AND SABBATH HERALD.

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus."  

VOL. XXI.  
BATTLE CREEK, MICH., THIRD-DAY, JANUARY 29, 1863.  
No. 8.

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ADDRESS ELDER JAMES WHITE, Battle Creek, Michigan.

A New Town Established in a Family of Episcopalians.

Strange Developments in a Family of Spirituels.

The City of God.

Strange Developments in a Family of Episcopalians.

No cause but Spiritualism could survive the revolting manifestations of divine power and justice as was afforded by the overthrow of Pharaoh and his host, we might easily infer that the world, when made acquainted with the facts pertaining to his death, and his family and servants—eight in all. Mr. and Mrs. Ford were in great standing in society, and in full connection with the Episcopal church in that place, and neither had any knowledge of, or sympathy with, Spiritualism. Mr. Talcott was a free-thinker, and only Mrs. Talcott had any knowledge of modern Spiritualism.

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

Mrs. Ford continued to be severely exercised by, and give communications from, what purported to be a great many spirits, both happy and unhappy, until this fit of "possession."  

On the Sunday following Mrs. Ford's first manifestations, just as the people were coming out of the church, which is immediately by the door-yard of Mr. Ford's house, Mrs. Ford rushed into the yard, as if driven by some determined power, and at the top of her voice screamed, "Water! water! water!"  

This was done against Mr. Ford's will, he being held, driven by some determined power, and at the top of her voice screamed, "Water! water! water!"  

Mr. Ford was seized by the same power, and with his wife ran into the same yard, and screamed "water," too.  

It is not easy to say that Mrs. Ford and Mr. Ford were in their moral and Christian lives without a blemish; but here comes upon them a power, to show to themselves and to the world that their own will does not control their lives, but that there is a wisdom and a power above human will and human desires. No matter if this revelation be made by scenes that are ridiculous and revolting, whereby the mighty, unrecognized, unacknowledged truth shall be made more impressive. Mr. Ford, his wife, and all the family, affirm that in these strange manifestations there was no control over their actions.  

Mrs. Ford says that during this scene of affliction, he observed that his nearest friends stood the furthest aloof, while the poor and more oppressed, came nearest to him and his family, and were first to give them friendly aid. A doctor was called, and pronounced the whole scene the manifestations of insanity.  

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Instead of this, those very people who were thus delivered from Egyptian tyranny, were some of them for¬
you. For we have heard how the Lord dried up the
water of the Red Sea for you when ye came out of
Egypt; and what ye did unto the two kings of the
Canaan; and that your terror is fallen upon us, and
of his deep-rooted unwillingness to yield appro-
valance upon the inhabitants of adjacent countries. A
12
of such stubborn and recent facts, there was but one
combination of facts and circumstances which was
in the strength of frail mortality, entered the lists,
had for a time no effect on their own mutual
This they undertook, and
of the Amorites was
peril; those who acquiesce have peace. The nations
sive toward perdition. This was the race of whose
or to the Bible, rail at Jehovah for wiping out such a plague-spot as this from the
verse which God had with the nations of Canaan. It
and that your terror is fallen upon us, and
not the principle of free love nor only allowed unjust
and of his deep-rooted unwillingness to yield appro-
they would not receive the lesson. Thus, when the spies,
bring up dead men for the accomodation of backsliders and God-forsaken rebels like king Saul.
their ungodly parents. These were some of the precious traits of character belonging to that repugnant and basoted race which
in the hymn-book, or in the Sabbath-school, rail at Jehovah for wiping out such a plague-spot as this from the
and excusing their non-remorse for the sins which they had committed. The occa-
the dress, keeping them as close to the body as possi-
and of all nameless licentious practices of the most revolting character; and quite as free as ever I heard of being advanced in any modern spiritual newspaper, or by any speaker in a spiritual
spective is not altered one jot that I can discern. In either
insects should drive the inhabitants of a country out
ity which God had with the nations of Canaan. It
insects should drive the inhabitants of a country out
their ungodly parents. These were some of the precious traits of character belonging to that repugnant and basoted race which
in the hymn-book, or in the Sabbath-school, rail at Jehovah for wiping out such a plague-spot as this from the

of common salt and ground mustard stirred into it.

