

# The Sword of Truth, AND HARBINGER OF PEACE.

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

ONE DOLLAR A YEAR.

G. J. ADAMS, Editor and Proprietor.

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## An Oration,

On the Occasion of the Funeral of JOSEPH E. LEIGHTON, who fell nobly, while bravely leading Company H. of the Ninth Maine Regiment, in the charge against the rebels, near Cole Harbor, Va., June first, delivered before a large concourse of relatives and friends, at the meeting-house, Indian River, July 17th, 1864, by G. J. Adams, Minister of the Gospel and reported by Mrs. L. J. L. Adams, at the earnest request of the friends and relatives of the deceased.

After singing by the choir, reading from the scriptures, and other interesting services by way of introduction, Mr. Adams arose and spoke substantially as follows:

Friends,—We meet this day under peculiar and sorrowing circumstances. We meet to attend to one of the last sad and sacred duties of the living to the dead. We meet to mourn with those who mourn, and mingle our tears of sympathy with those who weep. It may seem a weakness to weep, but when the occasion calls for tears and weeping, then to weep is pure, noble, and heavenly! for even Jesus the Messiah wept at the grave of his dear friend Lazarus. And surely the circumstances which have called us together this day are of a most sorrowful as well as of a deeply painful nature.

Our young friend Joseph C. Leighton, whose photographic out-lines are now before us, in this large and handsome picture, (pointing to his photograph,) has fallen in the prime of his young manhood; yes, he has nobly fallen while defending the broad stripes and bright stars, of the time honored banner of his dear native land. Yes, he has fallen far from the peaceful and quiet home of his youthful days, fallen in the defence of the republic, and of the Union, in the great struggle for human liberty, self government, and the sacred rights of man. He fell a true patriot, on the bloody fields of Virginia, with the thunder of battle, and the carnage of death raging around him, with no dear mother's arms to give him a last affectionate embrace in the moment of dissolution, no sister's soft hand to wipe away the cold sweat of death, in that sad hour when the spirit of the noble youth burst the prison-house of its clay, and passed into that land "where the wicked cease from troubling, and the weary are forever at rest," that land where war, and death can never enter. But it is a source of great consolation to the disconsolate relatives, and weeping mother, to know that a brother soldier, and a companion in arms, his noble cousin, Robert F. Emerson, who had stood with him in many a hard fought battle, in the midst of carnage and death, was with him soon after he fell, and before his noble spirit had forever fled from the sorrowing scenes of death, to a purer and brighter clime than earth, and who was enabled to close his eyes, give a soldier's burial and drop a tear of pure and true affection upon his grave, and bid him farewell

until they shall meet in another, and a better world.

But let us pause. We have other duties to perform this day, duties that we owe to the living, as well as those which we owe to the noble dead. It is our duty to comfort those who mourn—to bind up the broken hearted—and to dry the tear of sorrow.

In attending to those duties which devolve upon us this day, we know of no words more applicable to these weeping relatives, and to this disconsolate mother, than the beautiful and thrilling words of Job:—"Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me."

This weeping mother, and these sorrowing relatives, can this day from all the fulness of their over-charged hearts make this mournful and sad appeal to our deepest and strongest sympathies; for surely the hand of God in his mysterious providence has touched them.—Yea, they mourn the early death of a dear friend, a faithful brother, and a dutiful and an affectionate son.

In our address this day, let us quote still further from Job, and by transposing some of the words, make our text read as follows:—

*"Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me."*

*If a man die, shall he live again? all the days of my appointed time will I wait, till my change come.*

*Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands.—*

*O that my words were now written! O that they were printed in a book!*

*That they were graven with an iron pen and lead in the rock for ever?*

*For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth:*

*And though after my skin worms destroy this body, yet in my flesh shall I see God."*

Friends:—On the very threshold of this discourse, I invoke aid and help from a power and source higher than earth. Yes, I pray for the spirit of truth to gather around me, to make me quick of understanding, that I may be enabled to bring things new and old from the treasury of the Lord, things that will throw a halo of glory around us this day.—I am not ashamed to ask for help this day, of that power which has said, ask and you shall receive, that power that has said take no thought how or what you shall say, for it shall be given you by that spirit which searcheth all things; yea, the deep things of God.—And I once more invoke, and from that spirit of truth of which Christ has said:

*"If ye love me, keep my commandments: And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever;*

*Even the spirit of truth; whom the world*

cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you, and he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

If I can receive, retain and be directed by that spirit of truth, then I shall be enabled to lift the veil, dispel the mist, and drive back the dark cloud of ages, that through the influence of priest-craft has hung like a heavy pall over the dead. For it is not only a subject of the deepest interest to the friends and relatives of this noble young man, whose funeral occasion calls us together this day, but it is a subject of the deepest interest to more than half our race. We shall look this matter to-day squarely in the face, for "fear makes mischief greater than it is;" we shall not do this day as priests generally do,—that is, give a short exhortation, and then pass the dead into the hands of a merciful God, as much as to say poor fellow, he died out of the church or without getting anything called religion, and he is forever lost, but I won't tell them so. Let me say my friends we shall take no such course as this. The friends expect no such thing of us this day. But they expect us fearlessly to present the truth in all its fulness and glory.

The great feature of this text is, "If a man die, shall he live again?" The question is not shall his spirit live when the body dies; no this is not the question; but the question is shall the man live again? It is not, does the spirit, now that the body is dead, live? but will the body live again? or in other words will the body rise from the dead and live again? Now let me not be misunderstood. I take it for granted that this congregation believe in the conscious state of the dead; that is, that the spirit lives when the body is dead. I don't argue this question; for as there are none here who deny that man's spirit lives, and survives the dissolution of the body; I shall take it for granted without discussion.

We shall this day investigate two great leading points:—viz: First, Will the dead live again, raised from their graves, immortal men and women, to die no more? and will the resurrection reach all the posterity of our first parents?

Second, Is a man's state forever fixed at death, is there no progression beyond this life? and will, or will not the gospel be preached to the spirits of the dead, who never have heard it in its purity in this life?

These questions will cover the entire ground before us this day in relation to both body and spirit.

Without any further preliminary remarks, let us ask, first, do the entire scriptures of the old and New Testament teach in clear and unmistakable terms the resurrection of the body? we answer unhesitatingly, yes. Let us now proceed to the proof.

The text itself, however, settles the matter of the Resurrection to those who believe it; for Job not only asks the question, if a man die shall he live again? but he also says:—

“Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands.

Oh that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!

For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth:

And though after my skin worms destroy this body, yet in my flesh shall I see God:

Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.”

Death here spoken of is not spiritual death, no, it is literal death. The fact is, man brought death, sorrow and mourning upon all his posterity, by sinning against God and breaking his commandment.

“O, sin and death! thou hast devoured the nations and thou art an hungered still. Thou hast turned the beautiful plains of Shinar, into a desolation. Thou hast turned Sodom, Gomorrah and the cities of the plain into a watery grave, from whence continually arises a sulphurous smoke. Thou hast spared neither sex, age or condition. The playful innocence of youth, the riper years of manhood, or the trembling steps of age have not been able to withstand thy withering touch and chilling blast. Fathers have wept the untimely death of sons; mothers the loss of their dear loved ones of earth; children in their turn have mourned the early loss of parents; young men have been called to weep over the untimely death of the companions of their early days; man has embrewed his hand in the blood of his fellow-man; sorrow, sin and death has reigned supreme! all earth has become one vast Golgotha of corruption; and let us ask, what has caused all this ruin and sorrow? We answer sin, and death by sin.”

Job here asserts that God will call, and that he, (Job) will answer. From whence will God call? truth and reason answer that God will call him from the grave; for he here declares that in his flesh he shall see God: even after worms have destroyed his body.

