

# 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.

ADAMS & MCKENZIE Proprietors.

FOUR COPIES TO ONE ADDRESS, \$3.00

VOLUME 3.

INDIAN RIVER, ME., JUNE 1, 1865.

NUMBER 5.

### Lecture.

#### On the New Heavens and the New Earth. By President Adams.

We have long contemplated writing a lecture on "The New Heavens and the New Earth," in which we purpose to show clearly the difference between the restored earth as it will exist during the great age of peace, and the new or redeemed earth, as it will exist after the loosing of Satan at the end of the millennial age and after the destruction of death and hell. And here let me say is the rock on which all men who have written by human wisdom have made shipwreck. Yes; here is where they have always gone into confusion by trying to identify the two events, and make them one and the same. For be it clearly understood they are separate and distinct events; the new age, or the kingdom of God, or the age of peace on earth and good will to men, will be preceded by the gathering of God's people, and the most desperate wars that this world has ever witnessed; and also by the personal appearance of the Lord, the Messiah, who will take his seat on the throne of David, and issue a law from Mount Zion, which will govern all nations. This new age will also be preceded by the first resurrection, and the total destruction of all the Gentile powers of the earth, churches and States, and also by the binding of Satan. On the other hand the new heavens and the new earth will be preceded by the unbinding of Satan, by the last great rebellion at the end of the age of peace, when fire will come down from heaven, burn up the wicked, burn and purify the earth, after which Christ will destroy death, sin and the curse, and then will come the second resurrection, the new heavens, the new earth and the new Jerusalem, when death and hell will forever have passed away. May the Lord help me to write the truth in these matters, clearly and according to the oracles of God. First then, let us show the scriptural facts in relation to the earth during the age of peace, or the time that the Messiah will occupy the throne of David and reign over all the nations of the earth. During that age we will plough, and sow, and plant, and build houses, and eat, and drink and enjoy ourselves in peace and plenty throughout the earth.— Let us now have the evidence from the scriptures that such will be the fact. Let us quote from Isaiah, chapter 11, in which we find the following thrilling language:

"And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots:

And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;

And shall make him quick of understanding in the fear of the Lord; and he shall not

judge after the sight of his eyes, neither reprove after the hearing of his ears:

But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.

And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

And they shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

And in that day there shall be a root out of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious."

We have here given this quotation at length, as we know it has often been applied to events that took place at Messiah's first coming, but we challenge the entire religious world, to show that any such events as are here named took place at that time, or in that age, or, in any age since that time.

Did Christ slay the wicked in that age? No. Did the wolf and the lamb dwell together in that age? No. Did the little child play on the hole of the asp? No, verily, no. Was the earth full of the knowledge of the Lord, as the waters cover the deep, in that age? Truth, reason, history answer, no; for even the Jews knew not their Messiah, such was their ignorance, blindness and stupidity. Let us ask one question more. Has nothing hurt or destroyed in all God's holy mountain since that age? Oh shame, where is thy blush, to apply such scriptures as the foregoing, to the apostolic age; yes, or to any age since; for since that time our world has been full of violence, crime and blood, and no man can or dare deny it. But let us quote the chapter further.

From this same prophet, in his 65th chapter, we read as follows:—

"That he who blesseth himself in the earth, shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes.

And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years

old: but the sinner being an hundred years old shall be accursed.

And they shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them.

They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and elect shall long enjoy the work of their hands.

They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the LORD, and their offspring with them.

And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.

The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD."

In the foregoing quotations we have clearly established the situation of the earth during the millennial age, or the reign of the Messiah on the throne of David. But let us quote further on this great age of peace from the 102d Psalm, as follows:

"When the LORD shall build up Zion, he shall appear in his glory.

He will regard the prayer of the destitute, and not despise their prayer.

This shall be written for the generation to come: and the people which shall be created shall praise the LORD.

For he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth;

To hear the groaning of the prisoner; to loose those that are appointed to death;

To declare the name of the LORD in Zion, and his praise in Jerusalem:

When the people are gathered together, and the kingdoms, to serve the LORD."

No man on earth can doubt the meaning of this passage, it is clear and conclusive, that it refers to events that will take place on earth during the great age of peace. But let us quote from the prophecy of 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.

Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt;

But, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries

whither I had driven them; and they shall dwell in their own land."

We ask when this passage was fulfilled? Can the theologians of this age answer the question? No; for it never yet was fulfilled; for when this passage is fulfilled, God will raise a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth; and in the day that this is done Judah shall be saved and Israel shall dwell safely. The prophet then declares that it shall no more be named that the Lord liveth that brought the children of Israel up out of the land of Egypt; for the glory, the grandeur and the sublimity of the machinery that will be brought to bear upon this age, will forever cast in the shade, all former ages; and they shall be forever forgotten; for in this age they shall be brought from the north country and from all other countries whither they had been scattered, and they shall dwell in their own land.

But let us quote further in relation to this great age of peace, and the situation of the earth at that time from Jeremiah 31st chap.

"Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.

For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he.

Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all.

Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow."

In this beautiful passage God addresses the nations and the islands that are afar off, and tells them that his people, Israel shall come and sing in the height of Zion; and that God will give them wheat, and oil, and the young of the flock, and of the herd; and that they shall sorrow no more; but their soul shall be as a watered garden, and then they will go forth in the dance, old and young together, and none shall make them afraid. Thank God, this jubilee won't be celebrated by a sectarian donation and kissing party, but by something that has sense, reason and order in it, as well as good, moral exercise. I hope no one will say that I believe in dancing or teach dancing; for I never had time even to learn to dance; but I am willing God shall choose his own way in which this jubilee of the return of Israel shall be celebrated. Let us now introduce the testimony of the prophet Ezekiel.—We shall commence with a part of the 36th chapter:

"Prophecy therefore concerning the land of Israel, and say unto the mountains and to the hills, to the rivers and to the valleys, Thus saith the Lord God; Behold, I have spoken in my jealousy and in my fury, because ye have borne the shame of the heathen:

Therefore thus saith the Lord God; I have lifted up mine hand, Surely the heathen that are about you, they shall bear their shame.

But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come.

For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown:

And I will multiply men upon you, all the house of Israel, even all of it: and the cities

shall be inhabited, and the wastes shall be builded:

And I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better unto you than at your beginnings: and ye shall know that I am the Lord.

For I will take you from among the heathen; and gather you out of all countries, and will bring you into your own land.

And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

And they shall say, This land that was desolate is become like the garden of Eden: and the waste and desolate and ruined cities are become fenced, and are inhabited.

Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it."

Oh, the glory, the grandeur, the sublimity of this prophecy! To the man that believes in the Bible, this prophecy leaves no room for a single doubt in relation to the restoration and future glory of Israel. The prophet is first commanded to prophesy concerning the land and mountains of Israel; and although desolation and barrenness was long to reign, he declares that the mountains shall shoot forth branches, and yield fruit for his people, Israel, and at this time the land shall be tilled and sown; and the wastes shall be builded and the cities inhabited; and also God shall multiply them in men and beasts, and do better for them than he ever did for their fathers, and at the same time he will gather them out of all countries, and bring them into their own land. God further declares that he will lay no more famine upon their land, and that they shall receive no more reproach of famine, from among the Gentiles; and he again repeats that the wastes shall be builded and cities inhabited. God then declares that this land that has been desolate for ages, shall become like the garden of Eden, fruitful, beautiful and glorious

Can any man doubt the future glory of this earth, after reading such prophecies if he has any faith in the Bible. We answer, no.

And then will be brought to pass, the saying of Micah, as follows:

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

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

\* \* \* \* \*

But they shall sit every man under his vine, and fig-tree; and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it, and in that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted."

