

The Sword of Truth,

AND HARBINGER OF PEACE.

"Truth Crushed to Earth will Rise Again, The Eternal Years of God are Hers."

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VOLUME 3.

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NUMBER 1.

Lecture.

On the Book of Revelations, by G. J. Adams, Minister of the Gospel.

Having clearly demonstrated in our first lecture, that John the beloved Disciple, saw the Church under the figure of a woman flee into the Wilderness, and that he saw another woman or church arise sitting upon a scarlet-coloured beast, and having shown that this woman or church had upon her forehead a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH."

And having clearly proved that this Mother of Harlots and her daughters constitute the Roman Church and those churches which came out from her, and who now constitute the great spiritual Babel, or confusion of the age, we will now show that God will raise up a church by direct revelation, and call his people out of Babylon, and that his church or bride will make herself ready for the coming and kingdom of the Messiah.

Let us now call attention to the 6th and 7th verses of the 14th chapter of this Book of Revelation. It is a most remarkable prediction, and reads as follows:—

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

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

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

And why should God raise up, and send special messengers with the Everlasting Gospel to all nations, if the Everlasting Gospel and its blessings have continued in the sectarian churches from age to age, as they say it has? Every honest man will see at once, that there is no sense in John's vision, if the sectarian teaching and preaching on this subject is true.

The next act that we notice in this chapter is, that BABYLON IS FALLEN, IS FALLEN, and let us here remember that we have proved, most

positively, that this Babylon is composed of the churches of this age, and because they are thus corrupt and fallen, God sends these messengers to proclaim his Everlasting Gospel and the hour of his judgement in the last days. And when these messengers are sent of God will they know it? and will they be sent by revelation? and will they be witnesses or apostles to the nations of the establishment of this Everlasting Gospel on the earth? They most undoubtedly will.

The next truth proclaimed in this chapter is as follows:

"Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."

Oh! how beautiful is this language; "here are they that keep the commandments of God, and the faith of Jesus." Of course "faith comes by hearing, hearing by the word of God, and how can we hear without a preacher? and how can a man preach except he is sent?" These messengers being sent of God, will preach the faith once delivered to the saints; men will hear it, believe it, and obey its precepts and requirements.

They will also believe in, and contend for the gifts and blessings of the Gospel of peace, and share in the persecutions of all those that will live godly in Christ Jesus, and they will be called upon to exercise patience; knowing that patience worketh experience, experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us.

It will then be their duty to add to "their faith, virtue; and to virtue, knowledge;

And to knowledge, temperance; and to temperance, patience; and to patience, godliness; And to godliness, brotherly kindness; and to brotherly kindness, charity."

Then they will be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. The next great fact presented to John in connection with the church coming out of its wilderness state, may be found in the 18th chapter, and reads as follows:

"Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

In the name of heaven and truth! I ask, was ever greater facts written by man, than those contained in this passage? viz: that these churches here represented, are become a cage of unclean birds; and a hold of every

foul and hateful spirit? for pride, corruption, intolerance,—the spirit of idolatry, and almost every evil are characteristic of the churches of the present age. But thank God, the cry is here made, "Come out of her my people!" May God help his people to come out of her, and come to the faith once delivered to the saints;—for God is now calling his people out from among these sects, and for this purpose he has raised up the church of the Messiah.

This Church bears witness to no new Gospel, nor to any new order of the Gospel, but they do bear witness to the restoration, and re-establishment of the ancient and eternal order of the Gospel; which is glad tidings of great joy! which shall be unto all people; and peace on earth, and good will to men.

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

They also profess to be witnesses, or apostles of the re-organizing of the church upon the faith once delivered to the saints.

The next great fact that John saw in vision, was, that the bride, the Lamb's wife, (the church) had made herself ready; it reads as follows:—

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

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

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

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

In this passage we first learn that there is to be a marriage of the Lamb, (that is Christ) to his bride (the Church.) We next learn that his wife (the church) should make herself ready. And who ever heard of a wedding, without a courtship? and how can a bride get married without her bridal robes, or wedding ornaments? And will Christ have a plurality of brides?

We answer no. He will have one wife, and only one, and that wife will be his true church, that church which is to be called to the mar-

riage supper of the Lamb. Will he have such a church on the earth at his appearing and kingdom? he most certainly will. And here let me say we have other testimony on this point, clear, distinct and positive testimony that is overwhelming and unanswerable. Let us quote from Matthew 25th chapter as follows:—

“**THEN** shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

And five of them were wise, and five were foolish,

They that were foolish took their lamps, and took no oil with them;

But the wise took oil in their vessels with their lamps.

While the bridegroom tarried, they all slumbered and slept.

And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.”

Now does not this passage allude to the same event that is spoken of in Revelations 19th chapter? it most certainly does. The word “*Then, Shall the Kingdom of Heaven,*” and so on to the end of the passage quoted, refers to the time of the coming of our Saviour in the Glory of His Kingdom, at which time there shall be a cry made, “Behold the bridegroom cometh, go ye forth to meet him.” No man can mistake the time, and circumstances attending this grand event, if he will read the 31st and 32d verses of the same chapter.

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

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

Here we quote that at the time of his coming and kingdom the good are gathered before him as well as the authorities of the wicked nations. Now let us be plainly understood, we mean to say that at the time of his coming, his bride (the Church,) will make herself ready, and will go to meet him, and his elect. The Jews will also be gathered to meet their long looked for Messiah, and we mean further to say that the nations prefigured by the “Iron and Clay powers of the Earth” Churches and States, will gather their armies to destroy the bride, and also to destroy his elect, the Jews, and when they are thus gathered, then the Messiah will come and commence his JUDGMENT IN THE EARTH.

In this same passage in the 19th chapter of Revelation, we are told, “Blessed are they who are called unto the Marriage Supper of the Lamb.” Can they be called unless some one is sent to call them? we answer no. Will they, or can they know when the supper is ready, unless some one is sent to make the cry? truth and reason answers no. And here let me say the world is full of proof on that subject. The Millerites undertook to make the midnight cry without being called or sent by Revelation; and they even denied that God would ever make another Revelation to man. And they went forth and made their cry by human wisdom, and human calculation alone; they made the cry because they read in the bible that such a cry was to be made at some time, by some body, and by going before they were called, and running before they were sent, they made fools and deceivers of themselves, and dupes of all who believed them. And seven or eight different parties of Millerites or Adventists have been, and still are running around deceiving, and being deceived. They are continually setting days

and times for Christ to come, and they have not yet learned the great truth that his people are to gather together before he comes; that is, that they are to be called, and go and meet the Bridegroom.

