

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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Lecture---No. 3.

On the Restoration of the Jews to the Land of Palestine, and their Past, Present and Future Destiny:--By G. J. Adams, Minister of the Gospel.

Having clearly proved in our second lecture, that the Jews will be restored to the land of their fathers by the aid of the European nations, and strangers will build up their ruined cities, and they will return with great substance, in this lecture we purpose to show by the testimony of Jeremiah and Ezekiel, two eminent Jewish prophets, of acknowledged authority in the entire Christian church, that the Jews will be restored to the land of their fathers, rebuild their city, palace and temple, prepare to offer sacrifices when the corrupt Christian nations will come up against them to destroy them, at which time, their Messiah will appear and cleanse the sanctuary, when the great battle in the world's history will be fought, and the present authority of the government of the earth be ground to powder, the Jews as a nation be born unto God in a day, and the great age of peace commence and Jerusalem become the throne of the Lord, (or, as it should read) the throne of the Messiah. Let us quote, first, from Jeremiah, chapter 3:

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

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

In this passage we learn Jerusalem is to be called the Throne of the Lord, and that some out of all nations are to be gathered into it, and when this event takes place, men are no more to walk after the imaginations of their evil hearts; none of these events have ever yet taken place. The prophet next declares that the house of Judah and the house of Israel shall come together out of the land of the north, and that they shall come to the land that God gave to their fathers for an inheritance. But let us hear the testimony of Jeremiah, in the 23d chapter.

"And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.

And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord."

Here the prophet most positively declares that God will gather his people, the Jews, out of all countries whither they had been driven, and that they shall fear no more, neither be dismayed. But let us quote further from the same chapter. It reads as follows:

"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.

I now purpose to show, by the prophet Jeremiah in his 30th and 31st chapters, that Israel shall be restored, their city and palace rebuilt, and their nationality restored, never again to be overthrown. Let us quote first from chap. 30:

"The word that came to Jeremiah from the Lord, saying,

Thus speaketh the Lord God of Israel, saying, Write thee all the words that I have spoken unto thee in a book.

For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

And these are the words that the Lord spake concerning Israel and concerning Judah.

Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest; and be quiet, and none shall make him afraid.

For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished.

For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because

they called thee an Outcast, saying, This is Zion whom no man seeketh after,

Thus saith the Lord; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwellingplaces; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof.

And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small.

Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them.

And their nobles shall be of themselves, and their Governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the Lord."

In this passage God declares that Israel and Judah shall return to the land that their fathers possessed, and they (that is Israel and Judah) shall possess it. The prophet next declares that they shall return and none shall make them afraid. And then he declares that although God may make a full end of all nations whither he has scattered them, he will not make a full end of them, but he declares he will restore health unto them, and that they shall no more be called an outcast; he also declares that he will have mercy upon all their dwelling places, and that their city shall be builded again upon her own heap, and the palace after the former manner thereof; he then repeats that their children shall be as aforetime, and that their nobles shall be of themselves, and that he will punish all that have oppressed them; and that their Governor shall proceed from themselves. And if any man doubts that God will do this, let him read the closing verse of this chapter in the following thrilling language:

"The fierce anger of the Lord shall not return, until he have done it, and until he have performed the intents of his heart: in the latter days ye shall consider it."

Here closes the argument, viz: the time for the fulfillment is the latter days. Let us now notice the 31st chapter:

"At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people.

Again I will build thee, and thou shalt be built, O virgin of Israel; thou shalt again be adorned with thy tabrets, and thou shalt go forth in the dances of them that make merry.

Thou shalt yet plant vines upon the mountains of Samaria; the planters shall plant, and shall eat them as common things.

For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God.

For thus saith the Lord: Sing with gladness for Jacob, and shout among the chief of the na-

tions: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel.

Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither.

They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn."

In this passage God declares at this time (that is, the time here specified) he will be the God of all the families of Israel; that is, he will restore Judah, and the ten lost tribes, and also Ephraim at this time is to be called from the dead and made the Lord's firstborn. And we will here give notice that in one of our future lectures we shall show that the tribe of Ephraim represents the prodigal son, in the parable of our savior. It is enough here to know that in this prophecy they are God's watchmen, his chosen ministers and that they are to make the cry among the nations, saying, arise ye and let us go up to Zion, unto the Lord our God, and they are to shout among the chief of the nations, and say, O Lord save thy people, the remnant of Israel. We next learn that they shall come from the north country, and the coasts of the earth; a great company. Has this passage ever been fulfilled? No! never, and no man possessing common sense dare say it has. Let them try, and all they will write we agree to publish free. But let us hear what God says to the nations and the Isles that are afar off, at the time he will perform this great work in the last days:

"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.

* * * * *

A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.

And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

I will also save you from all your uncleanness: and I will call for the corn, and will increase it, and lay no famine upon you.

And I will multiply the fruit of the tree, and the increase of the field, and ye shall receive no more reproach of famine among the heathen.

* * * * *

Thus saith the Lord God: In the day that I shall have cleansed you from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be builded.

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. And then he will give them a new heart and take away their stony heart and give them a heart of flesh. This passage is sometimes applied to getting religion, but it has no more allusion to getting religion and joining Christian churches, than it has to the "man in the moon;" for God, never hardened the hearts of any Gentile nation that I have yet learned, but he did harden the Jews and blind them, or else the Bible is not true. And the Jews are his elect people, that he will make willing in the day of his power; they are the people that he will turn according to election. 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.

God further declares, that he has spoken it and he will do it, and the Gentile nations that are left round about shall know it. Let us now ask can this chapter be applied to any other event than the restoration and future glory of the Jews? Truth, reason and history answer, no! for there is no one fact here predicted, that has ever yet been fulfilled. Let us now quote from the 37th chapter of Ezekiel, commencing at the 21st verse:

"And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God."

In this passage, the prophet repeats, in stronger language what he has said before, viz: That God will gather them on every side and bring them to their own land: and make them one nation never more to be divided into two kingdoms at all. The prophet further declares that God will save them out of all their dwellingplaces, and they shall be his people, and he will be their God. Has anything like this ever been fulfilled? No, never! Have the Jews and the ten tribes ever been restored and made into one nation, since their captivity? No, never! The prophet goes still further in this chapter, and says, they shall dwell in the land that God gave unto their fathers, and their children, and children's children shall dwell there forever. God, also declares that he will set his sanctuary in the midst of them for evermore; and closes the chapter by declaring that the Gentiles or heathen shall know that they are his people; and that he is their God when this thing is accomplished, and consequently it is to be accomplished, or brought about while the Gentile nations are yet in existence. Let us pause, and notice some of the facts predicted in the two preceding chapters; we have first, predicted a most positive restoration of the people to the land, next of the land to its former fertility, then the restoration and rebuilding of their cities, towns and desolate places and a positive declaration that it shall become fruitful like the garden of Eden. The prophet then breaks off from this theme, and goes far beyond it, and speaks of the resurrection of the entire house of Israel, old King David included. He then predicts the reunion of Judah, and Ephraim, and then passes back on to his former theme, and goes clear beyond the great battle, and many other scenes that are to intervene. He then, in the 38th chapter, reconsiders this subject, and shows how it will be brought about; and as this is the last great battle that is to be fought in this age and fraught with such immense interest to our entire race, we shall quote the most of this and the following chapter. Ezekiel breaks forth in the following strong language:

"And the word of the Lord came unto me, saying.

Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal and prophesy against him,

And say, Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal:

And I will turn thee back, and put hooks into thy jaws, and I will bring the forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company

with bucklers and shields, all of them handling swords:

Persia, Ethiopia, and Libya with them; all of them with shield and helmet:

Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands, and many people with thee."

In this quotation, the prophet takes up the various nations of the earth by the names they were then known by, and shows their fate in the last days when they shall come up against Israel. He first names them all under one general head of Gog and Magog; but this is not the Gog and Magog of John's revelation. Oh, no; this one comes from the north quarters. The one in John's revelation is to come from the four quarters of the earth. This army is to come before the age of peace; the one John speaks of is to come after that age.

The Gog and Magog of Ezekiel are to be destroyed by fighting, and they are to be buried. The Gog and Magog of John are to be destroyed and devoured by fire that is to come down from God, out of heaven. On the close of the Gog and Magog of Ezekiel, the nations are yet to be in existence and know that the Lord has done it. On the closing up of the events connected with the Gog and Magog of John, the nations are to pass away, and the second and last resurrection is to take place. Thus we have clearly proved that there is no connection between the two, and that the two events are over one thousand years apart. Having briefly noticed this point, let us now notice some of the nations here named as composing this Gog and Magog of Ezekiel. Meshach and Tubal; all scholars agree that these terms include, or take in, all Russia, the German States and their dominions, and Tubal was once applied to England. Gomer takes in Spain and some other nations, and Togarmah takes in France and all her power and dominion. England is also named in another place as figuring largely in this matter, where she is called Tarshish or the Lion kingdom. Let us now quote further to see what these nations are to do in the last days:

"Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them.

After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them.

Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land; thou, and all thy bands, and many people with thee.

Thus saith the Lord God; It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought:

And thou shalt say, I will go up to the land of unwallied villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates,

To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land.

Sheba and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God: In that day when my people of Israel dwelleth safely, shalt thou not know it?

And thou shalt come from thy place out of the north parts, thou, and many people with thee, all

of them riding upon horses, a great company, and a mighty army:

And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes."

Here is prophecy so plain, that it needs but few comments. First, a great company are to assemble: it is to be in the latter years; they are to come into a land that is brought back from the sword. Yes; they are to come up against the mountains of Israel; they are to come like a storm and like a cloud and cover the land, and many people with them. And at that time these nations are to think an evil thought. We ask, what is this evil thought? Let us answer, and try to answer truly. Now, please bear in mind, that these nations which are to think this evil thought, are the very same nations that are to help the Jews to their restoration and nationality. Why then, will these nations turn against the Jews, and go up against them to destroy them? This question we shall now answer.

God is now moving these nations to help the Jews, and will continue to move them, until the Jews are restored to their land and nationality. The leading nations in this great work are France, Russia and England. The motives that will, in a great degree actuate these nominal Christian nations, is selfishness. I am sorry to say so, but it is nevertheless true. France, being the real head of the Roman Catholic power, will think to convert the Jews to their church. The Russian power, being the head of the Greek church, will think, by aiding them, to convert them to the Greek church. England, being the great head of the Protestant power, will think to convert them to the Protestant church. Other smaller powers and churches will help them for the same selfish purpose.

After the proclamation comes from the Rabbis, that the time has come for them to gather home, and "build up the waste places," and after these nations have helped them, (being led by these interested motives,) and made every effort to convert them to their spurious christianity, and after they have utterly failed, (for they will fail as sure as there is a God in heaven) for we have already proved that the Jews will return as Jews and not as Christians; we have also proved that they will build up Jerusalem as Jews and not as Christians. They will also build their temple, far surpassing in grandeur, magnificence and beauty of the temple of Solomon; that temple unto which "the desire of all nations shall come." We say after this is accomplished and the Jews come back to the faith of Moses in all its fullness, and just as they are getting ready to offer sacrifices, (now mark what we say) a difficulty will occur between the Jews and the professed christians of Palestine. The christians of that land will abuse the Jews, the Jews will drive them out of that land. The torch of war will then be raised throughout Christendom; a new crusade will be proclaimed against the Jews by these corrupt christian nations and churches; the nations will then think an evil thought, and say, let us go up against them, to take a spoil, and get gold and silver. About this time the mines of gold and silver will give out, and the Jews, having taken their wealth out from among these nations and carried it up to the land of their fathers, commercial distress and commotion will then seize the nations; they will again get angry, curse the Jews, and go up to destroy them. We think we have given a clear and conclusive reason, why the nations will think these evil thoughts. Let us now proceed with a further investigation of this chapter. The next fact here presented is that they are to go up to unwallied villages, to the people that have been gathered out from the nations; they are to come up to take a spoil, and carry away gold and silver, and goods and great spoil. We are next in-

formed, that in that day Israel shall dwell safely and the nations shall know it. The prophet then repeats that they are to come from the north parts and many people with them, a great company and a mighty army. He then repeats that they shall come up against Israel like a cloud and cover the land, and it shall be in the latter days. Now, hear, O earth, what God says shall take place, when these nations think these evil thoughts, and come up against his people Israel. It is in the following strong language:

"And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face.

For in my jealousy, and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel:

So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence.

* * * * *

And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother.

And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an everflowing rain, and great hailstones, fire, and brimstone.

Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations; and they shall know that I am the Lord."

Nothing could exceed the terror of this description. Let the world pause and learn wisdom. God's fury in this battle, shall come up in his face. The term Lord, here means Jesus, the Messiah. This will be the day of vengeance, and the year of his redeemed, and the controversy of Zion. Yes; it is the great crisis, in this world's history for a thousand years. Heaven and earth shall shake at his presence. And of all the millions that come up against Israel, every man's sword shall be turned against his brother, and God will save and deliver Israel, and many nations shall know it. These nations shall also know God and his anointed, the Great Messiah. How many of that mighty army shall be saved? Only one-sixth part, as we learn in the 37th chapter; we also learn that they shall fall upon the mountains of Israel, in open fields. Let earth judge of the number, and terror and might of this army, when it is here declared by Ezekiel that the wooden part of the weapons and machinery of this mighty army are to last the children of Israel seven years for firewood, so that they shall cut down and take no wood from their forests for seven years. The prophet next declares it shall take seven months (not days) to bury the dead. But let us have it in his own words, as follows:

"And it shall come to pass in that day that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea; and it shall stop the noses of the passengers: and there shall they bury Gog and all his multitude and they shall call it, The valley of Hamon-gog.

And seven months shall the house of Israel be burying of them, that they may cleanse the land."

"And at the end of seven months, they shall search," and if they find bones they are to set up a sign until the buriers pass by and take the bones and bury them, and cleanse the land. Now let the world, and corrupt churches hear God's final, eternal and irrevocable decree on this matter. It winds up this chapter and is perfectly plain and conclusive.

"And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them.

(Concluded on Page 6.)

The Sword of Truth, And Harbinger of Peace.

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

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

SOUTH LEBANON, ME., MARCH 1, 1863.

For terms and full particulars, see 7th page.

