



## The Burial of Moses.

By Nebo's lonely mountain,  
On this side Jordan's wave,  
In a vale in the land of Moab,  
There lies a lonely grave;  
And no man dug the sepulchre,  
And no man saw it e'er;  
For the angels of God upturned the sod  
And laid the dead man there.

That was the grandest funeral  
That ever passed on earth;  
But no man heard the tramping,  
Or saw the train go forth.  
Noiselessly as the daylight  
Comes when the night is done,  
And the crimson streak on ocean's cheek  
Grows into the great sun;

Noiseless as the spring-time,  
Her crown of verdure weaves,  
And all the trees on all the hills  
Open their thousand leaves—  
So without sound or music  
Or voice of them that wept,  
Silently down from the mountain's crown  
The great possession swept.

Perchance the bald old eagle  
On gray Beth-peor's height,  
Out from the rocky eyrie  
Looked on the wondrous sight;  
Perchance the lion, stalking,  
Still shuns that hallowed spot;  
For beast and bird have seen and heard  
That which man knoweth not.

But when the warrior dieth,  
His comrades in the war,  
With arms reversed and muffled drum,  
Follow the funeral-car.  
They show the banners taken,  
They tell his battles won,  
And after him lead his masterless steed,  
While peals the minute gun.

Amid the noblest of the land  
Men lay the sage to rest,  
And give the bard an honored place,  
With costly marble drest,  
In the great minster-transept,  
Where lights like glory fall,  
And the choir sings and the organ rings  
Along the emblazoned wall.

This was the bravest warrior  
That ever buckled sword;  
This the most gifted poet  
That ever breathed a word;  
And never earth's philosopher  
Traced with his golden pen,  
On the deathless page, truth half so sage  
As he wrote down for men.

And had he not high honor?  
The hill-side for his pall,  
To lie in state while angels wait,  
With stars for tapers tall,  
And the dark rock-pines like tossing plumes  
O'er his bier to wave,  
And God's own hand, in that lonely land,  
To lay him in the grave!

In that deep grave without a name,  
Whence his uncoffined clay  
Shall break again (most wondrous thought!)  
Before the judgment day,  
And stand with glory wrapped around  
On the hills he never trod,  
And speak of the strife that won our life  
With the Incarnate Son of God!

O lonely tomb in Moab's land!  
O dark Beth-peor hill!  
Speak to these curious hearts of ours,  
And teach them to be still.  
God hath his mysteries of grace—  
Ways that we cannot tell;  
He hides them deep, like the secret sleep  
Of him he loved so well.

There is now living in a house in Peru, Mass., four generations—the great-grandmother, mother and daughter. The great-grandmother, aged 92, spun, February 20, one run, or twenty knots of stocking yarn.

## The Eleven Loyal Methodists.

The resolutions offered in the Baltimore Conference, expressing the hope that the Government of the United States might be successful in crushing out the rebellion, were voted down, but it ought to be remembered that there were eleven "just men" in the Conference who desired their passage, and attempted to secure a full and fair discussion upon them. We have no doubt that these eleven patriotic and loyal men are deeply mortified at the exhibition of pusillanimity made by the majority of the Conference, and that they feel keenly the disgrace which is cast upon the whole body by the disloyal and timid action which appears upon their record. The Methodist Episcopal Church has been always looked upon as the most democratic church organization in the country. It has been the pioneer of the wilderness. Wherever the adventurous footsteps of the backwoodsman and the trapper have penetrated, there the Methodist circuit preacher has plodded his lonely way. Hardship, toil and sacrifices have been his lot, but his reward has been to preach the word of God to men and women removed from the advantages of civilization, who have no opportunities of religious instruction, except such as are afforded by these traveling missionaries. A log hut, where one could be found, served for a church, but more frequently nature furnished the only temple in which these primitive Christians could worship God. Disdaining all form and ceremony, and addressing their teachings entirely to rustic and uneducated people, they caught the true spirit of freedom, and formed the true democracy of the church. Nowhere, but in this country and under this Government, which tolerates all religion alike, could they have gained the great hold which they now have upon the minds and the affections of the people. In England where they originated, and now flourish more luxuriantly than any other dissenting church, they live under unjust disabilities, and suffer from unequal and unlawful taxes. In this country they are perfectly free. No obstacle is offered to their development, and their peculiar character so well accords with the spirit of our institutions that they have grown to be the largest and most influential church organization in this country, and the most powerful free church, dependent on no government support or encouragement, in the world. It is among churches what the American Republic is among nations—the church of the people—standing solely on its own merits, and succeeding by its adaptation to the character and the wants of the masses.

We look upon the silent but emphatic protest of the noble eleven who withstood the disloyal action of the majority as a recognition of these facts, and as an expression of sympathy with the only Government in the world that has contributed to their prosperity by simply letting them alone and leaving them to their own development. If any class of people have reason to be grateful to the Government of the United States, it is the Methodists. Of course they are all zealous in their cause. They believe their doctrines to express better than any other church the true spirit of Christianity; and therefore they cannot acknowledge too often or too emphatically their indebtedness to that democracy which has so powerfully favored their growth and increase.—*Washington Chronicle.*

PRICES AT THE SOUTH.—The paper dollar at the South continues steady at about 20 cents, or \$5 in paper for \$1 in gold. The *Richmond Whig* says breadstuffs and provisions keep up in prices, but tobacco has fallen greatly, to the heavy loss of speculators. In clothing, the opposition produced by the blockade runners and the blockade goods-buyers up has made a material change in some establishments, which are selling spring suits for men at \$50 that one month ago they could have easily sold for \$75 and \$100. Such facts indicate, it is believed, a general decline in merchandise and products.

"THERE, NOW," cried a little girl while rummaging a drawer in a bureau, "there, now, grandpa has gone to heaven without his spectacles."

A tax of two francs, in the form of an admission fee, is now levied by order of government on each visitor to Pompeii.

## 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 Two.

Irenaeus in A. D., 178, affirms that this was one of the articles of the Creed received "by the church throughout the whole world to the ends of the earth, from the apostles and their disciples, that Christ shall come and raise up all flesh." This writer, who was a pupil of Polycarp, spends the greater part of his Fifth Book against the heretics in proving that the dead will rise again perfect men, with the same body of flesh.

Athenagoras who wrote about this time put forth a treatise "Concerning the Resurrection of the dead" in which he strenuously maintains the identity of the sown and raised body, and he affirms that this view of the identity was insisted upon by all who in the church had written on the subject before him. He also informs us that with the cavilers the objection concerning one man's feeding on another was in those days the common objection against the resurrection of the body. But it appears this objection found no argument in the minds of the Christians.

Theophilus A. D. 181, in his Fifth Book to Autolytus, a heathen, says, "But you deny the resurrection of the dead, and say, 'show me but one that has risen from the dead and when I see him I will believe.' But what great matter is it if you believe when you see a thing done? Do you believe that Hercules though he burnt himself is yet living? and that Æsculapius revived after he was struck with the thunder-bolt, and yet disbelieve those things which are revealed to you by God?"

At this time too A. D., 177, was written the epistle of the churches of Vienna and Lyons extant in Eusebius, in which complaint is made that their persecutors would not suffer the bodies of the martyr's to be buried, but threw them to dogs to be devoured, and burned that which remained undevoured to ashes and threw the ashes into the river. "And this," say they, "they did as if they could master God and hinder their resurrection, that the Christians might not have any hopes of a resurrection, through the belief of which they despised the greatest torments and came willingly and with joy to their deaths. 'Let us now see (said the persecutors) whether they will rise again and whether their God can deliver them out of our hands.'" Thus it is shown that the resurrection of the body was the faith of the martyrs. Clement, of Alexandria, A. D., 194, barely alludes to the doctrine, evidently affirming it.