In the further investigation of the Book of Revelations, we find the next great fact presented to John’s vision was the destruction of the wicked nations—the binding of Satan—the resurrection of the righteous dead—and the reign of Christ on Earth. These facts are all presented to us in the following quotations from the 19th and 20th chapters:—

“And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God.

And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come, and gather yourselves together unto the supper of the great God:

That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.

And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season.

And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

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

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

And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.”

In these quotations we have a grand combination of events following one after another in quick succession; the language it is true, is highly figurative, but the events are portrayed so clear, that they can not be mistaken by the sincere seeker after truth.

He who sat upon the horse, and is called the word of God, can only mean the Lord Jesus Christ. Those who followed Him can be none other than the resurrected saints. The Sword is a symbol of power, by which he will judge and rule the nations. The beast here spoken of, can only prefigure the Roman power in its divided state. For the language is clear and conclusive, viz: “I saw the beast, and the kings of the earth, and their armies gathered together to make war against him that sat on the horse.” Next comes the binding of satan, and the glorious reign of the Messiah on earth. And here will commence the great age of peace to our race, the age when war and inhumanity will come to an end, for one thousand years at least; yes, that age when the following passage, which we quote from the same book of Revelation, shall be fulfilled, and have its grand consummation:

“And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

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

And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever.

And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.”

Oh, the Glory! the Grandeur! and the Sublimity! of the scene that is here represented as positively to take place, on earth. Let every reader bear in mind that all the blessings here promised are to be received on earth.—The kings and priests, are to reign on earth, Glory, honor, and power is to be given on earth. Peace and good will to man is to come on earth. Christ told his Disciples, to pray “thy kingdom come, thy will be done on earth.” “Blessed are the meek, for they shall inherit the earth.” The prophet Isaiah says:

“They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.”

The same prophet says the righteous shall receive their reward in the earth. Peter, asked the Lord Jesus Christ what he and his brother disciples should have for their reward, and he was told that they should have it in the earth. But let us give it in the words of the New Testament as follows:

“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.

And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life."

Here the matter is forever settled, that this earth is the place where Christ's Kingdom shall be established. We now challenge the entire religious world to produce one single testimony from the Scriptures that the Kingdom of Christ, and the final inheritance of his people shall be anywhere but on this earth.

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

In our next lecture we shall show the glory of the age of peace, the unbinding of satan, the last conflict between the powers of light and darkness, the new heaven, and the new or glorified earth, the holy city or New Jerusalem and the restoration of the tree of life, when there shall be no more curse.

Will Brother Adams please explain, in The Sword of Truth and Harbinger of Peace, the first 6 verses of the 6th chapter of Hebrews. If he will do so, he will greatly oblige an

INQUIRER AFTER THE TRUTH.

We comply with the foregoing request, (of some friend residing at Great Falls, N. H.,) with much pleasure, and we will here say once for all, that we love to have such requests made, and we most sincerely hope that our friends will take the liberty to ask questions on any and every subject that interests them, and if we can answer we will, and if we cannot, we will say so.

We will now quote the passage here referred to; and that we may have a perfect understanding of what the Apostle was talking about, we will quote the latter part of the 5th chapter of Hebrews. The combined passage reads as follows:—

"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

For every one that useth milk, is unskilful in the word of righteousness: for he is a babe.

But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God

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

And this will we do, if God permit.

For it is impossible for those who were once enlightened, and have tasted of the heavenly

gift, and were made partakers of the Holy Ghost,

And have tasted the good word of God, and the powers of the world to come,

If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

We first learn in this passage that there were certain principles, that were called first principles of the doctrine of Christ; and that the people to whom Paul was then writing had made no advancement or progression beyond these first principles, and that some of them had forgotten even these, and had need to have them again taught. Paul then speaks of the more advanced principles under the figure of strong meat, in allusion to the Melchisedec priesthood, and other things spoken of in the preceding part of this epistle. He then names the first principles, such as faith, repentance, baptism, the laying on of hands, the resurrection of the dead, and eternal judgment. He also gives them to understand, that having believed and obeyed these principles, they are now to leave them and go on to perfection. Then comes the point, we presume, which this friend wants to know about; viz: The sin against the Holy Ghost. We shall proceed with our explanation as if this was the particular point which the inquirer after truth, was anxious to learn. Please notice the persons here named, are first to be enlightened, next they are to taste the heavenly gift, and be made partakers of the Holy Ghost, and then they are to taste the good word of God, (that is hear it themselves) and the powers of the world to come; that is they must be caught up to the third heaven, as Paul was, and hear and see things that are unlawful to utter, or in other words, they must hear with their ears, see with their eyes, handle with their hands, and gaze in open vision upon the glory of God, and the powers of the world to come.—

Now let us hear the conclusion of the whole matter; all that Paul intends to say is that those who hear, and see, and taste, and are made partakers of this glory if they deny it and fall away after receiving this light, knowledge, truth, and power, they can never come back to what they have lost by this willful and deliberate apostacy; that is, that there is no repentance for such a mean, selfish, unnatural, and devilish act. But they who thus fall away after having seen, heard, and enjoyed all this must suffer an eternal loss.— That is a loss of position, honor, and glory, by their own deliberate and willful act, for having received infinite light and glory, by falling away and denying such light they thereby commit an infinite sin, or sin against infinite light and truth, and they must suffer loss accordingly. Now let us be clearly understood, we mean to say that any one who receives all the light and truth above named, by the Apostle, and then falls away and denies the truth, cannot by any repentance after such willful denial and falling away, ever be restored to the position which he or she occupied before, such willful apostacy and fall. And the punishment such ones, receive is not for the sin of Adam, but for their own sin, against truth and light, and their punishment is just and right.

Never communicate your affairs to one who seems anxious to learn them.