Our friends will please be careful and write the name of the town, and state to which they wish the paper sent, clear and plain.

Address the Editor for one month, at Great Falls, N. H., as he will be detained there on business during that time.

Editorial Journeys, No. 2.

On Monday, January 12th, we left Vassalboro' for Rockland. The day was pleasant and beautiful. After passing through Augusta, Hallowell and Gardiner, we came to a dear friend's near Richmond, with whom we spent some five days, the weather being stormy nearly the whole time. On Saturday the 17th we again started for Rockland, and after journeying some six miles, as the road was extremely rough, and the weather very cold, we again complied with the kind invitation of a friend, a few miles from Wiscasset, and spent a most agreeable evening. On Sunday morning we again started on our journey, and soon passed through Wiscasset, Damariscotta and New Castle, and were fast approaching Waldoboro' when crash! went the wheel of our carriage. Of course our journey was closed for that day. On examination we found that the tire had run off from one of the wheels of our carriage. We made our way to the nearest house, and gave up all thoughts of seeing our friends in Rockland that night, and it was nearly night on the following day before we were able to get our carriage repaired, ready for another start; however, after various delays, we again found ourselves on the road to Rockland, not at all unhappy at the thoughts of leaving the house where we had stayed all night. The woman of the house was only remarkable for three things, viz:—Orthodox religion, setting a poor table and charging an enormous price. Early in the evening, we found ourselves most comfortably entertained at the house of Mrs. Hilt, in Warren. We spent a very happy evening, and received much kindness and attention from Mr. Keating and family; for which they will please receive our warmest thanks. On the following day, Tuesday, Jan. 30th, we arrived safely in Rockland, and were received in the kindest manner by our friends.

After visiting the printer of the *Sword of Truth*, and other friends in Rockland, we started for South Thomaston, where we soon arrived, and were received in the kindest manner by James Sweatland and family.

During the week we spent our time most agreeably, part of the time with our friends in South Thomaston, and part of the time with our friends in Rockland, who all treated us with great kindness. On Sunday the 25th, we spent the day with Capt. Dyer, in Rockland, and preached morning and afternoon with great liberty. Sunday evening we returned to South Thomaston, and listened to a good discourse, from Mr. Taylor, formerly a Universalist, but now a Bible spiritualist preacher. After he closed, I was called upon and spoke with much freedom. On Monday morning Bro. Joseph Ames carried me to St. George, some twelve miles, and introduced me to Deacon Bickmore, through whose kindness I obtained the Baptist meeting-house, for Wednesday and

Friday evenings; after which we returned to South Thomaston and heard from Mr. Taylor, another good discourse on love. I again spoke by invitation after Mr. Taylor had closed, and at the request of a number of friends, gave out preaching for the next evening in the Baptist meeting house. Evening came, and although it stormed, we had a very good turnout. I spoke on the coming of the "Desire of all Nations." At the conclusion of my remarks, Mr. Taylor arose and bore testimony to the great truths that I had proclaimed.

On Wednesday evening, after traveling twelve miles, I preached in the Baptist meeting house at St. George, to a crowded house, who listened with great attention to a discourse that lasted over two hours.

On Thursday evening, by invitation of Mr. Jackson, a most worthy masonic brother, I attended a masonic festival, and the installation of officers of Eureka Lodge, and although a stranger, I was invited to address them, which I did on the conclusion of the address of Deputy Grand Master Hinkley, a most worthy brother and a bright mason, whose address was very appropriate, and listened to with profound attention. There were many friends present both ladies and gentlemen, who were not masons, and among them the two Baptist preachers and their ladies. The table was spread most bountifully with the good things of this life. Yes; it was got up in grand style, and in great abundance, and let me say the ladies of St. George deserve much praise for the style in which the supper was presented; and all present did ample justice to it, priests, and people. Every one seemed happy; we had a good time, a quiet time, a peaceful time, and, we may say, a time long to be remembered; and we will say, peace be with our friends of St. George.

G. J. ADAMS.

The following named persons are authorized to act as Agents for the *Sword of Truth and Harbinger of Peace*, and all moneys paid to them for this paper, will be just the same as if paid to the Editor. Bishops A. Corson, South Lebanon, Me., Benjamin Corson, Rochester, N. H., Alexander Baxter, Farmington, N. H., E. W. Bush, Vassalboro, Me., George B. Macomber, Rockland, Me., S. H. Jackson, St. George, Me., S. L. Wass, Addison Point, Me., Joseph Ames, South Thomaston Me., Cyrus Wentworth, Philadelphia, Pa., Capt. Vinal Dyer, agent at large.

We have been repeatedly written to, to know our terms for preaching or lecturing; our terms are as follows:—we go without *purse* or *scrip*, and set no price on the Gospel. If friends wish us, they get the use of a meeting house, or a hall, and some place for us to stop, with our horse, as we travel in our own conveyance, and we are not particular whether we put up with christians or infidels, so they treat us well. After our friends have obtained places as above named, they write to let us know they wish us to come; we then send them word when we can come, and send them printed notices to post up of our coming, and the subjects on which we will preach, or lecture. We take up a collection at the conclusion of each discourse. We expect our friends where we go to labor, will do all they can for our paper, by way of getting subscribers.

The following are some of the subjects upon which we preach, or lecture, viz:—"The Dispensation of the Fullness of Times"—"The Immortality of the Soul"—"The Fifth Universal Empire of the World"—"The Golden Age"—"The Age of Conquest"—"The Age of Peace"—"The Restitution of all Things"—"The Eternity of matter, and Spirit"—"The Coming of the Church out of the Wilderness"

—"The Destiny and Mission of America"—"The Destiny of the Jews, their Restoration and future Glory."

At the earnest solicitation of many friends we publish the following vision.

A Vision of Joseph Hoag,

An Eminent Minister of Friends in the year 1803.

I had no idea of writing, until it became a burden that for my own relief I have written.

In the 8th of the 9th month, I was one day alone in the field, and observed the sun shone clear, but a mist obscured its brightness. As I reflected upon the singularity of the event my mind was struck into a silence the most solemn I remember to have witnessed, for all my faculties were brought unusually low and into silence; said I what can all this mean, I do not recollect before of being brought into such feelings, and I heard a voice from Heaven say this which thou seest which dims the brightness of the sun is a sign of present and coming times.

I took the forefathers of this country from a land of oppression, I planted them here among the people of the forest, I sustained them while they were humble, I blessed them, fed them, they became numerous, but now they have become proud and lifted up, and have forgotten me who nourished them, and protected them in the wilderness, and are running into every abomination, and evil practice which the old country is guilty of, I have taken quiet from the land, and suffered a dividing spirit to come among them; lift up thine eyes and behold, I saw them dividing in great numbers, this division began in the church on points of doctrine, it commenced in the Presbyterian society and went through the *Methodists* and various denominations, and in its progress and close its effects were the same, those who dissented, went off with high heads and taunting language, those who kept their original sentiments appeared exercised and sorrowful, and when the dividing spirit entered the society of friends it raged in as great a degree as in any I had discovered, but those retired by themselves who kept their ancient principles.—It appeared in lodges of Free Masons, and broke out in appearance like a volcano, and set the country in an uproar for a length of time; then it entered politics in the United States, and did not stop until it produced civil war, and abundance of human blood was shed, in the course of the contest the Southern States lost their power, and slavery was annihilated from their borders, than a monarchial power arose, took the government of States, established a national religion, and made all the people tributary to defray its expenses, I saw them take property from the Friends in a large amount, and was amazed in beholding all this. I heard a voice exclaim this shall not always stand, but with it I will chastize my people until they return to the faithfulness of their fathers; Thou seest what is coming on thy native land for its iniquities and the blood of Africa the remembrance of which has come up before me; this vision is yet for many days.