Tertullian, in A. D., 200, wrote a book in defense of the resurrection entitled "*De Resurrectione Carnis.*" In another work he affirms that one of the articles of faith received by the whole church with one accord and which was immovable and unalterable was this, viz. "That Christ shall come to judge the quick and dead, and that by the resurrection of the flesh." He says it was customary for Christians of his time to pray that they might have part in "the first resurrection."

The "Apostolical Constitutions" compiled about this time have a chapter devoted to the defense of our doctrine against the heathen who derided it. It says—"God Almighty will raise us up through our Lord Jesus Christ, according to his promise, that cannot fail. And he will raise us up together with all those that have died from the beginning of the world, in the same form which now we have, without any mutilation or corruption. For we shall rise uncorrupted. For whether we die in the sea, or are devoured by beasts or birds, He will raise us up by his power, by which he holds the whole world in his hand. Not a hair of your heads shall perish. Through this certain persuasion we endure stripes, persecutions, and death."

The author of the "Recognitions of St. Clement," who lived in this age—supposed to be Bardesanes, of Syria—testifies his faith that the

bodies that have been dissolved will be reformed again in the resurrection.

Celsus and Lucian wrote in the second century; the former was the great adversary of the Christians and hater of Christ, while the later was a noted atheist. Celsus attempted to show that the resurrection of the same body was not the received and avowed doctrine of all the Christians, but unfortunately for his case the exceptions he alleges were among the worst heretics of the time. He styled the doctrine, "horridly impure, abominable, and impossible!" As for Lucian's testimony it is invaluable. Of the Christians he writes, "Those wretches persuade themselves that they shall be the whole man, (both body and soul) immortal, and shall live forever. And on this account they condemn death, and many of them offer themselves voluntarily to be put to death." With such testimony from an enemy it cannot be disputed that the first Christians held the resurrection of the body.

Number Three.

Minucius Felix, A. D. 210, thus writes,— "Who is so foolish and brutish, as to deny that God who first made man can form him again as he was before? Is it harder to make that which before had no being, than to restore that which once had a being. All bodies when dissolved, whether crumbled to dust, or dissolved into moisture, or reduced to ashes, or rarefied into vapor are lost to us, but to God, the keeper of the elements they are still preserved." This Christian author says the heathen objected to the Christian view on account of the Christians holding this view with so great and firm assurance, "as if they themselves had risen to life!" The doctrine evidently took deep root, and in their faith was a living reality.

A book was put forth at this time entitled "Concerning the Cause of the Universe, against the Heathen," having it is supposed either Caius the Roman Presbyter, or Hippolytus for its author, who says, "God will raise us all up, not shifting the soul out of one body into another, but raising up the same bodies. You, O ye heathen, because you see that these bodies are dissolved, do not believe that they will rise again. But learn you to believe. For since ye believe, according to Plato that the soul was made by God, you ought not to disbelieve but that God is able to raise up to life this body which is compounded of the elements, and to make it immortal."

Hippolytus in A. D. 220 wrote a book bearing the significant title "Concerning the Resurrection of the Flesh." Du Pin says he held "That it is not more difficult for God to raise up men after their death, than it was for him to produce them out of nothing."

Origen flourished A. D. 230. Of the general faith both previous to and in his time this learned but mischievous man thus testifies, "The Resurrection of the Flesh is the doctrine preached in all the churches." "Neither we nor the Holy Scriptures say that the dead shall rise out of the earth with the same flesh, without any alteration for the better." By this last sentence (written against Celsus) he only expresses the general doctrine that the flesh or bodies of the dead would be raised incorruptible. But this writer testifies both for and against the literal corporeal resurrection of the body, and leaving, says Dr. Hody, "the traditions of the worthy fathers, his predecessors, endeavored to accommodate the doctrine of the resurrection to the notions of the heathen philosophers." Origen's writings, according to Moshem, Milner, Dupin and others, were a batch of puerilities, subtleties, contradictions, false criticisms, and fancies. He was the first man in the Christian church who stood up and dared to deny the pre-millennial advent of our Lord and propounded the entirely new view that the resurrection body would be purely spiritual, ethereal, and airy. So doing he nearly unfounded the whole church, threw many Christians off the track, and set all Christendom quarreling over his writings after his death. We consider it a pity that he ever lived or wrote. I will first give Origen's testimony in favor of the resurrection of the same body as presented in the following extract.

There are some especially among the heretics that are offended at the church's belief of the resurrection, as if we believed foolishly and absurdly concerning it. To whom we may answer thus: If even they themselves confess that there will be a resurrection of the dead, let them answer us this question, What that is which died? Is it not the body? The resurrection therefore will be of the body. Let them tell us besides whether they think that we shall have bodies in the resurrection or not? I think since the apostle Paul says that it is sown a natural body, and shall be raised up a spiritual body, they cannot deny but that the body is to rise, or that we are to have bodies in the resurrection. Now since it is certain that we are to have bodies in the resurrection, and the bodies that fell are said to rise again (for nothing but that which fell can properly be said to rise again,) there is no doubt but that our bodies are therefore to rise, that we may be again clothed with them. And if it were necessary that we should be in bodies, we ought not to be in any other bodies but our own. Now since it is true that they rise, and that they rise spiritual bodies, there is no doubt but that they are to rise again without their corruption and mortality: for it would be in vain for any one to rise from the dead that he may die again." Such is Origen's strong testimony in the affirmative, to which several pages more of similar testimony could be added. It is certain that Origen for the resurrection of the flesh cannot overthrow Origen against it. His apologists Photius and Pamphilus insist that a denial of the literal rising again of the dead body was one of the tenets falsely charged upon him. But it is certain that he contradicts himself, and advanced a new theory on this subject hitherto totally unknown in the church.

For the Herald.

Lines suggested by the death of Sylvester Bliss.

BY S. A. COBURN.

A great grief has of late come over my soul;  
A grief all too great for mere words to convey:  
An ocean of sorrow whose waters shall roll  
Deep and dark o'er my path in life's thorny way.  
A friend and brother, a counsellor and guide;  
One gentle and patient, loving, wise and good;  
Ever earnest and faithful the truth to defend,  
Has been called from the post where long he has stood:  
Long stood foremost in the ranks of the true  
brave,  
Ever waging the fierce battle for the right:  
And when called to meet the embrace of the  
grave,  
He was found with armour all burnished and  
bright.  
To his store of wisdom, for long years we've  
sought,  
And on his judgment have we as long relied:  
How oft we cry from our heart with grief o'er-  
fraught,  
Brother dear, Alas! alas! that thou hast died,  
For yet longer we shall need those words of cheer,  
Of enlightenment too, from the sacred word;  
And fondly we hoped he'd tarry with us here,  
Till he rose all triumphant to meet the Lord.  
But he's gone; and we bow to the sudden stroke,  
With hearts sorely bruised and well nigh  
breaking,  
Praying God from on high, in pity to look  
On the souls that cry to Him, in grief o'er-  
whelming,  
On the circle domestic, the church, and the  
schools,  
Where he lived, loved and toiled with fervour  
and zeal;  
On thousands of readers who hung on his word,  
Let thy rich consolation like dew distil.  
And may some of his spirit and mantle rest  
On all who his weekly instructions enjoyed,  
That when his dead dust shall rise to new life,  
We may with him partake of bliss unalloyed.  
Haverhill, March 29th, 1863.

### The Contrast—Modern Teaching— The Bible.

BY ANTHONY PEARCE.

