

The Sword of Truth,

AND HARBINGER OF PEACE.

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G. J. ADAMS, Editor and Proprietor.

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Lecture

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

The Jews, and their history, past, present and future is a subject that has engaged the attention of the wise, the learned and the good, for the last half century. We turn to them and their history, with pleasure, mingled with sorrow, with pleasure, when we remember that their great Father Abraham was the friend of God, unto whom, and with whom, God made an Everlasting Covenant, and unto whose posterity the oracles of God were committed for ages, and through whose seed, all the families of the earth were to be blessed. We turn to them, and their history, with pain, mingled with sorrow, when we contemplate their transgression and their disobedience, for which, they are now wanderers among all the nations of the earth, having no permanent rest or abiding place, literally fulfilling the following prophecies to the very letter. Leviticus, chapter 26th and Luke 21st:

"And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odors.

And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it.

And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

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."

Let us look, for a moment, at the Jews in their present situation, as scattered among the nations of the earth. After ages of persecution, unparalleled in the history of the nations of the earth, after they, as a nation, have been trodden under foot of the Gentiles, their city and temple burned with fire, and not one stone left upon another, that has not been thrown down,—in fulfillment of the sayings of Jesus—and after they have been scattered among all the kingdoms of the world, and driven from nation to nation, and been plundered, abused, traduced and more than two millions of them martyred, in cold blood, and untold millions of their property confiscated, to gratify Gentile avarice, lust and thirst of gold—after all these evils have befallen them, we still find them more numerous than they were in the palmy days of David and Solomon, scattered over the whole earth, speaking every language under Heaven, and yet, their rites, ceremonies and religion remain the same, unaltered and unchanged. And they are more wealthy, as a nation, even in their scattered condition than they were in their former greatness, even under Solomon. They are the lenders to all nations, and borrowers of none! They hold mortgages on every crowned head of Europe. They sit behind their desks,

and make war or peace among the nations, by loaning, or refusing to loan their wealth to the nations that wish to borrow.

They are the living, standing testimony among all nations of the truth, and divine authenticity of the holy scriptures. They hold the balance of the money power of the world in their hands. Their Barrings, their Rothschilds, their Jacobs, their Abrahams, their D'Isralies, their Isaacs, their Levies, their Benjamins, and a thousand other names, that I might mention, with their wealth, wield a power beyond that of the kings of the earth, and in all their captivity, sorrow and persecution, for nearly nineteen centuries, they have never failed in their faith, concerning their future return and restoration to the land of their fathers, and the rebuilding of their city and temple and restoration to their nationality.

We now find them liberated and tolerated among all the nations of the earth, for the first time in nearly two thousand years; and this liberation has taken place within the last sixty years, and we may say mostly within the last thirty years. We also find them turning their eyes to the land and home of their fathers, and the nations of the earth ready to aid and assist them. We find them holding a mortgage on the land of Palestine, from the Port of the Ottoman Empire—showing that the prophecy of the Bible, which says, "Zion shall be redeemed, by purchase and by blood," will be literally fulfilled.

Let us now briefly notice the difference between the Jews and Gentiles, as nations. First, the Jews were elected as a nation and people, through whom the Messiah was to come, and in whom, all the nations of the earth were to be blessed, and unto whom, the oracles of God were to be committed, and to whose posterity a certain portion of the earth was to be given for an everlasting inheritance and possession.

Second, this promise was confirmed by an oath, from God to Abraham, to Isaac, to Jacob and to David, and their descendents in all their generations.

Third, Gentiles never were God's covenant or elect people, as nations; and even as Christians. Paul tells us in his 11th chapter to the Romans, that they stand by faith; and in the same chapter, he tells us that Israel is beloved for the Father's sake according to election, and that the gifts and callings of God, according to election, are without repentance. Hear it in the Apostle's own language, 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 fulness of the Gentiles be come in.

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

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

As concerning the gospel, *they are enemies for*

your sakes: but as touching the election, *they are beloved for the father's sake.*

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

And that we may have a clear view of the difference between Jews, and Gentiles, we quote from Genesis, chapters 12, 13, 14 and 15, as follows:

"Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

* * * * *

And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

And I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee.

And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

* * * * *

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:

And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

* * * * *

And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates."

From the foregoing quotations we learn first, that God would bless them that blessed Abraham, and curse them that cursed him, and that in him, should all the families of the earth be blessed. Second, that his seed should have the land of Canaan for an "everlasting possession." Third, that their possessions should extend from the river of Egypt, to the great river, the river Euphrates.

Let us now ask, have the Jews ever possessed all the land here promised to them, by God himself? which promise was confirmed by an oath, (and when God could swear by none greater, he swore by himself.) The answer comes rolling down to us from the history of the past, in language not to be misunderstood, that the Jews, in

their palmiest days, even in the days of David and Solomon, never possessed over one-half of the territory here named. Not only so, but it was over 400 years, before they came in possession of any part of it. They have had a part of it, at different times, and only part of it. Other people and kingdoms have universally occupied a large portion of the land here promised to them, and continually annoyed them, until finally they were overthrown, led captive, and scattered among all nations; and the greatness, and the glory, and the extent of the promise here made to Abraham, by the great I AM, and confirmed by an oath, registered in the archives of heaven, remain yet to be fulfilled. And the promise had no conditions, implied or understood, but was made according to election, and in the 89th Psalm, will be found the following positive prophecy:

"I have made a covenant with my chosen, I have sworn unto David my servant.

Thy seed will I establish forever, and build up thy throne to all generations.

Also I will make him *my* firstborn, higher than the kings of the earth.

My mercy will I keep for him for evermore, and my covenant shall stand fast with him.

His seed also will I make *to endure* forever, and his throne as the days of heaven.

My loving kindness will I not utterly take from him, nor suffer my faithfulness to fail.

My covenant will I not break, nor alter the thing *that is* gone out of my lips.

Once have I sworn by my holiness that I will not lie unto David.

His seed shall endure forever, and his throne as the sun before me.

It shall be established for ever as the moon, and *as* a faithful witness in heaven."

In this oath and covenant with David, God most positively declares, that he will neither alter, or break the thing that has gone out of his lips; but that it shall be established forever.

Micah, the prophet, in speaking on this subject in the last chapter of his prophecy says:

"Thou wilt perform the truth to Jacob, *and* the mercy to Abraham, which thou hast sworn unto our fathers from the days of old."

And if this is not sufficient to show that God will never forsake the seed of Abraham, please read the following from Jeremiah, 31st chap.:

"Thus saith the Lord, which giveth the sun for a light by day, *and* the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar: The Lord of hosts is his name:

If those ordinances depart from before me, saith the Lord, *then* the seed of Israel also shall cease from being a nation before me forever."

From this quotation we learn, that, if the sun, the moon, the stars and all the lights of heaven go out; then God may change his purpose concerning Israel's being a nation, but not without. Thus we have clearly demonstrated that the Jews are God's elect people as a nation.

We now purpose to show, in six successive lectures, that the Jews will be restored to the land of their fathers, re-build their city and temple, be restored to their nationality by the European powers,—(not as Christians, but as Jews,) and get ready to offer sacrifices, when a rupture will take place between the Jews and the European powers. War will then be proclaimed against the Jews by the christian powers, of Europe. Many in America and from other nations will join these christian powers, these nations will then go up against the Jews to destroy them. The greatest battle of the world will then take place in the valley of Jehosephat. The long looked for Messiah will make his appearance and deliver the Jews in their last extremity according to God's oath to their fathers. A nation will be born unto God in a day. The fate of the world will be decided for one thousand years, and all

the kingdoms of this world will loose their power and dominion, and the great age of Peace commence. All this we purpose to prove will take place long before this generation shall pass away.

