

The Sword of Truth,

AND HARBINGER OF PEACE.

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

ONE DOLLAR A YEAR.

G. J. ADAMS, Editor and Proprietor.

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Masonic Address.

BY REV. G. J. ADAMS.

Delivered before the members of Phoenix Lodge, N. Y., and invited guests at a Festival and Installation of Officers, held on St. John's Day, December 27, 1859.

BROTHERS: And fellow citizens; I do not appear before you this evening, as the advocate of a new Order, or a new institution, but of an order that has left its foot-prints upon the Sands of Time; almost from that day when the Morning Stars first sang together; and the Sons of God shouted for joy! until the present hour? An Order that has existed in Signs Symbols, Figures, Metaphors and Tokens. "Ever since Symmetry began, and harmony displayed her charms;" an Order that has had an existence, and flourished in every age, every Nation, and every Country, either directly or indirectly. Yes Brothers, in the dark ages of bygone time, when learning and science, was in a low state, and the unpolished manners of our forefathers, kept from them that knowledge, we know so fully enjoy, then Masonry spread far and wide, its benign influence, scattering darkness and gloom, and rearing arts, science and civilization, on its ruins, for be it fully understood, Masonry is an Order, or a science, confined to no particular country, age or clime, but spread over the whole earth, and wherever its pure principles are taught and practiced, it levels bigotry, fanaticism, idolitry and priestcraft in the dust, and establishes toleration, fraternity, humanity, and progression.

Add to this that by secret signs carefully preserved amongst the fraternity throughout the world, Masonry then becomes a universal language, the Wild Arab, the American Savage, the Chinese, the Briton, the French, the German, and the Anglo-Saxon, can all meet the same pure and holy Order. And the universal principles of the Art unite men of the most distant countries, and of the most opposite opinions in one indissoluble band of brotherhood, so that in every nation a Mason finds a friend, and in every country a home. Yes, our Order without territorial dominions, and without any other coercing power than that of Morality, Virtue and Charity; it has survived the wreck of mighty Empires and resisted the all destroying hand of time; contrast the history of Freemasonry with the history of the Nations of the earth, and what is the result? where now are the mighty Empires of the past? with all their glory pomp, and power! where Babylon, with her strong walls, her hanging gardens her high Towers, and her thousand nobles? where her Gods and Idolatrous Temples, they have forever passed away, and even the Arabian will not pitch his tent where Babylon once stood. Where now is Thebes, with her hundred gates, mighty Temples, and her proud nobles? She too is leveled with the dust. Where is Nineveh? that exceeding great city, that took three days to walk through! it is gone, not having left a

wreck behind, even to mark the place where it once stood.

Where now is Tyre, that Great Commercial City with her Thousand Merchant Princes, and mighty fleets of Shipping, with which her sailors traverse almost every Sea, even going three years and a half journey to bring gold from the mines of Ophir or as many think, (and I believe justly think—California,) even that mighty city of Commerce—whose virtuous King, Hiram, was an ally and friend to King Solomon, has passed away with all its glory and wealth.

The Jews, God's Covenant people, into whose custody Masonry was for a long time entrusted by its Divine author; where are they now? a race of wonderers scattered over the face of the globe. And their Temple that was once their glory; and the wonder of the world, where is it now? not one stone left upon another; and the people—their Nationality—City—and temple, that were established by the Plagues, and wonders of Egypt,—the destruction of Pharaoh and his host. The pillar of Cloud by Day, and fire by night, the thunders—lightnings—and earthquakes of Sinai; the descent of fire from heaven at the dedication of the holy Temple by Solomon, I say, where are they? By the lapse of time, the ruthless hand of Ignorance, the devastation of war—and the Hun, and Vandalism, of their conquerors; they have not only passed away, but the very ground where their city, and temple once stood has been ploughed as a field, by the Romans, in search of supposed treasures.

Where is Carthage with her Hanibals that once held the world in awe? and where imperial Rome? with her sages, heroes, and orators, that by her iron arm of power and despotism ruled the world for ages, even her glory and greatness has forever departed.

Thus nations, kingdoms, and empires have arisen, flourished, and passed away—in the countless ages of Antiquity, and others have arisen on their ruins. And in their turn, they too have passed away amidst the wreck of Empires, the crumbling of Nations, and the dissolving of dynasty's as so many broken fragments of agonizing, nature—and yet our glorious order has still survived.

For the attentive ear receives the sound from the *Instructive Tongue*, and the mysteries of Masonry are safely lodged in the repository of *faithful breasts*. And thus through a succession of ages, our great principles have been transmitted unimpaired and unchanged.

The same Order of Fraternity and love that united King Solomon and the two Hiram's the same holy ties that bound David and Jonathan together, as the heart of one man, so much so that it was said of them, (and truly said,) their love for each other surpassed the Love of woman! the same principles that have led the members of our craft to comfort and aid the destitute, the widow and the orphan; and to deliver the oppressed in every age and clime, that same Order remains today unaltered and uncorrupted.

Let me now briefly notice some of the peculiar

features of masonry, first it never seeks prosolytes, or prescribes men for their opinions, and all that passes the threshold of its divine misteries have to enter by the same door—be they rich or poor, king or peasant, and all that attain its divine light, must travel the same road, and take heed how they travel and yield obedience to the sublime truths they are taught.

THE BIBLE.

In every well governed Lodge, in a most conspicuous place you will see the Bible, and near by it a symbol to draw your attention to the Author of that Holy Book, and other symbols to show you if you are a good and true Mason, that you are to square your lives by the Sacred and Heaven-born truths that it contains. By it we are taught to rule and govern our faith.—Without this Sacret Light we find no Masonic Altar. Without it, no Lodge is perfect; neither can any one be legally initiated into our Order unless he believes in the grand truths which are therein contained; for truth, justice and mercy, are best supported by true religion. By it we are taught, "In the beginning was the WORD." The sacred writings are a symbolical chain by which we are all united in the bonds of brotherly love and universal philanthropy, as John, the meek and lowly deciple of Jesus, says in his gospel. In this blessed book is to be found the true rule by which every Mason should endeavor to regulate his conduct.

ORDER AND HARMONY.

As order and harmony are Heaven's first great laws, so they are the chief support of every well regulated Institution, and without them the most extensive empires must decay; with them the weakest nations become powerful. The ancient philosophers and poets believed the prototype of harmony was to be found in the sublime music of spheres, and that man copying nature, has attempted to introduce this divine melody into human life, and thus proves its celestial origin, by the heavenly influence it exerts on earth. Sallust represents a certain good king as saying "that by concord small things increase, and by discord the greatest things fall into ruin and decay." And every good Mason, anxious for the prosperity of his Order, feels the truth of the maxim, and remembers that for harmony should his Lodge be opened; in harmony, should it work, and with harmony be closed.

FRIENDSHIP AND BROTHERLY LOVE.

Among the cardinal virtues of the order are friendship, and brotherly love, and there are none that are more carefully cultivated by every true Mason; from the noble virtues spring others to elevate and adorn the human character. These noble and God-like virtues are inculcated and urged in every degree; they are impressed upon the novice when he passes the threshold of the mystic temple, and they meet him at every step until he takes shelter under the Banner of the Cross Without friendship and brotherly love, the pillars that support our edifice would be shaken to

their foundations, and the whole building would present nothing but a melancholly wreck, and every faithful Mason can say that Friendship is *something more than a name,*

"Or a charm that lulls to sleep,
And then leaves the wretch to weep."

CHARITY.