JOSEPH HOAG.

Good Character.

A young man who is entering upon life with a fair reputation, feels that he possesses a treasure that is above all price; and he will be likely to guard it from the contamination of evil; he will also be excited to make higher and still higher attainments in excellence. Character is like stock in trade—the more of it a man possesses, the greater are his facilities for making addition to it: or, it is like an accumulating fund, constantly increasing in value, and daily acquiring to itself fresh accessions of stability and worth.

"The Supper-Time Dispensation."

In our last issue, we gave notice that we would take up the subject of the supper-time dispensation, and show that it was one and the same, with the eleventh hour dispensation, and the dispensation of the fullness of times. Let our readers bear in mind that we have, in one of our former numbers, clearly demonstrated what a dispensation is. By way of introduction let us here quote from the gospel according to St. Luke, chap. 14:

"And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

Then said he unto him, A certain man made a great supper, and bade many:

And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

And another said, I have married a wife, and therefore I cannot come.

So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

And the servant said, Lord, if it is done as thou hast commanded, and yet there is room.

And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.

For I say unto you, That none of those men which were bidden shall taste of my supper."

We learn from this passage that Christ improved this as on all former occasions, in giving religious instructions in relation to the future of his church. We here learn that one of those that was eating in company with Jesus, having gathered from the conversation of our Savior; that there was a glorious future to his church and people, he exclaimed: Blessed is he that shall eat bread in the kingdom of God. On this Jesus immediately gives the parable of the great supper. This parable could have no allusion to that age in which Jesus lived; for that was not the supper-time age or dispensation in the world's history; for we have already clearly proved, that Christ came in the ninth hour dispensation, and not in the eleventh. Jesus declares in this parable that his servants in this supper-time dispensation, shall first be sent to them that had been bidden before, that is, to the churches of the present day, who have long been bidden to be ready for the great work of the last days; but they shall begin with one consent to make excuse and they won't come in. And then the servants of God are sent out to the highways, and hedges, and lanes and by ways of the earth; for God will have some come to this great supper of the last days. And our Lord then winds up this matter by declaring that none of those that were bidden shall taste of his supper.

Now let us ask, will God send a servant at supper time? We answer, yes; or else there is no sense in the parable. Will that servant be sent by revelation? We answer, yes; for God never sent men any other way than by revelation. Will that servant know, when he is sent, that he is the man sent to do this work? Common sense, truth and reason answer, yes. Will that servant and those that are associated with him when they are sent, preach the true and everlasting gospel as it was taught by the apostles? Yes; for the church must come out of the wilderness in the last days, and come to the faith once delivered to the saints, and if that event does take place, God

must raise up men and send them to do this great work. For further evidence that this supper time dispensation must take place, we quote from the revelation given to John upon the Isle of Patmos, as follows:

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

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

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

We shall now show that this angel, having the everlasting gospel is one and the same as the servant sent at supper time; this we shall show by quoting still further from John's revelation chapter, 19:

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

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

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

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

In this passage we learn, first, that there will be a marriage of the Lamb, second, that his wife (the church) should make herself ready. And who ever heard of a wedding, without a courtship? and how can a bride get married without her bridal robes, or wedding ornaments? Reason answers, she can not. The next fact that we notice in this last text that we have quoted, is that John was commanded to write, Blessed are they that are called unto the marriage supper of the Lamb. And then he is told that these are the true sayings of God. We now ask, is not the great supper spoken of by Jesus in Luke, and the marriage supper here named, one and the same event? It most positively is, and no man with good sense will deny it. Thus we have clearly proved that the dispensation of the fullness of times, the eleventh hour dispensation and the supper-time dispensation, are one and the same event. And we further testify that God has raised up the church of the Messiah, in fulfillment of these various prophecies, to accomplish this great work of God, in the last days.

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

when justice and judgment will be established in the earth.

Good Books.

A young man who has a fondness for books, or taste for the works of nature and art, is not only preparing to appear with honor and usefulness as a member of society, but is secured from a thousand temptations and evils to which he would otherwise be exposed. He knows what to do with his leisure time. It does not hang heavily on his hands. He has no inducement to resort to bad company, or the haunts of dissipation and vice; he has higher and nobler sources of enjoyment in himself. At pleasure he can call around him the best of company—the wisest and greatest men of every age and country—and feast his mind with the rich stores of knowledge which they spread before him. A lover of good books can never be in want of good society, nor in much danger of seeking enjoyment in the low pleasures of sensuality and vice.

Mirror of Life

The following observations on a looking glass, made at an advanced period of life, convey a moral reflection, which, if duly weighed, may prove a salutary warning against indulging those deceitful dreams, which too frequently grow on the mirthful scenes and careless indolence of youth. "This piece of furniture brings before me an epitome of my life. When I first looked on it, this identical article, being then such as it now appears, presented to my view a rosy-faced laughing little boy. A few years passed away, and it reflected the image of a growing heedless youth, full of health, and exhibiting all the animation of joyous hope.—At a subsequent period I again looked on it, and saw a man. Boundless expectation had now been brought down to calm satisfaction. I had no further good to expect; the first throb of exultation was over, but fear and distrust were unknown. More advanced in years, I saw in it one of middle-aged appearance whose aspect was soured by the disappointments and vexations of the world, but yet covered with hope, and elate with conscious integrity. Now this object which originally reflected my infant mirth, gives me to see a picture of declining life, a faded remnant of humanity, and a living record of mournful error."

The Three Teachers.

To my question, how he could, at his age, have mastered so many attainments, his reply was, that with his three teachers, "every thing might be learned, common sense alone excepted, the peculiar and rarest gift of Providence." These three teachers were Necessity, Habit and Time. At his starting in life, Necessity had told him that if he hoped to live, he must labour; Habit had turned the labour into an indulgence; and Time gave every man an hour for everything, unless he chose to yawn it away.

Be Comprehensive.

Talk to the point, and stop when you have reached it. The faculty some possess of making one idea cover a quire of paper, is not good for much. Be comprehensive in all you say or write. To fill a volume upon nothing is a credit to nobody; though Lord Chesterfield wrote a very clever poem upon nothing.

There are men who get one idea into their heads, and but one, and they make the most of it. You can see it and almost feel it while in their presence. On all occasions it is produced till it is worn as thin as charity. They remind one of a twenty-four pounder discharged at a humming bird.—You hear a tremendous noise, see a volume of smoke, but look in vain for the effects. The bird is scattered to atoms. Just so with the idea. It is enveloped in a cloud and lost amid the rumblings of words and flourishes. Short letters, sermons, speeches and paragraphs are favorites with us. Commend us to the young man, who wrote to his father—'Dear Sir, I am going to be married; and also to the good old gentleman who replied—'Dear Son, go ahead.'