3. The best thing to stop the bleeding of a moderate

It would not be fitting here to enumerate all these men who...
I have been shown that while parents who have the fear of God before them restrain their children, they should not do this by harshness, but by the word of God and by loving and cheerful treatment. Parents should seek to meet their wants. Some parents attend carefully to the temporal wants of their children; if they do not, they kindly and faithfully nurse them, and think their duty done. They mistakes here. Their work has but just begun. The wants of the mind should be cared for. It requires skill to apply the proper remedies to cure a wounded mind. Children have trials just as hard to bear, just as great in character, as older people. Parents do not always feel alike. Their minds are often perplexed. They labor under mistaken views and feelings. Satan buts them, and they yield to his temptations. They speak of their children with a sadness, but in the children, and are sometimes exacting and fretful.

The poor children partake of the same spirit, and the parents are not prepared to help them, for they were

The Imitation of Christ

It is reported in the Bohemian story, that St. Wenceslas, their king, one winter night going to his devotions, in a remote church, barefooted in the snow, to which his feet should mark for him. The poor children partake of the same spirit, and the parents are not prepared to help them, for they were

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Thoughts on the Revelation.

CHAPTER XXI.

Verse 1. And I saw a new heaven and a new earth: for the first heaven and first earth were passed away; and there was no more sea.

By the first heaven and first earth, John unquestionably means the ones which now are. Some have supposed that when the Bible speaks of the third heaven, it means a place where the souls of the saved have gone, but this is not generally admitted. The first heaven and first earth were passed away, and there was no more sea.

The present heaven and earth are passing away, and will be succeeded by a new heaven and earth. This is the object of prophecy, and the New Testament writers teach that the present system of things islibs to be destroyed by fire. John speaks of the new heaven and new earth as the city of God, and this city is to be the dwelling place of God and his people.

Verse 2. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, The tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. 4. And God shall wipe away every tear from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.

In connection with the view which John has of the holy city coming down from God out of heaven, a voice is heard, saying, The tabernacle of God is with men, and he will dwell with them. This verse has a direct relation to the tabernacle of the first heaven and earth, and the tabernacle of the new heaven and earth is the city of God.

Verse 3. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. 6. And he said unto me, It is done, I am Alpha and Omega, the beginning and the end. I will give unto him that overcometh a crown.

The object of the writer is to show that the new heaven and new earth will be the dwelling place of God and his people. This is the object of prophecy, and the New Testament writers teach that the present system of things is to be destroyed by fire. John speaks of the new heaven and new earth as the city of God, and this city is to be the dwelling place of God and his people.

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Lapeer. Our meetings were confined to day-time, as most places of entertainment were from three to six miles distant. We were often driven by the weather, yet we made the distance so much further than we anticipated, that we did not succeed in getting through till past seven o'clock, although we took turns in walking to relieve our faithful horses as much as possible. Although we could not have a meeting that evening, as we desired, we were glad to find a hearty welcome, and a good chance to dry ourselves, under the hospitable roof of Bro. and Sr. Lamoreaux. Sabbath morning we drove on six miles, and were accompanied by Bro. White, Bro. Fishburn, to Onondaga, where we had three meetings, and organized a church of thirteen members, including some from Delhi, or what we have commonly called Grand Lodge.

Monday, Dec. 29, we arrived safely at home. Were glad to find friends and brethren well.

Tuesday evening attended the regular prayer-meeting, and Wednesday and Thursday evenings attended the protracted meeting in Battle Creek, which was resumed Wednesday evening. Our hearts were rejoiced to see that the good work which we had seen going on in other places, was going on here also. Thursday evening as Bro. White requested those who had lately started and desired to start for the kingdom, to come forward, we counted over a score who obeyed the call. Praise the Lord! He is yet on the side of his people, and will help them in their distress, in preserving the Lord for what he is doing in Battle Creek.