It has become quite general, on the part of professing Christians, to say that at death all the good go immediately to heaven, and enjoy perfect bliss and glorification, and this is one reason, why the advent of Christ and the resurrection of the body is held by many in such light esteem, and by others entirely discarded. If at death, we obtain all we could by a resurrection, and the advent of the Messiah, why do the Scriptures make so much account of the latter, and say so little of the former? Let us consult the oracles of God, leaving all human traditions, and let them speak to our understanding. We find on examining them that the gospel which saint Paul preached, was, "Christ and the resurrection," not glorification at death, "in the presence of God, where is fullness of joy and at his right hand where there are pleasures evermore," and David, expresses his faith in this wise, "I shall be satisfied with thy (Christ's) likeness," and when that will be, John will inform us:—"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is."

We will now listen to Paul's teaching:—"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand: By which also ye are saved, if ye keep in memory what I preach unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the scriptures: For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain: ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."

What lesson does this teach? but if there is to be no resurrection then all that have died in Christ, are not saved and glorified, but have perished and the apostles were false witnesses; we may further learn his faith as we read:—"But this I confess unto thee, that after the way which they call hersey, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death: If by any means I might attain unto the resurrection of the dead."

We don't understand by this that Paul had any doubt as to the resurrection, he believed there would be two, and his desire was to have part in the first, for "on such the second death would have no power," he wanted to be resurrected out from among the dead. Hear him still further:—"For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

While a temporary absence from the body, with Christ in Paradise in the intermediate state

was more desirable than this condition of toil and suffering, yet the more earnest longing of his soul was to be clothed upon with immortality which would be in the resurrection at the Second Advent, and not at death, as he says:—"Behold, I show you a mystery; We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and mortal shall have put on immortality, then shall be brought to pass the saying, that is written, Death is swallowed up in victory."

He makes no mention of receiving his crown and his full reward at death, but on the contrary declares:—"For I am now ready to be offered, and the time of my departure is at hand. I have fought the good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Not one word does he say about going to heaven here, he expected his reward when the Saviour promised to give it:—"And behold, I come quickly: and my reward is with me, to give every man according as his work shall be."

It may be asked by some if the Savior did not promise the thief on the cross that he should be with him in paradise that day on which they died, we answer yes.

But his going to Paradise was not introducing him to his final glorious condition, but only to an intermediate state of rest, where those who die in the Lord are blest:—"And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Waiting for the ultimate, which will be in the new earth Paradise, reigning with the King of Israel. While the New Testament is very clear in its teachings on the subject of a conscious intermediate state between death and the resurrection, yet the minds of the saints are carried forward to the day of resurrection as the crowning glory of their hope. The present, with all its privileges, blessings, and enjoyments is not a perfect state. The condition of intermediate existence, though one of comfort, peace and rest, is not the perfect state. "The spirits of just men," will be made perfect when united with their bodies that will be changed and fashioned like unto Christ's glorious body: Hence, all the saints of God will be perfected together. "There all, having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect."

Although the Saviour is now seated at his Father's right hand in glory, he yet longs for that condition of exaltation, power and glory promised him:—"From henceforth he is expecting till his enemies be made his footstool."

The great scriptural motive to repentance, faith, obedience and holiness, is the coming of the Son of Man, the resurrection of the dead, and the final glorified condition in the Kingdom of God. Neither death, nor the intermediate state are presented as paramount or prominent motives, but are always held as subordinate and secondary.

This must of necessity be the case, because a condition of heirship is not as desirable as that of possessor; and the saints will never become possessors until they are raised from the dead, and introduced into the Kingdom of God, which will be established on the new earth, and after the endless ages are introduced. This being the case, why should not the church and the ministry govern themselves accordingly? Why keep in the back-ground what the Lord intended should be foremost and greatest? Why magnify into undue importance those things which were never designed as leading considerations? When will this turning of things upside down cease?

The inspired Paul, after instructing Timothy how and what to teach, says, "These things teach and exhort:—"If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to doctrine which is according to godliness, he is proud, knowing nothing, but dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself."

Providence, April 22.

For the Herald.

### A Sketch.

Hampton is next to Jamestown the oldest settlement in Virginia; situated at the mouth of the James River, or more strictly upon a small tributary stream called Hampton Creek, it has ever been from its exposed situation peculiarly liable to invasion in times of war. British troops were garrisoned upon its citizens, British port holes frowned grim threatenings upon walls and spires, both in the Revolution and the war of 1812. Historically it is interesting from another fact, that here were planted for the first time upon this continent the seeds of African servitude; a system that has since so powerfully swayed the destinies of the nation. It is true that the thrifty and speculative Dutch landed their cargo of twenty negroes at Jamestown, but a majority, if not all of them, were immediately brought to Hampton.

The years of 1860—61 found it a thriving and beautiful town, of some two thousand inhabitants; but three miles distant, Fortress Monroe has been built, and guards its harbor from foreign depredations. In the summer months the "Chivalry of the South" crowd its streets in pursuit of pleasure or of health. A military academy trains its youth in the school of the soldier. Its citizens are being enriched by the operation of the "Pilot Law," which imposes a strict search upon every vessel leaving its wharves, the ostensible motive being the detection of runaway slaves, the real motive the exaction of a fee of five dollars from the owner of every craft so searched, or of the heavy fine inflicted should the regulation be violated.

The ordinance of secession passed (April 17th 1861, by the Legislature of the State) found its people divided, a few resisting the rampant spirit of dissension from motives of policy rather than patriotism; their opposition was feeble and impotent; nothing could stay the tide of popular sentiment.

Government at length gathered sufficient force at Fortress Monroe to warrant an advance, and with General Butler at their head they marched upon Hampton.

Great was the excitement in the threatened town; visions of rapine and murder floated before the eyes of terrified women and children; a few among the fiercer spirits of the male sex, seized their guns, and rushed to the bridge which stood between them and the advancing foe; they gazed upon the solid columns of "Yankee Hirelings," and with a wisdom worthy of all commendation, retired; the capture of Hampton was bloodless.

A deputation of citizens waited upon General Butler and demanded his authority for the warlike demonstrations. "Look behind you and see my authority," replied the General, pointing significantly to the long line of glittering bayonets—they were satisfied.

Upon one point the testimony of the inhabitants is uniform, the Union soldiery never wantonly destroyed private property, or insulted peaceful citizens during the whole period of their occupancy; such deeds were left to fitter hands. Soon the disastrous battle of Big Bethel, (where Winthrop and Greble went up to God,) was fought, and the solemn cortege of the dead moved through the streets of Hampton amid the secret acclamations of the disloyal people. Then rumors of an advance in force of the Confederate army caused the withdrawal of all the Union troops—Hampton was defenceless.

For three weeks it stood silent, and no armed heel or bugle blast, awoke the echoes of its



ADVENT HERALD.

BOSTON, MAY 5, 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.

The Summer Campaign.

If the cause in which we are engaged is worth anything, it is worth prosecuting with the uttermost vigor. At such a time as this, while heaven and earth are moved in the great conflict, and preparatory to what is yet before us, it ill becomes those who are looking for the speedy consummation of the hope of Israel to be listless or indifferent to the great work before us. We must lay ourselves out for a vigorous campaign this coming season. Our churches and their pastors in towns and cities are all ready and willing to sacrifice for the good of the cause, and churches will spare their pastors and assist in sustaining them, to go out into the country places and hold grove-meetings, camp-meetings, or conferences, or give courses of lectures on the Lord's coming and kindred doctrines—and pastors will love to do it. Let brethren and friends in the country look around and find suitable places for such meetings, and make arrangements as soon as possible. One or two preachers, with what assistance a few good, warm-hearted brethren can render, is enough to carry on a grove or even camp-meeting. So let them be multiplied. For ourselves, we expect to spend a large part of the time in such services the coming season. We shall arrange to attend as many of the annual conferences as possible, and then to hold camp or grove-meetings, where the way opens.