Such are the men for action. They do more than they say. The half is not told in their cases. They are worth their weight in gold for every purpose in life. Reader be short; and we will be short with the advice.

(Continued from Page 3.)

So the house of Israel shall know that I am the LORD their God from that day and forward.

And the heathen shall know that the house of Israel went into captivity for their iniquity:

According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them.

Therefore thus saith the Lord God, Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name;

After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid.

When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations;

Then shall they know that I am the LORD their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.

Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord God.

Here is a grand re-capitulation and summing up of the whole matter by the prophet, and, taken together, it forms a grand combination of argument more firm than the rock of Gibraltar, stronger than the everlasting hills; yes, a grand chain of argument, link after link reaching from earth to heaven, and taking hold on the throne of Jehovah, showing God will gather, restore and save Israel, and overthrow their enemies, and finally pour out his spirit upon them and cause them as a nation to be born unto God in a day, and come in with the fullness of the Gentiles, and when this is fulfilled, God will never more hide his face from them forever.

In our next we shall take up the testimony of the prophet Hosea and four other of the minor prophets, in which we shall give some most startling facts.

The Sword of Truth, And Harbinger of Peace.

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

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

SOUTH LEBANON, ME., MARCH 1, 1863.

Editorial Journeyings, Continued from page 4.

On Friday evening an immensely large congregation again crowded into the Baptist meeting house at an early hour to hear our second sermon on the Jews, Jerusalem and the Holy Land; at the conclusion of the discourse, the meeting house was again offered for our closing lecture on the Monday evening following.

On Saturday we returned to Rockland, and spent the Sunday with Capt. Dyer and preached morning and afternoon and had a good time, in fact a time of rejoicing; we found Capt. Dyer, a true brother; not in the fashion that the world puts on, but brother in the heart, a brother willing to receive the truth, in the love of the truth; and our prayer is that God will bless him and his family for their great kindness.

On Monday evening after a journey of some sixteen miles, we gave our closing lecture to the people of St. George; the subject was America and her

destiny;—the congregation was large—and the order good, and we shall long remember with pleasure the kindness of the people of St. George.

On Tuesday evening by special invitation, we attended the installation of officers of Orient Lodge of Free Masons, at Thomaston, and delivered the address on the occasion, the large hall was filled with beauty, fashion and intelligence; the refreshments on the conclusion of the services were served up in good style; and we had a general good time.

On Wednesday evening we went by particular request to a grand social party, given by James Sweetland at South Thomaston, refreshments of almost every description flowed in abundance; a number spoke, the general theme was LOVE,—love God; love your brother; love your neighbor; love and redeem suffering humanity. We should think there was over one hundred people present, and if any one was not happy it was their own fault, peace and good will prevailed.

On Thursday we started for Vassalboro, and journeyed as far as Mrs. Hiltz, in Warren, where we were again entertained in the kindest manner.

On Friday morning we again started on our journey; the storm soon came so severe that it was impossible for us to proceed far, we pressed on until we reached the mansion of Mr.—Mehan, a most hospitable gentleman of the old school, possessing a kind warm heart, we shall never forget the true hospitality of Mr. Mehan and his kind family, and our prayer is that God will reward them with the riches of his mercy.

On Saturday morning the storm having passed away, we again started and after a pleasant days ride we arrived safe in Vassalboro and found Bro. Turner and family, and many other friends, rejoiced to see us. On Sunday we preached three times to large and listening congregations.

On Monday, Tuesday and Wednesday evenings we preached on Spiritualism in all Ages, and a great interest was awakened among the people; and it still continues, almost every one are reading their bibles.

On Thursday evening we preached in the Methodist meeting house, North Vassalboro, the house was full, and on Friday and Saturday evenings it was full to overflowing; on Sunday, the Methodist preacher gave up his appointment, at the solicitation of some of his congregation and we preached three times; the subject in the evening was the salvation of the dead, and progression beyond this life; it drew an immensely large house and they listened with profound attention.

On Monday we went to Waterville, intending to preach, but owing to a misunderstanding in the arrangements, we postponed our meetings until Monday the 23d, we then put up notices to preach at North Vassalboro, on Wednesday evening Feb. 18th, and were again disappointed, owing to another misunderstanding, and the meeting was postponed until the next evening. Thursday evening came, and although it stormed a good congregation came to hear; the subject was Spiritualism in all Ages; is it fact or fable?—the people listened with great attention.

On Friday evening we gave our last discourse, to the people of North Vassalboro, the subject was, "Who is the Devil? and what is Hell?" the meeting house was nearly full, they listened with profound attention and many rejoiced; yes, greatly rejoiced in the truth and their hearts were made glad. We found some old friends in North Vassalboro who had known us over twenty years ago. We obtained over thirty subscribers for the "Sword of Truth and Harbinger of Peace," they are a reading and an intelligent people, a progressive people, and a kind hearted people. And I will here say we could

name many from whom we received much kindness, and I might, and ought to especially name Mr. Sewel Robinson, and family, their kindness will never be forgotten, no, never; while memory lasts, and may God bless them, and all other kind friends—with health and length of days, and bring them in peace to his Heavenly Kingdom; is the fervent wish of theirs most truly and sincerely.

G. J. ADAMS.

Article on Hell.—No. 4.

At the earnest solicitation of some friends, before finishing our argument in relation to the Hell of Gehenna, we shall again take up the Hades—Hell of the New Testament, and answer it in every place; even the "rich man and Lazarus." The only reason that we passed over many passages was that we were afraid it was becoming tedious to our readers; but we find ourselves entirely mistaken, for we have received from our friends and subscribers one universal desire that we shall continue this subject and explore it to the end; and here let us say it is with much pleasure that we shall gratify their wish in doing so. We shall quote from such learned men as Dr. Adam Clarke, Dr. Campbell, and others of acknowledged authority in the entire religious world; and being thus urged, we shall spare no pains or research to give this subject a full and careful investigation.

EXAMINATION OF HADES.

As Peter in Acts 2: 27, in translating Psalms 16: 10, uses the Greek term *hades*, as a representative of the Hebrew *sheol*; and as the Septuagint translates *sheol* by *hades*, 60 times out of 63, we have authority for supposing that *hades* has the same general meaning as *sheol*, viz. death; a state of death; the dominion of death; and the grave, as a general receptacle of the dead. The word *hades* is derived from a root, and *idein*, to see; the *unseen* the *invisible*, *obscure*, *dark*; and agrees nearly with the Saxon word *hell*, as being invisible and hidden. The ancients often used the *hades* for a state of death. "*Hades pontias*"—death by sea; "*hades phonios*"—death by murder.

Hades occurs in the N. T., eleven times, viz. Mat. 11: 23; 16: 18; Luke 10: 15; 16: 23; Acts 2: 27, 31; 1 Cor. 15: 55; Rev. 1: 18; 6: 8; 20: 13, 14. *Hades* is translated *grave*, in 1 Cor. 15: 55; but in every other place, *hell*.

