your enemies in the great and glorious work committed to you by your heavenly Father to preach the fulness of the gospel which is good news and glad tidings of great joy to all who will hear, as we by experience know, we that have obeyed the first commands of God and our Lord and Saviour Jesus Christ by repentance and baptism for the remission of our sins, and tasted the joy and peace there is in believing, can testify, and now with the help of God's Holy Spirit, I raise my feeble petitions and humble prayer to Almighty God our heavenly Father, in your behalf that he will uphold and support you by his Holy Spirit and its influence, under all your troubles and trials which God has purposed to carry you through in the great, the glorious work, he has committed to you; to go forth and warn the world, making proclamation to the fallen sons and daughters of earth of the great and terrible events, that are beginning to burst forth in war and blood-shed, and such, deadly enmity by, the pure and simple teachings of Jesus and the ushering in of that glorious age of peace when nations shall learn war no more, and every man shall meet a brother and a friend, and Christ reign King of Kings, and Lord of Lords. May God in his goodness hasten the time when that glorious age of peace on earth shall commence. I think I am digressing from the answering of your letter, so I will just say that we are all well, and happy as we well can be in your absence, and now, as to our little Church of the Messiah, we met agreeable to appointment, on the Sunday after you left, at 2 o'clock P. M. Bro. S. L. Wass attended and we had a glorious meeting. House full, and Bro. Wass gave us a short exhortation and some 30 or 40 others testified to the hope of the gospel, and rejoiced that they had ever heard it preached in the demonstration and spirit of God unto salvation. The time was all well occupied for 2 1-2 hours. We appointed another meeting for the next Sunday, and the Saturday preceding we had the pleasure of receiving our anxiously looked for Bro. Andrew Jackson Tibbetts from Lebanon. We were very much pleased with his manners and appearance. He preached Sunday forenoon and afternoon and gave great satisfaction, to the church, and the people were delighted with the boy preacher, as some of them called him. We held a social meeting in the evening and had great liberty and a glorious meeting. He preached at Jonesport Monday evening and gave exceeding great satisfaction to all parties. I think his labors with us, and in the vicinity around, will be blessed with a very great amount of good. Our meeting in the Church of the Messiah since you left so far have been a complete success, and God be praised for it.

Thursday morning 31st, and also mail morning, Bro. Tibbetts has just arrived with the mail from Jonesport, he says they had another glorious meeting there last night, that Mr. D.

J. Sawyer arose and testified and talked like a minister. Also, his wife arose and gave her testimony. Bro. Tibbetts will preach with us this evening.

I must close, wishing you success, health and strength to hold out unto the end. The Church joins me in spirit in sending our written love to you and Mrs. Adams. Your Brother in the faith, and true friend.

A. K. MCKENZIE.

We have received glorious news of the spread of truth, under the labors of Bro. A. J. Tibbetts. And it is with much pleasure that we publish the following letters from S. L. Wass, and A. K. McKenzie. We take the liberty to publish them, although they were not written for publication. I hope these brethren will pardon me for so doing.

G. J. ADAMS.

ADDISON POINT, March 27th, 1864.

Elder G. J. Adams:—

DEAR BROTHER.—I received your very kind favor of the 25th inst from Orrington, yesterday. It was in due time. We was very glad to hear from you, that your health was good, and sister Adams's health was improving, and that the word of the Lord was stirring up the people in Orrington. May the Lord apply the truth that they may be pricked in the heart, and repent and obey the truth according to the order of the Gospel. Brother Jackson Tibbetts arrived in town yesterday (Saturday) and everything happened nice. Brother McKenzie was up at the Point, and as there was an appointment out, for a meeting at Indian River, at 2 o'clock in the afternoon, to-day, we thought best for him to go directly to Indian River and preach; which, he, Brother Tibbetts, was very ready and willing to do. I went down this morning, also Brother Curtis and Woodside, and several others, and we were all astonished, particularly in the afternoon, to see and hear with what power he did preach the Gospel. The Lord spoke through him in perfect order, on the dispensation of the fullness of the times for nearly two hours, in power and demonstration of the spirit. Why I felt as though I was but just a babe in comparison to him, and I want the power that was upon him; but I rejoiced that he had such perfect liberty and speech, with power; it was the burden of my desire that he might have it.

Bro. Tibbetts is well received by the church and people at Indian River and I think and believe he will be the instrument under God in accomplishing much good in this vicinity. The manner in which he preaches is a powerful testimony for the truth, that flesh and blood did not render it into him but that it is by the power of God through the spirit. And let me now say we had a blessed good meeting and we rejoiced in a new and glorious age and kingdom of peace. I know and feel, in part, the burden of your desire expressed in your letter for the church at Addison and Jonesport. I know it is a most important time with the church, and my prayer is, that God will give us so much of his Holy Spirit as will comfort and lead us into all truth, that we may keep the faith in the bonds of peace and unity of the spirit. Bro. Tibbetts will preach at Jonesport, the Lord willing, on Monday, Tuesday and Wednesday evenings of this week, at Indian River on Thursday evening and probably at Addison Point on Friday or Saturday evening or both, and may the Lord help him, and I believe he will. And now I close by saying, may the Lord abundantly bless and prosper you. Yours, in the glorious hope of the gospel.

S. L. WASS.

NAPOLEON AND THE JEWS.—May 30th, 1806, Napoleon issued a decree in favor of the Jews, and invited a convocation of their deputies, which met in Paris, July 15th, with the Emperor's commissioners. Oct. 6th he granted them their relief from disabilities. Feb. 9, 1807, the Grand Sanhedrim had a great meeting in Frankfurt. (See Mr. Hamilton Reid's volume on the subject.) March 17, 1808, Napoleon's last decree on the Jews forbade them to pursue their speculations and to excuse themselves from labor.