In this first lecture we shall take up the prophecy of Moses, and prove that the Jews will be restored after their captivity by the Romans;—for I here frankly confess, that, unless we can prove that they will be restored after their captivity by the Romans under *Titus*, the *Roman General*,—I say, unless we can prove a restoration to take place later than this "Roman Captivity," we make a complete failure; for all men agree that there was a restoration from the Babylonish captivity, but many try to prove that the restoration from Babylon is the only restoration predicted in the bible, which we deny; and now for the proof.

In Deuteronomy chapter 28, after Moses had predicted many curses, and many blessings, to fall on the Jewish nation and Jewish people, and among others their captivity to Babylon and their deliverance from that captivity, he then predicts their last great captivity, under the Romans, in the following strong language, commencing at the 49th verse.

"The Lord shall bring a nation against thee from far, from the end of the earth, *as swift* as the eagle flieth; a nation whose tongue thou shalt not understand;

A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young:

And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which *also* shall not leave thee *either* corn, wine, or oil, *or* the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the Lord thy God hath given thee.

And thou shalt eat the fruit of thine body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee:

* * * * *

And ye shall be left few in number, whereas ye were as the stars of heaven for multitude: because thou wouldest not obey the voice of the Lord thy God.

And it shall come to pass, *that* as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it."

"And the Lord shall scatter thee among all people, from one end of the earth even unto the other. * * * * *

And among these nations thou shalt find no ease, * * * and thy life shall hang in doubt before thee; * * * and in the morning thou shalt say would to God it was evening! and in the evening thou shalt say would to God it was morning."

Let us here notice in this prophecy that a nation was to come against them from *far*. *That* could not mean the king of Babylon or the Chaldeans, for they did not come from far, but they resided in the immediate vicinity of the Jewish nation, and Jewish people, and Rome, at that time was considered afar off, even the end of the earth. The "Eagle," on the banners of Rome, also shows clearly the origin of this nation that was to come from afar.

The next point that we notice is that this nation was to speak a language that the Jews did not understand. Now every scholar knows that the Jews did understand the Chaldean language, which language was spoken in Babylon; but

they did not understand the Latin language, that was then spoken by the Romans.

The next fact, brought to notice, is, that they are a fierce, and warlike nation, a nation, that would show no favor to old or young; which was perfectly characteristic of the Romans in that age. This nation was to besiege *them* in *all* their gates, until their high walls and fenced cities should be thrown down, throughout all their land. In the days of their captivity by Babylon no such thing happened; for even the walls of the temple, were then left standing; but in the days of the captivity, under the Romans, every city and town throughout their entire land was destroyed, all their high walls were thrown down, their fields were spoiled their gardens destroyed, their cattle and sheep taken to feed the Roman soldiers, and they driven from city to city, until the remnant of the nation, as a last hope gathered into the holy city, to make a last stand for empire, and there they fortified themselves, and made their last struggle against the arms of Imperial Rome. And such was their distress and hunger that they ate their own children, thus literally fulfilling this prophecy to the very letter, the only time it ever was fulfilled by them, as a nation. The prophet then declares that they should be *plucked* from off the land, and that they should be scattered among all people, from one end of the earth even unto the other end of the earth, and that among these nations they should find no rest for the sole of their feet, neither should they find ease or peace. And at night they should wish for morning, and in the morning they should wish for evening. None of these things betell them under their first captivity; but, under the Roman captivity, they were all fulfilled, and in the language of Jesus, they were then led captive among all the nations of the earth, and Jerusalem has been trodden under foot until the present age, and they have suffered the full penalty of their unnatural imprecation, "*his blood be upon us and our children.*"

As Moses continues his prophecy in the 29th chapter, he tells just what the nations shall say in relation to the Jews and their captivity. It is in the following words:

"Even all nations shall say, Wherefore hath the Lord done thus unto the land? what *meaneth* the heat of this great anger?

Then men shall say, Because they have forsaken the covenant of the Lord God of their fathers, which he made with them when he brought them forth out of the land of Egypt:"

This question, here predicted, has been asked by thousands, among all nations why the Lord has done this to his land and people? and the answer here predicted has universally been given and let me here say, the reason is here given for all their trouble, viz:—that they forsook the covenant that God, made with their fathers when he brought them up out of the land of Egypt, and, let me further say, that the breaking of this covenant, and the division of the Jewish Church into *names*, and *sects*, and *isms*, and *parties*—such as Pharisees, Scribes, Escennees, and Sadducees, and so on—names and sects without number, was the sole reason why they rejected Jesus as their Messiah. They had departed from the faith of their fathers, and, consequently, they rejected Jesus. Just as the Churches have departed from the faith of the Gospel in this age, and they consequently reject the restoration of the Jews, and the coming of the Messiah, to take his seat on the throne of David.

He next predicts that the anger of the Lord was against them, and that they should be rooted out of their land. But let us give it in the prophets own language:

"And the anger of the Lord was kindled against this land, to bring upon it all the curses that are written in this book:

And the Lord rooted them out of their land in

anger, and in wrath, and in great indignation, and cast them into another land.

The secret things *belong* unto the Lord our God: but those things which are revealed *belong* unto us and to our children forever, that we may do all the words of this law."

The prophet closes this chapter by declaring that those things that are revealed belong unto us and our children forever. Let us pause and ask two or three questions. First, have these predictions been fulfilled? we answer, yes, they have. Has that fulfillment been literal? we answer yes, it has. Have all these curses come upon the Jews? yes, they have, over and over, again and again. Does any one pretend that these curses, are predicted against any other people but the Jews? we answer no; all the world agree that they were uttered against the Jews, and the Jews only.

Suppose we should find that the same Moses, in the same book, at the same time, and in the same prophecy, predicts the restoration of the Jews, and their return to the land of their fathers. Shall we say that such prediction is to be applied spiritually to the christian, degenerate and apostate churches, of the present age? Some men do say so, but they don't say the truth; for the prophecy in these three chapters, allude to the Jews, and to the Jews only. We have already quoted from the 28th and 29th chapters, and proved that they should be scattered among all nations. Now let us quote from the 30th chapter and see if God has promised their restoration from all these countries. Moses, as he continues this subject, says;

"And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee,

And shalt return unto the Lord thy God, and shall obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;

That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee.

If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee:

And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live."

Now let us pay strict attention to the manner that Moses commences this chapter, viz:—It shall come to pass, when all these things are come upon thee, the blessing and the curse, thou shalt call them to mind, among all nations whither the Lord thy God hath driven thee. The blessings and the curses, here spoken of, are those predicted in the previous part of this 5th book of Moses; and the curse especially alludes to the siege, distress, overthrow and captivity of the Jews by the Romans, as we have clearly proved. Now, after all this has come upon them, they are to call them to mind, among the nations. Please learn that when they call these things to mind, they are yet among the nations. We next learn that they shall return unto the Lord their God, and obey his voice. Are we to understand by this that they will embrace the gospel as preached by the sects? no; they will not obey the gospel in their scattered condition, and there is not a promise in the bible that they will, or can, embrace the gospel until after their return to the land of their fathers. But this passage does assert that they shall return unto the Lord, and do all that Moses commanded that day. Will any one pretend that Moses commanded them that day to obey the gospel? surely, they will not. Then they must confess that he did that day

command them to obey the laws. And it is that to which they will first return among the nations; and in fact they are now returning to the fullness of the faith of their fathers among all nations; for, bear in mind, it was their apostasy from the faith of Moses, that caused them to reject Jesus, and before they can receive the gospel they must come back to the faith, from which they had fallen, and the prophet, in this passage, says they shall.