We are also taught that it is not only a duty to relieve the distressed, but a great privilege, and we are particularly enjoined to carry out this pure, and holy principle to the worthy members of our fraternity, and their widows and orphans that are destitute. We are taught to feed the hungry, clothe the naked, comfort the sick, relieve the distressed, and provide for the fatherless and the widow. Is any one hungry—we give him meat. Is any one thirsty—we give him drink; naked—we clothe him; sick—we visit him; in prison—we come unto him with the messenger of mercy. Whatever may be the opinions of our opponents of such deeds as these, we have the satisfaction of knowing that an approving sentence will be pronounced upon them at the last day, for "Then shall the King say come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world: for I was an hungered 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. You have been faithful over a few things, behold! I make you ruler over many, enter in the joy of your Lord."

PEACE.

A Masonic Lodge is a temple of peace, harmony and brotherly love. Nothing is allowed to enter which has the remotest tendency to disturb the quietude of its pursuits. A calm enquiry into the beauty of wisdom and virtue, and that the study of moral Geometry may be prosecuted without excitement in the guarded recesses of the Lodge. The lessons of virtue, which proceed from the east, like rays of brilliant light streaming from the rising sun—illuminating the west and south: and as the work proceeds, are carefully imbibed by the workmen. Thus while wisdom contrives and instructs the workman, strength lends its able support to the moral fabric, and beauty adorns it with curious and cunning workmanship. All this is accomplished without the use of either axe, hammer, or any other tool of brass or iron, within the precinct of the temple to disturb the peaceful sancity of that holy place.

FORTITUDE.

True courage, or Fortitude constitutes that noble, and unwavering purpose of mind, that is so essential to a true member of the craft, for the road to the great lodge above, has sometimes been rough and thorny, and full of persecutions for we can boast of many Saints and Martyrs that have thrown a halo of glory around our order.—Profane history is one of black record of its cruelties and its crimes—and our fraternity has been doomed to have its tragic part in feeding the fires of the stake, and in agonizing beneath the stake, and in agonizing beneath the tortures of the scaffold and the axe.

And among the noblest of them, was the Martyr, St. John, whose memory and virtues we this day commemorate for altho' he did not die; he was nevertheless a Martyr being thrown into a Cauldron of boiling oil; and delivered therefrom in a most miraculous manner by the great master above.

PRUDENCE.

The emblem of prudence is the first and most exalted object that demands our attention in the Lodge. It is placed in the centre, ever to be present to the eye of the Mason, that his heart may be attentive to her dictates, and steadfast in her laws; for prudence is the rule of all Virtues, prudence is the path which leads to every degree

of prosperity; prudence is the channel whence self-approbation flows forever. She leads up to worthy actions, and as a blazing star enlightens up throughout the dreary and darksome paths of life.

TEMPERANCE.

Temperance is one of the pure virtues taught and urged by our Order, and if I mistake not, was taught and urged by the Grand Lodge of Connecticut as far back as 1822—many years before the modern temperance movement was thought of. We are taught temperance in all things and especially against indulging too freely in the use of that strong drink that has made a hell of many a once happy family.

That strong drink which has destroyed heroes, sages, patriots and orators of every age and country.

That strong drink which has often entered the house of God and sometimes invaded the sacred desk and hushed in death the voice that could plead like an angel the cause of God and man.

TRUTH.

Truth and justice as taught by Masons are divine attributes and the foundation of every virtue. And in the language of the poet we are taught truth crushed to earth will rise again, for the everlasting years of God are hers! whilst error writhing and groaning, dies amidst her worshippers.

Still in our right hands we are taught to carry justice, peace and truth, to silence envious tongues, and let all the ends we aim at, be our country's, our God, and truth's, then if we fall we fall a noble martyr.

SLANDER PROHIBITED BY THE ORDER.

Listen for a few moments to the teachings of some of our greatest and best Masons, on this "foulest whelp of sin," whose filthy sting out-venoms all the worms of the Nile."

It is a duty incumbent on every Free and Accepted Mason, to support a brother's character in his absence equally as though he were present; not to revile him behind his back nor suffer it to be done by others without using every necessary attempt to prevent it.

How many good names have been ruined forever by a nod of the head, or by saying I know; or, I could tell, if I would; or, well, I wont say anything more, but you may guess the rest. The slanderer stands with lean and lynx-eyed curiosity, watching his neighbor's soul; sleepless himself, to banish sleep from others. Like a leech, sucking the blood-drops from a care worn heart; he gorges on't; then renders it up to nourish calumny, and his polluted breath infests the wild surface of the world, carrying with it pestilence and blight, and he into whose bosom it once finds a home, is forever undone. Let us stand as far from its baneful influence, as Lot stood from Sodom in its evil day.

SECRECY.

Let us now briefly notice some of the objections to our order; among the most prominent, will be found Mystery, and Secrecy; the common cry of the enemies of the Order, is that no good thing can be done in secret; and even some professed preachers of the Gospel, render themselves notorious, by raising such a cry; but let us examine some facts on the subject, what do the Scriptures teach? hear St. Paul one of the great Master Spirits of the Christian Church, "Great is the *Mystery of Godliness.*" The Mystery which hath been hid for ages, and from generations, now is made manifest to his saints; mark, not, to the world of unbelievers. Paul also declares that when he was caught up to the third Heaven, he heard WORDS that it was unlawful for man to utter.

Why not utter them? let the Savior of the world answer why; "Give not that which is holy unto the dogs." Neither cast your pearls before

the swine, lest they trample them under their feet, and turn again and rend you. And Jesus answered and said unto his disciples. "To you it is given to know of the Mysteries of the Kingdom of Heaven;" "but unto them without, it is given in parables;" again Christ promises, "To him that overcometh, I will give him to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." "And I heard a voice from Heaven saying unto me, Seal up those things which the Seven Thunders uttered and write them not."

And even the Transfiguration, when the Sun, Moon and Stars went out—and the earth dissolved itself into space, and the Almighty came from the throne of his rest, clothed with majesty, and power, and a bright cloud overshadowed them, and a voice came out of the cloud, which said: "This is my beloved son, in whom I am well pleased; hear ye him." And his face did shine as the Sun! and his raiment was white as light, and there appeared unto him Moses, and Elias talking with him, and the disciples fell on their face, and were sore afraid. Even in that awfully grand and glorious hour, who were permitted to be present? all the Apostles? No! only three were found worthy to witness that Mysterious Sign—Symbol or figure of the coming and Kingdom of our Lord Jesus Christ—and they were charged to tell no man for the time being. Those three were Peter, James and John, that John whose pure and spotless life and deeds we this day commemorate.

SIGNS.

Signs, and Symbols are also a feature of our Order, and has been in every age, and are much ridiculed by the enemies of Masonry; but we are prepared to prove that the great Architect of the Universe has from time immemorial proclaimed, and confirmed his great and glorious truths, by Signs and Symbols. The promise that was given to the eight solitary individuals that survived the wreck of a past world, that it should never again be destroyed by water—was a bow set in the cloud, and God declares that he set the bow in the cloud that *He might remember his covenant.*

We ask how the great Master above made known His will when the Golden Kingdom of Babylon; was to pass away, when the measure of its iniquity was full, and a thousand proud nobles, sat at the Bacanian feast of Belshazzar—when he commanded the vessel that had been brought from the Temple of the Lord at Jerusalem by Nebuchadnezzar—to be filled with the dark wine? what then was the sign?

Now look! look! what cometh without menace or call.
Who writes with his lightnings *Bright hand* on the wall?
What pierceth the King on the point of a dart.
What drives the cold blood, from his cheek to his heart?
Chaldeans, and Magicians the mystery fail to expound,
Daniel reveals it—and Belshazzar the king falls dead on the ground.

And hark! the Persians come on a conquering wing.
And a Mede is on the throne of Belshazzar the King.

OATHS.

