



## 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 still 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 forever!"

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 unmistakable fulfilment of that foreshadowing. He passed 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 when he ascended on high, owned and honored of the Father, it was still as the rejected of men! He passed upwards, shaking off the dust of his feet against a world that had spurned his claims, and blasphemed his name, and crucified himself.

Has he then left this earth forever? Is it no more to be owned by him whom it disowned? Is it reserved only for the condemnation, and the fire, and the eternal woe? Hear what he himself has spoken in one of his parables, (Luke 19: 11—27.) The multitude were expecting to see him enter Jerusalem in triumph—taking to himself his great power, and reigning. He undecieved them. He must first be rejected. He must go into the far country to receive for himself the kingdom, and to return. During his absence, his citizens hate him as much as in his presence, and the cry goes up after him to heaven, "We will not have this man to reign over us." During the long day of his absence, this cry is ever heard ascending. But at length he returns, having been invested with the kingdom. At his return he summons his servants and the citizens; he sits in judgment on them; he rewards the faithful, he recompenses the unfaithful, and he issues the command for the

slaughter of his enemies. All this, it is evident, 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 earth—the "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 judgment 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 judgment.

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 acknowledgment of his sway. It is when he returns 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 Father's purpose, the whole company of the redeemed is to form his bride. The time of betrothment is now; but the day of espousals is yet to come. The marriage was not celebrated at his ascension, nor has it been since. But when he comes again, he comes as the church's Bridegroom; he sends before him the midnight cry, "Behold, the Bridegroom cometh!" He brings his bride into the marriage-chamber, and the glad union is celebrated at the marriage-supper of the Lamb.

4. *As the church's Head.* He is the Head, the church, the body; and the Head will not be glorified apart from the body, or before the body. During the present dispensation of his absence, his members here are in the position in which he was when on earth. Hence the time of their suffering, and shame, and rejection is counted by him as if it were his own; and not till their humiliation and tribulation are over—not till all his members are gathered, and his body completed, will he enter upon his glory. We suffer together, we are also glorified together; we are to sit upon the throne together.

And thus we see how truly Messiah's history divides itself into the same two parts as the others—dark and bright. The dark, covering the

whole period before his incarnation—his life on earth, the time of his absence, when he is still the rejected one, and his church, like himself, cast out; the bright, commencing with his return as the Judge and King, the church's Head and Bridegroom. The glory that he waits for, and the glory which we are looking for, is the same—the glory of resurrection—the glory of the kingdom—the glory of the espousals, and the whole bridal scene—the glory of Israel's 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.

Number Four.

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." Aristenus says of them, "They foolishly said that these very bodies that we now have are not to rise." So testify others. Epiphaneus, 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, ethereal, 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 ethereal;" 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 ethereal 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 the body is the prison of the soul into which it is sent by way of punishment for some sin it had

committed in a state of pre-existence!" With such notions in his head is it any wonder that this man etherealized the resurrection body? Endowed with immense learning, is it at all remarkable he should befog and blind many as to the true faith, and unsettle the whole of Christendom? Alas! it is an alarming fact, that these spiritualistic views have come to be believed and propagated by thousands of Christians in the world at the present time.

"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 ethereal 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. Negroes are coming and bringing hundreds of mules with them.

## 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? Demons insult 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 formed 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 friend 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! Canst thou help loving and adoring so gracious a master? He never turns his servants off to shift for themselves in old age; for when they are unable to work or to walk, he will keep them, if it be only to look at. Be assured of it, he will take good care of you.—*Christian's Legacy.*

This true that more than threescore years have bowed thy beauty low,  
And mingled with thy cup of life, full many a drop 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.

## 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 confines of those last perilous days, in which iniquity and error shall abound, and when false doctrine 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 God—by 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 revealed to us. What is revealed most clearly is the fact that 'all Scripture is given by inspira-

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,* by Rev. Charles Baring, Bishop designate of Gloucester and Bristol.

## THE MEETING-PLACE.

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, clasplings, 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—

Brother, 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.

The first steps of wrong doing may appear trifling, but generally end in manifold sorrows to loving friends, in blighting of fondest hopes, and in the ruin of health, character and happiness.

## Demonic Possessions.

The *Banner of Light* publishes the following, and glories in it:—

"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 consisted of Mr. Geo. L. Ford, wife, and two children, Mr. Talcott and wife, the father and mother of Mrs. Ford, and a man and woman 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 free-thinker, 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 anxious 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 doorway 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 church—all of them screaming as loud as they could, "Water! 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 uncious demonstrations before the public in such a time and place, by some power over which they held no control.

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 profane 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 his normal condition he had never done, and had a great disgust of hearing.

Both Mr. Ford and his wife stand before the 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 control 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 manifestations they had no control over their actions. Mr. Ford says that during this scene of affliction, he observed that his nearest friends stood the 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 legions 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 towards 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 live.