## 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 15, 1864.

### A Word to our Liberal Friends.

We have a number of what we call liberal friends. Many of them belong to no church, some are spiritualists and some are simply liberal, progressive, thinking men and women. Some of them have given donations, others have paid for a number of copies of our paper and some have given five, and some ten dollars to help us along in our labor of love and mercy to man. We return them our sincere thanks, pray that God will bless them, and reward them, and bring them in peace to his heavenly kingdom.

And now we make an appeal to them, and to all others unto whom this shall come in behalf of our mission to Jerusalem and the Holy Land. Friends will you help us? Liberal men and women will you aid us by a little of your means? Friends of down-trodden and oppressed humanity, will you assist in this great work of the age? we believe you will. We know that we shall not call in vain. Read, pause, reflect, and make up your mind how much you will give, and send us word. Direct Addison Point, Maine, and oblige, yours, most truly and sincerely.

G. J. ADAMS.

### To the Church of the Messiah.

DEAR BROTHERS AND SISTERS:—It has seemed good unto the spirit of the Lord, that I should be chosen to take charge of a great mission to Jerusalem, and Palestine; and, also that Brother Joseph Bennett should accompany me on that mission.

As you will see by the Minutes of the Conference of the Church of the Messiah, we are authorized to raise money to carry out this mission. Now brethren and sisters will you contribute of your means to carry out this great mission? Will you give according to your several abilities? Will you make one united effort to carry out this mission? All these questions you must answer between yourselves, your conscience and your God.—This mission is fraught with the greatest interest to the church, to the Jews, and to mankind, of any mission that has been undertaken for ages and centuries that are passed.

Its greatness, its glory, its grandeur! and its extent can only be known and understood by the development of the grand events connected with its accomplishment.

In reading the Sword of Truth and Harbinger of Peace, from time to time, you will get all the facts in relation to this mission, that should, or can be revealed.

But brethren have faith, and show your faith by your works. Will you come up to

the help of the spread of truth? Will you all take hold of this work at once? I hope you will.

Now, brethren shall we call in vain for assistance to carry out this great work? Shall the mission be retarded for want of means? Will every member of the church read this appeal, and pray to God to give them wisdom how to act? Let none say it don't mean me; for it means every one. Those who have no means, let them give their prayers; but let none dare to pray who have means, and are too stingy to donate liberally; for their prayers would be an abomination unto the Lord; and let every one remember, "There is that giveth, that tendeth to riches, and there is that withholdeth, that tendeth to poverty."

If this work is of God, all who give liberally will be rewarded four fold. Those who can give and won't, will lose over four times the amount which they should have given for this mission. Let all remember what we here say, that when it comes to pass, they may know there is a God in Israel.

Now brethren and sisters make up your minds how much you can give, by faith, for this great work. If five hundred dollars, or three hundred dollars, or two hundred dollars or one hundred dollars, or fifty dollars, or twenty-five dollars, or fifteen dollars, or ten dollars, or five dollars, or even one dollar; whatever the sum may be that you can give, and will give, please let me know by the 25th of July. Direct, Addison Point, Maine. You need not send the money, but send your name, and the amount that you will give, that we may know how to govern ourselves in making arrangements to accomplish this important mission. Yours in hope and full assurance of a new and glorious age of peace.

G. J. ADAMS.

### The Dead; Are they Conscious.

The conscious, and unconscious state of the dead, is a doctrine that is now convulsing the so called religious world. Thousands are now embracing the cold and heartless doctrine—that man's Spirit dies with the body. A man said to me the other day, "Sir, do you believe that a dead man is alive?" I answer no.—Then said he, "how can you believe in the conscious state after death?" why Sir, I answered, I was never fool enough to believe that a dead man, or a dead dog was alive. I never dreamed of such nonsense. I did not have to wait until the Millerites, or Adventists, had been deceived by the devil and lying spirits some half a dozen or more, times, about Christ's coming, to find out that a dead man, or a dead beast was not alive. Oh! no, I found out that fact when I was quite a child. But I have not yet learned, and never expect to learn that man's spirit dies with the body.—For Solomon says:—

"Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."

Query, how can the spirit return to God, if it is unconscious, or perishes at the death of the body? Perhaps J. T. Curry, the soul-sleeping oracle of the Springfield Millerites, who denies baptism, and the second resurrection, might be able to answer, or if he cannot

Mr. Sleepy—R. E. Ladd, might be able to answer. After they have answered, or solved the foregoing problem, we would like them to answer the following, that may be found in Luke, chap. 24.

"And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

But they were terrified and affrighted, and supposed that they had seen a spirit.

And he said unto them, Why are ye troubled? and why do these thoughts arise in your hearts?

Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have."

In this passage we learn that they thought they had seen a spirit, did Christ say to them ye could not see a Spirit? did he give any intimation that the spirit was not conscious after the death of the body? No! but he positively admitted that they might have seen a spirit, by telling them to feel of him and handle him, declaring that a spirit had not flesh and bones. But let us quote still further and stronger on this subject;—

At the crucifixion of our Lord we get some most valuable information on this subject in the conversation between Christ and the thief it is as follows, in the 23d chapter of the gospel according to St. Luke, where one thief exclaims to the other:

\* \* \* "for we receive the due reward of our deeds; but this man hath done nothing amiss.