It is also claimed by the enemies of the order, that to take oaths or solemn affirmations—is very wicked; but the Bible informs us that when God could swear by none greater, He swore by Himself, particularly in the Covenant that he made with Abraham. Again, thus saith the Lord, I have sworn unto David My Servant, and I will not alter the thing that has gone out of My mouth. Once have I sworn by my holiness that I will not lie unto David, saith the Lord of Hosts. Again, David himself swore unto the Lord, and vowed unto the Mighty God of Jacob. David says who shall abide in the Tabernacle? who shall dwell in the Holy Hill? he that sweareth to his own heart, and changeth not. Paul says, for when God made promise to Abraham, because he could swear by none greater He swore

by Himself—and an oath for confirmation, is an end of all strife.

THE FRUITS OF MASONRY.

What are the fruits of Masonry? It has often been effectual to save life and property; it has often relieved distress; it constantly enlightens the ignorant; it daily wipes rivers of tears from the eye of suffering; it has often reconciled the most jarring interests; it has converted the bitterest foes into the dearest friends! it has bound up the broken-hearted, and let the captive go free! And what shall I say more? When the sword—the axe—or the fagot has been prepared to bring quick destruction on the intended victim, it has interposed and saved him. When a certain noble Prince had been condemned to die, and a bright Damascus blade was already raised high, in the hand of a Numidian giant, one single word brought that powerful Numidian to his knees beside the intended victim, and the sword fell harmless at his feet; the Numidian embraced him as a brother, became his deliverer, shared his dangers, and protected him until he landed safely on the shores of his native Sicily. What delivered old General Putnam when taken captive by savage Indians and already bound strong and fast—with fagots and wood piled around him, and the flaming torch raised on high, ready to throw into the fatal pile? One simple, mystic word and sign, brought deliverance to that noble veteran, who not only lived through the French wars, but became one of the leaders in the Revolution. In the late war with Mexico, when a widow's only son and hope had been taken prisoner by Santa Anna, and condemned to be shot—what mystic power aided and protected that feeble and almost hopeless mother. First to Washington city, then to the President of the United States and Secretary of War, then to New Orleans, then to the seat of war, and from thence to the Mexican army—and from that to the presence of General Santa Anna, where she arrived only a few hours before the only son and hope was to be shot. What mystic power stayed that execution—and not only saved and liberated her son, but sent them back in peace, with plenty to their native home. That noble matron and true mother, was a Mason's wife and a daughter of Jericho. These are some of the fruits of Masonry; and a thousand instances more of a similar kind might be named.

THE WORTH OF MASONRY.

In estimating the worth of Freemasonry it is logical and right to judge it by the character of its membership.

This principal is peculiarly applicable to a secret society. Is there any other mode of judging it? Yet, anti-masonic writers deprecate any such claim on our part. We will not consent thus to cut off the right arm of our strength; but in our exhibit of masonic names, we will proudly point to a Clinton; a Marshall; a Lafayette; a Jackson; a Clay and a Washington, as indisputable evidences of its virtuous tendencies and general merit.

Our opponents, while tasking us with sarcasm for our ignorance, take care to know nothing of the long array of the illustrious living and dead, who have been patrons of the order. Hiram the King, Hiram the operative, Joshua, Pythagoras, Saint John the Baptist and John the Divine, Franklin, Warren, Putnam, Marquis Hastings, David, Israel's sweet singers, DeMolay the martyr, Anderson, Ashmore, Walter Scott, Bonaparte, Nelson, Sir John Moore, Colonel Daviess, Hook, Sidney Smith, Talma, Cambaceres and a host of such, eminent for their virtue, intelligence and public services.

Such men are the lights of our Order. A city set upon a hill that cannot be hid. We do not wish to hide our city, or the purposes for which its foundations were laid, and its gates set up, or its inhabitants, or the objects for which they toil,

or the fruits of their labor, in all senses but one; Freemasonry is not a secret association. Its times, and places of meeting, are statedly published abroad, the names of its votaries are openly announced, and more than three thousand volumes constitute the library of its sages.

And we ask when did any of these illustrious heroes, sages, statesmen, or philosophers, ever betray their trust? The answer comes rolling down to us from the ages of the past,—Never, no never! I believe that I can say with truth, that every General in the Revolution, but *one*, was a Mason, and yet they were all true to the great cause of Liberty, but *one*, and *that one* was Benedict Arnold.

In conclusion let me say:—Masonry is one of the most sublime and perfect institutions that ever was formed for the advancement and happiness and general good of mankind; creating in all its varieties, universal benevolence and brotherly love. It holds out allurements so captivating as to inspire the Brotherhood with emulation to deeds of glory, such as must command throughout the world veneration and applause, and such as must entitle those who perform them to dignity and respect. It teaches us those useful, wise, and instructive doctrines upon which alone true happiness is founded; and, at the same time, affords those easy paths by which we attain the rewards of virtue; it teaches us the duties which we owe to our neighbor; never to injure him in any one situation; but to conduct ourselves with justice and propriety; it bids us not to divulge the Mystery to the public, and it orders us to be true to our trust, and to live above all meanness and dissimulation, and fulfill our duties as Masons. For the teachings of Masonry are good and its morality is pure; and among its votaries are numbered thousands of the best and most worthy of the land. From the time when it first came forth, as a distinct society, it has had a pulsation in unison with every great enterprise and movement, in whatever department of human improvement. Yes, we have an institute based upon the purest principles of morality and philanthropy; principles that are as immutable as those that uphold the universe; principles upon which men of every country can unite; principles that are alike impervious to the dogmas of sectarian bigots or political demagogues; principles that have risen above the unholy bulls of a corrupt church, and the denunciations of unprincipled politicians; principles of pure benevolence, around which the cardinal virtues delight to cluster; principles that have enlisted the earnest attention of the wise and virtuous of all ages—a theme that the angels of Heaven delight to dwell upon.

Thus our noble Institution is fulfilling her Heaven-born mission, in feeding the hungry, and clothing the naked; in ministering to the sick and afflicted; in condoling with the widow and the orphan in their bereavement, and bestowing that aid and assistance which their necessities may require, in elevating the morals, and refining the minds of its votaries, by making them better citizens, kinder husbands, more affectionate fathers, truer friends, and more devoted christians. Yes, brothers! in every relation of society, we must discharge our responsibility and usefulness to our fellow-men, must distinguish us from the world. We must live temperately, moderately and above suspicion; learn by our virtue to check our passions and keep ourselves within the circle of propriety; abstain from profane language, and thus Masonry, whitened with the frost of ages, comes down to us, bearing on its grave countenance and furrowed brow, the relics of antiquity. It lives while Kings and conquerors have passed away, and thrones and sceptres crumbled to the dust—while cities which were once renowned for their greatness, and magnificence, and splendor, have had *Ichabod* written upon them by the finger of time, and Empires rocked and crushed have split into fragments and disappeared. Masonry, like

some mighty tree, has spread itself from centre to circumference of our globe. Neither the weakness nor perfidity of its proposed friends, nor the malice of its enemies, have been able to retard its onward march, or for any length of time crippled its energies.

Employment of Time.

To be idle and unemployed, is a sign not only of a weak head, but of a bad heart. And as it is one vile abuse of time, which is given us for action, and action of the utmost moment, so is it one method to lead us to other and worst abuse. For he who is idle, and wholly occupied, will ere long, without question, be occupied in mischief. You must therefore take care that you employ your time; but then you must take as much care to employ it innocently; and by innocent employment is meant all the proper duties of your station, and all those inoffensive and short relaxations which are necessary either to the health of your bodies, or to the enlivening and invigorating your minds. You must be anxious to employ it in the best and noblest uses, in subserviency to your own eternal welfare; that is, with a constant eye to the glory of God and the good of mankind: for herein consists our duty, and for this end was all our time given us.

A TRUE LAWYER.—Alexander Hamilton was once applied to as counsel by a man having the guardianship of several orphans who would on coming of age, succeed to a large and valuable estate, of which there was a material defect in the title deeds, known only to their guardian, who wanted to get the estate vested in himself. Hamilton noted down the faithless executor's statement, and then said to him—"Settle with these unhappy infants honorably to the last cent, or I will hunt you from your skin like a hare." That advice was strictly followed, and the man who gave it was an ornament to the bar and to the age he lived in.

