How far from home!—Midnight Hour!

How far from home? I asked, as on
A hazy stage, the Wraithman spoke—
The long, dark nights were almost gone,
The morning soon would break.
Then weep no more, but speed thy flight,
With Hope's bright ray, thy guiding star. 'Till thou shalt reach the region of light,
In everlasting day.

I asked again: earth, sea and sun
Second, with one voice, to make reply:
Then tarry, none are near the ways.
Daylight is near.
Then weep no more—with warning tones,
Afflictions rise, and doubt and fear,
Still my ray sweetly say,
The Pilgrim's home is near.

Not far from home! O blessed thought!
The traveler's lonely heart to cheer;
What a healing balm hath brought,
And dried the mourner's tear.
Then tarry, none as we shall meet
Where weary footsteps never roam—
Our trials past, our joys complete,
Safe in our Father's home.

The seventh day of the week is the only weekly Sabbath of God's appointment.

By W. J. MORTON

Mr. fourth reason for believing this proposition is, That God has never blessed and sanctified any day of the week but the seventh.

In sustaining this reason, as I occupy negative ground, I shall simply defend it against your usual scripture arguments in defense of your favorite doctrine, that God blessed and sanctified the first day of the week, in commemoration of the resurrection of Christ.

In arguing this doctrine, you do not pretend to offer positive, but only inferential proof. You quote certain texts, and say, Hence we infer that the first day of the week is the Sabbath. Now, as there are many possible, and even plausible, inferences, that are not necessarily true, I intend to be governed, in the examination of your scripture proofs, by the following rule of interpretation—

"The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith, and life, is either set down in scripture, or by good and necessary consequence may be deduced from scripture."

Brehm, I intend, with God's help, to show that, according to this rule which you admit to be correct, all your inferences in favor of a first-day Sabbath are unnecessary, and some of them wholly insubstantial.

How far from home?

Till thou shalt reach the region of light,
In everlasting day.

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Daylight is near.
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common lodging-room, * assembled for the Jews? * and Christ appeared to them before the close of the day, and that they, who were to be witnesses of his resurrection, might have oc-
ular demonstration of the fact, that he rose accord-
ing to the scriptures. On the other occasion, " af-
other" and " a second" are interpreted in the same sense as " a day," and Christ was ap-
sent, the 14th, Mark xvi, 14, because Thomas, who had not seen him since his resurrection, was then with them.

These reasons are sufficiently sure to account for his appearing on those occasions. But why de-
mand reasons at all? Had he not a right to meet his disciples on any day of the week that he chose, without reference to the breaking of bread? Can you say that he appeared to the brethren when they were fishing? Christ has done many things for which the only reason we can give is, that it seemed good to him, and he did not care when. 

Acts ii, 1. — And when the day of Pentecost was fully come, they were all with one accord in one place.

Your premises are: — 1. That the feast of Pentecost fell that year on the first day of the week. 2. That the disciples were, for that reason, with one accord in one place. Whence you infer, that the first day of the week is the Sabbath. I deny both your premises. The Apostle himself says, Matthew xxvii, 11, that the disciples did not meet to keep the Sabbath, but to celebrate Pentecost. Your reference to the first day of the week is the Sabbath.

What your premises are very uncertain; for: — 1. There is no evidence that they met to hear the word. The object of the meeting was " to break bread," and the preaching of Paul seems merely to be " with one accord in one place," if it had been the fourth day of the week, because it was the day of Pentecost. Therefore, your inference is not only unnecessary, but wholly inadmissible.

YOUR FIFTH PROOF. 

Acts xx, 7. — And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

Your premises are: — 1. That the Apostle here commands to hold public collections on the first day of the week. 2. That, therefore, public assemblies were accustomed to be held on that day. Whence you infer, that the first day of the week is the Sabbath.

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YOUR SIXTH PROOF. 

1 Cor. xvi, 2. — Upon the first day of the week let every one lay something aside, and store it up for the poor saints, when I come. ... That the preaching of Paul seems to break bread; and the preaching of Paul seems also to have been on the Sabbath day. The German of Luther, " der Evangelien, an dem ersten Tage, wie von sich allein." The Swedish, " pares isso," and the French, " en sa case," and the Portuguese of Ferreira, " em sua case," and the Spanish, " sa casa, " and in his own house, at his house, at his own house. Therefore the text proves nothing for you, if you attempt to make public collections on the first day of the week. But you say, Paul waited there seven days, and no account of his preaching till the fourth day. It was, therefore, a farewell meeting, as many learned men have interpreted it. But if you say, Paul waited there seven days, and no account of his preaching till the fourth day, it is altogether probable that the disciples could not have been in like manner " with one accord in one place," if it had been the fourth day of the week, because it was the day of Pentecost. Therefore, your inference is not only unnecessary, but wholly inadmissible.