And then we are told that God will gather them from all nations, whither he had scattered them; and he further says, if any of thine be driven out unto the utmost parts of heaven, from thence will the Lord thy God bring thee. He still further says, that they shall be brought to the land that God gave unto their fathers; and that God shall do them good, and multiply them above their fathers. And, if we have any faith in Moses as a prophet, the matter of the restoration of the Jews, is here forever settled; and, further, in verse 6 of this chapter, we learn that it will be after they gather up to the land of their fathers, and have returned and kept the law that God gave unto their fathers, that the Lord will change their hearts to love God and men; or, in other words, after they have returned to the law from whence they had fallen and humbled themselves before God, then God will cause them to return to the land of their fathers where they shall prosper for a short time, when the nations shall come up against them to destroy them, at which time their Messiah will appear and save them, when they will receive Jesus, as their long rejected Messiah, a nation be born unto God in a day; the veil be taken from their eyes, God having made them willing in the day of his power, they will come in with the fullness of the Gentiles.

In this lecture I shall introduce the testimony of one more prophet, viz: Micah, and by his testimony I purpose to prove beyond the shadow of a doubt that the Jews will be restored after the Roman captivity. We quote from the 3d and 4th chapters, as follows:

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

The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us.

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

But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord; to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

* * * * *

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

In this passage we are first informed that after the return of the Jews from Babylon, they built up Zion and Jerusalem, in blood, iniquity and crime; and that the heads would judge for a reward, and the priests teach for hire, and divine for money; but yet they would lean on the Lord,

and say no evil can come upon us. We next learn that for this wickedness, Zion should be ploughed, and Jerusalem become heaps. Let us now ask when Zion was ploughed, and when Jerusalem became heaps? the answer comes rolling down to us from the history of the past; that it was never ploughed since it first became a city, until long after the days of Christ and his apostles, and long after the captivity of the Jews under the Romans. It was in the year of our Lord 70 when Jerusalem was taken by Titus, at which time one million and one hundred thousand Jews perished by famine, sword, fire and crucifixion, and one hundred thousand were sold as slaves, besides vast multitudes who perished in other parts of Judea; but Jerusalem, and Zion were not ploughed until the reign of "Adrian," which occurred in the year of our Lord 135, at which time, every building in that devoted city was raised to the ground by Julius Severus, the Roman general, and the plough was passed over its ruins by Turnus Rufus; thus fulfilling this prophecy of Micah to the letter. Now let us mark the point of argument in this passage. It is simply this; after the prophet foretold the destruction of Jerusalem, and that it should be ploughed as a field and become heaps, God gave him a view of the gathering of Israel, and of the establishing of the Lord's house, of the gathering of the nations, and of the law that should go forth from Zion, and the word of the Lord from Jerusalem. I know many say that this law did go forth in the days of the apostles; I also know that there is no truth in the assertion; for at the time this law goes forth, God shall judge among the nations, and he shall rebuke many people; and they shall beat their swords into ploughshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

Now, let me ask, in the name of heaven and truth, if any such things as are here named have ever been brought about by preaching? The history of the world and church for nearly two thousand years speaks in language not to be misunderstood, that no such things have ever, as yet, been accomplished by preaching. Men and nations yet fight and quarrel, and professed Christian nations are worse, much worse, than any other nations; and fight, and cheat, and lie, and swindle, and commit more crimes; and those nations that profess the most religion, are the most full of war, swords, guns, thieves, blacklegs, scoundrels and swindlers. And I should think the world would be about sick of bringing a reign of peace by sectarian preaching.

Now let us notice some further facts about this great age of peace. This prophet says:

"In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted;

And I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in mount Zion from henceforth, even for ever."

Now let the reader pay particular attention to this passage. It says, in that day, that is, the day or age that this law goes forth, then God will assemble her that halteth, and gather her that is driven out, and make her that was cast afar off a strong nation; and the Lord, the Messiah, shall reign over them in Mount Zion, and not in sectarian meeting-houses. And this reign, when it commences, is to last for ever. No man dare say that any such events as these took place in the days of the apostles. Thus we have clearly proved by this prophet, as well as by Moses, that the Jews will be restored, and build their city and temple, and become a glorious and mighty nation, ages after their captivity by the Romans, and long after Zion and Jerusalem was ploughed as a field. We close this first, or introductory lecture by quoting the closing prediction of Micah, as follows:

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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.

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For terms and full particulars, see 7th page.

Our friends will please be careful and write the name of the town, and state to which they wish the paper sent, clear and plain.

Address the Editor for one month, at Great Falls, N. H., as he will be detained there on business during that time.

ONCE MORE TO OUR FRIENDS.—This is the fourth number of our paper, and yet it still lives and prospers. Old, corrupt organizations, and institutions oppose it; cold, dead professors of religion growl and mutter; hypocrites, and old fogies shake and quake at its burning, living, truths; all honest and truth-loving men and women rejoice, and their hearts are made glad, when they read its monthly pages. Our friends will please receive our warmest thanks, for the noble manner they have responded to our call. Right nobly have they acted: and many whom we have never seen, who have sent in their names and money, will please receive our kindest thanks: There are a number to whom we have sent our three first numbers, from whom we have not yet heard; but we hope to hear from them soon. We shall send them another number; we shall also send the four numbers, in one wrapper, to some, to whom we have not yet sent any. If they like our paper, they will please send in their names and address. Will all our subscribers exert themselves to get each, one new subscriber the coming month. Oh, what a help it would be! This is the time that a little help is of immense value. As our friends will see by the date, we have changed our time of issue, from the 15th to the 1st of each month, and commence with the new year.

THE YEAR OF OUR LORD, THE MESSIAH, and of grace and mercy, 1862, has passed, with its joys and sorrows, its pleasure and pain, its toil and care, its war and its peace, and much more war than peace, during the year. Family ties have been torn asunder, fathers and mothers have wept the untimely death of beloved sons, wives have mourned, and yet mourn, the loss of the dear companions of their early days, orphan children mourn the loss of dear fathers and brothers, whose fond embrace they shall never feel again until the morning of the resurrection. And what has caused all this? war, the curse and scourge of nations,—war, that is sending up a wail of woe and sorrow, which will reach almost every family throughout our otherwise happy land. Yes! war, the curse of a corrupt, voluptuous and degenerate Christian age, is the cause of all this sorrow, and no man can deny it, with truth. And what is our prospect for 1863? WAR!—and a disgraceful, and a dishonorable peace,—a peace, short-lived,—a peace that will be an insult to the spirits of our noble and patriotic dead. That is the prospect of 1863. *God save our Country!*

The most Southern Land known.

In the year 1862, two Russian frigates, in the neighborhood of the New Shetland Islands, in the South Sea, penetrated to 69 degrees of south latitude, and discovered two islets, to which they gave the name of Peter and Alexander; (two Russian emperors, or czars.) These are the most southerly points

or portions of land known to exist on the globe.—On the whole globe, 266 parts are reckoned to be land, and 734 parts water.

"The Dispensation of the Fullness of Times."

In our last we gave notice that we should present to our readers a short lecture on the dispensation of the fullness of times, in number four of the *Sword of Truth*. And first let us ask, does the Bible teach that God will give a dispensation to men later than the age of the apostles? Second, will that dispensation be given by revelation? Third, what is the work to be accomplished by the dispensation of the fullness of times? These three questions we propose to answer in this lecture; but let us, by way of introduction, 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.—Without further preliminary remarks, we now proceed to show that there will be a dispensation committed to men on earth later than the days of the apostles; and for that purpose we quote, first, from Paul's epistle to the Ephesians, chap. 1: 9, 10:

"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. Let us further notice what Paul says about the coming of the Messiah 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.