And he said unto Jesus, Lord remember me when thou comest into thy kingdom.

And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise."

\* \* \* \* \*  
"And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the Ghost."

In this most remarkable passage we have, first, the testimony of the dying thief that Jesus was innocent and had done nothing amiss; next, that he asked Christ to remember him in that day or age when Christ should come into his glorious kingdom. Christ immediately gave the thief to understand that he would see him, meet him, and be with him long before he came into his glorious kingdom, for, with all the fulness of his dying love, he exclaimed, "Verily, I say unto thee, To-day shalt thou be with me in paradise." Many divines try to get over this passage by a different punctuation, making it read as follows; "Verily I say unto thee, To-day; thou shalt be with me in paradise. Now let me say, no scholar can, or dare, say with any pretense to truth, that this passage will admit of any such construction, for Christ says in the same passage, "into thy hands, oh! Father, I commit my spirit."

Could Jesus say oh! Father, into thy hands I commit or commend my spirit, if he had no spirit? such a thought is too absurd for men to dream of entertaining.

"The Paradise here spoken of don't mean heaven, or the kingdom of God, but it means the place of the spirits of the dead, or the mansions, or spheres, or the prisons, where the spirits of the dead remain between death and the resurrection and final judgment. The same word is translated prison in many places in the bible, and in this paradise, or prison, although it is all in the same locality, yet there are different degrees, according to the deeds done in the body.

The plain meaning of Christ, to the thief was, that as they were both going that day to the same spirit world, he would there teach him the truth.

Modern divines would have had a prayer meeting and would have tried hard to make the thief get religion, but the fact is, getting this thing called religion was never heard of in those days.

But to set this matter forever at rest as to where Christ and the thief did go that day, let us quote St. Peter, first epistle, later part of the 3d, and first part of the 4th chapters:

"For Christ also hath once suffered for sins, the just for the unjust that he might bring us to God, being put to death in the flesh, but quickened by the Spirit;

By which also he went and preached unto the spirits in prison;

Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."

In this passage we learn that Christ suffered for sins and was put to death in the flesh, but quickened by the spirit, and that by the spirit, he went and preached to the spirits in prison. Mark, it says in this place, prison; in the other place it was translated paradise, and yet they are both precisely the same place, for Christ said to the thief, "to-day shalt thou be with me," and Peter says here that it was when Christ was put to death in the flesh that his spirit went and preached to the spirits in prison, and that event surely took place the very day that Christ addressed the thief. And thus we see that prison and paradise are not only translated from the same word, but they are precisely one and the same place, and we challenge the entire religious world to prove to the contrary.

The spirits of men, no doubt, have different apartments in paradise, or prison, just as much as we have on earth. We have our houses of correction, our workhouses, our state prisons, and in them are different apartments for different kinds of criminals, according to their deeds, and yet these places and apartments are all located on the same earth and under the same governments.

Let us now notice a little sectarian sophistry on this beautiful passage. They see by the simple, plain reading of this passage, that it knocks their orthodox theology to the four winds of Heaven, and consequently they must dispose of it in some way; so they bring their spiritualizing machine, to bear upon it, and say that it means that Christ went by the Spirit, and preached through Noah. Oh, wonderful! Oh, astonishing! Oh, profound wisdom of modern theology! How art thou fallen? To what meanness will not thy priests stoop to carry their points, to shut up every avenue between heaven and earth, and overthrow everything good and glorious in the gospel and teachings of Christ and the apostles?

The plain truth is, that Peter says just what he means, and means just what he says, viz: that Christ suffered and died in the flesh, and when he thus died, his spirit went and preached to the spirits in prison or Paradise, and that preaching was done at the very time his body was in Jerusalem. and not in the days of Noah. When will men cease to pervert the truth of God and humanity?

In the sixth verse of the following chapter Peter explains the matter, of why Christ went and preached to the Spirits in prison, and what he preached to them, and for what cause he preached to them. It reads as follows:—

"For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

"Here the glorious truth bursts forth in all its fulness. That the gospel is preached to the dead, that they may finally be judged accord-

ing to men that heard in the flesh, but live according to God, in the spirit, thus making God no respecter of persons.

In these passages, we have first, that Christ was put to death in the flesh; second, that he lived in the spirit; third, that he went by the spirit, and preached to the spirits of them who had lived ages before; fourth, that this was done that they might embrace truth, and serve God in spirit, and in their final judgment they might be judged according to men that had heard in the flesh."

Now, any one who is ignoramus enough to believe that spirits can do all this, and yet be unconscious, we pity them. Only think of it, preach the Gospel—hear the Gospel—believe the Gospel—serve God in spirit, and yet be unconscious all the time; the Lord have mercy on the ignorance, stupidity and Priestcraft of this Priestridden age.

