The Advent Review, and Sabbath Herald.


No. 8.

AWAKE!

Then gird on the armor of coming, and of the end of the world.

Be active and faithful, with ardor untiring, hear it, and become converted, and made holy by soundness unto all nations, and then shall the end come.

Or is it a particular part of the glad tidings? It only states that the gospel of the kingdom shall be preached in all the world; and the object stated, was spoken in reference to the question of the disposition in Europe, and as papers can be sent from the canals thither free of postage, he has embraced every opportunity of sending large supplies by each returning Steamship. He has forwarded them to the Canadas, Nova Scotia, New Brunswick, Newfoundland, England, Ireland, Scotland, Wales, France, Germany, Constantinople, Rome, &c.

AWAKE! 0, awake! we heed the loud voice of warning, stand firm for the truth in the face of earth's frown; calmly upon his sure promise rely; With faith, love and joy in thy bosom impaling, With courage undaunted to work with thy might.

Faint not by the way till thy labor is done; Suit, hope and trust till thy Master's returning,

But if Matt. xxiv, 14, be applied to a particular part of the glad tidings, namely, the second coming of the kingdom. In one shape or other, this cry has gone abroad through the earth wherever human beings are found, and we have had opportunity to hear of the fact. Within the last six years, printed tracts, in which the doctrine is promulgated, have been sent to nearly every English and American Missionary station on the globe; to all, at least, to which we have access.

E. R. Pinney, in his Exposition of Matthew, Chapter xxiv, says:

"As early as 1842, second Advent publications had been sent to every missionary station in Europe, Asia, Africa, and America, both sides of the Rocky Mountains. Joseph Wolfe, the Jewish missionary, we read from the journal of his labors, visited most of the missionary stations in the East, from 1831 to 1834, and preached this doctrine. He had free conversation with the Missionaries, and also with the Jewish and Mohammedan priests. We find this doctrine in Tartary, about twenty-five years ago, and the time for the coming of Christ to be 1844. This fact is obtained from an Irish Missionary in Tartary to whom the question was put by a Tartar priest. 'When Christ would come the second time?' And he made answer that he knew nothing at all about it. The Tartar priest expressed great surprise at such an answer from a missionary who had come to teach them the doctrines of the Bible—and remarked, 'he thought that everybody might know that, who had a Bible.' The Tartar priest then asked the priest what that showed that Christ—thousands, would come about 1844. He thought, would come about 1844.

The Missionary wrote home a statement of the facts, which were published in the Irish Magazine in 1851. The commanders of our vessels and the sailors, tell us that they touch at no port where they find this proclamation has not preceded them, and frequent inquiries respecting it are made of them.

"I noticed in a late number of the Voice of Truth that a brother traveling on the lakes, met with a Russian gentleman, direct from his country, who informed him that the doctrine of Christ's coming and the end of the world, had been preached there, but was received only by the lower classes.

Rev. Mansfield had an interview with a Moravian station at Hamburg, who said that several years since, the doctrine of the immediate coming was extensively preached in Germany, but that the whole of the south of Germany was aroused upon the subject.

"At the Turks Islands, Rev. Mr._—also met a Wesleyan missionary, who assured him that at the time of the coming of the Adventists in the U.S., the following incident occurred, which illustrates the extent to which the doctrine of Christ's immediate coming had been diffused.

"During a most terrific thunder storm, some of the members of the Wesleyan church who had been at variance, thinking the Lord was actually coming as the American Adventists expected, ran to each other and confided their faults and bemoaned their ignorance, that they might be ready to meet Christ."