We will here make one more quotation from Daniel on the new age, that is on that age, when Messiah shall take his seat on the throne of David, it is as follows:

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

And there was given him dominion, and

glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Now let us ask dare any man, priest or layman, say that this is not precisely the same event that is named in the 44th verse of the 2d chapter of this same book of Daniel? which reads as follows:

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

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

We appeal to the entire christian world, and ask are not these events one and the same? and they must answer, yes. Were these prophecies fulfilled in the mission of Christ and the apostles? The entire religious world must answer, no. For no such events as are here named or anything that bears a resemblance to such events took place in that age.—But in addition to this when we come to add the last verse of our text every doubt vanishes away.

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven 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."

And when to that we add the strong language given in the close of the vision of Nebuchadnezzar, as follows:

"Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."

I say when we add this, all doubt is forever gone, and the argument is clear and conclusive. But some are ready to say, suppose this is all true, have you any evidence that this kingdom is near? We answer we have, for God is shaking the Nations, we have wars and commotions. Not only in our own land do we see this but the storm is gathering in other lands; the position in which the powers of Europe and Asia are placed, render it evident to every thinking mind—and in this age of boasted intelligence all should be thinkers—that we are on the very eve of a crisis, and a crisis unparalleled in the annals of the past. It is not at one part merely, or in one or two nations that we discern the signs of the approaching storm; but from one end of Europe to the other the ominous cloud has gathered, and when it bursts, as soon it must, the deluge will be not only overwhelming, but universal.

Having closed our argument, on the restored, or Eden state of the earth. Let us now give the evidence in relation to the new heavens, and the new earth, and show the difference between the two ages.

All the prophets have spoken of the new heavens and the new earth; as well as of the age of peace, or the mellinnial age, during which satan will be only bound. In the new heavens, and new earth there will be no devil, no hell, and no curse. The prophets, and apostles in writing on the new age, and the new heavens and new earth have often run the

two events together, and from first appearance they seem almost to be one and the same event; but upon a close examination of the subject all is made clear, and plain to those who seek to know the truth. In the 65th chapter of Isaiah, in the midst of his description of the age and reign of peace on earth, he suddenly breaks forth on a new theme as follows:—

“For behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.”

In this passage we see the Lord gave the prophet the view of a new heavens and a new earth, which was to appear after the age of peace, the unbinding of satan, and the last conflict between the powers of light, and darkness has forever passed away. But let us come directly to the new testament, we quote first from Peters second Epistle as follows:—

“Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

Whereby the world that then was, being overflowed with water, perished:

But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness.

Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.”

Many good and pious men have thought that this passage proved that the coming of Christ, and at the time he takes his seat on David's throne, the world would be burned up, and the new earth, and the new heavens appear; but such cannot be the fact, for many reasons. 1st, the day here spoken of is a thousand years. 2d, this event is much more likely to take place at the end, than at the beginning of that day. 3d, in the vision both events are run together. 4th, Peter gets all through and then announces in the following peculiar language: “Nevertheless, we, according to his promise, look for new heavens and a new earth.” That is, we look for them as a last grand event; as a final and finishing act of Messiah the great Restorer, when he will present the kingdom back to the Father.

But to settle this matter beyond all doubt, let us notice the events as they were seen by John on the Isle of Patmos. In the 19th

chapter, we have first, the fact that the bride (the Church) makes herself ready—then Gentile, or iron and clay power of earth destroyed and Satan bound—then the age of peace, or kingdoms of Messiah commences, and all who have part in the first resurrection, reign with Christ on the present earth restored, one thousand years, and they will receive more than a hundred fold in this world. As soon as this age is finished Satan is unbound, the burning time comes, the time when the earth will be cleaned by fire.

We now come to the closing crisis of man's destiny; to the last great act of restitution; to the time when death itself shall conquered be, and immortality alone endure. John, while wrapped in heavenly vision saw the last great struggle between the powers of light and darkness. Both powers marshaled all their hosts and strength for the final conflict. On the one side, Satan, Abaddon, Apolyon, Lucifer, or the devil, the rebel who fell from heaven marshals all his force for the last great contest. On the other side, Jesus the Messiah, the lion of the tribe of Judah, the Prince of the kings of the earth, the faithful witness and first begotten from the dead who holds the keys of hell and of death, is represented as girding on his two-edged sword, and riding on a white horse; and armies are seen following on white horses, while he goeth forth conquering and to conquer. The two powers meet; the last enemy—death—is destroyed, and the power of him that hath the charge of death, that is, the devil, will pass away forever.

And after this, John saw the second and last resurrection take place, as we read in the following strong language. Rev. chap. 20;

“And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to his works.”

As soon as these things had all passed away, what is the next view given to the beloved disciple? Is it a view of death, or sorrow, or pain, or endless woe? We answer, no. Let us give it in the words of holy truth, as John saw it. He says:

“And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.

And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful.”

John then gives a most truthful and glorious description of the last act, of the last great restitution. It is in the following strong language:

“And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

And they shall see his face; and his name shall be in their foreheads.

And there shall be no night there; and they need no candle, neither light of the sun: for the Lord God giveth them light: and they shall reign for ever and ever.”

All attempts to add to the foregoing description of this last great restitution would be utterly useless, and merely a waste of words, without adding anything to the strength of the arguments, and the glorious descriptions therein contained.

Now let us learn wisdom from the word of the Lord, and learn that the new heavens, and the new earth, as well as the burning time, will not come until after the age of peace on earth, and good will to men.

Thus, we have clearly proved that at the end of the age of peace, and reign of Messiah on earth the last conflict will take place between the powers of light and darkness, the second and last resurrection take place. The dead small and great stand before God and be judged according to the deeds done in the body.

All this we have proved by the plain unanswerable word of God. And we have proved beyond all doubt that Death, Hell, Sin and him that hath the charge of Death, that is the Devil shall be destroyed. When sickness, pain, sorrow and crying shall forever pass away, and all things become new, a new Heaven, a new Earth, a new body, a new and holy city, a river of the water of life, new trees of life on either side, new fruit for the healing of the nations, a new order of light, GOD AND THE LAMB SHALL BE THE LIGHT OF IT. AND THERE SHALL BE NO MORE CURSE.

**THE MARRIAGE RELATION**—Addison has left on record the following important sentence: “Two persons who have chosen each other out of all the species, with the design to be each other's mutual comfort and entertainment, have in that action bound themselves to be good-humored, affable, forgiving patient, and joyful, with respect to each other's frailties and imperfections, to the end of their lives.”

**TRUTHS.**—Many a truth is like a wolf which we hold by the ear—afraid to let it escape, and yet scarcely able to retain it. And why should we let it go, if it be likely to worry or annoy our neighbor? To promulgate truth with a malicious intent, is worse than to infringe it with a benevolent one, inasmuch as a pleasant deception is often better than a painful reality. It was a saying of the selfish Fontenelle, that if he held the most important truth, like a bird in his hand, he would sooner crush it than let it go.

**BEST TIME TO SLEEP.**—Two colonels in the French army had a dispute whether it was most safe to march in the heat of the day, or at evening. To ascertain this point, they got permission from the commanding officer to put their respective plans into execution. Accordingly, the one, with his division, marched during the day, although it was in the heat of summer, and rested all night; the other slept in the day, and marched during the evening and part of the night. The result was, that the first performed a journey of six hundred miles without losing a single man or horse, while the latter lost most of his horses and several of his men.

**ABSURDITY.**—To indulge in all manner of excess and vice, and imagine yourself cunning enough to conceal it from the world.

## 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.

S. L. WASS, Agent and Assistant Editor.

INDIAN RIVER, ME., JUNE 1, 1865.