In speaking of this age of the dispensation of the fullness of times, and the gathering of God's elect, Jeremiah, 16th chapter says:

"Therefore, behold, the days come, saith the Lord that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt;

But, the Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.

Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill."

These fishers and hunters, are men of earth, that God will call and send by revelation, to do this work, and not heavenly angels or messengers.

Isaiah the prophet, in his 11th and 66th chapters has fully and clearly settled this matter, as follows:

"And he shall set up an ensign for the nations, and he shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

And I will set a sign among them, and I will send those that escape of them unto the nations, * * * to the isles afar off, that have not heard my name, neither have seen my glory; and they shall declare my glory among the Gentiles. And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord.

And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord."

Can any man read the foregoing prophecy, and not see that this work will be brought about by human agency? and not only so, but horses, chariots, litters and swift-footed beasts are to aid in this gathering in the last days.

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.

Second, 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.

Solomon 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.

Having clearly proved that God will bring in the dispensation of the fullness of times by revelation, let us now briefly notice the great work that is to be accomplished by this dispensation. The church is to be called out of Babylon, the nations are to be warned of the coming of the Messiah, the bride, the lamb's wife, the church is to be called from her wilderness state, put on her beautiful garments and come to the faith once delivered to the saints, the

Jews are to be gathered from all the nations of the earth to Jerusalem, and be restored to their nationality, rebuild their city and temple, (under the protection of Russia, France and England.) After which the Jews will entirely reject all the modern systems of christainity and get ready to offer sacrifices. The nations will then get angry and think evil thoughts. A general war will then be proclaimed by the entire modern christain 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; and then the prophecy of Daniel will be fulfilled, as found in his second chapter as follows:—

"And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

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

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

The foregoing are some of the great events that will take place in the dispensation of the fulness of times.

In our next we shall show that the "eleventh hour" and supper time dispensations, are one, and the same as "the dispensation of the fulness of times," and that the church of the Messiah is raised by revelation to accomplish this great work.

For the Sword of Truth and Harbinger of Peace.

Love of Home.

Who does not appreciate its joys and its pleasures. Home is a lifetime of enjoyment. We drink in pleasures that are lasting and pure. Our solid comfort comes from this great source. Then let us make efforts each day to keep our friends in the charmed circle. Surround them with a halo of light sparkling with intelligence. Let progression of knowledge be the ruling theme in every family. Let mild wisdom light the countenance, and it will beautify the face. The eye will sparkle with joy as it meets the pleasant smile, and throw back lasting impressions; and let us teach ourselves humility of spirit. Let candor triumph over every ruling passion. It softens our obdurate hearts and prepares us for the great battle of life. Ah, how little did we think, when only youth mantled our brow, that there was vexations and trials to be encountered with. We never dreamed of dark days in childhood. We imagined, of course, the sun would always shine, and our journey through life be smooth. How blind were our thoughts, and how much we need to cultivate them. Now, then, let us take time from each day's labor to educate the mind. It is essential to domestic happiness. For the past year, I find the Bible to be one of the deepest studies, and so completely adapted to draw out the beautiful figure of the mind. We need something deep to penetrate that fountain which flows to all the world. Home, with all its surrounding pleasures, will help each us to solve this great book; for where pure happiness is, God's presence is ever felt, and through his great influence we can surmount all obstacles and reach the dome of our ambition.

A. S. A.

[We insert your lines on home cheerfully and say write again and send your full name.—Ed.]

The Jews, Jerusalem, AND THE HOLY LAND.

THE WEALTH OF THE JEWS.

The question has been asked, over and over, again and again, "why are Jews almost universally rich, and scarcely ever poor," and "why are they now, to so great an extent, the money-lenders of the world?" and "why do we never see them begging about our streets, as we see others? Let the bible answer. David says, "once I was young and now I am old, and yet I have not seen the righteous forsaken or their seed begging bread." I know Christians sometimes take this promise to themselves, but it was not made to them, neither was it made about them, neither has it been fulfilled in them, for Christians have begged for bread in every land. Even in that *most christian land* of England I have seen them beg for bread, sing for bread, and cry for bread in the public streets. But let us ask who ever saw a full blooded Jew beg for bread? I have traveled in many lands and have seen many Jews, but I never yet saw one beg for bread, and I never yet met the man that had seen a Jew beg for bread. Yet we all know that every land is full of begging christians.

In fact, there is scarcely a promise that God has left for his covenant, elect people, the Jews, but what has been stolen and applied to the corrupt churches of the present age. But, let us keep to the point at issue, viz. the wealth of the Jews.—No matter how much they have been abused, cheated, robbed or plundered, they have still grown rich; this is literally true of them from the day that Jacob grazed his uncle Laban's sheep, until the present hour. Laban cheated him, but still he grew rich and Laban grew poor. The Egyptians oppressed them for ages, and yet they came out of Egypt with great wealth. The Romans oppressed, persecuted and plundered them, and the glory of Rome has passed away, and the city of Rome, once the home of the Cæsars is now a priest-ridden, impoverished, and a God-forsaken hole. Yet the Jews live wealthy and honored among all nations. England has robbed and plundered them and driven them from her shores several different times, but to-day, England is poor, and bankrupt more than three times over, and the Jews in her dominions are rich and powerful. Spain, poor, miserable, fallen, corrupt *christian Spain*, that persecuted the Jews, plundered the Jews, and murdered the Jews, and, in the days of Philip 2d, drove thousands of them from her shores, through sectarian bigotry and priestcraft,—where is Spain among the nations to-day? Why, her "glory has forever departed," but still the Jews prosper and grow rich and powerful. What is the cause of all this? Let us read the following beautiful, thrilling and soul-stirring prophecy from Isaiah, 60th chapter, and we have the answer, in language not to be misunderstood:—

"Arise, shine: for thy light is come, and the glory of the Lord is risen upon thee.

For, behold, the darkness shall cover the earth and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee.

And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side.

Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee.

And the sons of strangers shall build up thy walls and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.

For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.

The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.

The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel.

Whereas thou hast been forsaken and hated, so

that no man went through thee, I will make thee an eternal excellency, a joy of many generations.

Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the Mighty One of Jacob.

For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.

A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time.

From the foregoing quotations, we learn that the Jews would suck the substance of Gentile Nations and Kings, and that God would give them gold for brass, silver for iron and for wood brass. This chapter is sometimes applied to Christian Churches, by ignorant, stupid preachers of the present corrupt age. Only think of applying such passages as the following to sectarian churches, "ships shall bring thy sons from far, their silver and their gold with them," "the glory of Lebanon shall come unto thee" "and the sons of strangers shall build up thy walls," "and a small one shall become a strong nation."

We say, God help the people when such scriptures as these are applied to Gentile Churches.—But when we look at the Jews scattered abroad among the nations of the earth and see their wealth and the preparations making for their restoration and future glory, we feel to lift up our heart and rejoice in hope of the Glory and Kingdom of the Messiah, near at hand, for, let it be known far and near, that the Jews hold mortgages on almost every crowned head of Europe. The Rothschilds, rich Jews, hold a mortgage on all the land that God gave to Abraham, viz. "from the rivers of Egypt unto the great river Euphrates," they loaned the money to the Ottoman Porte and took a mortgage, that mortgage has run out, and the passage of scripture is fulfilled which says—"thy land shall be redeemed by purchase first, and then by blood."

Regeneration.