But do all the Prophets confirm this doctrine of the resurrection from the dead? we answer yes. Let us now quote from Isaiah whose lips has been touched with hallowed fire; in his 25th and 26th chapters, he speaks as follows:—

“And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations.

He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it.

Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.”

This passage is so plain and clear, that none can doubt its meaning. Here death is to be swallowed up in victory! and dead men are to awake, and live and sing, and the earth is to cast out its dead. The prophet Ezekiel in his 37th chapter has given us the word of the Lord, as follows:—

“Then he said unto me, 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.

Therefore prophesy and say unto them, Thus saith the Lord God: Behold, O my people, I will open your graves, and cause you to come out of your graves, and bring you into the land of Israel.

And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves.

And shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.”

No honest, intelligent person can misunderstand the meaning of this language, for here it is declared that they shall be raised from their graves, and then the Lord will bring them into the land of Israel, and then they are to know that he is the Lord, and that he has spoken it, and that he will perform it. Daniel, has also proclaimed that the dead shall awake from the “Dust of the Earth.” Hosea, in the 13th chap. of his prophecy declares:—

“I will ransom them from the power of the grave; I will redeem thee from death; O death, I will be thy plagues, O grave, I will be thy destruction:”

In this quotation God declares that he will ransom them from the power of the grave—redeem them from death—and finally destroy the grave. Having clearly proved the resurrection from the old Testament, let us now turn to the new Testament, and see if this glorious doctrine is there proclaimed. We will begin with the testimony of Jesus the Messiah. In the Gospel of St. John, Jesus most positively asserts and proclaims the resurrection from the dead in the fifth chapter as follows:—

“Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

For as the Father hath life in himself so hath he given to the Son to have life in himself:

And hath given him authority to execute judgment also, because he is the Son of man.

Marvel not at this; for the hour is coming, in which all that are in the graves shall hear his voice.

And shall come forth:”

From this passage we learn that all who are in their graves, shall hear the voice of the Son of God, and shall come forth. But let us now turn to the first sermon of Peter, after the resurrection of Christ, and see if his whole burden was not the Resurrection of the Dead. This sermon may be found in the second chapter of the Acts of the Apostles, from which we make the following quotations:

“Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know:

Whom God hath also raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

For David speaketh concerning him, I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved.

Therefore did my heart rejoice and my tongue was glad; moreover also, my flesh shall rest in hope:

He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

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

From these quotations it will be seen that the entire burden of this first sermon was the resurrection from the dead; mark the language.—This Jesus hath God raised from the dead; and even David because he foresaw this, said, my flesh shall rest in hope. Here is the true hope of the Christian. Oh! glorious hope of the resurrection from the dead. It was this glorious hope of the resurrection, that led three thousand in one day to go through the beautiful, symbol of the death-burial and the resurrection of Jesus. Not only do the entire teachings of Jesus confirm and establish the doctrine of the resurrection from the dead, but the entire account in the Acts of the Apostles, in all their teachings confirms the same glorious doctrine of the resurrection from the dead. Three times Paul stood before the “mighty ones of Earth,” and in every instance he defended, and clearly proved the doctrine of the resurrection of the dead. And his first Epistle to the Corinthians, and 15th chapter, is a complete, full, clear and an unanswerable argument, so far as the Bible is concerned, that establishes the resurrection of the entire race, Adam. We read as follows:—

But now is Christ risen from the dead, and become the first-fruits of them that slept.

For since by man came death, by man came also the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive.

But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming.

Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power.

For he must reign, till he hath put all enemies under his feet.

The last enemy that shall be destroyed is death.

Yes, more; sin and wrong has brought this war upon our country, and our nation. It has filled the land with violence and blood; it brings us together to weep and mourn this day.—

“Where shall we turn for hope? who shall make an end of sin, and say, thus far, oh death, shalt thou go, and here thy proud waves shall stop? who shall make an end of sin; and bind up the broken hearted, and let the captive go free? who shall enter the grave, lead the monster death in chains, and bring immortality to light? who shall introduce an eternal law of brotherhood for our suffering race? We answer, Jesus the Messiah, shall do all this and much more.”

For Paul in closing the 15th chapter of Corinthians, breaks out in the following strong and beautiful language:

“O death, where is thy sting? O grave, where is thy victory?”

The sting of death is sin; and the strength of sin is the law.

But thanks be to God, which giveth us the victory, through our Lord Jesus Christ.”

We now come to an examination of the closing scene of man's final destiny, “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, and gazing down through ages of unborn time, saw the last 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, Apollyon, 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. And after this, John saw the second and last resurrection take place, as we read in the following strong language. Rev. chap. 30:

“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 their works.”

Thus in this second resurrection and last restoration, all mankind are raised from the dead, and redeemed from the effects of the fall of Adam.”

Having clearly proved that the dead will all be raised, saved and redeemed from the effects of Adam's fall, according to the order of the law of God as laid down in the Scriptures.—Let us now turn our attention to the second point in this discourse, viz:—

“Is a man's state forever fixed at death, is there no progression beyond this life? and will, or will not the gospel be preached to the spirits of the dead, who never have heard it in its purity in this life?”

And never was there a more deeply interesting subject presented to this or any other congregation. You have all lost friends, dear, kind friends; true friends. Friends who by the cold and heartless religion of the age, have been consigned to endless perdition.

“Another thought that makes this subject deeply interesting, is the almost universal teaching of “orthodox churches” that as death leave

us, so judgment will find us, and the old song, that there is no "repentance beyond the grave, nor pardon offered to the dead," that as soon as our spirit leaves the body, its state is eternally fixed, and that all who die without getting that thing they call religion must go to an endless hell, there to dwell with devils in torment forever. And they tell us that "when we have been there ten thousand years, add to that ten thousand times ten thousand more, and all the leaves upon trees and all the sands upon the ocean shore, and add to them ten million times ten million more, we have just as long to burn as we had before." And they tell us, that, no matter how moral, upright or just a man may be, he may feed the hungry, clothe the naked, visit the sick, and do good all his days; yet, if he dies without this thing called religion, to hell he must go and there is no help for him. On the other hand they gravely tell us, that, no matter how mean, selfish or wicked a man may have been all his days, he may have stolen, cheated, slandered his neighbor, in fact, have done any and every kind of crime, yet, if he gets this thing called religion ten minutes before he dies, they send him straight to heaven, there to dwell in Abraham's bosom forever.

And there never was a time in the history of our own country when the state of the dead was as deeply interesting as at this very time. War, the curse and scourge of nations, is sending up a wail of woe and sorrow, throughout the land. Thousands of our youth are falling in the bloody civil strife that is now raging. Their spirits bursting the prison-house of their clay, and passing into the spirit world. Is there no hope for them? is their state eternally fixed? Are they gone to an endless hell! Is there no progression beyond this life? Is there no higher law of God's mercy and truth that will reach them? The Lord help me to answer as for eternity.

Without further preliminary remarks, let us ask, Did Christ die for the world? viz:—for the dead as well for the living? will he be a Savior of the honest dead, as well as the living? Is there progression beyond this life? Will the gospel be preached to millions in a future state, that never hear it here? Is God no respecter of persons?

To all these questions we answer most emphatically, yes! for, "behold the Lamb of God! that taketh away the sin of the world." We shall now show that the mission of Christ as foretold by the prophet Isaiah, was as much to the dead, as to the living. In his 24th chapter, in speaking of the state of the dead, we read as follows:

"And it shall come to pass in that day, that the Lord shall punish the host of the high ones, that are on high, and the kings of the earth upon the earth.

And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited."

Again, in the 42d chapter, in speaking of the Messiah, and his glorious mission, we have the following strong language:

"Beheld my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him; he shall bring forth judgment to the Gentiles.

To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.