#### Spiritualism in all Ages.

In our articles on Spiritualism, we have not quite pleased many of our professed friends, we cant help it, we dont want to help it, we have never tried to please friends or foes, but we have tried to write the truth on this as on all other matters. Some people think we believe too much in spiritualism, some think we believe too little. We are accused by some of believing too much of the Bible, and some people think we should swallow every word from Genesis to Revelations as inspiration and direct revelation from God, errors, mistranslations, interpolations and all; we cant suit everybody, and we have no wish or desire to do so, we intend to follow the leadings of the spirit, and hope that it will guide us into all truth. If we are asked, do you believe in spiritualism as a phenonemon? we answer yes. If we are asked, do you believe in it as the Gospel, and power of God? we answer no. Spiritualism has done much—it has broken the midnight slumber of ages—it has made men and women think, it has made them investigate, it has broken the spell of Priestcraft, it has made men become familiar with the idea of receiving revelations in this age. Yes it has done much more, it has liberalized the age; but yet it is an "ism" it is a *babel*, a confusion of thoughts, there is no adhesion—no unity—no brotherhood—no grand central power or standard of truth about it. All good progressed spiritualists feel this, know it, and confess it; for they are constantly saying they are looking for something better; will they receive that something better when it comes? that is the question. Suppose it should not come in a way that they expect, would they receive it? that is a serious question for them to answer. The Church of the Messiah is not founded on an "ism," it is a church established by direct revelation to living men. It has in it Apostles and Prophets, Gifts and blessings, that flow from the Holy Spirit. It is a church founded on the true spiritualism of Jesus Christ, the annointed one of the Father, and on Prophets and Apostles. It may with great propriety be called the INTEGRAL CHURCH.—That is, a church comprising the whole, for we believe in all truth, past, present, and to come. We set no bounds to our faith, it is as high as Heaven—deeper than Earth—and as broad as Eternity. Jesus Christ is our standard of truth, purity, and moral worth. He is our great High-Priest and advocate with the Father. We know and recognise no law, or ordinance of adoption into the brotherhood of Jesus but the eternal law laid down by Christ himself, viz: "Verily, Verily I say unto you except a man is born of water, and the spirit he cannot enter into the Kingdom, (or Brotherhood or church) of God," and if any spiritualist, has a desire to know just how that law

was taught and practised immediately after the resurrection of Jesus Christ, on that day when the spirit poured out in power. Let them read the close of Peters first sermon. It reads as follows:—

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

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

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

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

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

Spiritualists, this article is addressed to you. Will you look at it? say not within yourselves that the churches practice this simple rite of Brotherhood as it is here laid down, for I tell you that they do not. And they have not practised it as here laid down for ages, they have never practised this simple rite as here taught, since the church fled into the Wilderness; we challenge them for the proof that they have, they cannot produce any such proof. It is true they baptize, but how and for what purpose? do they baptize for the remission of sins that men may receive the gift of the Holy Spirit? no, they do not. But they first creed-ize, religion-ize, appearance-ize, vote-ize and then baptize into just so much "ism," as they may have learned, and forbid them ever to dare to learn any more. Now spiritualists can you not see the difference? yes, you know you can. Are you then willing to receive the true spiritualism of Christ and the Apostles that you may be able to judge between true spirits and false ones, between good spirits and evil spirits, between Truth and error? If you are, then receive, and obey the simple, beautiful, truthful law of adoption into the brotherhood of Jesus the Messiah, who has again by direct revelation established His church on earth, to introduce the great age of peace and brotherhood to our race.

#### The Tomb of Ezra the Scribe.

The Jews in the heart of Asia are bestirring themselves to erect a monument to the memory of the great restorer of their sacred writings. After having rested in his honored grave for nearly 2500 years, the Jews of Bagdad have been roused to erect him a monument on the spot which the most ancient tradition has designated as his grave, and the correctness of which there is no reason to doubt. The spot lies in the desert, near the confluence of the Euphrates and Tigris. The proposed monument is a college for the study of the writings preserved through his care for the civilized world.—*London Jewish Chronicle*.

KEEP GOOD COMPANY.—Intercourse with persons of decided virtue and excellence is of great importance in the formation of a good character. The force of example is powerful. We are creatures of imitation, and by a necessary influence, our habits and tempers are very much formed on the model of those with whom we familiarly associate.

## 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 15, 1864.

### Editorial Journeyings.

DEAR BRETHREN AND FRIENDS.—Things of the greatest importance to the Church of the Messiah have transpired during the month that has just past, and new fields of labor have been opened to the servants of the Lord, who are laboring in the cause of truth in this dispensation.

On Thursday May 19th, we held our conference in Springfield. Peace and union prevailed. We met in the unity of the faith, and the bonds of peace. For the full particulars, we refer our readers to the minutes of the conference; they will be found on page 7 of this number of our paper. On Friday, much to the sorrow of the church in Springfield, we were, from a number of previous engagements and appointments, compelled to start on our return trip East. The church in Springfield only consented to our leaving so soon on condition that we should soon return and preach again in Springfield, which we promised to do. We reached Petersham early in the evening and were made welcome by Mr. Eri Parlin and his kind lady. On Saturday we passed through Barre, dined with Mrs. C. King, found her strong in the faith of the glorious Gospel of peace and truth, having faith that she would be restored to health. The Lord bless her according to her faith. On Saturday afternoon we journeyed on as far as Fitchburg, and for the first time in our travels put up at the Fitchburg hotel, kept by Mr. Day, a most worthy and gentlemanly landlord. He keeps a good house, in good order, pays attention to his business, takes pleasure in making his guests comfortable and happy. If our friends visit Fitchburg—give him a call. He won't take all the money they have for keeping them one day, and then look for more. From Fitchburg we journeyed on intending to reach Chester Village and put up with our friend D. L. Batchelder at the village hotel, but we are sorry to say we were sadly disappointed. Our horse was tired out from the long drive and constant travel and we were compelled to stop at Derry Hotel. We don't know the Landlord's name, and have no desire to learn it; cold meat for supper, and raw at that, only think, raw veal, and blood running out of it. Now we can stand raw beef, but not raw veal; well, we had cold meat for breakfast, and coffee; did I say coffee? oh! such coffee! was it made of peas? oh, no! We long for a good drink of pea coffee. Well let me say the Derry Hotel was remarkable for just *three things*. Setting a poor table, charging a high price, and having a Yankee quiz for a Landlord. Should

any of our friends travel that way, let them avoid the Derry Hotel, and call at Chester Village Hotel, and they will gain by so doing.