Having been asked, repeatedly, the meaning of the term regeneration, we proceed to answer, once for all:—

The word regeneration is only found twice in the Bible, once used by Jesus and once by Paul. Is regeneration conversion? no. Is it getting religion? no, it is not. Let us quote first, from Matt. chapter 19:

"Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

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

Here we learn that Christ had gone through the regeneration. Had he been converted? no. Had he obtained religion at an altar, or an anxious bench? no, he had not; but he had been baptized by John, and received the Holy Ghost from the eternal Father, and been renewed by the same.

Now let us give Paul's explanation. Titus, chapter 3: 4, 5.

"But after that the kindness and love of God our Saviour appeared,

Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

In this passage Paul informs us that we are not saved by our long prayers; but that we are legally brought into a state of grace and salvation when we follow Christ in the regeneration of baptism, or washing of regeneration and the renewing of the Holy Ghost. Thus we have first, conversion, or faith, then repentance, then baptism, or regeneration,—"for the remission of sins,"—then the renewing of the Holy Ghost, then peace with God through our Lord Jesus Christ, and then we are to go on, unto perfection.

If any one can give us a better explanation, send it in, and we will publish it, with much pleasure.

Continued from third page.

"Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off. And I will execute vengeance in anger and fury upon the heathen, such as they have not heard."

The nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf.

They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the Lord our God, and shall fear because of thee.

Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy.

He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.

And thou wilt perform the truth to Jacob, and mercy to Abraham, which thou hast sworn unto our fathers from the days of old."

In our next lecture we shall take up the prophecy of Isaiah and present some most startling and thrilling facts connected with the restoration of the "Seed of Abraham" in the last days.

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., JAN. 1, 1863.

For terms and full particulars, see 7th page.

Our friends will please be careful and write the name of the town, and state to which they wish the paper sent, clear and plain.

Address the Editor for one month, at Great Falls, N. H., as he will be detained there on business during that time.

Religion.

Mr. Adams, do you believe in Religion?—This question having been asked us repeatedly, we deem it expedient to answer: we believe most heartily in the kind of religion described by St. James, as follows:

"Pure religion and undefiled before God and the Father is this, to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world."

The kind of religion here described, is good and we believe it wherever and whenever we see it practised; whether by Catholics, Protestants, Mahomedans, Pagans, Infidels or Christians; for we contend they may all have and practice the religion here described. The reward of this kind of religion is clearly described by the Messiah in that passage where he says:

"Come, ye blessed of my Father, inherit a Kingdom prepared for you, from the foundation of the world."

For I was ahungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

Then shall the righteous answer him, saying, Lord, when saw we thee ahungered, and fed thee? or thirsty and gave thee drink?

When saw we thee a stranger, and took thee in? or naked and clothed thee?

Or when saw we thee sick, or in prison, and came unto thee?

And the King shall answer and say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Here are men described as receiving a reward for doing good. These people had pure and undefiled religion whether they belonged to a church or not.

We now purpose to show that tattlers, talebearers, slanderers and backbiters have a kind of religion described by St. James as follows:

"If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain."

There are a good many church members full of this kind of religion, that will do well to read this text and profit by it.

But, Mr. Adams, do you believe in going to altars, anxious benches, and praying circles to get religion? Yes, if you want to get Methodist religion, or Baptist religion, or Presbyterian religion, or modern Orthodox religion, I do; but if you want to get the religion of the Lord Jesus Christ, you must obey his laws as laid down in the first sermon of St. Peter, when three thousand asked what they should do? The answer given under the influence of the Holy Ghost, reads as follows:

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

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

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

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

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

Here is the eternal law of God, laid down under inspiration, showing how a man may receive the religion of Christ. And Paul says, though we, or an angel preach any other, let him be accursed. In conclusion, then, we say we do believe in the religion of the Lord Jesus Christ.

Article on Hell.—No. 2.

In our first article on hell we gave our readers an account of the Pagan Hell, Mahomedan Hell, Roman Catholic Hell and Protestant Hell; especially as believed in, and preached by the Orthodox, Methodist, and Episcopal Churches. For further information on Protestant Hell we refer our readers to the works of Jonathan Edwards, D. D., of the Orthodox Presbyterian Church. We had proposed to publish his description of hell, in this article, but it is too horrible for publication. It is an insult to God, and humanity. He represents hell as seven times hotter than a limekiln, or an oven, or furnace heated seven times hotter than usual. And he says after the soul has been there millions of years, and heated through and through, like a red hot iron wedge, the punishment will then only just have commenced, so says this eminent "Divine." He further says, that "parents, will look down from the battlements of Heaven, and smile at the damnation of their own children." In relation to the damnation of infants, he says:—"God Almighty, will take the little vipers up in the tongs of his wrath, and hold them over the fire of hell until they spit venom, in the face of Jehovah." But let me pause! the soul sickens and turns from such Theology with loathing! and yet it is Orthodoxy in its purity. We get the same now, only they do it up in a little heavenly sugar to make it more palatable; or in other words, they are more dishonest now than they were then; for if they were honest, they would come out like men and tell the truth, and the whole truth. The entire Orthodox Protestant world believe in a hell of endless duration; and in torment most excruciating; that they

don't dare deny. They also believe, and preach, that the Bible teaches such a hell.

THE HELL OF THE BIBLE.

The Bible does indeed reveal a hell, but not by any means such a one as will correspond with any of the preceding. We shall closely examine all those terms that have been supposed to mean hell, as a place of protracted suffering. The terms are:—Hell—Pit—Bottomless Pit—Prison—Grave—Neither or lower parts of the earth—Shevah—Kever—Sheol—Hades—Gehenna—Tophet—Tartarus—Lake of fire and brimstone—Unquenchable fire.

MEANING OF THE WORD HELL.

This word is now generally understood to mean a place in which the damned are perpetually tormented; the orthodox hell corresponds with the Tartarus of the ancient heathen. But originally hell had a mild and harmless signification. It is of Saxon origin, and is derived from the verb *helan*, and was spelled *hele*, *helle*, *hell*, *heile*, and *helan*. It meant, to hele, or to hell, heal, hill, shell, hulk, shovel, shiel, shield, shawl, i. e., to cover up, to hide. The word in its primitive form is still retained in the eastern, and especially the western counties of England; and means something hidden or covered, the grave. To *hele* over a thing is to cover it. The word *hell* is still retained in the English liturgy, according to the old English translation of *sheol*, in Ps. 49:14; 55:16; 88:2; 89:47; it is now altered in these places to *grave*. Those who wish to trace this word *hell* to its origin may consult Lord King's History of the Creed, ch. 4; Doddridge on Rev. 1:18; Leigh's Crit. Sac. in *hades*; Junius' Etymolog. Anglican in *Heile* and *Hele*; and Dr. Clarke, Matt. 11:23. The Dr. says, *hell* comes from the Saxon *helan*, to cover or hide; hence the tiling or slating of a house is called in Cornwall, *heling*, to this day; and in Lancashire the covers of books are so called.

The first translators of the Bible undoubtedly meant by *hell*, a covered or unseen place, the grave, and perhaps sometimes the state of death; making the word synonymous with the Hebrew *sheol*, and the Greek *hades*; and never designed it to represent a place of conscious suffering: that is a refinement of modern days. The word occurs fifty-two times in the common translation. It is translated from the words *sheol*, *hades*, *gehenna*, and *tartarus*. But as we design to investigate the meaning of every original word bearing upon our subject, this account of the English word *hell* will suffice.

EXAMINATION OF SHEOL AND HADES—HELL.