Friday, Jan. 2, we went to Parcville to attend the quarterly meeting there. Meeting commenced at the usual hour. The following discourse was given a Monday evening, 11 o'clock p. m. There were five public discourses given by Bro. Byington and myself, and several social meetings were held, in which we labored for backslidden Sabbath-keepers, unconsecrated companions of brethren, and for young people.

Our hearts were cheered to see a move among children and parents. Some who had formerly kept the Sabbath were moved out to make a start with God's people. We requested that they should remain, as we understood the Sabbath was moved out, and others who had once kept the Sabbath, but had become discouraged by difficulties in the church, as they saw difficulties removed, God's people coming into order, and making efforts to arise, are again looking earnestly toward the truth and the people of God. May the Lord help them to carry out their convictions, in my prayer.

Monday afternoon Bro. Byington started home to hold meetings there, and left me to close the meeting at Park, and go on to Indiana. Our meeting Monday evening to attend communion and organize a Sabbath-school was a refreshing season to close the meeting at Park, and go on to Indiana.

Wednesday, 17th, we went on to Tyrone, and had public meeting in the evening. The school-house was nearly filled, and those who came listened with attention. A discourse on the present crisis and present dangers of God's people, and what the running, and Wednesday and Thursday evenings attended the protracted meeting in Battle Creek, which was resumed Wednesday evening. Our hearts were rejoiced to see that the good work which we had seen going on in other places, was going on here also. Thursday evening as Bro. White requested those who had lately started and desired to start for the kingdom, to come forward, we counted over a score who obeyed the call. Praise the Lord! He is yet on the side of his people, and will help them in their distress, in preserving the Lord for what he is doing in Battle Creek.

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I have witnessed a great many efforts in favor of Sunday, and this was the weakest of them all. The school-house was crowded to hear my reply.

R. F. COTTRILL

Family Hymn.

Keep us Lord, a little band,
Traveling through a foreign land;
Lead us lest we go amiss,
O'er the path of our way.

We are all of feeble mind,
Must we thy sheltering fold
From a wilderness of sin,
Pees without and fears within.

When dismayed to thee we fly;
Though they be storms, when danger nigh;
Yet vouchsafe to how thee ear,
Grant assurance from our fear.

When we headlong march along,
Over the path where dangers throng,
Still in love our way prepare,
Guard from sinfulness, pit or snare.

May that peace which is from thee,
Kills free and sweet, untrimmed free,
And in unity and love
Each to each a blessing prove.

Should it be our lot to part,
Still may we be one in heart,
Hoping, striving to attain,
Gain a victory and a crown.

Keep us Lord, a little band,
Traveling to the promised land.
When our troubles here are past
May we all reach home at last.

E. W. DARLING

Beaver, Minn.

Ye are the Light of the World.

I believe there are some Christians whose lamps are burning brightly in the world, and the world may have light if they will. If we have lifted up the standard of truth, some poor souls out on the ocean of time will be looking toward our lighthouse, and shall it be with us as with the lighthouse-keeper on a lonely coast where his predecessor had mysteriously disappeared? After he had been at his place one day, he was one day straying with his gun in his hand in pursuit of game. He spied at a distance from him an individual coming toward him, evidently intent on making acquaintance with him, and who did not at first appear to be a very desirable associate. But an acquaintance was formed, and instructed by their afternoon's examination at Catherwood's Panorama.

Shall we say the religion of the Bible is not complete of a gold mine before his eyes, and waiting to his hand, should be content to fill his coffers with bits of flint, or to bolster up previously conceived notions, or to find encouragement that the will of God is as we would have it; but that it is the will of God that we give life to the eternal law; and that by the Spirit he may be set forth visibly as the great Face, as the top-stone of the Scriptural structure; as the body and spirit, the cause and object, of Divinity. If there are those who fear that the Scriptures fail to become acquainted with Christ as his Friend and Saviour, has spent his labor for "that which satisfied not."