Also, in the 61st chapter the prophet gives a more clear and full description of the office, and mission of Christ, as follows:—

"The spirit of the Lord God is upon me; because the Lord had anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

Did Christ enter any literal prisons? Did he liberate any literal captives? We answer, No! History and truth answer, No! But in due time we shall show that he did enter the dwelling place of the spirits of the dead, and proclaim to them the gospel, and that he did this according to his eternal purpose and plan, thus demonstrating the great truth that his ways are higher than our ways, his plans greater than our plans, and his purposes more grand than ours.

At the crucifixion of our Lord we get some most valuable information on this subject in the

conversation between Christ and the thief, it is as follows, in the 23d chapter of the gospel according to St. Luke, where one thief exclaims to the other:

\* \* \* "for we receive the due reward of our deeds: but this man hath done nothing amiss.

And he said unto Jesus, Lord remember me when thou comest into thy kingdom.

And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

\* \* \* \* \*  
And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost."

In this most remarkable passage we have, first, the testimony of the dying thief that Jesus was innocent and had done nothing amiss; next that he asked Christ to remember him in that day or age when Christ should come into his glorious kingdom. Christ immediately gave the thief to understand that he would see him, meet him, and be with him long before he came into his glorious kingdom, for, with all the fullness of dying love, he exclaimed to the thief, "Verily, I say unto thee, To day shalt thou be with me in paradise." Many divines try to get over this passage by a different punctuation, making it read as follows: "Verily I say unto thee, To-day; thou shalt be with me in paradise. Now let me say, no scholar can, or dare say, with any pretense to truth, that this passage will admit of any such construction, for Christ says in the same passage, "into thy hands, oh! Father, I commit my spirit."

The Paradise here spoken of don't mean heaven, or the kingdom of God, but it means the place of the spirits of the dead, or the mansions, or spheres, or the prisons, where the spirits of the dead remain between death and the resurrection and final judgment. The same word is translated prison in many places in the bible, and in this paradise, or prison, although it is all in the same locality, yet there are different degrees, according to the deeds done in the body.

The plain meaning of Christ, to the thief was, that as they were both going that day to the same spirit world he would there teach him the truth.

Modern divines would have had a prayer meeting and would have tried hard to make the thief get religion, but the fact is, getting this thing called religion was never heard of in those days.

But to set this matter forever at rest as to where Christ and the thief did go that day, let us quote St. Peter, first epistle, later part of the 3d and first part of the 4th chapters:

"For Christ also hath once suffered for sins, the just for the unjust that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

By which also he went and preached unto the spirits in prison;

Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."

In this passage we learn that Christ suffered for sins and was put to death in the flesh, but quickened by the spirit, and that by the spirit, he went and preached to the spirits in prison.—Mark, it says in this place, prison; in the other place it was translated paradise, and yet they are both precisely the same place, for Christ said to the thief, "to-day shalt thou be with me," and Peter says here that it was when Christ was put to death in the flesh that his spirit went and preached to the spirits in prison, and that event surely took place the very day that Christ addressed the thief. And thus we see that prison and paradise are not only translated from the same word, but they are precisely one and the same place, and we challenge the entire religious world to prove to the contrary.

The plain truth is, that Peter says just what he means, and means just he says, viz: that Christ suffered and died in the flesh, and when he thus died, his spirit went and preached to the spirits in prison or Paradise, and that preaching was done at the very time his body was in Jerusalem, and not in the days of Noah. When will men cease to pervert the truth of God and humanity?

Let us now look at the connection of this pas-

sage, and we may say, its explanation. It is in the following beautiful words, of the apostle Peter, unto whom it is said were committed the keys of the kingdom, and if so, it was his right to make this proclamation to the living in relation to the dead.

"Who shall give account to him that is ready to judge the quick and the dead?"

For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

Here the glorious truth bursts forth in all its fulness. That the gospel is preached to the dead, that they may finally be judged according to men that heard in the flesh, but live according to God, in the spirit, thus making God no respecter of persons.

And how often have the questions been asked, what shall those do who lived before the days of Christ? and what will become of our friends who did not hear and understand these things? and what will those upright and kind hearted friends of ours do who have been suddenly taken out of the world by accidents, calamities and disasters, such as drowning at sea, railroad collisions and death on the field of battle? and, we may say, ten thousand other circumstances that all combine to hurry us unto "that undiscovered country from whose bourne no traveler returns."

We say to all those who have lost friends under such circumstances, be of good cheer, for God's higher law, His great writ of habeas corpus will reach all such cases as these. Let us be careful and obey all the truth that we are taught, so that our dead won't rise up in judgment against us and condemn us, for, let us remember, if we hear truth here and reject it, knowing it to be truth, we have no promise that we will have an opportunity to hear and obey it in another state of existence. But some are ready to say this is to miraculous! My friends, the mysterious works of God in the formation, progress, changes, and final destiny of creation are all wonderful and miraculous, in one sense. The formation of the natural body in embryo, or even a plant or flower, is as much a miracle as the creation or re-organizations of a world, or the resurrection of the body. Each effect has its cause, and each cause its effect; and the light, spirit, or truth which proceeds from Deity is the law of life and motion, the great governing principle of the whole machinery of the universe, whether natural or spiritual; temporal or eternal. It is the cause of causes, the main spring of nature's time piece. By it we live, in it we move and have our being.

Let man be placed upon a lofty eminence, surrounded with the original elements of uncreated worlds—let him contemplate the confused and chaotic mass of unorganized existence; let him hear the voice of truth and power as its first sentence rolls in majesty of wisdom from the lips of Deity; let him behold the first movement of chaos as it beginning to come to order; let him contemplate its various workings till the heavens and earth, and man and beast, and plant and flower, startle into conscious being, in all the beauty of joyous existence; let him observe every minute particular of its progress through time, in all its various changes; let him contemplate the changing seasons as they roll in hours and days, and months and years; let his thoughts reach to the starry heavens and view them in all their motions and revolutions—the sun in its daily course, the planets in their annual revolutions, the blazing comet as it moves afar in the wilds of ether, and returns from its journey of a hundred or a thousand years; let him return to earth and view the vegetable kingdom as it blooms and ripens, and falls again to decay in the revolving seasons—the time worn oak of a thousand years as it braves the tempest, or the modest flower whose life is but a day; let him view the animal creation in all its variety as it appears and passes in turn from the stage of action; let him contemplate man, from his infant formation through all the changes of his various life till he returns to dust; let him view the laborious revolutions of the groaning earth and its various inhabitants through all their temporal career, till wearied nature sinks to rest, and worn by slowly rolling years, the earth itself shall die; lastly, let him

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## The Sword of Truth, And Harbinger of Peace.

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

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

INDIAN RIVER, ME., SEPT. 1, 1864.

### Our Country and its Crisis.

The dark hour, of our countries, struggle, and crisis is now on its last turning point. In the history of this bloody strife, we have found out as a certain writer asserts, that it requires courage to confront danger,—where there is no danger no courage is needed. These dark and critical days in the history of the war, and the history of our common country, require the truest and rarest courage on the part of us all, a courage, that neither falters nor faints. We have had serious reverses, and the administration now sees, probably, that it would have been best to say so in the first of it; but all causes are subject to such, even the very best; they come merely to test their defenders, to bring greater strength to the arms and hearts of those who advocate and confide in them. If we could not stand up under reverses, we should have no right to call ourselves men.

These are the times when, if ever, courage shines out brightest. These times take out our wanted conceit, and make us soberly awake to the realities alone. We are all done with brag,—or ought to be,—and look at things thoughtfully. A courage that is built upon this is worth the while; for it does not start off on an impulse, and blow itself all out at last like a passion.—It is well that our people have had their character brought up to this searching test, that it might finally rid itself of much that clogged and hindered our progress and advancement. Nations, like individuals, are chiefly educated through agony and woe; they will not be taught except at cost, and sometimes at a fearful one. But these times are developing our courage much faster than any victories could. We are rallying and bearing up, instead of emptily exulting and wordily boasting; and that calls together all the best faculties of our nature, teaching us the virtues of self-reliance and resolution. The gathering hosts of freemen, under Grant, and other noble men, are now on the move, the fearful struggle, soon must come; heaven defend the right, and let truth, patriotism, freedom, and the Union triumph.