### WATER.

What a queer subject you will say. I will state how I came to write upon it.

I was on my way home from an adjoining town the other evening. It was bright moonlight, and for a mile or two the broad Atlantic spanned the whole southern horizon, and as the full moon shone upon it sparkling and bright I exclaimed, "How beautifully the water looks." Then something whispered to me, "How beautiful the water is. And then I thought how many beautiful things could be said of water. And I will now try and write some of the thoughts that came to my mind at that time, and if the same Good Spirit will bring those things to my remembrance and lead me to say things that are good and true I trust it will not be all in vain.

I will first speak of water in a physical point of view. What a dreary barren desert our earth would be without it. We cannot in our imaginations conceive how this bright green earth would look without this one of God's best gifts to man. And where can we through all the works of nature see the power and majesty of nature's God, more fully displayed than on the sea. Yes, He speaks in thunder tones in the roar of the waves when the storm-king is abroad; milder, and in tones more pleasant to the ear in the murmuring brook; grand and awful in the steep waterfall, where a world of waters roar and rush on as if to destruction. But I would speak of water in a more practical light. How could our wants be supplied without this precious boon. The food prepared for the tables, the garments we wear, and all the comforts and conveniences of life directly or indirectly depends upon it.

Water! pure, bright, sparkling water! How hast thy name and fame been said and sung by the good and pure of every land, and thy virtues and excellences as a beverage been contrasted with that strong drink that "biteth like a serpent and stingeth like an adder." How hast thou ministered comfort to the sick and suffering by cooling the throbbing brow and the parched lips and quenching the burning fever in the veins of the sufferer. Thy virtues in this respect no tongue can tell.

And I would speak of water too as an emblem. Oh! how many thoughts strike the mind in connection with this, the words of Jesus came singing in our ears:

"Except you are born of water," &c., emblem of our birth. The words of Paul, if we are planted in the likeness of His death we shall have the likeness of his resurrection; emblem then of our death, and of our resurrection to immortal life. Jesus our Great High Priest went through the waters of regeneration and

says unto us, "Follow me and I will give unto you to drink of that living water, which if you drink you shall never thirst, but it shall be in you as a well of water springing up into everlasting life. Water is to the physical man what truth is to the spiritual. Yes, truth, if it have free course in our hearts will cleanse them from the old leaven of self-righteousness and hypocrisy, as water cleanses from all impurities.— And then, how free too is water; free in every sense. Who could refuse a cup of cold water to a thirsty traveler, and how characteristic of the truth is this freedom.

They whom the truth make free are free indeed. How true too, that it is "without money and without price." Water! Emblem of what is pure, good, free and holy, in heaven and on earth. We can but glance at some of the glorious truths that the contemplation of our theme brings to mind. There are higher thoughts and broader paths of truth to which as yet we cannot come, but when in the great age of restitution, when the sea is carried back above and below the firmament, and the throne of God comes on earth, then the pure river of the water of life, clear as crystal, proceeding out from the throne of God; then when that which is perfect is come, that which is in part shall be done away.

Then we shall see as we are seen and know as we are known. Then all the glory and fullness of truth will be developed unto all those who make their calling and election sure, and they will enter through the gates of the Holy City, drink full draughts from that never failing fountain. God and the Lamb shall be with them, and they shall serve him forever more.

S. H. W.

Indian River, March 30, 1865.

We cheerfully publish the following communication, Ed.:

MR. EDITOR:—I have just received No. 1, vol. 3, of your paper, The Sword of Truth, and congratulate you on the noble stand you have taken towards restoring mental liberty to man.

And notwithstanding we boast of our civil independence, yet, the fact is we are slaves to priestly bondage, for our masters have effected such a union of church and State in this country, that there is not a single free and impartial paper to be found in it.

It is to be hoped however, that the time is near at hand, when the editors of this nation will unite in one great effort to break their priestly chains, and declare their presses free for every candid and impartial discussion, and aid in convincing their priest-ridden readers, of the simple but solemn truth. If the Bible is from God, all the infidels in Heaven, Earth and Hell cannot injure it. But if it is not, all the priests in the world cannot make it so.

All that we unlearned doubters ask is, a fair and impartial discussion with the learned clergy before the impartial tribunal of the people.

Mr. Editor, I reside in a small country village where the community is divided into several religious sects; all, however, under the title of christians; and as is usual in such divisions, each sect bearing the other a most implacable hatred. You may see them on a Sunday wending their way with solemn step to their respective places of public worship, the husband to one, the wife to another, and as is frequently the case, the son to a third, eyeing each other askance, with looks of contempt, pity or dread according to the light in which they hold each other's opinions.

A work of this kind is, indeed, greatly needed; for the presses of our country are far from being free. By our constitutions and our laws, they are allowed to be free, but a mistaken view of their true interests, has enslaved them generally. Indeed, the great want of moral courage which I have witnessed in the editors of our

numerous public journals, has long been a source of deep and constant regret to me, and no doubt to many others, who would cheerfully patronize your work if they could be favored with the knowledge of its existence, and be certain that its course would be temperate and bold, able and consistent.

It was justly remarked by Dr. Middleton, that a free inquiry into all points of religion is always useful and beneficial; and for that reason ought never to be punished or prohibited. It opens the mind and reforms the manners; makes men reasonable, and indulgent to the opinions of such as differ from them; whereas the restraint of their liberty, and the imposition of systems and creeds that must not be called in question, nurtures a spirit of bigotry, uncharitableness and enthusiasm, which no human power can moderate, a spirit that has always plunged mankind in war and bloodshed, and by turns involved every christian country in the world in wickedness and slavery.

Mr. Editor, I have now arrived at a spot where it is necessary for me to make a few inquiries; the small acquaintance I have had with your paper, only having seen one number, leaves it very uncertain whether I get a just view of your real sentiment. But from what I have seen, I come to the conclusion that you hold that Jesus was the natural son of Joseph and Mary, according to the flesh, but that he was a descendant of Abraham, of the tribe of Judah, and of the lineage and seed of David.

And again, can you say with Paul, that "All scripture is given by inspiration of God?" Now this includes every word of the Old and New Testament. And is every word of these books given by inspiration of God? And Paul himself says, "That which I speak, I speak it not after the Lord, but as it were foolishly in the confidence of boasting." Now when Paul is talking foolishly and not after the Lord, is that too, to be taken for genuine, and called the inspiration of God? Or that vile forgery which you spoke of in Math. Gospel, is that also to be held as sacred truth? And finally are forgery, and words spoken foolishly in confidence of boasting to be charged upon God as his sacred words, and his most permanent truths?

And finally and lastly, should the editor in his judgment decide that a part of the scriptures were genuine, and that a part of them were apocryphal; then in that case the people will stand greatly in need of an infallible rule by which they may be able to separate the good from the bad without mistake.

I remain yours respectfully,

JOHN DILLINGHAM.

TURNER, Me., March 14, 1865.

WE GIVE NOTICE, that we will try and answer the objections brought against the Bible in the foregoing communication, at our earliest convenience. In the meantime, we say to friend Dillingham, write again. Ed.

### DID YOU EVER BELIEVE IT?

That man was made, not to be saved, nor to be destroyed: but to have dominion over all the earth, and that forever. This being so, the earth is for man, and man for the earth; and there is no other place in the universe for man but the earth. Did you ever believe it? Gen. i. 26, 28; Psa. viii. 6.

That when man disobeyed God's command, instead of receiving dominion over all the earth, he became subject to death. From then till now, death has reigned over all the earth. This being so, if ever man shall have dominion over all the earth, he must conquer death. Did you ever believe it? Gen. ii. 17; iii. 17, 19; Rom. v. 12, 17; 1 Cor. xv. 55, 57.