The most important words in this connection are the Hebrew word *sheol*, and its Greek counterpart *hades*. We intend to demonstrate that neither of these words ever mean a definite place, much less a place where persons are tormented. Professor Stuart says *sheol* has been derived from *shoal*, to ask, crave, demand, require, seek for, etc; it is equal to the Latin, *orcus rapax*—insatiable sepulchre, the grave. We give a few instances that bear out this meaning.

Prov. 27:20, "Sheol, and destruction are never (sovaia) satisfied; so the eyes of man are never (sovaia) satisfied." *Sheol tr. hell*. Prov. 30:15, "The horse leech hath two daughters, crying, Give, give. There are three things that are never satisfied, yea, four things say not, It is enough: *Sheol*; and the barren womb; the earth that is not filled with water; and the fire that saith not, It is enough." *Sheol* is here tr. the grave. Isa. 5:14, "Therefore *sheol* 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." Hab. 2:5, "Yea, also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as *sheol*, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people." These examples confirm the craving nature of *sheol*; and while there are mortal persons upon the earth, the *grave* will be asking for them. The obvious sense of *sheol*, is the grave in a general sense; that is, the state of death. The dominion of the dead, into which the righteous and the wicked alike are cast, and in which they both alike repose. It is not a specific place, but a state. Some only are in any kind of grave; but all are in *sheol*, the state of death. *Sheol* never occurs in the plural; so if in going down into a specified place, or grave, one person is said to go into *sheol*; and in going down into another specified place, or grave, another person is said to be in *sheol*; as there is but one *sheol*, and these two persons are in different places; therefore *sheol* cannot be a place, but must be a state: they are both in *sheol*, and both are in the state of death.

Sheol occurs sixty-four times in the O. T.; three times it is translated *pit*; thirty times *grave*; and thirty-one times *hell*. It would be passing strange, if the same word meant a particular place, where a single soul corrupted in unconscious silence, and also a receptacle where all the wicked souls or persons were congregated and tormented, and at the same time, a place where all the righteous dead were congregated in conscious enjoyment. Originally, the word seems to have meant the grave; but as all dead men are not in graves, it came to mean the state of death in general. The burned men and the buried men are equally in *sheol*, whether they be righteous or whether they be wicked.

Sheol is translated *pit*, Job 17: 16; Num. 16: 30 and 33v. See article *Pit*.

Sheol is translated *grave*, Gen. 37: 35; 42: 38; 44: 29, 31; 1 Sam. 2: 6; 1 Kings 2: 6, 9; Job 7: 9; 14: 13; 17: 13; 21: 13; 24: 19; Ps. 6: 5; 30: 3; 31: 17; 49: 14, 15; 88: 3; 89: 48; 141: 7; Prov. 1: 12; 30: 16; Ecc. 9: 10; Cant. 8: 6; Isa. 14: 11; 38: 10, 18; Ezk. 31: 15; Hos. 13: 14, twice.

Sheol is translated HELL, properly, as a general thing, if intended to mean the same as the old Saxon word *hell*, the covered receptacle of all the dead, where the good and the bad repose together in a state of unconsciousness, or as defined under the Saxon word *hell*, on another page; but very improperly, and very shamefully, if intended to be a symbol of the 'orthodox' and traditionary hell, as a place of conscious torment for the wicked only. But we, without the slightest reservation, condemn the translators; for they have evidently endeavored to obscure the true sense of the word *sheol*, and to uphold the traditionary meaning of hell at the expense of truth and uniformity. Had *sheol* been uniformly translated *pit*, or *grave*, or *hell*, or the state of the dead, or even the mansions of the dead, no such absurd idea, as that of a place of conscious torment, could ever have been associated with it.

Sheol is translated *hell* in the following places, viz., Deut. 32: 22; 2 Sam. 22: 6; Job 11: 8; 26: 6; Ps. 9: 17; 16: 10; 18: 5; 55: 15; 86: 13; 116: 3; 139: 8; Pro. 5: 5; 7: 27; 9: 18; 15: 11, 24; 23: 14; 27: 20; Isa. 5: 14; 14: 9, 15; 28: 15, 18; 57: 9; Eze. 31: 16, 17; 32: 21, 27; Am. 9: 2; Jonah 2: 2; Hab. 2: 5.

Sheol is the only word that is translated *hell* in the O. T., and as we shall see, it always means the state of death, the grave, and corruption; and never can mean a place of conscious torment. The learned George Campbell observes, that the word *sheol* in the O. T. means no more than *kever*, the grave, or sepulcher, excepting that it has a more general sense. *Kever*, we have seen, is never translated *hell*.

To show more conspicuously the glaring absurdity of considering the Hebrew *sheol*, as a burning hell for the torment of the wicked, we adduce *hseol* as being the name of the first king of Israel. In later times this name has been differently pointed, thereby making a little difference in the sound of the letters, without altering in the least degree their meaning, and is written *Saul*. See the meaning of *Saul* in Cruden's Concordance, p. 716. This caps the climax. It will be recollected that the chief apostle of the Hebrews, was named *Saul*. But how would it shock a Christian congregation to hear a child, at baptism, named *Hell*? Yet, when Hebrew children were brought before the Lord, at circumcision, many of their names were called *Sheol* or *Saul*! And as the Hebrews considered this an appropriate name in the days of the apostles, it is impossible to believe that they ever associated with it the idea of the comparatively modern invented and 'orthodox' HELL!!

Where the word *hell* is found in the common version, *grave* is often found in the margin, and the reverse; showing that the translators regarded either of these two words as a suitable representative for the word *sheol*; yet have they availed themselves of every opportunity to insert the word *hell*, where it would favor the popular tradition. We give a few instances where the margin and the text differ. Ps. 55: 15, "Let death seize upon them, and let them go down quickly into (*sheol*) *hell*." Margin, *grave*. The meaning of both clauses is similar: Let them die. That his enemies should be horribly tormented for ever, was a more suitable desire for Moloch than for David. Ps. 86: 13, "Thou hast delivered my soul from the lowest (*sheol*) *hell*." Margin, *grave*. Assemblies of violent men had sought after the soul of David, the life and being of David; but God had delivered his soul; himself, from the 'lowest *sheol*,' from the most terrible and cruel death. Jonah 2: 2, "Out of the belly of (*sheol*) *hell* cried I, and

thou heardest my voice." Margin, *grave*. *Sheol* here, a figure of death. Isa. 14: 9, "(*Sheol*) *hell* from beneath is moved for thee to meet thee at thy coming." Margin, *grave*. 11 v, "Thy pomp is brought down to (*sheol*) *hell*, to the sides of the (*bour*) *pit*." 18 v, "All the kings of the nations, even all of them, lie in glory, every one in his own house," (or separate sepulchre). 19 v, "But thou art cast out of the (*kever*) *grave*, like an abominable branch, and as the raiment of those that are slain, thrust through with the sword, that go down to the stones of the (*bour*) *pit*; as a carcass trodden under feet. Thou shalt not be joined with them in (*kevooroh*), allied to (*kever*) burial because thou hast destroyed thy land, and slain thy people: the seed of evil doers shall never be renowned." If 'going into *sheol*' and 'going into the grave' are identical and synonymous expressions in verses 11 and 15, and are made to agree with *house* or *sepulchre*, and *kever* and *bour* the *grave*, and *pit*, v. 18 and 19; then certainly *sheol* in v. 11 means the same, and all imply a state of death. And going into *sheol*, and going into a grave cut out of the sides of the pit, equally expresses only a state of death. Mark particularly the reading of v. 11, "Thy pomp is brought down to *sheol*, and the noise of thy viols: the worm is spread under thee, and the worms cover thee." But this *sheol* was in 'the sides of the pit.' In Ezek. 32: 23, *kever*, the grave, is likewise in the 'sides of the pit.' Whose (*kevoreem*, plural of *kever*), graves, are set in the sides of the (*bour*) *pit*." From this we likewise prove, that *kever*, the grave, and *pit*, and *prison*, all imply the same thing, and that *sheol*, *hell*, if you please, implies no more, only as being a more general expression.

