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AND SABBATH HERALD.

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

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No 8.

AWAKE.

TUNE—*Bonaparte's Grave.*

AWAKE! O, awake! now to life and to duty—
Faint not by the way till thy labor is done;
For quickly the King will descend in his beauty—
The warfare be ended—the victory won.
Though tempests may lower, and foes are deriding,
Stand firm for the truth in the face of earth's frown;
O, watch, fight and pray, in thy Saviour confiding,
Till in glory thou sharest the conqueror's crown.
Awake! O, awake! seek in Heaven thy treasure,
Where free from all care and all sorrow and pain,
Thou shalt range with delight o'er the bright fields of pleasure,
And join in the songs to the Lamb that was slain.
Be active and faithful, with ardor untiring,
Fearless and bold in defense of the right;
With faith, love and joy in thy bosom inspiring,
With courage undaunted to work with thy might.
Awake! O, awake! heed the loud voice of warning—
Sound the tidings afar o'er the land and the sea,
Till dawns in its splendor the last, lovely morning,
When the shadows of night and of sadness shall flee.
Then gird on the armor, with lamps trim'd and burning,
Calmy upon his sure promise rely;
O, wait, hope and trust till thy Master's returning,
To gather his chosen to mansions on high. A. R. S.

SIGNS OF THE TIMES.

BY THE EDITOR.

[Continued.]

5. *The gospel of the kingdom preached in all the world for a witness.* "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come." Matt. xxiv, 14. This is the first sign given by our Saviour in answer to the question in the third verse of this chapter, "what shall be the sign of thy coming, and of the end of the world?"

The text is often used to prove the doctrine that all men will be converted, and that there will then be at least one thousand years in which all will "know the Lord from the least to the greatest."—But it comes far short of proving all this. In order for it to sustain the modern doctrine of a temporal millennium, and harmonize also with the idea that nothing is to be known relative to the time of the Second Advent, it should read something as follows:—This gospel of the kingdom shall be preached in all the world, every individual shall hear it, and become converted, and made holy by it, remain so one thousand years, and then no man shall know anything about the end! But the text only states that the gospel of the kingdom shall be preached in all the world; and the object stated, is, "for a witness unto all nations."—"Then," not a thousand years after, "shall the end come."

Is this the gospel in its common acceptance?—Or is it a particular part of the glad tidings? It was spoken in reference to the question of the disciples, "What shall be the sign of thy coming, and of the end of the world?" therefore it seems proper to apply it to the proclamation of Christ's second coming.

But if it be applied to the gospel in the common acceptance of the word, the circulation of the Scriptures in so many different languages and dialects during the last half century, and missionaries sent to all the nations of the globe, are sufficient to fulfill the text. The heads of all the missionary departments tell us that there is not a nation on the earth to whom the gospel has not been preached.

"J. O. Choules, author of the greatest work ever published on missions, giving their history, from the Apostolic age down to the present day, being asked in May, 1842, if he knew of any nation which

had never received the gospel, replied that he did not. Mr. James, agent of the American Bible Society, being asked the question, gave the same answer."

The truth of this matter is well expressed by William Miller in his Lectures published in 1841;—"Is not this sign already accomplished? Bible translated into more than 200 different languages; missionaries sent among all nations known to us on the globe, and reformation succeeding reformation in every town, nook or corner in this land. The gospel has now spread over the four quarters of the globe. It began in Asia. In the Apostles' days, that quarter was full of light. From thence it went into Africa; and, for a number of centuries, Africa stretched out her hands unto God. Europe, too, has had a long visitation of gospel blessings; and now America, the last quarter of the globe, is reaping a harvest of souls for the last day. The gospel, like the sun, arose in the East, and will set in the West."

But if Matt. xxiv, 14, be applied to a particular part of the glad tidings, namely, the second coming of Christ and the end of the world, the fulfillment is equally evident. The following is from Wm. Miller's Lectures, page 238.