We shall attend the conference at Morrisville, Pa., May 26th, and hope to meet brethren from all parts of the State, New York and New England. Then we have a pressing invitation to attend the Canada East and Northern Vermont Conference, in June, with which we shall, if possible, comply. It would be like cold water to a thirsty soul to meet our old friends of Canada East, where we went twenty-one years ago, preaching the Gospel of the kingdom of God, and held the first Advent camp-meeting ever held; and where the word of the Lord had free course. We trust to see such days return.

There are many isolated brethren who long for Advent preaching in their neighborhoods; and they can have it as well as not, if they make a little effort. Their neighbors, if they are not able to do it themselves, will help them to fit up a grove or orchard, for a four or five days' meeting, and would all turn out to hear. So do not be faint-hearted. We have many places in our mind now, where the experiment has been tried and proved successful. Ministers and people, then, let us be all at it and always at it.

Christian and Ministerial Effort.

THE SECRET OF SUCCESS.

"Tarry ye in Jerusalem till ye be endowed with power from on high," said our Lord and Master to the eleven and those who were with them. But how did they tarry? Was it with careless inattention to the great object to be attained? The Saviour had promised to send the Comforter, the promise of His Father, not many days thence. They expected it. But they did not sit down and fold their hands and say, "He promised it and it will come." But they said, "He has promised and declared that He will be inquired of by the house of Israel to do it for them." With this feeling they went back from Olivet to Jerusalem, and commenced a prayer-meeting among all the disciples; and for a whole week they were all of one accord in one place, engaged in prayer. Then came the endowing power upon them, and they began to "speak as the Spirit gave them utterance." The effect was electrical and glorious. It did not take long then to obtain an audience, nor to make that audience tremble before God, and to accept Jesus of Nazareth as the true Messiah. Think of three thousand converts in

one day! The same results always have followed from then till now, when the same means have been used. If we wish success, it must be gained by persevering prayer of faith for the gift of the Holy Ghost to accompany the word. In our coming efforts for the advancement of the cause in which we are engaged, we shall be successful only as we are filled with the Spirit.

Ministers who go from their knees to the pulpit, seldom have a dry and barren time. Christians who go from the closet to the prayer-meeting, breathing the atmosphere of love, seldom miss a good meeting. Those, whether minister or people, who labor much in secret prayer for the conversion of sinners rarely fail of being fruitful branches of the true vine. Whatever we do, then, should be done in the spirit of Christ and heartily as unto the Lord. Who and what are we who profess to be looking for our returning Lord?

"Souls for the marriage feast?"

—Ah, yes! But are we now—

Robed and prepared?

Holy must be such guest,

Jesus is there."

Proposing and promising to go to the marriage of the Lamb, and making the needful preparation by putting on the wedding garment, are altogether different things;—and the latter only can give us admission there. But the great festival is at hand. Such a preparation for that day will be also a preparation for usefulness.

New Work on the Prophecies.

We have received from W. Z. Hobert, 112 N. 10th street, Philadelphia, publisher of the *Prophetic Times*, a copy of "The last Times and the great Consummation," an earnest discussion of momentous themes; by Joseph A. Seiss, D.D., author of "The gospel in Leviticus," "The parable of the Ten virgins," "The day of the Lord," "Lectures on the epistles to the Hebrews," etc., revised and enlarged edition. Philadelphia: Smith, English & Co., 23 N. 6th St.; N. Y., Blakeman & Mason; Boston: Gould & Lincoln; Cin., G. S. Blanchard, 1863. Price, \$125. Postage, 19 cts.

This work was first published in 1856, but is now revised and enlarged by the addition of between 100 and 200 pages, conforming the work to his more matured views, after seven years study and observation of passing events.

To those who are acquainted with the writings of Dr. Seiss, the work will need no commendation from us. To those who are not thus acquainted, we will say that without endorsing all its peculiarities, we regard this work as among the best which have emanated from the press either in Europe or America, on the subject of the coming reign of Christ. It is a work of great vigor of thought and argument, and we doubt not will do much to help forward the great work of arousing and instructing the church and alarming the world, that they may prepare for the great event.

He presents briefly his reasons for regarding Napoleon 3d as the coming Anti-christ of the last days.

On the subject of the time of the Advent he says: "I have been unable to fix upon any precise time. Some profess to know it; I do not. Christ may come in three, seven, or ten years; or not so soon. But I wish to bear my distinct testimony, that I believe His coming is at hand, and that we ought to be ready and expecting it any and every day."

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.")

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

We hope to see thousands of the little messengers floating on the wings of all winds this season. We must make this a business. More are to follow this if the friends will furnish us the means of publishing, as we doubt not they will. The orders are coming in. Those who send can have the tracts for distribution, or leave it with us to circulate them.

Let tract distribution associations be formed in every place where we have friends. Never go to the work without asking a blessing on the tract. Those who want tracts and will distribute them, should send at once, even if they can't pay for them. We shall give till our fund for tracts is exhausted. We do not mean to keep it idle.

HEALTH REFORM LECTURES.—Dr. J. C. Jackson, M. D., the principal director of "Our Home," at Dansville, N. Y., has during the past week given a course of five lectures on the above subject, in Mercantile Hall, Summer St., in this city. Quite an interest has been awakened on the subject, and it is proposed at a future time to organize a society in Boston, to promote this reformation. His visit to the city was quite successful and satisfactory to those interested.

The nature of the lectures will be gathered from the following program:—

1st, "The Health Reformation;," 2d, "The Health Reformation and what it is doing;" 3d, "Causes of Disease;" 4th, "Woman's Right to Health;" 5th, "The Hygienic Treatment, or natural methods of curing disease."

To Correspondents.

We have no copies of the *Herald* for March 17th, containing brother Bliss' obituary.

J. S. BRANDESBURG. She will owe, July 1st, two dollars.

"Death is the gate to immortality." This line found its way into the *Herald* some weeks ago, through our former foreman, without the knowledge of the editor till it was in print. The editor does not call it sound doctrine.

E. EDGERTON. It was received.

THOMAS N. LEE. The money was received and credited to 1153, July 1st.

ION'S MORNING.

Zion, awake!  
Thy night is at an end,  
Thy dawn has come,  
Thy sun at last has risen,  
Above thee once again  
The glory rests;—  
Arise and shine!  
Ages of troubled sleep,  
Long years of feverish dreams,  
Have been thy lot, since first,  
From the deep blood-fill'd cup,  
In madness thou didst drain  
Wine of astonishment;  
And the dark sleep began?  
The Roman battle-axe  
Has thundered at thy gates;  
The Roman torch laid low  
Thy marble shrine;  
The Roman plough thy sides  
Hast furrowed o'er and o'er;  
Yet thou hast slept!  
The tramp of Moslem feet,  
Clang of crusading steel,  
The sound of endless war,  
Voices of foe and friend,  
The wailing of thy sons,  
Have all been vain;—  
Thou hast not waked!  
At length, awake, arise!  
Put on thy glorious strength,  
In beauty deck thyself;  
Go forth to meet thy King,  
Who comes in love and might,  
In majesty and joy—  
Thine own anointed King!

—Quarterly Journal of Prophecy.

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 Bos-

deserted streets. It was at the dusk of evening that three rebel soldiers, (young Hamptonians sent as spies by their General,) came stealthily to the houses of their friends, and supped with them; the next night a detachment of cavalry galloped into the town. A spectator says, "they rode back very slowly;" but upon each unsheathed sabre there gleamed a strange brightness; the very heavens were lurid with light—Virginia had applied the torch to the homes of her own children; and as the executioners rode slowly out into the solemn night, Hampton smouldered into ashes.

