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WAITING FOR CHRIST.

We wait for thee, All-glorious One! We look for thine appearing: We bear thy name, and on the throne

We see thy presence cheering. Faith even now Table TA Uplifts his brow, T and or

And sees the Lord descending, And with him bliss unending.

We wait for thee, through days forlorn, In patient self-denial ; , flare vel nis

We know that thou our guilt hast borne Upon the cross of trial.

And well may we ron shall Submit with thee add oil rotted To bear the cross and love it, Until thy hand remove it.

We wait for thee; already thou Hast all our heart's submission;

We long for open vision; When ours shall be Sweet rest with thee, And pure, unfading pleasure,

And life in endless measure. We wait for thee with certain hope-The time will soon be over!

With childlike longing we look up, The glory to discover. O bliss! to share

Thy triumph there, When home with joy and singing The Lord his saints is bringing!

-From the German of Hiller

Old Farmer Cloverseed is a very polite man, so uch so that he is even courteous to his cattle. He is frequently heard to say as he drives his yoke o beers "Please haw, Buck; also, Bright. Thank

For the Herald. The Secret of Successful Sabbath osiq vasmSchool Exercises and and II

When first engaging in this department of Sabbath school labor, we acted under the conviction that Sabbath school concerts could be successfully conducted on purely Christian principles, without a resort to those questionable methods which sometimes disgrace the Sabbath school. We believed that the Bible furnished more interest to the Sabbath school than could be found elsewhere. Hence we have pursued the course we have, and all the success attending our efforts we attribute, under God, to our endeavors to honor His Word.

These thoughts were suggested by the remarks of a superintendent of a Methodist Sabbath school, who was present on last Sabbath evening, and being asked by one standing by, "How is it that these exercises draw so many people to witness them, while other schools have exercises and comparatively but few attend?" "Why," suid he, "because they puff themselves in the newspapers." The following is our notice of the last exercise, and our others have been similar:

"The Sabbath school connected with the Advent (Yahveh) church on Broad Street, will have its quarterly exercise to-morrow evening, commencing at seven o'clock." nom tree edt di ts

If our Methodist friend sees any puff in that, we accord to him more discernment than we have. The day after the exercise the following appeared in the Evening Press, and was the volnntary act of the reporter, and for which we are not responsible, if there is any puffing in it:

"SABBATH SCHOOL EXHIBITION .- The quarterly exercise of the Sabbath school connected with the Advent (Yahveh) church on Broad St., was attended last evening by a crowded audience. After the recitations, in which the scholars displayed the same remarkable attainments of which we have so often spoken, addresses were made by Hon. William M. Rodman, Rev. Messrs. Keyser, Doe, McKenzie and others."

Our Methodist friend, we presume, will not be so uncharitable as to attribute the large attendance on this occasion to the notice of the reporter which followed the exercise.

I shall send you the heavy part of this exercise for publication, as soon as I can collect and arrange the parts. Yours, &c.,

ANTHONY PEARCE.

Providence, May 1st. of odd and ; solbod ess

The Sinner's Right To The Re-

[SELECTED-] on ed of eta seibe Reader, you have at last become convinced that you are a sinner. I do not say that you feel it as you should; your hard heart will not let you. But you know painfully the fact that you are a guilty sinner in the sight of God, and that your guilt has brought you under the condemnation of His law. Why do you not fly to Jesus Christ? You are the very sinner that he came to save. You are the very one whom His Gospel calls. I mean to try and show it to you.

truly convinced that you are a miserable sinner, At the close of the services, Mr. Hall, with great and yet so unmoved by the conviction of this warmth of feeling, thanked him for his discourse, fearful truth, that you tremble at the thought which he said had given him more comfort than of going to Him. Yet He calls you-you, who any sermon he had ever heard in his life. This

Do you say that you are a sinner?

Jesus says, "I came not to call the righteous, but sinners to repentance." (Luke 5: 32.)

Do you say that you are a great sinner?

"It is a faithful saying, and worthy of all acto save sinners; of whom I am chief." (1 Tim.

"Though your sins be as scarlet, they shall be as white as snow; though they be red like crimaon, they shall be as wool." (Isa. 1: 18.)

Do they hang over you like a cloud?

"I have blotted out as a thick cloud thy transressions, and as a cloud thy sins." (Isa. 44: 22.)

Is their number beyond your power to tell? "The blood of Jesus Christ His Son, cleanseth us from all sin." (1 John 1: 7.)

Are you an ungodly sinner?

"Christ died for the ungodly." (Rom. 5: 6.) Do you wish that God would but cease to renember that you are such a sinner?

"I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." (Heb. 8: 12.)

Would you give everything that you have if He would not lay your sins to your charge?

"God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them." (2 Cor. 5: 19.)

Does your guilt lie like a load on your soul, and does yor weary soul sigh for rest?

"Come unto Me all ye that labor, and are heavy laden, and I will give you rest." (Matt.

Vanity Rebuked.

The celebrated Robert Hall once visited London for the purpose of hearing the noted Dr. Mason, of New York, deliver a discourse before the London Missionary Society. The extraordinary effect which the masterly address produced was the theme for the time of general observation, and Hall was among the most enthusiastic of its admirers. Shortly after his return to Leicester, a certain clerical gentleman made him an accidental visit, when Mr. Hall requested him to officiate in his pulpit that evening, assigning as a reason that he had just returned from London oppressed with a sense of the wonderful eloquence of Dr. Mason, of New York. The visitor affected a desire to be excused from preaching before so distinguished a scholar as Mr. Hall. The latter, however, would take no denial, insisting that if he did not, there would be no sermon that evening.

think that you would leap for joy to hear Him assertion inflamed the vanity of the one, and speak your name, and call you to come to Him provoked the sarcasm of the other. The formand be forgiven. He calls you-not by your er, with ill-concealed eagerness, urged Mr. Hall name, but by words which exactly describe you. to state what there was in the effort that afford-He addresses His invitations and promises to ed him so much pleasure. He replied, "Sir, I souls that are exactly in the condition in which have just returned from hearing that great man, you describe yourself to be. Let me show you Dr. Mason, of New York. Why, sir, he is my very beau ideal of a minister. He reminds me more strongly than any other of our day, of what one might suppose the Apostle Paul to have been. Such profound thought, such majesty of diction, and such brilliancy of illustration I have never heard equalled; and it left me eptation, that Jesus Christ came into the world with such an overpowering conviction of my own insignificancy, that I had resolved never to enter the pulpit again;" and rising up, he ener-Do you say that you are a deep-dyed sinner? getically exclaimed: "But, thank God, I have heard you, sir, and I feel myself a man again."

A FAMILY SONG.

O make our house Thy sanctuary! ba Come to us a friendly guest, And in our circle ever tarry; Then shall we be forever blest,

And thou, a house-mate, shalt these walls Transfigure into royal halls. Joy dwells, O Lord, where'er thou stayest-

There blooms a heavenly blessedness; In silk thy poorest thou arrayest, Though men see but a ragged dress. The purest high delight is there, And even in want is wealth to spare.

Thou every morning us awakest, And graciously to prayer dost call; The household cares thou undertakest-

Thou knowest what is best for all; And care, though 'twere a leaden load, Is but a feather's weight with God.

One tender bond all hearts embraces, A heavenly bond thy hand hath wove;

The rooms are turned to temple-spaces, Illumined with God's peace and love. Grace is the sunshine of our home,

And there God's angels go and come. d belloure bas eman - C. T. Brooks.

Support in Sickness.

Lady Fanny Shirly, (one of Lady Huntington's friends,) was on a sick bed-Mr. Venn and her physician were present.

"I am quite at a loss to explain how Lady Fanny is enabled to bear such a severity of suffering with so much tranquility and so few symptoms of restlessness and murmuring?" said her physician to Mr. Venn; "can you account for it, Sir?" "Sir" answered Venn, "that lady happily possesses what you and I ought daily to pray for; the grace of her Lord Jesus Christ, the love of God, and the fellowship of the Holy Chost." What supports are these! to the grid of the best and supports are and supports are these these the supports are the s

You shudder and shrink back when some kind hand attempts to draw you to the Redeemer. You cannot go. You dare not go. Your heart is so hard, and yet so wretched; you are so

The Christ. [CONCLUDED.]

5. Conflict and triumph. His sojourn here was made up of conflict, -battle upon battle. With Satan, the old serpent, and with his seed, the men of this world, the war was daily waged. The wilderness of temptation began the conflict, and Gethsemane closed it. In entering on the first of these, we see Him girding on His armour; in quitting the last, we see Him putting it off, assured that, though the results of the warfare were yet future, the battle itself was won. As the Father's captain, (captain of the Lord's host,) He fought; as the church's leader and commander He fought; as the world's great opposer He fought; as Satan's enemy He fought; as the woman's seed, sent to carry out the Father's purpose and to fulfil the Father's promise in Paradise, He fought, till weary with the unceasing warfare, bruised in the terrible combat, and covered with blood and wounds, He breathed out His spirit into the Father's hands, and laid down His body in the tomb.

But though he thus fought the good fight victoriously, still we see not yet all things put under Him. Satan stills roams and rages; the world still rebels; sin still holds the sway of earth. But the triumph is sure; and of that coming triumph we have the earnest, as the apostle tells, (Heb. 2: 9,) in His present exaltation to the right hand of the Majesty in the heavens. That exaltation is not the triumph, but it is the pledge of it; it is not the coming, but it is the anticipation of it. The fight that was maintained by the Head is still carried on by the members here; and the Apocalypse may be said to be the annals of the church's battles, summed up with Armageddon, the battle of the great day of God Almighty. Seal after seal is opened, and still there is battle; vial after vial is poured out and still there is battle; till at last the cry is heard, "Behold, I come as a thief,"-the gathered hosts of Armageddon are swept off; and the voice from heaven is heard, "It is done," bidding us look back and see the woes of earth completed and the conflict ended. And then again other great voices are heard in heaven, -voices pointing to the glorious future, and saying, "The kingdoms of the world are become the kingdoms of our Lord and of His Christ, and he shall reign

6. Rejection and owning. When He came the first time, He was the rejected one. "Rejected of men" was the prophetic designation. "He came unto His own, and His own received Him not." His claims were not admitted; nay, they were spurned with blasphemy. "Not this man, but Barabbas," was the summing up of this rejection both by Israel and the world. The manger of Bethlehem was the foreshadowing of his rejection, and the cross was the awful, the unmispassed through earth as the rejected one; he stood in Pilate's hall as the rejected one; he hung on Calvary as the rejected one; he went down into the grave as the rejected one; and ther's purpose, the whole company of the rewhen he ascended on high, owned and honored deemed is to form his bride. The time of beof the Father, it was still as the rejected of men! trothment is now; but the day of espousals is He passed upwards, shaking off the dust of his yet to come. The marriage was not celebrated feet against a world that had spurned his claims, at his ascension, nor has it been since. But

more to be owned by him whom it disowned? cry, "Behold, the Bridegroom cometh!" He Is it reserved only for the condemnation, and brings his bride into the marriage-chamber, and the fire, and the eternal woe? Hear what he the glad union is celebrated at the marriage-suphimself has spoken in one of his parables, (Luke per of the Lamb. 19; 11-27.) The multitude were expecting to see him enter Jerusalem in triumph-taking church, the body; and the Head will not be gloto himself his great power, and reigning. He rifled apart from the body, or before the body. undeceived them. He must first be rejected. During the present dispensation of his absence, He must go into the far country to receive for his members here are in the position in which he himself the kingdom, and to return. During his was when on earth. Hence the time of their absence, his citizens hate him as much as in his suffering, and shame, and rejection is counted by presence, and the cry goes up after him to him as if it were his own; and not till their huheaven, "We will not have this man to reign miliation and tribulation are over-not till all over us." During the long day of his absence, his members are gathered, and his body completthis cry is ever heard ascending. But at length ed, will he enter upon his glory. We suffer tohe returns, having been invested with the king- gether, we are also glorified together; we are to dom. At his return he summons his servants sit upon the throne together. and the citizens; he sits in judgment on them; And thus we see how truly Messiah's history

slaughter of his enemies. All this, it is evident, | whole period before his incarnation—his life on committed in a state of pre-existence!" With must be at his second coming, for it is with reference to this that the whole parable is framed, as we learn from the thirteenth verse, "Occupy till I come." Then he whom earth has so long rejected is at length owned as King, and the glad cry is heard, "Lo, this is our God." He has all along been the accepted one of the Father, the "accepted one of Heaven;" and now he becomes at last, after ages of rejection, the accepted one of earth, and rightful King of angels and of men!

In answer to the preceding line of argument,

it may be said, Did not his ascension fulfil the passages referred to respecting his blessedness and glory? and why throw the fulfilment forward to his second coming? This has been partly answered already; and it has been shown that in these passages which predict his glory, the reference is to his second coming as the time of the great development and true commencement of that glory. If we look carefully at these, we shall find that they contain no allusion to the period of our Lord's ascension and sitting at the Father's right hand. Very little is told us about what has been witnessed "within the veil," while our High Priest was there presenting his finished work, and interceding for his church. Of this the time of his absence, but little is said. We know that he has gone within the veil, that he has returned to the Father, that he has been set on the throne of the Majesty on high, and that thus far he has been glorified; but that is all. It is not of the day of his absence that the prophets speak, but of his presence; not of his intercession, but of his kingdom; not of his connexion with heaven, but with earth. All the texts already cited, without an exception, refer to the Father's purpose respecting the earth and the nations of the earththe "world to come," literally, "the habitable earth to come." That at his ascension his former condition of lowliness, and shame, and sorrow was reversed and exchanged for the opposite, we well know; and from that day that he entered heaven, he had done with suffering and weakness forever. But still the peculiar honor and blessedness which the Father destines for him await his second coming.

