

# The Sword of Truth,

## AND HARBINGER OF PEACE.

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### Lecture.

**The Throne of David. By G. J. Adams, Minister of the Gospel.**

Do the scriptures teach that Jesus the Messiah will finally take his seat on the throne of David? Has Jesus in any sense, at any time taken possession of David's throne? And if he has not, must he at some future time take his seat on that throne, if not the prophets and scriptures prove a complete failure.

These three questions, we shall try to answer in truth, according to the oracles of God.

We will first turn our attention to the promises made to David just before his death in relation to his throne.

In first Chronicles, chapter 17th, we read as follows:

"And it came to pass the same night, that the word of God came to Nathan, saying,

Now therefore thus shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the sheep-cote, even from following the sheep, that thou shouldst be ruler over my people Israel:

And I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have thee a name like the name of the great men that are in the earth.

Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more, as at the beginning.

And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.

I will be his father, and he shall be my son and I will not take my mercy away from him, as I took it from him that was before thee:

But I will settle him in my house and in my kingdom for ever: and his throne shall be established for evermore.

According to all these words and according to all this vision, so did Nathan speak unto David.

And David the king came and sat before the Lord, and said, Who am I, O Lord God? and what is mine house, that thou hast brought me hitherto?

Therefore now, Lord, let the thing that thou hast spoken concerning thy servant, and concerning his house, be established forever, and do as thou hast said.

Let it even be established, that thy name may be magnified for ever, saying, The Lord of hosts is the God of Israel, even a God to Israel: and let the house of David thy servant be established before thee."

Now let us ask has this prophecy ever yet been fulfilled? we answer, no. Has God ever yet placed his people Israel in a place where

they have dwelt in safety? Truth answers, no. Are Israel now scattered among all nations, and has their place for ages been wasted by strangers? History and reason answers, yes. Has God raised up an heir to David's throne, of his sons and established his throne and kingdom forever? again we must answer no.

Then this prophecy has never yet been fulfilled, for God says of this descendant David, "I will be his Father, I will settle him in my House, and in my Kingdom forever; and his throne shall be established forever."

David then goes before the Lord and prays that God will perform all that he has promised unto his House, his seed and to his throne. Some men undertake to try to show that Solomon fulfilled this prophecy; but they utterly fail in their attempt to do so, for Solomon's kingdom was prophetically torn asunder and rent, even in his life time; and ten tribes settled on Jeroboam by Ahijah the prophet.—And there is not one single great fact in this prophecy that was fulfilled by Solomon, and the prophecy must point to Great David's greater son, even to the messiah.

But let us now notice the psalms of David, and see if the true Messiah, the anointed one who to be born of David's Royal lineage and seed was not to take his seat on David's throne and reign over the House of Israel forever. We shall quote first the 89th psalm, it reads as follows:

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

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

I have found David my servant; with my holy oil have I anointed him:

With whom my hand shall be established: mine arm also shall strengthen him.

The enemy shall not exact upon him; nor the son of wickedness afflict him.

And I will beat down his foes before his face, and plague them that hate him.

But my faithfulness and my mercy shall be with him: and in my name shall his horn be exalted.

I will set his hand also in the sea, and his right hand in the rivers.

He shall cry unto me, Thou art my father, my God, and the rock of my salvation.

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

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

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

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

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

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

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

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

Here is a covenant made with an oath, and when God could swear by none greater he swore by his own holiness, and that oath is registered in the archives of heaven; that his (David's) seed shall endure forever, and his throne as the days of heaven, and all christendom agree that the seed here spoken of, is Jesus Christ the Messiah.

Has this prophecy ever been fulfilled? Has God yet given Messiah power over the kings of the earth? We answer, no.

We also quote from the 72d Psalm the following strong language, which shows clearly Jesus must take his seat on the throne of David, or that he cannot be the promised Messiah, the long-looked for prime of the House David.

"He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

They shall fear the as long as the sun and moon endure, throughout all generations.

He shall come down like rain upon the mown grass: as showers that water the earth.

In his days shall the righteous flourish: and abundance of peace so long as the moon endureth.

He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

Yea, all kings shall fall down before him: all nations shall serve him.

For he shall deliver the needy when he crieth; the poor also, and him that hath no helper.

His name shall endure forever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed.

Blessed be the Lord God, the God of Israel, who only doeth wondrous things.

And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen."

All will agree that this prediction can only allude to the Messiah. Have all the kings of the earth yet bowed down unto him? or has his dominion yet reached from sea to sea? No; verily, no. Has his glory yet filled the whole earth? Shame on the men that make such an assertion; for the poor and needy yet cry out in trouble and distress and there is none to hear and deliver them. But when Messiah takes his seat on the throne of David then deliverance and peace will come to the oppressed and down-trodden of all the earth.

Let me further say. In the 9th chapter of Isaiah we have a prophecy that alludes to Jesus the Messiah and to no one else, a clear simple, plain prophecy, that no Catholic, or Protestant will, or dare deny. Isaiah, while wrapped in the visions of the future and gazing down through ages of unborn time, under

the divine influence of the heavenly agencies, breaks out in the following thrilling, and soul-stirring language:

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."

Here we learn Christ was to be first a child born, next a Son given, then a wonderful counsellor, then he was to be called a mighty God, Father of the everlasting Age (not everlasting Father, as here translated, it is translated wrong,) then Prince of Peace, then he is to have David's throne and establish judgment and justice, from the time he takes that throne forever.

Has he ever yet taken that throne? No. Has he yet established judgment and justice in the earth forever? No; but all the first part of this prophecy has been fulfilled; yes, and fulfilled literally; and why should not the last part be fulfilled in the same way?—Let priests, sectarians and false teachers tell us why.

Let us now quote from Jeremiah, 23d chapter:

"Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS."

Now don't all agree that this king here named, is the Messiah, the Christ, the true anointed one of the eternal Father? They most certainly do. Has he ever yet taken his seat on the throne of David? No. Has he yet established judgment and justice in the earth? No. Was Judah saved, and did Jerusalem and Israel dwell safely in the days that the Messiah made his first appearance on earth? No; for in that age he would have gathered them and saved them, but they would not receive him. Was this passage fulfilled at that time? We answer most positively, no. Does it remain to be fulfilled at the coming and kingdom of Messiah, when he shall take his seat on David's throne? Truth answers, yes. Let us now ask, where will this throne be located, in heaven or in Jerusalem? Let this same prophet answer. Jeremiah 4th chapter:

"At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their evil heart.

In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers."

No honest man can mistake this passage. It is here clearly demonstrated that the throne of the Lord, the true Messiah of Israel and Judah will be located at Jerusalem or Zion, the place, and the only place, for the establishment of the throne of David. To show still further that the throne of David will be raised up and re-established on earth, we quote from the last chapter of Amos:

"In that day will I raise up the tabernacle of David that is fallen, and close up the

breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:

And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

Can the tabernacle or throne of David be raised up in the last days, unless the Messiah takes his seat on that throne, there to reign forever? We answer, no. And we must bear in mind that it is to be raised up at the time of the return of Israel from their long and desolate captivity.