F. G. Brown, in an article published in the Midnight Cry of Feb., 1844.

"During our Conference [New Bedford, Mass.] we were favored among other good brethren with love, with the presence of Bro. Hutchinson, of Massachusetts, editor of the Voice of Elijah. His prior presentation of scripture truth, and his brief recital of what he had suffered in its defense, thrilled every heart, and drew the silent tear from many eyes. Bro. F. stated that during his visitation to the British Possessions and Europe. Having a large audience, he frequently distributed the literature and printed papers by each returning Steamship. He has forwarded them to the Canadas, Nova Scotia, New Brunswick, Newfoundland, England, Ireland, Scotland, Wales, France, Germany, Constantinople, Rome, 

Midnight Cry of Sept. 21st, 1843, thus remarks:

"We learn from a letter received from James Perrin, who is captain of a canal boat running between Albany and Buffalo, some very interesting facts. After relating the manner in which he was led to an examination and a belief of the truth of the Lord's speedy coming, he, which was heard by many of the canal crew, he remarks some interesting facts in reference to some emigrants from Norway, who took passage with him from Albany to Buffalo. He says: 'Three of the number could speak English. I spoke to them concerning the coming of Christ this year, asked them if they had heard anything on the subject in their own country.' They asked if it was Mr. Miller's prophecy. I told them that it was so called. They then said that almost every paper among them, last Fall and Winter had more or less to say on the subject. I then showed them the chart I had prepared for the purpose of distributing the literature throughout the British Possessions and Europe. Having a large audience, he frequently distributed the literature and printed papers by each returning Steamship. He has forwarded them to the Canadas, Nova Scotia, New Brunswick, Newfoundland, England, Ireland, Scotland, Wales, France, Germany, Constantinople, Rome, &c.

"Here is the Patience of the Saints; Here are they that keep the Commandments of God and the Faith of Jesus."
On my passage to London, I distributed among the passengers on board the Atlantic and Adven-
ture, brochures containing Bro. Storrs' lectures. Some of these brochures were distributed to persons going on visits to their friends. Several copies of the Morn.
ing Cry I sent to Norfolk, and others to different parts of the country. Mrs. Van Deman, a lady in her seventy-seventh year, with whom I spent a part of the time at the residence of Mr. W., then some eight years old, nothing unusual was reported to have been seen or heard by her; while she was occupied in needlework.

The family of Mr. John D. Fox moved into the house on the 11th of December, 1847. Their former residence was Rochester. They heard the rapping first, the latter part of March, 1848, one evening, after they had retired for the night. It seemed to be in one of the bed rooms, and sounded as though some one was knocking on the floor. The family were at home, and they all got up, to ascertain the cause of the noise. Every part of the house was searched, yet nothing could be discovered. A person was heard speaking their hands on the bedsteads and chairs; a jar was also experienced while standing on the floor. The noise was continued that night as long as any one was awake. The next evening there was a small clapping heard, which they were heard as before, and on the evening of the 31st of March, the neighbors were called in for the first time.

The following is an extract from Mrs. Fox's statement, made soon after the occurrences narrated took place:-- On Friday night, we concluded to go to bed early, and not let it disturb us; if it came, we thought we would not mind it, but try and get a good night's rest. My husband was here on all these occasions, heard the noise and helped search. It was very early when we went to bed on this night; hardly dark. We went to bed so early, because we had been broken so much of our rest that I was almost sick.

My husband had not gone to bed when we first heard the noise on this evening. I had just laid down. It commenced as usual, I knew it from all other occurrences, but heard it not in our house. The girls, who slept in the other bed in the room, heard the noise, and tried to make a similar noise by snapping their fingers. The youngest girl is about twelve and a half years old, and was about to go to bed, when they were heard. She raised her hand up. As fast as she made the noise with her hands or fingers, the sound was followed up in the room. It did not sound any different at the time. The next morning, many of the girls that were in the room the night before, asked the ages of my different children successively, and it gave a number of raps, corresponding to the ages of my children.

I then asked if the noises would continue if she called in the name of Betsy. She answered, 'yes.' When I asked the names of the girls, she then asked the names of the boys. I then asked if the noises would continue if she called in the name of John. She answered, 'yes.' When I asked if she thought that the voice was that of a spirit, she replied, 'no.' When I asked if the spirit was friendly, she responded, 'yes.' When I asked if it was in the house, she said, 'yes.'

The lectures were finally delivered by Mr. Redfield, what shall we do? We have heard the voices of persons who in a hundred different ways, have asked questions, many of which were asked correctly, and great satisfaction was felt. They felt that the voice was capable of being much frightened, and she told them not to be afraid; if it was a revelation from the spirit world, it was not to injure them. One of the girls was much frightened—We are uncertain—how good it is to have a clear conscience.