Envy none that know more than yourself—but pity those who know less.

If a cat had wings, no bird would be left in the air. If everyone had what he is wishing, who would have anything?

Never resent a supposed injury till you know the views and motives of the author of it, and on no occasion relate it.

Presence of God.

The habitual conviction of the presence of God is the sovereign remedy in temptations; it supports, it consoles, it calms us.

We must not be surprised that we are tempted. We are placed here to be proved by temptations. Everything is temptation to us. Crosses irritate our pride, and prosperity flatters it; our life is a continual warfare, but Jesus Christ combats with us. We must let temptations, like a tempest, beat upon our heads, and still move on; like a traveler surprised on the way by a storm, who wraps his cloak about him, and goes on his journey in spite of the opposing elements.

In a certain sense, there is a little to do in doing the will of God. Still it is true that it is a great work, because it must be without any reserve. This spirit enters the secret foldings of our hearts, and even the most upright affections, and the most necessary attachments, must be regulated by his will; but it is not the multitude of hard duties, it is not restraint and contention, that advance us in our Christian course. On the contrary, it is the yielding of our wills, without restriction and without choice to tread cheerfully every day in the path in which Providence leads us, to seek nothing, to be discouraged by nothing, to see our duty in the present moment, to trust all else without reserve to the will and power of God. Let us pray to our Heavenly Father that our wills may be swallowed up in his.

Freemasonry.

Freemasonry, in every age and in all lands, has ranked among its disciples the brightest intellects, the men of genius and of mind, those whose names are imprinted upon the world's history, who gave forth thoughts clothed in tangible realities, blessing mankind with their labors, which the human family will forever enjoy, and which, because of their enduring character, are the best evidences of and prove the immortality of man. These have lived for the good of the race; such was their aim and purpose; it was no selfish atmosphere they breathed.

Among a host of those, the fruits of whose intellectual labors and devotion to the cause of humanity the generations of men passed away and those now living have gratefully awarded the high meed of being benefactors of the race, who were Freemasons, members of our time-honored Order, we will only name Washington, Franklin, and Fulton. These, in their lives, practically exemplified the principles of Freemasonry, and these are evidences of its influences in developing mind. The immortality of man and his close relation to the Eternal Father are indicated by an analogy that scarce admits of a doubt, in the permanence of thought, the creations of the mind which live forever in the world of man, and are perpetual evermore. In the race of intellectual development, Freemasons are always foremost, ever in advance, because true to the principles of the institution, they are true to their own natures, and true to the Eternal Father.

Women.

How little does he know of the blessed purpose of this last and fairest bounty of creation—the consummation of his Maker's providence to man—whose circumstances of easy fortune have never required the exercise, in his behalf, of its sweet influences. How ignorant is he of the noble attributes of woman, whose prosperous career of life has inclined him to regard her rather as the partner of his pleasures, than as the ministering angel of mitigation to his pains, or more properly, as the kind enchantress whose magic powers can transform his sorrows into joys! How incompetent is he to estimate her hidden worth, who has never brought its truth to the stern ordeal of adversity, and found the severity of the test has only purified it from the levity that may have obscured its brightness.

The Sword of Truth, And Harbinger of Peace.

"If the Truth make you Free, you shall be Free Indeed."

G. J. ADAMS, - - - EDITOR AND PROPRIETOR.

INDIAN RIVER, ME., JAN. 15, 1865.

GREETING.

DEAR FRIENDS:—In all undertakings, great or small, it is customary for men to make known their intentions and purposes, therefore in the commencement of the publication of the third volume of the *Sword of Truth and Harbinger of Peace*, we take this opportunity to say that no pains shall be spared by us to make our paper just what it purports to be; a Herald of Truth, and Peace.

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

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

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

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

We shall be independent in everything and neutral in nothing. We shall open our columns freely to the oppressed and downtrodden, without asking their nation, country or religion, and we cordially invite progressive men or women to contribute to our columns. Write short, write vigorous, write plain, and send in your contributions.

"One of the most startling features of the present age, is the spirit of investigation and reform that everywhere prevades it. It is confined to no nation or country. The entire

civilized world is alive with it; before its searching glance, no abuse is allowed to pass unexamined. It attacks despotism alike in Church or State. It strikes at systems hoary with age, corruption, and crime. It exposes enormities, deception and falshood. It searches old corrupt creeds, dogmas and impositions forced upon the Church and the World by lying Priests—and Theologians in the dark ages—although they may now be sanctioned by custom and fashion—to test its searching scrutiny. Yes, this spirit of investigation touches everything however disguised, and reveals it to the world in all its native ugliness and deformity. This spirit is now developed with especial reference to old corrupt dogmas and creeds, that have hung like a blighting curse and mildew over the pure teachings of Jesus the Messiah."

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

In our paper, we shall contend for the universal emancipation and freedom of our race.

Freedom from tyranny and oppression of every kind and description whether in Family, Church or State.

And we pray God to hasten the time when an eternal law of brotherhood and humanity shall be introduced and established on our earth, and when war, inhumanity and the age of "conquest" shall have entirely passed away, and when 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.

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

We now appeal to our friends everywhere, and to every lover of investigation and independent truth; and we say friends, will you take hold of this matter? will you help circulate our little paper? we hope, trust, and expect you will.

Sincerely believing that we shall more than realize our most sanguine expectations. We remain yours in love and truth.

G. J. ADAMS.
A. K. MCKENZIE.

In entering upon the duties of editing the "Sword of Truth and Harbinger of Peace," for the third year, it is but right and just that I should return my sincere thanks to my friends

for the liberal manner they have sustained my efforts to spread free and independent truth in the two years that are past. I started the paper alone, only influenced as I believe by a power higher than earth. The publication as all my friends well know, was started long since the civil war that is now raging in our unhappy country commenced. Paper has been continually rising in value, until it is more than three times the price per pound that it was at the time the first number of the "Sword of Truth," was issued; and yet we send the paper for the same price. And thus far every promise and pledge which was made at the beginning, has been redeemed and fulfilled. I now take great pleasure in announcing to my friends and the subscribers of the *Sword of Truth and Harbinger of Peace*, that I have sold out one half of the right, title and interest of the *Sword of Truth*, to Brother A. K. McKenzie, Esq. My reasons for so doing are, that I was unable to attend to the financial duties of the paper, without having other duties suffer for want of attention. Will the friends of independent truth rally around the paper in the future, as they have in the past? I hope and trust they will. Those who have not paid their subscription for volume two, will, if convenient, enclose one dollar, and send it forthwith, as I am now in want of money. Those who are not able to pay, and want the paper will please send word, and much oblige theirs, most truly and sincerely,

G. J. ADAMS.

Greeting.