"One or two on every quarter of the globe have proclaimed the news, and agree in the time.—Wolfe, of Asia; Irwin, late of England; Mason, of Scotland; Davis, of South Carolina; and quite a number in this region are, or have been, giving the cry."

The Advent Shield, Vol. I, No. 1, pages 86, 87, says:

"We look upon the proclamation which has been made, as being the cry of the angel who proclaimed, 'The hour of his judgment is come.' Rev. xiv, 6, 7. It is a sound which is to reach all nations; it is the proclamation of 'the everlasting gospel,' or 'this gospel 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, publications treating on the subject, have been sent to nearly every English and American Missionary station on the globe; to all, at least, to which we have had 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 find 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 in 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 gave his views, stating that Christ, he thought, would come about 1844.—The Missionary wrote home a statement of the facts, which were published in the *Irish Magazine* in 1821. 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 missionary, stationed in Antigua, who said that several years since, the doctrine of the immediate coming was extensively preached in Germany, and that the whole of the south of Germany was aroused upon the subject.

"At the Turks Islands, Rev. M—, also met a Wesleyan missionary, who assured him that at the time fixed upon by 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 confessed their faults and begged forgiveness, that they might be ready to meet Christ."

F. G. Brown, in an article published in the *Midnight Cry* of Feb. 15th, 1844, writes thus:

"During our Conference [New Bedford, Mass.] we were favored among other good brethren whom we love, with the presence of Bro. Hutchinson, of Montreal, Editor of the *Voice of Elijah*. His powerful presentation of scripture truth, and his brilliant recital of what he had suffered in its defense, thrilled every heart, and drew the silent tear from many an eye. Bro. H. occupies the most favorable position for distributing the light throughout the British Possessions and Europe. Having a large acquaintance in Europe, and as papers can be sent from the Canadas 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."

The *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, which was first by hearing a minister denouncing it, he relates 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 on board. The moment they saw it, they said that they had seen it in their own country.' To what an astonishing extent has this unutterable subject spread, and with what rapidity. Has not 'this gospel of the kingdom' of heaven at hand, been well nigh preached in all the world as a witness?"

J. W. Bonham, in the *Midnight Cry* of Nov. 28th, 1844, remarks:

"On my passage to London, I distributed among the passengers, several second Advent papers and publications. Some of Bro. Litch's German Tracts I sent to Holland; some copies of the Midnight Cry I sent to Van Dieman's Land, and others to different parts of England, by persons who were going on visits to their friends. Several copies of the Cry I sent to Norfolk, which were the means of causing the subject of the Advent to be agitated previous to its being visited by Brn. Winter and Burgess. . . . I was often much cheered by receiving letters from the brethren who were laboring in the country, with heart-cheering intelligence of the progress of the Advent cause. In some places as many as five or six thousand persons were assembled to hear on this all-important subject; some of whom embraced the truth with joy. I was, also, much cheered by receiving letters, stating that much good had resulted from reading the letters and papers which I had sent to England. One copy of the Cry containing Bro. Storrs' lectures on the visions of Daniel, was taken to India, and another found its way into one of the theological institutions in Bristol, and the inmates declared that it threw considerable light on many parts of scripture, which before were considered as wrapped up in mystery."

An English writer Mourant Brock, thus remarks: "It is not merely in Great Britain that the expectation of the near return of the Redeemer is entertained, and the voice of warning raised, but, also in America, India, and on the continent of Europe. I was lately told by one of our German Missionaries that in Wirttemberg there is a Christian Colony of several hundreds, one of the chief features of which is, the looking for the Second Advent.—And a Christian Minister from near the shores of the Caspian Sea, has told me that there is the same daily expectation among his nation. They constantly speak of it as 'the day of consolation.' In a little publication, entitled, 'The Millennium,' the writer says that he understands that in America about 300 ministers of the Word are thus preaching 'the gospel of the kingdom'; whilst in this country, he adds, about 700 of the church of England are raising the same cry."—*Advent Tracts*, Vol. II, page 135.