On Monday evening, May 23d, we arrived safe in Lebanon, and were made welcome by our dear brother, Bishop Corson and his entire family.

On Saturday and Sunday, May 29th and 30th, we held our Conference, the full particulars of which, will appear in the Minutes, which will soon be published in the *Sword of Truth*.

On Sunday afternoon we preached on the "Heavenly Country," showing the difference between a heavenly country, and a country in heaven. The house was full in every seat, and a number stood up. People came from York village, Great Falls, Rochester, Farmington and Dover, to attend the meetings. We had a grand time, a time of rejoicing, and a time of peace and Union. At the conclusion of the afternoon discourse three came forward and were baptized; a large congregation gathered around the water to witness the sacred scene. Immediately after baptism we re-assembled, and attended to the laying on of hands, for confirmation and the Holy Spirit. And thus ended another triumphant and glorious meeting in South Lebanon. We were much gratified to meet sister R. L. Godfrey, who came all the way from Boston to attend the meeting.

On Thursday, June 2d, we started for York Village, and on our way we stopped at Great Works, and took dinner with Mr. Simon P. Shorey, and were treated in the kindest manner. Early in the afternoon we arrived safe at York village, and were received and kindly entertained by brother and sister Perkins. In the evening we delivered our first lecture to the people of York village. We lectured on Friday and Saturday evenings, and preached three times on Sunday, June 5th, at the Court House. The congregations were not large.

On Tuesday evening, June 7th, we gave our closing lecture to the people of York. The turnout was quite large, and they listened with deep interest, until after ten o'clock at night. We remained in York until Thursday, June 9th, and received much kindness from the brethren and friends, for which they will please receive our thanks. The little church at York was raised up by our beloved brother, Elder A. J. Tibbets. They are all strong in the faith of the glorious gospel of peace. The church in York would, no doubt, have been much larger, had not the devil, sowed "tares." We recommend him to read the following passages of scripture and profit by the same:

"Devise not evil against thy neighbour,  
A hypocrite with his mouth destroyeth his neighbour.

\* \* \* \* \*

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

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 babbling 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 slanderers 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, despiteful, 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.

On Thursday afternoon we returned to Lebanon and spent the evening with our friend and brother, Dr. Orrel, and were received and treated with much kindness by the entire family.— On Friday, we visited our much esteemed brother, Elder Levi Mace, and remained with him and shared the kindness and hospitality of the entire family until Sunday morning, June 12th, when we returned to Lebanon, and preached three times. Monday and Tuesday, we visited Brother Abel Baxter, Brother Asa P. Hull, and George Clark, and were made welcome by these brethren and their families. Sister Clark met with an accident, by which her leg was broken; yet she bore her affliction with great patience, and true christian resignation. On Tuesday afternoon two came forward and were baptized, making seven since our return to Lebanon, thus the work continues to roll on. To God be all the glory.

On Tuesday evening we lectured on the mission to Jerusalem, and its object, and the house was full. The people listened with profound attention. On Wednesday June 15th, we started on our return for Addison and Jonesport, and spent the evening with Mr. Cleaves, at Saco. On Thursday we journeyed on as far as Mr. Samuel M. Brackett's, in Cumberland, at whose hospitable mansion we are always made welcome by the entire family. May the Lord reward and bless them with continued peace and constant prosperity, is our most ardent prayer.

On Friday we journeyed on to Dresden, and were kindly entertained by Mr. M. Call and family. On Sunday, June the 19th, we preached in the Methodist meeting-house, afternoon and evening, by particular invitation from Rev. Mr. Bean, and others. Our subject in the afternoon was on the resurrection. The congregation was good, and they seemed much interested in the discourse. The Rev. Mr. Bean treated us in a gentlemanly and christian-like manner, for which he will please receive our sincere thanks. In the evening by the desire of the entire congregation, we preached on the destiny of our country, and the close of the War. We spoke nearly three hours, and we must say we were pleased with our visit at Dresden. On Monday afternoon we started for Rockland, and journeyed as far as Mr. John Allen's and were kindly received and entertained by Mr. and Mrs. Allen. On Tuesday we came on to Mr. R. Cards, and were made most welcome by Mr. Card, his moth-

er and sister. The residence of Mr. Card is near Wiscasset.

On Wednesday June 22d, we arrived at Rockland and were kindly entertained by Mr. Haven and family until Friday morning, June 24th at which time we started for Addison, and Indian River, with the expectation of stopping one Sunday, on the way, at South Orrington.—Friends everywhere are requested to address us at Addison Point for the next two months, and much oblige most truly and sincerely

G. J. ADAMS.

#### Conference Minutes.

*The fifth Conference of the Chuach of the Messiah in Springfield, met at the house of Bro. Bennett, Thursday, May 20th, 1864. Bro. Eugene V. Bennett was chosen President, and R. W. Stearns, Secretary.*

After the reading of the scriptures, singing and prayer, Brother Adams made a few interesting and appropriate remarks. He then spoke feelingly of the past scenes of deep trial through which the church in this place had passed, and come out purified; of the complete and glorious success which had attended his mission to Addison, Lebanon, and other places in Maine, and then opened upon the still more important mission contemplated to the Holy Land, and requested of the church, the necessary credentials of approval.