To my friends in Washington County and elsewhere, I feel that a few words from me is due to them. Dear friends, in purchasing one half of the *Sword of Truth and Harbinger of Peace*, it is not my intention or purpose to leave or neglect any of my other business arrangements or operations, but on the contrary. I purpose to attend to every branch thereof with renewed diligence and perseverance. I have engaged in this business from the strong desire I have to aid and assist in the propagation of what I believe God's eternal truth.

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

pure, anticipating the high hopes of a new and glorious Age of Peace on Earth and good will to men.

Yours, sincerely,

A. K. MCKENZIE.

WE HERE GIVE NOTICE that all business letters, hereafter, may be addressed, Editor *Sword of Truth*, Indian River, Maine.

All who have not paid for last year's paper, and are prepared to pay, may mail their dollar and direct as heretofore, viz:—G. J. Adams, Indian River, Maine.

If there are any who do not wish our paper another year, they will please send word at once, and pay for last year if they have not done so.

We hope none who love truth will stop the paper the coming year; for there will be more interest in the paper this year, than in both the preceding years. Will our friends, and the friends of free investigation and independent truth stand by us? We hope they will, we believe they will; yes, we feel assured they will. Any and all who wish to pay for next year, may mail their dollar and direct, Editor *Sword of Truth*, Indian River, Maine, and oblige

ADAMS & MCKENZIE,
Publishers.

WITHERED BLOSSOMS.

THE blossoms are withered!—we tread o'er their form,
On the plain as we pass, without care for them now;
In their frailty they meet the rude shock of the storm,
And they drooped, unprotected, uncropt from the bough.

But lately we gazed on their beauties, and prayed
That the sun-beam would cherish and ripen their bloom;
And we hoped, ah how vainly, for see where they fade!
'Twould be long ere the garden should lose their perfume.

Thus often young genius is praised and caressed,
While his morning of promise is splendid and gay;
And bright seem his prospects of fame and of rest,
Till the blast of detraction sweeps over his way.

Alas! how the world views the fallen with scorn—
How it heedlessly tramples the withering mind!
Forgotten the charms which attracted at morn,
All its worth, all its hopes, are to darkness consigned.

How dull and unfeeling the hearts of the crowd,
To the pinings of virtue in misery's hour!
In the reign of her sunshine they greet her aloud,
But leave her neglected when storms overpower.

The many will tread on the best of their race,
When ruins sharp blight o'er their prospects has blown;
Or coldly will gaze on the sufferer's face,
And pass on their way without pity or moan.

The Stars.

We love to look out upon the stars, "which are the poetry of heaven"—and speculate upon their nature—whether they are worlds of brightness—*islands of light*—the pavement of heaven. If worlds, by whom inhabited, and how governed. If the same turmoil and trouble—the same guilt and wretchedness characterize them, that mar and pollute the fair earth we inhabit; If among their number may be found the same which "sang together" at the Creation—the bright particular one that hovered over the birth place of Bethlehem's babe—what become of those that, from time to time, are missed from the glittering ranks; where has fled the "Lost Pleiad," so sweetly sung by one whose harp is now silent—whose impassioned lyre once poured this yearning plaint:

Ye distant stars, so calm, so bright,
Would I had portion in your light,
Could read the secrets of your birth—
Aught, any thing but this dull earth.

The Church of the Messiah.

We are written to from time to time to know our faith. They ask, "what is your faith?" We send an answer, that our faith is the faith once delivered to the saints. They write again and say to us, "won't you be kind enough to write a general outline of what you, as a church and people believe?" Having been solicited so often on the subject, we shall now try and gratify all those who so earnestly desire to know the truth as we understand it.

First, then, we repeat what we have published in a former number of our paper, as very few of our present subscribers have had an opportunity to read what we then published.

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

It makes no pretensions to have any mission to reform any church or society on earth. It has no dogmas, or old creeds to force on the race to quarrel and contend about!

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

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

This church as a body believe that the laws, offices, usages, ordinances, gifts and blessings of Christ's church are the same in every age, when he has a legal, organized church on earth.

We believe that God has always had a people on the earth although since the church fled into the wilderness, his people have been divided into names, sects and parties.

Thus it will be seen that we believe that Christ has always had a true "seed," or sincere believers and followers on the earth since the establishment of his church in the days of the Apostles. But we believe his people have been divided.

We believe that the present churches form the great "mystery of Babylon, the mother of harlots and her daughters" spoken of by St. John in the book of Revelation. And yet we believe that the Lord's people are many of them in these various churches and societies.

We believe that God in his providence raised up these various churches and societies which have arisen since the days of Luther, to prepare the way for the introduction of the dispensation of the fulness of times. We believe these churches and societies have, as bodies or organizations, grown corrupt by following or patterning after the Roman church, by mixing religion and politics together and by writing creeds and forcing them upon mankind as neces-

sary to believe in and obey that they may receive salvation.

We believe that the present churches and governments of the earth are a fulfilment of the last end of Nebuchadnezzar's vision of the iron and clay powers of the world, church and State, and that they are in their last struggle for power, for plunder and for extended rule. We believe that the time has now come for the church of Christ to be called from its wilderness state and come to the faith once delivered to the saints, in fulfilment of many prophecies in the new testament.

We believe the church of the Messiah has been raised up to do this great work in the last days, and will eventually constitute the church, the bride, the Lamb's wife, who shall make herself ready, and when the midnight cry is made go to meet the bridegroom.

We believe God will cause men to be sent by direct revelation to every nation, kindred, tongue and people to preach the everlasting gospel and cry, "repent ye and obey the gospel for the kingdom of heaven" for the age of peace is at hand.