6. *Spirit Manifestations*.—"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. viii, 19, 20.

"Even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2. Thess. ii, 9-12. See, also, Rev. xiii, 13, 14; xvi, 13, 14; xviii, 2-4; 1 Tim. iv, 1; Matt. xxiv, 23, 24.

We give the above texts as a portion of those scriptures which distinctly foretell the strong delusions of the last days, now beginning to appear in what is called *Spiritualism*, or *Spirit Manifestations*. That the texts do apply to the last days, and also to these so-called Spirit Manifestations, we think will yet appear plain.

But it may be expected that we should give some account of the rise and progress of Spiritualism. For the benefit of those who have not had an opportunity to become acquainted with the facts in the case, a very brief history is here given. The following is from a candidly written pamphlet, published by D. M. Dewey, Rochester, 1850, entitled, *History of the Mysterious Noises, &c.*

"The sounds were first heard in a small village named Hydesville, in the town of Arcadia, Wayne county, New York. The house where they were heard was occupied during a part of the years 1846 and 1847, by Mr. Michael Weekman. During this time, Mr. W. states that one evening about nine o'clock, as he was preparing to retire for the night,

he heard a rapping on the out-side door. He opened it, but saw no one. In a few moments, the rapping on the door was repeated, and was louder than at first. He immediately stepped to the door, and opened it; no person was to be seen. He went into the street and looked about the house, and returned without seeing any one. Soon the noise was repeated, and, failing to see any person, he placed his hand on the latch of the door, in order to open it immediately, should the annoyance be continued. Again the rapping was heard—he felt the door jar, and sprang into the street. No person was to be seen anywhere, in the vicinity.—Excepting a manifestation to the daughter of Mr. W., then some eight years old, nothing unusual is reported to have been seen or heard by him, while he occupied the premises.

"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, moving chairs, &c. Four or five members of 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 perceptible jar was felt by putting 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 in the house. The following evening 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 noises I had ever heard in the 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 years old; she is the one who made her hand go. 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 that time, only it made the same number of noises that the girl did. When she stopped, the sound itself stopped for a short time.

"The other girl, who is in her 15th year, then spoke in sport and said, 'Now do just as I do.—Count one, two, three, four, &c., striking one hand in the other at the same time. The blows which she made were repeated as before. It appeared to answer her by repeating every blow that she made. She only did so once. She then began to be startled; and then I spoke and said to the noise, 'count ten,' and it made ten strokes or noises. Then I 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 it was a human being that was making the noise, and if it was, to manifest it by the same noise. There was no noise. I then asked if it was a spirit, and if it was, to manifest it by two sounds. I heard the two sounds as soon as the words were spoken."

"Mrs. Fox asked if the noises would continue if she called in the neighbors that they might hear it. There was rapping the same as when it was supposed affirmative answers were given. Mrs. Redfield, the nearest neighbor, was first called. The children had informed her previously, that strange noises were heard in the house and she went, thinking to have some sport with the family. She found the girls very much agitated. Mrs. Fox said, 'Mrs.

Redfield, what shall we do? We have heard the noise for some time, and now it answers all our questions and we cannot account for it.'

"Mrs. R. heard the sounds and commenced asking questions, which were answered correctly, greatly to her astonishment. She says the girls continued to be 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 said with much feeling—'We are innocent—how good it is to have a clear conscience.'

"Messrs. Redfield, Duesler, Hyde, Jewell, and their wives were subsequently called, during the same evening. They asked many questions and received answers. Questions relating to the age, number of children, &c., of the persons present, are said to have been answered correctly. Mr. Fox and Mr. Redfield remained in the house through the night. Mrs. Fox and her daughters spent the night at the house of one of the neighbors.