When man disobeyed he sinned, and thereby became a sinner, instead of becoming a monarch. This being so, if man ever shall have dominion over all the earth, he must by obedience be made free from sin, and be justified before God to receive the dominion; not by right, but by the favor of God. And through the favor of God receive power to meet death, and be the death of death; and by conquest take the dominion under the whole heavens, and possess it forever and ever. Did you ever believe it? Rom. v. 19; iv. 24, 25; v. 1; iii. 24—

30; v. 2; viii. 32-39; 1 Cor. iii. 21-23; Dan. vii. 18, 22, 27.

God has promised that he will bless the nations of the earth. Did you ever believe it?—Gen. xii. 3; xviii. 18; xxii. 18; xxviii. 14; Acts iii. 25; Gal. iii. 8.

When God blesses the nations, he will bless them by an agency of his own choosing. That agent is Abraham and his seed. Did you ever believe it? See proof for the blessing of the nations.

God has given us to know, that Abraham shall become a great and mighty nation; and that his seed shall possess the gate of his enemies. This being so, the nations when they are blessed, will be blessed by a great and mighty Abrahamic kingdom. And as it is God who blesses the nations, it is his kingdom and his blessing. So that the proclamation of this to the nations is pre-eminently the gospel of the kingdom of God. Did you ever believe it? Gen. xviii. 18; xxii. 17; Gal. iii. 8.

The twelve tribes of Israel were God's kingdom in the past; but the nations of the earth were not blessed by them. This being so, if God shall ever bless the nations by a kingdom, he must either select one of the nations of the earth, or some kind of people that are upon the earth, and make either that nation or people his kingdom; for without a kingdom God cannot bless the nations, according to promise. Did you ever believe it? Exod. xix. 5, 6; 1 Sam. xii. 12, 22; 1 Chron. xxix. 23.

The Bible informs us, what nation and what people shall be God's kingdom. It tells us the tribe of Israel—the house of Jacob, shall be no more two kingdoms; but they shall become one kingdom in the land of Canaan. (That they have never yet been since they divided under Jeroboam.) And "God shall be their God, and they shall be his people." "They shall have a new heart and a right spirit within them." Israel shall be God's glory. They shall be a blessing in the earth. So that if the nations are to be blessed by the kingdom of God, they are to be blessed by the kingdom of Israel. So the Jews are to be brought back to the land of Canaan, for they are the people of the nation of Israel, and then have the kingdom restored to them again. Did you ever believe it? Isa. xiv. 1, 2; xlv. 18, lii. 7-10; lx. lxii; Jer. xxxiii. 5-8; xxx. 7-22; xxxi; xxxii. 36-44; Ezek. xxxvi; xxxvii; xxxix. 23-29.

The Jews, and their brethren the rest of the tribes of Israel, brought back to the land of Canaan, are to become the great and mighty nation of Abraham, to whom the kingdom shall be restored. This being so, what is the church?—The church, whatever it is, cannot be the kingdom of God; neither can it be the great and mighty nation of Abraham. If the church is the kingdom, when did Israel lose the church? And when was the church restored again to Israel? If the church is the kingdom, it is the great and mighty nation. If it is the nation, when did the seed possess the gate of his enemies? It has conquered death; so there is no death in the church. Did you ever believe it? The seed is the Messiah of Israel, the son of Abraham, the son of David, of the tribe of Judah. As it was with Abraham, so it is with the seed. The nations are not blessed through Abraham, as a person exclusively; but through Abraham personally and nationally. So the nations are not only blessed through the Messiah personally and exclusively; but through him personally and his house, name and order; not Aaronic, but Melchisedec. This being so, the nations shall be blessed by a great and mighty power, eternal in duration. Did you ever believe it? Gen. xxii. 18; xxviii. 14; 2 Sam. vii. 12-17; Psa. lxxii; lxxxix. 3, 4, 19-37; Luke i. 31-35; Acts ii. 22, 47; iii. 19-26; Gal. iii. 16; Heb. vi. 20; vii; viii; 1 Pet. ii. 8-12.

The house, name, and order, by which the nations shall be blessed; is not a particular nation, nor kingdom of the earth; but it is the family of brethren of the son of Abraham, the son of David, and the son of God, the Messiah of Israel. This being so, whatever is the character of the Messiah, the same is the character of his family. If he is fortunate,—so are they. If he shall reign,—so shall they. If he is a king,—they are princes. If he shall be king of kings and lord of lords,—then they shall be kings and lords. If he shall be an high priest to God, they

shall be priests to God, and reign upon the earth a thousand years. Did you ever believe it? Phil. i. 29; iii. 20, 21; Col. iii. 1-4; 2 Tim. ii. 12; James ii. 5; Rev. i. 5; ii. 26, 27; iii. 21; v. 9, 18; xx. 4.

Jesus of Nazareth, according to infallible testimony, is the son of Abraham, the son of David; the same testimony affirms that he is the son of God. This being so, every man and woman that believes God's promises, and is adopted into his dear son by baptism they are the sons and daughters of God. In the anointed Jesus they are redeemed, made free, washed and justified. If they are faithful unto death, they shall have the dominion. Did you ever believe it? Matt. i. 1; Rom. i. 3; 2 Tim. ii. 8; Matt. iii. 17; xvii. 5; Rom. i. 4; Heb. i. 5; John i. 12; Mark xvi. 15, 16; Rom. viii. 17; Gal. iii. 27, 27; iv. 6, 7; 1 John iii. 1-3.

In the proclamation of the gospel of the kingdom of God, there is an invitation to individuals of all nations, to come into the fellowship of God's dear son. If they do so, they shall receive remission of all their sins, and an inheritance among the saints in light. They shall reign with Christ upon the earth. They shall have the world with Abraham. They shall sit with David's son upon his throne. They shall follow the lamb whithersoever he goeth. They shall be immortal. They shall rejoice in glory forever more. Did you ever believe it? If not, believe it now, and be thou an immortal image of the Almighty, to rule the world, and bless the nations forever more.—*The Gospel Banner.*

#### THE POOR MAN'S FRIEND.

This is a world of toil. It is by the sweat of the brow that we eat our daily bread.—Whatever the state of the world might have been without sin, and whatever may be true of the few who live in ease and luxury, the necessity of incessant labor is imposed on the race. Whether with the hands or the brain, we must work, or starve.

But the frame is so constituted that it can only endure a given amount of labor. It must have the daily refreshment of sleep.—And even that is not enough, as all experience of man and beast proves. Experience, too, has demonstrated that one-seventh part is the just proportion of time for rest.

France tried the experiment, in 1793, of resting one day in ten, but it did not succeed. A French writer says of it, 'We know now by experience that the fifth day is too near, and the tenth day a day too remote for rest. Terror, which affected everything in France, was never able to force the peasant to fulfill the decade, because there was a want of power in human strength to do it; and also, as has been observed, in the strength of animals.—The ox was unable to labor nine days successively. At the end of the sixth day his lowings seemed to demand the hours appointed by the Creator for the general rest of the creature.'

"But chiefly man the day of rest enjoys.  
Hail, SABBATH! thee I hail, the poor man's day.  
On other days the man of toil is doomed  
To eat his joyless bread, lonely, the ground  
Both seat and board; screened from the winter's cold  
And summer's heat, by neighboring hedge or tree;  
But on this day, embosomed in his home,  
He shares the frugal meal with those he loves;  
With those he loves he shares the heart-felt joy  
Of giving thanks to God."

Yes, and we wish to show that among his causes for "giving thanks to God," the laboring man—every man—and especially the poor man, should thank Him for the Christian Sabbath.