Messrs. Redfield, Dustin, Hyde, Jewell, and their wives were subsequently called, during the following weeks. They asked questions relating to the age, number of children, etc., of the persons present, and seemed pleased with the answers.

At one time, when those investigating wished to ascertain a certain name, the spirit was asked if it would rap for the initial letters when they were named. The reply was in the affirmative, and when the alphabet was called over there was tapping at particular letters. Soon the experiment was carried still further; and request entire names and sentences of considerable length were spelled out, and the spirit's desire to communicate in this way. This signal is five raps in quick succession.

After nearly a year had been spent by a few individuals in Rochester and vicinity, investigating the mystery, the following communication was received, in the presence of several persons who had assembled for the purpose of prosecuting their investigations: You all have a duty to perform. We want you to make this matter public. Everyone is to whom this message was addressed, is objected to having any agency in bringing the subject before the public. They knew the odor that the world had for giving false evidences. They knew that the spirit was not to injure the ears of their children, and the following communication spelled out: That will be so much the better—your triumph will be the greater. This occurrence took place in November, 1848.

Several of the persons designated to assist in bringing the matter before the community, continued strongly to object, until the most positive assurance was given that the same could be heard in the hall, by the audience, in response to the lecturer, and that the result would tend essentially to the advancement of truth. The lectures were finally delivered by Mr. E. W. Capron, of Auburn. The following account of the investigations had at that time, appeared in
When

if desired. They all agreed that the sounds were

Langworthy,,Hon. Frederick Whittlesey, D: C.

sons and clothing, to be sure that there was no fix.

whether there was any movement with the lungs,

McCallum, William Fisher, of Rochester, and Hon:

tigation at the office of-Chancellor Whittlesey, and

the

heard by the persons in the hall.

and found not the least difference when the-sounds

were made; and there was no-kind, of

rapping on the wall behind them. . . . The ladies

made observations With a sethescope to ascertain

that the sound on the floor near where the

production and clear Those who had been hearing of it

progress of these manifestation& given. During the

representation, as follows : That without the

knowledge of the persons in whose presence the

manifestations are made, the committee selected

the board that the sound was heard, according to

the presence of a large number of persons, and the

sounds were as loud and distinct as before, on the

floor, as usual.

We will not weary the reader with further tes-
mominies relative to the rise of what is called Spi-

ritual observations, though they might be given almost
to any length. What we have presented is suffi-
cient to show that what is now agita-
ting the civilized world. From one obscure family

the Spirit Manifestations have spread all over this

Continental, and also forsooth. We shall en-
sure into the particulars of the progress of these man-

ifestations, which, for the last five years have differ-

ecd in character, and have been becoming more and

more marked. Now more manifestations are heralded through the land. A short time since

Mysterious Rappings only were reported, and the

people cried, Hoosang! Now there are not only

rappings, but writing, speaking, healing, and re-

sponses which are heralded through all the

United States. It is believed by the best informed that the

whole number in the United States must be several

tion—What do Spirits propose to accom-

plish?—the answer purporting to come from W. E. Chan-

ning. Q.—What do Spirits propose to accom-


A.—To unite mankind, and convince skeptical

minds of the immortality of the soul. The

coincidence in sentiment of the answer of J. C. Calhoun

and W. E. Channing is remarkable, and

worthy of particular notice. The concurrence of these two great minds, whether in or out of the body, on a subject

so engaging, cannot fail to command the attention of
every adorer of exalted intellect and moral pu-

rity.

During the above communication of Calhoun the table moved occasionally, perhaps a foot, first one

way and then the other. After the communication

closed, we all moved back from the table, from two

feet to three, and then a part of the table moved. The

communication, by Calhoun after a call for the alphabet, and were

pointment, and at once, received a communication

from Calhoun. I then wrote chiwn and propounded

the following question :

Can you do anything (meaning physical mani-

festations) to confirm in me the truth of these

manifestations, or to remove from my mind the least

shadow of unbelief? To which I received the fol-

lowing answer:—I will regard the subject on

Monday, at 7 o'clock. Do not fail to be here.