YOUR SEVENTH PROOF. 

Rev. i, 10. — I was in the spirit on the Lord's day.

Your premises are: — 1. That the Lord's day is the first day of the week. Whence you infer, that the first day of the week is the Sabbath.

YOUR EIGHTH PROOF. 

You premises are: — 1. That the Lord's day is the first day of the week. Whence you infer, that the first day of the week is the Sabbath.

If it be said that the Apostle was commanded to keep the first day of the week for the relief of the poor saints, there is no way of avoiding them, with- out doing violence either to the text or context. But you say, Paul waited there seven days, and no account of his preaching till the fourth day. It was, therefore, a farewell meeting, as many learned men have interpreted it.

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blessed the Sabbath-day, and hallowed it." Now, if you assert, with these scriptures staring you in the face, that God never blessed and sanctified any other day but the seventh, I am not a murderer, nor a robber, nor a despiser of churches, but I do most respectfully aver, that the seventh day is the Sabbath of the Lord thy God.

And also believe, that you are not only in the right, but in the holy and sacred path of duty, when you refuse to do any thing that is contrary to the express commands of God, as given at Mount Sinai, and in several other passages of Scripture, "The seventh day is the Sabbath, and the testimony of God's Spirit, plainly uttered in one dozen passages, what is written law given at Mount Sinai, and in several other passages of Scripture, "The seventh day is the Sabbath, and the testimony of God's Spirit, plainly uttered in one dozen passages, what he says, in as plain language as any Sabbatarian could employ; that is, that the seventh day is the Sabbath of the Lord thy God." The Sabbath is seven holy days, during which the Lord commands his people to perform no work, holy worship, and other duties. In those seven days he authenticated and confirmed to the world his moral law, by which he governs his creatures, by which he binds them to right and wrong, as by a solemn covenant. And the Lord has said, "Remember the Sabbath day, to keep it holy." And all the other passages of Scripture, "I am the Lord," saith he, "who made thee, and formed thee, even me." For I know the thoughts, saith the Lord, that I think of thee, saith the Lord, to do good to thee. And I will make of thee a great nation. If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, may my tongue cleave to the roof of my mouth." And think not, I beseech you, that I am against the church of our Redeemer, or wish hinder her prosperity, or that exterminate human institutions which Christians very generally observe. If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, may my tongue cleave to the roof of my mouth: if I prefer not Jerusalem above my chief joy.

To the Editors of the Sabbath Recorder.--

A recent article, headed "Tract Distribution," which appeared in the columns of the Recorder, demands serious consideration, and to adopt in their stead colporterage and tract distribution. Without detracting from the last two, as efficient agencies in the work of Sabbath reform, I am not sure that the former may not also have the same objections which the writer of "Tract Distribution" urges against lectures, be made against public preaching! He says: "Sometimes it is, perhaps, a useful argument is valuable; but in the majority of instances, people prefer, upon a question that involves a complete revolution of their practice, to think the matter over quietly, without wrangling, without irritation, without dispute, or to such importunities as one carnally maintains his argument is likely to employ. They want to take time for consideration; the subject is new, and unacquainted with it.

Now, in this objection, what is there which may not with equal propriety be said against the public preaching of the gospel, or of almost any other subject, as Indemnity, Slavery, War, or any reform? When Christ preached certain truths, many complained that he reproached them—that his doctrine was hard—that he stirred up the people. Peter and John were social lecturers about the fury of the cross; Stephen's answer was, he burned more exceedingingly; and Felix asked for time to consider. And yet there is no intimation that either Christ, Peter, and John, were urged the points well, and delivered lectures to the people they were, thought of any more quiet or unobjectionable way, because the subject was new. They pressed home, and pointed out the necessity of the day, and in the mean time, kept the Sabbath day as much as possible among them. But think of one, who does not know, that the preaching of the gospel, even now, involves a complete revolution of practice in the world in many things! Not the gospel which is preached, and ends to public opinion, but such a gospel as would deliver us, refine to its rightful owner the fertile plains of Montezuma, beat swords into plowshares and spears into pruning hooks. Let the true gospel of the Son of God be preached now, and many will prefer a more quiet and unobjectionable way. The fact seems to me, that any kind of movement which demands a change of practice, and a new way of thinking, and that the only reason why I cannot see God may give me utterance. That you wish to do what is right, and light for darkness. Think not, my enemy, because I thus speak. Think not that I have no confidence in your piety, because you harbor deeply. Think not that I am proud, boastful, and self-confident, because I dare to approach you, who are vastly my seniors in knowledge, and remind you of your duty. I will gladly have avoided this public exhibition of my sentiments. Had it been possible, I would have avoided the subject, and never have written a line in this paper; but I have seen these pages. But necessity is laid upon me. And think not, I beseech you, that I am against the church of our Redeemer, or wish hinder her prosperity, or that exterminate human institutions which Christians very generally observe. If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, may my tongue cleave to the roof of my mouth: if I prefer not Jerusalem above my chief joy.