Let us now come to the testimony of the new testament. We often hear it asserted that there is nothing in the new testament about Christ reigning on the throne of David. But never did man make a greater mistake, for everywhere we turn our attention in the new testament we find the great fact staring us in the face that Jesus was David's heir, and born the king of the Jews, and the true heir to David's royal throne. In Matthew, second chapter, we read:

"Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

Saying, Where is he that is born King of the Jews? For we have seen his star in the east, and are come to worship him."

In this passage we learn that Jesus was born King of the Jews. In the gospel according to St. John, we read as follows:

"Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth, heareth my voice.

Pilate saith unto him, What is truth? And when he said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

But ye have a custom that I should release unto you one at the passover: will ye, therefore, that I release unto you the King of the Jews?

And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS."

In this passage our Savior says that he was born to be a king, and that he came into the world for that purpose. Pilate believed that he was king of the Jews, and as such crucified him, and then wrote his title and put it over his head. But to set the matter at rest forever, in relation to Christ taking his seat on the throne of David, and to show that he was born for this purpose, we quote from the first chapter of Luke, where the angel makes the announcement of his birth and the purpose for which he was born. It reads as follows, and no man can mistake its meaning:

"And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women.

And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

And the angel said unto her, Fear not, Mary: for thou hast found favor with God.

And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

He shall be great, and shall be called the Son of the Highest; and the Lord God shall

give unto him the throne of his father David.

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

Here the evidence is overwhelming and unanswerable. God here promises to give him the throne of David, and that he shall reign over the house of Jacob forever, and his kingdom shall have no end. In conclusion then we say that Jesus Christ must come to this earth and take his seat on the throne of David, or the scriptures cannot be fulfilled. In the book of Revelations he is called the root and offspring of David, the Prince of the kings of the earth; the King of Kings and the Lord of Lords, and the lion of the tribe of Judah. Does not these titles give him the right to the throne of David? They most certainly do. Shall the word of God fail, or fall to the ground unfulfilled? No, never! for the truth shall stand forever sure, and bear down all opposition until Jesus the true Messiah shall take his seat on the throne of his father, David, and establish peace on earth and good will to men.

The following communication we cheerfully publish at the desire of the writer, wishing all to hear, and then judge for themselves, for Solomon says a wise man will hear a matter first, and then judge, but a fool judgeth without hearing. We wish it understood that neither ourselves, or the Church of the Messiah are held responsible for the sentiments advanced by the writer.

EDITOR.

For the Sword of Truth and Harbinger of Peace.

#### The True Church or Commonwealth of the New Dispensation.

Messrs Editors and Publishers and Church of the Messiah.—We received your paper of the 15th ult., also two previous numbers as per subscribed, and greatly rejoice in the liberal sentiments it contains, and the freedom of its columns to liberal and progressive thought. The world has long felt the withering touch and blighting curse of Sectarianism, religious bigotry, and intolerance in various forms; and every effort on the part of the Lord our God, the Holy Angels, and ministering spirit world, and their messengers on earth to crush the monsters shout, will be hailed with joy by all truth-seeking, and peace on earth and good will to man loving people.

I had an experience in the old and sandy foundationed organizations, commonly called churches, for many years, both before and after that which is called conversion, as I was born and sprinkled, and afterwards baptized in the so called Orthodox faith, professedly the Gospel; and am not ignorant of the different phases of religion and churches that have arisen in the last thirty-five years, but have not been identified with any since 1846, at which time myself and others became disintegrated. Having rested for over a year, I was prepared to enter the Holy of Holies, and receive from the Heavens, revelations for myself, and the prophetic spirit, and spirit of wisdom, as never before. This revelation, entitled "the Dawning of the Day," as named by and from the Heavens, revealed to, and settled forever in my own mind the inimitable principles of an unfailing hope and foundation upon which the Lord our God Almighty's Invisible and visible Kingdom of Heaven on Earth, or Commonwealth, or by whatever name it may be called, can and will be established and stand, being founded in man's physical or bodily, intellectual or mental, relational or family, social or societary, moral or humanitarian, true spiritual or what shall I do to be saved, mediative or I am not to be administered unto, but to administer, and Immanuel, or God with us, nature and needs. Corresponding with, and answering to the above, we have in the order of growth, 1st, the well and rightly disposed, that is, disposed in the right direction or cause of God. 2d, the sympathetic; 3d, the acquiescent; 4th, the approving; 5th, the cooperative; 6th, the combinating; 7th, the unitary; 8th, the commonable, held in common, or commonwealth.

The climacterate of the above scale of development unfolding or transformation, which being interpreted by true terrestrial, heavenly, celestial, or divine law, as taught and exemplified by Jesus of Nazareth, and his Disciples, in the former day of dispensation; and in the present or new dispensation, by myself and others signifies all mine are thine, and thine are mine, and we are glorified together. See John 17th chapter; 10, 14, 20, 22, 23, also 15th chapter; 12, 13, 14. Acts 1; 12, 13, 14, and 2nd chapter, 41 to close of chapter; also 4th chapter 32 to end of chapter. See also the Parables in Matthew, 13th chapter 44, 45, 46, and the Parable of the laborer in the first, third, sixth, ninth, and eleventh hours, or final dispensation of God to man, teaching the perfect equality of the children of God in reward, according to their nature and needs, and administering rebuke to those of the first, and others preceding the last or eleventh hour dispensation for their desire for a *separate interest*. Matthew, 20; 1, 16.

Now a knowledge of the complex nature of man, and of its needs, and a provisional order of things corresponding with, and answering to the same, will constitute the reign, rule, or Kingdom of God on Earth—the new Heaven and the new Earth. The family of man will never be united on the Bible, nor upon any book professing to be a revelation of the mind and will of God, as a perfect rule of faith and practice; nor even as to who nor what God is in the absolute or perfect sense. Some believe in God as a principle, others as a person, others as an essence, others as one, others as three in one; some say Father God, and Mother Nature; but why not Mother God as well as Father God? This would be in harmony with all the manifestations of nature, for in these we see the positive and negative, as they are termed. The male and the female, the father and the mother, followed by the offspring. Hence in universology or science of the Universe, we have Unism, Duism, Frianism—Dual Deity and Children of God. God as presented in the Old and New Testament Scriptures, with but few exceptions, is all masculine or He. In the account of the Creation of man, my doctrine of Dual Deity is presented as it is written, And God said let us make man in our image, and after our likeness, and let them have dominion, &c. So God created man in his own image, in the likeness of God created he him; male and female created he them. Again of the female side of Dual Deity, the 8th chap. of Proverbs seems devoted to a presentation of mother God called wisdom; and in the commencement of the 9th chapter we read:

“Wisdom hath builded her house, she hath hewn out her seven pillars;” which also sustains my theory or doctrine of the eightfold nature and needs of man, linking the eighth to wisdom and masculine Deity, making the Dual; hence the immanuel state standings, and conditions, circumstances and surroundings of God with us, not with Jesus of Nazareth only, but with many, constituting the new heaven and the new earth or Eden, Zion of the new dispensation revelation. The doctrine of Dual Deity, as presented in the above, also is taught in the words of the angel Gabriel to many; saying, the Holy Spirit shall come upon thee, and the power of the highest shall overshadow thee, therefore also that Holy One which shall be born shall be called the Son of God. This doctrine of Dual Deity is also presented in the commission of Jesus of Nazareth to his Disciples as I would render it; saying, go teach—convert all nations baptizing them in the name of the Father, and of the Holy Spirit, and of the Son of God, commonly called God. The Son being the representative of the masculine side, of Deity also partaking largely of the feminine qualities; leaving, however, the whole subject shrouded in mystery, and which the church from that day to the present have not been able to solve; hence appropriately did Paul say of himself and the church of his day and dispensation, “For we know in part and we prophecy in part, but when that which is perfect is come, then that which is in part shall be done away,” leaving this perfect knowledge, and order of man and things for the now present or new and evermore to be perpetuate dispensation to reveal and establish.

Now, Messrs. Editor of the *Sword of Truth and Harbinger of Peace*, if you can admit the above in your next issue, and a short article

from myself or others connected with me in after numbers, to which of course you will have liberty to reply, if so disposed, we will make an effort to secure subscribers for the paper in this place, and else where, as I contemplate visiting your, and other Eastern states in the spring; meantime we will be pleased to correspond with yourselves, or any members of your church, who may feel interested in us or the doctrine of the commonwealth of the new dispensation which we teach.

Respectfully Yours,  
E. R. SWACKHAMER,  
244 Plane St. Newark, N. J.

#### CLAIMS OF THE JEWS.—BY NOEL.

In very truth, there are claims, which the Jew can urge, in which the Gentile cannot share. In advocating the cause of Israel, I would ask, and strongly too, Is the account of *justice* towards that nation settled? Is the long arrear of Gentile *gratitude* to that nation discharged? For to what blessing shall we refer, in the long catalogue of our own mercies, which we have not derived from Israel?

Amidst the sorrows and vicissitudes of life, do we find daily consolations from God? Under the terrors of conscience, do we behold a peaceful asylum in the Gospel of Christ? By the bed of dying worth, or at the oft-frequented grave of departed friendship, do we wipe away our tears in the prospect of a sure and certain hope of a resurrection to the life eternal?

From whence do all these consolations flow? They flow to us from Judah. The Volume of God was penned by Jewish hands; the Gospel was proclaimed by Jewish lips; yea, that Sacred Victim on the cross,—the world's only hope, the sinner's only joy,—wears not even *he* the lineaments of the children of Abraham? And, without the blush of self-abasement, can we speculate any longer on our indifference to the Jewish cause, and coldly complain, that we feel not here that energy of sympathy, which we can feel on other appeals to our compassion?

Christians! at length remove the stigma; repay the debt; redeem the time; admit the claims of justice; yield to the impulse of gratitude; feel, toil, supplicate for those whose forefathers felt, and toiled, and prayed for you!

Think, I pray you, of all their former grandeur, and contrast it with their present desolation. Such a contrast raises, even under ordinary circumstances, a keen emotion in the human heart. No sympathy is so strong as that, which is drawn forth by fallen greatness. The extent of the ruin is the very measure of that emotion. Why does the traveller fondly linger amidst the scenes of ancient art, or power, or influence? Why, for so many a year, has the poet and the philosopher wandered amidst the fragments of Athens or of Rome? why paused, with strange and kindling feelings, amidst their broken columns, their mouldering temples, their deserted plains? It is because their day of glory is passed it is because their name is obscured, their power is departed, their influence is lost! The gloomy contrast casts a shade over the renown and the destiny of man.

Similar emotions have, indeed, been often felt amidst the scenes of Jewish fame. The forsaken banks of Jordan, where the Psalmist once might tune his lyre, and utter his prophetic songs; the blighted plains of Galilee, where the Saviour might often bend his lonely steps to cheer the widow's dwelling; the ruined city, once the terror of surrounding nations; the forgotten temple, whose walls once echoed back the accents of that voice, “which spake as never man spake;”—these images and memorials of former days have often produced a solemn sadness in the minds of those, who have visited the shores of Palestine; and these feelings have responded to the affecting complaint, “Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem is a desolation. Our holy and our beautiful house, where our fathers praised thee; is burned up with fire, and all our pleasant things are laid waste.”

But is there no emphasis of sadness to be found in the sordid and degraded state of those, who wander through the world forgotten and forlorn, though once the honoured servants, the favoured children, of the Lord?

Shall the sculptured stone, the broken shaft, the timeworn capital, even the poor fragments of some profane sanctuary—shall these affect so deeply the heart? and shall the moral ruin, the spiritual decay, the symptoms of eternal perdition—shall these vestiges of desolation excite no feeling in our bosoms? And where is a ruin to be found so mournful, and so complete, as that which the moral aspect of Judah now presents to our view?

#### RELIGION.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## 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., MARCH 15, 1865.

### The Rest of the People of God.

In our last issue we promised to answer the interrogation of Brother A. Baxter in relation to the rest which God swore in his wrath that they should not enter into. And in order that we may answer it in a proper manner, we quote the passage entire as follows:

"Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways.

So I swore in my wrath, They shall not enter into my rest.

Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

For some, when they had heard, did provoke; howbeit, not all that came out of Egypt by Moses.

But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness?

And to whom swore he that they should not enter into his rest, but to them that believed not?

So we see that they could not enter in because of unbelief."

We learn from this passage that the land of Canaan to which the Jews started from Egyptian bondage, was a type of the rest which is to be received in the Kingdom of God; we also learn that if they had remained faithful to God, he would have brought them to that land in peace, and would have given the rest; but because they were constantly seeking signs, and lost their faith in God, why then God swore in his wrath that they should not enter into rest, and consequently they fell in the Wilderness and never reached the rest which they started for from Egyptian bondage.

The Apostle from these facts shows us that if we do not keep our faith unto the end, we cannot expect to enter into our rest in the Kingdom of God. Now let us perfectly understand this matter. The Children of Israel were taken from abject bondage and started for a land where they would be able to have rest and peace, but their faith and confidence in God failed them, through a wicked heart of unbelief, and then God swore that they should never reach that rest in the heavenly country for which they started. And so they all fell in the Wilderness, except Caleb and Joshua. So we learn all through the scriptures that we must keep the faith, and watch, and be always ready, and see that our faith don't fail, so that we may enter into that rest that remains to all the faithful in the Kingdom of God, when Jesus shall take his seat on David's Throne, and establish peace and rest on Earth.