For the Sword of Truth.

### Musings.

BY MRS. S. H. W.

How varied and beautiful is the field of thought, opened up before us in the gospel of our Lord and Savior Jesus Christ. Thoughts new, beautiful and glorious; thoughts too that cannot be very well defined. But one thing can well be said. It embraces a wide field; many things that are vast and incomprehensible to us as yet. But the few ideas learned in obedience to the first principles of the gospel, gives us an earnest of what we shall attain to in the future if faithful.

How different our instructions in the principles of the gospel, from the ideas taught by creeds, doctrines and opinions of men. There

it is like a lesson learned in a primer; *all* is received at once that is *ever* received. And what cold, narrow, selfish ideas of God and all His plans and purposes in the final destiny of our race. Excuse me if my Musings are unconnected, and leap from one point to another; for I must write them as they come to mind. "The gospel, good news, glad tidings, which shall be to all people." How unto all people? In the glorious hope of the resurrection. "By the offence of one judgment passed upon all men unto condemnation, even so by the righteousness of one, the free Gift come upon all men unto justification of life." Oh! if we die shall we live again? Shall we meet again with the dearly loved and lost of earth? Shall we meet them and see them as we are seen, and know them as we are known? Thanks be to our Redeemer, the gospel of the kingdom answers the questions in truth and plainness. Oh! the priceless value to us of the gift of God in the gift of Jesus Christ. Never, outside the gates of the Holy City, can we know and fully appreciate "the depth of a Savior's matchless love." The great field of progression—the ladder—the first rounds of which we have just begun to climb,—is an encouraging thought, and one, too, that is in exact accordance with the nature that is given us. To look forward to some higher good, to some greater happiness than anything we have yet attained unto (even as regards things of *this* life) is as natural to us as the breath we draw. In how much higher sense can this be applied to our spiritual life. But how much has yet to be overcome. Yes; our steps will indeed be slow up that ladder, and if we are among that redeemed throng, that will eventually stand upon a sea of glass mingled with fire, how great a victory we have yet to gain. And the greatest battle to be fought is with our own natures. The pride of our hearts *must* be subdued. How true that with "fear and trembling we are to work out our salvation." A meek and humble spirit is beyond all price. Spirit of truth! impress this upon our minds individually and as a church.

No principle of truth was more forcibly impressed both by precept and example in the life of our Saviour, then the necessity of humility of spirit. His answer to his disciples, when asked who should be greatest in the Kingdom is a beautiful illustration of the same idea. May we, as did Mary, sit at the feet of Jesus, and learn of him who was of a meek and lowly spirit. He is our elder brother, He has gained the victory over all things. Having been tempted in all points like as we are, He is able to succor those that are tempted. Thanks be to God we have not a "high Priest, that cannot be touched with the feelings of our infirmity."

But I fear that my musings are more lengthy than profitable and will take too large a space in the Sword of Truth. Yes! a two edged Sword it is, wielded by a powerful arm, powerful through God to the uprooting of error, superstition and priestcraft, and wherever it or its bold Champion goes priestcraft will shake from centre to circumference. God haste the time when "thy kingdom shall come and thy will be done on *earth*." And when all the bold soldiers that shall labor, suffer, endure and die, in this last dispensation shall receive an abundant reward in the kingdom of God.

### Conference Minuets.

Minuets of the Conference of the Church of the Messiah, held at Lebanon, Maine, on Saturday and Sunday, May 29th and 30th, 1864.

The meeting was opened by reading the scriptures, and prayer by President Adams. Bishop A. Corson presided during the Conference, and Bro. George W. Clark acted as Church Scribe.—President Adams then addressed the Church and Conference at length, on church organization, and the duties and callings of the various officers of the Church. Bro. Levi Mace, was then called to the office of Elder in the church, to aid and assist Bro. Corson, in the duties of his office for the time being, with the understanding that the day was not far distant when he should go forth and preach the Gospel to the nations of the earth. Bro. Adams then addressed the Conference on the duties of Apostles, showing that those who are called to the responsible duties of an Apostle in this Church, are not Apostles of the first coming of the Messiah, but that they are Apostles of the Dispensation of the Fullness of Times, and the nigh approach of the coming and KINGDOM of Messiah. And also that they are special Apostles or witnesses of the reestablishment, or reorganization of the Church of Christ, by direct revelation on the faith once delivered to the saints. Brother Andrew Jackson Tibbetts, having received revelations and manifestations from God, was then called by the spirit of prophecy and revelation, by Bro. Adams to the office of an apostle in this church, to bear witness to all nations, of the Dispensation of the Fullness of Times. The church with a united vote conferred the call of these brethren to their offices. In the evening President Adams again addressed the conference; he also preached on Sunday morning and afternoon.—At the close of the afternoon meeting a number were baptized. Immediately after baptism they assembled for confirmation by the laying on of hands, according to the unchangeable order of God. Brother Andrew Jackson Tibbetts was then ordained, consecrated, dedicated and set apart to the office of an apostle in the Church of the Messiah, by President Adams. Brother Levi Mace, was then ordained to the office of Elder under the hands of brothers Adams and Corson. Many other interesting exercises and duties were attended to during the Conference. Peace, order, harmony and union reigned throughout the meeting. To our Father in Heaven, be praise now and forever, Amen.

ALEXANDER CORSON, *Bishop*.  
GEORGE W. CLARK, *Church Scribe*.

### Tearless Eyes.

"God shall wipe away all tears from their eyes." The expression is one of exquisite tenderness and beauty. The Poet Burns said he could never read this without being affected to weeping. Of all the negative descriptions of Heaven, there is no one perhaps that would be better adapted to produce consolation than this. This is a world of weeping, a vale of tears. Who is there of the human family that has not shed a tear? And what change it would make in our world, if it could be said that henceforth not another tear would be shed, not a head would ever be bowed again with grief! Yet this is to be the condition of Heaven. In that world there is no disappointment, no bereavement. No friend is to lie in dreadful agony on a sick bed; no grave is to be opened to receive a parent, a wife, a child; no gloomy prison of death is to draw tears of sorrow from the eyes. To that blessed world, when the eyes run with tears we are permitted to look forward; and the prospect of such a world should contribute to wipe away our tears here, for all our sorrows will soon be over. Amidst the trials of the present life, when friends leave us, when sickness comes, when our hopes are blasted, calumny and reproaches come upon us when standing on the verge of the grave and looking down into the cold tomb the eyes pour forth floods of tears, it is a blessed privilege to be permitted to look forward to that bright scene in Heaven, where not a pang shall ever be felt, and not a tear shall ever be shed.

### Baptism—No. 5.

Can a man be justified by faith, in a scriptural or Gospel sense, without being baptized? we answer no. Can a man be in Christ legally and according to the order and law of God, without baptism? again we must answer no.

Do men legally die to sin, before they are baptized? we still must answer no. Now let us have the proof from the New Testament. In Paul's Epistle to the Galatians, 3d chapter, one of the foregoing questions is forever settled; it reads as follows:

"For ye are all the children of God by faith in Christ Jesus.

For as many of you as have been baptized into Christ, have put on Christ.

