Devoted to the Discovery and Application of Truth.

Vol. 4, No. 7.]

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strength;
Then let not one, however weak, shrink fearful from his post,
Then let not one, however weak, shrink fearful from his post,
But firm, united, let us march to meet old Error's
host;

And victory shall perch where'er our banner proudly waves,
And the field whereon we strive shall not be strewn with human graves;
For the wapons that we wield are those of just-ice, truth, and love—
Let us onward in the conflict! God and angels will approve.

Libberty Mills, Mich.

The accomplishment.

There can be but one infinite perfect whole, and thus eternally individualized be but one infinite perfect whole, and that we call God. There can be but one infinite perfect whole, and that we call God. There can be but one of spirit becomes the wave constrained (in obedience to the own inherent mandates), to inflict; and be wave on which actuated the singleness of the motive which actuated the individual in his contemplated act of benevon.

All God. If there can be but one of spirit becomes that wave constrained (in obedience to the own inherent mandates), to inflict; and beaven.

There can be but one infinite perfect whole, and that we call God. There can be but one of spirit becomes that wave constrained (in obedience to the own inherent mandates), to inflict; and the singleness of the motive which actuated the infinite ocean of spirit becomes the wave constrained (in obedience to the own to whatever of sacrifice the sand Pharisees, they should by no means enter into the kingdom of the Scribes and Pharisees ever the ministication of the singleness of the motive which actuated the individual in his contemplated act of benevon.

All God. If there can be but one of spirit becomes the wave constrained (in obedience to the own the vact reward for whatever of sacrifice the sand that we call God. There can be but one form in the limit of the limit of the limit of the content of the National Pharisees were the ministration of the motive which actuated the individual in his contemplated act of benevon.

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legitimate teachings by law, in face of the perils of leaving their fath, in face of the ridicule
and reproach that might attach to their names
and purpose, many of the multitude received
the teachings with joy and gladness. It is
true they were influenced somewhat in their determination by the exhibition of marvelous
powers that accompanied the faith. These
powers you may have or see, as well to-day as
they in the past witnessed, if you receive the
truth as taught by Christ; for this power is
ever the same in the universe, and hinges on
the same unchangeable causes.

If you can witness the same or like evidences, can you not believe they are indications of
truth and divine power? Most assuredly.

For the fierald of Progress.

For the Herald of Progress. Then and Now.

BY BELLE BUSH.

Once I was weary, and pined to go
Prom earth and its numberless scenes of woe;
For the reaper Death, with his terrible mien,
His chilling breath, and his weapon keen,
To the Eden-bower of my love had been,
And 'neath the touch of his blighting power
Withered and faded its fairest flower;
And its rills of thought, that were bright before
With childhood's dreams, and its sunny lore,
Went sighing and sobbing along the shore.
Chafing a desolate rim of rocks,
And tearfully sighing in earth-born lore
A dirge for the dead who return no more.
She died, who gave me my being here;
She was borne away and I shed no tear,
But day by day, at my father's door,
I sat and murmured the sad lay o'er:
"Mother is dead, and the world is poor,
For all that was dearest to me below
Lies in the church-yard under the snow,
And they who are older, and ought to know
Where the dead in mysterious stillness go,
Tell me tifat Spring will return again
With its flock of birds, and a smiling train
Of beautiful flowers to adorn the hills
Or garland the banks of the sunlit rills;
But they say the dead from their solemn shore
To the loved and living return no more."
Thus oft I sat at my father's door,
Tearfully singing the sad lay o'er:
"Mother is dead and the world is poor;
For what," I asked, "are its joys to me,
What all the treasures of land and sea,
What the glory of earth or of stars shove,
Whithout that blessing—a mother's love?"
Ah! nought to one with a heart like mine,
That had for its worship but one pure shrine,
One morning star and one summer sky—
The calm deep blue of a loving eye.
When that was closed in the trance of death,
Like a child astray on a cold bleak heath,
Afa from home, in a cheerless night,
I wept and prayed for the morning light,
And on the steps at my father's door.
Leat and murmured the sad lay o'er:
"Mother is dead and the world is poor.
The calm deep blue of a loving eye.
When that was closed in the trance of death,
Like a child astray on a cold bleak heath,
Afa from home, in a cheerless night,
I wept and prayed for t

The sweet lay ceased, but a strong, deep calm, Like the hush that follows a holy psalm. Hovered about rae, and dropped like balm On my weary sool, that at once grew brave, Till it rose and made for its grief a grave, And went forth with singing to work and pray In the fields where the blessings of God still lay. Since then I have labored, and borne my part In the world's great strife with a thankful heart, And, like the angel who guards me still, Am cheerfully doing the Father's will; And now though lately the reaper Death, With whetted scythe and his chilling breath, Hath entered my humble home once more, And borne with him to the silent shore. The aged form that my father wore, I do not sorrow as once before, Or ait and sing by my lonely door, "Father is dead and the world is poor," For I look on death as a blessing now, To those who have finished their work below—An angel sent by the Father's hand.

To open the gates of the "Morning-Land," And guide the soul from the earth's dull strife, To the higher fountains of love and life. To open the gates of the "Morning-Land,"
And guide the soul from the earth's dull strife,
To the higher fountains of love and life.
And though I dream of the form now dead,
And miss the sound of his aged tread,
Yet I know he is living and loves me still,
With a father's deep and undying thrill;
And when the span of my years is run,
And I feel in my heart the work is done,
When my soul by the beautiful city waits.
They will both be there, by the golden gate.
Father and mother—and hand in hand
I shall walk with them through the SummerLand.

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Whether "spirit-photographe" are genuine or counterfeit is not a vital question. Mediums may lie and cheat, marvels may cease, and external evidences of spirit-communion pass away; there yet remains the interior tact, the essential truth respecting another sphere, which, after all, is the ultimatum of true Spiritation. The description of Rosencrans has been greatly encouraged and improved. Kentucky and Tennessee will now be swent clean. The

field of drill and discipline for the next great army of freed-men who will valorously march against rebellion.

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Since Burnside's arrival in the West the army and position of Rosencrans has been greatly encouraged and improved. Kentucky and Tennessee will now be swept clean. The battle-field is marked out near Tullahoma, but the robels will try the out-flanking game, and thus be cut in twain as by a pair of shears in the hands of our splendid army.

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A New Proclamation.

Not long since Jeff. Davis issued a proclamation setting apart a day of fasting and prayer to Almighty God for the success of the Confederate armies. Abraham Lipscoln tardipolic follows:

The President asks if we "may not justly fear that the calamity of civil war may be a punishment for our presumptuous sins."

These sins he proceeds to enumerate as follows:

First. "We have forgotten God."

Second. "We have forgotten the gracious ANDREW JACKSON DAVIS, EDITOR.

NEW YORK, SATURDAY, APRIL4, 1866

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