"As to the word *hades*," says Dr. Campbell on the Gospels, Diss. 6, "in my judgment it ought never to be rendered HELL; at least in the sense wherein that word is now universally understood by Christians. In the Old Testament, the corresponding word is *sheol* which signifies the state of the dead in general, without regard to the goodness or badness of the persons, their happiness or misery. The state of the dead is always represented under those figures which suggest something dreadful, dark, and silent, about which the most prying eye, and listening ear, can acquire no information. The term *hades* is well adapted to express the idea. To this, the word HELL, in its primitive signification, perfectly corresponded. For at first it denoted ONLY WHAT WAS SECRET OR CONCEALED."

Dr. Clarke says, Mat. 11: 23, of *hades*: "The word *hell*, used in the common translation, conveys now an improper meaning of the original word; because *hell* is only used to signify the place of the damned. But the word *hell* comes from the Anglo-Saxon, *helan*, to cover." But yet absurdly enough, he says, Acts 2: 27, "This *hades* was Tatarus to the wicked, and Elysium to the good." Thus acknowledging and endorsing the Pagan fable!!!

Mat. 11: 23, is parallel to Luke 10: 15. "Thou, Capernium, which art exalted to heaven, shalt be brought down to *hades*:" Luke, "be thrust down to *hades*."—*Hades* seems to mean here humiliation, as contrasted with exaltation; as death is opposed to life. The city was destroyed by the Romans soon after. The high privileges which it enjoyed and lightly esteemed, brought destruction upon it and its inhabitants. But as about forty years elapsed from the prophecy to the fulfillment, many who then inhabited it escaped the general ruin. The expression may likewise refer to the everlasting destruction and death of those that rejected the teachings of Christ; but as the reference is to a day of judgment it seems rather to refer to the general ruin that came

upon the city and its inhabitants. At all events, here is no allusion to torments after death.

Acts 2: 27, is but the Greek translation of Ps. 16: 10, and we refer to our examination of that text for an exposition of this. The Hebrew word *nephesh* is here represented by *psuche*, and *sheol* by *hades*. Parkhurst acknowledges that *psuche* in this place means the body or animal frame. 31 v, "He, seeing this before, spake of the resurrection of Christ, that his soul was not left in *hades*, neither his flesh did see corruption." Kitto confesses the same thing. From the Syriac, Dr. Murdock translates, "And he foresaw and spoke of the resurrection of Messiah, that he was not left in the grave, neither did his body see corruption." "His soul" in Greek, is he in the Syriac.

Mat. 16: 18, Campbell's translation. Christ speaking to Peter said, "I tell thee likewise, Thou art named Rock; and on this rock I will build my church, over which the gates of *hades* shall not prevail." "The gates of *hades*," may mean the power and dominion of *hades*, as the gates of cities were places where persons collected for judicature. Gen. 22: 17, "Thy seed shall possess the gate of his enemies." Christ shall possess this power and place of entrance into the cities and kingdoms of his enemies. As *hades* means death, or the state of death, so, "the gates of *hades*," means the power or dominion of death. Death may prevail over the members of the church of Christ, for a little season, but "when Christ, who is the Resurrection and the Life, shall appear, then will he raise all his true disciples to life, with an incorruptible nature, that will no more be subject to death. The most of the saints are now under the dominion of death; death has obtained a temporary victory over them; but they will be awakened by the voice of the (*archaggelon*) ruler of angels, and with the trumpet of God: and the dead in Christ shall rise first....to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4: 16; Col. 3: 4. Peter was entrusted with the keys of the kingdom of heaven; he opened the way to both Jews and Gentiles, by first proclaiming the forgiveness of sins and the resurrection of the dead, through a crucified, but now risen Savior. Acts 2: 44; 10: 34; 15: 7. And the church was built upon the foundation of the apostles, and prophets, (generally, and upon Peter particularly,) Jesus Christ himself being the chief corner stone. Ep. 2: 20. But "the gates of *hades*," says Parkhurst, "may be allusive to the form of the Jewish sepulchres, which were large caves with a narrow mouth or entrance, many of which are to be found in Judea." The Septuagint translates Isa. 38: 10, "Gates of *sheol*," by "gates of *hades*." But we consider it a settled point of Biblical criticism that *sheol* and *hades* never mean the grave excepting in a general sense, as expressive of death. We consider the expression nearly allied to that in Ps. 107: 18, "They draw near unto the gates of death." But whether death, or the grave—as implying death—be meant, the sense is not much altered; for as he "brought again from the dead our Lord Jesus, that great Shepherd of the sheep," "so also those that sleep in Jesus will God bring with him"; from the dead; and either way the church will ultimately triumph over death—"hades will not prevail against it."

Rev. 1: 18, "I am he that liveth, and was dead; and behold I am alive for evermore, Amen; and have the keys of *hades* and of death."

Will the reader refer to our exposition of Ps. 16: 10, Acts 2: 27, 31; and to the whole of the article on "The Prison." In John 11: 25, Jesus calls himself "The Resurrection and the Life," and Peter charges upon the Jews Acts 3: 15, that they "killed the Author of Life, whom God hath raised from the dead." That is, Christ will be the Author of the life of all those who will ultimately live for ever; for Christ is the first who has been "born again" from the dead with an incorruptible nature. Heb. 2: 9.

Jesus was made a little lower than the angels for the suffering of death,....that he by the grace of God should taste death for every man,....14 v, that through death he might destroy him that had the power of death, that is, the devil; and deliver them, who through fear of death were all their life time subject to bondage." Heb. 9: 15, *Macknight*—"And for this reason, he is the Mediator of the new covenant, that his death being the atonement for the redemption of the transgressions of the first covenant, the called may receive the promise of the eternal inheritance." 16 v, "For where there is a covenant, there is a necessity that the death of the appointed sacrifice be brought in." Therefore Christ has entered once into the holy places, 12 v, "By

his own blood, having obtained for us an eternal redemption" from death and the grave, and having received authority to deliver, and raise all who are now under the dominion of *hades* or death; as he (Christ) now holds the keys of *hades* and death.

We shall continue this in our next, and show that there is no *hades*—hell, but what Jesus will destroy.

For the Sword of Truth and Harbinger of Peace.

The Miraculous Conception.

The clause concerning the miraculous conception of Jesus Christ may be an interpolation, put in the Bible by the monks who divided it into chapters and verses. Readers of the Jewish prophets think that they have discovered two interpolations, viz: "These three are one," in 1 John 5th chapter 7th verse and the other is in Rev. 20th chapter. "This is the first resurrection." The elect are called the sons of God. Jesus never taught the miraculous conception, neither did the apostles. If I receive this new theory then I shall want to be baptized for the remission of the sin of ignorance. The blood of Jesus Christ cleanses from all actual sins for he is the Lamb of God and the first elect, chosen from among the people to be a Lamb, teacher and King in Israel. It seems to me, that this new theory "breaks the fountains of Revelation the word of the Lord." The seven thunders of Revelation 10th were to utter voices. We are listening to them to-day. An understanding of the seven Jewish feasts of Lev. 23d with their antitypes, an understanding of the seven primary sciences may be the seven thunders in their scientific and religious aspects. These together with the observance of the 7th day Sabbath, help on the revolution of Revelation XI, in which revolution the grand item may be our new theory of no miraculous conception of Jesus Christ. There may be probation in the age to come.