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

From this quotation we learn that as many as have been baptized into Christ, have put on Christ. Query have those who have not been baptized into Christ, put on Christ? truth and reason answer no. For in this passage we not only learn, that as many as are baptized into Christ, have put on Christ, but we also learn, that being baptized into Christ, makes us the children of God by faith in Christ Jesus; and heirs according to the promise.— Let us now quote from Paul to the Romans, in order to show that a man must be baptized, to be justified by faith, and die legally to sin; Paul commences his argument on justification by faith, in the 5th chapter, to Romans, and closes it in the sixth chapter of the same book. We quote as follows:—

"Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ:

By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

And not only so, but we glory in tribulations also; knowing that tribulation worketh patience;

And patience, experience; and experience, hope:

And hope maketh not ashamed: because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

Now let us ask are the persons here named as being justified by faith, baptized or unbaptized? we answer that they are baptized persons. Is there a single place in the New Testament where men or women, are acknowledged as justified christians, before baptism? we answer no. In this passage Paul says they are justified by faith, and have peace with God, and rejoice in hope of the Glory of God, and also that they glory in tribulation; and after continuing his argument at length on the subject of dying to sin, he breaks forth in the 6th chapter, and shows just when we are justified by faith, and die to sin, it reads as follows:—

"What shall we say then? Shall we continue in sin, that grace may abound?

God forbid: how shall we, that are dead to sin, live any longer therein?

Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

For he that is dead is freed from sin.

Now, if we be dead with Christ, we believe that we shall also live with him:

Knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him.

For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God:

For sin shall not have dominion over you: for ye are not under the law, but under grace.

What then? shall we sin, because we are not under the law, but under grace? God forbid.

Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

But God be thanked, that ye were the servants of sin; but ye have obeyed from the heart that form of doctrine which was delivered you.

Being then made free from sin, ye became the servants of righteousness."

In this passage Paul first asks the question, viz: "how shall we, that are dead to sin, live any longer therein?" and then he exclaims, "know ye not that so many of you as were baptized into Christ, were baptized unto his death?" Paul then informs them that this baptism is a burial, and a figure of Christ's death and resurrection. He then introduces the figure of planting, and declares, "if we have been planted together in the likeness of Christ's death, that we shall have the likeness of his resurrection. Now what is this likeness? we answer that it is burial in water, and a raising therefrom, and Paul in this passage positively declares that it is at this burial and planting that we die to sin, thus it is at this time we are justified by faith, and die to sin. Paul argues the question at great length, and closes by saying, "but God be thanked, that ye were the servants of sin; but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." Now what is the form of doctrine here spoken of? is not baptism for the remission of sins, a prominent feature in the doctrine here spoken of, it most undoubtedly is. Thus we prove beyond a doubt that a man can not legally die to sin without baptism for the remission of sin. We have also proved that men are in Christ by faith, and justified in a Gospel sense, only by a belief in Christ, a sincere repentance, and by baptism for the remission of sins; and by the laying on of hands for the gift of the Holy Spirit, and confirmation. Lord help us to love and obey the truth, that we may be free from sin.

#### The Mission to Jerusalem and Palestine.

At a special conference of the Church of the Messiah of South Lebanon, Me., and East Rochester N. H., held on Sunday afternoon, July 17th, 1864, Bishop A. Corson, presiding.

The subject of the Mission to Jerusalem and Palestine was laid before the Church and Conference, by Bishop Corson:

When the following resolutions were unanimously adopted, viz:—

*Resolved*, First, that we approve of, sanction, and confirm the preamble and resolutions

that were passed, and adopted by the Church of the Messiah, in Springfield, Massachusetts, at their conference, held on Thursday, May 20th, 1864; which resolutions read as follows:—

*Resolved*, That this church approve of the contemplated mission to the Holy Land, and the object of it, and that we will cheerfully assist the brethren entrusted with it by all means in our power, and we do hereby most cordially tender to them, our prayers, our good wishes, and our blessing; and have faith that they will be prospered in it, and return to us in safety.

*Resolved*, That we have implicit confidence in Bro. Joseph Bennett, as a suitable and proper person to accompany Bro. Adams on this most important mission. And we believe that Bro. Adams and Bro. Bennett, are called of God to this special work, and we cheerfully recommend them to the confidence of all the church, and the friends of the work in every place, and bespeak in their behalf the kind consideration and sympathy of christians and good men throughout the world and we hereby declare them to have received authority to collect funds to defray the expenses of this mission, and we will pray God to prosper them in this labor, and to turn towards them the hearts of those persons who hold in their hands the requisite means.

*Resolved*, that we believe this mission is fraught with the greatest interest to the church, to the Jews, and to mankind, of any mission that has been undertaken for ages and centuries that are passed.

And we believe "its greatness, its glory, its grandeur! and its extent can only be known and understood by the development of the grand events connected with its accomplishment, and,

*Whereas*, Bro. G. J. Adams has labored with us in word and doctrine from time to time for the last two years and six months, and faithfully preached unto us the gospel of our Lord Jesus the Messiah, as contained in the scriptures of truth, and,

*Whereas*, God has blessed his labors, and made him a means of turning many to righteousness and led them to embrace and obey the truth in all its fullness, therefore,

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

*Resolved*, That we, as a church and conference, deeply sympathize with our worthy Brother for the almost unparalleled persecution, that he has been called to pass through in establishing the church of the Messiah in this age.

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

*Resolved*, That after an intimate acquaintance of two years and six months with our beloved Brother, we have unwavering confidence in his integrity, honesty, and purity of purpose, and we believe that he is a man called, and sent of God, to lay the foundation of a great work in the last days, and as such we cheerfully recommend him to the kindest consideration and sympathy of christians, and good men, throughout the world.

*Resolved*, that the foregoing resolutions be published in the Sword of Truth, and Harbinger of Peace.

A. CORSON, Bishop.

GEORGE W. CLARK, Church Scribe.

(Continued from third page.)

contemplate all nature regenerated, renewed; and starting into being, while death itself shall conquered be, and immortality alone endure.

The vision ended. Man! what hast thou seen! Answer: Nothing out of the ordinary course; all I beheld was nature moving in perfect accordance with the law of its existence: not one single deviation or shadow of turning from the immutable laws of truth.

But hast thou seen no miracle? Yes; it was all miraculous, it was all achieved by the laws of light, which was the immediate power of God! but it was all upon the most natural, easy, simple, and plain principles of nature in its varied order; and which to call the most miraculous, I know not. Whether it was the creation of a world, the blossoming of a flower, the hatching of a butterfly, or the resurrection of the body, and the making of new heavens and a new earth. All these were so many displays of the power of God.

All these were miraculous.

All these were natural.

All these were spiritual.

All these were adapted to the simplest capacity, aided by the spirit of God.

All these were too sublime for an arch-angel to comprehend by his own capacity without the spirit of revelation.

Having closed our argument on both points of this deeply interesting subject, let us once more pause, and turn our attention to the closing scenes of the earthly career of our young friend, and as I hold four letters in my hand from his noble cousin and companion in arms, Robert F. Emerson, I take the liberty to make such extracts as I believe will interest you. I make the following extract from a letter dated Cold Harbor, Virginia, June 9th, 1864:

"I am here and well. I. Leighton and Noyes are sick. It will indeed be hard for Joseph's mother, brothers and sisters, to reconcile themselves to his sad yet glorious death. He died like a soldier—beloved by the whole company, and his loss will be felt by us as well as by his friends at home, though not so severely perhaps. Only the night previous, Joseph and I had seen Page, and about the last words Page said to him were, "Well, Joseph, I am overjoyed to see you, but I am sorry to see you going on that way." I don't think that Page has learned of his dear brother's death yet. Isaac Leighton did not see him after he fell, for he had command of the company at the time. And as the battle was yet raging he could not leave, so I stayed until I saw his body decently interred. He was laid on his blanket, with my handkerchief over his face and a rebel tent over him. Thus was poor Joe buried with his head to the setting sun. I have placed a head-board at his grave with the letters of his name nicely carved, to mark his last resting place, which I shall never look upon again. I believe it was against his wish to have his funeral sermon preached by either baptist or methodist, for we have talked this over between ourselves many times, and we both agreed to this."