It gives him a *period of rest*. Physicians are agreed in the belief that men who labor seven days in a week are less healthy, and die sooner than those who work but six, and rest one. "I have a firm belief," says Dr. Warren, of Boston, "that men are able to do more work, and to do it in a better manner, in six days, than if they worked the whole seven." But what security would there be for this boon to the laborer, if the Sabbath were not fenced

around by human and divine laws? How long before selfishness would rob the poor man of his right, if it were not protected by the most solemn sanctions? Thus, every enemy of the Sabbath, and of Sabbath laws, is the enemy of the poor man, and if he could have his own way he would remove the barrier which secures a day of rest every week to white and black, bond and free. "Let no such man be trusted."

The Sabbath is the laboring man's friend, because it brings him a day of rest at the expense of the employer. The price of labor is graduated in Christian lands on the earnings of six days in a week, and the wants of seven. If all were to work seven days in a week, the price of labor would be diminished one-seventh. In France, before the year 1789, when the Sabbath was universally observed as a day of rest, wages were higher than they have ever been since. But if the laboring man employs the Sabbath hours for amusement, and compels others to work on steamboat or railroad excursions, or in taverns and tea-gardens for his pleasure, he yields his own right, and the pleasure, profit, or convenience of employers may determine when he shall give it up. You cannot have public amusements on Sunday without making somebody work to provide them, and somebody may take advantage of your necessities to rob you of your day of rest. Nor can the benefits of the sabbath be enjoyed and perpetuated without recognizing its duties. The conviction that God claims one day in seven for Himself, and that it is man's duty to appropriate it to Him, and with that view to rest from his ordinary labors, is, in truth, the only barrier which can resist the encroachments of human selfishness, ever anxious to seize upon this valuable property for its own purpose.

It is the poor man's friend, because it affords him time for mental and moral improvement, and for domestic duties and enjoyments. Men would fall into barbarism and ignorance, if they were left to delve at their worldly employments without intermission. "All work and no play makes Jack a dull boy," has passed into a proverb; but what sort of a man would "Jack" become if it were "all work" for 365 days of the year, and no rest, no reading, no thinking, no praying, no preaching, none of the elevating, ennobling influences of the home, and the church, and the Sabbath? The mind, the soul, of the poor man is worth more than worlds. God made the Sabbath for man, body and soul, to fit the one for toil and the other for Heaven. He instituted the family, too, and gave the Sabbath to regulate it. He has furnished the Bible to instruct it. But how can the laboring man perform his duties to his family, or study and understand, that he may teach the principles of morality and religion contained in the Scriptures, or make the most of home blessings, if he regard not the Sabbath?

#### Love On.

"Love on!"—The more tenderly and warmly one loves, so much more does he discover in himself defects rather than charms, that render him not worthy of the beloved. Thus are our little faults first made known to us. The more we satisfy the demands of conscience the stronger they become. Love and religion are here like the sun. By mere daylight and torchlight, the air of the apartment is pure and undisturbed by a single particle; but let in a sunbeam, and how much dust and motes are hovering about!

The Canadian newspapers announce the arrival there of Surra tt.

## 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.

S. L. WASS, Agent and Assistant Editor.

INDIAN RIVER, ME., JUNE 1, 1865.

WE GIVE NOTICE TO OUR FRIENDS that we shall remain in Lebanon and Great Falls, N. H., until May 28th. After that time our address will be Newark, New Jersey, where we shall remain until the 10th of June, and possibly until the 15th, but not later. But our friends had better write to us and send in time so their letters will reach us by the 10th. Will those who owe for Vol. 2 send us the dollar by mail? We hope they will. Those who wish to help on our mission may mail the money and direct Newark, New Jersey, and oblige G. J. ADAMS.

All who wish to pay for Vol. 3, or to purchase the back volumes of the *Sword of Truth*, or who have, or may have any other business connected with the *Sword of Truth and Harbinger of Peace*, will please address our Agent and the Assistant Editor of this paper, S. L. Wass, Esq., at Indian River, Maine. By so doing they will much oblige, theirs most truly,

ADAMS & McKENZIE.

### Editorial Journeyings.

In our last we continued our journeyings until Tuesday evening, April 4th, at which time we commenced a course of lectures at Indian River, on "The Creation," in which we vindicated the divine authenticity of the scriptures. We continued lecturing and preaching and baptizing at Jonesport and Indian River until Saturday and Sunday, April 15th and 16th, at which time we held what we supposed would be our last meeting in Jonesport until after our return from the Holy Land. Our meeting was a good one; the most deeply interesting of any that we had ever held in Jonesport.

On Saturday night at our social meeting, many testified to the truth, and we had a time never to be forgotten.

On Monday morning a number came forward and were baptized according to the ancient and eternal order of the gospel. During the following week we continued our lectures at Indian River to full houses. During the week the eloquent school gave their closing exhibition to a full house, and had a grand time.

On Sunday, April 23d, we preached three times at Indian River. Our meeting-house was full and the people listened with profound attention.

On Monday evening, at the earnest request of the citizens of Jonesport, we preached a sermon on the parable of the "Prodigal Son." The deepest interest pervaded the entire congregation. During the evening a package containing quite a number of greenbacks, was presented to us through the kindness of the sisters of Jonesport. We must not omit to name the fact, that in the close of our labors at Jonesport, the church and people on being called upon to know if they could give their blessing, their peace and their full recommendation to us as a gospel minister, gave a hearty testimony that they could, by rising to their feet. May the God of

our fathers bless them for all their kindness.

On Tuesday morning before we left Jonesport we once more took our stand on a rock near the water, not far from Mr. D. J. Sawyer's store, a place made sacred by many delightful memories of the past, and after a short address we once more administered the sacred and holy rite of baptism. Many wept and rejoiced aloud. They wept that we were about to leave them, and rejoiced that we had brought peace, truth and good will to their homes. Immediately after baptism we left for Indian River, where we found a number waiting for baptism. We once more went down into the water and captized them in the likeness of Messiah's death, that they may attain unto the first resurrection. In the evening the meeting-house was full. After preaching, a number were confirmed by the laying on of hands, according to the eternal order of the church of Messiah.

On Wednesday evening, April 26th, we, by invitation, attended a hulled corn supper, at the house of our dear Bro. Stillman Emerson, got up mostly through the exertions of sister Emerson. At the close of the supper a handsome sum in greenbacks and silver was presented to us, which caused us to feel quite pleasant. Many who could not go to the supper made us presents in the shape of gold, silver and greenbacks; and for all their kindness may heaven reward and bless them.

On Saturday and Sunday, April 29th and 30th, we closed our official labors in Washington county at present; they were days of the deepest interest to the church and the community. Our meeting-house was full. We shall not attempt a description. Our Conference business will all appear in the minutes of the Conference, which will appear in the next number of the *Sword of Truth*. I will simply say our church at Indian River and vicinity now numbers 172 members, 1 Bishop, 7 Elders and 2 Evangelists. The closing days' labors were as follows:—

I preached three long sermons, baptized 15 persons, confirmed 17 and ordained 4. It was the most satisfactory days of labor and happiest day of my past life; a day that never can be forgotten, and I have the satisfaction to know that on that day I had the blessing, the peace, the prayers, the recommendation and the benediction of the entire church, and a large part of the entire community. For full particulars of the Conference and votes of recommendation to my dear Bro. A. K. McKenzie and myself, and many other interesting facts, our friends are referred to the minutes of the Conference.

On Sunday night after our meetings were closed and we returned to the house of Bro. A. K. McKenzie, we found that some friends wearing the human form had stolen like thieves into his barn and cut our carriage and defaced the flag, and mane of a fine young horse, and also cut to pieces and destroyed a pair of fine black pantaloons which had been used for baptizing. This brutal act had been performed during the time of the evening meeting.