I will then give you an explanation.

It is proper here to remark, that all the com-

munications referred to in this letter, were made

by Calhoun after a call for the alphabet, and were

received with a letter by letter, and taken down by

him in the usual way. They were made in the pres-

ence of the Misses Fox, and their mother. I cal-

led on Monday at the hour appointed, and received

the following communication:

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ning.
The Advent Herald of July 7th has another article on this subject. It is written in reply to the remarks in the Advent Review of July 7th, on their previous article. As the Review gave the article of the Herald the title of "The Antitypical Tabernacle," the Herald in replying to us, would give its readers some general idea, at least, of the arguments of the Review. But in this we are much disappointed.—We glad, however, that the Herald keeps this subject before its readers, as we trust that it will call the attention of some, at least, to the investigation of this question.

The Review begins by declining the discussion respecting a literal tabernacle in heaven of which the Jewish was a copy. It says:

"We shall spend no time in the discussion of that question. The entire structure of the Jew's tabernacle is not material to the question at issue; that is, it has no connection with the time of Christ's entrance into the holiest. The existence of a tabernacle in heaven consists of two holy places and an earthly altar. The Hebrews symbolize the two holy places of the heavenly sanctuary, not by special names, but by the words "tabernacle" and "altar." The two holy places of the heavenly sanctuary are symbolized by the outer apartment of the Jewish tabernacle; and the word "tabernacle," in Chap. viii, 2; ix, 11, and the word "pattern," in Chap. viii, 5; ix, 25, are metaphors. It is because we receive these words literally and not as metaphors that Bro. B. accuses us of having violated the laws of tropes. But we think that this is a matter of the greatest importance. We do not mean to imply that in these cases, Bro. B. has misapplied them. We suppose that the Herald was in charg-..."
The Bible many times names the tabernacle, temple, or sanctuary, in heaven; we therefore believe that the heavenly tabernacle consists of two places [Heb. xxvi, 33; Heb. ix, 1-5], was made by Moses in strict accordance with the pattern shown to him in the vision [Ex, xxv, 8, 9; xxxi, 2; xxxii, 4-5; Acts, vii, 45; Rev. xxi, 22].

We therefore believe that the heavenly tabernacle consists of two places also; and to this agrees the fact that theLord Jesus is the dividing point between the two.—Heb. viii, 1, 2; xvi, 6, 7, cited more than 1800 years ago, he is very nothing; and amongst nothing, the year 1853 in the world when Christ will come to judge the world: but more than 1800 years ago would be in the apostles' days; and we do not find an instance of their preaching the hour of God's judgment come, but that he had appointed the day in the wilderness, that he would judge the world in righteousness. Acts xxvii, 21.

The herald exactly reverses the example, and teaches that Christ at his ascension entered into the holiest and began his work by cleansing the Sanctuary in heaven, in which he claimed to be the seed of Abraham, he reminded them that their works did not agree with their profession. Thus he determined their ancestry by their works. J. N. Andrews.

In conclusion, we present for consideration, some of the leading facts on which our faith is based.

1. The Bible many times names the tabernacle, temple, or sanctuary, in heaven; we therefore believe that the heavenly tabernacle consists of two places [Heb. vii, 2; xii, 24]; and that shadow continued over the figures of two dispensations, and believe generally signifying holy places.

We therefore believe that the tabernacle consists of holy places also; and to this agrees the fact that the word rendered "Sanctuary" in Heb. viii, 2, and "holy of holies" in Chap. ix, 8; x, 19, is plural, literally signifying holy places.

2. The Bible testifies that the holy places made with hands are "the figures of the true," in the greater and more perfect tabernacle. Heb. ix, 11, 12, 23, 24. We therefore feel compelled to reject the view that the two apartments of the Jewish tabernacle indicated the dispensations of the law, because they represent corresponding holy places in the true tabernacle.