The Female Heart.

The female heart may be compared to a garden, which, when well cultivated, presents a continued succession of fruits and flowers, to regale the soul, and delight the eye; but when neglected, producing a crop of the most noxious weeds; large and flourishing, because their growth is in proportion to the warmth and richness of the soil from which they spring. Then let this ground be faithfully cultivated; Let the mind of the young and lovely female be stored with useful knowledge, and the influence of women, though undiminished in power, will be like "the diamond of the desert," sparkling and pure, whether surrounded by the sands of desolation, forgotten and unknown, or pouring its refreshing streams through every avenue of the social and moral habit.

Love.

Love is the fountain and principle of all practical virtue. But love itself requires some regulation to direct its exertions; some law to guide its motions; some rule to prevent its aberrations; some guard to hinder that which is vigorous from becoming eccentric. With such a regulation, such a law, such a guard, the divine ethics of the Gospel have furnished us.

A BEAULIFUL ILLUSTRATION.—It is said of the Icelanders, that they scrupulously observe the usage of reading the sacred Scriptures every morning, the whole family joining in the singing and prayers. When the Icelanders awake, he salutes no person until he has saluted God. He usually hastens to the door, adores there the Author of Nature and providence, then steps back into the dwelling, saying to his family, "God grant you a good day!" What a beautiful illustration is this of the Christian obligation on the part of households to recognize and worship God.

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., OCT. 15, 1862.

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.

In our next issue we shall publish an original lecture on the "Dispensation of the fullness of the times;" in which we shall show that it is one and the same as the eleventh hour and supper time Dispensation.

We shall also publish a lecture on the parable of the prodigal son, and a number of other original articles.

OUR FRIENDS will please bear in mind, that this is the third number of our paper, that we have sent to many of them, and yet not a word in return have we heard from them; are they sick? or do they think we can afford to write day and night for nothing, and buy paper, and pay printers in addition; or don't they like our paper? Will they, after they receive this number, be kind enough to send in their subscription, that is, if they wish the paper continued. If any of them don't wish to send pay for a year, let them send in pay for a part of a year. They can send stamps.

The above is especially addressed to our personal friends and acquaintances.

Let us now say a word to many that we have taken the liberty to send our paper to with whom we have no personal acquaintance. If you like our paper, after you receive this number, send in your names, and if you do not you are welcome to the three numbers you have received.

We have also given many of our friends papers to send to their friends. If they like it they will also please send in their names after they receive this number. Direct to "GREAT FALLS, N. H.," and much oblige yours, most truly,

G. J. ADAMS.

At the earnest solicitations of many friends, and among them many masonic friends, in different parts of the country, we this week publish a masonic address that was delivered some three years ago, and we think any one may read it with interest and profit.

Rise of the Church in the Last Days.

In our two previous articles on this subject, we have clearly demonstrated, *first*, what constitutes a legally organized New Testament Church, with its officers, gifts, blessings, ordinances and usages.—*Secondly*, we have shown that the church thus left by Christ and his apostles, has been overcome, disorganized, suffered violence, been divided and driven into the "wilderness,"—and *thirdly*, we have clearly proven that on its ruin and overthrow has been built up sects, parties, names, creeds, and the various organizations that now compose the great mystery, Babylon, or the mother of harlots and her daughters, spoken of in the book of Revelation.

We now propose to show that the church of Christ shall come up out of this wilderness state

and "put on her beautiful garments," and come to the faith "once delivered to the saints;" and that this is clearly foretold in the bible. We shall also show that this will be brought about by the Lord, giving revelations of his will to men, and inspiring them and sending them forth clothed with authority from on high, for this purpose.

In this article we shall, for the sake of order, give only the testimony of John, as it was given to him by an angel of God upon the Isle of Patmos, as contained in his book, called the "Book of Revelation." And as many say that it is a "sealed book" and no one can understand it, let us first explain the book and see if it is sealed. It commences as follows:

"The revelation of Jesus Christ, which God gave unto him to show unto his servants things which must surely come to pass; and he sent and signified it by an angel, unto his servant John."

Here we learn that this book is a revelation given from God unto Jesus Christ—from Christ to an angel—from the angel to John, and from John sent forth to the world; and as to its being a "sealed book," the following passage from the 22d chapter, sets that matter forever at rest:

"And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand."

John, here, is positively forbidden to seal this book. Thus it is not only a revelation, but an *unsealed book*.

Another objection argued against this book, is the oft repeated declaration that it was given only to the seven churches of Asia, and to no other people.—This is not true; for we read in the fourth chapter of this book, after the message to the seven churches had closed, that John saw many things yet in the future. It is in the following strange language:

"After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter."

Here we learn that, after having closed the message to these churches, the visions of the future are opened to John, and as we have clearly proven in our former article that John saw the church in her glory! and then saw her glory pass away, and saw the church driven into the wilderness, and her division into many churches, we now ask, did he see that church come out of the wilderness? did he see and foretell the fact the same gospel should again be preached in all its fullness to all nations? We answer verily, and positively he did; as the following in the 14th chapter clearly proves:

"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 judgement 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 judgement 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 fact 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 gifts and blessings, 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.

Shortly after this John informs us that he heard a voice

"saying 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 adultery, 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!" God helps 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.

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 have, *first*, that there is to be

a marriage of the Lamb; *second*, that his wife (the church) should make herself ready. And who ever heard of a wedding, without a courtship? and how can a bride, get married without her bridal robes, or wedding ornaments? And will Christ have a plurality of brides? is he a Mormon or Mohammedan? If he is, perhaps he may take some *ten* or *fifteen* of the sectarian churches or orders of the present age, for his *brides* or *wives*, but after the wedding let them look out for quarrels, for if they are then, anything as they are now, they would have a continual row, even after the marriage had taken place.

In conclusion let me say we have in this book 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.

HELL.

There is no one subject, in all our theology on which more has been said and written than on the subject of Hell. It has been the Alpha, and the Omega of our Orthodox churches in all their great revivals of religion. It has been hell in the morning, hell in the afternoon, hell at night, and in fact, hell at preaching meetings, and hell at prayer meetings. It has been the theme until it has blunted the finest feelings of many true, and kind hearts, and thousands of honest men and women are kept in continual fear and misery, from a misunderstanding of the term *hell*, as it is translated in our scriptures, and we may as well confess the truth on this subject, preachers are the sole and only cause of this misery and fear, for they know, that they apply this term to misery in a future world, when the application is unjust, untrue, and wicked.

In the investigation of this subject, and in exposing these human traditions, we shall take up the subject as follows:—

First, describe the different kinds of hell believed in by men.

Second, show the nature of the hell of the Bible.

Third, prove from the Bible, and reason what will be the final destiny of man.

Most nations believe that hell, as defined by themselves, is already in existence, and there are five hells that have obtained a prominence: (1.) The Pagan hell; (2.) The Mahomedan hell; (3.) The Roman Catholic hell; (4.) The Protestant hell; and (5.) The proper hell of the Bible. We proceed to describe—

I. THE PAGAN HELL.

The Pagan hell is usually described as a wide, dark cave under ground. The entrance to it is down a steep and rocky descent. Then a gloomy grove.—After that a lake called Avernus, from which such poisonous vapors arise, that if a bird fly over it, it is poisoned and dies. Beyond the grove and lake, at the entrance of hell, several monsters are placed, who bring men to death and destruction. These are said to increase the inhabitants of hell. Their names are, Care, Sorrow, Disease, Old Age, Frights, Famines, Wants, Labor, Sleep, Death, Sting of Conscience, Force, Fraud, Strife, and Fear. At the side

of the lake an old man named Charon, or the Ferry Man, stands in his boat to carry the souls across the lake. On the shore the souls appear in flocks, and those whose bodies were buried, go over the lake when their bodies die; the others wander about the shore a hundred years, and then are carried over.—Charon is considered the god of that dreary place.—All the souls pay a small piece of money to Charon for being ferried across the lake. The heathen say, there are four rivers that run through hell. The first is the river Acheron. Acheron, a son of Zera, born in a cave, because he could not endure the light ran down into hell, and was changed into a river of bitter water. The second river is called Styx; rather a lake than a river. Styx was the fabled daughter of Oceanus, and was changed into the Stygian lake by which the gods swore, and kept their oaths. The third river is called Cocytus, and runs out of the Stygian lake, and groans and laments to imitate the howlings of the damned, and increase their exclamations. The fourth river is called Phlegethon, so called because it swells with waves of fire, and all its streams are flames.