Sadly suggestive are her ruined homesteads, even to an uninterested spectator; how must the hearts bleed of those whose fondest recollections cluster around the desolate shelterless hearthstones; here nothing has been spared—a very graveyard of homes—each crumbling wall a spectre and a witness—silent orators whose noiseless speech is eloquent with admonition.

Beautiful even in its ashes is the old church—the British in seventy-six made of it a barrack for their troops, and in the latter war a shamble, they used, but did not destroy. Now the pretty spire is level with the earth; the old bell (given years ago by Queen Elizabeth,) molten and shapeless. In the graveyard are ancient tombstones, tiny graves, and proud sarcophagi; each bearing inscriptions telling some story of hope, and life to come; in their midst stand the blackened ruins past all resurrection. Stately mourners droop over crumbled fane and lowly dead—time-worn willows are there; who sway in the sad gale, and chaunt mournful requiems to the departed. While over all, in the Eternal heavens, sits God who has written, "My house shall be a house of prayer, but ye have made it a den of thieves." "And he rent the veil of the temple in twain."

Retributive justice never sleeps—first to partake of the iniquities of the Slave System, first to fall victim to the violence which it ordained; the prayers of your children thrust forth from you with stripes, into suffering, degradation and nameless shames, have ever ascended unto the Just One; and your solemn assemblies, your rituals, and chimes, and organ notes, have been to Him a mockery. Virginia and her sister states are learning the same bitter lesson; learning it through tears and blood. The first-born of every household have been laid upon the sacrificial altar; their fields and pleasant places are laid desolate. And now gathering for the last despairing struggle in that "battle with fate, which can never be won," they await inevitable overthrow.

But amid the ashes of ruined Autocracies there will stand an enfranchised people; from whom in the ripening of mellow years to come, there shall emerge a brighter civilization; with Liberty as its consort, and all scholarly lore with learned arts, and skillful handicraft for its minister.

A. SOJOURNER.

"As God Wills."

Pain's furnace-heat within me quivers,  
God's breath upon the flame doth blow;  
And all my heart in anguish shivers  
And trembles at the fiery glow;  
And yet I whisper: As God will!  
And in his hottest fire hold still.  
He comes, and lays my heart, all heated,  
On the hard anvil, minded so,  
Into his own fair shape to beat it  
With his great hammer, blow on blow;  
And yet I whisper, As God will!  
And at his heaviest blows hold still.  
He takes my softened heart and beats it;  
The sparks fly off at every blow;  
He turns it o'er and o'er and heats it,  
And lets it cool and lets it glow,  
And yet I whisper, As God will!  
And in his mighty hand hold still.  
Why should I murmur? for the sorrow  
Taus only longer-lived would be;  
Its end may come, and will to-morrow,  
(When God has done his work in me,  
So I say trusting, As God will!  
And, trusting to the end, hold still.  
He kindles, for my profit purely,  
Affliction's glowing, fiery brand;  
And all his heaviest blows are surely  
Inflicted by a Master hand;  
So I say praising, As God will!  
And hope in him, and suffer still.

—Julius Sturm.



## 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 disintitling the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

For the Herald.

## MY JOURNAL.

## TOUR WEST. No. 7.

*Labors in Buchanan, Mich.—The State of the Advent Cause—Visit to Niles and Interview with Rev. Alfred Bryant—Elder Mansfield.*

Friday, Jan. 15th. Arrived at the depot about 11, P. M., and found brother Mansfield and others waiting for me, from whom I had a joyful reception. I soon found myself in the happy home of brother M., where I was cordially greeted by his household and every want of a weary traveller supplied.

In a brief conversation I found brother M. and his wife, who is a "true yoke-fellow," had held preparatory meetings of prayer, and had all things in readiness for me. The church was in good working condition and ready to take hold with me at once in the labor of bringing souls to Christ and of building up the cause.

Friday, Jan. 16th. Commenced our meetings this evening, and though we had a short notice a large audience were in attendance. The regular appointment was on the 18th, but I could not afford to lie by two days, when there was an opportunity to do good, and so improved both Friday and Saturday, and had very good times in speaking on Isa. 26: 3 Perfect Peace; and on Assurance, from 2 Tim. 4: 6-8—"Henceforth there is a crown of righteousness laid up for me."

Sabbath, Jan. 18th. Spoke in the morning from Dan. 2d. Traced the four universal monarchies, from the days of Nebuchadnezzar to the end of all earthly dominion, and the establishment of God's everlasting kingdom, in which there will be no generation or corruption, no tears, sickness, sorrow or death; and showed by the fulfillment of this vision that we stand on the threshold of the glorified kingdom. Glorious prospect for the heirs of the kingdom.

In the afternoon I attended the Sabbath school and Bible class. Eighty or more were present and took part in this delightful exercise. The school is prospering under the superintendence of brother Richards and his faithful co-workers. It is one of the best schools I found among our people in the West. Brother and sister Mansfield take an interest in it, as all pastors should, which is of great service to the school.

In the evening I expounded the eleventh chapter of Revelation, to a crowded audience, and had breathless attention for an hour and a half. I showed that the two witnesses were the Word of God, the Old and New Testament; and that they prophesied in sackcloth 1260 years, during the papal reign. And when they had finished their testimony, they were slain by the "Beast" from the pit. And as they were slain in 1793, the 1260 years must have commenced in A. D. 533. And so the time when the witnesses were slain must settle forever the date of the 1260 years of papal supremacy, the Holy City trodden under foot, and the sojourn of the woman in the wilderness, which began and ended with the sackcloth state of the witnesses. Rev. 11: 2; Rev. 13: 5; Rev. 12: 14. Now if we begin the 1260 years in 538, the witnesses would have been slain in 1798. But as they were slain in 1793, and restored to life in 1797, and as no such events did take place in 1798, or in 3 1-2 years after, in 1802, to fulfil the prophecy, we are forced to the conclusion that the true date of the 1260 years is A. D. 533, when the Bishop of Rome was declared to be "head of all the churches," by the Emperor Justinian. And the 1335 years of Dan. 12: 12, beginning with this date as most expositors agree they will end in 1868. I have seen nothing as yet that affects this argument. I believe it to be sound. And, "believing, therefore speak." I look with intense interest, and expect to see Daniel "stand in his lot at the end of the days." When will the

church wake up to see these things and gird herself to meet her coming King?

During the week, from Monday the 19th to the next Saturday, we held three services each day. Conference and prayer in the morning, and lectures in the afternoon and evening. These meetings were well attended and sustained with much interest. I rarely meet with a church who give so much assistance and sympathy in the work of the Lord. The week ended in joy and triumph. Many were blessed, and all could say it was "good to be here." I spoke on practical subjects in the afternoon, and in the evening prophetic. Visited between services.

Sabbath, Jan. 25th. Spoke on the prophetic periods, showing their harmonious termination in 1867-8. In the evening expounded the twentieth chapter of Revelation—the two resurrections and the one thousand years' reign of Christ with his saints on the earth, beginning with the end of this dispensation. The house was crowded as usual, and a deep and solemn interest. The holy communion was administered to-day to over one hundred of the happy saints.

Monday, Jan. 26th. In company with brother and sister Mansfield went to Niles. Brother M. and I called upon the Rev. Alfred Bryant, pastor of the Presbyterian church in this place. He is a Millenarian, and has written several works on the subject, which are now out of print. We were received with great cordiality and had a free conversation of more than an hour on the signs of the times, the state of our country and the coming kingdom. He is not preaching much on the prophecies at this time; but the burden of his preaching is on the importance of a preparation for events that are soon to come on the earth. They have a revival interest among them on the higher life, and have kept up a daily prayer-meeting for some time. We felt better for the interview. O, it is good to converse and associate with kindred spirits, to compare our views, and give and receive words of good cheer in these times of peril.