We believe the Jews are God's elect people as a nation, and that they are now in captivity for their sins, and for the rejection of the Messiah, and that the time of their captivity is now running out and that in the midst of the revolutions of the present age they will return to the land of their fathers, (as Jews not as Christians,) rebuild their city and temple, reject modern christianity as spurious. The nations will then become angry—go up against them to destroy them; in the midst of these terrific scenes their Messiah will set his feet on the mount of Olives, they will look upon him whom their fathers pierced, the entire land will mourn, they will identify their long looked for Messiah as one and the same with Jesus of Nazareth, a nation will be born unto God in a day and the Jews will come in with the fullness of the Gentiles.

Now let us ask will it be a new Gospel? we answer, no. Will it be a new organization? we answer, yes. Will it be a new faith? we answer no. Will it be the faith that was once delivered to the saints? we answer, yes. Will this church have new and important events connected with its rise and history? we answer, yes.

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

They also profess to be witnesses, or apostles of the re-organizing of the church upon the faith once delivered to the saints. They bear witness to no new gospel, or to any new order of the gospel, but they do bear witness to the restoration and re-establishment of the ancient and eternal order of the gospel; which is glad tidings of great joy, which shall be unto all people, and peace on earth, and good will to men.

In relation to the Triune God, we know no such term in the scriptures, and we believe that all such terms belong to paganism, and not to the church of Christ.

We believe in God, the Eternal Father, the great first cause of all things, and in Jesus Christ his son and our Saviour, who was the beginning of the creation of God—the first-born of every creature—the image of the Invisible God—and being in the form of God, he thought it not robbery to be equal with God; and that in him dwelt the fulness of the Godhead bodily; that he was the “Amen”—the faithful and the true witness—the first and the last; that he was the brightness of the Father’s Glory, and the express image of his person; that God was in him reconciling the world unto himself; that he suffered, died, and rose from the dead, to bring immortality and eternal life to light; that he is the Savior of all men, and especially of them that believe; and that by the grace of God he tasted death for every man, and that all men will be saved and redeemed from the effects of Adam’s fall by the free gift of God, in the gift of Jesus Christ, and that men will not be punished in the next world for the sin of Adam.

We believe that Jesus Christ was a descendent of Abraham, of the tribe of Judah, and of the lineage and seed of David according to the flesh, and that his human nature was not the offspring of the Holy Ghost according to the forgery in Matthew, but we believe just as St. Paul wrote to the Romans, chapter first, as follows:

“Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, (Which he had promised afore by his prophets in the holy scriptures,)

Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead.”

Thus we believe that Jesus was born the Son of man, and declared the Son of God at his baptism, and by his resurrection from the dead.

We believe in the Holy Spirit—that it is an emanation from God, and not a person—that it upholds, directs and sustains all the works of God. And it may be called the mind of God—the light of God—the life-giving influence of God, and the spirit of God that proceeds from the eternal Father.

We believe that faith is the first principle of revealed religion, and that repentance toward God (which signifies a complete reformation, and a ceasing to do evil, and a learning to do well,) is the second principle taught in the Bible.

We believe that baptism for the remission of sins, as taught in the second chapter of the Acts of the Apostles, is the third principle in Christ’s religion, and all who believe in God—the Lord Jesus Christ—the Holy Spirit—and repent of their sins and are baptized for the remission of sins, have the promise of the gift of the Holy Ghost, which will guide them into all truth. We believe this is the eternal order of God as laid down in the Bible; that it is the same yesterday, to-day and forever.

We believe that every act of a man’s life here, will have an influence, directly or indirectly, on his future life; that in the next world there will be “one glory of the sun, another glory of the moon, and another glory of the stars;” and that every man will be rewarded according to his works.

We believe in the final restitution of all mankind—that is, that they shall be restored from the curse of Adam’s fall, and raised from the dead, “both the just and the unjust.” We believe that there will be two distinct resurrections; one at the coming and kingdom of the Messiah, and the other at the end of the millennial age.

We believe that Jesus will reign on this earth as King of Kings and Lord of Lords, as foretold by all the prophets when peace, prosperity

and happiness shall be enjoyed by all nations, and when man shall cease to oppress his fellow man, and the knowledge of God shall cover the earth as the waters cover the mighty deep.

We believe in free grace or salvation to all mankind. We believe that all the race of Adam, either in this world or the next, will have an opportunity to repent; we also believe in progression beyond this life, for we read, in the first Epistle of St. Peter, as follows:

“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 to the spirits in prison.”

We also read in Peter as follows, in his fourth chapter of the same book:

“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.”

We believe that the doctrine of election has nothing to do with a future world, but that God has elected both men and nations for certain purposes. But so far as future salvation in another world is concerned, we believe that every man works out his own salvation, by obedience to the truth and the sanctification of the spirit.

And finally, we believe that all should learn and practice the two new commandments, viz, Jesus says:

“A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.”

And the last commandment of our faith is, **MIND YOUR OWN BUSINESS**—for by so doing you won’t slander your neighbor—and men have sometimes prospered, and even grown rich, by minding their own business.

The foregoing are some of the principles believed in, and taught by the church of the messiah. It may now be asked, do you require faith in all these things named as a prerequisite to membership in the church of the Messiah? We answer most positively no, we require no such thing. All that we require is just what the new testament requires, viz:—belief in the Lord Jesus Christ as the Son of God, and in his resurrection from the dead, and a determination to lead a new life. Anyone who has this simple faith such as the eunuch had and are determined to try and lead a new life, we receive them on the confession of this simple faith in Christ, as Philip did the eunuch, and as Peter did the three thousand on the day of pentecost. And that we may have the truth on this matter we quote the two passages 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.

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 baptised: and the same day there were added unto them about three thousand souls.

And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?

And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.”

Let any honest man read these two quotations, and learn once for all, that in both cases, and in every other case in the testament, they were received and baptized immediately on their faith in Jesus Christ as the Son of God. But some are ready to ask, “Do you require your members after they are baptized into the church, to believe what is here written, or any other faith or creed?” we answer, no; for if they believe in Jesus Christ as the Son of God, and are baptized into Christ for the remission of sins, and sincerely repent, they have the promise that they shall receive the Holy Spirit, the comforter, which is to guide them into all truth. Thus each person is to obey Christ’s law of adoption,

or brotherhood, and know, and judge the truth for themselves. And we say, “Prove all things, and hold fast that which is good.”