All these rivers the souls must pass over and then they arrive at the Palace of Pluto, the god of hell. The gate of Pluto is guarded by Cerberus, a dog with three heads, whose hair is living snakes. He is considered the porter of hell. Saturn gave his son Pluto this infernal dominion, because he invented burying, and funeral mourning. He likewise reigns over death. He sits upon his throne in the dark, holding a key instead of a sceptre. He is crowned with ebony. Pluto, which signifies wealth, is king. The Greeks call him Hades; or gloom, darkness, or melancholy. He was sometimes called Agelastos, because he drives people to the infernal regions; Agelastos, because he refrains from laughter.—Sumanus, or chief of the infernal deities. (It would appear that the Greeks meant either death or the grave by their word 'hades.') Pluto, it is said, has a queen named Prosepine, who enjoys the infernal regions with him. There are three old women called *fates*, ordering the past, the present, and the future. They fix everything so that nothing can be altered to eternity. To them is entrusted the management of the fatal thread of life. Clotho gives us life; Lachesis determines what shall befall us here; and Atropos concludes our lives. In hell are likewise three furies, who punish the wicked, and torment the consciences of secret offenders. There is likewise an inferior god, called Nox, represented as a skeleton with black wings. Another god is called Samonus, or sleep; he is thought useful to men.—There are three judges in this hell, which judge the souls which come there. There are some giants and some kings there. All are doomed to endless existence in misery. Phleggus, a king, burned the temple of Apollo; he was condemned to remain in hell forever, with a great stone hung over his head, which he expects every moment to fall upon him, and crush him to pieces. (So he sits eternally fearing that which will never come to pass.) Ixion for his crime, was struck down to hell with thunder, and tied fast to a wheel, which will eternally turn him round. A robber is condemned to roll a great stone to the top of a hill, which invariably slips down before he reaches the top.

This is but a short description of the Pagan hell. See *Took's Pantheon*, p. 219.

We may here trace the origin of the superstitious practice of placing a piece of money in the hands of the dead to pay Peter instead of Charon. Here, too, we may trace the origin of the ideas of an already existing hell, as a place for the souls of the damned, and many other errors. The location of this hell is not clearly defined. The ancient Pagans never came to the unity of the faith on the subject of its location. Homer assumes it to be "a land at the extremity of the ocean."—Virgil, "a region attainable only by descending into the bowels of the earth." And we shall show that the entire fable now fathered by the church, was borrowed from the Pagans, and by the churches enlarged.

II.—THE MAHOMEDAN HELL.

The Alcoran describes a last judgement, where all will be judged according to their works. The trial being over and the assembly dissolved; those who are awarded to Paradise, take the right hand way; while those that are destined to hell fire, take the left hand. But both must pass the bridge Alsi-rat, which is laid over the middle of hell, which bridge is finer than a hair, and sharper than a sword.

The wicked miss their footing and fall headlong into hell. This hell has seven gates. The *first* for Muslemeen; the *second* for Christians; the *third* for Jews; the *fourth* for the Sabians; the *fifth* for the Magicians; the *sixth* for Pagans; and the *seventh* and the worst of all, for the hypocrites of all religions. The inhabitants of this hell will suffer a variety of torments of eternal duration; with the exception of those who have embraced the true religion; such will be delivered from hell after having expiated their crimes by suffering.—*Adams' View of Religions*, p. 322.

III.—THE ROMAN CATHOLIC HELL.

The Papist describes hell as a place burning with fire, in which the wicked, dying out of 'the church,' will be eternally tormented. They hold likewise, to a place of purgation, called purgatory. This was taken from the Pagans, and is the same thing under another name. Mosheim says, vol. 2, p. 38,—"The famous Pagan doctrine concerning the purification of departed souls, by means of a certain kind of fire, was more amply explained and confirmed now than it had formerly been. And in the tenth century, the people dreaded the fire of purgatory, more than they did the fire of hell; for they supposed that by being enriched with the prayers of the clergy when they were dying, they should certainly escape hell. But they were taught that if they went to purgatory, it was a matter of doubt whether they ever should be delivered from that dreadful place."

Yea, it is an historical fact that the *priests* led the people astray, and that for the sake of filthy lucre. Therefore, "Try the spirits whether they be of God: because many false prophets, (or propounders of false doctrines) have gone out into the world."—And while you despise not prophesyings, prove all things, and hold fast only that which is good.

IV.—THE PROTESTANT HELL.

We now propose to describe the hell which those called Christians believe in as a place of the most intense misery, without mitigation, and without end. We have seen that the Pagans, the Mahomedans, and the Catholics, hold to a hell that has a place to purify at least a portion of those that are cast into it. But we know of but one sect of Protestants who believe in this part of Paganism. That one, is a sect of the Universalists; and for this they are indebted to the heathen. But while Protestantism borrows the Roman Catholic hell, a little modified from the Pagan, they reject its better feature, the chance for a few to escape its fabled horrors.

As Mr. Benson is the acknowledged standard orthodox writer of Methodism, his description will suffice for the Protestant hell. Hear him—"God is present in hell in his infinite justice and almighty wrath, as an unfathomable sea of liquid fire, where the wicked must drink in *everlasting torture*. The presence of God is vengeance, scatters darkness and woe through the regions of misery. As heaven would be no heaven if God did not there manifest his love; so hell would be no hell if God did not there display his wrath. It is the presence of God which gives everything virtue and efficacy; without which there can be no life, no sensibility, no power. God is therefore himself present in hell to see the punishment of those rebels against his government, that it may be adequate to the infinitude of their guilt.—His fiery indignation kindles, and his incensed fury feeds the flames of their torments; while his powerful presence and operation maintains their being, and renders all their powers more acutely sensible; thus setting keenest edge upon their pain, and making it cut more intolerably deep. He will exert all his divine attributes to make them as wretched as the capacity of their being will admit."

After this, the Doctor goes on to describe the duration of this work of God, and calls to his aid all the stars, and sand, and drops of water, and makes each one tell a million of ages, and when all these ages have rolled away, he goes over the same number again, and again, and so on forever.