"A report of the strange noises heard in the house of Mr. Fox, spread throughout that part of the town the next (Saturday) morning, and a large number of persons assembled and remained at the house during the day. No noises were heard until evening, when the sounds commenced as before. A committee was appointed to investigate the matter, and a great variety of questions were asked and answered.

"On Sunday morning, April 2d, the sounds were heard, and they continued to be made throughout the day. This is the first instance in which they are reported to have been heard in the day time.—Sunday evening and throughout that night, no noises were heard."

"In a pamphlet, published at Canandaigua in 1848, by E. E. Lewis, certificates corroborating the foregoing statements are given, signed by the following persons: "John D. Fox, Walter Scotton, Elizabeth Jewell, Lorren-Tenney, James Bridger, Chauncey P. Losey, Benjamin F. Clarke, Elizabeth Fox, Vernelia Culver, William D. Storer, Marvin P. Loser, David S. Fox and Mary Redfield.

"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 rapping at particular letters. Soon the experiment was carried still further, and by request entire names and sentences of considerable length were spelled out. A signal for the alphabet is made when the spirit desires to communicate in this way. This signal is five raps in quick succession."

It is stated by Mr. Dewey that soon after the occurrence of these events, a part of the Fox family moved to Rochester, and that the rappings were then heard in both places. The next place where they were heard was in Auburn.

"After nearly a year had been spent by a few individuals in Rochester and vicinity, in investigating the mystery, the following communication was spelled out 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 more public.' Every individual to whom the message was addressed objected to having any agency in bringing the subject before the public. They knew the odium that would attach to any person who should attempt to prove, in the presence of a public assembly, that the sounds they heard were made by spirits. While speaking of the opposition they would incur, and the difficulties in the way, the alphabet was called for, 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, 1849.

"Several of the persons designated to assist in bringing the matter before the community, continued strongly to object, until the most positive assurances were given that the rapping should be heard in the hall, by the audience, in response to the lecturer, and that the result would tend essentially to the better understanding of the whole subject. The lectures were finally delivered by Mr. E. W. Capron, of Auburn. The following account of the investigations had at that time, appeared in

the *New York Weekly Tribune*, of Dec. 8th, 1849.

"Some two weeks since, we were in company with some persons who were getting communications from this invisible communicator, when a message was spelled out to us to the import that the matter should be made more public—that the time had arrived for the people to investigate the whole affair—that it was a thing which will ultimately become known to all men, and that we should immediately take measures to have it investigated. The directions were then minutely given by these spirits, as they purport to be, and which we are willing to believe are, until we have as much proof to the contrary as it required to bring us to that conclusion. These directions will appear in the following history as they were fully and strictly followed. The great object was to start investigation and clear those who had been hearing of it for the last two years from the imputation of fraud and deception.

"Accordingly on the evening of November 14th, a lecture was delivered in Corinthian hall, in the city of Rochester, and a full history of the rise and progress of these manifestations given. During the relations of those facts the sounds were distinctly heard by the persons in the hall.

"After the lecture, a committee was chosen by the audience, composed of the following persons:—A. J. COMBS, DANIEL MARSH, NATHANIEL CLARK, ESQ., A. JUDSON, and EDWIN JONES.

"On the following evening the committee reported in substance, as follows: That without the knowledge of the persons in whose presence the manifestations are made, the committee selected the hall of the Sons of Temperance for investigation—that the sound on the floor near where the two ladies stood was heard as distinctly as at other places, and that part of the committee heard the rapping on the wall behind them. . . . The ladies seemed to give every opportunity to the committee to investigate the cause fully, and would submit to a thorough investigation by a committee of ladies, if desired. They all agreed that the sounds were heard, but they entirely failed to discover any means by which it could be done.