A WORD TO DELINQUENT SUBSCRIBERS.—Those who have not paid for last year will please take notice that we are in want of money. Now when you see this notice, don't forget, but just mail your dollar, and direct "G. J. Adams, Indian River, Maine."

### Spiritualism.

We have written from time to time on the subject of Spiritualism; and in those articles we have freely confessed that it was true as a phenomena. Yes, we have freely and frankly confessed, and we are willing to confess again, and publish that confession far and wide, that 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, and 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.

Then let us ask, 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; which we have proved over and over again and again, and no one who has read our paper can deny our assertion.

We have laid down as a great fact in human nature, that there is a natural longing in us for information, comfort and consolation from the spirit world, and for the truth of this I appeal

now dear reader to your own consciousness, and if you do not find this feeling there to exist, rising up continually and calling for its gratification, and prompting you to open your ears to spiritual instruction, or your lips in prayer, or your eyes to the semblance of spiritual existences, then I withdraw again the statement just made.

Now this same feeling which rises within us is felt by others; it has been felt by all men, in all the generations that are past; it is a universal fact of human nature; and it is the existence of this feeling, so deep and universal that affords the strongest presumptive proof that our Maker would grant this intercourse to man.

Our Maker, unless he be a malevolent being, and only implanted this feeling to tantalize and mock us, would not withhold from us the means of its gratification, and hence, we say that its existence is a presumptive evidence that he would grant to man an intercourse with the spirit world.

We have also in our previous articles clearly demonstrated that God acted through agents, or mediums, in fact, in all ages of the world, even from the first recollections of human history down to the present time, God has had his mediums; his living agents through which to convey knowledge, grace and various spiritual blessings to mankind.

There was anciently, a class of men called patriarchs. Abraham was one of these. God saw fit to call him from among the nations that surrounded him, and committed to him certain promises saying "In thee and thy seed shall all the families of the earth be blessed."

There was a certain class of men who were called prophets: Isaiah, and Daniel, and Ezekiel, and Hezekiah, and Samuel, were of this class, and were in the strict sense speaking mediums appointed by God.

But let us carry our thoughts down to the fulness of the apostolic age; were not the apostles mediums? were they not inspired by the spirit world? were they not speaking mediums—writing mediums—and healing mediums? dare any one say they were not? I answer that I dare not deny the truth; for it was through the mediumship of the apostles that we have received every truth in the new testament.

We appeal to every honest man, and every lover of truth who is acquainted with the early history of the church, if it is not a fact that for over three hundred years the church believed in and enjoyed spiritual manifestations. And let us ask does not the new testament say,

"For to be carnally minded is death; but to be spiritually minded is life and peace:

Because the carnal mind is enmity against God: for it is not subject to the law of God neither indeed can be.

So then they that are in the flesh cannot please God.

But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you.—Now, if any man have not the spirit of Christ, he is none of his.

And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness."

In this passage we learn that any man to know Christ, must have the spirit of Christ, and I believe it.

But some are ready to say, are there not bad and evil spirits? I answer yes; there are good spirits and bad ones—spirits of truth and spirits of falsehood—and unto which ever a man yields himself, he becomes their servant, whether good

or evil. Now let us hear John the beloved disciple, speak in language not to be misunderstood, on this all important subject. It reads as follows:—

“Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

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 have a test by which we can try the spirits to know whether they are true, or false, and it is my great test to try the spirits; every spirit that confesseth that Jesus is the Christ, and has come in the flesh I will receive, and every spirit that denies this great truth I will reject.

Thus we clearly demonstrate that the Bible teaches that there are true spirits and lying spirits, good spirits and evil ones; spirits of light and spirits of darkness.

As we now have clearly demonstrated that there are good spirits and evil spirits, spirits of truth and spirits of falsehood, spirits of light and spirits of darkness, we now purpose to prove that no man can tell the difference between good spirits and evil spirits, unless he first obeys the truth, and embraces the gospel of Christ, and receives the gift of the Holy Ghost; if he does this, then he will know truth from falsehood, light from darkness, and will be able to discern good spirits from evil ones; for, let all the earth understand that Jesus the Messiah and his teaching is our standard of truth, and any one that denies Jesus and his doctrines we reject.

And no man can know the truth of Christ's doctrine unless he obeys his law, for our Lord has said if any man will do my commandments he shall know of my doctrine, that I speak not of myself but as the father hath commanded me. Let me now appeal to every honest spiritualist; are you not without order, without form, without law and without union?—are you not looking for something better than you have yet received? you know you are. Will you have it in the true church of the Messiah, that has been established in this age by revelation, a church without a creed and without a hireling priesthood—a church in which every member has a right to believe in truth past, present and future—a church in which there is humanity, peace and brotherhood. Is it not possible that you may, with all your liberality, reject the great truth and light that you have been looking for? I say to every honest spiritualist pause and look at these things; if they are true, receive and embrace them.

“Prove all things, and hold fast that which is good.” And let me here repeat what I have said before, viz:—spiritualism, in some shape or form, will lead all the powers of earth in this age. By false, lying spirits the Adventists or Millerites were led to predict that Christ would come in 1843, and several other times since that date, by lying spirits they are led to reject the restoration of the Jews and persecute the church of the Messiah, by lying, seducing spirits they have been led into all abominations, false doctrines and confusion. And they have literally fulfilled the prediction of St. Paul in his epistle to Timothy, as follows:

“Now the Spirit speaketh expressly, that in

the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

Speaking lies in hypocrisy, having their conscience seared with a hot iron;

“And filthy dreamers also shall arise.”

Ever learning and never able to come to the knowledge of the truth.

Now as James and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

But they shall proceed no further; for their folly shall be manifest unto all men, as theirs also was.”

This passage, from St. Paul, is a most perfect description of Adventism, or Millerism, in all its operations and movements. And please notice, it is all brought about by their giving heed to seducing, lying spirits. Now let us ask what has brought on the war, that is now raging with fury throughout our unhappy country? we answer, evil spirits, lying spirits, seducing spirits that have led preachers in sectarian churches to preach politics, and amalgamate politics and religion, until they have become one grand conglomeration of confusion.

What is to lead all nations to the last great struggle of the iron and clay powers of Earth? Churches and States? we answer that the final conflict will be brought about by evil, lying and seducing spirits; if any who believe in the bible doubts it, let him read the following, from the revelation of John:

“And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

And I saw three unclean spirits like frogs come out of the beast, and out of the mouth of the false prophet.

For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.”