3. The Bible testifies that the ministry in the earthy tabernacle—the yearly round of service in its holy places belongs to the shadow of the true tabernacle. Heb. viii, 5. Webster defines the word "example" thus: "A pattern; a copy; a model; that which is proposed, or sent our proportion of the means to make it such; or an instance of what is before; for the body of Christ and the atonement. Unless they receive such, we should receive them as enemies of God and his truth, and not servants of Jesus Christ."

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The square table was of cherry, with four legs; a large sized tea table. It was brought out and arms resting upon it. This, of course, added to the weight of the table. Two legs of the table were then raised about six inches from the floor; and then the other two were raised to a level with the air about six inches above the floor. While thus seated on it I could feel a gentle vibrating motion, as if floating in the atmosphere. After being thus seated for a few minutes, the table was so gently let down to the floor I Some pretend to say that these physical manifestations are made by electricity. I should like to know by what law of electricity known to us, a table is at one time riveted, as it were, to the floor, against all the force that could be exerted to raise it; and at another time raised entirely from the floor with all the force that could be exerted to raise it; and sometimes, in a moment, I could feel my foot, my ankle and knee. This was at different times. When the ringing of the bell ceased, I felt sensibly and distinctly the impression of a hand touched softly and gently, and gave forth sweet and beautiful and exquisite piece of music. It then played becoming soft, sweet and low, began to recede, and disappeared as if before, and sometimes where I was myself entirely unknown —sometimes in the dark and sometimes in the light—often with intense, unbelieved, and more frequently with rational believers. In fine, I asserted myself of every opportunity that was afforded, thoroughly to sift the matter to the bottom. I was at this time an object of much confidence and belief. I was surprised to find my questions answered, and in the face of every intelligent, educated, shrewd persons, examined and tested on the subject of "Spiritual Intercourse." I was the subject of "Spiritual Intercourse." I was the subject of a general idea of that manifestation purported to come from Calhoun, —sometimes on the table, and immediately after, the same table tipped up with the lamp on it, so that the medium could reach, and as if it was struck hard with a fist; being heard on the bottom of a car when we were being drawn by a lamp burning upon it, lifted from the floor at least a foot, in spite of the efforts of those present, and all the force that could be exerted to prevent it; as if a goblin in his hand, and the lamp retained its place, though its glass pendants rang again. I have seen the same table tipped up with the lamp on it, so that the medium could reach, and the lamp in spite of all the force that could be exerted by anything else than its own gravity, yet it fell not, moved not. I have known a dinner bell taken from a high shelf in a closet, rung over the heads of four or five persons in that closet, then run around the room over the heads of twelve or fifteen persons in the back parlor, and then borne through the folding doors to the further end of the room, and there drawn tightly around a window; I have frequently known persons pulled about with a force which it was impossible for them to resist, and once, when all my own strength was added in vain to that of a woman, I was thus affected. I have seen some chair thrown on its side and moved swiftly back and forth on the floor, no one touching it, through a room where there were at least a dozen people sitting, yet no one was touched, and it was repeatedly stopped within a few inches of me, when it was coming with a violence, which, if not arrested, must have broken my legs. The medium was asked to give a general idea of that manifestation which others have witnessed. He further stated: "Preparatory to meeting a circle, I have sat down alone in my room and carefully prepared a series of questions to be propounded. I have been surprised to find my questions answered, and in the precise order in which I wrote them, without my own taking my memorandum out of my pocket, and when I know that a person present even knew that I had prepared questions, much less what they were. My most secret thoughts, those which I have never uttered to mortal man or woman, have been pointed out to me upon the one occasion. My impressions which I have privately entertained have been publicly revealed; and I have once and again been admonished that my every thought was known to, and could be disclosed by, the intelligence which was thus manifesting itself. When I was absent last winter in Central America, my friends in town heard of my whereabouts, and the intelligence which was thus manifesting itself, on my return, by comparing their information with the entries in my journal, it was found to be invariably true with my recent visit to the West, my whereabouts and my movements, were known to a medium in this city while I was traveling on the railroad between Cleveland and Toledo." The testimonies which I have given (which are not one hundredth part of what might be given), we are constrained to believe that the manifestations are caused by spirits. It is not possible to believe that so many instances of distinguished intelligence, judgment and apparent causation, could be
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doosed by a mere cold, or trick, and that engage with such ardor to deceive others. These manifestations have endured the closest scrutiny, and most thorough investigation, and yet what is called manifestation is advancing more and still more rapidly. Those who can, under such circumstances, receive the testimony of those who cry "Hosanna," "trickery," etc., are more to be distrusted with credulity, than the most ardent Spiritist.