No sooner did Monday morning dawn than the people became aroused! The news flew for miles around! An indignation meeting was called. Resolutions of the deepest condemnation, were passed by the large crowd, against the deed, and its perpetrators; votes of praise and recommendations of the highest order were passed in our favor by the united vote of the large crowd. Money and valuable presents came to us on every side, the friendship and sympathy was every way worthy of such an enlightened community. Some may ask the cause of such an outrage. The cause is plain and simple, our community is cursed with some ten or twelve sectarian hypocrites or religious knaves, and some five or six aiders and abettors who are always ready to do the devil's dirty work, these mean scoundrels, will soon be exposed that honest men may execrate and shun them.

On Friday, May 2d, we left Indian River, not expecting to see our friends again until our return from Palestine. We left with the prayers, the blessing and the peace of the people upon us. May the Lord have them in his holy care and keeping, and bring them in peace to that kingdom when there shall be "peace on earth and goodwill to men."

We reached Surry on Wednesday evening, and preached on Thursday evening to a full

house, the people were deeply interested in the great truths of the dispensation of the fullness of times. The people urged us to stay longer, but we could not. During our stay in Surry we made our home with Dr. Higgins, and were treated with much kindness by his entire family.

On Friday we reached South Orrington, and were kindly received and made most welcome by Bro. Cobb and family.

On Saturday we visited Bangor, and were kindly received and hospitably entertained at the mansion of Dr. Silas Alden. We returned the same evening to Orrington and preached, we also preached three times on Sunday, the 17th at the same place; during the day four were baptized; in the evening the bread and wine as symbols of the broken body, and shed blood of Jesus Messiah, were administered to the Church at Orrington, for the first time. Bro. Charles E. Cobb was also called and ordained to the office of Elder.

On Monday we were again called upon to attend to the sacred rite of baptism, and preached in the evening.

On Tuesday we again visited Bangor and put up at the Franklin House, and received that kind attention which we have so often spoken of before. Let our friends who visit Bangor be sure and stop at the Franklin House. In the evening we had a most agreeable and pleasant season at the house of Dr. Alden and received kindness and attention from the entire family, for which may the Lord reward them. And on leaving So. Orrington let me say we have left many kind friends, and dear brethren and sisters. May our Father in Heaven reward them for all their kindness.

On Wednesday, May 10th, we left Bangor by Steamer. (having sent our horse home) and came on as far as Camden. From Camden we visited Washington, Me., and preached on Wednesday and Thursday evenings, and were kindly entertained at the house of Mr. Rockwell. During our stay in Washington we obtained a number of new subscribers.

From Washington we returned to Camden, and made our home at the house of brother Kirk and were most kindly entertained.

We preached Friday and Saturday evenings, also three times on Sunday, the 14th, at the meeting house of Judge Alden. We were urged to stay longer but we could not. At Camden we met our old friend Elder G. B. Macomber, who is still strong in the faith.

From Camden we came by carriage, (hired for the purpose,) to Richmond, where we now are visiting friends. From here we are to start for Great Falls and Lebanon, on Thursday, May 18th, where we purpose to remain two Sundays, and then for New York, and from there by ship to the Holy Land. Most truly yours,

G. J. ADAMS.

### QUERIES.

BY JOHN DILLINGHAM.

MR. EDITOR:—Sir, as you have thought proper to comply with my request by inserting my communication and saying, 'Please write again;' I send you a scrap from my note book, the following queries, which though simple and brief will not perhaps be displeasing to your readers. The object contemplated by these communications, is to establish a free and open investigation.

Genesis 1-1,2. In the beginning God created the heavens and the earth. And the earth was without form and void; and darkness was upon the face of the deep; and the spirit of God moved upon the face of the waters.

Queries. On the very threshold of their investigation we meet with insurmountable difficulties. In the above text it is written, 'In the beginning God created the heavens and the earth.' Here are three objects presented to our consideration, a creator, a creation, and a period in which it is said to have taken place, without a single idea being conveyed to the mind from which we can draw a determinate, or rational conclusion. What is to be understood by the word beginning as used in the text? Does it mean commencement? If it does, it teaches nothing. It is only saying, that when the world had a beginning it commenced; or when it had a commencement it had a beginning. Not the

most distant hint is given as the period in which the work spoken of is said to have been performed. Neither do we find in any part of the bible a clue to unravel this mystery.

But it is said, 'God created the heaven and the earth, but out of what materials did he make them? Or did the mighty power of the mighty God cause nothing to become something? If so, nothing possesses qualities of a marvelous nature and susceptible of an energetic transformation; of which the human understanding can form no possible conception. But the bible, says, that the earth *was*, and yet the earth had no form. Now the word *was* implies pointedly, being or existence. It remains, therefore, for christian theologians to inform us how a thing can exist without any form, shape or modification whatever. That which exist must exhibit some external appearance this is form, and in deficiency of this, there can be nothing within the recognition of the human understanding. If the earth had any form whatever, then the declaration in the bible, that it had no form, is false in fact, and ridiculous in philosophy. But the text also informs us that when the earth was called into existence, it was not without form but void. Now, what idea can we attach to the epithet void, when applied to a thing which had a positive existence? If applied to non-existence, it includes a contradiction, and becomes equally unintelligible. Either the earth at this time existed, or it did not exist. If it existed, it could not be void, for this word implies non-existence. If it did not exist, then all that had previously been told us about creation, about the universe being actually in being, was unfounded.

We must therefore conclude that the void darkness, deep and spirit of God moving on the face of the waters, are four most random guesses of Moses, and all based on no better foundation or inspiration than his word, without form.

But more, the text says, 'In the beginning God created the heavens and the earth.' And in Exodus 20-11, it is said, 'For in six days the Lord made heaven and earth, the sea, and all that in them is.' But Isaiah says, 'They are created now, and not from the beginning.'

*Query.* If God did in reality, in the beginning create the heaven and earth, and in six days make heaven and earth, the sea, and all that in them is, why do they say some thousand years afterwards? They are created now and not from the beginning.

Chap. I: 3, 4, 5. And God said Let there be light; and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night.— And the evening and the morning were the first day.

*Query.* Of all the incoherent passages in the Bible, (and they are certainly not few in number,) I scarcely recollect one which contains more inconsistency than that which is copied above. God said let there be light, and there was light. The writer would lead us to believe that God was in company with one or more beings; but of what nature and character we are left to conjecture. Whether he was talking to another person, as one partner in business talks to another, or whether he was giving command, as a man commands his workmen, would no doubt create a difference of opinion, as the text will bear both constructions. Certain it is, that if God was talking, it must have been to some person; but who they were, what they were like, and where they resided, unbelievers must never know.

Is it a fact, that Moses says, And God said let there be light and there was light? And that light was the first thing created on the first day. This would have been a very necessary step, had the earth and God been involved in that darkness which Moses supposed. Some priests say that space existed from all eternity, because it was necessary for the existence of God as well matter. But may not light be equally necessary for God and the universe? Or, as they suppose that God preferred to exist in darkness, for the millions of times or years that elapsed before he created light, according to Moses. For otherwise, it is proving too much, and that God was once what they say the devil now is, a prince over darkness alone.

Chap. 1: 6. And God said, Let there be a

firmament in the midst of the waters, and let it divide the waters from the waters.

*Query.* The firmament mentioned by Moses has the most absurd and contradictory definitions ever used by any mortal; and bears inconceivable evidence that such random queries never could proceed from any God. For in the 6th verse Moses says: And God said let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

In the 7th verse, And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament, and it was so, it is a perfect chaos, without any form of fixture, either in heaven, or earth, or under the earth, for in the 6th verse, he places it in the midst of the waters; in the 7th verse we find another under the waters; and in a third case, above the waters, and in the 8th verse we have another in the heavens, and in the 15th and 17th verses we find it again described as a part of the heavens; and lastly, in the 20th verse, we find it very near the earth; for it is there described to be, where the fowl may fly above the earth, in the open firmament of heaven.