From the Sabbath Recorder.

SABBATH LECTURES.

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and see the providence of God now moving out a peo-
the track of prophecy to the cry of the third angel,
"Here is the patience of the saints; here are they
as taught by Wm. Miller and others, was a fulfill-
why not now expect the third angel's message '7—
that the movement gelative to the nominal churches,
position; some place these angels in the past, while
iii the belief that the proclamation of Christ's coming,
Rev. xiv, till the claims of all the commandments of
saw in ,  heaven is a symbol of a class of men who
mit that the first angel symbolized the Advent move-
that it follows the other two, which are now in the past,
fore the advent of Christ, seems certain, from the
a sharp sickle in his hand, with which he reaps the
abuse the beast and his image, and who,
night, who worship the beast and his image, and who,
their number, their heinousness, their aggress-
world, we cannot see-why the second angel and
ment to the people. It
her fornication:'
low in quick succession, the one under consideration,
remedy against Covetousness.
"Are every one consider that the mind of man is no more satisfy-
the desire of having brings the mind to a
perpetual agitation.
1. That covetousness is the root of all evil. [1 Tim-
vi, 10]: hence comes war, hatred, envy, self-
dy, and innumerable evils, which turn away the
mind from spiritual things, and from God.
2. That he consider the shortness of his life, and
that no man's life consisteth in the abundance of his
riches, as our Saviour admonisheth. [Luke vi, 24, 31.
3. That he be true to God, who feedeth the sparrows
and the young ravens.
4. That he be a steward, and not a lord of temporal
riches.
5. That he not before ye the example of Christ,
and all holy men, who despised earthly riches, to
be richer in God.
6. That he remember it was spoken by our Saviour,
'see that no man be- cursed to give to,' receive.' [Act
xx, 35.
7. That the best riches are treasures in heaven—
Matt. vi, 20.'

The Patience of God.