The Sword of Truth, And Harbinger of Peace.

“If the Truth make you Free, you shall be Free Indeed.”

ADAMS & McKENZIE, Publishers

G. J. ADAMS, - - - - - EDITOR.

INDIAN RIVER, ME., JAN. 15, 1865.

The Mission to Jerusalem And Palestine.

BRETHERN AND FRIENDS:—Are you making preparation to aid and assist in the mission to Jerusalem and the Holy Land; will you pay attention to this question, and govern yourselves accordingly; shall we call in vain; we do not believe that we shall call in vain. We believe you will respond nobly to this call. Let us ask once more 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.

Now, dear brethren, I have written to you in much love and with great plainness; you know my labors, my toils, my self-sacrifices, and my persecutions for the sake of the truth. Will you help in this great work? I believe you will. Shall the work be retarded for the sake of a little exertion on your part? No, never be it said that such a glorious cause shall fail for want of a little sacrifice. And remember Jesus has said, “Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations.

He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much.

If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?” Now brethren and friends, bear this matter in mind and act accordingly. And much oblige yours, in love, truth and hope.

G. J. ADAMS.

☞ We give notice that owing to sickness we shall not be able to give our readers an article from the pen of Miss Helen Hazlewood this month, but we are authorized to say that she is so far recovered, that we may promise one next month, without fail.

We have no hesitation in saying that our friends may expect, from the arrangements which we are now making, that the number for next month will be one of the very best we have yet published. We shall present new writers, and new and original pieces. In our next we shall present our readers with an original article on Spiritualism.

Editorial Journeyings.

With the commencement of volume three we shall again renew our acquaintance with our friends and subscribers in the shape of editorial journeyings, and by so doing our friends will continually receive intelligence of our movements and prosperity. And we hope they will each one read our journeyings, and try and consider that they are addressed to themselves individually as well as collectively.

On Sunday, Nov. 13th, we preached three times at the new hall, South Orrington, notwithstanding the inclemency of the weather.

On Monday evening we attended a hulled corn supper and festival, for the benefit of the new hall. Everything passed off in order and harmony, and the attendance was large.

On Tuesday, Nov. 15th, we started for Surry, having an appointment to preach there in the evening. Owing to the bad roads and a storm that came on we were not able to reach Surry, but stopped at Mr. McCaslin's, who lives four miles from Surry, where we were kindly received and entertained.

On Wednesday, early in the forenoon, we reached Surry, and were kindly received and generously and freely entertained by Dr. Higgins and his family. In the evening we preached in the Town Hall, to a full house, who listened with deep interest, until a late hour, to the great truths of the gospel.

On Thursday morning we started for Addison Point, where we arrived on Saturday evening, after various delays from storms, bad roads and mud; but we were amply rewarded for all our toil, travel and disappointments, by the warm greeting that we received from sister S. L. Wass. In the evening Bro. Wass came home from Indian River, and Bro. and Sister Ward came in to see us. We spent a most pleasant evening, and rejoiced together in hope of the glory of God, and in full expectation of a new and glorious age of peace.

On Sunday morning, Nov. 20th, we reached Indian River just in time for the morning meeting, and were joyfully greeted by the entire congregation. I preached three times to crowded, attentive and listening congregations, and found the brethren and sisters all faithful to the great truths of the gospel of peace. We remained at Indian River until Thursday, Nov. 24th, making our home at the house of our dear brother and friend, Elder A. K. McKenzie, where we are always received in the kindest manner and made most welcome.

On Thursday we visited Jonesport, and preached on Thursday and Friday evenings, and three times on Sunday.

Nov. 27th, we continued preaching to large congregations at Jonesport until Friday evening, at which time we administered the "Bread and Wine," to commemorate the death and sufferings of our Savior, and continue to show forth his death, until he shall come in the glory of his kingdom. The meeting-house was full in every part, and we had one of the best meetings that we ever held in Jonesport. We made our home at Bro. Mansfield's during our stay at Jonesport, where we are always made at home. During our sojourn we visited Bro. Walker, Bro. Lynch and Sister Sawyer, and were made welcome by their families.

On Sunday, Dec. 4th, we preached again at Indian River three times. In the afternoon we preached the funeral sermon of Jeremiah Gray

and his three children, who had passed from earth and its sorrowing scenes to another, a brighter and a better land. Mr. Gray had fallen in the service of his country far from home and friends. We spent the first part of the week lecturing at Indian River, and on Thursday we again preached at Jonesport, and remained and preached three times on Sunday, Dec. 11th.—From Jonesport we returned to Indian River and lectured through the week on various subjects, and preached three times on Sunday, Dec. 18th. In the afternoon we preached the funeral sermon of the two children of Bro. Seward Gray; one aged two years, and one aged four years. The meeting-house was full; and they listened with profound attention and deep interest to our discourse on the state of the dead, and the glorious future of those who die young. I forgot to mention that on Saturday evening, Dec. 11th, we had the pleasure of joining in the holy bands of sacred wedlock, Mr. Arthur Leighton and Miss Lois M. Dnoven. The wedding took place at the house of Bro. A. K. McKenzie. We had a grand good time. Peace and blessing be forever with the happy couple. On the week following the 18th, the weather was about as cold as Greenland.

On Sunday, the 25th of December, we preached three times at the meeting-house in Columbia. The people listened with much interest to the great truths of the gospel, especially in the afternoon they seemed to become wrapped in the most profound attention. During our stay we made our home at the house of Bro. McCaslin, where we were made to feel that we were at home indeed, and in truth.

On Sunday we took our Christmas dinner with Mr. Jason Coffin and his kind family.

On Monday, 26th, we returned home and partook of another Christmas dinner with Bro. McKenzie. We continued lecturing at Indian River on various subjects during the week, and on Saturday we spent the day with Mr. E. B. McKenzie and family and had a most agreeable and pleasant time.