Mr. Bryant is one of the humble and earnest men of the times, and is highly esteemed by the community. But like all earnest men in these times he is not without enemies. He has asked for a dismission from the church, and intends to be free to devote his time and talents to a free proclamation of the Gospel of the kingdom among the destitute. God give him good speed.

We returned to Buchanan in the evening, where I preached to a crowded audience on right living, or according to the laws of life and health, in order to higher attainments in religion. It was well received by all except some dealers in intoxicating drinks, who, in good time, left the house, it being quite too hot for them.

Tuesday, Jan. 27th. Gave two lectures to-day, with a view to close up in the evening. But the interest was such I consented to remain another day and preach in the evening to the young people. In the afternoon of Wednesday there was a funeral of an interesting boy, a neighbor of brother Mansfield, so we all attended the funeral. Being Universalists, they had their own minister, who invited me to sit with him and take part. He spoke from 2 Cor. 5: 1. He showed the reason why he did not believe in the resurrection of the body, and gave his argument for the future existence of the dead as going to heaven on the breath leaving the body. There was no future coming of Christ, no future judgment, no future resurrection, and Christ's body did not rise from the tomb! There was only an elimination from the body. So at death all go directly to heaven, and enter on their full reward, and are glorified. Redemption complete. He read a part of the 15th of 1st Corinthians, but gave it an interpretation to harmonize with the above views. It was a compound of Spiritualism, Universalism and Swedenborgianism.

I had some conversation with this clergyman, Rev. Mr. Strobe, in which I gained some information as to the present position of Universalists. I was not aware that they had apostatized so far from Winchester, Murray and other fathers of the sect. It seems to me they have but little farther to go to get out of the Bible altogether.

In the evening I preached my last discourse, which I addressed to the young people. We had a solemn season, and I trust that many who wept will also pray and come to Christ. I can but hope a good harvest of souls will be gathered under the labors of brother and sister Mansfield, who continue the meetings over another week.

I took my leave of this kind people after two weeks labor, in which I formed many happy associations. I felt reluctant to leave this happy and interesting church. It is the largest and best church of Adventists I have visited in the West. It was raised, and has been built up, and has been sustained by the labors of brother and sister Mansfield. It now has a membership of one hundred or more.

Four new members were added during our meetings.

Some of the members of this church having embraced the doctrines of the "age to come," so called, withdrew some time since and organized a church of their own. Elder Stephenson was with them when I was there, and attended my lectures, and took notes, with a view to review them after I had left, to which I had no possible objection, and about which I have felt no concern. I am an Adventist, and the doctrines I hold and preach have been tried and proved to be good. So far as I have become acquainted with the doctrine and usages of the "age to come," I have not been favorably impressed. But let every one be fully persuaded in their own mind.

Brother and sister Mansfield came West in the early history of the cause, and have been faithful. And they are still laboring for its unity and prosperity. They have my prayers for their future success. I hope my visit will prove a blessing to them and the flocks under their care in Buchanan and elsewhere. They are worthy, and should be sustained in their work.

The proposed camp-meeting in June I trust will give the cause a new impetus, and that we shall see prosperity in all this region. Let all rally and come up to the feast of tabernacles in June next.

Thursday, Jan. 29th. Rose at 4, A. M., and took carriage with brother Baker and others for South Bend, Ind.. Took the car for Hillsdale, the place of my next meeting. We had a bad road, but made the distance in season, for our knowledge of the time. But we were led into an error on the time. We were informed that the car started at 9 o'clock 40 minutes. But the true time was 8 o'clock 20 minutes. So we were too late! So much for not knowing the true time. Our Saviour condemned the Jewish church for their ignorance of the time of their visitation. "And when He was come near, He beheld the city, and wept over it, saying, If thou hadst known, even thou in this thy day, the things which belong to thy peace, but now they are hid from thine eyes—because thou knewest not the time of thy visitation;" Luke 19: 41-44. The disappointment to me was slight, because there was another train in which I could get to my appointment. But to the Jewish church there was no other time. The last hour of probation was gone. "The harvest was past and the summer was ended, and they were not saved." So it will be with the Gentile church. If she in her blindness rejects the light on the prophetic periods and says, "My Lord delayeth His coming, He will come in an hour that they know not, and cut them off from the inheritance of His people." "When these things begin to come to pass, then look up; know ye that the kingdom of God is nigh at hand."

"O solemn, dreadful, glorious news!  
The "Gentile times" about to close!  
And Zion's King appear!  
Ah! then what fearfulness shall seize  
Those virgins who have lived at ease,  
Nor thought the Bridegroom near.  
Awake! arise! ye sleepers all,  
'Tis mercy's latest, gracious call,  
Sinners, why will you die?  
And ye who have a name to live,  
But daily do the Spirit grieve,  
For pardon quickly fly."

I took the night train, which lay over at Middlebury station, and stopped over night with the station agent. I had hardly got seated before I got into conversation with his wife, who was formerly from Connecticut, and a religious and very intelligent woman, on the subject of the end of the world. She inquired about the six thousand years and other periods, on which I gave her what light I had, and also furnished her with papers to give her more full information on the subject. I doubt not some good will come of this call. In the afternoon I took the car for Hillsdale, Mich., where I met Elder Seymour, who took me to his home in Reymour, eight miles. I had not met brother and sister Seymour since our camp-meeting in Scottsville, N. Y., twenty years ago. Our meeting was a joyful one. These old soldiers who have been through all the war, have sympathies and fellowship that others cannot feel. O, I hope we shall all march into the kingdom together. That will be a glorious day. The "Lord hasten it in its time." JOSHUA V. HIMES.

Reading, Jan. 31, 1863.

From Rev. M. Baxter.

## Second Advent Preaching in Canada West.

BROTHER LITCH:—As an important chronicle of the progress of the Second Advent cause, your useful journal should record the doings not only of members of the Second Advent denomination, but also of other sects, even although the views of such of them as advocate the imminence and nearness of Christ's return may differ in some details from such as are upheld by the publishing committee of your paper.

One of the estimable features of the character of the late lamented Sylvester Bliss was his willingness to admit to the columns of your journal statements of the views of the Second Advent advocates in other denominations, although they differed somewhat from his own—a praiseworthy manifestation of freedom from sectarianism and narrow-mindedness, which a certain other Second Advent journal would do well to imitate, and which in these days is the more pleasing to meet with, seeing that there is so much bigotry and illiberal sectarianism among many of those who loudly profess themselves free from it, and yet denounce every sect but their own as being part and parcel of Babylon. [A]

I am sure that some of your readers, who are glad to hear of the increased proclamation of the speedy coming of Christ, will be interested to be informed of the attention that is being given to the subject in Canada West in some of the places I have recently been lecturing in.

After spending about five months in Philadelphia, where I preached on this subject in about twenty Episcopal and other churches, and also in Diligent Hall, I left for Canada West, and arrived in Dunnville, O. W., a place of about fifteen hundred inhabitants, in the second week in March. Here I remained a fortnight giving several lectures in the Episcopal and Wesleyan churches to crowded houses, and also in the Boswell Hall, which was filled with about five hundred persons on two successive Sunday evenings. Most of the leading inhabitants of the town, and the Baptist, Wesleyan, Presbyterian and Episcopal ministers attended the dozen lectures I gave there, and some evenings many were crowded out of the place of lecture. The subject was the general topic of discussion and conversation in the town and neighborhood, and a deep interest was awakened in the minds of many.