There is no subject more wondrous than this,
"the Patience of God." Think of the lapse of ages
during which the heavenlies have a yearning wish
think of the multitudes who have been the
subjects of it. Millions on millions in successive
cimes and centuries! Think of the sins which have
all that time been trying and wearying that patience
their number, their heinousness, their aggress-
world's history is a consecutively historic
iniquity, a lengthened provocation of the Almighty's
forbearance! The Church, like a feeble ark; tossed
on a mighty ocean of unbelief; and yet the world,
with its cumbers, still spared! The cry of its sin-
ful millions at this moment 'sustains the ear of the God
of Sabbathers,' and yet, "for all this, His hand of mer-
try is stretched out still!" And who is this God of
Patience? It is the Almighty Being who could strike
those millions down in a moment; who could, by
a brief, annihilating word—say, who would re-
quire no positive or visible forthpopulation of His
notion to effect this, but simply to withdraw his
sustaining arm. Surely, of all the examples of
the Almighty's power, there is none more wondrous
or amazing than "God's power over himself."
He is incomprehensible.
"Judges," the third and fourth generation.
He shows mercy unto thousands of generations. God
bears for fifteen hundred years, from Moses to Jesus,
with Israel's unbelief; and yet as a pious writer re-
marks, He speaks of it as but a day. All day long
have I stretched out my hands to a disobedient and
isaaking people. What is the history of all this
tenderness? My thoughts are not your thoughts,
neither are, your ways my ways, saith the Lord! —
For I lift up my hand to heaven, and say, I live. Deut. xxxii, 44-46. Hearken also to the words of Job: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God." Job xix, 25, 26. It is to the same note that all the harps are tuned, when the full choir of prophets pour from their golden strings the animating strains which were to arouse the slumber of the spirituals. There is ever a day of vengeances spoken of. They deplore, in wailing accents, the backslidings of the people; or, with indignant tears, they bewail the sins of the prophet. They deplore the corruption in one tribe, and the mercies to another, and so much the more as ye see with one set of truths. It was given to teach the Church to what Christ shall be able to, achieve for it; the Church looks forward with an air of calm assurance to the day when the full choir of prophets shall sing, "The sun shall be no more darkened, nor the moon be without light; for the Lord of hosts shall be among you, and the glory of the Lord shall be round about you." Joel ii, 29, 30. The first promise, given immediately after the fall, "I will make a remembrance of thee, and bring thee up out of the place where thou wast taken, and I will give thee unto thy mother. Ezek. xvii, 14. "The Lord direct your hearts into the patient waiting for Christ." 2 Thess. iii, 5. "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope." 1 Thess. iv, 13, 14. "Seeing then, that all these things shall be dissolved," the apostle commands that they should take with them his, and the apostle's record as a sealed book, into which it is hopeless to discover confirmations of truths already received, but to ascertain the whole counsel of God, Look abroad over the whole face of Scripture from beginning to end; and do not, like Rahab, seek one point of view wherein you may only behold a portion of God's revelation, because you dare not steadily contemplate the whole of it. Do you say you are no nearer to the enjoyment of what you have been taught to hope for? Do you say you are not yet thankful for the answer to those prayers which beseeched God to grant you the assurance of the truth? Do you say you are ungrateful when God has laid before you so rich a treasure? This surely is not the spirit of the weaned child, who is ever seeking strong meat instead of milk. Do you desire the sincere milk of the word, desire more and more to have Abraham's faith? Be you the food of babes. You are satisfied with the first principles of the oracles of God, and have no wish to go on unto perfection. Heb. vi, 12, 14. Who knows how greatly your conceptions of God and all his attributes might be heightened by more enlarged intercourse with his revelation of himself. You might know more, far more, of his wisdom; more, far more, of his love, of his majesty, and his glory: you would have much clearer views of the harmony of all these attributes in the consummation of the work of redemption, if you did not treat the greater portion of the oracles of God as a sealed book, how much more for you to look. Now, you are but wandering on the shore of a mighty ocean, and from your point of view the prospect is necessarily limited. But spread your tent before the long view of God's great deep you shall see the wonders of the Lord. Your faith will then be the faith of the apostles—the substance of things hoped for; your consolations will be such as the apostles enjoyed, and the Church of God was sustained by the conviction, that yet a little while, and he that should come would come and not tarry. But there are other considerations which ought to give us a hand to the end of our reflections on this subject. There is first the example of the cloud of witnesses who compass us about. Of which they did not feel it to be his duty to ascertain what God's promises were, and his privileges to lean upon them? Adam and Abel doubtless were upheld by the assurance of the coming "Seed," who should by blood make atonement for the sins of the world. Heb. xi, 4. Enoch looked forward to the coming of the Lord. He might have been overlaid with filth by his conviction that the earth that then was should be overflowed with water. Heb. xi, 7. Abraham was greatly consoled by the promise that though his seed should be afflicted 400 years, yet, when they were free from bondage, they would possess a better country, a city which hath foundations, whose builder and maker is God. Heb. xi, 10, 15. So deeply impressed was Joseph with the truth of the prediction that God would lead his people to the land of promise, that he commanded that they should take with them his bones. Heb. xi, 22. Moses was expecting the immediate fulfillment of this promise when he left the land of bondage, and when they were on their journey to a better country, even a heavenly—to a city which hath foundations, whose builder and maker is God. Heb. xi, 10, 16. Abraham's heart was set on the possession of the land of promise, and he lived so solicitously on the glory of the latter days; and the other prophets who followed them, blessed God for the prophecies, that in their days were unfulfilled, and that still were retained in being. It was the duty of the prophets to add to the revelation which was to be the stay of ages yet to come. But we also find them making use of prophecy to guide their own conduct. It was by the study of former prophecies that Daniel came to the conclusion, that the stages of time which were to be had in the latter days. Dan. xii, 4.
aged saints to wait day by day in the temple for the coming of the Lord. Acts i, 16, 20, 21. It was to unfulfilled prophecy that Christ himself constantly referred the agitation of his disciples as pointing out that which was to come. Acts xvi, 31. And this very language the apostles how to proceed in the election of a successor to Judas. Acts i, 16, 20, 21. It was to unfulfilled prophecy that Christ himself constantly referred the agitation of his disciples as pointing out that which was to come. Acts xvi, 31. And this very language the apostles how to proceed in the election of a successor to Judas. Acts i, 16, 20, 21.