Several persons gave in their testimony; they spoke of their continued interest in the work of the church, and in its faith, and expressed their heartfelt pleasure in again meeting in a conference capacity, with our dear Brother Adams, whose welcome face we had not seen for nearly two years.

The following preamble and resolutions were then submitted by Helen Hazlewood.

Whereas, certain libellous and malicious persons have caused to be put in circulation, rumors to the effect that the church in Springfield is dead, and that Brother Adams has no friends in this place, therefore.

Resolved, first, that the church in Springfield is living, and has never been dead, that we have held meetings regularly on Sundays, during the whole time of Brother Adams' absence, and that these meetings have been attended more or less, by all the church who were in fellowship with us, at the time of Brother Adams' departure.

Resolved, second, that this church, though small, is yet faithful and true, and that its life is not, and has not been, in a half dying state, just upon the point of expiring, nor is it subject to periodical revivals under some new and enthusiastic speaker, like the Sectarian churches; but it possesses a continual glorious and true life, steadily increasing in strength and vigor, and never wavering or faltering under the most discouraging circumstances.

Resolved, third, that this church has unabated confidence in our worthy and beloved brother, who was, under God, the founder of our church, and in the work which he is called of God to perform, and that this confidence is not shaken in the slightest degree, by the violent attacks or insidious machinations of deserters from our ranks, and the enemies of the truth generally, who have repeatedly failed in their efforts to overpower us, or our faith, and God being our helper they will fail in all future efforts, whether respecting new things or old; and that the whole course of our dear brother,

here and elsewhere, has been such as to inspire us with the utmost confidence in his integrity, efficiency, and purity of purpose, and that he has now, as ever, our confidence, our respect, and our affection.

Resolved, Fourth, that this church approve of the contemplated mission to the Holy Land, and of the object of it, and that we will cheerfully assist the brethren entrusted with it by all means in our power, and we do hereby most cordially tender to them, our prayers, our good wishes, and our blessing; and have faith that they will be prospered in it, and return to us in safety.

Resolved, Fifth, that we have implicit confidence in Bro. Joseph Bennett, as a suitable and proper person to accompany Bro. Adams on this most important mission and Bro. Bennett is called of God to this special work, and we cheerfully recommend them to the confidence of all the church, and the friends of the work in every place, and bespeak in their behalf the kind consideration and sympathy of christians and good men throughout the world and we hereby declare them to have received authority to collect funds to defray the expenses of this mission, and we will pray God to prosper them in this labor, and to turn towards them the hearts of those persons who hold in their hands the requisite means.

The above preamble and resolutions were then put to vote and adopted without a dissenting vote; and after singing by Mrs. Adams, and a touching prayer by our dear brother, about to leave us again for his work in Maine, the conference adjourned.

The utmost harmony and good feeling prevailed, the resolutions were adopted without discussion and the grace and blessing of God seemed to settle down upon the little assembly and fill all our hearts with love and peace.

The foregoing preamble and resolutions, with the above minutes of the conference, were submitted in writing to the consideration of the church in Springfield on the Sunday following the conference, and having been unanimously approved by the church, are herewith forwarded for publication, to the *Sword of Truth*.

EUGENE V. BENNETT, President.

R. W. STEARNS, Secretary pro tem.

The following letter from our dear Bro. Stillman M. Emerson, who heard the gospel, while he was home on a furlough, and believed it and obeyed its laws, will, no doubt, be read with interest by his many friends. We publish it with pleasure:

TO THE CHURCH OF THE MESSIAH, AT INDIAN RIVER: Brothers and Sisters in Christ:—It is with delicate feelings that I undertake to give you my feeble testimony in favor of the truth as it is in Christ; for you all know that I am young in things concerning the scriptures, and have had but little chance to hear the gospel preached in its purity. But excuses are useless. I wish to say to you that I am steadfast and firm in the gospel of Christ as I have been led to believe it. I do candidly believe God has blessed me with his Holy Spirit, and I feel a fulness of the love of God within my heart, all praise to his goodness, and that I was a stranger to his love, I freely admit; also a great sinner and a breaker of his holy laws, for I did not regard them. I was in the dark. I feel that I am out of bondage, and the fear of death. Pray for me that I may be entirely free, and look upon death as a change for the better, and give God the glory.

I am fully convinced, beyond the shadow of a doubt, that the cause I have taken is for my present and future good. I find it a pleasure and a consolation to go out by myself from camp, and pray in my feeble manner to God for his help and love, to help me to be faithful and true to his cause, that I may do my duty to my fellow-men around me, that I may look to God always for a helper in time of trouble, and to

guide me safe through life's rough way to the haven of rest in Christ's glorious kingdom.

It is a pleasure to me to read Christ's teachings, and there learn of his holy life and spotless character, of his death and resurrection; what a sacrifice for a wicked world. He left the right hand of the Father, and came among wicked and fallen humanity, who had despised all good. When I think candidly and seriously upon the sacrifice and love of Christ, and how meek and humble he was, I am lost in wonder and admiration. This evening as I write I feel to rejoice, and praise God, that I am yet alive and enjoying good health. I ask the prayers of the church in my behalf, that I may be kept in love to God and in brotherly love to all the Church of the Messiah, and to all mankind, and to have faith in the Gospel, and a hope in the first resurrection of the just. This one thing I am determined upon, to be a better man, the good Lord being my helper.

My brotherly love to all the church. May you all continue in faith, and love, and charity, and grow in grace and the knowledge of God, and when we are called from earth may we leave for a better land; and help swell the glorious throng in the city of our God and his Christ.