Thus we learn, most positively, that there will be evil spirits, in the last days, as well as good ones; can an honest man cast his eyes abroad and behold the confusion everywhere, in Churches and States and then deny it? we answer emphatically, no! Thus we see there will be two powers manifest in the last days; one led by a good spirit and good agencies—the other led by an evil spirit and evil agencies—one will lead to peace, union, humanity and brotherhood—the other to confusion, disorganization, misery and destruction. The Lord help every honest, pure-minded man and women to choose the way of peace, embrace the truth, obey the gospel that they may be able to judge between spirits of light and spirits of darkness, spirits of truth and spirits of falsehood, for be it fully understood, all our race are governed by one of these two powers.

And we are servants of that power to whom we yield ourselves servants to obey; if we yield ourselves in obedience to the requirements of the Gospel, we have the promise that we shall receive that spirit which will guide into all truth.

#### Elocution.

The Elocutionary School of Indian River, (established for the study of the art of correct reading, and speaking) have given a number of deeply interesting exhibitions, which have drawn immensely large audiences, who have always gone away pleased and instructed.

#### The Jerusalem Mission Once More.

We now make our last appeal through the paper in behalf of our mission to Palestine and the Holy Land. The time draws nigh, and the days are near at hand for our departure on one of the most important Missions that was ever undertaken by man. Many have subscribed liberally, and done their whole duty; may the Lord reward and bless them. Others have not done their duty. And some who are able to help, have done nothing, and seem to take no interest in the matter. Well, we have made our appeal, for help; and we now make it for the last time. We say first to the church of the Messiah, and to every member of the same, brethren and sisters, will you help? will you do your duty? and will you do it at once? we most sincerely trust and hope you will. We now make our final appeal to liberal and high minded men and women everywhere, and say ladies and gentlemen will you help with your means in this great mission? In conclusion let me say to one and all, shall we call in vain? shall we ask, and will you refuse a little aid and assistance in this great enterprize? we hope you will not. But if you do refuse, it wont stop the mission. No, in the name and strength of Israel's, God, the mission must be carried out; if it can be carried out with comfort so be it; if it must be carried out with trouble and uncomfortableness to the servants of God, why we say still be it so. And if we as the servants of God must suffer by going a steerage passage, while professed friends enjoy comforts at home, we shall bow to our “fathers” will, and suffer without a murmur. For we remember the sufferings of Joseph in Egypt, of Paul, Peter and all the ancient worthies. Yes, and we know the sufferings which await us a few years in the future, when we shall make the midnight cry. All who wish to aid us, who have not yet subscribed, may mail their donations and direct Indian River, Maine, and send before the 10th of April next and oblige most truly and sincerely theirs in hope of a new and peaceful age.

G. J. ADAMS.

A QUESTION ANSWERED.—A clergyman in England on Sunday informed his hearers that he should divide his discourses into three parts; the first would be terrible, the second horrible, the third terribly horrible. Assuming a dramatic, tragic attitude and wishing to bring the sulphurous lake vividly before the mind's eye of the hearer he swung his right arm widely, pointing to about the centre of the church, with his eyes seemingly transfixed with horror he exclaimed in a startling agonized tone:

“What's that I see there?” Still louder.

“What's that I see there?” Louder yet, with a wilder swing of the arm, “What's that I see there?”

Here a little old woman in black cried out in a shrill treble tone:

“It's nothing but my little black dog—he wont bite nobody.”

There was a laugh and the clergyman concluded to confine himself to the terrible without asking questions.

A superintendent of a mission school, being annoyed by the noise, finally, in appealing to the boys, raising his hand said, “now let's see if we can't hear a pin drop.” All was silence, when a little fellow in the back part of the room, cocking his ear and placing himself in an attitude of breathless attention, spoke out, “Let her drop!” The stern features of the superintendent are said to have slightly relaxed.

## 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., MARCH 15, 1865.

### Editorial Journeys.

DEAR FRIENDS:—Another month has passed into that, to us, boundless ocean, eternity, where nearly six thousand years have passed with all their joys and sorrows, with all their hopes and fears, whether they have been improved or mis-spent by earth's inhabitants. Yes, the month has passed with its anguish, its tears and groaning, and we are one month nearer the great age of peace on earth and good will to men.

From Sunday, January 29th, until Sunday, the 19th of February, we continued preaching alternately at Jonesport and Indian River. The congregations were large and the interest deep, and I trust lasting.

On Thursday, the 23d of February, we left Indian River, for South Orrington. We journeyed as far as Franklin and stayed all night, having stopped at Cherryfield, where we partook of a good dinner.

On Friday the weather was extremely cold, but we started for Orrington, and journeyed on as far as the half-way house, where we stopped for dinner, and to feed our horse; and oh, such accommodations! poor hay, no corn, no oats, no meal; but finally we did raise a little wheat flour. Well, so much for horse accommodations. After some time dinner was announced; and such a dinner! The table was set against the wall; cold room, no fire, one pane of glass broken out, wind blowing hard from the northwest, dirty table-cloth, bad pork and bad potatoes, bad bread, bad butter and poor tea, and very weak at that. But there was one thing good, and that was, they presented us with a good large bill. Only think of it, two dollars! Just a half dollar more than they would charge at a first-class hotel. Well, we got away at last, and journeyed on as far as South Orrington, where we arrived about sundown, and were kindly received and made welcome and happy by our dear brother E. C. Cobb and his kind family.

On Saturday we went to Bangor and visited our friend Dr. S. Alden, and had a pleasant interview, as we always have when we call on him. During our stay in Bangor we made our home at the Franklin House, where we were made welcome as we always are by the gentlemanly landlord and clerk. And we will say to our friends in Washington County and elsewhere, if you go to Bangor, be sure and call at the Franklin House. They set a first-rate table, their rooms are always kept in good order, the servants and attendants are very obliging and always at their post, and if you want to get information in relation to stages, steamboats and railroads, Mr. Quimby, the gentlemanly clerk, is just the man to give you such information, and he is always ready to do so, and he does it with pleasure.

On Sunday, Monday, Wednesday and Thurs-

day evenings we lectured at the new hall, South Orrington, on the "Throne of David, the gathering of the people of God, and the introduction of the age of peace;" in which lectures we showed the connection of these subjects with the mission to Jerusalem and Palestine. The congregations were large and the interest deep, and we hope lasting. On the last night of our meetings, just as we were closing and about to take our collection in behalf of the Jerusalem mission, Amsa Conant, an ex-millerite and a kind of mongrel spiritualist, was moved upon by some evil spirit, to arise and ask permission to speak, that he might do the devil's dirty work, permission was granted him to speak, when he vomited out filth and slang against the Jerusalem mission, and against the return of the Jews, and also against the gathering of the Church in the last days. His slang rebounded back against himself and he was despised for his meanness by every honorable and high-minded man and woman present. He did no injury to any one but himself. He could not produce one word from the Bible against our position. And we recommend him to read his fate in the following passage from Isaiah:

"For the Lord shall rise up as in mount Pezazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act.

Now therefore be ye not mockers, lest your hands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth.

For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off.

That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought."