Genesis 1: 11, 12. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself, upon the earth; and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the trees yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day.

*Query.* Now it would at least have been a little more rational, as well as creditable, to have made the earth produce grass, fruit, &c., after the creation of the sun, instead of before it.

Verse 14th. And God said Let there be light in the firmament of the heaven, to divide the day from the night: and let them be for signs, and for seasons, and for days and years. And let them be for lights in the firmament of the heaven to give light upon the earth and it was so.

*Query.* But the truth is, these lights do not divide the day from the night, because that day and night are produced by the diurnal relations of the earth on its own axis! and as the light in the heaven, they were created for nobler purposes than for signs or seasons, or for days and years.

Verse 16. And God made two great lights: the greater light to rule the day, and the lesser light to rule the night, he made the stars also. And God set them in the firmament of the heaven to give light upon the earth. And to rule over the day, and over the night, and to divide the light from the darkness; and God saw that it was good. And the evening and the morning were the fourth day.

*Query.* Is it not a fact that the greater part of this text is composed of palpable falsehoods? For it is manifest to every competent judge, that whether we confine the narrative to the universe or to our own solar system, it is still nothing but falsehood. To a man of Moses ignorance, his story of two great lights will, no doubt prove satisfactory; but those who have read the first rudiments of geography or astronomy, will pronounce it a tissue of childish guesses, founded on the apparent size of the moon with those stars which were too trifling to attract the further attention of Moses. When the facts is, that every fixed star is believed to be so many thousand times larger than one of his two great lights.

Those who believe with Moses, that our earth is the greatest and most important sphere in the universe, have some excuse at least for imagining that the sun, moon and all the stars are only creations of a secondary order, and merely intended as so many lamps, to attend the movements of this earth. But it is a fact, which every philosopher or man of reading believes, that all the fixed stars are suns as large as our own, and created for far nobler purposes than to give light to our speck of earth.

This making the sun is on the fourth day. Moses certainly could not possess much knowledge of astronomy, or he would have known, with our common mechanics, that the sun is the source of life, light and heat. It is the light of the sun that makes day, as his absence does

night; yet Moses says, God made three days before the sun was made! He does admit that the greater light was to rule the day, that is to control, to preside over, to govern; but he does not say that the light of the sun produces day. As respects the moon, how can she rule the night, when she is in conjunction with the sun, and even the light which she gives, is borrowed from the sun.

The same reason has been assigned for making the sun and moon; but not so with the stars. Moses laconically and simply enough observes, 'he made the stars also!' This was enough to give satisfaction, to the Jews. We are led to infer from the Bible, that everything God did, was in favor of this little planet on which we reside, that he made the star system, the infinite system of the fixed stars, and sent his own son to be murdered by, and for the salvation of the human beings which he placed upon this earth; and though it is only 7,970 miles in diameter, (according to the Rev. J. Goldsmith,) while Herschel is 35,000, Saturn 77,950, Jupiter 96,100 and the sun 877,000 miles in diameter; yet all these large bodies, and the infinite variety of worlds, were made for this little globe, the inhabitants of which have always (with a little exception, previous to the fall,) been miserable, sinful and rebellious!

Verse 17. And God set them (two lights,) in the firmament of the heaven, to give light upon the earth.

*Query.* This is the same way that an astronomer sets his figures of the sun and stars in an orrery. Where they were made, and where they lay previous to their being set in the firmament, Moses does not inform us. It is a fact, that Moses informs us that God was unable to finish this little ball of earth in less than five days of hard labor. And yet, he afterwards informs us that the same God created millions of worlds in one day only. And all of them so many times larger than this globe!

But to conclude, it is not my purpose here to claim of the editor a reply to all, or even any of the points here brought forward. Let this be managed like a free-will offering. But I do invite, and I do urge and claim of every hired and salaried priest of all denominations both Jews and christians, to come forward and shew if they are able that Moses God' is really the creator of the universe. And I also claim to be shown that the several texts here brought forward have been given by the inspiration of the God of Nature; and they that are profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works.' 2 Tim. 3-16 17.

And again I urge upon all hireling priests, everywhere, afar off and near; (and those that are the nearest to me, are requested to be the first at the work;) to defend their sabbath day, money making scheme. The clergy have been challenged often enough to defend themselves; why do they not do it? Why do they not come out and defend their sabbath day money making? They are accused of sabbath breaking of the worst kind, of receiving money for declaring from the pulpit Sundays what they do not know to be true, and what they ought to know to be false. Every clergyman who refuses, or neglects to defend himself is virtually admitting his cause to be deceptive and hypocritical and that he dare not investigate the point, least the people may more clearly see the hollowness of his deceptive pretensions, &c.

Let the common rules of criticism be observed as to, *Internal Evidence*. As to the internal evidence urged, we shall be brief. No written book whatever can be admitted to prove its own authenticity. The ease by which it might be altered and interpolated by transcribers or by persons interested in changing the meaning of the author, renders this manifest. But if it be clearly proved against the book itself that it is doubtful authority as to the authorship, containing contradictory statements, and maintains propositions subversive of the first principles of natural philosophy, it comes to be regarded as a spurious production. It is an established principle of law and of common sense, that the testimony of a witness whose veracity is impeached, cannot be admitted as evidence.

JOHN DILLINGHAM.

TURNER, April 16, 1865.

### ANCIENT TELEGRAPHING.

The communication of intelligence by the electric telegraph, now come into use at the East, recalls an interesting circumstance of ancient history. Compare it with the mode employed lately in sending news to Constantinople from Ephesus, that the railway was completed to the latter place from Smyrna. The ancient message was despatched over the same route.

"When Helena, the mother of Constantine the Great, was prosecuting her pious researches in Jerusalem, she caused a series of towers to be built along the seacoast from Tyre to Constantinople, and when she had effected what she and the Christians of the fourth century regarded as her great discovery, the uncovering of the beams of wood in the pit near Calvary, which she believed, for some reasons which we may well doubt, to be the wood of the cross of Christ, she 'telegraphed' the account of the discovery to her son in Byzantium. A fire blazing on the hill of Acra sent the intelligence to the hill at Ramah, the city of Samuel, and thence it flew to the hill of Samaria, where the city of Omri was then splendid in its Roman decorations. They saw it from far off Carmel, and lit their fires to tell the news to those who watched on the spur of Lebanon that goes down to the sea of Tyre, and so it flashed along the shore by Berytus and Tripoli, and Laodicea of Syria, and the strange story was dropped from the line at Antioch, then the most lordly and magnificent city in the world. It crossed the battle plain of Issus; it blazed along the Taurian range over the cold Cynus and the city of Tarsus. It crossed the hills above Philadelphia, it leaped the mountain passes about Colosse, it lit with starlike radiance the waters of the Archipelago, as it went from hill to hill by Thyatira and Pergamos, and over Ida, 'many fountains Ida,' and the plains of Troy. From the summit of Olympus (Olympus in Asia) the inhabitants of the new city of Constantine saw the flash of the expected message, and their shouts and hymns of thanksgiving in the midnight streets answered the enthusiastic rejoicings of the people in Jerusalem."

The towers of Helena stand in mournful ruin all along the route of that dispatch. It would not be surprising if the wires of Morse's invention are some time affixed to the walls of those very towers. There would be singular fitness in this, and the mind would be irresistibly directed by the coincidence to the message which Professor Morse himself caused to be the first sent over the first wire established, (that between Baltimore and Washington,) giving to God the glory of the grand achievement of modern times."