Very respectfully, your brother in the Church of the Messiah, and hope of the Gospel.

STILLMAN M. EMERSON.

Near Culpepper, Va., April 24, 1864.

#### The Mahomedan Time.

The Mahomedan day begins at sunset, when the first time of prayer is observed; the second is about two hours after sunset; the third is at the dawn of day, when the musical chant of the moslems from the thousand minarets of Cairo sounds most impressively through the clear and silent air. The voices of the criers thus raised above the city always struck me as having a holy and beautiful effect. First one or two are heard faintly in the distance, then one close to you, then the cry is taken up from the minarets of other mosques, and at last from one end of the town to the other, the measured chant falls pleasingly on the ear, inviting the faithful to prayer. For a time it seems as if there were a chorus of voices in the air, like spirits, calling upon each other, to worship the Creator of all things. Soon the sound dies away, there is a silence for a while, and then commences the hum and bustle of the awakening city. This cry of man, to call his brother man to prayer seems to me more appropriate and more accordant to religious feeling than the clang and jingle of our European bells.

#### Give the Children Fresh Air.

Some parents make the great mistake of keeping their children in-doors during cold weather. Such a practice is pernicious in many respects. It enfeebles the bodies of children, and renders them peculiarly liable to be attacked by colds and coughs. A child should have its feet well shod with socks and boots, its body well wrapped in warm clothing, its head and ears securely protected from the cold, and then be let loose to play in the keen, bracing, winter air. By this means its body will become robust, and its spirits be kept bright and cheerful; whereas, if a child be shut up in the house, it will become fretful and feverish, and perhaps wind up with a severe attack of illness. A warm dress, and plenty of play and fresh air, are infinitely to be preferred to hot rooms, cossetting, and a winding sheet.

#### Study the Face.

A story is told of the great French satirist, which finely illustrates his knowledge of human nature. He was travelling in Germany, in entire ignorance of its language and currency.—Having obtained some small change for some of his French coins, he used to pay coachmen and others in the following manner: Taking a handful of the numismatical specimens from his pocket, he counted them one by one, into the creditor's hands, keeping his eye fixed all the time on the receiver's face. As soon as he perceived the least twinkle of a smile, he took back the last coin deposited in the hand, and returned it, with the remainder to his pocket.—He afterward found that in pursuing this method he had not overpaid for anything.

## Poetry.

*The Glory of Zion and Jerusalem.*

The following lines clearly portray the great scenes that will soon break forth in all their power and grandeur! May the Lord prepare us for these grand events, that will soon convulse the world.

THE SIXTIETH CHAPTER OF THE PROPHET ISAIAH.  
IN METRE.

Arise, O Zion, shine divinely bright!  
On thee God's glory beameth as the light:  
For lo! the darkness shall the world becloud,  
And deeper gloom the nations all enshroud;  
But upon thee, Jehovah shall arise,  
All glorious, like the morning from the skies.  
The quicken'd nations to thy light shall come,  
And kings shall greet thy rising as the sun.

Lift up thine eyes around, and joyous see  
The people gathering, to come to thee!  
Thy sons from far observing shall return,  
And on thy side thy daughters shall be borne.  
Then shalt thou see, rejoicing at the sight,  
Thy heart shall swell tumultuous with delight,  
Because the sea its fulness shall impart,  
And nations bring their wealth with willing heart.

Camels and dromedaries laden come  
From Midian's land and Ephah's sultry sun!  
And Sheba's sons appear with one accord  
To bring their gold and incense to the Lord.  
The flocks of Kedar unto thee shall flow,  
Nebajoth with his rams, come bending low,  
Before me with acceptance they'll appear,  
And in my house behold my glory there.

But who are these, who fly like clouds in air,  
Or doves, when to their windows they repair?  
The distant lands with longing wait for me,  
And ships of Tarshish plough the pathless sea,  
To bring thy sons thy beauties to behold,  
From far, with gifts of silver and of gold,  
Sacred to Israel's HOLY ONE, for He  
Hath glorified His mighty name in thee.

The sons of strangers shall thy walls replace,  
And kings shall favor thee with royal grace;  
For in my wrath I smote thee with the sword,  
But to my favor thou shalt be restored.  
Thy gates shall evermore be opened wide,  
Till night and shade no more the day divide,  
That nations with their wealth to thee may come,  
And with their kings thy power and glory own.

For kingdoms that against thee dare array  
Themselves in arms, shall fade and pass away.  
Yea, nations and their kings that serve thee not,  
Shall perish, and be utterly forgot.  
Majestic Lebanon shall come to thee;  
The cypress, ilex, and the cedar tree  
My sanctuary shall adorn, to make  
Its precincts glorious for my people's sake.

The sons of those by whom thou wert oppressed  
Shall come, with bending knees and fallen crest;  
And they who scorned thee in thy evil day,  
Humbly bow down to thee, and own thy sway;  
And they shall call thee, as thy grace they see,  
The city of Jehovah—hail to thee!  
The Holy One of Israel is thy God,  
O Zion, favored as his blest abode!

Instead of being hated and forsook,  
That none passed by thee, or would even look,

I'll make the excellent and ever fair;  
Thy joy shall many generations share;  
And thou shalt suck the milk of nations great,  
Their kings shall nourish thee with regal state;  
So wilt thou own thy Saviour and thy Lord,  
And thy Redeemer as thy fathers' God.