The question now arises, what kind of spirits are these? Are they what they profess to be, namely, the dead spirits? We answer, they are not; and give the following reasons:

(1) They profess to be commissioned by God to visit this world to communicate instruction for the better understanding of that truth which is not known from the fact that God has forbidden necromancy in his word. Deut. xvii, 11; Isa. viii, 10. And admitting that the dead know a thousand times more than the living, it is certain that God does not commission them to come to this world to lead men to divide the kingdom.

(2) They cannot be spirits of the dead, because the Bible teaches that the dead have not knowledge. "For the living know that they shall die: but the dead know not anything, neither have they any more a portion for ever in any thing that is done beneath the sun." Ecclus. xlix, 20. Also their love, and their hatred, and their envy, is now perishèd; neither have they any more a portion for ever in any thing that is done beneath the sun." Ecclus. xlix, 21. Says David: "Let my soul live, and it shall praise thee." Ps. cxlv. 17. Why? David? Cannot they when separated from the body, and are dead and buried? Let him answer: "The dead praise not the Lord, neither any that go down into silence." Ps. cxlv. 17.

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Communications.

From Bro. Alexander.

Dear Bro. White:—Although personally unacquainted, I take the liberty to inform you that I rejoice in the third angel's message. It is about twenty-three years since I came into harmonies with the cross of my blessed Lord. I have met with a great deal of opposition, both from the world and sectarians; but by the grace of God, I have been enabled to rejoice in the truths of his Word.

I first joined the Christian Church; but seeing its corruptions I left it, and stood alone on Bible truth. In 1845, the ministers persuaded me to join the Free-will Baptist Church, and use my influence in the cause of the Lord. I went to Canada East. In 1845, the first angel's message sounded in my ears, and I was glad to tingle to me. And when the second angel followed, saying: "Babylon is fallen," I left her to its fate. I met the Hebrews on the tenth day of the seventh month, believing that he would then come to deliver his people. But, oh, how disappointed! What heart-rending sorrow, what confusion soon followed. In a few days I was back in Canada East, and elsewhere. Some said there was a mistake in the reckoning of the time. I could not believe this; for the Bible taught me that there would be such a day before the cross came, and I rejoiced that God was in the move.

I moved from Canada East, soon after, where I have heard nothing of the lost Lamb's coming, until last April, when I received the letter of the Rev. which my neighbor brought from Massachusetts for a curiosity, fell into my hands. "Glory to God, it was just what I waited. It was the very key to unlock the door of the seven moons. Amen. Given to the most high God, who will have every jot and title of his Word fulfilled, and all his commandments observed and kept by the remnant of his people, who shall stand on Mount Zion with the Lamb. O, glory be to God for ever, Amen, so may the Lord have mercy on his people."

It was on the third day of July last, I started to find Bro. Ewell Evers, seeing his name as in the paper. I found him and the little company keeping the commandments. I met with them on the Sabbath, and O, what a soul-reviving time it was to me, Bro. Ewell exhibited his chart, and made a great deal on the Sanctuary. A flood of light burst into my mind, and filled my soul to overflowing. Blessed are the people that know the joyful sound; for they shall live eternally. O Lord, in the light of thy commandments. Truly the word of God is a lamp—it shines the whole length of the way.

I am surrounded with opposition to the seventieth day Sabbath. Anti-christ has a great many servants and helpers, and still more rapidly. Those who can, under such circumstances, receive the testimony of those who cry "Hosanna," "trickery," etc., are more to be distrusted with credulity, than the most ardent Spiritist.

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Communications.

From Bro. Hamilton.