1. As the great Judge. It is at his second coming that he is to be glorified. The Father has committed all jugdment to the Son; but that judgment he did not begin to exercise at his ascension; it is in reserve for his reappearing. Just now the Judge standeth before the door; but then he will enter, and commence the judg-

2. As the great King. The kingdoms of earth are his by right, but he has not yet possessed them as his own. His ascension did not bring about the conversion of the world, or its acknowltakable fulfilment of that foreshadowing. He edgment of his sway. It is when hereturns that his peculiar glory, as the King of Israel and King of the nations, is to be given him.

3. As the church's Bridegroom. In the Faand blasphemed his name, and crucified himself. when he comes again, he comes as the church's Has he then left this earth forever? Is it no Bridegroom; he sends before him the midnight

4. As the church's Head. He is the Head, the

he rewards the faithful, he recompenses the un- divides itself into the same two parts as the othtaithful, and he issues the command for the ers dark and bright. The dark, covering the is sent by way of punishment for some sin it had with them.

earth, the time of his absence, when he is still such notions in his head is it any wonder that the rejected one, and his church, like himself, this man etherealized the resurrection body? cast out; the bright, commencing with his re- Endowed with immense learning, is it at all return as the Judge and King, the church's Head markable he should befog and blind many as to and Bridegroom. The glory that he waits for, the true faith, and unsettle the whole of Chrisand the glory which we are looking for, is the tendom? Alas! it is an alarming fact, that same—the glory of resurrection—the glory of these spiritualistic views have come to be believ. the kingdom-the glory of the espousals, and ed and propagated by thousands of Christians in the whole bridal scene—the glory of Israel's the world at the present time. restoration, and the world's conversion-the glory of Satan's dethronement, and creation's deliverance—the glory of the new heavens and the new earth, wherein dwelleth righteousness .-Quarterly Journal of Prophecy.

History of the Doctrine of the Resurrection of the Flesh, from the times of the Apostles to A. D. 700.

BY D. T. TAYLOR.

iteddal In Number Four. 101908 off It has been seen that Origen in many places

fully sustains the views of the resurrection which had hitherto in the church found one unbroken chain of support from all the orthodox. But in other places he advances quite contrary notions and opinions. In one place he says the body in the resurrection is "made up of new particles by growing, as corn does out of a seed." The First Canon of the Council of Trulla condemned him and his followers, Evagrius and Didymus, as having spoken "wickedly and contumeliously of the resurrection of the dead." Aristinus says of them, "They foolishly said that these very bodies that we now have are not to rise." So testify others. Epiphaneous, in A. D, 375, tells us that the followers of Origen "acknowledged the resurrection of the dead and of our flesh, and of the body of our Lord the same that was conceived of the Virgin Mary yet they did not own that the same flesh shall rise, but that another will be substituted by God in its place." This notion was also held by a sect of heretics called Hieracites. It was exactly the testimony of the false witnesses concerning our Lord, (Mark 14: 57-59.) Jerome, in A. D. 380, says the followers of Origen would admit the resurrection of the body, but in the next moment deny it would have hands, feet, or any other integral part which would go to form a human body. Jerome also says that Origen in several places denied that the body would rise with bones, flesh, &c., and affirmed that it would be "aerial, etherial, intangible and invisible, - and that whereas we now see with our eyes, hear with our ears, walk with our feet, and work with our hands, we shall then be all sight, all hearing," &c. And the testimony of Maximus and Methodius is that Origen made the rising body to be "subtle and etherial; and though it would have the form and shape of the human body, yet it would not be flesh." Indeed, Methodius, who wrote against the introduction of this strange and new view into the church, says that Origen held the resurrection body would only consist of "air and fire!" Origen also taught that Adam and Eve were created naked spirits, and had no bodies till after the fall, and that then God clothed them with bodies by way of punishment, and that the coats of skin God made the first pair (Gen 3: 21,) and with which He clothed them were these bodies; that the soul cannot move without a material vehicle, and that in death it has an etherial body; that at the end of the world all bodies are to be annihilated. Thus he made the soul everything and the body nothing. His followers, Evagrius and Didymus, went so far as to assert that "our bodies are not to rise, but our naked souls alone without bodies." Origen also held that in the other world a man may be an angel, and an angel be a man, by being caged in a human body; or even in this manner become a devil. He thus subscribed to the doctrine of transmigration of soul, and strangely confounded men, angels and devils. And finally, says Dr. Hody, "It appears that he asserted with the Platonists that the body is no part of the man, but the soul alone is the whole man; and that

"No sooner were these opinions advanced and published," says our informant, Dr. Hody, "than the whole church began to be alarmed." Old writers affirm he was condemned for them in his lifetime. Pamphilus, in the end of that century, wrote to apologize for Origen, and he tells us that "that which made the greatest noise and was chiefly opposed, was his opinion concerning the resurrection." Methodius, in A. D. 260, instantly wrote a book entitled, "Against Origen; Concerning the Resurrection." The Origenic opinion Methodius opposed and confuted was, First, that the rising body will not consist of the same substance that was buried; second, that it will be not a body of flesh, but an etherial one. Antipater, a bishop in A. D. 460; Ammon Hadrianopolites, of a date unknown; Theophilus, bishop of Alexandria, A. D. 385; Epiphanius, in A. D. 375; Jerome, in A. D. 380; Justinian, the Emperor of Rome in the sixth century,-all vehemently opposed the novelties introduced by Origen, and wrote books to confute him and defend the old faith as taught and handed down from the lips of the apostles. In the year 399, he and his opinions were condemned and anathematized by a synod of Alexandria, under the Patriarch Theophilus, who, at the same time, expelled from Egypt all that protested and sided with Origen. In A. D. 400, he was condemned by a synod called at Rome by Bishop Anastatius, who also condemned Ruffinus, a priest, for having defended Origen and his works, and declaring the former a heretic. He was condemned by a synod called at Antioch, in the fifth century, by the Patriarch Ephraem, and soon after by another synod convened at Rome under the Patriarch Mennas, and finally, by the fifth general council at Constantinople, under Justinian, A. D. 553.

So thoroughly did the church seek to purge itself from the heresy of Origen, who, writes Du Pin, "owns the resurrection of the body, but by philosophizing too nicely upon this matter, he has, if I may so say, spiritualized it," and who, I add, vainly attempting to harmonize Plato and Jesus, sadly corrupted the Gospel.

> ST. AUGUSTINE'S ANTIDOTE TO THE TYRANNY OF SIN.

What, dread Tyrant! dost thou threaten? Torments new, unheard of woes? Vain thy craft, thine engines futile! Love its strength, its victory knows. What to me are threat or torture? Rack nor cross can move my faith. Better die than soil my vesture! Stronger far is Love than Death!

Fan the fires and pile fresh fagots, Add fell outrage to sharp pain, Bring the axe, the cross set ready; Love heeds not, but sings again. Sweet to me are pangs and torture, Stake nor steel shall fright my faith; Rather death than base pollution! Love shall triumph over Death!

Pain frays not, it draws me rather! Brief the throes of parting breath! Welcome stripes and pains past number; Love shall sing the strokes beneath: Sweet to me are wounds and torture, Pangs but serve to fire my faith: Death before the least defilement! Love is conqueror over Death! -Vermont Chronicle.

A letter from Gen Grant's army states that a rush exists for commissions in negro brigades. Some ten negro regiments have already been formed. the body is the prison of the soul into which it Negroes are coming and bringing hundreds of mules

Support in Old Age.

"And even to your old age I am he; and even to hoar hairs will I carry you; I have made and I will bear, even I will carry, and I will deliver you." Isa. 46: 4.

Poor soul art thou not only almost at thy journey's end, but perhaps too at thy wits end? Domen nsult and Satan triumph over thee, till thou art almost drunk with trouble and intoxicated with affliction? are they accusing thee of being a hypocrite; asking now where is thy religion? and calling upon thee to bow down that they may go over thee. Do they impudently ask thee Where is thy God?" and perplex thee till thou art almost ready to ask thyself the same question? Here you have an answer to all such questions, from your God himself. "I am he." I ormed you; gave you being; sustained you while a helpless infant at the breast; I marked your infant path with mercy; regarded you, and brought you safely through the slippery paths of youth; conducted you in safety to manhood; led you on to maturity; "And even to your old age, I am he." Though your strength may decay, my love shall not diminish. Jer. 31: 3. Infirmities may load your body, but my grace is sufficient: 2d Cor. 12:9. I not only made you, but I have redeemed you, therefore I will bear you; yea, and more than that, when you cannot walk for old age and infirmity, I will carry you; Isa. 41: 15. Are you unfit for business? let that give you no concern; even to hoar hairs your bread shall be given you; Isa. 33: 16. Are your friends grown weary of supporting you? still trust in me; my friendship shall never grow cold; Heb. 13:5. Are you desiring that some triend would come and deliver you? "I am he," who has brought you thus far on your journey through life: and I am not going to leave you now you need my help most. You change often, but I change never; Heb. 1: 10, 12. Let not your heart be troubled; from all your griefs and infirmities "I will deliver you." O, how does his grace shine on this gracious speech! Can'st thou help loving and adoring so gracious a master? He never turns his servants off to shift for themselves in old age: no; for when they are unable work or to walk, he will keep them, if it be only to look at. Be assurred of it, he will take good care of you.—Christian's Legacy.

Tis true that more than threscore years have bowed thy beauty low, old bas deel lo en

And mingled with thy cup of life, full many a dreg of woe;

But yet thou hast a better charm, than bloom of youth hath found,

A balm within thy chastened heart to heal another's wound. A paragram to Janting

On the Authority of Scripture.

"Suffer me, then, to press upon you, my younger brethren, the incalculable importance of holding fast, in all simplicity and integrity, the form of sound words which you have received, not by the uncertain tradition of your fathers, but by the unvarying testimony of Holy Scripture. It may be we have reached the conines of those last perilous days, in which inity and error shall abound, and when false lectrine will be rendered more attractive and dangerous by the intelligence and earnestness and moral worth of its misguided expounders. In such case, there is but one safe test of truth and error: 'To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.' (Isa. 8: 20.) Seek to have your minds fully convinced of the Divine authority of the word of God. Study carefully the varied evidence of its inspiration. Suffer not your thoughts to be diverted from the essential point you have to ascertain-viz., that all Scripture is given by inspiration of Godby unprofitable discussions as to the exact mode and extent to which the Holy men of old were moved by the Holy Ghost in what they wrote; for these details are not among the things refor these details are not among the things revealed to us. What is revealed most clearly is the fact that 'all Scripture is given by inspiration of health, character and happiness."

tion of God,' (2 Tim. 3: 16); and this inspiration differing in essence, and not in mere measure and degree, from any gracious influence by which gifted men are enabled, by their writings, to commend truth to men's consciences. So that the Bible is not only incomparably the best of many good books, but it is a book altogether unlike other books, in that it is the one direct, infallible, authoritative communication of God's will to man, although we may in vain speculate on the precise limits or mode in which the thoughts of the human penman were guided and controlled. All that you need to be convinced of is that 'God spake at sundry times and in divers manners' by the writers of the canon of Scripture, so that in it is contained whatever is profitable for doctrine, reproof, correction, or instruction in righteousness;' and then, 'receiving with meekness the engrafted word, which is able to save your souls,' (James 1: 21), follow with undoubting faith and unreserved obedience this law of God, which will be a sure light to your feet amidst all the snares of false doctrine or evil living,"-" Oxford University Sermon," Rev. Charles Baring, Bishop designate of Gloucester and Bristol.

THE MEETING-PLACE.

ingle diain BY DR. H. BONAR.

"The ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads," Isaiah xxiv. 10.

Where the faded flowers shall freshen-Freshen nevermore to fade; Where the shaded sky shall brighten-Brighten nevermore to shade; Where the sun-blaze never scorches; Where the star-beams cease to chill: Where no tempest stirs the echoes Of the wood, or wave, or hill; Where the morn shall wake in gladness, And the noon the joy prolong; Where the daylight dies in fragrance, Mid the burst of holy song-Brother, we shall meet and rest, Mid the holy and the blest.

Where no shadow shall bewilder; Where life's vain parade is o'er; Where the sleep of sin is broken, And the dreamer dreams no more; Where the bond is never severed-Partings, claspings, sob, and moan, Midnight waking, twilight weeping, Heavy noon-tide-all are done; Where the child has found its mother, Where the mother finds the child; Where dear families are gathered, That were scattered on the wild-Brother, we shall meet and rest, Mid the holy and the blest.

Where the hidden wound is healed: Where the blighted life re-blooms; Where the smitten heart the freshness Of its buoyant youth resumes; Where the love that here we lavish On the withering leaves of time, Shall have fadeless flowers to fix on, In an ever spring-bright clime; Where we find the joy of loving As we never loved before-Loving on, unchilled, unhindered-Loving once and evermore-Brotner, we shall meet and rest, Mid the holy and the blest.

Where a blasted world shall brighten Underneath a bluer sphere, And a softer, gentler sunshine Shed its healing splendor here; Where earth's barren vale shall blossom, Putting on her robe of green, And a purer, fairer Eden, Be where only wastes have been; Where a King in kingly glory, Such as earth has never known, Shall assume the righteous sceptre, Claim and wear the holy crown-Brother, we shall meet and rest,

Mid the holy and the blest.

Demoniacal Possessions.

The Banner of Light publishes the following, and glories in it :-- dell ald organ of mid adi

"In the quiet little town of Glastenburg about five miles from the city of Hartford, Ct. each member of a family of eight persons, were simultaneously seized with what the people and the doctors thought to be raving insanity, for which they could divine no cause. The family mother of Mrs Ford, and a man and women servant-eight in all. Mr. and Mrs Ford are in good standing in society, and in full communion with the Episcopal church in that place, and neither had any knowledge of, or sympathy with, Spiritualism. Mr. Talcott was a freethinker, and only Mrs Talcott had any knowledge of modern Spiritualism.