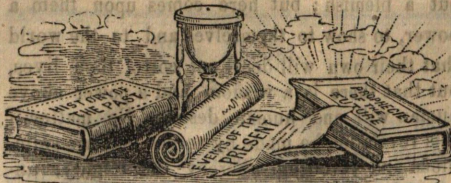
So *tender*. "A bruised reed shall he not break, and the smoking flax shall he not quench." (Isaiah 42: 3.) Where he discerns even the feeblest purpose of holy living, where he hears one sigh of godly sorrow for sin, where he sees the first tear of penitence, and the first look of faith in him, there 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 relief.

For the Herald.

## A Rejoinder to the Sabbath Question.

We shall not attempt a review of our brother upon 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, as our brother has done in his review of my article. If I have been reproached as a *Sabatarian*, I esteem it for righteousness sake.

CASTLE CHURCHILL



## ADVENT HERALD.

BOSTON, MAY 12, 1863.

JOSIAH LITCH, EDITOR.

The readers of the *Herald* 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 conducted 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 dispute.

## 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 apostasy. 2d Thess. 2: 3. This falling away, or apostasy, he explains in Tim. 1: 4: 1, to be an apostasy from the faith,—*apostesontia tines tes pisteos*; "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 origin 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:—1st, 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 ungodly men."

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 interference 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 Cape-town, has just returned to his province, "prepared to institute those proceedings which will try whether 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 clergy would permit his heretodox 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."

Bishop Colenso, has written one of the most violent 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 scriptures 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 ourselves to its accomplishment. Our lectures, tracts and books, should flood the land from one end to the other, as the only 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 behold, 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 23: 9.) It was a spirit, not a spiritual body which 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 awaiting 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,

do not appear to have any relation to Moses as he appeared on the mount of transfiguration.

Second, with regard to the correctness of Charles Wesley's sentiment—"In this identical 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."

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 has corruption to do with incorruption? *Identical* means the same body—"restored, refined," says Charles Wesley. But not so says St. Paul in his analogical introduction, (1 Cor. 15: 37, 38)—"Thou sowest not that body that shall be, but God giveth a body to the seed; and to every seed his own body." And as Christ is the "resurrection and the life," and we are "born again, not of corruptible seed, but of incorruptible," (1 Peter 1: 23,) we shall awake in his likeness; for "when he shall appear we shall be like him, for we shall see him as he is." Our identity is in Christ's body, not in the "restored and refined" body of the first Adam. (Col. 3: 3—"For ye are dead, and your life is hid with Christ in God." "When Christ our life shall appear, then 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 identical 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.

w. s.

## [REPLY.]

We think the case a clear one from Luke 24: 37—39, that the disciples did believe in the visible 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 recognized as the man Samuel. Moses, appearing on the holy mount, a disembodied spirit in converse with

his Lord, would have the same right to be called a 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 the early Christians for 250 years, without an exception.

Does not the language of Scripture justify their faith? "In MY FLESH I shall see God." "Thy dead men shall live; together with my dead body they shall arise." The soul was not dead; for it is life itself. The flesh or body without the spirit is dead. And hence it is the dead body which shall arise together with the dead body of Christ.—Again: "Many of them that sleep in the dust of the earth shall awake." (Dan. 12.) The soul does not sleep in the dust of the earth, but the body 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 incorruption?" The spirit or soul is not said any where in Scripture to be corruptible or mortal, but the body is. Then "this mortal" and "corruptible" body will put on "incorruption" and "immortality." 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 if 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 system, 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." Ed.

## 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 up. 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 scattered like the leaves of Autumn."

Price—30 cents per hundred, or \$2 50 per thousand. Postage paid.

## To Correspondents.

D. B. SALTER, Salterville, N. J. Have not received the dollar from you, but credit you one dollar, to 1167.

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

S. NORCROSS. Sent book and tracts by mail the 9th inst. Will send others in a few weeks. Due you 33 cts.

## The Latest News.

## ARMY MOVEMENTS.

The past has been a week of intense interest on the Rappahannock. 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 seems 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 battalions literally 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 10,000.

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 battalion of rebel infantry sent out from Richmond 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 cutting 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 officers were killed in the actions. Gens. Whipple and Berry of the Federal, and Gen. Paxton of the rebel army are among the killed. Gen. Stoneman, Jackson, Gen. Hill, and Gen. Heath of the rebel army wounded.

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

Com. Porter of the 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 believe that it might have been captured, and may have been, but the news is altogether too good to be true. The rumor that Gen. Hooker has again 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 news 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 auspicious of victory in his new undertaking against Vicksburg. Port Gibson is six or eight miles south-east of Grand Gulf, and about the same distance from the Mississippi. The rebel force was doubtless stationed there to cut off the flank movement on the Vicksburg railroad, and its defeat opens the route thither. As this success occurred on the 1st, and as at the last advices Grant's forces were moving up the Black River, an immediate attack on Vicksburg is probable.

The gunboats and six transports ran the blockade of Vicksburg on Wednesday night last. All of them got through safely without casualties.

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 three prizes.