On Saturday evening we had a Christmas-tree meeting, which had been postponed from the Saturday evening previous on account of the inclemency of the weather. The tree was placed in the meeting-house, loaded with many and various gifts. The venerable old Santa Claus made his appearance about 7 o'clock, accompanied with his daughter, and distributed his various gifts with a lavish hand. He remembered the editor of the *Sword of Truth* with many nice presents, and a package containing gold, silver and greenbacks. The editor's wife was also remembered by old Santa. The meeting-house was full, and young and old had a good time.

On Sunday, Jan. 1st, 1865, it snowed all day, and the meeting-houses remained closed during the day and evening.

On Tuesday, Jan. 3d, we came to Machias on business, where we now remain. Jan. 4th, snowed in; but we are with kind friends, being at the house of Mr. John Hadley, where we are always made welcome. And now, dear friends, let me close by wishing you all a happy New Year. Truly yours,
G. J. ADAMS.

Do Christians Need Baptism?

We are often asked the question, do you baptize persons that are not christians? or to make the question more plain, do you baptize persons before they become christians? let us ask a few more questions, do Irishmen become American citizens before they are naturalized? or do men become free masons before they are initiated passed, and raised? these are very plain and

simple questions, and they should receive a plain answer. Common sense teaches us that when a man obeys the laws, creed, and teachings of the Baptists he becomes a Baptist, and when he obeys the teachings of the Methodists, he becomes a Methodist, when he obeys the laws, and usages, of Masonry, he becomes a Mason, and when a man obeys the laws of naturalization, he becomes an American citizen. So we say when a man obeys the laws and teaching of Christ, and his Apostles, he becomes a Christian. Can any man deny the position? we answer no, for it is an eternal truth. It now remains for us to ask the question, and then answer; what are those laws and teachings? can we get at the plain simple truth? we most certainly can.—When shall we obtain it? we answer, we can only obtain it from the plain teachings of Jesus and the Apostles. Jesus says in the last chap. of Mathew:

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;"

Now let us ask if the Apostles obeyed this instruction did those whom they baptized become christians? they most certainly did.—Were they christians before baptism? no. We quote from Mark last chapter as follows:

"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned."

Were those here named, who believed and were baptized, christians? we answer yes.—Were those who did not believe christians? no. We will now quote from John third chapter the following strang language:

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

If a man is born of water, and the spirit as here named, is he a christian? we answer yes. If he is not born of water and the spirit is he a christian? no. We will now quote from Peter's sermon on the day of pentecost, second chap. of Acts, as follows:—

"This Jesus hath God raised up, whereof we all are witnesses.

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 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."

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."

In this passage no one can be mistaken who loves the truth. Peter here preached that Christ was raised from the dead, and made both Lord and Christ, or anointed, or Messiah. As soon as they hear this, they ask what they shall do. The answer is clear, plain, positive and conclusive. He says, "Repent and be baptized for the remission of sins, and you shall receive the Holy Spirit. He also tells them to save themselves; and then in the next verse we are informed that they who gladly received his word were baptized and added unto them, (mark; not added and then baptized, but baptized and then added.) Were they Christians after they were baptized? Yes. Were they Christians before they were baptized? No. Were those Christians who were not baptized on the day named. We answer, no. Truth, reason and common sense all go to show that they became Christians by obeying Christ's eternal and unchangeable law. We close this article by asserting, without fear of contradiction, that there is not a single instance in the new testament, no, not one, where a man or woman ever became a Christian without baptism. Will some one write and undertake to show that we are mistaken? Please do, and much oblige, most truly.
G. J. A.

Poetry.

SLANDER.

WHAT is slander?

'Tis an assassin at the midnight hour,
Urged on by Envy, that, with footstep soft,
Steals on the slumber of sweet innocence,
And with the dark drawn dagger of the mind,
Drinks deep the crimson current of the heart.

It is a worm that crawls on beauty's cheek,
Like the vile viper in a vale of flowers,
And riots in ambrosial blossoms there.
It is a coward in a coat of mail,
That wages war against the brave and wise,
And like the long, lean lizard that will mar
The lion's sleep, it wounds the noblest breast.

Oft have I seen this demon of the soul,
This murderer of sleep, with visage smooth,
And countenance serene as heaven's own sky;
But storms were raving in the world of thought;—
Oft have I seen a smile upon its brow;
But, like lightning from a stomy cloud,
It shocked the soul and disappeared in darkness.

Oft have I seen it weep at tales of woe,
And sigh as 'twere the heart would break with anguish;
But like the drops that drip from Java's Tree,
And the fell blast* that sweeps Arabian sands,
It withered every flow'ret of the vale.

I saw it tread upon a lily fair,
On one, of whom the world could say no harm;
And, although sunk beneath the mortal wound,
It broke into the sacred sepulcher,
And dragged its victim from the hallowed grave
For public eyes to gaze on. It hath wept,
That from the earth its victim passed away,
Ere it hath taken vengeance on his virtues.

Yea, I have seen this cursed child of Envy,
Breathe mildew on the sacred fame of him
Who once had been his country's benefactor;
And on the sepulcher of his repose,
Bedewed with many a tributary tear,
Dance in the moonlight of a summer's sky,
With savage satisfaction.

We take the liberty to insert the following
argumentative, and ably written production,
by the editor of the *Israelite Indeed*, upon
Ezekiel's Prophecy, believing that our readers
will be deeply interested in its perusal:

G. J. A.

EZEKIEL'S PROPHECY.

By G. R. LEDERER, *City Missionary to the
Jews—New York, and formerly a Jewish
Rabbi.*

The proclamation, of the personal coming
of Messiah the second time, to rebuild the
fallen tabernacle of David; to reign upon his
throne for ever; to restore nature, which
groans under the curse since the fall of Adam,
is necessary to the conversion of every man,
and particularly to that of a Jew, because
this is THE Gospel. The preaching of re-
pentance, forgiveness of sin, justification,
sanctification and redemption is for the pre-
paration of sinners to become partakers of
the things of which THE Gospel consists, viz.:
the entrance into the kingdom of God and His
Anointed One, to live and to reign with Him
for ever and ever; or, in other words, to be-
come co-heirs with Jesus Messiah. John the
Baptist preached repentance: Jesus Christ
and His apostles preached the Kingdom of
God.