We clipped the above from one of our exchanges. The writer seems not to know of any telegraphing before the time of Constantine, and his superstitious mother, Helena; yet it is a fact, that the ancient Hebrews had telegraphing six or seven hundred years before that established by the Emperor's mother.

It is well known that the Jews, from the time they became a nation—that is from their exodus from Egypt—unto this day, have reckoned the years and months after the lunar system, by which also all festivals were fixed. After their return from Babylon—we have no record of the exact time—the new moon days were appointed by the High-council in Jerusalem, as soon as the renewed moon became visible to the naked eye. As soon as the President of that council pronounced the day "sanctified," or, set apart for the newmoon festival, it was communicated to the people all over the Holy and a great part of Babylon. But how was this communication accomplished, so that the people received it in time to sanctify that very day, and to make calculations concerning the feast occurring in that month? It was done by telegraph, in the same way as Helena communicated to Constantinople that she had found the cross, or rather, she was imposed upon by a cunning rogue, with a piece of rotten wood, purporting to be the very same tree on which the Prince of the house of David suffered death. High poles, with pitch rings on the top, were erected on hills and at distances within sight of each other, which were lighted as soon as the President pronounced his "san-

tified;" and in less than an hour the burning poles were seen throughout the entire land.

We hope to hear soon of another, an improved telegraph which will connect the "City of the Great King" with all parts of our globe.—There is already a telegraph line connecting Byrouth with Jaffa in the Holy Land, and it is now decided that a branch line is to be made to Jerusalem. Rev. W. Bailey, from whose letter we obtained this news, adds: "I also find it is very probable, that we shall ere long have a carriage road to Jaffa, (from Jerusalem,) as two engineers are to arrive here in a few days to make preparations for it. A survey of a railroad has already been completed; and a plan, sixty-five feet long, to lay before the Sultan, left here about a month ago. Jaffa is now undergoing a change similar to that of Jerusalem; a number of coffee and other unsightly shops, outside the gate on the Jerusalem road, are to be removed, and the land sold, with the condition that it shall be built upon. Another gate is also to be built. A better landing place from the sea was nearly completed last week, and it is just possible that ere long a lighthouse may be built near it. Our Pasha went, three days ago, to see that these important changes and improvements are properly done. Soon there is to be a lighthouse on Mount Carmel, and two or three others on the Syrian coast. We have now two lines of English steamers touching monthly at Jaffa, in addition to the usual foreign ones; and the French will henceforth come oftener than formerly. Thus Jerusalem and the Holy Land will necessarily be brought more into notice." Surely these are significant changes, meaning more than the unbelieving philosopher or politician can see in them. Surely, God is remembering His inheritance; and we may soon be permitted to see the fulfillment of many prophecies, which, by most theologians have been understood as either already fulfilled, or meaning some spiritual *nonity*. The great influx of Jews, the societies that are forming by money men of the ancient people, for encouraging co-religionists to migration into their father land, and to cultivate its fertile, though now desolate soil, is a sufficient proof, that there are yet millions of Jews in whose hearts the desire of returning to their own land is still as vivid as eighteen hundred years ago, and that their hope for the coming of the Anointed One, the Son of David, has not died away.

We unite in prayers with them, our hopes and also theirs, though they do not agree with us as concerning the person who shall come to deliver them, and to reign over all the earth. Yet when He comes and they will see Him, they will confess their error, and will readily acknowledge Him.

The following circular has been sent to us by a friend from Jerusalem, and may serve as another proof of the statements above mentioned:  
JAFFA, (SYRIA,) NOV. 1, 1864.

I beg to acquaint you that I have opened a GENERAL COMMISSION AND BANKING HOUSE in this city, under the firm of LOEWENTHAL & Co. The increasing culture and constantly improving state of this country offer a fair prospect to mercantile activity, both in regard to the export of Cotton, Wool, Oilseeds, Olive oil, Corn, Goat and Sheepskins, &c., &c., and on the other hand, to the import of European goods and manufactured articles which meet a sure sale.

Thoroughly versed in Syrian business, by a six years' direction of the house of C. F. Spitter in Jerusalem, acting on principles of the strictest integrity, I look forward with confidence to receiving proofs of approbation from my esteemed friends, by the favor of their orders and consignments.

I have given my procuration to Mr. Charles Ruehl, who hitherto, has been with the respectable firm of Messrs. Funk, Nathan & Co., in Marseilles.

Requesting your attention to our signatures, I beg to subjoin references and remain,  
Yours, Respectfully,

HERMAN LOEWENTHAL.

REFERENCES.—Constantinople, Mathiew Brothers, Beyrouth, J. Duchene & Co., Alexandrian, Bank of Egypt, Marseilles, Funk, Nathan & Co., Paris, U. Zellweger & Co., Amsterdam, Simon Thomas & Co., London, Roberts, Lubbock & Co., Manchester, Ph. Ziegler & Co.,

Berlin, L. Hahn & Co., Trieste, A. C. M. Schroeder.—*Israelite Indee*.

### A Remarkable Prophecy.

A remarkable Letter of the renowned Philosopher and Astrologer, Jonathan Christopher Ludeman; published in his works, in quarto, page 436, at Amsterdam, A. D. 1757; concerning which he says, that, for this prediction, AMERICA will put up his ashes in an urn.

AMERICA! thou perfect, yet unpeopled part of the world! I salute you in the name of the planets, by whose circulating duration and influence you are at this day what you art.—When buried in abyss of oblivion, you were more happy than you are at present. Since you have been discovered, nations from the remotest parts of the earth, have diligently sought you out. The fertility and agreeableness of your climate have proved delightful and alluring to your neighbours. Your population and the vast extent of your territories induce and encourage strangers from the utmost parts of the world to visit you. No sooner was the glorious enjoyment of your happy and profitable situation known, than you became the wish and envy of the greatest Monarchs, who began to make their court to you, and to solicit your possession and enjoyment. The head-spring of those troubles which at present, tear the christian world to pieces, is stirred up for your sake! You have been the instigator of their present distractions; and you will probably be the mediator of their future quarrels!

Your independence, O alluring America shall hold the balance of quarrelling powers forever! This is a triumph only becoming and reserved for your illustrious quarter of the globe! My friends, the Planets, who are the silent protectors of your dominions seem vigilant for the continuation of your prosperity and happiness! No other trouble or misfortune shall befall you, in the common course of time, but that of being envied by Nations greedy of gain! Be not concerned about them: you shall sooner see their downfall, than it shall be in their power to injure you! Remember this remarkable prognostic of Ludeman, and you shall, in time to come, find reason to revere his memory.

### Jerusalem.

IMPROVEMENTS IN JERUSALEM.—There was recently much excitement in Jerusalem, in consequence of an order from the ports that all the streets of the city should be leveled and paved, and all undue projections should be removed. This will be a great public benefit, substituting broad and airy streets in place of the narrow and inconvenient ones. The gathering up the stones and making broad the ways has greatly excited the Jews, who say, "Now we are certain Messiah's coming is very near." A telegraph line is to be built to Jaffa, thus connecting, through Beyrouth and Alexandria, the Holy City with the capitals of Europe.—A carriage road is to be built to Jaffa, the seaport of Jerusalem, and a survey for a railway has been completed, and the sultan has authorized its construction. It is proposed to bring water again from Solomon's pools to supply and purify the city. There is an increasing number of intelligent and noble visitors to it from all parts of the world. The growing love for the holy land among the Jews is remarkable, and pious, wealthy and learned Jews are constantly going to spend the rest of their days around its sacred scenes, some of whom have recently founded valuable institutions there.