"After this report, and some discussion on the subject, the audience selected another committee, composed of the following persons: Dr. H. H. Langworthy, Hon. Frederick Whittlesey, D. C. McCallum, William Fisher, of Rochester, and Hon. A. P. Hascall, of Le Roy. At the next lecture this committee reported that they went into the investigation at the office of Chancellor Whittlesey, and they heard the sound on the floor, on the wall, and door—that the ladies were placed in different positions, and, like the other committee, they were wholly unable to tell from what the sound proceeded, or how it was made; that Dr. Langworthy made observations with a sesthescope to ascertain whether there was any movement with the lungs, and found not the least difference when the sounds were made; and there was no kind of probability or possibility of their being made by ventriloquism, as some had supposed—and they could not have been made by machinery.

"This committee was composed of Dr. E. P. Langworthy, Dr. J. Gates, Wm. Fitzhugh, W. L. Burtis and L. Kenyon. This committee met at the rooms of Dr. Gates, at the Rochester House, and appointed a committee of ladies, who took the young women into a room, and examined their persons and clothing, to be sure that there was no fixture about them that could produce the sounds.—When satisfied on this point, the committee of ladies tried some other experiments, and gave the young ladies the following certificate:—'When they were standing on pillows, with a handkerchief tied around the bottom of their dresses, tight to the ankles, we all heard the rapping on the wall and floor distinctly.—Signed—MRS. STONE, MRS. J. GATES, MISS M. P. LAWRENCE.

"In the evening the committee, through their chairman, Dr. Langworthy, made a full report of their examinations during the day. They reported, they excluded all friends of the two ladies from the committee room, and had the examination only in presence of the committee of gentlemen, and ladies chosen by them. Notwithstanding all this precau-

tion, these sounds were heard when the ladies stood on large feather pillows, without shoes, and in other various positions, both on the floor and on the wall—that a number of questions were asked, which, when answered, were generally correct. Each member of the committee reported separately, agreeing with and corroborating the first statements.

"Thus, by three days of the strictest scrutiny, by means of intelligence, candor and science, were the persons in whose presence these sounds were heard, acquitted of all fraud.

"On Friday evening, after the lecture, three of the committee, viz: Hon. A. P. Hascall, D. C. McCallum, and William Fisher, repaired to the house of a citizen, and pursued their investigations still further. There were nearly a score of persons present. The members of the committee wrote many questions on paper, which no person present knew the purport of, and they were answered correctly. At times they would ask *mentally*, and receive the answers with equal correctness, and they were fully satisfied that there was something present manifesting intelligence beyond the persons visible.

"One of the committees tried the experiment of standing the ladies on glass, but failed to get any sounds; but the same was subsequently tried in 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 testimonies relative to the rise of what is called *Spiritualism*, though they might be given to almost any length. What we have presented is sufficient to show the small beginning of what is now agitating the civilized world. From one obscure family the *Spirit Manifestations* have spread all over this Continent, and also Europe. Neither shall we enter into the particulars of the progress of these manifestations, which, for the last five years have differed in character, and have been becoming more and more mysterious. Almost every day new wonders are heralded through the land. A short time since *Mysterious Rappings* only were reported, and the people cried, *Humbug!* Now there are not only rapping, but writing, speaking and healing mediums, and tens of thousands believe, and the people look on and acknowledge these things mysterious. The future will be watched with the most intense interest.

Says Hon. J. W. Edmonds, Judge of the Supreme Court:—

"Scarcely more than four years have elapsed since the 'Rochester Knockings' were first known among us. Then mediums could be counted by units, but now by thousands—then believers could be numbered by hundreds, now by tens of thousands. It is believed by the best informed that the whole number in the United States must be several hundred thousands, and that in this city [New York] and its vicinity there must be from twenty to twenty-five thousand. There are ten or twelve newspapers and periodicals devoted to the cause, and the Spiritual Library embraces more than one hundred different publications, some of which have already attained a circulation of more than ten thousand copies. Besides the undistinguished multitude there are many men of high standing and talent ranked among them—doctors, lawyers, and clergymen in great numbers, a Protestant bishop, the learned and reverend president of a college, judges of our higher courts, members of Congress, foreign ambassadors, and ex-members of the United States' Senate."