In nearly all the thirteenth places where *sheol* is rendered *grave* and *pit*, it would be extremely absurd to call *sheol* *hell*. Nevertheless we will call *sheol* *hell*—the very orthodox 'hell where the wicked are tormented for ever'—seeing ye will have it so, just for a little while, only that you may the better perceive its absurdity. Gen. 37: 35, Jacob said, "For I will go down into (*sheol*) *hell*, unto my son mourning." Jacob supposed that Joseph was torn to pieces, yet in *sheol*. Did Jacob believe that his son Joseph was in *hell*, and that he would soon follow? Remember we are justified in calling *sheol* *hell* here, if the translators are in thirty-one other places. Gen. 42: 28, Jacob again said, "Then shall ye bring down my grey hairs with sorrow to (*sheol*) *hell*." The same words occur in Ch. 44: 29, 31.

Did the sons of Jacob think that they would bring down their father with his gray hairs to *hell* to meet there his son Joseph? 1 Kings 2: 6, 9, "Let not his hoar head go down to (*sheol*) *hell* in peace; but his hoar head bring though down to (*sheol*) *hell* with blood." David gave these directions to Solomon concerning Joab and Shemei. Did David believe that the hoar heads of these two would go in "peace" into a *hell* of torments, if not slain by violence? He says not a word where their "immortal ghost" were to go.

We shall continue this subject in our next, when we shall examine Gehenna—Valley of Hinnom and Tophet Hell.

THE CHURCH OF THE MESSIAH.

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

CHAPTER III.

We commence this chapter in the history of the Church of the Messiah by an introduction of the Minutes of the second Conference of said Church.

Extract from the Minutes of the second conference of the "Church of the Messiah, held in the city of Springfield, Mass., on Saturday, April 6, 1861.

After singing, by the church, and reading the scriptures and prayer by President Adams, Brother Luther Payne was nominated by Brother Adams to preside. The nomination was confirmed by the church. The minutes of the previous conference was then read and approved. President Adams then addressed the church and conference in a plain, truthful and thrilling manner on various subjects for over an hour; after which the following resolutions were unanimously adopted, viz:—

Resolved, That we receive, confirm, and will sustain Brother G. J. Adams, by our prayers, our faith, and our sympathy in the Church of the Messiah with all the gifts, callings and authority, that the Lord has conferred upon him.

Resolved, That we receive him as a faithful witness of the "dispensation of the fulness of times," and the nigh approach of the introduction of a new age, which will be an age of peace; when the kingdoms of this world, will become the kingdom of our God and his Christ.

Resolved, That after a more full and careful investigation of all and every allegation made against our worthy Brother by the Millerites or Adventists, and the Springfield "Republican," a scirulous daily newspaper, published by one "Saml. Bowles," we unhesitatingly declare that they were made in malice and had no foundation in truth: therefore

Resolved, That we, as a church and conference, deeply sympathize with our worthy Brother for the almost unparalleled persecution, that he has been called to pass through in establishing the church in Springfield. And after an intimate acquaintance of over six months with our beloved Brother, we have unwavering confidence in his integrity, honesty, and purity of purpose, and we believe that he is a man called, and sent of God, to lay the foundation of a great work in the last days, and as such we cheerfully recommend him to the kindest consideration and sympathy of christians, and good men, throughout the world.

The foregoing resolutions were adopted by an unanimous vote; after which Randolph E. Ladd, Charles Hastings and Samuel F. Otis were tried for unchristian conduct. They were proved guilty and expelled from the church.

Immediately after the vote of confirmation by the Church, of Brother Adams, in all his gifts, and callings, Sister Payne, (commonly called Mother Payne, formerly known as Mother Skinner,) receiving an overwhelming and thrilling testimony from God, of the truth and divinity of the mission of Brother Adams and she gave testimony in the following strong exclamations:—

"Glory to God in the highest! Now Lord I know this work is true! and Brother Adams is thy servant, and sent of thee! for thou hast given thy handmaid a faithful witness from heaven. Now Lord there is no more room for doubt, and thy handmaid will praise thy holy name."

And with many other words did she bear witness to the truth and purity of Brother Adams and his mission; and declare that she would never doubt again. A number of others testified to the same.—Peace reigned, and every vote was without one dissenting voice. At the conclusion, a number were confirmed as members of the church by the laying on of hands by Brothers Adams and Payne. The church then sung a beautiful hymn, and the conference was closed by the benediction.

R. S. RAYMOND, Church Scribe.

After the above events had taken place, Brother Adams continued preaching the gospel, and contending for the faith once delivered to the saints, at Union Hall, Springfield, Mass., until April 22d, when a scirulous, malicious, and brutal attack was made against him in the Springfield Republican, charging him with being a Sece., which was basely and notoriously false, and had not even a shadow of truth.

The object of this attack was to instigate the Millerites and low sectarian rabble, to mob him, or to frighten him, and cause him to leave Springfield; but they utterly failed in their design, for Brother Adams continued to preach every Sunday during the spring and summer.

The full particulars of which will be given in chapter 4 in our next paper.

Special Notices.

MRS. A. H. WASS,

Millinery and Fancy Goods.

MRS. WASS having just returned from Boston, with a new and splendid assortment of FALL AND WINTER MILLINERY and Fancy Goods, consisting in part of the following articles:— STRAW, FANCY AND MOURNING BONNETS RIBBONS, FLOWERS, LACES AND EDGINGS of all descriptions, offers them to the Ladies of Rockland and vicinity at a small advance above the original cost.

GRAVE CLOTHES MADE TO ORDER. Bonnets bleached and pressed at her old stand,

SPOFFORD BLOCK.

Rockland, September 15, 1862

MOODY E. THURLO,

TAILOR & DRAPER,

Main Street, Rockland, Maine,

Will keep on hand constantly the latest style of Goods in his line, suitable for the season every thing in his line made to order at the shortest notice.

Poetry.

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

"Truth is Mighty and will Prevail."

A POEM

On the Restoration of the Jews and the Millennium.

BY G. J. ADAMS.

Written over Twenty-five Years Ago.

CHAPTER IV.

The American Revolution—Its effects upon other nations—
French Revolution—Revolution of Greece, Poland, &c.—
Present prosperity of the United States of America—Present
state of the Indians—Indian prayer.