We also extract as follows:

"COUSIN EMERY:—Your letter of the 21st has been received requesting some particulars of your dear brother's death. On the day previous to his death, we had been marching in a burning sun all day, and we suffered severely with heat and dust. We stopped to make coffee in an open field, and it was intensely hot. The most of them prepared to make coffee, but Joseph said he was going to rest and left the coffee, and so did I. We then took off our coats and vests, which were all sweat and dust, as well as our faces. Joe said to me, "what would they say at home if they could see us now." He had hardly ceased speaking, when we were ordered to move again. We then marched until 4 o'clock in the afternoon, when we were immediately ordered forward to support a battery in our front. We lay there a few moments, and then were ordered to charge across the open field. I looked to see Joe but he only smiled at me. That was the last that I saw of him alive. I have lost a good friend, the regiment a brave and noble soldier and you a near and dear brother. Did I say lost? No; I don't mean lost. Joseph is not lost but gone to see Curtis,

and the rest of the boys who have gone before him. I loved him as a brother, but I would not have him back. He is away from all care and all trouble, and at rest, waiting for us who will shortly meet him again in a better world than this, where there are no such cruel partings as this, that you have been called upon to mourn. God only afflicts us in this world to show us that we must all die, and bring us nearer to Him."

We also make an extract from a letter bearing the same date addressed to his father:

"I suppose that you all feel very badly at home about cousin Joseph. I want you to do all that you can to console them in their sad affliction, but he is not lost; only gone before; gone to join his dear companions, John Curtis and Henry, in a world where there is no more dying. He *must* be happy; he *is* happy. If I could I would not have him back to die again. He is over with his short journey and at rest, and we have soon got to meet him. I may never see you again in this life, but I shall in the next. When I saw that Joe was dead it seemed to me that I wanted to be with him. But I will live out what time I have to live, and when the time comes for me to lay this body down I trust I shall be ready."

We make our last extract from a letter dated July 4th:

"To-day is very warm with a little breeze blowing. Perhaps Charley is at home to-day. Who knows? and I should like to be there myself, too. I suppose that Joseph's funeral sermon has been preached before this time, and you will tell me all about it, won't you? Nothing would interest his company so much as it would to read his funeral sermon, for they were like brothers to him, and he was mourned by them all. They loved him for his good disposition, and kindness towards them while alive, and anything he wanted done they would cheerfully do for him; and now they speak of poor Joe almost every day, and this is a rare thing in the army, for when a soldier dies he hardly ever is spoken of afterwards. If his funeral sermon is published I want it, as all of his company would be pleased to read it."

The foregoing selections are clear and conclusive. They speak in language not to be misunderstood of the character of the deceased, and shows his soldier's life without a stain or blemish; beloved, honored and respected by his companions in arms. There was a peaceful smile upon his countenance when he rushed into the charge of death. He fell nobly battling for the union; he fell a true soldier, a true patriot; and *more*, a true believer in Jesus. He has gone to his rest. His spirit was bourn by his guardian angel into the mansions of bliss, where he has entered upon his great progression of the higher life, where he will remain until the trump of God shall sound. When the dead shall arise, when the grave in Virginia shall no longer hold your beloved brother and affectionate son, his spirit and body shall again be reunited, and you shall meet him once more in that peaceful kingdom where war shall never more enter.

#### Insincerity of Social Life.

Who is the prophet that shall uncover the abysses of our acted lives, and pour adequate shame on our mutual impositions? Smiles on our faces, with envy and jealousy underneath; cordiality in our grasp, with no connecting nerve between the fingers and the heart; deference in our professions, with no suitable esteem, no genuine respect, no sacred sincerity; invitations issued with a fraud lurking in their politeness,—getting the company together by one falsehood,—greetings of indiscriminate and extravagant welcome receiving them with another; fashions made up of composite illusions, ornamenting them with another; ceremonies of elaborate make-believe, sustaining their mock dignity with another; and dishonest regrets at the farewell, dismissing them with another—who will dare to affirm these do not enter appallingly into the staple of what we call civilized and elegant life?

When is the rugged, truth-speaking, Christian time coming, which shall tear open and rend apart these guilty illusions, plant the communion of soul with soul on some pure and just foundation, and restore the social world to its primitive and upright simplicity.

## The Sword of Truth, And Harbinger of Peace.

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

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

INDIAN RIVER, ME., SEPT. 1, 1864.

#### Editorial Journeyings.

FRIENDS:—Our editorial journeyings will, of necessity, be very short, as we have travelled but a very short distance, as I have been, and still am, *sick*.

On Sunday, July 24th, we preached at Addison Point, in the Universalist meeting-house, to good congregations.

On Monday eve by particular desire, we preached at the house of Harris Wass.

On the following Sunday we returned to Indian River and preached to crowded houses.

On Sunday, Aug. 7th, we fulfilled our appointment at Epping. the meeting-house was full; the people listened with deep interest and profound attention. During this time we visited the families of various brethren and friends, by whom we were kindly received and entertained.

On Sunday, the 14th, although having been sick four days, we preached three times at Jonesport. The meeting-house was full.

On Monday, Aug. 15th, eleven came forward and were baptized for the remission of sins, according to the ancient and eternal order of the gospel. On the same evening the meeting-house was filled to witness the sacred rite of confirmation by the laying on of hands.

Tuesday morning six more were baptized.—among those who were baptized, were men in the prime of life—men of strong influence likewise. On Tuesday afternoon, although we were very sick, we drove some eight miles to Mason's Bay, and preached a funeral sermon. In the evening we held a meeting at Indian River. At the close of the services I found myself *very* much exhausted. My will power then completely gave way, and I found that I must submit and be sick, and at this point I may as well describe my affliction: It is an ulcerous carbuncle of the worst form.

On Wednesday, God in his providence permitted Mr. John Emerson to call and see me. He immediately told me the nature of my affliction, and said that he could cure me. I had full faith in his ability. For the first three days until Friday afternoon he scarcely left me. Friday being very pleasant I rallied, determined to visit Jonesport and attend a confirmation. We had a good meeting. Bros. Wass, A. K. McKenzie, also Bro. Andrew J. Tibbetts, who arrived that afternoon from Lebanon, were with me.—They all spoke during the evening. At the conclusion I arose and gave a faithful testimony in regard to my mission, and gave an invitation to any who wished to confess Christ to arise and make it manifest. Two men arose and expressed a desire to be baptized, being determined to

lead a new life. At the close of the meeting I returned home to Indian River with Bro. A. K. McKenzie, and to the astonishment of all, received no injury. After this I was compelled to give up entirely. My appointment at Epping, Sunday the 21st, was fulfilled by brother A. J. Tibbetts. I now found myself really sick, constantly threatened with fever. This continued some four or five days during which time I received the almost constant attention of Dr. Emerson, and the unceasing care of my more than brother A. K. McKenzie, and the constant kindness and attention of the entire family.

Saturday, Aug. 28th.—I am now better. Conference met at 3 P. M. I addressed them for one hour.

Sunday, Aug. 29th.—I spoke this day morning and afternoon one hour each time. The meeting house was full. I also confirmed six who had recently been baptized by Bro. S. L. Wass. I was quite weak at the close of the meeting, but received no injury. I was soon taken from the meeting to my sick room, where I now remain, hoping and trusting through the mercy of my Heavenly Father, to be better soon. I remain yours most truly and sincerely,

G. J. ADAMS.

Our friends will bear in mind that we are sick this month, and for this cause the *Sword of Truth* has been delayed some five days. I hope our friends will excuse all mistakes this month and we will try and give them a first rate number next month.

We give notice to our subscribers in Camden, Me., that they may pay their subscription to Mr. George B. Macomber, and he is hereby authorized to receive and receipt for the same.

All our friends may address us for one month at Great Falls, N. H.