On Wednesday, the first day of last October, Mrs. Ford was suddenly seized with strange motions and actions, gestures, and contortions, was violently exercised, alternately manifesting great joy and great agony. Mr. Ford was greatly alarmed at such new manifestations of his wife. Soon, however, it was announced through the lips of Mrs. Ford, "This is the control of spirits; and this control shall be a stepping-stone to a new belief in the Old Church. Fear nothing. All is well. Be not alarmed at what shall happen."

Mrs. Ford continued to be severely exercised by, and give communications from what purported to be a great many spirits, both happy and unhappy, until Sunday. The family was kept up with her day and night, excited alarmed, and auxious for her safety.

On the Sunday following Mrs. Ford's manifestations, just as the people were coming out of the church, which is immediately by the dooryard of Mr. Ford's house, Mrs. Ford rushed into the yard, as if driven by some determined power, and at the top of her voice screamed, "Water! water!" Mr. Ford was seized by the same power, and with his wife ran into the same yard, and screamed, "water," too. Mrs. Ford's father and mother were moved by the same power, and did the same as Mrs. and Mr. Ford; then the two children, and the two servants-making eight persons in all, that were in Mr. Ford's yard, right in view and hearing of the congregation coming out of the churchall of them screaming as loud as they could, "Water! water! water!" This screaming continued for about fifteen minutes, accompanied with the most ridiculous gestures, contortions, grimaces, and expressions of joy and of suffering. It seemed as if all the noises ever heard, and motions ever made, were imitated by them. Nearly the whole of the congregation drew near and looked upon the strange phenomenon with wonder and amazement. It appeared evident that there was no volition exercised on the part of any member of this frenzied family. Each was moved to make these cucious demonstrations before the public in such a time and place, by some power over which they held

After about fifteen minutes, by the aid of some friends who came from the crowd of witnesses, Mrs. Ford was conveyed into the house, and was followed by the other members of her family. She then fell into a trance, and lay, to all appearance, dead, for about one hour; after which she was controlled by a spirit that made her utter the most terrible oaths and curses It may be proper here to say that Mrs. Ford has ever had a great horror of profare language, so much so that she desired never to have a man in her husband's employ that used a profane word. In fact, Mrs. Ford, in her conduct and life, has been a faithful Christian and a devoted wife. Here she is moved by some power that she cannot keep off, to do that which is most repulsive and revolting to her desires and practices. Mr. Ford, the same as his wife, was made to utter oaths and curses, which in a great disgust of hearing.

Foth Mr. Ford and his wife stand before the rian, I esteem it for righteousness sake. world in their moral and Christian lives with-

out a blemish; but here comes upon them a power, to show to themselves and to the world that their own will does not cotrol their lives, but that there is a wisdom and a power above human will and human desire. No matter if this revelation be made by scenes that are ridiculous and revolting, whereby the mighty, unrecognized, unacknowledged truth shall be made more impressive. Mr. Ford, his wife, and all the family, affirm that in these strange manifestions they had no control over their actions. Mr. Ford says that during this scene of affliction, consisted of Mr. Geo. L. Ford, wi'e, and two he observed that his nearest friends stood the children, Mr. Talcott and wife, the facher and furthest aloof, while the poor and more oppressed, came nearest to him and his family, and were first to give them friendly aid. A doctor was called, and pronounced the whole scene the manifestations of insanity."

[CLOSING REMARKS.]

Mrs. Ford, with her father and mother, were taken to the Insane hospital where her father died. Her mother has been discharged, and she remained still under the control of the demons. They are some of the fruits of these modern manifestations. Why will so many rational beings seek to put themselves under such influences?

Such a Savior.

So Holy. "Who did no sin, neither was guile found in his mouth." (1 Pet. 2:22.) Of whom else can all this be said? We find some persons who are very amiable. They are charitable and kind in conversation. They are careful to say nothing unjustly of others, and wish to avoid all appearance of deceit. They are open, frank, ingenuous, and we love them. But we cannot say of them what the prophet Isaiah said of Christ.

So meek. "Who, when he was reviled, reviled not again." (1. 2: 22.) Of how many could this be said? How natural is it for us, when unjust and evil things are said to us, to be angry, and speak bitterly in reply! So did not the Savior. Meekly, and without even a complaint, he suffered the scorn and the malice of men. They buffeted him, spat upon him, and smote him with a reed, bowed the knee in mockery, crowned him with thorns, and nailed him to the cross. "He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as sheep before her shearers is dumb, so he openeth not his mouth." (Isaiah 53:7.) Is there any parallel to this?

So patient and forbearing. "When he suffered, he threatened not." (1. Pet. 2:23.) He might have threatened, and executed his threat, if it had been in his heart to do so. He could have prayed to his Father, who would presently have given him "more than twelve egions of angels;" but he did not so pray. He suffered his enemies to do the worst that their evil hearts could devise, or their wicked hands perpetrate, when a word of his power could have dispersed them all, or have laid them prostrate in death. And such patience he now exercises owards us. How often do we sin against him! How multiplied and aggravated have been our sins against this almighty, and patient, and forbearing Savior! Still he forbears, and yet we

So tender. "A bruised reed shall he not break, and the smoking flax shall he not quench." (Isaiah 42: 3.) Where he discerns even the feeblest purpose of holy living, where he hears one sigh of godly sorrow for sin, where he sees the first tear of penitence, and the first look of faith in him, there in tenderness he speaks peace, comfort, and hope. How many have found him a refuge in distress, a very present help in trouble! In the hour of despair he came to their

For the Herald. A Rejoinder to the Sabbath Question.

We shall not attempt a review of our brother ipon the Sabbath question, feeling confident that our former effort was a success. We invite our readers to examine it carefully for themselves, and see if I gave you a "Thus saith the Lord," or inferred, and supposed it might be so, his normal condition he had never done, and had as our brother has done in his review of my article. If I have been reproached as a Sabata-

yab tueser CASTLE CHURCHILL odt



ADVENT HERALD.

BOSTON, MAY 12, 1863.

JOSIAH LITCH, EDITOR.

The readers of the Heraid are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be onducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly

Characteristics of the Last Days.

The apostles Peter and Paul both, have spoken expressly of the last days and their characteristics, the most striking of which are the scepticism which shall prevail. "That day shall not come," said Paul, " except there come a falling away first;' E apostasia, the apostacy. 2d Thess. 2:3. This falling away, or apostacy, he explains in Tim. 14:1. to be an apostacy from the faith, -apostesontia tines tes pisteoas; " Certain, shall apostatize from the faith." So also the apostle Peter says : 2d Pet-3: 3. "That there shall come in the last days, scoffers, walking after their own lusts, and saying, where is the promise of his coming ?" &c. He tells us that they shall be especially and willingly ignorant about the flood in the days of Noah. It is remarkable how strikingly these characteristics are being exhibited in our own day, and from the very causes predicted. Paul, for instance, says, " Giving heed to seducing spirits and teachings of demons." We have reached an age when thousands on thousands. through the teachings of demons have, not merely given up some one doctrine of the Bible while holding to other of its great cardinal truths, but have abjured the Bible itself, as a revelation from God. No thoroughly confirmed spiritualist will acknowledge the Divine origen of the Bible. But Peter refers to the fact that the mockers of the last days will be willingly ignorant of the facts taught in the first eight chapters of Genesis:-lst, that by the word of God the heavens and earth were produced; and 2d, that the heavens and earth thus produced being overflowed with water perished; and 3d, that "the heavens and earth which are now, by the same word are kept in store, reserved unto fire against the day of judgement and perdition of un-

It is a singular fact that the infidelity of this age has seized these very points as its stronghold, in its assault upon the Bible. Geology is summoned and comes forth, a professed science, which is but of yesterday, and with brazen front assails the testimony of holy writ, and with one fell swoop assumes to lay it low, even with the ground. But the true cause of the assault, is, because it brings God too near us and exhibits too clearly his direct inteference with the affairs of this world.

This spirit of infidelity is so rampant that it shakes the church of England to its base. The following, taken from an exchange, will give our readers a faint idea of the magnitude of this fearful contest in Great Britain :-

" BISHOP COLENSO AND THE ENGLISH BISHOPS .-The Archbishop of Canterbury states in a letter that Dr. Colenso's Metropolitan, the Bishop of Capetown, has just returned to his province, "prepared 23: 9.) It was a spirit, not a spiritual body which the charges brought against Bishop Colenso can be sustained.' Meanwhile, His Grace cautions his clergy against admitting Dr. Colenso into their pulpits, or allowing him to minister in the Word or Sacraments in their respective parishes, until he shall have cleared himself from the grave imputations which at present attach to him.'

"The Bishop of Chester and the Bishop of Durham have each addressed their clergy by circular on the subject of Bishop Colenso. They consider it unnecessary to publish a formal inhibition against his use of the pulpits in their sees, having sufficient confidence that none of their elergy would permit his herterodox lordship of Natal to officiate in their respective churches. The Bishop of Durham observes: "It is not against the mischievous writings of this one author that we have to be on our guard. A wide-spread spirit of scepticism pervades in many instances the scientific publications, the popular periodical literature, the daily journals, and even the theological writings of the present day."

attacks upon the Bible which has ever been made. The English Bishops have written him a letter requesting him to resign his Bishopric, but he declines to do so; hence the proceedings which are about to take place as expressed in the quotation above. The Puseyite controversy of a few years ago, was as nothing in comparison with the present contest. Nor is Great Britain alone beset with this prevailing spirit of skepticism; but a Parisian correspondent of the Christian Advocate and Journal informs his readers that the same spirit prevails throughout France. It is not the old Atheistic form of the last century, but this modern and insidious form, which is all the more dangerous for appearing in the guise of a friend. Catholic and Protestant countries alike are coming under the fatal influence of this spirit. And the whole is the very spirit of Anti christ, who is to deny that Jesus Christ is the Son of God, that he has come in the flesh, or is coming in the flesh. 1. John 2: 22; 4:2, 3; 2 John 7.

When this spirit is fully let loose, then that man of sin, the son of perdition is to be revealed; who shall be consumed by the spirit of his (the Lord's) mouth and be destroyed by the brightness of his coming. The hope of the world's conversion, still so persistently maintained by many in the face of the Bible testimony to the contrary, is another of the sad evidences of a departure from faith in the Word of God.

There is no refuge from this fearful whirlwind which is sweeping over the earth but in clinging to Christ as the true and long promised Messiah, who is in these last days to return to reign on the throne of his father David. In him, in his sacrificial, priestly and royal character, the law and the prophets, the evangelists and the apostles all beautifully and harmoniously meet and prove each other to have come from God, and to be Divine. Take from the Saviour one of his works or offices, and seek to make it something else, the work is marred, its harmony is broken and its veracity invalidated. And nothing can so effectually arrest the spirit of infidelity as the preaching of the prophetic scripcures relating to the coming reign of the Messiah, as was done among us twenty years ago. God in his providence has placed us as a people in trust with a great mission; and earnestly should we devote ourselvs to its accomplishment. Our lectures. tracts and books, should flood the land from one end to the other, as the oaly antidote to the prevailing infidelity of the age. Then,
"On! let all the soul within you

For the truth sake go ahead."

For the Herald. The Resurrection Again.

BROTHER LITCH :- In the Herald, April 7th, you reply to my communication in relation to Moses and Elias, as recorded in Luke 9: 30, 31, 32-" And hehold, there talked with him two men, which were Moses and Elias: who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep: and when they were awake. they saw his glory, and the two men that stood with him." On this interesting portion of Scripture you remark: "I agree with the writer that Moses died and was buried; and that if his body was raised from the dead at the time of his appearance on the mount with Christ and Elias, his resurrection must have antedated that of Christ, which is not true; for Christ was the first-begotten and first-born from the dead,' and also the 'first fruits of them that slept.' He was, therefore, not present in body but in spirit. The Pharisees and also the disciples believed in the appearance and communication of spirits. 'If,' said the Pharisees, 'a spirit or an angel hath spoken to him.' &c. (Acts they supposed might have spoken to him. And as a spirit disembodied, I believe Moses appeared on the mount in glory, with the Saviour, still await- 37-39, that the disciples did believe in the visible ing his resurrection body."

This does not appear a satisfactory explanation. For you will observe Luke does not say, the spirit of Moses appeared in glory with Elias, "but two men stood with him and spoke of his decease." If Jesus was a man in glory, we infer they were also; for "behold, there talked with him two men." If you infer that it was the spirit of Moses, because he died and was buried, and was gathered to his fathers, as Aaron died and was buried, and was gathered to his fathers nearly fifteen hundred years before, what shall we say of Elias who did not see death, (2 Kings 2: 11,) but was translated, "and went up into heaven" nearly nine hundred years before this event? If it was not Moses, but his spirit which appeared on the mount, what shall we say of Elijah, that it was his spirit disembodied also? for they both stood as men and talked with him. Your quotations from Rom. 8: 11; 1 Peter 3: 18,

Bishop Colenso, has written one of the most violent | do not appear to have any relation to Moses as he | his Lord, would have the same right to be called a appeared on the mount of transfiguration.