We will here give the testimonies of Hon. N. P. Tallmadge, and Hon. J. W. Edmonds, relative to the *manifestations*, witnessed by themselves. We could give testimonies from others which seem to be more wonderful; but these are more reliable, coming from men of high standing. The following from Hon. N. P. Tallmadge, dated Baltimore, April 12th, 1853, is addressed to Mrs. Sarah Helen Whitman, Providence, R. I.

"DEAR MADAM: I seize a few leisure moments, while detained here a short time on business, to give you a more extended account of the 'Physical Manifestations' to which I alluded in a former letter. In this account, I shall confine myself to

those which purport to come from the spirit of John C. Calhoun.

"I have received numerous communications from him, from the commencement of my investigation of this subject down to the present. Those communications have been received through rapping mediums, writing mediums, and speaking mediums. They are of the most extraordinary character. In style and sentiment, they would do honor to him in his best days on earth.

"After the arrival of the Misses Fox in Washington City in February last, I called on them by appointment, and at once, received a communication from Calhoun. I then wrote down and propounded *mentally* the following question:

"Can you do anything (meaning physical manifestations) to confirm me in the truth of these revelations, and to remove from my mind the least shadow of unbelief?" To which I received the following answer. 'I will give you a communication on Monday, at 7½ o'clock. Do not fail to be here. I will then give you an explanation.

JOHN C. CALHOUN.'

"It is proper here to remark, that all the communications referred to in this letter, were made by Calhoun after a call for the alphabet, and were rapped out, letter by letter, and taken down by me in the usual way. They were made in the presence of the Misses Fox, and their mother. I called on Monday at the hour appointed, and received the following communication. 'Mr. friend, the question is often put to you, What good can result from these manifestations?' I will answer it: 'It is to draw mankind together in harmony, and convince skeptics of the immortality of the soul.

JOHN C. CALHOUN.'

"This reminds me that in 1850, at Bridgeport, in the presence of other mediums, among many questions put and answers received, were the following—the answer purporting to come from W. E. Channing. Q.—What do Spirits propose to accomplish by these new manifestations?

"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 in regard to the object of these manifestations is remarkable, and worthy of particular notice. The concurrence of two such great minds, whether in or out of the body, on a subject so engrossing, cannot fail to command the attention of every admirer of exalted intellect and moral purity.

"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 to four feet—so that no one touched the table.—Suddenly the table moved from the position it occupied some three or four feet—rested a few moments—and then moved back to its original position. Then it again moved as far the other way, and returned to the place it started from. One side of the table was then raised, and stood for a few moments at an angle of about thirty-five degrees, and then again rested on the floor as usual.

"The table was a large, heavy, round table, at which ten or a dozen persons might be seated at dinner. During all these movements no person touched the table nor was any one near it. After seeing it raised in the manner above mentioned, I had the curiosity to test its weight by raising it myself. I accordingly took my seat by it—placed my hands under the leaf and exerted as much force as I was capable of in that sitting posture, and could not raise it a particle from the floor. I then stood up in the best possible position to exert the greatest force—took hold of the leaf, and still could not raise it with all the strength I could apply. I then requested the three ladies to take hold around the table and try altogether to lift it. We lifted upon it until the leaf and top began to crack, and did not raise it a particle. We then desisted, fearing we should break the table. I then said, 'Will the spirits permit me to raise the table?' I took hold alone and raised it without difficulty. After this the following conversation ensued.—Q.—Can you raise the table entirely from the floor? A.—Yes.

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"THE ANTITYPICAL TABERNACLE."

THE *Advent Herald* of July 30th 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* entire, we entertained the hope that 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 are 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 *Herald* 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, because it is not material to the question at issue, and because the application of the scriptures quoted to sustain it, shows a want of knowledge of the nature and laws of symbols and tropes to which violence is thus done. The point at issue is whether Heb. ix teaches that Christ had entered on the work typified by the services of the inner apartment of the Jewish tabernacle; or whether it was on that only which was symbolized by the outer."