There is a great difference between Canada West and most parts of the United States, as I have repeatedly found from experience, in regard to the hearing that can be obtained on these questions. In many towns of the same size in the United States, I might scarcely have obtained more than a dozen or fifty people, so much unbelief and especial aversion to Second Adventism prevails generally in the States, except among professed Second Adventists. This is owing, I believe, to the fact that there is less infidelity in Canada than in the States, and also that wherever the Scotch and English element prevails, there is more general respect for religion and Second Adventism. Whatever the cause may be, I have invariably found that I could obtain far larger audiences in the British Provinces than in the States. I may suggest to those who may travel here lecturing on prophecy, that the best time for discourses in a public hall on Sunday, is in the afternoon, at three o'clock, and in the evening, at eight, immediately after the usual half-past six o'clock services are finished. For instance, I preached on two Sunday evenings in the Episcopal church at half-past six o'clock, to full houses, and immediately afterwards at eight o'clock, in the Boswell Hall, to a still larger gathering, consisting of those who had just come out of the Methodist and Presbyterian churches, and who, although they would not leave their regular church services, were yet willing to come afterwards.

The views which I set forth, and which in conjunction with accompanying Gospel exhortations to sinners, excite so much attention in the places I here visited, are not of the vague, indefinite, diluted, or certain character, which some who style themselves preachers on the prophecies, hold forth; but their nature may be apprehended from the announcement of them that I make in the newspapers and by placards, and which specifies them to be lectures upon the Great Tribulation and Great Events accompanying the Coming of Christ about 1865-70, by the Rev. M. Baxter, of the Episcopal church, as delivered by him in Episcopal and other churches in Boston, New York, Philadelphia, Baltimore, Washington, etc., the subjects of them being, "The Coming of Christ to remove the Wise Virgins about 1865, (according to Bickersteth, Birks, etc.) before the three and one-half years' Great Tribulation from 1866 to 1870, and His descent on the earth to slay the unrepentant about 1870. Rev. 12: 14. Louis Napoleon the destined monarch of the world, and the Anti-Christ foreshown to become supreme over England, America, etc., and to be a far greater scourge of all nations than Napoleon I. Rev. 13 and 17. The great War and Battle of Armageddon to be fought about 1868-70, issuing in the destruction of Napoleon and the Pope. Ezek. 38; Zec. 14; Rev. 19. The sanguinary and almost exterminating persecution of Christians for three and one-half years from 1866 to 1870, by papists and infidels, headed by Louis Napoleon and the Pope. Dan. 7: 25; 12: 12; Rev. 12: 6, 14; 13: 5, etc. The appalling wars, famines, pestilences and revolutions to take place during the next seven years. The prosperity and happiness of those inhabitants

of the earth who are spared, and converted, and survive after 1870, when the millennium will continue for one thousand years. Rev. 20.

During the last two or three years these definite views have been embraced by considerable numbers. My book upon "Louis Napoleon the destined Monarch of the World," (360 pages,) is attaining an increasing circulation, as well as my "Coming Battle," which expresses the same views, and has been reprinted and widely circulated in Great Britain, and although sneered at by certain half-educated, ignorant persons I might name, who fancy they understand all the prophecies, but who possess merely a superficial smattering of prophetic knowledge, yet it has been deemed worthy of an extended notice by one of the principal English reviews—the North British Review, for 1862.

After a fortnight's sojourn at Dunnville, with profitable results both in a religious and temporal point of view, I proceeded to Brantford, C. W., which contains eight thousand inhabitants, and obtained the use of St. Andrew's Presbyterian church for ten evenings, at a dollar and a half an evening, as it is at present unused except for lectures. Here I obtained as many as five hundred listeners, some evenings, and likewise preached on two Sunday evenings upon the Second Advent, in the Episcopal church, which holds nearly a thousand persons. The minister of it, the Rev. Mr. Usher, has entertained these views in the main for many years, and published a pamphlet twenty or thirty years ago, showing that the return of Christ would probably be about 1867. I also preached out of doors in the centre of the town on several afternoons, and was assured by a well-known resident of the town, named Mr. Charles Brown, an exceedingly pious person, that three weeks previous to my arrival, he saw in a dream or vision, a person preaching out of doors on the very spot I stood upon. He told his friends that he was sure some preacher was coming to the place to proclaim the Gospel in the open air. Soon as he saw me preaching there three weeks afterwards, he recognized me to be the person he had previously beheld in his vision.

After a successful course of lectures at Brantford, I arrived at London, C. W., in the first week in April, and was hospitably received at the house of S. Morrill, Esq., late Mayor of the city, and for twenty years an annual subscriber to the Advent Herald. Although seventy years of age, he exhibits scarcely any symptoms of infirmity beyond recurring attacks of rheumatism, and appears to have every prospect of living to see the advent of Christ in his first stage to take away the 144,000 Three Virgins (probably about 1865,) before the three and one-half years' infidel persecution. Rev. 14: 1-5; Matt. 25: 1-10; Rev. 3: 10. He was a Second Advent believer in the 1843 movement. His unusual vigor, for a person of such advanced age, is doubtless in some measure attributable to being an early riser and much in the fresh air, and having maintained the principle of total abstinence, as well as to the cheerful home which he enjoys, presided over by his amiable consort. I gave a dozen lectures in this city, which contains about sixteen thousand inhabitants, and occupied the lecture-room of the Wesleyan church for two evenings, when the ministers and several hundred people attended. I was refused the use of four other churches for which I applied, but obtained the Mechanic's Institute for two dollars a night, and had it filled with nearly three hundred people. The three daily papers in the city are liberal enough to insert notices of lectures free. The best audiences that I had were on Sundays, in the afternoons, and evenings, at eight o'clock, in the City Hall, which holds about eight hundred persons, and which was well filled, especially in the evenings. One of the Colonels in the garrison here attended nearly all the lectures, as well as others of the military, and is strongly of opinion that the views set forth are correct, although a considerable amount of prejudice has to be overcome in order to believe that Great Britain is one of the ten horns that will fall under the power of Napoleon, the eighth head of the Beast; Rev. 17: 13. Yet that such is to be England's doom cannot be doubted in the light of the prophetic forestatements.

A remarkable pamphlet was published in 1861 in Toronto, by Iden Goble, a farmer of Dorchester, C. W., ten miles from this place. Its title is "The Beast and the False Prophet Exposed." His chief message he believes to be, that the British empire shall be overthrown and London burnt in 1866, about which time the second coming of Christ is expected by him to take place. He has been preaching this and collateral doctrines in the open air in many of the places in this neighborhood; and although very eccentric and peculiar in some ideas, is evidently, as I learn from those who know him, a thoroughly sincere and pious person, and possessed of considerable natural ability. While ploughing

on his farm about four years since, a message came to him, he declares, commanding him not to confer with flesh and blood, but to go forth and preach and warn the people. This mandate he has subsequently obeyed to a considerable extent. His understanding of Revelation and Daniel, as shown in the work is certainly very surprising, considering that he which he has published, seems to have bestowed no study upon them until 1860.

There is in London, C. W., a fair number of strong believers in the nearness of the Second Advent, and in the view that Louis Napoleon is the last Head of the Beast, and embryo infidel Anti-christ. Of course they are waiting to see him make the seven-years' covenant with the Jews, which is to be confirmed seven years and two and a half months before the end, (Dan. 9: 27; 11: 22, 23, 28, 30, 32.) [B] between the "Prince that shall come," that is, "Anti-christ that shall come" (1st Jno. 2: 18,) and many of the Jews, nine or ten months after the date of the Covenant, the Jewish sacrifice will be recommenced every morning and evening in the reconstructed Jewish Temple, at the distance of 2300 literal days, that is, six years, four months, and twenty days, before the end, when the sanctuary will be cleansed by the descent of Christ upon the earth, (Dan. 8: 13, 16).