If this description were not the result of the grossest ignorance; we should be obliged to characterize it as the worst of blasphemy. Perhaps all the 'orthodox' Protestants will not endorse the Doctor's definition of the torments of hell; but they will all agree with him in two particulars; that these torments are of a most excruciating character, and that their duration is eternal. In this horrible account of the work of God in tormenting the work of his own hands, we find no passage of Scripture quoted to prove any of its points. We will venture the assertion that there is not a text to be found that leans that way. Nay, more; that it flatly contradicts God's own statement, Job 37: 23, "Touching the Almighty, we cannot find him out; he is excellent

in power, and in judgement, and in plenty of justice he will not afflict. Wherefore let mortals reverence him, whom none of the wise in heart can discern." But this wise Doctor professes to have found out that God is delighting himself continually in horrible and revolting injustice towards those 'immortal souls,' which some contend are a part of God himself. We could produce many other texts that this account contradicts, but content ourselves at present by quoting Ps. 145: 9, "The Lord is good to all, and his tender mercies are over all his works." Lam. 3: 33, "For he doth not afflict willingly, nor grieve the children of men. To crush under his feet all the prisoners of the earth." Ez. 33: 11, "As I live, saith the Lord God, I have no pleasure in the death of the wicked." If God has no pleasure in the death of the wicked, in the extinction of their being, how can he have pleasure in exercising his powers to produce protracted and intense suffering, conscious suffering, without mercy and without end? Nah. 1: 9, "What do ye imagine against the Lord? He will make an utter end: affliction shall not rise up a second time." Isa. 10: 25, "For yet a very little while, and the indignation shall cease, and mine anger in their destruction." We trace the Protestant hell, *First*, to the Pagan notions and ideas on these subjects. *Secondly*, to the Roman Catholic hell, and *Thirdly*, to a misconception of some passages of the Scriptures, which would not have been perverted, but for the belief of the other two.

We shall continue this subject in our next; when we shall give a further, and more complete explanation of Protestant orthodox hell; and then examine the hell of the bible.

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., NOV. 15, 1862.

We have sent the first and second numbers of our paper to some hundreds of persons that have not yet subscribed. We shall also send this third number to the same persons, and we hope they will send in their names if they wish the paper sent any longer; if not, they are welcome to the first three numbers, and we shall take it for granted that they don't want our paper any longer. We shall also send the first three numbers of our paper in one wrapper to many persons this month for the first time, particularly to masonic friends, and if any of them, wish to take it let them send in their names and address, and be sure and direct "G. J. ADAMS, Great Falls, N. H."

[South Lebanon, Me.]

Many having written to us to know why we publish our paper in one place and have our letters sent to another; we answer once for all, Great Falls, although in another State is the most direct and convenient, being on the railroad mail route, we get our mail matter much more direct than at any other office. There are four post offices in the town of Lebanon. They are located as follows:—Lebanon, at Little River Falls, seven miles from South Lebanon—West Lebanon, at Legro's corner, three miles from South Lebanon—Lebanon Centre, six miles from South Lebanon,—and North Lebanon, seven miles from South Lebanon—thus it will be seen, Great Falls being only six miles from South Lebanon and receiving mails almost every hour of the day, while these post offices in Lebanon receive only three mails a week, it is much more convenient to have our mail matter sent to Great Falls, N. H., than to South Lebanon.

In our next we shall publish our first lecture on the Restoration of the Jews, and their future

Glory. Also, our second article on Hell, and an article on the Age of Conquest, also a short lecture on the Dispensation of the Fulness of Times, and many other original pieces of interest, therefore, now is the time to subscribe.

The money and the names of the eight new subscribers of Barre, Mass., sent us by Mrs. C—B— have been duly received. She will please receive our sincere thanks, also Bro. Baxter, of Farmington, N. H., and sister R. W. Stearns of Springfield, Mass., will please receive our warmest thanks, the money and names are received.

Our Country.

Our country is still struggling for national existence; shall she maintain that struggle, successfully and finally triumph, or shall she fail. The very foundations of our great political deep seem to be breaking up. Our entire country is shaken; and while struggling for life and nationality, she seems as if making huge efforts to die.

It is indeed startling to pause and consider it.—The Almighty appears to be driving the nations asunder, they seem to be on the very verge of crumbling. Old things seem about to pass away, the events of centuries appear to be crowding into a year. A political earthquake is bursting around us, and the heaving of the elements are in motion. And we now have to add a fierce political war in the history of our unhappy country, between political demagogues striving for power, to the already existing bloody civil war. God help our country, and her true officers and rulers whether in army or State.

Spiritualism.

There is no one subject that has burst forth upon the present age, and we may say upon any age since the christian era, that has made such inroads and created such revolutions amongst old organizations and institutions in so short a time, as the phenomena of "Spiritualism." It has spread its influence throughout this entire country, yes, it has done more—it has crossed the mighty ocean, it has found its way to every land, it has voteries and admirers by the thousand, in every country of civilization throughout the globe; it numbers among its converts men of giant mind, and towering intellect; it has for its advocates, men and women of wealth, station and political and religious influence; yes, men and women of truth, purity, talent, genius and integrity, as well as tens of thousands of honest, and virtuous poor for its believers.

Shall we under such circumstances cry "out, it is all humbug," or shall we, like honest men, investigate and "prove all things" and hold fast "that which is good?" wherever and whenever we find it? common sense, and truth, answer that we should "prove all things, and hold fast that which is good."

Some may be ready to ask,—do you belong to the Spiritualists? I answer no. Have you ever been known and recognized as a Spiritualist, or a spiritual lecturer? I answer no, I never have. Why then do you speak so friendly about them? Because it is my duty to speak the truth, on any, and everything as fast as I learn it, if I speak at all. Do you believe there are spirits? Yes, I do, I believe there are good ones, and evil ones, and they that don't believe there are spirits, are infidels, and don't believe in christ or his teachings; for we are told in the New Testament, "believe not every spirit, but try the spirits, for many false spirits have gone out into the world," and John the Apostle of Jesus says:

"Hereby know ye the Spirit of God: Every spirit

that confesseth that Jesus Christ is come in the flesh is of God:

And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world."

Here we learn that in John's day and age, there were good spirits and evil spirits, true spirits, and false spirits, and I believe there are just the same kind now there was then; and if they could make manifestations and revelations then, they can make the same now—that is if they get a chance to do so; if they could speak then, they can speak now; if they could give signs and omens then, they can give signs, and omens, now; and that they could do it is perfectly clear and conclusive in the Bible, both in the Old Testament, and in the New. In this article we shall give one example from the Old Testament, and one from the New Testament.

In the 28th, chapter of the first book of Samuel we read as follows:

"Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at En-dor.

And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up whom I shall name unto thee."

From the above quotation we learn that Saul believed in spirit communication, for he says, "find me a woman that hath a familiar spirit, that is, a spirit with whom she is acquainted, or in the habit of conversing; and as soon as Saul came into the presence of the woman,—Mark his expression; and he said I pray thee, divine unto me, by thy familiar spirit, and bring me him up, whom I shall name unto thee. We also learn another fact here, viz., that this woman was a "divine" and although modern divines call her a witch she possibly knew more about the spirit world than all the modern sectarian divines put together would know, for they are only dumb divines. They have the name, without the power—for they have no faith in spirits, or angels, good, or evil ones.

Let any one interested in this matter, read the 28th chapter through, and they will see that this woman did learn by her familiar spirit who Saul was, and what would be his fate—the fate of his sons—and the fate of the Kingdom of Israel; and just as she told him it was fulfilled to the very letter.

We next call attention to the 5th chapter of Mark. "And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit.

Who had his dwelling among the tombs; and no man could bind him, no, not with chains:

Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.

And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

But when he saw Jesus afar off, he ran and worshipped him,

And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.

For he said unto him, Come out of the man, thou unclean spirit.

And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many.

And he besought him much that he would not send them away out of the country.

Now there was there nigh unto the mountains a great herd of swine feeding.

And all the devils besought him, saying, Send us into the swine, that we may enter into them.

And forthwith Jesus gave them leave. And the

unclean spirits went out, and entered into the swine; and the herd ran violently down a steep place into the sea, (they were about two thousand,) and were choked in the sea."

We learn here, that this man was familiar with, and possessed of an unclean, or evil devilish spirit. That cords, fetters, or chains, could not hold him.—Next, that he ran and worshipped Jesus, and that Jesus commanded him, (the spirit) to come out of the man. We next learn, that there were many spirits there, and then, waiting their turn to possess him. We next learn that Christ, has power over all spirits, and these spirits knew it, and they knew who he (Christ,) was, and that the eternal laws of God, and nature were such, that they (these evil spirits) could not enter into the brute creation, without permission from a higher power, than they themselves possessed. Jesus gave them permission, and two thousand swine were destroyed. That destruction, was caused by these spirits entering into the swine.