### THE CHURCH OF THE MESSIAH.

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

#### CHAPTER IX.

In chapter eight we continued the history of the rise of the church, up to November first, 1862, closing the chapter with an account of the first regular conference held at South Lebanon, Maine. Brother Adams, after the close of the conference, continued laboring with much diligence in East Rochester, Lebanon and vicinity, until near the close of December, after which he visited Gardiner, Me., and spent nearly two weeks preaching to large crowds of people, who seemed anxious to hear the truth. Brother Adams, after he closed his labors in Gardiner, visited Vassalboro', North Vassalboro', and Waterville, and faithfully declared unto them the dispensation of the fulness of time. Crowds in all these places, came out to hear the great truths of the fulness of the Gospel.

Early in January, 1863, our beloved brother returned to Rockland, and from Rockland, he visited South Thomaston, and St. George; and faithfully preached unto them the fulness of the glorious Gospel of Peace. After the foregoing, brother Adams again returned to Vassalboro', Waterville and North Vassalboro', continually preaching the unsearchable riches of the gospel of Christ.

After the above, our brother returned to South Thomaston, where sister Adams was taken sick, having taken a severe cold at Vassalboro, it finally terminated in diphtheria and lung fever. It was now deemed wisdom for brother Adams to visit Addison. Accordingly, on Wednesday, March the 11th, in company with Capt. Vinal Dyer, our dear brother started for Addison, leaving Mrs. Adams sick at South Thomaston. They reached Addison on Friday, March 13th, and brother Adams commenced his labors at Addison on Saturday, March 14th, and continued

preaching every evening, and three times on Sunday, until Sunday March 22d, at which time S. L. Wass, Esq., and Capt. Vinal Dyer, came forward and were baptized, according to the order of the faith once delivered to the saints,—as laid down in the New Testament. An immense congregation assembled to witness the solemn scene; the sun shone out clear and bright, as if Heaven itself was pleased with the holy scene. When evening came, the large Meeting House was again filled to overflowing, the sermon was on the "State of the Dead," and never was a discourse listened to with more intense interest; on the conclusion of the sermon, Brothers Dyer and Wass, were confirmed members of the Church of the Messiah, and brother S. L. Wass was ordained an Elder, and an Evangelist in said Church, and great grace rested upon the people."

We now come to one of the most important events that had thus far taken place in the rise of the church, as will clearly be seen in the future. The conversion of brothers Wass and Dyer to the faith, gave stability and character to all our future operations in Addison, and vicinity. The wife of brother Wass, also her two sisters, Mrs. A. H. Wass and Mrs. R. L. Godfrey, and also their mother and Mrs. Vinal Dyer, had been converted, and obeyed the truth some months previous to this time, in Rockland. And here we will record an event that occurred at the time of the baptism of these three sisters and their mother. The day was clear, the sun shone bright, and just as brother Adams was closing his prayer, four birds of beautiful plumage, hovered over the water and gently dipped their bills and wings into the water, resting for only a few seconds, after which they gently arose and soared away.

On Monday, March 23d, brother and sister Ward went forward and obeyed the gospel, by being baptized into Christ for the redemption of sins. During the stay of brother Adams in Addison, quite a number of people, from Indian River, came some seven miles, night after night, to hear the preaching, and among them A. K. McKenzie, Esq. On one occasion when Mr. McKenzie was present, it was revealed to brother Adams that Mr. McKenzie would at some future time embrace the faith and become a preacher of the fulness of the everlasting Gospel. After our brother closed his labors in Addison, he visited Franklin, and preached a short season, and then returned to Rockland and South Thomaston, and remained until Thursday, April 2d, at which time brother Adams in company with his family went to Camden, and preached some ten days in succession, to crowded congregations, after which our brother passed on to Stockton. And in his journal brother Adams thus speaks of Stockton:—

"On the same day of our arrival we called on Rev. Mr. Harris, of the Universalist Society, and soon learned that the Universalist meeting house in Stockton, was a very *sacred place*, entirely *too sacred* to be used for lecturing in, on such subjects as the "Restoration of the Jews," "The Destiny and Mission of America," "The Dispensation of the Fulness of Times, and many other subjects of a like character.

The Rev. gentleman referred us to the Academy, as a proper place for such lectures, we thanked him for his kindness, and soon after obtained the free use of the large Academy Hall.

On Thursday evening we gave our first lecture to a large congregation. On the Sunday following we preached three times to large and attentive congregations, who began to be deeply interested in the great truths of the "Dispensation of the Fullness of Times." During the day and evening we received a number of invitations to visit friends in different parts of the town."

Brother Adams remained in Stockton until Wednesday evening, April 15th, at which time he started for Franklin, and Sullivan and called by invitation and stopped all night with Mr. Joshua Jordan, at Sandy Point. Our brother thus speaks of his visit at Mr. Jordan's and also at Franklin:

"On Wednesday afternoon we journeyed as far as Bro. J. E. Jordan's, at Sandy Point, where we spent a most happy evening. The Spirit fell upon them in power and they spoke in tongues

and prophesied; it was a time never to be forgotten.

On Thursday we journeyed to Ellsworth and put up at the American House, where we were treated kindly, charges moderate.

On Friday we journeyed on to Franklin, and were received very kindly by the people, and offered the free use of the Baptist Meeting House, which we accepted, and preached three times on Sunday to large and attentive congregations. And we will here say, that although our ideas were new and startling, yet the Baptist friends received them with favor, as they were according to the word of God. Elder Crabtree, a Baptist preacher, was present and took part in the services,—in fact, the Baptists of Franklin were very kind and acted like Christians, and we say "honor to whom honor is due."

Our brother continued his labors at Franklin until May the 6th. Brother Adams in speaking of his labors in Franklin, speaks as follows:

"On Wednesday evening we gave our closing address to the people of Franklin. The attendance was large and the order good. At the conclusion, a number came forward and subscribed for our paper. And let us here say that the people of Franklin treated us with much kindness from first to last, for which they will please receive our sincere thanks."

During all the time named in this chapter, the churches in Springfield, Mass., and Lebanon, Me., were firm in the faith, the one in Springfield, under the care of brother Joseph Bennett, and that in Lebanon, under the charge of Bishop Alexander Corson.

#### General Maxims Unreliable.

Human nature, according to the oft-repeated maxim, is the same everywhere. Now general maxims we hold to be worth very little; they are commonly either false or insignificant. It is true that all men have the same passions, but it is not true that they universally assume the same modes of operation, or lead to the same results, or exhibit the same moral phenomena in their progress and effects. It is a dangerous error to trust altogether to this crude principle in our calculations upon the conduct of men.—When Augustine Iturbide returned to Mexico from his banishment, doubtless he expected the result would be an exact copy of Napoleon's return from Elba, on the strength of the popular maxim; but what was the consequence? Napoleon regained a throne, and Iturbide was shot for a runaway. Such are the miscalculations of those who confide in general maxims, and do not make proper distinctions.

#### "Comfort."

What is comfort? It is not pleasure, though it is pleasant—all languages have a word for that. It is the agreeable sensation we have of the absence of some particular distress, or annoyance, or incommodity. A fire in cold weather is comfortable; dry clothes, after we have been wet to the skin, are comfortable; in short, all comforts, properly so called, seem to belong to the ungenial climate of the north, because the discomforts are sufficiently numerous to give rise of necessity to the correlative term. There is, therefore, a physical reason for the existence of the thing, and a philological one for the existence of the word, among the people of the north exclusively.

#### Singing at Work.

Give us, O give us the man who sings at his work! Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He will do more in the same time—he will do it better—he will persevere longer. One is scarcely sensible of fatigue whilst he marches to music. The very stars are said to make harmony as they revolve in their spheres. Wondrous is the strength of cheerfulness—altogether past calculation its powers of endurance. Efforts to be permanently useful, must be uniformly joyous—a spirit all sunshine—graceful from very gladness—beautiful because bright.

**The Ancient Hebrews' Love to God.**

The late author Hallan thus speaks of the love of God common among the ancient Hebrews.