Dear Bro. White:—A sense of duty prompts me at this time to write a few lines to my dear brethren and sisters. After much prayer, I thank the Lord, he has given me several opportunities of giving this message that come to us through the Review, and that we have such a medium of communication, and such means of instruction; for by it we are both edified and strengthened, while the glorious news comes to us by this messenger, that can make us rejoice that one after another has repented of the sin of breaking God's holy law, and are resolved, by his assisting grace, to keep all his commandments. And they now give good evidence that the law is written in their hearts, and are rejoicing that they are permitted to bear some humble part in proclaiming the half notes of warning to a doomed world.

O, may we all feel the responsibility that rests upon each one of us, and that without holiness we shall see the Lord. I trust we shall all realize how strait and narrow is the path that leadeth unto life, and how far from there be that find it. And as the Rev. is come to us, we are active to contribute something to make it interesting.

The little church in this place are united and happy in striving to keep all the commandments of God. Brought to my notice was that last Sabbath, July 23d, 24th, and fed the flock with meat and fatness, sending me to the people in this place, and they all are very eager to serve the Lord. Blessed is that servant whom his Lord, when he cometh shall find so doing.

Yours, waiting for redemption through our Lord Jesus Christ, at his appearing in glory. JOHN ALEXANDER.

Leicester, YO., July 24th, 1853.

From Bro. Lamphere.

Dear Bro. White:—I am a stranger to you personally, but through the Review, I have formed a happy acquaintance with you, and many other dear friends whose letters appear there, which are very interesting to me, and often revive my drooping spirits.

There are not many about here that openly avow your principles in regard to the speedy coming of the Lord; but are putting the day far off, and I fear that it will come upon them when they are not ready, and find them without oil in their lamps. It is a dark time in this place, and I have reason to suppose that many of our Lord's people have formed no correct idea of his character. For, indeed, are those who are full of the Spirit and power of religion. O, may the Lord help, ere he comes and finds us unprepared, and we perish.

Your brother in the Lord, 
AVERIL LAMPERE.

Nebo, YO., July 25th, 1853.
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To Correspondents.

B. D. Myers. We send you by mail a Chart and 41 worth of Books.

Ben. Prentice and Fribble. We feel a deep interest for the cause in the vicinity of Vergennes, Mich., and would give some notice of a Conference there if we knew the time to appoint.

B. B. H. M. Ayres wishes us to say that his Post Office address is Shiloh, Cumberland Co., New Jersey; and if of any of the brethren come that way, his door is open, ready to receive them.

The distance is 300 miles from New York City.

Appointments.

Passing some permitting, we shall hold a Conference at Portland, St. Lawrence Co., N. Y., where Bro. J. Byington may appoint, September 3rd, and hold several days.

Also, we will hold a Conference at Stowe, Vt., at the Union Meeting House, to commence September 5th, at 1,450 feet of elevation, and hold several days.

The request for a Conference at Champlain, N. Y., came too late for the last Review. We have since thought of changing the time of the Stowe meeting to the 16th, and hold a meeting at Champlain the 20th; but have concluded not to stop to be able to hold a meeting at Champlain on our return.

The Bros. at Carrollton, N. Y., have appointed a meeting at that place, Sept. 10th and 11th, for Bro. J. N. Loughborough. They talk of having a Group Meeting at Plattsburg.

We have received a request from the John Gow, 2nd, Sept. 1st, and 3rd, Sept. 4th and 5th. Bro. Joseph Bates is invited to attend.

Darius Myers.

Bro. D. Myers writes, August 12th, 1853.—There are a few of the elders, holding strong views concerning the Sabbath, who are trending to press on for the prize of the race. We have been some disappointed, for we expected Bro. Loughborough and Cornell to call and see us; but we have returned from the best of all results.

J. Byington.

I see by notice that Bro. J. Bates intends coming West. I think that it is well to send our Review to the third and fourth of September, at our Grove Meeting.

R. G. Lockwood.

NEW HAMPSHIRE.

E. Charlston.

W. L. R. S. L. .

H. S. Peck, J. M., Aug. 5th, 1853.

The Review and Herald.

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