Another point here appears plain, and that is, that these spirits spoke through the man, and not independent of him. So also of the woman of Endor. It appears on the very face of it, that she spoke to Saul, and not the spirit independent of the woman, for it does not appear that Saul saw Samuel, and, as soon as the woman described him, Saul fell to the earth like a coward.

Here then we have evidence both from the Old Testament, and the New, that manifestations and intelligence was communicated by spirits, and no man possessing common sense can, or dare deny it.

We shall continue this subject in our next, and try to show the part that spiritualism will take in the great drama of the last days.

THE CHURCH OF THE MESSIAH.

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

CHAPTER II.

On the conclusion of the difficulties stated in the preceding chapter, Mr. Joseph Bennett, who had been a witness of all the difficulties from first to last, came forward and made a public confession of his faith, in Christ, and in the "Dispensation of the Fulness of Times," and in the mission of brother Adams, and went forward with others, following Christ in the "regeneration" by being publicly "baptised into Christ," and thus, by faith, repentance, and baptism for the remission of sins, legally putting on Christ.

It is but just and right here to state a few facts in relation to Brother Bennett:

Although he was a generous, kind and noble hearted man, of irreproachable moral character, he was not a member of any church, and had not been for over twenty years, having seen the corruption and priestcraft of the sectarian churches and left them in disgust twenty-two years ago.

About that time, God had in his great mercy given Bro. Bennett, an open vision of a man that would come in the future and preach the "everlasting gospel" in all its fulness. The moment that he saw Mr. Adams, he knew him as the man, that God had shown him in vision, years before; and, during these difficulties, God, by his heavenly agencies, graciously and kindly gave Mr. Bennett a number of glorious visions of the future, of the "Church of the Messiah."

After the above events had transpired, Bro. Bennett kindly opened his house for Bro. Adams and family and generously shared with them his hospitality. Sister Bennett also showed great kindness to Bro. Adams and family, for which, may the Lord reward her.

Extract from the Minutes of the first conference of the "Church of the Messiah," held in the city of Springfield, Mass., agreeable to previous appointment, by Bro. G. J. Adams, March 16th, 1861:

The meeting was opened by singing and prayer, and reading from Paul's Epistles to Timothy.

Brother G. J. Adams, was then unanimously elected first President of the Church, and President of the Conference, and R. S. Raymond, Secretary.

President Adams then read a number of passages from the scriptures on Priesthood and Church Organization, and delivered a thrilling address on the coming forth of the church from the wilderness, showing that the church of the living God, is the pillar and ground of the truth in all ages, and among all nations, where God has a legal organised church on earth.

Brother Adams, also gave a full description of all

the difficulties that he had passed through since the first of January, 1861; at which time he wrote the covenant of this church of the "Dispensation of the Fulness of Times," His description was fervent and truthfull, and caused the entire church greatly to rejoice.

He then gave a faithful testimony of his mission, showing that he was sent by revelation, as a 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, should become the kingdoms of our God, and his Messiah." And, as an evidence of his mission, he pointed the brethren to the fact, that he foretold, months before, the war of this country that was then bursting around them, and further, told them the fury with which the war would soon rage throughout the entire south and southwest, and that thousands upon thousands would fall in this terrible civil strife. He also testified that he had been commanded, by direct revelation, to organize the "Church of the Messiah" on the "faith once delivered to the saints." He then clearly demonstrated that if he had authority to preach the gospel, he had authority to baptise for the remission of sins.

He also clearly proved that the ordinance of the laying on of hands for confirmation, and the gift of the Holy Ghost, was a bible doctrine,—a gospel doctrine, an apostolic doctrine, and that he was sent to preach and practice that glorious doctrine.

President Adams then called on all that had repented of their sins, and been baptised for the remission thereof, according to the law of God, to obey that sacred and holy rite. A vote was then taken on the subject, when every one present gave their united sanction, in an affirmative vote, that it was scriptural and apostolic, and should be an order in the "Church of the Messiah."

President Adams then called upon the church to know if they thought him innocent of all and every charge made against him by Randolph E. Ladd, Charles Hastings, Samuel F. Otis, the lying Springfield Republican, (daily paper) and all other sources, and if they believed him to be a faithful man of God, and a minister of the Gospel of our Lord the Messiah, and, if they would sustain him in his office, and calling, and hold him up by their faith and prayers, and sustain him with all the authority, gifts, and callings God had given him in the "Church of the Messiah." The question was then put by Bro. R. S. Raymond, and every soul present voted, that they believed him innocent, that they believed him called of God, and that they would sustain him in all the authority God had given him, as a faithful witness of the Lord, the Messiah; of the gathering of Israel, and the ushering in of the "Dispensation of the Fulness of Times," and the establishing of the new and everlasting covenant.

Brother Luther Payne was then called to the office of a bishop in the church and also to officiate in the lesser office of deacon. Bro. R. S. Raymond was then called to the office of an Elder and Evangelist.

After further remarks and instructions of a most interesting character, brother Adams confirmed and ordained Luther Payne. Brothers Adams, and Payne then confirmed, and ordained Bro. R. S. Raymond. Brothers Adams, Payne and Raymond, then confirmed in a most solemn manner, by the laying on of hands, and the spirit of prophecy for the gift of the Holy Ghost, twelve others, six men and six women.

Union, peace and good feeling prevailed and ruled in every heart. There was not a single jar or word of discord, and the spirit of truth and peace reigned supreme during the conference. To God be all the glory. Amen.

R. S. RAYMOND,
Church Scribe.

The term "Church Scribe," was substituted for that of secretary by a vote of the church.

After the conference President Adams continued to preach the gospel at Union Hall, to good congregations, from Sunday to Sunday, baptising and confirming one or more each week, until April 6th, at which time the 2d conference of the church took place; a full description of which, together with other interesting matters, will be given in chapter third, which will appear in our next number.

DR. J. ESTEN,
HOMŒOPATHIC PHYSICIAN,

Office in Wilson & White's Block.
ROCKLAND, MAINE.

RESIDENCE on Water Street, first house North of A. C. Spalding's.
Rockland, September 15, 1862

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Apostasy of the Church.

For the benefit of our sectarian friends, who think we are hard on the churches of the present age, we will here give extracts from the sermons of two eminent divines, one belonging to our own country and a veritable Beecher, and the other the Rev. Robert Atkins of Liverpool, England.

Let me here introduce an extract from CHARLES BEECHER'S sermon:—"THE BIBLE A SUFFICIENT CREED."