The preaching of the personal coming of
our glorious Messiah the second time, and His
reign over Judah and Israel, who will be
united into one nation again, as they were

under David and Solomon, is particularly
necessary to the conversion of the Jews.—
The apostle Paul said that blindness in part
has happened to Israel. Christians in our
day, say the same, and both are right; but
what was it that Israel could not understand,
and which led to the rejection of Christ?
Why, they read plainly in the prophetic writ-
ings that the Messiah, the Son of David, will
appear in power and great glory, to restore
not only the kingdom of Israel, but also the
whole earth. They understood the prophecies
correctly. When Jesus of Nazareth claimed
to be the son of God, THE Messiah, they would
not believe him, on account of his poverty,
which ended in an ignominious death. But
have not Isaiah and David plainly enough
spoken of the sufferings and the death of
Messiah? Yes, they have; but the Jews
spiritualized those prophecies, and interpreted
them as they do now—as meaning somebody
else than the Messiah; this was and still is
their blindness; they could not reconcile a
crucified Messiah with the splendor, power
and glory which he shall possess. To re-
move this obstacle is our most sacred duty.—
We must show them that their hope for a
glorious and all-powerful Messiah is correct,
but that it was the same who once suffered and
died, and that all the prophecies concerning
him, the suffering as well as the glory, must
be understood literally, and that both speak
of one and the same person. And, indeed,
by the preaching of a full Gospel to the Jews,
there have been more Jews converted in the
last twenty-five years, than during seventeen
centuries of the Christian era. All converted
Jews, therefore, with but few exceptions, are
Pre-Millenarians.

That the greater part of Christendom have
fallen into fatal error, like the Jews, in spiri-
tualizing the prophecies concerning Christ's
second coming, which the Jews did concerning
his first advent, does not alter the plan of God;
and, as surely as the Jews will mourn over
him as one mourns over his only child, and
bemoan their mistake, so surely will Christian
spiritualizers bemoan their error when they
shall behold Him coming in power and great
glory.

The prophecy of Ezekiel offers not the least
obstacle in our way of believing the literal,
personal, coming of Christ and His reign
upon the earth, if we have the right premises.
Israel, as a nation, will not be converted in
their dispersed state; they will not be convert-
ed by faith but by sight; when they see Him
and the great deliverance which He will bring
them; then, and then only will they acknowl-
edge Him whom they have till then rejected.
We refer the readers in general, and our
Brother H. in particular, to one passage only,
and recommend its careful study, viz.: Ezek.
xxxvi, from verse 16 to 29. Here they will
find that God will gather Israel from among
all nations, and from all countries, and bring
them into their own land—not for their sake,
but for His own great Name's sake. Then, and
then only, after they will have been gathered
in Canaan, God will sprinkle upon them clean
water; then He will create in them a new
heart and a new spirit, or, in other words, they
will then be converted.

This theory being established—and we be-
lieve it is, as the prophet guarantees its truth
—the prophecy concerning the re-building of
the Temple and the re-institution of sacrifices
will be easily understood. Let us give, briefly,
an outline of the circumstances, as they then
will be at the time of the restoration of the
Jews to their land, till Messiah appears to
take possession of the kingdom, to obtain
which, He is now far away, in heaven.

God will employ some means or other, by

which masses of Jews from all countries will
flock to Palestine, the land of their fathers,
probably assisted by some power or powers of
Europe, to whose advantage it will be that
that important corner of our globe should
come into the possession of an independent
people, of whom he or they may expect the
most friendly alliance on account of his help,
and at the same time cutting the Turkish
empire as well as the Mahomedan population
in two.

Being to some extent settled in Jerusalem
and the surrounding country, the first im-
portant work they will undertake, will be the
building of a Temple, exactly according to
Ezekiel's drawing and measurement; then
they will re-institute the Mosaic sacrifices,
somewhat changed according to Ezekiel.—
This, of course, will be the best and most
effective bait to draw all of those who have
remained still in their adopted countries—at
least the orthodox—to come home to their
real Fatherland. Now they will build cities
and villages, plant vineyards, olive and fig
trees, and, for awhile, dwell safely in open
places, because protected by that power which
was instrumental in their restoration. After
a few years they will have a well-organized
government, and feel themselves strong
enough to demand the removal of those things
that are abominable in their eyes: the Roman,
Greek, Armenian and Coptic holy places, with
their graven and painted images of gold and
silver, wood and stone, together with the
multitude of the lazy creatures, the monks,
etc., etc. But here they will meet with stub-
born resistance, and they will turn these things
out of the city and land by force, which will
bring upon them a terrible war, from the com-
bined forces of the nations, who will be of-
fended by the driving off of their holy
shrines.

This, we think, will be the wilderness of
nations in which Israel will be tried and puri-
fied for the last time; and when the state of
things will be such that they will see their de-
struction inevitable, the Lord of Glory will
appear on Mount Olivet, accompanied by the
myriads of saints; and again, as in the days
of their exodus from Egypt, He will fight their
battle and deliver them from all their enemies.
Then the prophecy of Hosea and Zachariah
will be fulfilled. They will see the Salvation,
and acknowledge their Saviour, their King!

The sacrifices, of course, will cease; but
the Temple will remain, and be a house of
worship for all nations. There are no dif-
ficulties in the Scriptures of truth, if we take
them just as they are given, without mould-
ing them to suit either our pre-conceived no-
tions, or as some great men interpreted them.
We repeat it again, what we often said in the
pages of this magazine, viz.: The Bible is a
revelation of God, in which He makes known
His will to the children of man. How can
man know His will if He delights in saying
some thing and meaning another thing? And
how, then, could God demand obedience to
that will which everybody is at liberty to
interpret and understand it otherwise? There
are parables and figures in the Bible; but
these are explained by the Bible itself how to
apply them; but a plain command, or a plain
prophecy of things to come, we must not add,
take away, or change the object, not even an
iota of it.

The proclamation of the Angel to Mary has
literally been fulfilled, but only in part, and
the same Son of Mary who became great, and
is called the Son of the Highest, has yet to
sit upon the throne of His father David and
to reign over the house of Jacob for ever and
ever. Amen.