Second, with regard to the correctness of Charles Wesley's sentiment-" In this identic body, I, with eyes of flesh refined," &c. You reply, first: "It is found in the resurrection of the Saviour's identical body the third day. Second: Paul teaches it, (Rom. 8: 11)- Shall also quicken your mortal body. Third: Job. 19: 25-27.1"

We reply, first: Jesus, the second Adam, is the incorruptible head. It was not possible his body should see corruption. (Acts 2: 31.) Hence his identical body was raised from the dead. But what the early Christians for 250 years, without an exhas corruption to do with incorruption? Identic ception. means the same body-"restored, refined," says Charles Wesley. But not so says St. Paul in his ana body to the seed; and to every seed his own body." refined" body of the first Adam. (Col. 3: 3-" For ye are dead, and your life is hid with Christ in shall ye also appear with him in glory.' Second: In relation to Rom. 8: 11-"Shall also quicken your mortal body." If you will examine this quotation in connection with the eighth, ninth, tenth and twelfth to fifteenth verses, you will observe that Paul is speaking to the Roman Christians of those " who live after the flesh," and those " who through the Spirit do mortify the deeds of the body." " But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors not to the flesh to live after the flesh; for if ye live after the flesh, ye shall die," &c. This bears no relation to the sentiment of Wesley-" In this identic body, I," &c.

Again, the quotation from 1 Peter 3: 18- Being put to death in the flesh, but quickened by the Spirit," refers to Christ's own body, and relates to him as the first fruits. He being put to death in the flesh, but quickened (revived) by the Spirit. By which also he went and preached unto the spirits in prison." His soul returned from Hades, and his incorruptible body was quickened or (revived) by the Spirit, by which he went also and preached. Again, as to the refinement. You remark it is found in 1 Cor. 15-" It is sown in corruption and raised in incorruption." We reply it is sown a natural body, it is raised a spiritual body. The refinement is in Christ, not in the restored and refined body of the first Adam, who is of the "earth, earthy." Phil. 3: 21-" Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.' Eph. 2: 10-" For we are his workmanship created in Christ Jesus." Eph. 5: 3-" We are members of his body, of his flesh, and of his bones." 2 Cor. 5: 17-"Therefore, if any man be in Christ he is a new creature: old things are passed away, behold, all things are become new."

We see nothing in the passages to which you refer to justify us in believing that Moses was a disembodied spirit. Neither have we any conception of a soul or spirit of a man disembodied, standing and talking as a man, or that the Pharisees came to such a conclusion. As to Charles Wesley's sentiment, we think it mere fancy, without authority from the Word of God. In conclusion, we would not have brother L. to suppose we have written in a spirit of controversy. Not so. All we desire is truth and only truth.

We think the case a clear one from Luke 24: appearance in the human form of a spirit; for they in looking on the form before them, which was a man of "flesh and bones," " supposed that they had seen a spirit." Their Master, so far from correcting them and teaching them that a spirit never did appear visibly in the human form, seemed to confirm them in their views that they sometimes did so appear, by pointing out the difference between himself and a spirit. It appears to us that this is made so plain that words could make it no plain r.

Samuel, when called up by the witch of Endor, was seen as an old man, covered with a mantle; and she said, "I see gods ascending out of the earth." The term gods was used by her and all her confederates to signify a spirit. He entered into conversation with Saul and asked, "Why hast thou disquieted me to bring me up?" He is there recogholy mount, a disembodied spirit in converse with you 33 cts.

man as Samuel had. We repeat it:—If Moses appeared there in his body, his resurrection antedated that of Christ. Our conclusion, therefore, is, that each of the three were there in their person according to their then existing state of being ;-Christ and Elijah in body, Moses in Spirit.

Our correspondent will see by the articles now in course of publication in the Herald-" History of the Doctrine of the Resurrection," &c., that Charles Wesley did not introduce a novelty into the church in those memorable lines. That it was held by all

Does not the language of Scripture justify their faith? "In MY PLESH I shall see God." "Thy alogical introduction, (1 Cor. 15: 37, 38)—"Thou dead men shall live; together with my dead body sowest not that body that shall be, but God giveth they shall arise." The soul was not dead; for it is life itself. The flesh or body without the spirit is And as Christ is the "resurrection and the life," and dead. And hence it is the dead body which shall we are born again, not of corruptible seed, but of arise together with the dead body of Christ. incorruptible," (1 Peter 1: 23,) we shall awake in Again: "Many of them that sleep in the dust of his likeness; for "when he shall appear we shall be the earth shall awake." (Dan. 12.) The soul like him, for we shall see him as he is." Our idendoes not sleep in the dust of the earth, but the body tity is in Christ's body, not in the "restored and does. "All that are in the graves shall hear his voice and shall come forth." (John 5: 28, 29.) Is it not "This incorruptible" which shall but on God." "When Christ our life shall appear, then incorruption?" The spirit or soul is not said anywhere in Scripture to be corruptible or mortal, but the body is. Then "this mortal" and "corrupti-ble" body will put on "incorruption" and "im-mortality." But if it is the mortal body which shall put on immortality, it is certainly to be refined by such a process; and Wesley sung the truth, and "our vile body" shall be "fashioned like his glorious body. (Phil. 3 : 21.) Could it be spoken more plainly?

" Our identity is in Christ's body," says our correspondent. We grant that "our life is hid with Christ in God;" and that "Christ is our life," our new and divine life or zoe. But we also each now have a soul or natural life; and a natural body, our own identity; and if Christians, we are also "members of his body, his flesh and his bones," in the present tense. Yet it does not interfere with our personal identity either of soul or body. The fact that our hand is a member of the body, does not destroy its identity as a hand. We agree, also, with our correspondent, that the seed of the believer, after the species of which he is to be resurrected, is the same that quickened, raised and glorified the body of Christ, and in the nature of things we must have a body like his glorious body. That was quickened to a new life by the Spirit of God, and is now a spiritual body of the same identity as before his death-but now a spiritual in contradistinction to a Pseucical or natural body. He is the first fruits, the pattern, after which we shall be fashioned it we are his. If we are members of his body, of his flesh and of his bones, it is because the "children being partakers of flesh and blood, himself likewise took part of the same." He has glorified that flesh by his quickening Spirit, and will glorify our mortal bodies and make them spiritual, if we receive that Spirit. The spirit is the seed, and will produce its own species; but none the less spiritual for being of flesh and bones; and none the less of flesh and bones for being spiritual, or quickened by the Spirit.

We regard this doctrine of the resurrection of the dead, as of the utmost importance to the Christian sysetm, and believe it the duty of the church to contend earnestly for the faith once delivered to the saints on this subject. And we heartily reciprocate the closing sentiment of our correspondent's article, and which we believe to be entirely true in his case, that all "we desire is truth."

The New Tract

By Rev. D. Bosworth, is now ready for distribution. "The Cup of Wrath taken from the Hand of the Jews and Put into the Hand of the

Gentile—A Sign of the Times."

The design of this tract is to show that the times of the Gentiles, (Luke 21: 24,) are closing up, and the great day of God's wrath on the nations is at hand. The facts enunciated as to a change in the condition of the Jews among the nations is conclusive evidence that Messiah's throne is soon to be set ap. For, said the Lord, (Ezek. 21: 27—"It shall be no more till He come whose right it is, and I will give it Him."

A clergyman says of it, "It is a very impressive thing, and should be scatterred like the leaves of

Price-30 cents per hundred, or \$2 50 per thou-Postage paid.

To Correspondents.

D. B. SALTER, Salterville, N. J. Have not received the dollar from you, but credit you one dollar,

J. M. Orrock. Have ballanced account as directed; sent papers the 1st inst.

S. Norcross. Sent book and tracts by mail the nized as the man Samuel. Moses, appearing on the 9th inst. Will send others in a few weeks. Due

The Latest News.

ARMY MOVEMENTS.

The past has been a week of intense interest on the Rappahan lock. Gen. Hooker with most of his army commenced a movement across the Rappahannock the last week in April, crossing at four points, above and below Fredericksburg. The plan ems to have been well laid and admirably executed. Friday, Saturday, Sunday and Monday, were fought some of the most terrific battles of the war. The carnage was dreadful on both sides; but it is believed that the loss of the rebels was nearly double that of the Federals. Whole battallions litterally throwing themselves on the muzzles of our guns were swept away like chaff before the wind, with grape and cannister shot.

The city of Fredericksburg, and the defences behind the city, which last Dec. proved so destructive to our forces, were taken by our forces, but abandoned again on Sunday, the 3d inst. The Richmond papers say that their surgeon gives their losses at 18000 men, while ours are reported at less than

Hooker's cavalry force, under Gen. Stoneman, were sent in rear of the rebel army to cut off their communication with Richmond, which they did. by destroying nearly all the railroad bridges on the Richmond and Fredericksburg road, and large portions of the track; and also the telegraph wires They went within two miles of Richmond; captured a battallion of rebel infantry sent out from Rich mond to learn why their communication with the army was interrupted. Part of the cavalry force reached the Pamunkey River, a tributary of the James River, thus making the circuit of Lee's rear and returned in safety.

On Wednesday night, the heavy storm having caused a rapid rise in the river, endangering Hooker's bridges, thus cuting him off from his supplies, he thought it an act of prudence to retire from the field of action, which he did in admirable order, without loss of men or stores in the movement.

There is an almost universal burst of admiration at the bravery and skill displayed by Gen. Hooker and his army in this campaign. Several of his of ficers were killed in the actions. Gens. Whipple and Berry of the Federal, and Gen. Paxton of the rebel army are among the killed. Gen. Stonewall Jackson, Gen. Hill, and Gen. Heath of the rebel army

President Lincoln, and Maj. Gen. Halleck, visited the camp of Gen. Hooker after his retreat. The army is represented as in excellent spirits, ready tor another march.

Com. Porter of h; Mississippi fleet, has taken one of the strongest rebel posts at the West; Grand Gulf, the key to Vicksburg, and Port Hudson. It is regarded as one of the most important victories of the war.

It is reported that the Government has consented that the wounded may go home to be nursed by their friends. Good news, if true.

It is also rumored that the conscription is to be immediately enforced, beginning in New York.

The rebel army before Fredericksburg is greatly demoralized, and cut off from communication with Richmond by railroad. The excitement at Richmond during the fight was intense; especially on the approach of Stoneman's cavalry within a mile and a half or two miles of the city.

Later .- Monday morning, May 11. All sorts of rumors have been in circulation since Saturday evening; the most exciting of which was that Gen Keys had captured Richmond. This underwent all sorts of versions, and received manifold accessions until at last it was reported that the rebel Gen. Lee had submitted terms of surrender. Although the position of our armies, and the defenceless state of the rebel capital render it possible, and give us to beleive that it might have been captured, and may crossed the Rappahannock to give battle, is undoubtedly true. We firmly believe that before the close of another week we shall be in possession of great nows from the armies of the Potomac and the Mississippi, and perhaps Charleston.

Gen. Grant has achieved a decisive victory at Port Gibson, Mississippi, which will be hailed as east of Grand Gulf, and about the same distance from the Mississippi. The rebel force was doubtthe Vicksburg railroad, and its defeat opens the route thither. As this success occurred on the 1st, ble enough with you, and will put an end to it now." and as at the last advices Grant's forces were mov-Vicksburg is probable.

them got through safely without casualities.

The steamer Morning Star from New Orleans 30th. via., Havana 4th, arrived at N. Y., the 9th. A portion of Gen. Bank's staff and Mr. Tucker, his private secretary, are passengers, the latter with dispatches to the Government. Col. Thorpe and several wounded officers are also passengers. The gunboat Huntsville was spoken on the 2d inst., off Moro Castle, all well and reported to have taken

A correspondent of the St Louis Republican writes as follows from Gen. Grant's army: " Vicksburg bluffs and batteries are already placed far to one side, and failing in stopping our vessels, will have no part in preent operations. One great indication of success is the universal confidence of the army that victory is at hand. Not an officer or soldier but what feels that he will soon be quartered in Vicksburg, and the comfortable houses of that long besieged city are beginning to wear a very inviting appearance, surrounded by the rich spring shrubbery in its many beautiful yards. That the the next two weeks are to be laden with interest all believe, and June will either find us in Vicksburg or a year removed from it. Advices from Gen. Banks below are encouraging, and Commodore Farragut has gone down to operate with him. As soon as our troops all cross the river, Vicksburg will be virtually surrounded on three sides and partly on the fourth.

The N. Y., Times' special says official confirmation is received of the capture of the Richmond City Battallion, who were sent out to discover the reason for the suspension of intercourse with Lee. They were captured by Gen. Stoneman. Sixty-five rebel prisoners took the oath of allegiance, and more than a quarter of the prisoners taken will do the same.

MISCELLANEOUS ITEMS.

Vallandigham, of Ohio, the secession member of the late Congress, has been arrested and tried by court martial, for treasonable speeches and practices. The decision of the court has not yet been made

Washington correspondence says that Secretary Seward has stated that the tone of the British press and Parliament in no respect expresses the views or feeling of the government concerning the affairs of the United States. At no recent period has the relations between the two governments been more am-

The Memphis Bulletin of the 9th has the following: "Six newspaper correspondents-Colburn, of the World, Richardson and Brown, of the Tribune, McCullough, of the Cincinnati Commercial, and Dodman, of the Chicago Tribune, were on the tug destroyed by hot shot, from Vicksburg, on Sunday

"Raconteur," the Washington correspondent of the New York Commercial Advertiser, in his letter of the 8th inst., says: "Gentlemen who have conversed with the President since his return from a visit to Gen. Hooker, assure me that while he regrets the result of the last advance, he is more hopeful than ever of the ultimate triumph of the army of the Potomac "

A Havana letter to the New York Times states that news has been received from French headquarters in Mexico to the 12th ult., saying that the French are in possession of all but a small portion of Puebla. The United States schooner Apple had overhauled three or four suspicious vessels, which fact had created great excitement at Havana, and a Spanish steamer had been sent to investigate.

A correspondent at New Orleans writes, under date of April 30th, as follows: "Our forces are now at Opelousa, and I think will probably remain for a season in that part of the country, and not attempt to proceed to the reduction of Port Hudson, while we hold the vast storehouse upon which the enemy are depending. Gen. Banks has been back to the city for a short visit, and is again with the have been, but the news is altogether too good to army. The latest rumor is an expected attack by a be true. The rumor that Gen. Hooker has again large force under Magruder, who is rather more of an obstacle than Taylor was, and has a larger force." Gen. Banks is making preparations for a draft in Louisiana under the conscription act, to fill up the regiments and batteries to the proper complement. A muster of all the troops in the department was to be made on the 30th of April.