The man that, with the rich veins of precious metal of a gold mine before his eyes, and waiting to his hand, was that the panorama was a failure and an imposition. The artist had regulated. Presently one said to the other, "Look at that figure at the lower edge of the picture, the blonde bandaged, as the body and spirit, the cause and object, of Divinity. If there are those who fear that the Scriptures fail to become acquainted with Christ as his Friend and Saviour, has spent his labor for "that which satisfied not."

The Former speaker was presently convinced that he could see but two persons in eight years that keep the Sabbath. I love about keeping the Sabbath. I want to be an overcomer when he comes, and with his help I am determined to make God's glory their end, God's word their rule, and the beautiful pillars that supported the porch. And there, two, was the beautiful gate through which, their tradition said the Jewish Messiah should enter the city when he came to sit upon the throne of David, scaled up to prevent his entrance. They were, or were willfully ignorant of the fact, that he whom they thus aimed to keep out of his own, had long before, but triumphantly, entered the city, perhaps through that very gate, and had been joyfully hailed as "He that cometh in the name of the Lord."

Thus hours were passed within those walls, and one beauty after another came out upon the canvases as they looked and pondered. What was first but a canvases painted, looking more and more like a work of art, and then we shall see clearly, and be satisfied. A few years since, Catherwood, the painter, exhibited his Panorama of Jerusalem. The place of exhibition was in a building expressly arranged for the purpose. The writer of this, on a certain day there was a panorama opened, and the artist was not there. The artist was not there. He set them right, and hastened to the beach; but alas! he was too late; for already a vessel had been dashed upon the coast, and he beheld the work of those who lived by spoil, even though it cost the lives of others, men who could see their fellows find a watery grave while they plundered their substance.

Ye are the Light of the World.

The Christian's life is in Christ, by Christ, to Christ, for Christ, and with Christ.

"It is not talking of God, but walking with God, that marks the Christian."—"True piety should not be a thing of fits and starts, but an even walk with God."—"The man that walks with God is one who observes God's will, who looks for God, and another for the world, but let your every footstep be a walk with God." —"He who walks with God is one who observes God in all, looks to God through all, goes to God with all, treasures God for all, and loves God above all."—"Those only are right and safe and happy, who make God's glory their end, God's word their rule, God's Spirit the guide of their affections, and God's Providence the guide of their affairs."—"Those who walk safely and honestly in the Christian course, are they who walk closely with God in secret."—"Those who walk most closely with God, knew him best, and those who know him best, love him most."—"We must keep in God's way, but we may be prepared to do God's work."—Oliver's Thrice-Blessed.

Sister L. H. Rior writes from Scevole, O.: I have seen but two persons in eight years that keep the Sabbath. I want to be an overcomer when he comes, and with his help I am determined to make God's glory their end, God's word their rule, and the beautiful pillars that supported the porch. And there, two, was the beautiful gate through which, their tradition said the Jewish Messiah should enter the city when he came to sit upon the throne of David, scaled up to prevent his entrance. They were, or were willfully ignorant of the fact, that he whom they thus aimed to keep out of his own, had long before, but triumphantly, entered the city, perhaps through that very gate, and had been joyfully hailed as "He that cometh in the name of the Lord."

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The Christian's life is in Christ, by Christ, to Christ, for Christ, and with Christ.
LETTERS.

Bro. White: Thinking that the brethren who labored with us in the tent-meeting in this place last summer would like to hear the results of their labors, and knowing an easier way of access to them than through your paper, I take this opportunity to say that the labors of those brethren are highly esteemed by a goodly number in this place. We hold prayer and conference meeting on the Sabbath, and on four-days evening meetings. Should you desire a more full and thorough organization. We feel that it is our duty to instruct as more thoroughly in the present time.

It would gladden our hearts to meet with any of our brethren of like faith. Although we feel weak, we believe that the Lord is doing a good work among us by the overpowering power of truth, for we have lost to-day another instance of public acknowledgment and expressed determination to obey the fourth command. Give us your prayers that we may be getting ready for the troubles that are coming upon the earth, also for the coming of the Lord.

L. C. Sanders.

From Sister Millne.