If our new theory be true, then we have in Jesus Christ an elder brother, one of the human family, upon whom God was pleased to pour the holy anointing without measure. Then is the mystery of God finished; for great has been that mystery. Every book is now open and no man can shut them; now does the resurrection of the dead appear credible; now theism appears in a seven-fold light, yea; in the light of seven days; now we have a whole Bible with no part dark. "It is profitable for instruction in righteousness, that the man of God may be perfect." Now each division of the Bible is in harmony with the other. It is a book for mundane creatures, or the inhabitants of this planet. If Jesus was the son of Joseph then the whole Bible is all terrestrial. There is no celestial devil, as we have been taught, and no miraculous conception of the Messiah. If this can be true, then is the Bible like a vast machine, all the parts moving in God's order without jarring or friction. It contains no heathen mythology, no fog, no monstrous articles of faith for us to blindly submit to without a why or a wherefore, but plain matter of fact which may be readily understood by infidels and atheists. If we are permitted to except the interpolated clause, then the Bible becomes, as it were, a fire, consuming all but the believer in the man Christ Jesus, beginning at the Pope and burning through every grade.

A counterfeit was copied from the genuine: "Rejoice over her, thou heavens and holy apostles and prophets, for now hath God avenged you. Happy is he that dasheth Babylon's little ones against a stone." Permit me to ask, did the types under the Old Testament dispensation shadow forth a miraculous conception of the future Lamb of God? "Shall I give the fruit of my body for the sin of my soul?" The heathen offered in sacrifice a human being. "It is expedient that one man should die for the people." "Christ offered himself through the eternal Spirit." Let us sit at Jesus' feet, clothed and in our right minds, learning of him. I expunge nothing but the clause teaching the miraculous conception. Let our motto be, "Thy will, not mine be done." Permit me to ask one more question. Does the book of Revelations teach the miraculous conception? Let us grow in the knowledge and not in the fear of Him who said: "Follow me. Truth is divine."

Portland, Me.

CLARK.

CORRECTION.—On page four of this number in speaking of our agents, the compositor, by the addition of the letter s to the word bishop (which was added by mistake) makes all our agents bishops. Now we wish it distinctly understood that none hold the office of bishop but Bro. A. Corson.—Ed.

THE CHURCH OF THE MESSIAH.

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

CHAPTER V.

Minutes of the Third Conference of the Church of the Messiah, held in the City of Springfield, Mass. Nov. 30th 1861. The Conference was opened with the usual forms. President Adams, then by particular desire addressed the conference on the rise of the church in this age; and the troubles through which it had been called to pass; and he also showed the necessity of purity of life, and brotherly love, in every member of the church, and urged the necessity of growing in every christian grace. Peace and good will prevailed, during the day many gave testimony to the truth, and the church were built up in their most holy faith. The Conference then adjourned until Saturday, Dec. 7th, when Bro. Adams again addressed the conference on the Faith once delivered to the Saints, and the order of the priesthood, showing the difference between priesthood and priestcraft. Bro. Adams also gave a glowing description of the "eleventh hour dispensation; showing it was one and the same as the dispensation of the fulness of times." Bro. Daniel Baker was then called to the office of Elder Evangelist and witness to the brothers, of the dispensation of the fulness of times. Brother Joseph Bennet was called to the office of Presiding Elder of the Church in Springfield, and a counselor to President Adams, and also a special witness to all nations of the ushering in of the dispensation of the fulness of times; and of the rise of the church in the last days. These Brothers were then ordained, consecrated and set apart by the imposition of hands and the spirit of prophecy by President Adams.—After which Bro. Adams testified to the Church that he had been moved upon by the heavenly agencies, to call and set apart sister Rachel W. Stearns, as a faithful witness, and a laborer in this dispensation. As there was no opposition, sister Stearns was then consecrated, and set apart for her work by the laying on of hands, and spirit of prophecy by Brother Adams. The conference then adjourned until December 14th, when Bro. Adams again addressed the church and conference on union and forgiveness, showing that to err is human and to forgive is divine. Much good instruction was given—a number testified to the truth; and peace reigned supreme; all were happy, and great grace rested upon the people.

EUGENE V. BENNETT, Church Scribe.

Bro. Adams continued a few days after the above in Springfield, when it was made known unto him that the Lord had a great work for him to perform in Lebanon, Rockland, and many other places in the State of Maine; many particulars of which will be given in chapter six.

TO OUR FRIENDS.—We take great pleasure in announcing to our friends the triumphant success of our paper. It lives and flourishes; this number takes us half through the year; during the month that is just past we have received nearly one hundred new subscribers, and "the cry is still they come." We thank our friends everywhere, for their exertion during the past month, and we know that they won't get weary in well doing. The paper will come one week behind the time this month, owing to a mistake of the printer.

God has not made this life altogether lovely, for then it would be too short and hard to leave; nor yet altogether pitiful, for then it would be too long and hard to bear.

Each of us bears within himself a world unknown to his fellow beings, and each may relate of himself a history resembling that of every one, yet like that of no other man.

Observe the order in which Providence sends you mercies. See how one is linked strangely to another, and is a door to let in many. Sometimes one mercy is introductive to a thousand.

The pleasures of the world are deceitful; they promise more than they give. They trouble us in seeking them, they do not satisfy us when possessing them, and they make us despair in losing them.

Poetry.

On this page we shall publish in each number of our paper, original and selected poetry.

"Truth is Mighty and will Prevail."

The Duties of Gospel Ministers,
IN THE LAST DISPENSATION.

Shall we repine when Jesus calls,
Or count the sacrifice too great,
To spend our lives as pilgrims here,
Or loose them for the gospel's sake?

When Jesus Christ has done the same,
Without a place to lay his head,
A pilgrim on the earth he came,
Until for his blood was shed.

Shall we behold the nations doomed
To sword and famine, blood and fire,
Yet not the least exertion make
But from the scene in peace retire?

No; while his love for us extends,
The pattern makes our duty plain—
We'll sound to earth's remotest ends,
His gospel to the sons of men.

Time.—A Record of Perishing Nations.

Roll back the billowy tide of time;—unroll the mouldering record of ages! What scenes are presented to the startled imagination of many. O Time, mighty is the strength of thy arm! The wonders of the world have fallen before thee. The most celebrated cities of antiquity have been buried beneath the irresistible waves of time. Go read an example in the fate of Syracuse, the city of Archimedes, whose single arm repelled the hosts of Rome, and dared to move the world if he might have foundation for his feet. That splendid city is in ruins—her philosopher sleeps in the dust;—and where are his mighty engines of War? They are swept from the recollection of men. Go read another example in the fate of far famed Troy. Seek there for the palaces of Priam, once illumined with the smiles of the fickle, though beautiful Helen, for whom Sparta fought and Troy fell. Alas! those palace halls are silent, and the towers of Ilium lie level with the dust. Old Priam hath long since departed from the earth, and the graves of Paris and his paramour are unknown.—The mighty Hector, too, the brave antagonist of Achilles, is no more. The glory of the house of Priam hath departed for ever. The invaders and the invaded sleep together in the common mausoleum of time, and their deeds live only in the tide of Homer's song.