A cold-blooded, brutal murder was committed in auspicious of victory in his new undertaking against Phillips, Wednesday afternoon, the 6th. The sheep Vicksburg. Port Gibson is six or eight miles south- belonging to Jeremiah Tuck having trespassed a number of times upon the land of Jesse Wright, Jr., the two men got into an altercation about the matless stationed there to cut off the flank movement on ter. Mr. Wright, who is a quarrelsome man, became greatly enraged. He said, "I have had trou-Raising his gun which he had with him, he took ing up the Black River, an immediate attack on deliberate aim, and shot Mr. Tuck through the heart. The deed was done in the presence of Mr. The gunboats and six transports ran the blockade Tuck's wife. Wright made his escape. Mr. Tuck of Vicksburg on Wednesday night last. All of was about sixty years old, and a very inoffensive man. Wright is about thirty years old.

Drafting all the able-bodied negroes into the army continues vigorously at Port Royal. A large number of blacks were recently addressed at Hilton Head, and the object of the Government in ordering the draft explained to them, when every able-bodied man in the crowd volunteered. One hundred recruits were thus added to the 3d regiment South Carolina Volunteers.

In the town of Sandwich, N. H., this season, there have been 11,325 pounds of maple sugar manufactured.

A man named A. M. Jackson, supposed from a memoranda found upon him to be engaged in blockade running, via Nassau, dropped dead at French's Hotel, New York, Wednesday afternoon.

Christ Jesus All and in All.

A very old German author discourses thus tenderly of Christ :

My soul is like a hungry and a thirsty child, and I need his love and consolation for my refreshment : I am a wandering and lost sheep, and I need him as a good and faithful shepherd; my soul is like a frightened dove, pursued by a hawk, and I need his wounds for a refuge; I am a feeble vine, and I need his cross to lay hold of and wind myself about it; I am a sinner, and I need his righteousness; I am naked and bare, and need his holiness and innocence for a covering; I am in trouble and alarm, and I need his solace; I am ignorant, and I need his teaching; simple and foolish, and I need the guidance of his Holy Spirit.

In no situation and at no time can I do without him. Do I pray? He must prompt and intercede for me. Am I arraigned by Satan at the Divine tribunal? He must be my advocate. Am I in afflic tion? He must be my belper. Am I persecuted by the world? He must defend me. When I am forsaken, he must be my support; when dying, my life; when mouldering in the grave, my resurred tion. Well, then, I will rather part with the whole world and all it contains than with Thee, my Saviour; and God be thanked, I know that Thou too art not willing to do without me. Thou art rich. and I am poor; Thou hast righteousness, and I sin; Thou hast oil and wine, and I wounds; Thou hast cordials and refreshments, and I hunger and thirst. Use me then, my Saviour, for whatever purpose and in whatever way Thou mayest require. Here is my sinful and troubled soul; quicken and refresh is with Thy love. Take my heart for Thine abode ; my mouth to spread the glory of Thy name; my love and all my powers, for the advancement of Thy honor and the service of Thy believing people. And never suffer the steadfastness and confidence of my faith to abate, that so at all times I may be enabled from the heart to say, "Jesus needs me, and I him, and so we suit each other." - Church Advocate.

NOTICE.

To the Shareholders of the Boston Advent Associa-

A meeting of the Shareholders of the Boston Advent Association is hereby notified, and called for the purpose of choosing a Trustee to fill the vacancy caused by the death of Sylvester Bliss, of Roxbiry, county of Norfolk, State of Massachusetts, and any other business that may come before the meeting. Said meeting to be held at the Chapel Building of said Association, corner of Hudson and Kneeland Streets, Boston, Mass., on Thursday, May 14, 1863, at 10 o'clock, A. M.

It will be seen by Section 18 of the Articles of Agreement, that the person elected shall receive "in writing," not less than a majority of all the Shares in the Association for the time being.

JOSHUA V. HIMES. J. W. West, Apollos Hale, John Emerson,

Boston, April 16, 1863.

REMARKS ON THE ABOVE NOTICE.-The constitution requires a majority of all the shares issued to vote in the election of Trustee, which will require 156 votes, every share having a vote. The votes may be cast personally by shareholders, or by proxy, that is, by persons duly authorized by power of attorney, to cast the vote.

FORM OF POWER OF ATTORNEY.

County of ______, ss. State of _____. Know all men by these presents, that I, A. B., have this day appointed and constituted C. D., of the city of Boston and State of Massachusetts, my true and lawful attorney, for me and in my name to cast the votes on ————————shares of stock held by me in the Bos-

A. B [L. S.] Witnesses.

Old-Fashioned Ideas.

During the civil war in England between the parliament and Charles the I., when the nation was suffering one of its dreadful throes, the Parliament passed an ordinance declaring, that, " whereas public sports do not agree with public calamities, nor stage plays with seasons of humiliation; this being an exercise of and pious solemnity, the others being spectacles of pleasure, too often expressing lascivious mirth and levity; it is therefore ordained, that, while these sad causes and set times of humiliation continue, public stage plays shall cease and be forborne; instead of which are recommended to the people of this land, the profitable duties of repentance and making their peace with God. "It was, no doubt, owing in large part to the prevalence of this spirit among the people which led their leaders to pass such an ordinance as the above, that they obtained so happy a deliverance out of all of their troubles. Could we but see something of the same spirit in the people of this country, and especially in their public men, that was manifested in the times of the English revolution, our hope of an ultimate happy deliverance out of all our troubles would be much more buoyant.

One of our government officials just returned from Peru, tells us that among the first and most frequent inquiries made of him there about our pubic men was, whether he knew or had ever seen the celebrated Dr. J. C. Ayer, of Lowell His remedies are found in every village, from the elevated slopes of the Andes down to the coast, and their remarkable cures seem to attract even more attention there than in this country. The sentiment of wonder at their effects takes a far deeper hold on a half-civilzed and superstitious people than it does with us where the rationale of medical problems is so much nore generally understood No other American has made himself so familiarly known to the masses of the people in foreign countries, or excited in them so lively an interest in himself as the doctor has by his skillful application of chemical science to the treatment of disease.

That must be a dull man who does not feel some pride of country when he finds among distant nations that he is already known and welcomed there, through the labors of our statesmen, merchants and scholars, whose renown has become national property, and consequently in some measure his own. Whether Dr. Ayer's remedies do actually cure more than others or not, they have secured the reputation of being a God-send to those afflicted with disease, and where great numbers in any community believe that they owe their health and lives to one's skill. they are sure to feel an interest in him, which will find expression when they meet his countrymen .-National Era, Washington, D. C.

And What Next?

We clip the following from an exchange :-MR. GODARD, THE CELEBRATED FRENCH AERONAUT, has recently constructed an immense balloon of 4300 metres. The car is provided with an apparatus which enables the aeronaut to ascend without either gas or ballast, and to descend or go higher up at pleasure. This apparatus consists of a kind of stove formed three cylinders, separated from each other by insulating substances, whereby all danger of fire is averted. The flame is completely under the control of the aerial traveler, and is prevented from rising too high by a cap of wire gauze. M. Godard asserts that he can inflate his baloon in thirty minutes, and load it with from 600 to 800 kilogrammes over and above the weight of his person and accessaries; and moreover, that his balloon may be pierced with a bombshell without endangering the aeronaut who can himself cast projectiles of any kind with impunity. Should this new invention succeed, this balloon may be of considerable service in time of war.

AN OPEN DOOR IN MEXICO.-The President of the Mexican Republic has assured a gentleman who has been much in that country for the past three years, that he would protect and help any minister of the Gespel who would come to labor there, and that he would give a church in the city to any Christian denomination excepting the Reman Catholies. The intrigues of the Romish priests against the government, resulting at last in the French invasion, have embittered him and many of the people against that

CORRESPONDENCE



In thisdepartment, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all reference to views and persons. Any departure from this should be regarded as disentitling the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

From Rev. William Prideaux.

DEAR BROTHER LITCH :- It was with no ordina ry feelings of pleasure that on going to the office on Saturday morning, I found my old friend, the Advent Herald. Indeed, I was glad to see it. 1 still believe and love the truths it advocates, and though in another department of the Lord's vineyard, I am with you in the glorious hope of the near personal reign of our beloved Lord. Indeed, there is nothing to discourage that hope; everything around us goes to confirm us that the truths we have together been proclaiming for the last twenty years are in the main correct.

We are certainly living in a very peculiar and solemn time; it is emphatically a time of trial. The scenes and circumstances through which we are passing are testing the character of the professed people of God, and alas! how many are proving that the root of the matter was not in them. O may we have grace to stand the test. The pure gold can't be hurt. There is much danger of the church getting into a war spirit. Whatever may be said in defence of war, in justification of Christians engaging in it, (which I think hard to prove,) one thing is certain-the spirit of war, of revenge, and malice, which is being engendered connot be right. The religion of Jesus is a religion of peace and I am compelled to the conclusion that the doctrine of the Bible is non-resistance. I know the reasoning about this; but reason is not the arbiter, but the Word of God. There is a little tract writ t n by Guinness, and published by Hastings, on this subject, worthy of consideration. The arguments there produced are to my mind conclusive and invulnerable. I wish I had a quantity of them; 1 would circulate them.

It was with much surprise and sorrow, on my way to Philadelphia a short time since, I heard of the death of brother Bliss. I truly sympathize with you in the loss you have sustained. It was my privilege to become personally acquainted with him at your conference held at Yardleville. I had known him before through the Herald. He was, indeed, a lovely Christian man, and I feel that the cause of truth has been bereft of an able champion. I earnestly join in prayer on behalf of his bereaved wife and children, and may you be abundantly assisted to fill the important station to which, by this bereavement, you are called; and may success attend your efforts. We have often labored side by side. and I trust though far apart we still are one in heart, and that at no distant period, when our work on earth is done, it will be our privilege in the new earth to recount our labor in the old that has passed away. I was glad to have the privilege of spending an evening, of partaking of the hospitality and mingling in the sacred exercises of prayer and praise with your family-but one dear aged friend and brother was gone, who I had been wont to meet were not surprised to find him gone, but were sorry, for we loved him.

We too, you know, have had our trials and be reavement. I am very sad and lonely. About four teen months since we were an unbroken family of eight; now we are all scattered. I am left all alone; the dear wife has gone. Her obituary has and Throne of David-who, as David's Lord, havnever been written; may I write it here? A faithful wife, an affectionate mother, a practical Chris-Yours in hope.

Schellsburg, May 5, 1863.

For the Herald.

From Bro. J. Wolstenholm. and army sould las

DEAR BRO. LITCH :- I am, from strong conviction, a believer in the "Immateriality of the soul," as proven by the best established facts of my being : for, if clear and distinct consciousness of facts in my own thoughts, emotions, and entire experience, has remained ever present in my mind for fifty years, independent, and, in defiance of all the

known laws of my material corporeity, I am compelled by the force of irresistable logic to conclude that the same consciousness may, and doubtless will, exist after the decay in death of the same material body as during its living growth. But I have less regard for any hypothesis based upon these and similar facts, less desire to reason them out, than I have for a strict regard for the "confirmation of the truth of God," the promises made unto the Fathers, by the ministry of Jesus Christ, as delivered unto us in the gospel by those commissioned by Him for the work. Nor do I think it is best calculated to "strengthen the weak hands" or to " comfirm the feeble knees " among us by taking heed to witnesses, for the support of any hypothesis, or even doctrine, who are, or have been under Satan, the chief authors of the perversion "of the right ways of the Lord," by introduction of the beguilement of that kind of exegesis of Holy Scripture, as, from the days of Stephen until now, has wrought such havoc in the Christian church. I speak of the Jewish Talmudists, of Philo, and their so-called Christian followers, under the lead of Origen, in the fanciful compounding of Scripture with the Platonic Greek philosophy, and the Oriental theosophy, which was the effort of the life of Philo, the Alexandrian Jew, and of Origen, the Castrate alike.

I am sure our dear brother Robinson, and yourself will forgive this reflection, so far as it may atpear to apply to his article on the Common Faith in Christ's day, in your last issue, the reading of which impelled me to say a few words in relation to these authorities.

We are so prone through a potent weakness in our natures, to lean upon authorities; and, if endorsed by those in whom we confide we are apt to slide into a confidence in such authorities; and even to give them credit for more than the endorser would wish. Now, it occurs to me, that if Rabbis, Jochanan, Juda, and other Talmudists are good authority for the "Common Faith" of those times in relation to the soul of man, it might be inferred by general readers that they might be good authority for the "Common Faith" in relation to the truth of God generally. But when we consider the fact that these Talmudists were the traditionists of the Jerusalem Jews, who from two centuries before Christ, down, had so indoctrinated the Jewish people that the Lord declared, that, by these "traditions," they had made the commandments of God ' of none effect," and that all of them were, in fact, uniformly agreed in ignoring the rights of the House of David according to the assurance of the oath of God, and so prepared the people to reject the Royal Heir, on the plea that they had "no other king than Cæsar;" and that Philo, contemporary with Christ and his apostles, is the author of the traditionary flattery of unbelief and blindness of heart, of that nation, which has also beguiled Christians of spoiled faith from the days of Justin Martyr till now, "that the Jews in the flesh shall be restored to the land and privileges of their fathers,' that the scripture can only be understood in the light of the Greek and Oriental heathenism; that Simon Magus, and Elymas, the sorcerer, were disciples of that school, and as also were those " Alexandrians" &c., who disputed with, and stoned Stephen, to which the Pharasees with Saul of Tarsus under the counsel of Gamaliel, to which they "agreed" " consented" but did not participate; we should certainly hesitate about accepting, or endorsing such teachers as authorities for any point of Christian doctrine, either in " Christ's day," or now, lest they should be tacitly regarded as equally good authority in these and other flat contradictions

of the truth of God.