On Friday morning we started for Surry, and journeyed some three miles, as far as the house of Bro. Isaiah B. Ames. A rain-storm coming on, we made up our mind to stay and spend the day. We had a most agreeable time. Sister Ames made us welcome and treated us with much kindness. During our stay in Orrington we spent the day with Bro. and Sister Hoxie, and were treated with great kindness and respect, and made welcome as we always are. In fact, we return our sincere thanks to the citizens for their kindness on this as on all former occasions.

On Saturday morning, March 4th, although it was still storming we were compelled to journey on, in order that we might fulfill our appointment at Surry on Sunday, 5th. From Surry we purpose to return again to Indian River.

Truly and sincerely yours,  
G. J. ADAMS.

### The Laying on of Hands.

We have been earnestly requested to write and publish an article on the ordinance of the laying on of hands. And first let us ask is it a New Testament, and an apostolic order, and usage? Yes, it most positively is; and no man can deny it, and tell the truth. Is there any passage in the New Testament, that even intimates that this order should cease in the church when Christ has a legal organized church on earth? No, not a single word. The laying on of hands, in Christ's church, was for three purposes, viz: first, for confirmation and the gift of the Holy Ghost. Second, for ordination, and setting men apart for the ministry, and third, for healing the sick. Now let us see if we have the proof, strong and unanswerable; and for that purpose we are

to turn to the teachings of the Apostles in the New Testament. Paul in his epistle to the Hebrews, chapters 5th and 6th tells us what are the first principles of the doctrine of Christ, and among those principles enumerated, in the laying on of hands. But let us give it in the Apostles own words:

"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.

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."

In this passage the Apostle declares that the laying on of hands is among the first principles of the doctrine of Christ; can any man say it is not so? No, they cannot and tell the truth.

St. Paul says to Timothy in his epistle as follows:

"Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery."

Here we learn that the gift that was in Timothy was given by prophecy, and the laying on of hands. Let us now see if the laying on of hands

on members of the church for confirmation, or sealing in the forehead, was an order in the Apostolic Church for both men and women. In the eighth chapter of Acts, we read as follows, on the subject of preaching,—and baptism, and of the laying on of hands.

"Then Philip went down to the city of Samaria, and preached Christ unto them \* \* \*

And there was great joy in that city. But when they believed Phillip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

Who when they were come down prayed for them, that they might receive the Holy Ghost: For as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus.

Then laid they *their* hands on them, and they received the Holy Ghost."

In this passage we have clearly demonstrated to us that these people, men and women, believed, repented, and were baptized; and yet they had not received the gift of the Holy Ghost. That they received by the laying on of hands, and none can or dare deny it. And here let us say, if God sent men then he gave them authority. So if he sends men in this age he will give them authority; and men that God sends will obey and practice God's laws and precepts. Let us now quote from Jesus, in the last chapter of St. Mark, there our Saviour says those that believe and obey his gospel "shall lay hands on the sick and they shall recover." And again Paul says to Timothy "lay hands suddenly on no man;" that is be careful and wise, or cautious and use not this sacred gift with haste, or in an unthinking manner.

Thus we have clearly proven, by Peter, Paul, and by Jesus the Messiah, that the laying on of hands is an eternal order in the church of Christ, when he has an organized church on earth.—And not only so, but Christ being a priest after the order of Melchisedek, of necessity, this order of the laying on of hands must be in his church, let us turn to all the ancients that held this Priesthood, and see if they did not lay on hands. Jacob blessed his children, and grandchildren by the laying on of hands. Abraham and Isaac did the same, and so did Moses; the last one that Moses blessed was Joshua and we are told that the spirit of wisdom came into Joshua the Son of Nun, because Moses, the man of God laid his hands upon him. After the time of Moses the Melchisedek Priesthood was taken from the earth until the time of Christ, and when it was thus taken from the earth the Aaronic Priesthood took its place; thus from the time of Moses to Christ there was no order of the laying on of hands; but as soon as Christ's Church is

established, that order is restored and continued in the church until it fled into the wilderness; and since that time that order has been either done away, or perverted; but thank God, with the call of the Church of the Messiah out of the wilderness, in this age, that order has been restored. And the church of the Messiah being raised up by revelation, that church knows no order but God's order, and they lay on hands first for the gift of the Holy Ghost. Second, for ordination; and third, for healing the sick.

**THE FINAL RESIDENCE OF THE REDEEMED.**

The final residence of the redeemed: where is it? Is it on high? Up yonder? Above the sky? On some remote orb? So we are often told.—But we are no wiser; for, after all, no locality is designated.

The final residence of the redeemed is this earth. That is the doctrine of the Bible everywhere. Not this earth, as it now is, polluted by sin and blighted and banned by the curse, but this earth as it shall be after the devil and his angels, sin and death, and the grave, have been cast into the lake of fire and brimstone, and when it is restituted to purity, beauty and glory, surpassing those in which it shone when it emerged from the plastic wing of the Spirit brooding over chaos,—sparkling with brighter jewelry than the pristine dewy brilliants of holiness, bridal-robed in the smiles of Him who redeemed it with his blood, and vocal with his praise, never to be disturbed by the sin of man;—then this earth will be the fit and final home of the redeemed.

This is distinctly taught in God's covenant with Abraham, when he says: "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting (eternal) possession; and I will be their God." This land Abraham and his seed have not yet got; but, to secure the fulfillment of this covenant, God has sworn that he will bring them up out of their graves that they may possess it. From this covenant with Abraham, and which was renewed with Isaac and Jacob and their seed after them, it is manifest that this earth is to be their everlasting residence. Could God have declared it in stronger terms? If they are to inhabit the earth forever, after they are raised from the dead, or come up out of their graves, if then it is to be given to them for an everlasting possession, it is evident this earth must be the place of their everlasting residence. So say Ezekiel, 13: 8, 25. "And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children (perpetual generations) forever to eternity, and my servant David (or the beloved, that is, Christ) shall be their Prince forever (or eternally)." If language could teach eternal residence anywhere, this teaches the eternal residence of the resurrected children of Abraham in Canaan upon this earth; for it is most positively declared by Jehovah, that they and their children's children, through unceasing generations, shall dwell therein forever. But all the saved are to be with Abraham, Isaac and Jacob, in the kingdom; consequently, this earth will be the kingdom and the final residence of the saints.