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 present 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 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 Battalion, 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 public.

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 amicable.

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 last.

"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 Annie 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 army. The latest rumor is an expected attack by a 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 Phillips, Wednesday afternoon, the 6th. The sheep 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 matter. Mr. Wright, who is a quarrelsome man, became greatly enraged. He said, "I have had trouble enough with you, and will put an end to it now." Raising his gun which he had with him, he took deliberate aim, and shot Mr. Tuck through the heart. The deed was done in the presence of Mr. Tuck's wife. Wright made his escape. Mr. Tuck 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 affliction? He must be my helper. 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 resurrection. 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 it 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 Association:

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 Roxbury, 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,  
Trustees.

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 Boston Advent Association, at the meeting called to be held on Thursday, May 14, 1863, for the purpose of electing a Trustee to fill the place of Sylvester Bliss, deceased, and for such other business as may come before said meeting.

Witness my hand and seal this \_\_\_\_\_ day of May 1863.

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 sad 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 public 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-civilized and superstitious people than it does with us where the rationale of medical problems is so much more 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 balloon in thirty minutes, and load it with from 600 to 800 kilogrammes over and above the weight of his person and accessories; 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 Gospel who would come to labor there, and that he would give a church in the city to any Christian denomination excepting the Roman Catholics. 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 church.

## CORRESPONDENCE



In this department, 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 references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or unbecoming controversy.

For the Herald.

From Rev. William Prideaux.

DEAR BROTHER LITCH:—It was with no ordinary 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. I 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 cannot 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 written 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; I 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 Yardville. 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 there; I refer to our good old Father Barstow. We were not surprised to find him gone, but were sorry, for we loved him.

We too, you know, have had our trials and bereavement. 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 never been written; may I write it here? A faithful wife, an affectionate mother, a practical Christian.

Yours in hope.

Schellsburg, May 5, 1863.

For the Herald.

From Bro. J. Wolstenholm.

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 irresistible 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 "confirm 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 appear 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 Pharisees 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 Anti-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 and Throne of David—who, as David's Lord, having "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 dead—make them like himself—establish his dominion under the whole heaven; after cleansing the earth from the debris of all mortal rule, and all the ruins of the fall, and reign over his redeemed people, according to the scriptures, on the earth, forever and forever.

All 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 apostles. Slander, treachery, ignominy, fire, ravenous beasts, or the sword, all, all were vain; the hosts of hell were in deep chagrin at their own puerility; for the blood of the martyrs was but the prolific seed of the Church. The Greek Judaism of Philo by the Simon Magus of the time produced another twist of doctrine in compound with the Chaldean heathenism in the form of Gnosticism; but the hope of the gospel triumphed over all in the hearts and lives and hopeful death of the Chiliasts. There was, however, a dark power, adequate to the work, in the arsenal of Satan; and it was eventually brought into full play. And so efficient was it in the well-skilled hands of Anti-christ, that by the close of the third century this triumphant faith which was manifested so grandly was subverted, or at least, so driven out from the sight of the learning and civilization of the age, and of the ages following, 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 meetings 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.

For the Herald.

## THE ADIEU.

BY MISS H. M. JOHNSON.

You will miss 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.

I've been helpless for many years,

"No burden," you always 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.

Magog, C. E., Nov. 30, 1861.

## A Touching Scene.

I was conversing not long since with a returned volunteer.

"I was in the hospital as nurse, for a long time," said he, "and assisted in taking off limbs and dressing 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 me.

"It was a young man, who had a severe wound in the thigh. The ball passed completely through and amputation was necessary. The limb was cut off close to the body, the arteries taken up, and he seemed to be doing well. Subsequently one of the small arteries sloughed off. An incision was made and it was again taken up. It is well it was not

the main artery," said the surgeon, as he performed the operation; "he might have bled to death before we could have taken it up." But Charley got on finely and was a favorite with us all.

"I was passing through the ward one night about midnight, when suddenly as I was passing Charley's bed he spoke to me. 'H—, my leg is bleeding again.' I threw back the bed-clothes, and the blood spirted in the air. The main artery had sloughed off.

"Fortunately, I knew just what to do, and in an instant I had pressed my thumb on the place and stopped the bleeding. It was so close to the body that there was barely room for my thumb, but I succeeded in keeping it there, and, arousing one of the convalescents, sent him for the surgeon, who came in on the run. 'I am so thankful, H—,' said he as he saw me, 'that you were up and knew what to do, for he must have bled to death before I 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 life.

"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 fellow-mortal 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 I?' said I. 'But it must be, you know,' he replied cheerfully. 'I thank you very much for your kindness, and now, good-bye.'

"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 he 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 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, I heard, indeed, I was soon removed, and very soon 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 batten, which I would commend to every Christian hearer— instant, affectionate, individual intercession for the teacher, in the spirit of faith; then we may sit contented, and humbly confident to receive the assured answer, in the portion which he is commissioned to divide.'—*Watchman and Reflector*.