Bro. White: As the Review makes its cheering voice heard week by week to me, I cannot help but rejoice in reading the testimonies of the dear brethren and sisters. I desire to tell you what the Lord has done for me. Although I have been passing through the fiery furnace of affliction and sorrow, yet the form of my present light and strength is backward in my eyes and I felt that I could count all things but loss for the excellency of the knowledge of Christ Jesus my Lord. I have been sick nigh unto death, and as dear friends stood weeping around my bed, I said, "Don't weep, sister, let us arise and come up to the help of the Lord." And since hanging thirty-nine of the leading ones, and ventriloquists, but who have never received the light of the third angel's message, or heard it proclaimed. It seems to me that the very prayers that were supposed to raise up a church here which would honor the Lord. I love the ease of systematic benevolence, and trust the time is not far distant when I can systematically cast my mite into the treasury of the Lord. I still have hope.

The message is for those who style themselves lonely ones, cheer my heart. I have for some time felt that I needed a closer walk with God,—that nearness to my God that was once delivered to the saints. Brother, let us arise and come up to the help of the Lord.

Shabbona, Ill.

From Bro. Chase.

Bro. White: I hasten to inform you that the Lord is reviving his work among us. I think we are having some of the drops that befallen the latter rain. It appears to me that some are beginning to hold the faith of salvation for the last time. Our meetings have increased of late, in numbers and in solemnity. We have been constrained to speak the truth in love, and power, very similar to that which was proclaimed in the Lamb's book of life, that a crown of glory awaits the faithful. I ask God to bless his holy name. Two out of four that have been bound down by the enemy in unbelief and despair have come out quite free and clear. Praise the Lord, o my soul, and all that is within me, bless his holy name.

A number of our brethren and sisters have got well waked up, and begin to take hold together. Several new cases are deciding to take hold of the truth. We have a strong desire that some of the more efficient reapers may be sent this way soon. In the main time we will try to do what we can among ourselves, for the Lord helps wonderfully. Blessed be his holy name! I wish to exhibit my heart and sisters, wherever there may be any. Let us examine ourselves, that we may know for ourselves, whether we are in the faith. Have we fully overcome the world, and the love thereof? Does our conduct tell all around that we have? Do we walk with God,—that nearness to my God that was once delivered to the saints. Brother, let us arise and come up to the help of the Lord.

David Chase.

North Fairhaven, Mass.

Extracts from Lettters.

Bro. W. Morse writes from Deerfield, Minn: "Many horrible accounts of the massacre of whole families by the Indians, in this vicinity might be given and some in the most brutal and horrid manner that wish'd men or devils could invent among savages."

"God grant that the extent of the massacre is not yet known. It appears that four or five weeks since several dead bodies were found only 10 miles from New Ulm. One man was shot in his own house (Hiljah Whiton) whose wife was a sister of sister Landon, from Connecticut formerly. It seems that the house had not been found or visited by the police for several days, and that the bodies were not discovered until the 10th of August, according to the testimony of a man who saw him shot but escaped. It is true we have some six thousand armed men now upon our frontier, but the Indian forces are immense."

Sister Hemanway writes from Mechanicville, Vt.: "I write hoping that what I say may fall under the eye of some messenger, who may feel it his duty to come this way to proclaim the words of life. There are many in this vicinity who call themselves Second Adventists, but who have never received the light of the third angel's message, or heard it proclaimed. It seems to me that the very prayers that were supposed to raise up a church here which would honor the Lord. I love the ease of systematic benevolence, and trust the time is not far distant when I can systematically cast my mite into the treasury of the Lord. I still have hope."

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David Chase.

North Fairhaven, Mass.

OBITUARY.


He had been a companion and four children, and a large circle of friends, to mourn his loss, but they sorrow not as those which have no hope.

C. G. SAPPERLEE.
The family will be numbered with the remnant of God's people for the last great and solemn work.

The Kingdom of God: A Refutation of the doctrine of the Age to Come, by J. N. Andrews, $1.00. The law requires the pre-payment of postage on all transient publications; at the rate of one cent on news for Books and Pamphlets.

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