And perhaps we may consider, profitably the effect, which in fact, has already obtained from following such authorities, upon the "Common Faith"

delivered by the apostles.

Notwithstanding all the opposing forces of Antithere; I refer to our good old Father Barstow. We christ, the gospel, proving itself "the power of God " to those who believed, spread, to the dismay of those who acknowledged "no other king than Cæsar :" for the first two centuries. Believers in the apostles' doctrine were all Chiliasts-believing in the Royal Heirship of Christ Jesus the Lord, to the rights, dignities, mercies and glory of the House ing "abolished death" and "put away sin by the sacrifice of Himself," has returned into the heavens to sit at the right hand of the Father until He shall make all His enemies his (Christ's) footstool when he shall return in the real personal glory of the Son of God-raise his people from the deadmake them like himself-establish his dominion under the whole heaven; after cleansing the earth from the debris of all mortal rule, and all the ruios of the fall, and reign over his redeemed people, according to the scriptures, on the earth, forever and

> A'l that the powers of darkness could effect were as nothing against a people made valiant with such

a faith and hope as the Chiliasts had received from the main artery,' said the surgeon, as he performed the apostles. Slander, treachery, ignominy, fire, the operation; the might have bled to death before ravenous beasts, or the sword, all, all were vain; we could have taken it up.' But Charley got on the hosts of hell were in deep chagrin at their own finely and was a favorite with us all. puerility; for the blood of the martyrs was but the "I was passing through the ward one night prolific seed of the Church. The Greek Judaism of about midnight, when suddenly as I was passing Philo by the Simon Magus of the time produced Charley's bed he spoke to me. 'H-, my leg is another twist of doctrine in compound with the bleeding again.' I threw back the bed-clothes, and Chaldean heathenism in the form of Gnosticism; the blood spirted in the air. The main artery had but the hope of the gospel triumphed over all in the sloughed off. hearts and lives and hopeful death of the Chiliasts. "Fortunately, I knew just what to do, and in an There was, however, a dark power, adequate to the instant I had pressed my thumb on the place and work, in the arsenal of Satan; and it was eventu- stopped the bleeding. It was so close to the body ally brought into full play. And so efficient was it that there was barely room for my thumb, but I in the well-skilled hands of Anti-christ, that by the succeeded in keeping it there, and, arousing one of close of the third century this triumphant faith the convalescents, sent him for the surgeon, who which was manifested so grandly was subverted, or came in on the run. 'I am so thankful, H at least, so driven out from the sight of the learn- said he as he saw me, ' that you were up and knew ing and civilization of the age, and of the ages fol what to do, for he must have bled to death before I lowing, for full 1260 years that it had all the appearance of a complete subjugation.

For the Herald.

From Bro. James G. Sterling.

DEAR BRO. LITCH :- Our little church in Springwater is trying to live, in the midst of all our discouragements. We endeavor to sustain our meet ings for prayer and conference three evenings in the week; and for preaching and public worship every Sunday at half past ten o'clock. One year ago last winter, Bro. S. Chapman labored faithfully with us for some time, and the work prospered under his hand; some thirty precious souls were added to our numbers; but our members are so scattered that it is difficult for us all to get together at present; also sickness detains many at home possibly a want of interest also effects some, so that for the present our meetings are small. But thanks be to God, his blessings are not limited by numbers. For one, I have felt a good degree of the Divine presence during our meetings for the past few weeks. I find there is nothing like trusting in God. Oh, that we might have more faith in his precious promise, be more earnestly engaged in our Redeemer's cause, and better prepared for his glorious coming. Amen.

Yours &c. Springwater, N. Y., April 30.

THE ADIEU. The Memphis Bulkern of the 9th Ba

BY MISS H. M. JOHNSON.

You will mlss me when I am gone-At morning, at night, and noon;
I have needed your arm to lean upon, I shall need it no longer soon.

ot and Brown, of the Tribus

I've been helpless for many years, I sto I we'll "No burden," you always said ;--- al all said !

I have claimed your pity, your prayers and tears, You will miss me when I am dead.

How many a dreary night You have watched by my couch of pain, Till the streaming in of morning light,-You will never watch again.

God taketh not all away : The bitter and sweet he blends; And I bless his name by night and day That He has not denied me friends.

You have shared the heavy load, Which alone I could not have borne; I am going now to a bright abode,-But I leave you, alas! to mourn.

You will miss me when I am gone, As you never have missed before I have needed your arm to lean upon, But soon I will need it no more.

I lean on my Saviour's breast In this hour of mortal pain ; O, strong are his arms! and sweet my rest! Farewell! till we meet again. It should no Magog, C. E., Nov. 30, 1861.

A Touching Scene.

volunteer.

"I was in the hospital as nurse, for a long time," said he, "and assisted in taking off limbs and dress. herd, indeed, I was soon removed, and very s ing all sorts of wounds, but the hardest thing I ever did was to take my thumb off a man's leg."

"Ah!" said I, "how was that?" Then he told

"It was a young man, who had a severe wound small arteries sloughed off. An incision was made tion which he is commissioned to divide. and it was again taken up. It is well it was not Watchman and Reflector. Wright is about thirty years of

could have got here.'

"But on examination of the case he looked exceedingly serious and sent out for other surgeons. All came who were within reach, and a consultation was held over the poor fellow. One consultation was reached by all. There was no place to work save the spot where my thumb was placed; they could not work under my thumb, and if I moved it he would bleed to death before the main artery could be taken up. There was no way to save his

" Poor Charley! He was very calm when they told him, and requested that his brother who was in the same hospital, might be called up. He came and sat down by the bedside, and for three hours I stood, and by the pressure of my thumb kept up the life of Charley, while the brothers held their last conversation on earth. It was a strange place for me to be in to feel that I held the life of a fellowmortal in my hands, as it were, and stranger yet to feel that an act of mine must cause that life to depart. Loving the poor fellow as I did, it was a hard thought; but there was no alternative.

"The last words were spoken. Charley had arranged all his business affairs, and sent tender messages to absent ones, who little dreamed how near the loved one stood to the grave. The tears filled my eyes more than once as I listened to those parting words. All were said and he turned to me.

'Now, H—, I guess you had better take off your thumb.' 'O, Charley! how can 1?' said I. 'But it must be, you know,' he replied cheerfully. 'I thank you very much for your kindness, and now, good her?'

"He turned away his head. I raised my thumb. Once more the life current gushed forth, and in three minutes poor Charley was dead."

How To Hear With Profit.

A discerning pastor can generally know whether his people are praying for his sermons, by the comfort and unction with which he preaches, And a discerning people ought to know why it is they often lose interest in their pastor's sermons, and why at times the sermons seem dry and commonplace. The difference lies not so much in more careful or elaborate thought on the part of the preacher, as in fidelity in prayer or neglect of it on the part of the people. Charlotte Elizabeth has some pertinent remarks;

"About that time he made a remark that impressed me deeply, I hoped abidingly. We attended the ministry of his beloved friend H—, and on one occasion, adverting to certain criticisms that had been made on his discourses by some who seemed to sit in judgment on their teacher, I asked him, How is it that while they call one of his sermons fine, and another dry, and so forth, I find them all so profitable, and always come away well fed? With animated quickness he replied, I'll tell you how it is—you pray for him.' 'Indeed I do, and that h may be taught to teach me.' 'Aye, there it is, and your prayer is answered. Now, mark me! the preacher and the flock either feed or starve one another; what they withhold from him in prayer, they lose in doctrine. Those who merely listen to cavil or admire, come away empty of spiritual food. Those who give liberally to their minister in secret prayer for him, have their souls made fat by the very same doctrine that falls unblest upon others.' He added, ·Dear, dear H ____, more and more upon your heart before your Father's throne, and you will I was conversing not long since with a returned feast more largely upon the banquet that He spreads. I have to be thankful that my friend's counsel was not lost on me. From that she after he followed D to glory; but I had already carried the lesson into another pasture, where, richly and abundantly as we are fed mine always appears a Benjamin's mess; for I had learned the secret of the profitable barter, which I would commend to every Christian in the thigh. The ball passed completely through hearer—instant, affectionate, individual interand amputation was necessary. The limb was cut
cession for the teacher, in the spirit of faith; off close to the body, the arteries taken up, and he then we may sit contented, and humbly confiseemed to be doing well. Subsequently one of the dent to receive the assured answer, in the por-

Ps. lxxxix.19. Cling to the Mighty One, Cling in thy grief; Heb. xii. 11. Cling to the Holy One, Hab. i. 12 He gives relief; Ps. cxlvi. 9. Cling to the Gracious One, Ps. cxvi. 5. Ps. lv. 4. Cling in thy pain; Cling to the Faithful One, 1 Thess. v. 24. He will sustain. Ps. xxviii. 8.

Cling to the Living One, Heb. vii. 25. Cling in thy woe; Ps. lxxxvi. 7. Cling to the Loving One, 1 John iv. 16. Rom. viii. 38, 39. Through all below; Cling to the Pardoning One, Is. lv. 7. John xiv. 27. He speaketh peace; Cling to the Healing One, Exod. xv. 26.

Ps. exlvii. 3.

Cling to the Bleeding One, 1 John i. 7. Cling to his side; John xx. 27. Rom. vi. 9. Cling to the Risen One, John xv. 4. In him abide; Cling to the Coming One, Rev. xxii. 20. Hope shall arise; Titus ii. 13, Cling to the Reigning One, Ps. xevii. 1. Ps. xvi, 11. Joy lights thine eyes. BONAR

Anguish shall cease.

A Baked Bible.

The Religious Telescope says :- "There is a Bible in Lucas county, Ohio, which was once baked in a loaf of bread. It now belongs to Mr. Schebolt, a worthy member of the United Brethren church, who resides near Maumee city. Mr. S. is a native of Bohemia, and the baked Bible was originally the property of his grand-father, who was a faithful Protestant Christian in the times which tried men's souls. During one of the cruel persecutions which have been so common in Bohemia an edict was passed that every Bible in the hands of the peasants should be delivered up to the authorities and destroyed. Various expedients were resorted to by the Bie-loving Protestants to preserve the precious word of life. Mrs. Schebolt, grandmother of the present owner, placed her's in the centre of a batch of dough, which was ready for the oven, and baked it. The house was carefully searched, at no Rible, was found and a batch of the own. ut no Bible was found; and when the tools of priestly tyranny had departed and the danger was past, the Bible was taken uninjured from the loaf. It was printed one hundred years ago. We have these facts from Mrs. C. O. Law-

This loaf contained the bread both of the life which now is, and of that which is to come.

ADVERTISEMENTS.

PUBLICATIONS FOR SALE,

At the Depository of English and American Works on Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

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The End, by Dr. Cumming
Letter to Dr. Raffles
Stewart on Prayer and Watchfulness
Brock on the Lord's Coming a Practical Doctrine
Brock on the Glorification of the Saints
Litch's Bialogue on the Nature of Man

50,000 Bottles Sold.

WELLCOME'S IMPORTANT REMEDIES?

WHEN I began to offer my remedies for sale I was timid and spoke cautionaly, fearing I might act the quack. But having proved them in all forms of such discases as they are adapted to, and seeing the astonishing effects of them in the cure of the most distressing cases in all classes of constitutions and stages of disease; and having received thousands of testimonials of the most flattering character, we now speak with all boldness, confident that they are above all estimate.

1. The Great German Cough Remedy — For all diseases of the Throat and Lungs.—We refer to a few cases: N.

1. The Great German Cough Remedy — For all diseases of the Throat and Lungs.—We refer to a few cases: N. Dickson, Boston, Mass.; Elder S. K. Partridge, Whitefield, Me.; Mr. S. Bradley, Vienna, Me.; Mrs. T. Hurley, Newcastle, Me.; Miss Amanda Lougee, Hallowell, Me.; Mrs. D. N. Kidder Bristol, N. H.; Mrs. Weedon, Holland, Vt.; and hundreds of others, cured of bad cases of Bronchitis. Elder A. C. Hodgkins, Vienna; Mrs. B. Woodside, Brunswick, Me.; Mr. Joseph Ford, Jefferson, Me.; Mary S. Burrough, Providence, R. I.; and many others cured of the most distressing cases of Philisic, Mrs. W. W. Patten, Topsham; Mrs. F. Winslow, Yarmouth; Mrs. J. H. Conant, Richmond, Me., cured of cases of Influenza and Cough when everything else failed, Children of D. Tarr, Litchfield; of Capt. J. Lawrence, Yarmouth, and more than twenty others, cured of Croup, some of whose lives were saved by it, all other remedies failing. For common colds, hoarseness, coughs, sore lungs, &c., thousands testify it is the best and cheapest ever used.

WHY so many call for WELLCOME'S REMEDIES

WHY so many call for WELLCOME'S REMEDIES.
Please read, and you will try them. Life and silver coin saved in these times.

From a Philadelphia Merchant.

From a Philadelphia Merchant.

Dear Sir:—This morning Mr. J. Allison Eyster showed me a twenty-five cent piece just ejected from his throat, which he swallowed accidentally eleven months ago, while showing his children some tricks. He had suffered very much, and had applied to his physician at Chambersburg, without help; then placed himself under the care of the celebrated Dr. Horace Greene, of New York—suffered much from his treatment, without help. He then placed himself under the care of Dr. Gerhart, of Philadelphia, who did not relieve him. On my return nome from Yarmouth, Me., I induced him to try Wellcome's Great German Cough Remedy. He took two bottles, and last Thursday, Dec. 11th, while coughing and throwing up mucus, he ejected the piece of money which would have killed him.