Instead of brass, I'll give thee precious gold;  
For iron, silver shall thine eyes behold;  
Instead of iron, brass thou shalt possess,  
And stones of iron shall the stones displace;  
And I will make thy magistracy peace,  
And all thy rulers men of righteousness.  
Then violence shall rule thy land no more,  
Nor waste thy borders with destruction sore;  
Salvation's name shall on thy walls abide;  
And PRAISE shalt thou upon thy gates inscribe.

No more the sun shall shine for thee by day,  
Nor the fair moon by night her beams display;  
But God shall be thy sun, divinely bright,  
The Lord thy lasting glory and thy light;  
Thy sun henceforth decline or set no more,  
Nor wane thy moon in its illuming power;  
The Lord shall be an endless light to thee,  
And ended shall thy days of mourning be.

Thy people, practised all in righteousness,  
Forever will the land in peace possess;  
The tree of my own planting I'll sustain,  
For my own glory shall it e'er remain.  
So shall the little one, with growth sublime,  
Become a thousand in JEHOVAH'S time;  
And from the small, a nation strong shall rise,  
When he fulfils his plan, divinely wise.

*We are Voyagers on the Ocean.*

AIR.—NELLIE GRAY.

We are voyagers on an ocean, and our destiny  
we know,  
For our chart it has pointed out the way,  
Our Leader, too, is cheering us as o'er the waves  
we go,  
Saying, courage, sailor, soon we'll gain the  
day.

CHORUS.

Then we'll watch and we'll pray,  
As our vessel bears away,  
And we ne'er will be disheartened any  
more;  
For the port is getting nearer and I hear the  
Leader say,  
We soon shall reach the harbor and the  
shore.

Though hard the winds are blowing and high  
the billows roll,  
'Twill only make us sigh for and the more;  
And our rest will be the sweeter when we reach  
the final goal,  
And shout, our voyage is over, on the shore.

CHORUS.—Then we'll watch, &c.

We have passed the coast of Babylon and the  
Medo-Persian light,  
And we've left the coast of Grecia far behind;  
We've been sailing down the Roman shore for  
eighteen hundred years,  
And the chart declares the port we soon shall  
find.

CHORUS.—Then we'll watch, &c.

Though loud the billows roar, and troubles  
thicken round,  
Yet our noble vessel is bearing us away,  
Then cheer up ye lonely pilgrims, soon the

trump will sound.

And bring you safe to anchor in the bay.

CHORUS.—Then we'll watch, &c.

*Suspicion and Confidence.*

John De Witt, the eminent Dutch statesman, said to Sir William Temple that "he had been very suspicious when he first entered on the administration of public affairs, but he had been so often deceived by it that he had cured himself of that quality." The boys at Rugby used to say, "It's no use to lie to Arnold, for he believes every word you say." Yet few men of their day had a higher reputation for sagacity and penetration into character; few men were more seldom deceived than De Witt and Arnold. The statesman and educator, each of the highest eminence in his own sphere, acted in this matter from reflection and observation of mankind. We must never put ourselves in the power of others to such an extent as to endanger our own independence or tranquillity. Charity never requires this. Wisdom never permits it. But a generous confidence in dealing with men is doubtless the wisest as well as the most magnanimous policy. It often inspires the truth and fairness which it supposes. Whereas a suspicious demeanor comes not unfrequently from the very aggression and wrong dealing which it apprehends and implies. Just as a man provokes an attack by throwing himself into a posture of defense. And at the worst, a generous heart would rather suffer occasionally from the wrongs and deceptions of others, than endure the perpetual torture of its own suspicions. The moral effect of a suspicious habit on one's own heart would induce him, in the language of the great Hollander, to "cure himself of that quality." Let the flowers of hope and joy open under the genial beams of confidence. They will, alas, be sometimes nipped by the frosts of treachery and ingratitude. But even that is better than to have them forever blighted by the deadly shadow of suspicion.

*Antiquity of the Cross as a Symbol.*

The crucifix was not common till the end of the eighth century. The Greek Church never publicly accepted it, although it appears in the quarrel about images, but used the simple cross. It was not general in the Latin church until the Carolingian. From the *disciplini arcani* and the early prohibition of images by the Synod of Elvira (305) an early use of the crucifix may be supposed, as it referred immediately to the first Christian dogma. At first the simple cross was sufficient—*crux immissa* or *capitata*; *crux decussata*; and *crux commissa*—the lamb standing under a blood-red cross. The addition of the Savior's bust at the head or foot of the cross, while the lamb lay in the centre, was the next step towards the crucifix; and afterwards Christ himself was represented clothed, his hand raised in prayer, but not yet nailed. At last he appeared fastened to the cross by four nails (seldom by three,) and on the older crucifixes alive, with open eyes; on the later ones (from the tenth to the eleventh century,) sometimes dead. Christ was often clad in a robe, having the regal crown on his head; more recently the figure wore only a cloth round the loins, and the crown of thorns. This representation was continued, and the crucifix regarded as an indispensable attribute of churches and altars. The number of them increased, as they were particular objects of veneration; and large ones of wood or stone were placed at the entrances of the church. The altar crucifix was generally of gold or silver adorned with pearls or precious stones.

LEO THE TWELFTH AND THE JEWS.—In order to obtain a pretext for persecuting the Jews, he had all the worst reports and charges against them to be collected, without regard to their truth or falsehood, and published in a book.—They were an industrious people, engaged in various occupations, and many of them as domestics, in all parts of Rome. He ordered them to be shut up in a particular part of that city, called the Ghetto, every night. This ruined the business of most of them. Some purchased exemption by large sums of money.