The opinion is increasing among unprejudiced investigators of prophecy, that the first stage of Christ's advent to remove the wise virgins, will precede the first three and a half years' Great Tribulation, and that only those will be caught up at that time, who in addition to being converted or born again, are also definitely believing in, and openly confessing, the certain coming of Christ at the present epoch. May God renew a right spirit within us, and prepare us for the Second Advent, and save us from the power of sin here, and the penalty of sin hereafter, for Jesus Christ's sake.

NOTES

(A.) It ever has been, and we trust ever will be, the policy of the Advent Herald, to give all opinions a hearing, within reasonable limits, and when presented in a courteous manner toward those who differ from them; always reserving the right of criticism and review. It is thus we endeavor to fulfill the apostolic injunction, to "prove all things, and hold fast that which is good." The trouble with the paper in pursuing this course has often been, that those who have accepted its proffer have not relished the criticisms.

(B.) Such a confirmation of a league or covenant between Napoleon and the Jews, will of course be decisive; and until it shall take place, all arguments are, and must be, inconclusive. But a serious objection comes up in connection with the quotation from Dan. 11: 23. "And after the league made with with him, he shall work deceitfully; for he shall come up and become strong with a small people." From this it would seem that the subject of the prophecy is to have but a "small people" when the league is made. But Napoleon III. has a large people now, from thirty-six to forty millions. But if he should make such a league with the Jews, that fact would over-rule the objection and explain the text to mean, a comparatively "small people." A fulfillment only can fix it positively on any individual. It is true that Napoleon is a singular character and bears some characteristics of the subject of this prophecy.

The London Jewish Chronicle states on the authority of a "high dignitary in the church," that Napoleon III., in a recent interview with one of the European Jewish bankers, after completing his financial business, said to him, "Well, Jew, when is your nation going back to Palestine?" "When your majesty is ready to lead them there," said the Jew. "But," said the Emperor, "are your people ready to receive me as their Messiah?" The Jew was silent, and they parted. This if true, is a striking incident, but does not prove anything conclusively. Ep.

EFFECT OF THE CLIMATE AND CUSTOMS OF THE NORTH UPON THE NEGROES.—A writer in one of the Philadelphia papers says the Northern States can never be a home for the negro, as is evidenced by the decrease in their numbers shown by the census tables. In New York city, where if in any place at the North negroes would increase, by the census of 1850 there were 15,815 colored people, namely, 10,752 blacks and 3,063 mulattoes. In 1860 there were only 10,831 colored people, of which 7,826 were blacks and 3,005 mulattoes. So rapid is this decrease that should it continue for forty years only, at the same rate, there would not be left one solitary negro, mulatto, quadroon, or octoroon, in New York, to show what the chattel was. The truth is that on the whole the Indians have not disappeared from the West as rapidly as the negroes from their Northern headquarters, New York. Northern peo-

ple prefer white servants. The negro is generally a good domestic only in rich families, and among people of aristocratic tastes and habits. He likes luxury, hospitality and display, high living and showy liveries. He is a Southerner. Almost all the families of the Middle and Northern States who keep servants are either only moderately rich, or else live with little display as compared to the Southern aristocracy. People who have only one or two, or even three domestics, find that in the long run white servants are the most economical for them.

Valuable Receipts.

Tooth Powder.—Calcined bread or sugar reduced to fine dust is an excellent tooth powder. It cleans the mouth mechanically and chemically. It is more easily miscible with water when mixed with prepared chalk, hence it is preferable thus to mix it. It may be scented with a few drops of the oil of cinnamon. At the expense of a few cents, as much good tooth powder can thus be prepared by any person as those preparations of tooth powder which sell at the rate of twenty-five cents for a small box full.

Indelible Ink for Labels on Bottles Containing Acids.—Take out of lavender, 200 grains; gum copal in powder, 25 grains; and lamp-black, 3 grains. Dissolve the copal in the oil of lavender contained in a phial, by the aid of gentle heat, then mix the lamp-black with the solution by trituration in a porcelain mortar. If too thick add a little turpentine. This is an indelible black ink. To make a red ink of the same quality add vermilion to the copal solution. Amber varnish ground with lamp-black makes a good black ink also; if colored with vermilion, it makes a red ink. Such inks dry very slowly.

OBITUARY.

In the little grave-yard near the pilgrim home of Bro. Samuel and sister Sally Mitchell, of Litchfield, Me., there quietly reposed, WILLIAM M. MITCHELL, their son, who ended his pilgrimage April, 1st, 1863, aged 31 years, 6 months.

His sufferings were intense in his last hours, but the peace that Jesus gives filled his heart and he suffered patiently. He was conscious to the last—calling his weeping friends around him, he gave them all the parting hand, saying, "I am going, 'Meet me in the kingdom,' 'Praise the Lord,' and fell asleep in Jesus, "Blessed sleep, "From which none ever wake to weep."

May the dear parents, and sorrowing children be sustained in this hour of deep trial by the blessed hope of the gospel. William will sleep but a short time, for the night is wearing fast away, and very soon, a voice far sweeter than the most enchanting music will say:—

William, 'tis morn, awake,  
And in my image rise;  
Of richest joys partake  
In my blest Paradise.

R. R. YORK.

Yarmouth, Me., April 8, 1863.

ADVERTISEMENTS.

PUBLICATIONS FOR SALE,

At the Depository of English and American Works 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.

BOOKS.

Table with 3 columns: Title, Price, Postage. Includes books like 'Morning Hours in Patmos', 'Bliss Sacred Chronology', 'The Time of the End', etc.

TRACTS.

Table with 2 columns: Title, Price. Includes tracts like 'The post upon a single tract is one cent by the quantity one cent an ounce', 'Restitution', 'Osler's Prefigurations', etc.

Ayer's Cherry Pectoral.

Ayer's Sarsaparilla.

Ayer's Cathartic Pills.

Ayer's SARSAPARILLA.

THE WORLD'S GREAT REMEDY FOR 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."

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." 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 eruption, which was very troublesome. Nothing afforded any relief until we tried your SARSAPARILLA, which soon completely cured her."

Erysipelas—General Debility—Purify the Blood. From Dr. Robt. Savin, Houston St., N. Y. DR. AYER: I seldom fail to remove Eruptions and Scrofulous Sores by the persevering use of your SARSAPARILLA, and I have just now cured an attack of Malignant Erysipelas with it. No alternative 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 SARSAPARILLA. 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 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."

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

From Harvey Sickler, Esq., the able editor of the Tank-hannock 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 skillful 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 SARSAPARILLA, 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.

From Dr. Hiram Sloat, of St. Louis, Missouri. "I find your SARSAPARILLA a more effectual remedy for the secondary symptoms of Syphilis, and for syphilitic disease than any other we possess. The profession are in debt 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 SARSAPARILLA 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 alternative is required."

Mr. Chas. S. Van Lieu, 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 SARSAPARILLA relieved him. Few cases can be found more inveterate and distressing than this, and it took several dozen bottles to cure him. Leucorrhœa, Whites, Female Weakness, are generally produced by internal Scrofulous Ulceration, and are very often cured by the alternative effect of this SARSAPARILLA. Some cases require, however, in aid of the SARSAPARILLA, the skillful application of local remedies.

From the well-known and widely-celebrated Dr. Jacob Morrill, of Cincinnati. "I have found your SARSAPARILLA an excellent alternative in diseases of females. Many cases of irregularity, Leucorrhœa, Internal Ulceration, and local debility, arising from the scrofulous 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, writes: "My daughter and myself have been cured of a very debilitating Leucorrhœa 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 EXR. 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 Medicine everywhere.

\* But objected to fixing the time.—Ed.