Such are a few instances of the ravages of time: nor less has our own loved land been doomed to be the scene of desolation. Here will be seen the ruins of an Indian empire as extended as the empires of the east; and though they were children of the forest, and though they left no monuments of sculpture, painting or poesy, yet great were they in their fall, and sorrowful is the story of their wrongs.—They once had cities—but where are they? They are swept from the face of the earth. They had their temple of the sun—but the sanctuary is broken down, and the beams of the deified luminary extinguished. It is true they worshipped the Great Spirit, and the genius of storms and darkness; the sacred pages of revelation had never been unrolled to them; the gospel of the Saviour had never sounded in the ears of the poor children of the forest.—They heard the voice of their God in the morning breeze; they saw him in the dark cloud that rose in wrath from the west; they acknowledged his universal beneficence in the setting sun, as he sunk to his burning bed. Here another race once lived and loved. Here, along these shores the council fire blazed, and the warhoop echoed among their native hills.—Here the dark browed Indian once bathed his manly limbs in the river, and his light canoe was seen to glance over his own loved lakes.

Centuries passed away, and they still roved the undisputed-masters of the western world. But at

length a pilgrim bark, deep freighted from the east, came darkening on their shores. They yielded not their empire tamely, but they could not stand against the sons of light—they fled. With slow and solitary steps they took up their mournful march to the west, and yielded with a broken heart, their native hills to another race. They left their homes and the graves of their fathers to explore the western woods; where no human foot had ever trod, and no human eye ever pertrated. From time to time they have been driven back, and now the next and last remove will be to the bosom of the stormy Pacific. Unhappy children! the tear of pity is shed over your wrongs and your sufferings. What bosom but beats with sympathy over the mournful story of your woes? Ere long the last wave of the west will roll over them, and their deeds only live in traditions they shall have left behind them. The march of mind hath been to them the march to the grave; a lingering remnant is all that is now left to sigh over the ruins of their empire. How must the poor child of the forest weep with the grief of years in his soul? And how must his heart throb with anguish when he muses on the ruins of his race, and the melancholy destiny of his children? For, after all their toil and industry—with every claim of esteem and friendship—with all the sacredness of treaty—the children of nature to be driven from a home they have made a garden, to satisfy an unjust and unprincipled usurpation.

And can we be astonished if the indignant son of the forest should assert his right to the possession of his native soil—the wild given him by the Great Spirit—and his determination to defend it to the last? There is not the spirit that would tamely brook the insults, or bow in meek submission to the oppressors of their nation. Their gigantic souls will never yield till their last foothold shall slide from beneath their feet, and the last lightning of their power sink harmless on their enemies, and the thunders of their vengeance have failed. And could we be astonished at the result? All precedent cries out in the negative. The Genius of Empire, as she lies couched and groaning beneath the magnificent ruins of old Rome, cries out, No! and echo proclaims it again from the towers of Troy—from the Acropolis of Athens, and from the walls of Carthage.

A Better Country.

He who would undermine those foundations upon which the fabric of our future hope is reared, seeks to beat down that column which supports humanity. Let him think but a moment, and his heart will arrest the cruelty of his purpose. Would he pluck its little treasure from the bosom of poverty? Would he wrest the crutch from the hand of age, and remove from the eye of affliction the only solace of its woe? The way we tread is rugged at best; we tread it, however, lighter by the prospect of the better country, to which we trust it will lead. Tell us not it will end in the gulf of eternal dissolution, or break off in some wild which Fancy may fill up as she pleases; but Reason is unable to delineate; quench not that beam which, amid the night of this world, has cheered the despondency of ill-requited worth, and illumined the darkness of suffering virtue.

Evening.

There are two periods in the life of man, in which the evening hour is peculiarly interesting—in youth and in old age. In youth we love it for its mellow moonlight, its million stars, its then rich and soothing shades, its still renerity; amid these we can commune with our loves or twine the wreaths of friendship, while there is none to bear us witness but the heavens and the spirits that hold their endless sabbath there—or look into the deep bosom of creation, spread abroad like a canopy above us, and look and listen till we can almost see and hear the waving wings and melting songs of other worlds.—To youth the evening is delightful; it accords with the flow of his light spirits, the fervor of his fancy, and the softness of his heart. Evening is also the delight of virtuous age—it affords hours of undisturbed contemplation; it seems an emblem of the calm and tranquil close of busy life—serene, placid, and mild, with the impress of its great Creator stamped upon it; it spreads its quiet wings over the grave, and seems to promise that all shall be peace beyond it.

Life.

Life is fitly compared to a fountain fed by a thousand streams that perishes if one be dried. It is a

silver cord twisted with a thousand strings that parts asunder if one be broken. Frail and thoughtless mortals are surrounded by innumerable dangers which makes it much more strange that they escape so long than that they almost all perish suddenly at last. We are encompassed with accidents every day to crush the mouldering tenement that we inhabit.—The seeds of disease are planted in our constitution by the hand of nature. The earth and the atmosphere, whence we draw our life, are impregnated with death—health is made to operate its own destruction. The food that nourishes the body contains the elements of its decay; the soul that animates it by a vivifying fire, tends to wear it out by its action; death lurks in ambush along our paths. Notwithstanding this is the truth so palpably confirmed by daily examples before our eyes, how little do we lay it to heart! We see our friends and neighbors perishing around us, but how seldom does it occur to our thoughts that our knell shall, perhaps, give the next fruitless warning to the world?

Love God.

How can a man or woman know that they love God? We answer by loving their neighbor.

How can we know that we love our neighbor?—We answer, by feeding the hungry, clothing the naked and visiting the sick, to do them good. Let us have a little proof from the Bible. John says:

"And this commandment have we from him, That he who loveth God loveth his brother also.

Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him.

Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren.

But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

By this we know that we love the children of God, when we love God, and keep his commandments.

For this is the love of God, that we keep his commandments: and his commandments are not grievous."

Brethren and friends, read these beautiful lines, ponder over them, and practice them in your lives; and you will begin to know something about Heaven.

Meditation.

This is both the privilege and the duty of the believer. It is the holy and the healthful digestion of his spiritual food. In an honest and good heart we must not only receive the word but keep it. This is preserved in a healthy condition by constant prayer and meditation. This, however, is a self-denying and pains-taking work; man naturally loves it not. Gladly will he go from one means of grace to another. He finds pleasure in the excitements of social worship; he takes delight in listening to the pulpit eloquence; but to retire within himself for a season, to make his own heart his church, conscience the preacher, and every thought and feeling the audience, he accounts as dull as it is distasteful. The office of the shepherd, therefore, is to make his sheep lie down. He conducts them to the shady spots within their pasturage, and thus invites them to refreshing rest. And the great and good shepherd performs this office for all the members of his flock. The satisfaction and the joy which they experience under the divine Comforter disposes them to lie down in the spiritual pasture.

"Vatican."

Many who see this word may not understand its import. It is a pile of buildings covering a space of twelve hundred feet in length and eleven hundred in breadth on one of the seven hills in Rome. The site was once the garden of barbarous Nero. Early in the sixteenth century the Bishop of Rome erected there a humble dwelling. This has been added to by one Pope after another, until it is now one of the most spacious and magnificent palaces, stocked with paintings, statues, books and antiquities of the rarest kind.