And thus the star of our hopes will be the same to all those who have died with Christ, and who through faith have obtained the victory over the beast. Rev. xiv, 12—14. The sign of the times. Matt. xxiv, 36. The mystery of the times. Matt. xvi, 3. In those addresses of Christ, containing the prophecy of the signs of the times, we have the most important instruction concerning the signs of the times. Matt. xvi, 3. The mystery of the times. Matt. xvi, 3. In those addresses of Christ, containing the prophecy of the signs of the times, we have the most important instruction concerning the signs of the times. Matt. xvi, 3. The mystery of the times. Matt. xvi, 3. In those addresses of Christ, containing the prophecy of the signs of the times, we have the most important instruction concerning the signs of the times. Matt. xvi, 3. The mystery of the times. Matt. xvi, 3. In those addresses of Christ, containing the prophecy of the signs of the times, we have the most important instruction concerning the signs of the times. Matt. xvi, 3. The mystery of the times. Matt. xvi, 3. In those addresses of Christ, containing the prophecy of the signs of the times, we have the most important instruction concerning the signs of the times. Matt. xvi, 3. The mystery of the times. Matt. xvi, 3. In those addresses of Christ, containing the prophecy of the signs of the times, we have the most important instruction concerning the signs of the times. Matt. xvi, 3. The mystery of the times. Matt. xvi, 3. In those addresses of Christ, containing the prophecy of the signs of the times, we have the most important instruction concerning the signs of the times. Matt. xvi, 3. The mystery of the times. Matt. xvi, 3. In those addresses of Christ, containing the prophecy of the signs of the times, we have the most important instruction concerning the signs of the times. Matt. xvi, 3. The mystery of the times. Matt. xvi, 3. In those addresses of Christ, containing the prophecy of the signs of the times, we have the most important instruction concerning the signs of the times. Matt. xvi, 3. The mystery of the times. Matt. xvi, 3. In those addresses of Christ, containing the prophecy of the signs of the times, we have the most important instruction concerning the signs of the times. Matt. xvi, 3. The mystery of the times. Matt. xvi, 3. In those addresses of Christ, containing the prophecy of the signs of the times, we have the most important instruction concerning the signs of the times. Matt. xvi, 3. The mystery of the times. Matt. xvi, 3.

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THE STANDARD.

"Worn the enemy shall come in like a flood, the Spirit of the Lord shall panic and astonish against him." Isa. 10:14.

The Enemy comes like a flood, to capture, deceive, and destroy, with forming prepossessions of good, to cheat, decoy, and make him sleep. He says he comes, all men to bind, with Union's effectual tie; and where he excepts, a spiritual mind, the human soul never dies.

The people, for centuries past, have been as well charmed by his lie, as the Hebrew at last, to capture them all by surprise. Like a flood he sweeps over the earth, before which men are thrown aside. Whether night be dark, and warmth and death in the churches, (so called,) as it is. But what is the Standard, raised high by the Spirit of God, to oppose, around which the saints who now sigh, and are so impure, as to be of partaking the same, and then the chaff shall be burned. To the pulling down of strong holds. Divine truth is the broad foundation of truth. Bunyan calls it, will cut its way through. "With flaming professions of good," He fixes an ambush at last, an ambush at last, have announced it in an audible voice from heaven. If he had meant to have announced it in an audible voice from heaven, he would have been doing. Well that won't do. The seventh day is mine, and it must now be kept holy.

"Wilmr the enemy shall come in like a flood," he says, but they all say, Father, that the day is changed, I permitted darkness to cover the earth for twelve hundred and sixty years while my times and laws were given into the hands of the Pope. He changed my law and my time, and slew my saints, and when they were delivered out of his hand, he says, he fixed an ambush at last, and the disciples, that followed him, and his disciples, that followed him, in the day of trouble spoken of by Daniel, and the visions are understood; therefore you have no more the excuse of ignorance. Jesus has shown us that he intends to have a church to present unto our Father, that are keeping all the commandments. He gives John a vision of that church that should be. He tells him what it encoun-
red from the Dragon in its infancy. The persecution it should suffer for 1200 years, by the Pope, the Popes, and the last thing he sees of her, when she becomes a little remnant, keeping all the commandments, and having the testimony of Jesus Christ, just ready to receive her Lord, and enter up- into its marriageable state. We have much more to do, for they say all manner of evil against us falsely. Pray for us. S. Woodwell. Oloft, N. Y., Nov. 14th, 1853.