Meantime the Gentiles break their foreign yoke,
While tyrants tremble at the dreadful stroke,
Assert their freedom, gain their liberty,
And to the world proclaim Columbia free.
O'er ocean's wave triumphant in the breeze,
Her banner floats o'er all the distant seas,
Where dire oppression, long with tyrant sway,
Had ruled mankind, and led them far astray.
With admiration seized, the nations all,
Filled with delight Columbia's deeds extol;
And gazing still, they catch the sacred fire,
And love of liberty their souls inspire.
While nations oft in their extended plan
From slumber wake to claim the rights of man;
Empires o'erturned, and tyrants headlong hurled,
The voice of freedom echoes round the world;
First, France arose, in triumph led the way,
Till love of conquest led them far astray;
And dire ambition seized the helm of state,
Through seas of blood, where millions met their
fate:

Till they reluctant give the struggle o'er,
And rest content with rights enjoyed before,
And next the Greeks their ancient spirit caught,
From long oppression roused they bravely fought,
They burst the Moslem chains emerging free,
Through seas of blood obtained their liberty.
Poland in turn received the sacred fire,
Her noble sons for freedom did aspire;
And struggling long at length they bravely fell.
But cease, my muse; the tale forbear to tell,
And turn again unto the favored shore,
Which freedom's genius kindly hovers o'er.
See states and nations joyfully extend
Their wide domain almost from end to end;
From the far eastern shores of rugged Maine,
To wild Missouri's rich and flowery plains,
The harvest fields with rural plenty crowned;
And flowery gardens flourish all around;
The humble cottage and the lofty dome,
Each crowned with plenty form an equal home.
See on her lakes, and on her thousand streams,
Her vessels float impelled by sail or steam,
While busy commerce floats along her seas,
With sails expanded wide before the breeze;
Far o'er the wave her rich produce they bear,
And in return bring every kind of ware,
To clothe her sons, her daughters to array,
In linen fine and silk and purple gay;
Thus peace and plenty crown Columbia's soil,
A rich reward of industry and toil.
Lo! the poor Indian, if he chance to roam
O'er the wide fields he once could call his own;
Where oft in youth he sported in the chase,
Mourning the change, he scarcely knows the place;
With bursting heart his streaming eyes survey

The sacred mound where lies his father's clay,
O'erwhelmed with grief to heaven he lifts his eyes
Before the throne his prayers like incense rise:
Great Spirit of our fathers lend an ear,
Pity the red man—to his cries give ear,
Long hast thou scourged him with thy chastening
sore,

When will thy vengeance cease, thy wrath be o'er;
When will the white man's dire ambition cease,
And let our shattered remnants dwell in peace?
Or shall we, (driven to the western shore)
Become extinct and fall to rise no more?
Forbid, great Spirit; make thy mercy known,
Reveal thy truth, thy wandering captives own,
Make bare thine arm of power for our release,
And o'er the earth extend the reign of peace.

NO NIGHT THERE.

Wanderer! full of doubts and fears,
Travelling through this vale of tears;
Pilgrim! on the path of life,
Seeking pleasure—finding strife,
Though earth's shades are darkly creeping,
Thou thine eyes are dim with weeping,
Lift thy tearful gaze above,
To that better home of love,—
There shall come no withering blight,
There shall be no gloomy night.

Voyager! on life's troubled sea,
Sailing for eternity—
Though the billows, wild and dark,
Overwhelm thy sinking bark,
Though hope's light has all departed,
And thou art weary, broken-hearted,
See! amid the deepening gloom,
Far beyond the dreary tomb,
A glorious beacon star is shining;
Angel hands for thee are twining
An immortal wreath of flowers,
And within those heavenly bowers
There shall come no withering blight,
There shall be no gloomy night.

Earth! thy storms are dark and dreary,
And our hearts grow faint and weary,
As with faltering steps we stray
Through life's tangled, devious way;
Often cherished friends forsaking,
Leave our hearts all lone and aching;
Often we are left to weep,
For the loved ones called to "sleep;"
Yet we know, that when at last,
All life's weary days are past,
We shall join the angel band,
In the brighter, better land;
There shall come no withering blight,
There shall be no gloomy night.

THE FALLS OF NIAGARA.

Boast not, O proud Niagara! although
Thou mayst withstand the ravages of time,
While countless millions swept away with all
Their mighty works, are lost in the following years:
Yet there is a voice to speak, long and loud!
'Tis Michael's trump, whose mighty blast shall rend
Thy rocks, and bow thy lofty mountains in the dust.
Before whose awful presence thy waters
Blush in retiring modesty; and in
Respectful silence thou shalt stand, and listening,
Wonder and admire, while thunders roll
Majestic round the sky; the lightnings play,—
The mountains sink,—the valleys rise,—till earth,
Restored to its original—receives
Its final rest, and groans and sighs no more.
Till then weep on, and let thy voice ascend,

In solemn music to the skies;—it is
A funeral dirge,—thou weepst o'er the miseries
Of a fallen world—in anguish deep.

THE following excellent receipt is contained in the medical works of Thomas Vicary, *Sergeant Chirurgion* to King Henry VIII. Edward VI. Queen Mary, and Queen Elizabeth of England. As it is a little curious to see how subjects of this kind were sometimes handled in those days, I have here transcribed it, tho' with some alteration, hoping it may be agreeable to the major part of my readers, (on account of its antiquity if nothing more) and I think it can be offensive to none: besides, it has this to recommend it, that whoever takes it properly, I have the fullest assurance that he shall never taste of death. It is as follows:

A MEDICINE FOR THE PLAGUE, OR SICKNESS OF THE SOUL.—Take a quart of repentance of Nineveh, and put both your handful of fervent faith in HIM who taketh away the sin of the world, with as much hope and charity of the purest kind, a little quantity of each, and put them into the vessel of a clear conscience, and let it boil well in the fire of Love, so long till thou seest (by the eye of faith) the black foam of the love of this world rise in thy stomach; then skim it clean with the spoon of faithful prayers; that done, put in the powder of patience, and take the immaculate cloth of pure innocency, and strain altogether through it, then drink it very hot next thy heart; this done, rest from beastly conversation used in time past upon the bed of pure innocency, and cover thy self warm with as many clothes of amendment of life as thou shalt be strengthened to bear, that thou mayest sweat out all the vile poison of covetousness, idolatry, and the participation thereof, with all kinds of whoredom, beggarly pride, oppression, extortion, usury, prodigality, swearing, lying and slandering, envying, wrath, sedition, strifes, wars, murders, drunkenness, gluttony, sloth, with such like, sweat clean out of thy heart, thy head, thy body, with all the powers and parts of thee; and ever wash thy heart and eyes with pure humility mixed with the fear of GOD, and lay the sweet chamomile of good conversation hard to thy nose,—And when thou feelest thyself alter'd from all these aforementioned vices; take the powder of pay-well, and lay it upon the tip of thy tongue to favour thy mouth withal, and the ears of the hearer; but drink thrice as much do well daily: and then take the oil of good-works and therewith anoint thine eyes, thine ears, and thy lips, thy heart and thy hands thoroughly, that they may be light, quick, nimble, and ready to minister to the poor and needy, as often as you are able and see occasion; but beware that thou takest not wind in the ministring thereof, lest the deadly dust of vain-glory do thee much harm: and to keep a diet for thy head's sake, use the hot broth of holiness and righteousness continually, and feed thyself well with the spoon of godly meditations; then anoint thyself with the oil of God's peace.—This done, arise from sin willingly, take up the cross boldly, bear it thankfully, walk the course worthily, and thou shalt live everlastingly.

The Power of Gold.

O the sacred Power of Gold! How many unequal matches dost thou make here on earth? Let a man have no more brains than a butterfly, no more sense than an ass, no better breeding than a swine, and equal in conditions to the greatest brute in nature yet, having store of money, *He is the Man*. Be a woman discreet, wise, affable, modest, &c., in a word, be she as industrious as the ant, chaste as the dove, fair as the lily, and endowed with all the good qualities of mind and body, the cry still runs, *BUT HAS SHE MONEY?*

In short, it is money that sells all, money buys all, money pays all, money makes all, money mends all, and money mars all.

If you are proffered a wife with only one of these three properties, beauty, wit, wealth, choose the last; for these three are compared to a walnut: Beauty is like the rind, quickly peeled off; wit like the shell, quickly cracked; but wealth like the kernel brings substance along with it; and therefore to be preferred before the other two.

The man whose whole claim to the character of Christian lies in the orthodoxy of his faith, and who expects to go to Heaven on that account, will have to plead his cause in some such words as these:—"It is true, oh, Lord, that I violated all Thy commandments; but then I held no absurd or heretical opinions in regard to them."