Dec. 17, 1862.

would have kfiled him.

Dec. 17, 1862.

DEAR SIR:—Send me one bottle of "Wellcome's Great German Remedy," and one bottle of "Wellcome's Liver Regulator." I have been sick one year, had a council of six doctors, took their remedies. They, called my case "Spinal Affection and Liver Complaint." Could not cure me. I took one bottle of the Great German Remedy, and got more help from it than all else I have taken.

Watertown, Vt., Jan. 24, 1863.

A Strong Case.

Mrs Herley had one of the most afflicting cases of Bronchitis, had nearly lost her speech, talked with great difficulty and distress, and seemed nearly past the reach of help, when she commenced taking the Great German Remedy, after being some months under care of doctors, in great weakness and debility.

TESTIMONY.

MR. Wellcome:—My wife is getting well; the Great German Remedy is helping her. She is fast improving, and we are e'r ulating the news of what your medicine is doing all around amongst our neighbors. It has done a great cure for another woman in our town. We are satisfied it is a valuable medicine.

Thomas Herley.

doing all around amongst our neighbors. It has done a great cure for another woman in our town. We are satisfied it is a valuable medicine. Thomas Herley.

Neweastle, Me., Oct. 27, 1860.

Mr. Wellome:—Some months ago you left at my store some Great German Remedy, which sold very readily, and gives the best satisfaction of any cough remedy I sell, and I keep all the popular articles of the day. I have sold the last bottle, and have frequent calls for it. Should like to have you send a supply at once.

Kenebunkport, Me., May 3, 1861.

We have hundreds of such testimonies of cures of broughtis, phthisic, croup, loss of voice, coughs, influenza, colds, bleeding, weak lungs, &c., &c.

2. Liver Regulators and Dyspertic Curer.—C. White, of Richmond, Me., says: "It is the best article for Liver Complaint I have ever seen. It has benefitted my wife more than one hundred dollars." George Webber, Litchfield, Me., says: "It has worked wonders for my daughter, who has been three years under dectors' treatment without benefit. Your Liver Regulator has cured her. We had lost all hope of her getting well." Mr. J. S. Carter, Waterville, says: "I have used two bottles and find it double extra. It is a valuable medicine." Mrs. E. Johnson, Pittston, confined to her bed five years, says: "I have used one bottle; it agrees with me, and keeps my food from souring, relieves faintness. Please send more immeliately." Mr. W. Chase, of Bangor, says: "I have used your Liver Regulator with much profit to myself, and think much of it." Mr. Samuel Loring, of North Yarm. with, took one bottle of "Wellcome's Liver Regulator," and says: "It has benefited me more than a hundred dollars." Mrs. Nancy Hunphrey, of Yarmouth, says: "I have used Wellcome's Liver Regulator, and think it to be an excellent medicine for liver complaints." Mr. W. L. Rowell, Hatley, C. E., says: "Your Liver Regulator is all sold; send us more. We can send you some first-rate cortificates of cures effected by it." C. H. Robinson, Lifchfield, Me., says: "I want two bottles of

field, Me., says: "I want two bottles of Wellcome's Liver Regulatory" it is doing great things in this neighborhood." We have great numbers of such certificates.

3. Wellcome's Pain Curre.—Elder I. Wight, Augusta, says: "It is the best thing for an irritated throat and lungs, and for chelic I ever saw." Elder A. C. Hodgkins, Yienna, says: "It is being successfully used here for the cure of diptheria. Send me a lot immediately; what I had is all sold." J. W. Griffin, Stark, says: "It takes the lead of all other articles of that description; it is being used with good success for diptheria. I have not heard of a single instance where it has failed; send three dozen more." D. N. Kidder, Bristol, N. H., says: "Your medicines are doing wonderful cures, especially the Pain Curre." One case of sciatic rheumatism has been cured by one bottle. It puts 'Perry Davis' Pain Killer' all in the shade." Wm. Baker, Yarmouth, says he cured a valuable horse of lameness and swelled leg with the Pain Curer. Thousands are being cured of various pains, cramps, colies, rheumatism, sprains, urinary troubles and neuralgia, for which it is a sare cure. In our store we retail ten times nore of it than all other liniments.

From the kingdom of Perry Davis' 'Pain Killer,"

nore of it than all other liniments.

From the kingdom of Perry Davis' "Pain Killer,"
Providence.

'Mr. Welloome:—Enclosed is ten dollars for more of your 'Pain Curer.' It is all the go here,
Samuel Burroughs."

It is all the go. This man ordered and received of us \$49 80 worth in three months, to sell in Providence R. I.,

Stop that Diarrhea.

We prepare a "Diarrhea Syrup," which has proved it self for twenty years to be master of that trouble in near-

ly all its forms. We challenge all to produce its equal-It has done wonders in the army, and could it be thorough-ly introduced into the hospitals, it would save thousands of lives and the government great expense. We warrant it to do more than any other preparation now known by doctors or others.

5. OUR JAUNDICE BITTERS are very highly prized and

N. B. Our remedies are purely vegetable, safe in all cases for old and young, male and temale, in whatever condition of life.

Call for our Circular and read the testimonies.

Prepared only by I. C. WELLCOME & CO, Yarmouth, Me. Sold by medicine dealers extensively. In Boston, by Himes & Griffin, 48 Kneeland St.; J. S. Noble, cor. of Carver and Elliot Streets; George T. Adams, 167 Han-over Street. Providence, R. I., Samuel Burroughs, 99 High Street. Bristol, N. H.. Mrs. D. N. Kidder All cash orders promptly attended to by addressing the Proprietors.

W HITTEN'S GOLDEN SALVE is a step by way of progressin the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-scres, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the bestor mbination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best phyties that has ever been produced. Many of the best physicians of the various chools use it and also recommend it. Every farmer should have it for horses; for the cure of stratches, sprains, chafings, &c., and also for ire teat on cows. It cures felons. It cures warts.

From Mr. Morris Fuller, of North Creek, N.Y.: "We and your Golden Salve to be good for everything that we have tried it for. Among other things for which we have need it, is a bad case of "scald head" of our little girl asseffectin this case was also favorable.

We like your Golden Salve very much in this place. Among other things I knew a lady who was cuted of a very bad case of sore eyes. Walter S. Plummer Lake Vilage, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer in Lowell, was relieved of piles which had a Hicted bim for many years, and remarked to friend that it was worth \$100 a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferor. And though never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fil smy hoart with gratitude.

a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommendit to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salveis good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conna: "You Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may ecommend it from me as a valuable Salve."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was exeruciating. When your Golen Salve was applied, it relieved the pain in a shorttime, and two and a half boxes of it wrought a perfect oure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

The Golden Salve—A Great Healing Remedy.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chaffing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at it merits, and will herald it over the land.—Boston Herald.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recom. mendit to be.

Made only by C. P. Whitten, No. 35 and 37 East Mer fimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large disount will be made to agents. aug 13—pd to jan 1'63 For sale at this office.

DANIEL CAMPBELL,

GENERAL AGENT.

P. O. address, Carlisle, C. W.

DR. LITCH'S RESTORATIVE: a great cure for colds and coughs. This medicine is highly prized by all who use it for the purposes named. Try it. Price, 371-2 cts.

DR. LYTCH'S ANTI-BILIOUS PHYSIC. As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Fever and Ague, and all the every day ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price 37 1-2 cents. Sold by H. Jones, 48 Kneeland st. Boston, next door to the Herald office; and by J. Litch 127 N. 11th st., Philadelphia. No 1610—tf

Ayer's Cherry Pectoral.

Ayer's Sarsaparilla.

Ayer's Cathartic Pills.

SARSAPARILLA,

SCROFULA AND SCROFULOUS DISEASES.

From Emery Edes, a well-known merchant of Oxford,
Maine.

"I have sold large quantities of your Sarsaparilla, but never yet one bottle which failed of the desired effect and full satisfaction to those who took it. As fast as our people try it, they agree there has been no medicine like it before in our community."

it before in our community."

Eruptions, Pimples, Blotches, Pustules, Ulcers, Sores, and all Diseases of the Skin.

From Rev. Robt. Stratton, Bristol, England.
"I only do my duty to you and the public, when I add my testimony to that you publish of the medicinal virtues of your Sarsaparilla. My daughter, aged ten, had an afflicting humor in her ears, eyes, and hair for years, which we were unable to cure until we tried your Sarsaparilla. She has been well for some months."

which we were unable to care infil we tried your SarBAPARILLA. She has been well for some months."

From Mrs. Jane E. Rice, a well-known and much-esteemed
lady of Dennisville, Cape May Co., N. J.

"My daughter has suffered for a year past with a scrofulous cruption, which was very troublesome. Nothing
afforded any relief until we tried your Sansararilla,
which soon completely cured her."

From Charles P. Gage, Esq., of the widely-known firm of
Gage, Murray, & Co., manufacturers of enameled papers in Nashua, N. H.

"I had for several years a very troublesome humor in
my face, which grew constantly worse until it disfigured
my features and became an intolerable affliction. I tried
almost everything a man could of both advice and medicine, but without any relief whatever, until I took your
Sarsararilla. It immediately made my face worse,
as you told me it might for a time; but in a few weeks
the new skin began to form under the blotches, and continued until my face is as smooth as anybody's, and I am
without any symptoms of the disease that I know of. I
enjoy perfect health, and without a doubt owe it to your
Sarsararilla."

Erysipelas—General Debility—Purify the Blood.

Erysipelas-General Debility-Purify the Blood.

Erysipelas—General Debility—Purify the Blood.

From Dr. Robt. Sawin, Houston St., N. Y.

Dr. Ayer: I seldom fail to remove Eruptions and Scrofulous Sores by the persevering use of your Sarses and Sarafalla, and I have just now cured an attack of Malignant Erysipelas with it. No alterative we possess equals the Sarsaparilla you have supplied to the profession as well as to the people."

From J. E. Johnston, Esq., Wakeman, Ohio.

"For twelve years I had the yellow Erysipelas on my right arm, during which time I tried all the celebrated physicians I could reach, and took hundreds of dollars worth of medicines. The ulcers were so bad that the cords became visible, and the doctors decided that my arm must be amputated. I began taking your Sarsa-Parilla. Took two bottles, and some of your Pills. Together they have cured me. I am now as well and sound as anybody. Being in a public place, my case is known to everybody in this community, and excites the wonder of all."

From Hon. Henry Monro, M. P. P. of Newcostle, C. W.

all."

From Hon. Henry Monro, M. P. P., of Newcastle, C. W., a leading member of the Canadian Parliament.

"I have used your Sarsaparilla in my family, for general debility, and for purifying the blood, with very beneficial results, and feel confidence in commending it to the afflicted."

beneficial results, and feel confidence in commending it to the afflicted."

St. Anthony's Fire, Rose, Salt Rheum, Scald Head, Sore Eyes.

From Harvey Sickler, Esq., the able editor of the Tunkhannock Democrat, Pennsylvania.

"Our only child, about three years of age, was attacked by pimples on his forehead. They rapidly spread until they formed a loathsome and virulent sore, which covered his face, and actually blinded his eyes for some days. A skilful physician applied nitrate of silver and other remedies, without any apparent effect. For fifteen days we guarded his hands, lest with them he should tear open the festering and corrupt wound which covered his whole face. Having tried every thing else we had any hope from, we began giving your Sarsaparailla, and applying the iodide of potash lotion, as you direct. The sore began to heal when we had given the first bottle, and was well when we had finished the second. The child's eyelashes, which had come out, grew again, and he is now as healthy and fair as any other. The whole neighborhood predicted that the child must die."

Syphilis and Mercurial Disease.

now as healthy and fair as any other. The whole heighborhood predicted that the child must die."

Syphilis and Mercurial Disease.

From Dr. Hiram Sloot, of St. Louis, Missouri.

"I find your Sarsaparalla. a more effectual remedy for the secondary symptoms of Syphilis, and for syphilitic disease than any other we posses. The profession are in debted to you for some of the best medicines we have."

From A. J. French, M. D., an eminent physician of Lawrence, Mass., who is a prominent member of the Legislature of Massachusetts.

"Dr. Ayer.—My dear Sir: I have found your Sarsaparalla an excellent remedy for Syphilis, both of the primary and secondary type, and effectual in some cases that were too obstinate to yield to other remedies. I do not know what we can employ with more certainty of success, where a powerful alterative is required."

Mr. Chas. S. Van Liew, of New Brunswick, N. J., had dreadful ulcers on his legs, caused by the abuse of mercury, or mercurial disease, which grew more and more aggravated for years, in spite of every remedy or treatment that could be applied, until the persevering use of Ayer's Sarsaparalla relieved him. Few cases can be found more inveterate and distressing than this, and it took several dozen bottles to cure him.

Leucorrhoza, Whites, Female Weakness,

Leucorrhoea, Whites, Female Weakness, are generally produced by internal Scrofulous Ulceration, and are very often cured by the alterative effect of this SARSAPARILLA. Some cases require, however, in aid of the SARSAPARILLA, the skilful application of local spandies.

From the well-known and widely-celebrated Dr. Jacob Morrill, of Cincinnati.

"I have found your SARSAPARILLA an excellent alterative in diseases of females. Many cases of irregularity, Leucorrhoza, Internal Ulceration, and local debility, arising from the scroftlous diathesis, have yielded to it, and there are few that do not, when its effect is properly aided by local treatment."

A lady, unwilling to allow the publication of her name,

"My daughter and myself have heen cured of a very debilitating Leucorthon of long standing, by two bottles of your Sarsaparilla."

Rheumatism Gout, Liver Complaint, Dyspepsia Heart Disease Neuralgia, when caused by Scrofula in the system, are rapidly cured by this EXT. SARSAPARILLA.