"Every Hebrew, while his heart glowed with patriotic enthusiasm at those promises which he shared as one of the favored race, had a yet deeper source of emotion, from which gushed perpetually the aspirations of prayer and thanksgiving. He might consider himself alone in the presence of his God, the single being to whom a great revelation had been made, and over whose head 'an excellent weight of glory' was suspended. His personal welfare was infinitely concerned with every event that had taken place in the miraculous order of providence.—For him the rocks of Horeb had trembled, and the waters of the Red Sea were parted in their course. The word given on Sinai with such solemn pomp of ministration was given to his own individual soul, and brought him into immediate communication with his Creator. That awful being could never be put away from him. He was about his path, and about his bed, and knew all his thoughts long before.

Yet this tremendous enclosing presence was a presence of love. It was a manifold, everlasting manifestation of one deep feeling, a desire for human affection. Such a belief, while it enlisted even pride and self-interest on the side of piety, had a direct tendency to excite the best passions of our nature. Love is not long asked in vain from generous dispositions. A Being never absent, but standing beside the life of each man with ever watchful tenderness, and recognized, though invisible, in every blessing that befell them from youth to age, became naturally the object of their warmest affections. Their belief in Him could not exist without producing, as a necessary effect, that profound impression of passionate individual attachment, which in the Hebrew authors always mingles with and vivifies their faith in the Invisible. All the books in the Old Testament are breathed upon by this breath of life. Especially it is to be found in that beautiful collection, entitled the Psalms of David, which remain, after some thousand years, perhaps the most perfect form in which the religious sentiment of man has been embodied."

This never-absent love to God, however, was common only among the Prophets, pious teachers, and kings, from the entrance of Israel into the promised land till the exodus from the Babylonian captivity. After that time this love became, with some exceptions, a burning zeal for God, "but without knowledge," as the Apostle Paul says; and thus it has remained unto the present day. To most of the present Jews in the East and North of Europe, and those in Asia and Africa, we can give the same testimony; zealous for God, but without knowledge. We think it will be interesting to our readers, to know upon what this our testimony is based; we beg them, therefore, to go with us one week's journey, in the company of a pious Jew, in one of the rural districts of Bohemia, for instance.

The week begins on Saturday night. Sabbath is over; the Habdalah, a ceremony which separates the Sabbath from the ensuing week days, is spoken, the Sabbath dresses, table cloth, and other things used on the Sabbath only, in honor of the holy day, are carefully removed. Our companion is now another man; he thinks and speaks but of his business, where he will go and

what he will undertake during the week. If the man is an itinerant trader, he puts his bundle or basket in order, so that he can start early the next morning. He lies down to rest, and prays his shema or night-prayer when in bed, and generally sleep overcomes him at the last sentence of that rather long prayer. He wakes early; and on opening his eyes, utters a short prayer, in which the name of God is carefully omitted, because it is sinful to utter that most holy name with unwashed lips and face, upon which, they believe, rests an evil spirit. That prayer runs thus: "I thank thee, O everlasting and ever-living King, that thou hast restored, in great mercy and faithfulness, my breath—or soul—within me." He then washes his face and hands in the prescribed manner, not so much for cleanliness as for performing a divine command; and, while in the act of drying his hands, he utters another thanksgiving, by which, without the least intention on his part, he tells a lie in the face of his Creator, whom he zealously serves. That prayer reads thus: "Blessed art thou, Jehovah our God, King of the world, that thou hast sanctified us with thy commands and commanded us to wash our hands." Now everybody knows that such a law was never given; but, as they believe in an oral law, and as the Rabbins of old would have never succeeded in making their people wash themselves in the morning, and before their meals, as a sanitary ordinance, they delivered it to them as a special divine command, and this compelled them, at the same time, to construct the above prayer.—Next he either reads from his prayer-book, or repeats by heart, a long list of particular prayers, preparatory to the real morning service. In these prayers he thanks God for everything, for life, for the assurance of a resurrection, for food, for raiment, for the law, and even for not having been created a woman. After that a small portion is read from the law, that, namely, which contains the command of the daily sacrifice, attended by a prayer that God will accept the reading of this passage instead of the daily morning sacrifice. Then comes a longer portion of the Mishna and the Talmud, both treatises on sacrifices; and after this he puts on his phylacteries and talith or scarf, and commences the morning's service, which, if spoken entire, and in the right and solemn manner, takes a full hour. Then he takes his breakfast—perhaps the only regular meal during the whole week; again he pours water over both his hands, speaks the same blessings, and before taking the first mouthful of bread, says:—"Blessed art thou, Jehovah our God, who brought forth bread out of the ground." Having taken his meal, he gives thanks, not only for the food of which he has just partaken, but also for the goodly land which God has given to his fathers. The hope for the Messiah, the son of David, forms the principal object of his prayer. Now he takes leave of his wife and children, and starts for the hamlets and villages to make a living, often a very scanty one, bearing, with untiring patience, the sneers and mockery of his so-called Christian neighbors.—All this is done, when there is leisure time, without injuring his business by the delay; but, if he has to hurry to some fair or church-ale, he hurries from home, and says his prayers on his way.

If he can possibly make out to reach a Jewish settlement on Monday and Thursday mornings

he will certainly do it; for on these days a portion of the law is read at public worship, and he believes it to be a meritorious act to be present.

In every village where he is accustomed to stay for a night or two every week, he has made his quarters with a peasant where he is generally well treated, and the children consider him as one of the family, knowing and respecting his peculiarities. These consist in not eating with them anything, but having his own pots, pots, which are marked inside and out, so that they cannot be used during his absence. He eats eggs, potatoes, and milk, and occasionally a soup of barley, peas or lentils. Thus he travels from place to place, carrying a heavy bundle on his back, until Friday, when he bends his steps homeward.

On that day he is looked for by his family, and when he comes he receives a hearty "Salom" from all of them, particularly from the children, who know that father never returns without bringing something for them, if it is only a kreuzerworth (1-3 part of a cent,) of gingerbread, to them a luxury. With his bundle he lays down all the cares of this life, for Sabbath, sweet Sabbath is approaching, and God has enabled him to provide good things for that holy day; fish, meat, and other luxuries, among which are two large loaves—made in the form of our twists—of wheat flour, and a cup of wine to sanctify the Sabbath. He throws off his dirty, and often ragged clothes, washes himself with soap, puts on a white shirt and a good dress, takes his prayer-book under his arm, and his boys by the hand, and repairs to the synagogue, to join his brethren in songs and praises to Almighty God, and to welcome the bride—the Sabbath.

At home again, we may now make our reflections on the life and conduct of that man, whom we have accompanied from Sunday morning till Friday evening. If the true love to God were the fountain from which all this devotedness flows, it would indeed be the life of a saint, acceptable in the sight of God; and the question would naturally force itself upon our mind, why does God permit such people to be oppressed and persecuted by almost every people under the sun? But, on the other hand, if all the actions of a pious Jew spring from another source, that question needs no answer.—Alas! that the latter is too often the case! The piety of most of our brethren of the orthodox school is more a matter of habit and custom, more from the fear of Gehenom than from the fear and love of God. It is a business like that which he would do with his banker, by keeping an account of debit and credit; he strictly observes the ceremonials and commandments of the Rabbins, he scrupulously puts on his phylacteries and says his prayers, honors the Sabbath day and keeps it holy; but all this he does on account; that is, he does good works in order to overbalance his sins; and these, he knows are many. Well, therefore, could the Apostle say, they are zealous but without knowledge; their zeal for God does not spring from that fountain that alone is Divine—the love of God.

Better to be alone in the world and utterly friendless, than to have sham friends and no sympathy; ties of kindred which bind one as it were to the corpse of relationship, and oblige one to bear through life the weight and the embrace of this lifeless, cold connexion.