DEAR BRO. WHITE:—I do feel to thank the Lord that I have been brought, by the unspeakable goodness of God to see myself, and to see the wonderful work of God that is now beginning to be made manifest in our land. I do rejoice, and thank the Lord for his goodness to me, that through kind friends I have the Review to come; it comes a welcome messenger, laden with "durable riches and righteousness." I can truly say, "I delight in the law of God after the inward man." Although I did once perceive this sorry: the good old way, the way in which the ancients did walk. But it was through ignorance that I did it.—I had not searched to know the will of God concern- ing his commandments, which is written unto himself. But the Lord has forgiven my sins. Praise his holy name. Now I can truly say with my whole soul, How sweet are thy words unto my taste, yea, sweeter than honey to my mouth! through thy pre- cepts I have received knowledge before I hate every false way. Ps. cxiii, 103, 104.

O how glorious is this news, the third angel's message: it cuts us off from everything of a worldly na- ture, and in this we are to be in readiness to meet the day of trouble spoken of by Daniel, "such as never was since there was a nation," which is but a step ahead of us. •Lift up your heads
and rejoice for your redemption draweth nigh."—

Dear Bro. White:—I had a pleasant journey to this place, found the brethren well, rejoicing in the truth.

Our meeting on the Sabbath was one of deep, solemnity; there was little of any kind, but the Lord verified his promises, and met with us. A brother who has kept the Sabbath several years, alone, came some seven miles to hear on the subject of present truth. The subject of the Sanctuary deeply interested him and cast light on his path, as he testified.

On First-day, our meetings were held in the Christian Meeting-house, in the forest. A few came out who listened with considerable interest. But few had an interest to hear in Loom, as the blighting influence of Spiritualism has passed through this village, and near two thirds of its inhabitants are believers or mediums of Spirit manifestations; and, of course, while Satan has the charge of their minds, no place is found in them for the truth.

By invitation, in the afternoon, I attended the funeral of a believer in the Spirit manifestations. His widow is an Adventist, and a sister of Bro. Adam Miller. The Lord helped to make some remarks on Job vii, 21 and 3 John xiv, 14. I endeavored to show them the form of man, that he was not created immortal. His fall by transgressing the moral government of God. The state of the dead. The hope of the Christian, a resurrection to Eternal Life; and then passed to give them a Bible exposition of Spirit manifestations. I never had greater freedom on the subject than when trying to show them the awful delusion in which they were fallen, and the solemn certainty it gives us that Jesus was soon coming. There was a congregation of about 200, and I think one half were either mediums or believers in the spiritual workings. I felt as though perhaps it was the last opportunity I should have to warn them, and I meant to clear my mind. I saw that, That this was a work of moving tables, etc., is an evidence of the existence of some power present more than human, I do not deny; that the communications given, show that that power possesses intelligience, I also admit; and even further, that it is the work of spirits; but what are they? Why, says one, the spirits of the dead. The difficulty is, you have forgotten that there's a Devil. This is that work pointed out in the Apocalyptic Vision, the spirits of devils working miracles, to deceive the world. There was much of squirming, twisting and wry faces, which evinced to the beholder the uneasy position of the medium. And then passed to give them a Bible exposition of Spirit manifestations.

Yesterday, in the forenoon, I visited the spirits of the dead, in Milton, Wis., of 50, when mortal skill could devise.

The Lord verified his promise, and met with us. A brother who has kept the Sabbath several years, alone, came some seven miles to hear on the subject of present truth. The subject of the Sanctuary deeply interested him and cast light on his path, as he testified.

We are, truly, living in an age when we may expect persecution both from the nominal church and world, although there is not much difference between them. How often do we hear it repeated, that it makes no difference what day we keep, if we only keep it to the Lord. Old things are done away, and, of course, the old Jewish Sabbath is not binding on us. Thank God, that there are a few who are trying to restore the breach that has been made in God's law, by those who are willingly ignorant of God. How dare people call God's holy Sabbath a Jewish Sabbath? I should think they would hear the voice of the Spirit of Truth, saying, You are violating one of my moral precepts, that I engraved with my own finger on the hearts of the children of the covenant. Your invaluable paper I love to peruse. I am rejoiced to hear that the third angel's message is on the rise. May God save all his dear children in the day of wrath.

Your brother,草莓的王国

Hiram V. Reed

Wawion, Wis., Nov. 22, 1853.