The same doctrine is clearly taught by Daniel 7: 27.—"The kingdom and dominion, and the greatness of the kingdom under the whole heavens, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." The kingdom under the whole heaven must mean this earth, for we know of no other kingdom under the heaven, and the Bible speaks of none, and this kingdom is to be given to the saints. It is peculiarly worthy of notice that this kingdom is not on high, nor above the heavens, nor away, up yonder, as the kingdom of the saints is frequently said to be, but under the heavens. Here the common teaching of men and that of the Spirit of God are in direct conflict. Men say the final residence of the redeemed is on high,—above the heavens—somewhere [but they know not where] in the unexplored regions of space; but Daniel, by the Spirit, positively teaches it is under the heavens; that is, the kingdom which

the God of heaven shall set up upon this earth, and which shall never be destroyed, but which shall break in pieces and consume all these kingdoms upon earth, and which shall stand forever or to eternity. The same doctrine is taught by John in Rev. 11: 15—"The kingdoms of this world [earth] are to become the kingdoms of our Lord and his Christ: and he shall reign for ever and ever." It is a common saying, and often used to conceal our ignorance; "Where Christ is, there will be heaven." We admit the truth; it is herein taught that the kingdoms, not of a world on high, or above the sky, but of this world, earth, are to become the kingdom of Christ, and that here he is to reign for ever and ever, or to eternity and eternity. If, then, Christ is to be on this earth forever, when renewed, and his dwelling-place is to be the dwelling-place of the redeemed, then beyond all controversy this earth is to be the final dwelling-place of his saints.

This doctrine is everywhere taught in the Prophets, the Psalms, the Gospels, the Epistles, and Revelation of John: but we shall not attempt at present to present it as exhibited in these. Enough has been said to convince every unprejudiced student of the Bible, that this earth, restituted at the time of the restitution of all things, will be the final home and everlasting-dwelling-place of the redeemed.

Instead, then, of looking for home beyond the skies, to which we are to be taken by Christ after the Judgment, of which the Bible says not a word [for it never says that Christ will leave this earth after he comes to judgment,] let us be looking for the renewal of this earth, which shall be accomplished at the times of the restitution of all things which God has spoken by the mouth of all his holy prophets since the world began, and for which prophets and apostles, according to the promise of God, with one hope and faith, looked: for this will be our glorious dwelling-place forever. Then his tabernacle will be with us, and our communion with him will be more intimate than that of Adam and Eve with him in Paradise before the fall. Here, on this earth, the second Adam, the Lord from heaven, with his glorious Bride,—the redeemed children of men,—will dwell for ever and ever.—*Prophetic Times.*

**THE VISION OF DRY BONES.**

*Ezek. xxxvii: 1—14.*

THAT the parable of the budding Fig-tree is a sign that the long Winter of Israel's barrenness is nearly passed, and the Summer of their national prosperity is nigh at hand, is plain and clear to all who have eyes to see the signs of the times.

So likewise, in Ezekiel's vision of dry bones resuscitated, we have a still brighter and more convincing sign, of the speedy restoration of Israel to their own land, and their national prosperity, under the long-expected reign of the Son and Lord of David.

Neither are we left to conjecture on this point; the explanation of the vision is given in the 11th verse. "Son of man, these bones are the whole house of Israel; behold, they say, our bones are dried, and our hope is lost, we are cut off for our parts." See Isa. xlix: 14—16.

In the vision, the nation of Israel, in its ruin and desolation, is fitly compared to "dried bones," lying scattered all over the valley, having been long under the power of death. And yet the frame-work, the bones, remain; they are not utterly destroyed. The question is asked, can these bones live? The unbelief, and bitter prejudice against God's ancient people, for eighteen centuries, sneeringly answers, No; they are dead; they can never raise again, the door of mercy is to them closed forever. Ezekiel had a little more faith, and a little more hope. "O Lord, thou knowest." As if he had said, all things are possible with thee. The resurrection of the saints, at the Advent of Christ, will be an instantaneous work, like that of Christ himself; the trumpet shall sound, and the dead in Christ shall spring forth to life. This, on the other hand, is a gradual work; it is not accomplished in a day; but, thanks be to God, we live to see its commencement.

We have heard the "noise," it has sounded in all lands. We have seen the "shaking" amongst these dry bones, a restless agitation, bone com-

ing to his bone. Israel is not forgotten of God. He is taking away the curse that has rested upon them for ages. He is giving them honor and influence, where they have been hated and oppressed. The way is being prepared for their restoration to their own promised land, and many are even now seeking a home there, and once more enjoying the early and the latter rain, to fertilize the long barren soil. Soon we may look for the sinews to appear, then the flesh and skin to cover them. After this, all that will be needed will be the Spirit, or breath of God to breathe on them, to give them life, repentance, and faith; and they shall stand up, an exceeding great army, with Christ as the Captain of their salvation. "Thy people shall be willing in the day of thy power." Christ, the LIFE-GIVER, will restore, not only life to his people, but national life to his Israel; he will sit on the throne of his father David on Mount Zion, the city of the great King, and before his ancients gloriously.

Does it not strengthen our faith and hope in the promises and prophecies of the Word of God, to wait, and watch, and search after, and discover, day by day, the unfolding and increasing "Signs of the Times?" May God give us all eyes to see, and hearts to receive, and love the truth.

When the Lord shall bring again Zion, and Israel and Judah shall again possess the land of their fathers; and David's greater Son shall be their King; as all the prophets, from Moses to Malachi, have declared shall come to pass; may not this be truly compared to a resurrection from the dead? The unbelief, both of Jew and Gentile, stagger at the promise; but not one jot or tittle of all the prophets have spoken, of the glorious "Age to Come," shall by any means fail; so long as the Lord God Omnipotent reigneth, in the armies of Heaven, and over all the inhabitants of the earth.—Isa. lv: 10, 11.—*Millennial Harbinger.*

**Faith.**

We have been asked repeatedly how a person can obtain faith; one man writes and asks, can a person get faith by praying for it? we answer, no. How then do we receive faith? we answer that faith comes by hearing, but quote from the new testament, in Paul's epistle to the Romans tenth chapter, we read as follows:

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

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved.

How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

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

But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

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

Here we learn that faith comes by hearing and hearing by the word of God. We also learn that we cannot hear without a preacher, and that a man cannot preach except he is sent; and Paul says, no man taketh this honor unto himself except he is called of God, as was Aaron. And we say that it is an eternal principle, as broad as creation that faith in any and everything comes by hearing. For instance, a Methodist preacher preaches Methodism—the people that hear and believe become Methodists. So of the Baptists—so of the Presbyterians and so of all other sects.

The law in relation to this matter is eternal. Faith comes by hearing. It is so in relation to law, science, philosophy or politics; in fact, faith in any particular thing comes by hearing it proclaimed or preached. The three thousand, that believed in Jesus on the day of Pentecost, did so because they heard Peter preach Jesus Christ and the resurrection. So we close by reiterating, faith comes by hearing; and in God, comes by hearing the truth of God.

## Poetry.

## THE BURIAL OF MOSES.

By Nebo's lonely mountain,  
On this side of Jordan's wave,  
In a vale in the land of Moab,  
There lies a lonely grave:  
And no man dug the Sepulchre,  
And no man saw it e'er;  
For the angels of God upturned the sod  
And laid the dead man there.