AYER'S CATHARTIC PILLS

possess so many advantages over the other purgatives in the market, and their superior virtues are so universally known, that we need not do more than to assure the public their quality is maintained equal to the best it ever has been and that they may be depended on to do all that they have ever done.

Prepared by J. C. AYER, M. D., & Co., Lowell, Mass., and sold by

Sold by all Druggists and Dealers in Medi ine

"FEED MY LAMBS."-John 21:15.

BOSTON, MAY 12, 1863.

American Do Society.

Wednesday, May 6th, 2 o'clock P. M The American Do Society was called to order at the time and place appointed.

The President not being present the following letter from him was read, and in accordance with his request the Treasurer took the Chair.

DEAR TREASURER .- As you have called a meeting of the "Do Society" for the 6th inst. I understand it my duty to be on hand to preside over their deliberations, but as it is impossible for me to be there I enclose 10 cis., to show my continual interest in the Society, and as you will have to preside in my absence, I hope you will try to make the meeting interesting and "Do" something to further our purpose of buying out Dr Ayres speedily. We want his column to tell us about the "Balm of Gillead and the Physician there."

Yours,

The Treasurer presented his report, which is as follows:-Receipts for membership at organization, 60. Receipts per Miss Lina including Maay, Bertie and Flora, new members, 38 cts. Then from Leonard, Cyntha, Orrilla, Inez, Hattie. Carrie, Frank, Cora and Atherton, 1.05. From Victor, Alphonso, Freddie, Silas, Aunt Rhoda and Grandmother 90. From Jennie, Bessie, Julia, Eli, Charlie, Bennie, Johnny, Luly, Lizzie and "Little sis," 2.35 Then comes Master Willie with his add tional ten cents. And another list with the following letter, 25 cents.

Total.

The Little Ones wish me to send their contribution to the "Do" Society. Well, here is Johny, with his eight cts., Mary with three, and Jessie with four. But Mary wants to give as much as the others; so Johnny says he will divide with them and have it five cents for each of them, and papa will take pennies and put in the postage currency, adding ten cents for his contribution, making twenty-five. And may God bless all the little "Doers," that they may do His will, and so be kept unspotted from the world, and brepared to enjoy the Society of the pure and the lovely, in his Kingdom.

J. B. P.

West Bolton P. O., Vt.

Voted, That the 'Treasurer's report be accepted. All right.

"I move that we now go into the ap-pointment of new officers." Agreed to. "How shall they be appointed," said the "Chair," that is, the chairman. "By the Chair," says Master Willie, "Very well," it while I was down here. Will you, Mr. Chair," says Master Willie. "Very well," says the chair. "I appoint Mary, Berthe and Flora, a board of directors to keep Miss Ida closely at her work, and assist her all they can. I appoint Leonard, Cynthia and Orrilla, managers, and Inez, Carrie, Frank, Cora and Atherton. collectors. Victor, the name sounds heroic, I appoint him a major General, and in ther, you will go to heaven,' she whisper-General order No. 1 direct that he raise a ed, putting her weak little hand in his. corpse of as brave and true hearted boys 'Won't you love Him? I shall want you and girls as he can find to assist him in and mother to be there.' prosecuting this cause against all opposition, till we have gained a perfect victory, and the Commander-in-Chief shall say "Well done." Till then, be always "Do"ing. Alphonso, Freddie and Silas, I appoint to the Commisaries' department, with the rank of Major; and it will be their business to provide means for supporting our cause.

Aunt Rhoda shall be Secretary, and Grandmother a Sub-treasurer. I appoint mother how to find the way. Be sure you Jennie Collector for New York city, and Bessie, Julia, Eli, Charlie, Luly and Lizzie a board of directors for Philadelphia. Bessie spoke. And Bennie is 1st Vice President and

CHILDREN'S DEPARTMENT | Johnny, Mary and Jessie, they are all appointed collectors, and Papa a Scribe for

> On motion, Resolved, That all Sabbath schools be invited to form auxiliaries to our Society to raise funds for us, and choose their own Officers. And in places where there is no Sabbath school, that all interested do the same, and report to the Treasurer. Adjourned.

Little Bessie And Her Bible.

Little Bessy was the only daughter of poor parents. Her mother was a hardworking woman, and did all she could towards making her comfortable and happy but her father was idle and intemperate.

When little Bessie was six years old, she began to attend the Sabbath school. She was a bright, attentive child; and as soon as she was able to read the fifth chapter of Matthew correctly, without spelling a word, her teacher, Miss Alice, gave her a little red-covered Bible with her name printed in gilt letters upon the back. A very proud and happy child was she when she went home from Sunday school, and exhibited her treasure to her mother; and from that time she never failed to commit a verse to memory every day. When Bessie was eight years old, she was taken very ill. The doctor came to see her, but as he saw her flushed cheek and parched lips, and took her little wrist in his hand, he shook his head.

'Do you think I shall get well?' asked little Bessie, looking up into his face with her great black eyes.

'I hope so,' replied the doctor.
'But do you think I shall?' persisted Bessie. 'I shan't be afraid to die, and go to heaven, where Jesus is.'

'I cannot tell, my little girl,' replied the

doctor; 'God will take care of you.'
'Yes, He will,' said Bessie softly; aid after that she became delirious, so that she did not know even her mother, or her Sunday school teacher or her father who sat by her bedside, watching her from morning to night. He was quite sober now, for he loved his little girl dearly, and he was afraid God was going to take her away

One night she had her reason again, and knew them all, calling each one by name.

Miss Alice stood very near her.
'Am I going to die, Miss Alice?' was the

first question she asked.

first question she asked.

'I think you are, my dear,' replied her teacher. 'Are you willing to die?'

'O, yes!' said Bessie, smiling sweetly.
'I am glad; I love Jesus, and I want to go to heaven. But Miss Alice, when I go, I want you to put my little Bible in my hands. God will let me carry it to heaven heaves because I am so little. Then en, I guess, because I am so little. Then when Jesus says "Suffer little children to

'Yes, my darling,' said Miss Alice, 'you

shall have it in your hands.'

Bessie's father, sitting beside her, burst not tears, for it almost broke his heart to think that she was going to leave him.

'Shan't I see you again, my little girl?' he sobbed out at length.

'If you will love the dear Saviour, fa-

'I don't know what to do-I don't know how to find the way,' cried the poor, ur.

Then little Bessie's face brightened, and she beckoned Miss Alice near.

'Don't put my Bible in my hands, when I go,' she said. 'I want father to have it, and when I get to heaven, I will tell Jesus that I left my Bible to show father and

These words were the last that little

Her father and mother wept over her Johnny, Secretary, with instructions to organize an Auxiliary Do Society at once and keep it in active operation. And the classed hands. They never forgot her addressed in active operation. And dying charge, and that precious book was read and studied by them both, until they director conferred on her. She must do way to heaven.

APPOINTMENTS.

My Second Western Tour.

After an absence of six months in the Far West, I have returned home in safety and health. I have to say to the praise of God, this tour has been one of my best for many years. It has been successful and important to our infant cause in that new country. But in this town I have done but little more than to "Spy out the land," in view of more important labors.

I was received with great cordiality everywhere, and one united request came from all the faithful Advent ministers and churches, to return, and make a second tour. So I have laid out the work, and return the last of May.

Much of the field to be occupied is missionary

ground, and therefore the laborers must be sustained in part by those who live in more favored fields.

A brother in the West, writes in view of my tour:—" It seems to me that an effort ought to be made by the eastern churches to assist you in making your tour through this western country. I think much good might be done. If I was able I would pay the entire expenses of such a tour. But this I cannot do now." There are many in the West that can do, and will do, to aid this mission.

Agents of the Advent Herald.

Agents of the Advent Herald. West that can do, and will do, to aid this mission. They did help me in my last tour very liberally according to their means. But I shall need more than they can raise to meet the expenses of publications and tracts, which must be scattered, with other necessary expenses, to keep me from perplexing care. I have come to the end of my available resources in carrying forward the cause. But still have health, good cheer, and unshaken faith, and large experience to put in as a contribution in aid have health, good cheer, and unshaken faith, and large experience to put in as a contribution in aid of the work. All I am and have is the Lord's, with all I can do. And I wish it understood that I have neither left my post, or my work. And I hope ere long to "go over with the people of God into that goodly mountain and Lebanon."

"My Journal," which has been interrupted in its course, will now be regular, so long as the publishers shall deem it worthy of a place in their columns,

umns,
The Lord is soon coming in his kingdom, and therefore what we do must be done quickly. Very soon we shall be called to our reward in the king-Let what remains of life be filled up with

working and waiting for the King of Kings.

In conclusion I wish to express my unfeigned gratitude to all my old friends and patrons, for all past sympathy and help in the good work of God.

Heaven reward them in the day of Christ.

JOSHUA V. HIMES.

Boston, April 22, 1863.

P. S. As I shall spend the entire summer in the West, I wish to make a proper distribution of my labors in the different States. So all that wish my labors will invite me without delay-and I wil then make the best arrangement to meet all the calls in my power. I wish to hear from any one in Chi-cago, Ill., interested in my mission West.

MESSIANIAN CONFERENCE OF PA.

This Conterence will hold its annual session at Morrisville, Pa., near Trenton, N. J., commencing Tuesday, May 26th, at 2 o'clock, P. M. Ample provision for the entertainment of brethren and sisters from abroad will be made, and an earnest and cordial invitation is extended to them to meet with cordial invitation is extended to them to meet with us at this annual guthering. Fare from New York to Trenton, by way of Jersey City, morning and some other trains, \$1 45. From Philadelphia, by steamer Edwin Forrest, to Trenton, 30 cents. Cars from Kensington, at 2 1-2 o'clock and 3 o'clock, 50 cents.

W. H. Sylvey, Sec.

50 cents. W. H. SWARTZ, Sec.

Canada East and Northern Vt. Conference.

This Conference will be held in Richford, Vt., commencing Wednesday, June 10th., at half-past 10, A. M., and closing on Friday evening. Fervices, however, will be continued over the following Sun(ay, by one or more ministers of the Conference, previously engaged by the church there for the purpose. It is hoped there will be a general attendance of the brethren in the ministry and membership, at the commencement of the Session. Come, brethren, with warm hearts and liberal hands. Come praying for wisdom, grace, love and union to be with us. Bring written reports of the state of the churches with which you are connected; and if there is little business to be done, let us have an encouraging season in devotional exercises, and in the ministry of This Conference will be held in Richford, Vt., season in devotional exercises, and in the ministry of the word. The brethren in R. will do what they can for the accommodation of friends from abroad. Come to our annual gathering.

J. M. ORROCK, Sec'y of Conference.

MY AGENCY.

As I have accepted the agency appointed me by the Missionary Board in Canada West, I shall endeavor by the help of God to visit all the isolated brethren and churches, as well as to spend much of my time in new fields of labor. Any brethren or friends with whom I am not acquainted, wishing a visit from me, will please write me to Wellington Square, C. W. My mission will be to preach the Gospel of the kingdom, as well as to receive what the brethren and friends may feel disposed to give to aid the missionary cause in Canada West. I shall take up collections and receive subscriptions in each place for the above-named purposes. My appointments for the present will be as follows: Fingal, the last Sabbath in April. Belmont, Wednesday evening, April 29th. Tilsonburgh, the 30th. Norwich. May 1st. Cainsille, the 3d. Acton, the 10th. Colborne, the 24th. Smithville, the 25th. Brother Andrew Spencer's, the 26th. Brother Beedle's school-house, the 27th. Brother Brownson's, 28th. Battersea, the 31st. Brother H. Peter's, in Portland, June 4th. Sabbath appointments at 10 1-2 A. M., and 6, P. M. Week night appointments at 71-2, P. M.

Sophia Ruleman, 1170; Rev. T. L. Tompkinson, 1170; A. McKenzie, 1166; Joseph Morris, 1166; Lies Ford, 1179; S.100 each.

J. B. Parker, 1188; Giddeon Higgins, 1179; Benjamin Swazey, 1135; O. A. Scott, 1179; Porter Scott, 1210, L. S. Garvin, 1167; Jas. Woodward, 1196; M. Goodenough, 1201. \$2.90 each.

L. S. Garvin, 1167. \$1 30

Messiah's Church in New York worship temporarily in Room No. 20 Cooper's Institute, entrance on Eighth St., between Third and Fourth Avenues. Preaching on the Sabbath, at 10 1-2 A. M., and 3 P. M. The prayerful support and co-operation of all Christians is solicited.

Advent Chaptel H. Sabbath appointments at 10 1-2 A. M. and 6, P. M. Week night appointments at 71-2, P. M.

BUSINESS DEPARTMENT.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to R. R. KNOWLES, Treasurer.

DONATIONS TO A. M. A. TO DATE.

Mrs. M. J. Yoder, Harrisburg, Pa., yearly donation, \$5.00 Mrs. S. A. Coburn, Haverhill, Mass,

Albany, N. Y...... Wm. Nichols 85 Lydius-street

RECEIPTS.

UP TO THE DATE OF THIS PAPER.

The No. appended to each name is that of the Herald to which the money credited pays. No. 1127 was the closing number of 1862; No. 1153 is the Middle of the present volume, extending to July 1, 1863; and No 1179 is to the close of 1862. Notice of any failure to give due credit should be at once communicated to the Business Agent.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Someforget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

Those mailing, or sending money to the effice by other

the full name and post-office address of the one to whom the paper is sent.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely so accommodate the one who sends.

Sophia Ruleman, 1170; Rev. T. L. Tompkinson, 1170; A. McKenzie, 1166; Joseph Morris, 1157; Elisha Ford, 1179. \$1.00 each.

J. B. Parker, 1188; Giddeon Higgins, 1179; Benjamin Swazey, 1135; O. A. Scott, 1179; Porter Scott, 1210; S. Wardle, 1175; Jas. Woodward, 1196; M. Goodenough, 1201. \$2.00 each.

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