"Hence I say that liberty of opinion in our Theological Seminaries, is a mere form. To say nothing of the thumb-screw of criticism, by which every original mind is tortured into negative propriety, the whole boasted liberty of the student consists in a choice of chains—a choice of hand-cuffs—whether he will wear the Presbyterian hand-cuff or the Methodist, Baptist, Episcopal or rather evangelical hand-cuff. Hence it has secretly come to pass, that the ministry themselves, dare not study their Bible. Large portions thereof are seldom touched. It lies useless lumber; or, if they do study and search, they dare not show their people what they find there. There is something criminal in saying anything new. It is shocking to utter words that have not the mould of age upon them. For through the ministry the same spirit has been conducted to the people. The same penalties hang over them. The denominations are so nearly balanced, the strife for power is so keen between them, that every fancied departure from that creed is seized to make political capital as really as in any campaign. *Houses must be built; salaries must be raised.* This requires wealth. *Wealth requires members and patronage. This creates a servile dread of novelty, for every thing that another party can get hold of strikes at the gold. Therefore, the people watch their minister, and the minister is afraid of his people.* For if he studies independently, if he goes outside of the books, if he slips the hand-cuffs the people tremble—it will not please—the opposition will seize it—WE SHALL BE UNPOPULAR—WE SHALL NOT SUCCEED.—Oh, woful day! Oh, unhappy Church of Christ! Fast rushing round and round the fatal circle of absorbing ruin! THOU SAYEST I AM RICH, AND INCREASED IN GOODS, AND HAVE NEED OF NOTHING; AND KNOWEST NOT THAT THOU ART POOR, AND MISERABLE, AND BLIND, AND NAKED! Thus are the ministry of the evangelical Protestant denominations, not only formed all the way up, under a tremendous pressure of merely human fear, but they live, move and breathe, in a state of things RADICALLY CORRUPT, AND APPEALING EVERY HOUR, TO EVERY BASE ELEMENT OF THEIR NATURE TO HUSH UP THE TRUTH, AND BOW THE KNEE TO THE POWER OF APOSTASY. * * *

Dimly, does every one now and then, see that things are going wrong. With sighs, does every true heart confess, that rottenness is somewhere, but ah! it is hopeless of reform. We will pass on, and the tide rolls down to-night. The time has come when men, having itching ears, and forms of godliness without the power, are heaping to themselves teachers; when they will not endure sound doctrine, but are turned aside unto fables. And the whole has come about stealthily, *nobody knows how, among good men*, out of good motives! Was not this the way things went with Rome?—Are not we living her life over again? And what do we see just ahead? Another General Council! A World's Convention!—Evangelical Alliance and Universal creed!"

Let our readers remember the above picture comes from the REV. CHARLES BEECHER, and we may say, God bless Charles Beecher for his plainness of speech, and may he know the truth, in all its fulness.

Hear the Rev. Robert Atkins of Liverpool, England, speak on this matter:—

"Preaching in ceiled houses, Sabbath after Sabbath, to the same congregation, appears to me but little better than mockery, when the awful state of Christendom arises before me, overshadowed as it is, with the cloud of Almighty vengeance; and yet were I to pursue the course that best accords with my present state of feeling—were I to cry aloud through the streets and lanes of this city, day and night—Woe, woe, woe to the inhabitants—woe to the corrupters of the pure Gospel of the blessed Jesus,—I should be regarded as a fanatical maniac; and, at the sacrifice of future usefulness, would only secure the lamentable satisfaction of having borne my testimony against a degenerate age, and an apostate church. * * *

What is the opinion that the churches of the present day entertain of themselves, and the world? My hearers, am I not stating a truth, When I say—Go where you will, either to the platforms of Bible Societies or Missionary Societies, or to the pulpits of Churchmen or Dissenters, and you will hear one uniform tale of the increasing piety, and of the extending success of the Gospel. You will almost be persuaded that the ministers and the churches are as holy and as zealous as they well can be—that the world is mending every day, through the influence of religious example, and that we may shortly expect the triumph of the Gospel—the fulfillment of the promise that the whole earth shall be filled with the GLORY OF THE LORD. * * * The Apostle Paul informs us that iniquity, which, at the beginning of the dispensation, only worked by way of mysteries, in the latter days would assume the character of an actual manifestation. In his second Epistle to Timothy, he also declares that, in the last days, *perilous times shall come*; or men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good—traitors, heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof,—ever learning, and never able to come to the knowledge of the truth; men of corrupt minds, reprobate concerning the truth; evil men and seducers, waxing worse and worse, deceiving and being deceived. And the Apostle Peter gives this addition to the awful picture: There shall come in the last days, *scoundrels, walking after their own lusts, and saying, Where is the promise of his coming? Here, you have two descriptions of the last days, that is, of the present time, as widely different as two descriptions can possibly be; the first is of man's drawing, and the second is of God's. Which of the two will you believe? But, lest there be any mistake, let us fairly and honestly inquire whether this description of God's giving, actually corresponds with the present state of the churches and of the world; and, in tracing the likeness, may God carry conviction to every one of your minds, as he has to mine. And now, if we want a standard whereby to judge of the apostasy of the present churches, we must take the church of Christ when the apostatizing spirit was least manifested, that is to say, in the apostolic age. With this pattern in our eye, where, I ask, are the gifts of the Spirit? Where has the spirit of self-denial and of cross-bearing fled? Where is the persecution that all who live godly in Christ Jesus, shall endure? and where is the being hated of all men for Christ's name's sake? * * * Apostasy, APOSTASY, APOSTASY, is engraven on the very front of every church; and did they know it, and did they feel it, there might be hope; but, alas! they cry, "We are rich, and increased in goods, and have need of nothing;" and that is added to apostasy. Do I speak too strongly, have I overdrawn the picture? Go to that salaried dissenting preacher, who had found a resting place in his five hundred, or his one thousand a year, and see whether his stipulated income, or*

the round of duty for which it is paid, will give you any just idea of the leader and exemplar of Bible pilgrims. Go to the opulent professing churchman, or the wealthy deacon, go to the *Christian merchant*, or the *Christian shop-keeper*, and the Church's comment on the two notable commandments of our Saviour, "Lay not up treasures on the earth," and "Labor not for the meat that perisheth," where, oh! where is the world-hater, the money-despiser, the cross-lover to be found? My brethren, my brethren, the whole gospel system, and the very gospel object is *perverted*, and yet I am censured as a railer, for calling the churches apostate. * * * I have given you a short sketch of what are called the Christian churches of the day, who are going to convert the world by their preaching and their example. Do I revile them? Nay, but, according to the light which God has imparted to me, I feel called upon, fearless of all consequences, to bear my testimony against them, for the honor of Christ and his cause, as a warning to the deluders and for the benefit of the deluded; and it is my constant prayer, that they may awake to a sense of their real condition, and humble themselves before God, from whom they have awfully apostatized, ere the vials of Almighty wrath, give indisputable evidence that the measure of the iniquity of the Gentile church is full. * * * But I must take my leave for the present, of the rich churches, the churches who are possessed of goods, the churches that love not his appearing, the churches that scoffingly cry out, where is the promise of his coming; the anti-Christian, Apostate Gentile Churches, who are fitting themselves for the fire with WHICH GOD WILL SHORTLY PLEAD WITH THEM. * * * Oh! that in these last days, God would give me energy of body and of mind, and the mighty power of the spirit, to warn the individual sinner with effect; that some might yet escape for their lives, and take refuge from the coming calamity, in the hitherto despised, but still outstretched arms of their Saviour."

In conclusion of this article let us say that we rejoice in the fact that God is moving upon men to make this cry of APOSTASY. May God bless and sustain them, and may they know the whole truth and come out of BABYLON and help build up the true Church of the MESSIAH in the last days.

Sympathy.

"Come then with me thy sorrows join,
And ease my woes by telling thine."

It is a pure stream that swells the tide of sympathy; it is an excellent heart that interests itself in the feelings of others—it is a heaven-like disposition that engages the affections, and extorts the sympathetic tear for the misfortunes of a friend. Mankind are ever subject to ills, infirmities and disappointments. Every breast, at some particular period, experiences sorrow and distress. Pains and perplexities are long-lived plagues of human existence, but sympathy is the balm that heals these wounds. If a person, who has lost a precious friend, can find another who will feelingly participate in his misfortune, he is well nigh compensated for his loss. And delightful is the task, to a feeling mind, of softening the painful pillow of the sick, amusing the thoughts of the unhappy, and alleviating the misfortunes of the afflicted.

BEAUTIFUL QUOTATION.—The Rev. Dr. Griffin, in his speech before the American Education Society, appealed to "the sex, who like ministering angels, love to hover about the chambers of sickness"—who owe so much to Christianity; and introduced this beautiful quotation—

Not she with trait'rous kiss her Saviour stung,
Not she denied him with unholy tongue;
She, when apostles shrunk, could daggers brave,
Last at the cross, and earliest at the grave.