That was the grandest funeral  
That ever passed on earth:  
But no man heard the tramping,  
Or saw the train go forth.  
Noiselessly as the daylight  
Comes when the night is done,  
And the crimson streak on ocean's cheek  
Grows into the great sun;

Noiselessly as the spring time  
Her crown of verdure weaves,  
And all the trees on the hills  
Open their thousand leaves—  
So, without sound of music,  
Or voice of them that wept,  
Silently down from the mountain's crown  
The great procession swept.

Perchance the bald old eagle  
On gray Beth-peor's height,  
Out from his rocky eyrie  
Looked on the wondrous sight;  
Perchance the lion, stalking,  
Still shuns that hallowed spot;  
For beast and bird have seen and heard  
That which man knoweth not.

But when the warrior dieth,  
His comrades in the war,  
With arms reversed and muffled drum,  
Follow the funeral car.  
They show the banners taken,  
They tell his battles won,  
And after him lead his masterless steed,  
While peals the minute gun.

Amid the noblest of the land  
Men lay the sage to rest,  
And give the bard an honored place,  
With costly marble drest,  
In the great minstrel transept,  
Where lights like glory fall,  
And the choir sings and the organ rings  
Along the emblazoned wall.

This was the bravest warrior  
That ever buckled sword;  
This the most gifted poet  
That ever breathed a word;  
And never earth's philosopher  
Traced with his golden pen,  
On the deathless page, truth half so sage  
As he wrote down for men.

And had he not high honor?  
The hill-side for his pall,  
To lie in state while angels wait  
With stars for tapers tall,  
And the dark rock-pines like tossing plumes  
O'er his bier to wave,  
And God's own hand; in that lonely land;  
To lay him in the grave?

O lonely tomb in Moab's land!  
O dark Beth-peor hill!  
Speak to these curious hearts of ours,  
And teach them to be still.  
God hath his mysteries of grace—  
Ways that we cannot tell;  
He hides them deep like the secret sleep  
Of him he loved so well.

—*Dublin University Magazine.*

## THE CONVICT TO HIS MOTHER.

The following lines, written by a Convict in the Ohio Penitentiary, and inscribed "To My Mother," are deeply pathetic, and evince a feeling which a heart utterly steeped in crime could never realize. The writer of such sentiments could not be entirely abandoned, although wearing the badge of a felon.

I've wandered far from thee, mother,  
Far from my happy home;  
I've left the land that gave me birth,  
In other climes to roam;  
And time since then has rolled its years,  
And marked them on my brow,  
Yet I have often thought of thee—  
I'm thinking of thee now.

I'm thinking of the day, mother,  
When at thy tender side  
You watched the dawning of my youth,  
And kissed me in your pride;  
Then brightly was my heart lit up  
With hopes of future joy,  
While your bright fancy honors wove  
To deck thy darling boy.

I'm thinking of the day, mother,  
When with such anxious care,  
You lifted up your heart to Heaven—  
Your hope, your trust was there.  
Fond memory brings thy parting words.  
While tears stole down your cheek;  
Thy long, last loving look told more  
Than ever words could speak.

I'm far away from thee, mother;  
No friend is near me now,  
To soothe me with a tender word,  
Or cool my burning brow;  
The dearest ties affection wove  
Are all now torn from me;  
They left me when the trouble came—  
They did not love like thee.

I'm lonely and forsaken now,  
Unpitied and unblest;  
Yet still I would not have thee know  
How sorely I'm distressed;  
I know you would not chide, mother,  
You would not give me blame,  
But soothe me with your tender word,  
And bid me hope again.

I would not have thee know, mother,  
How brightest hopes decay—  
The tempter with his baneful cup  
Has dashed them all away;  
And shame has left its venomous sting  
To rack and anguish wild—  
Yet still I would not have thee know  
The sorrows of thy child.

O, I have wandered far, mother,  
Since I deserted thee,  
And left thy trusting heart to break,  
Beyond the deep blue sea!  
O, mother! still I love thee well,  
And long to hear thee speak,  
And feel again thy balmy breath  
Upon my care-worn cheek.

But, ah! there is a thought, mother,  
Pervades my beating breast,  
That thy freed spirit may have flown  
To its eternal rest;  
And while I wipe the tear away,  
There whispers in my ear  
A voice that speaks of heaven and thee,  
And bids me seek thee there.

—*Ohio Penitentiary, Jan. 17, 1850.* ALPHA.

## Will You Love me when I am Old.

Will Affection still enfold me,  
As the day of life declines,  
When Old Age, with ruthless rigor,  
Ploughs my face with furrowed lines.

When the eye forgets its seeing,  
And the hand forgets its skill,  
When the weary words prove rebels  
To the Mind's once kindly will:

When the deaf ear, strained to listen,  
Scarcely hears the opening word,  
And th' unfathomed depths of feeling  
Are by no swift currents stirred:

When fond Memory like a limner,  
Many a line perspective casts,  
Spreading out our by-gone pleasures  
On the canvas of the Past:

When the leaping blood grows sluggish,  
And the fire of youth is fled,  
When the friends who now surround us  
Half are numbered with the dead:

When the years begin to shorten,  
Scarcely leaving us a trace,  
When Old Time, with bold approaches,  
Marks his dial on my face:

When our present hopes, all gathered,  
Lie like dead flowers on our track,  
When the whole of our existence  
Is one fearful looking-back:

When each wasted hour of talent,  
Scarcely measured now at all,  
Sends its witness back to haunt us,  
Like the writing on the wall:

When the ready tongue is palsied,  
And the form is bowed with care,  
When our only hope is Heaven,  
And our only help is prayer:

When our idols, broken round us,  
Fall amid the ranks of men;  
Until Death uplifts the curtain,  
Will thy Love endure till then?

## REVELATION.

Can men receive revelation in this age, as well as in any former age? They most undoubtedly can, for God is eternal and unchangeable in

his attributes and purposes, and the Scriptures clearly demonstrate that in any age that men believe in and seek after truth, God will reveal it to them by his heavenly agencies. St. James says:—

"If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him.

But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed.

For let not that man think he shall receive anything of the Lord.

A double-minded man is unstable in all his ways."

Here we are told to ask wisdom of God; and if we ask in faith we are told that we shall receive; and if we do receive, won't it be a revelation to us? Most certainly it will.

Paul says, that "eye hath not seen, nor ear heard, neither has it entered into the heart of man, the things God hath laid up for them that love him; but he hath revealed it unto us by his spirit which searcheth all things; yea, the deep things of God."

Again Paul says "no man can say that Jesus is Lord, but by the Holy Ghost."

Again John says "the testimony of Jesus is the spirit of prophecy."

Christ says "no man knoweth the Father save the Son, and he to whom the Son revealeth him."

Paul says "covet earnestly the best gifts, but rather that you may prophecy."

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

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

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

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

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

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

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

Wherefore the Lord said, Forasmuch as this people draw near *me* with their mouth and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

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

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

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

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

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