We will not call in question the sincerity of the writer, but the truthfulness of these remarks we are compelled to deny. We deny the violation of the "laws of symbols and tropes" in proving the existence of a literal temple of God in heaven. As proof on that point we presented without comment seven texts of scripture, from Revelation, Psalms and Hebrews. The texts from Revelation are the only ones where we could violate the laws of symbols, as the Psalm from which we quoted, and the book of Hebrews are not symbolic visions. We were not ignorant of the fact that Bro. Bliss, in applying the laws of symbols to the book of Revelation, explains the tabernacle in heaven to be heaven itself; and the New Jerusalem, which contains the throne of God and the Lamb, and the river and tree of life, he explains to be "the redeemed Church." Now we have no complaint to make against the acknowledged laws of symbols; we only claim that in these cases Bro. B. has misapplied them. We suppose that the *Herald* in charging us with the violation of the laws of symbols, reasoned on this wise: "All agents or objects seen in symbolic visions are symbols;" the book of Revelation is a symbolic vision; therefore the temple in heaven seen by John must be a symbol.

The reader will perceive at once that this same argument will prove that the Lord Jesus Christ, [Rev. i, 12-18,] the throne of God with him who sits upon it, [Rev. v, 2, 3,] the whole company of the redeemed before the throne, with all the angelic host, [Rev. vii, 9-12,] the new heavens and new earth, and the river and tree of life, [Rev. xxi; xxii,] are all symbols.—All these objects are proved to be symbols by the same argument that proves the temple in heaven a symbol. Another admitted law of symbols will, however, explain all that is difficult on this point. It is this: "Symbols that are of such a nature, station or relation, that there is nothing of an analogous kind that they can represent, symbolize agents, objects, acts, or events of their own kind. Example, Dan. vii, 9." This law of symbols fully justifies us in believing that the representation of the temple in heaven, and of the New Jerusalem; and of the new earth, were symbols or representations of those glorious objects.

But we are not left to doubtful conclusions on this subject. That there will be a literal new heavens and new earth, as shown to John, is proved in the most positive manner by another Apostle, who certainly is not using symbolical language. I refer to him who said, "The heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for new heavens and new earth, wherein dwelleth righteousness." 2 Pet. iii, 12, 13. We will say the same respecting the New Jerusalem. The book of Hebrews, which is not a symbolic vision, proves that there is a literal city for the saints. Chap. xi, 10. "For he [Abraham] looked for a city which hath foundations, whose builder and maker is God." Surely this is a real city. Verse 16. "But now they desire a better

country, that is, an heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city." Chap. xii, 22, testifies that this city is the heavenly Jerusalem. We reject the view, therefore, that the New Jerusalem, which John saw, was a symbol of the redeemed saints, and believe it to be a faithful representation of that beloved city.

The book of Hebrews bears equally decisive testimony respecting the existence of the greater and more perfect tabernacle which the Lord pitched and not man. Chap. ix, 11 12; viii, 1-5. And the existence of the temple in heaven being established, we are constrained to believe that when John saw that temple with its ark, its censer and its altar, he had a just representation of that building of which Moses erected a pattern. The testimony of the book of Hebrews cannot be set aside as symbolic. But Bro. Bliss claims that the word "tabernacle" in Chap. viii, 2; ix, 11, and the word "pattern," in Chap. viii, 5; ix, 23, 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 the *REVIEW* of July 7th clearly proves that the *Herald* has no ground for calling these words metaphors. If there is any farther evidence that these words are metaphors, we kindly invite the *Herald* to present it. If not we shall be constrained to receive these statements in their literal import. To us, there would be greater propriety in calling the tabernacle which Moses erected, a metaphor, than in calling that a metaphor which Paul says was greater and more perfect, and built by God himself.

But the *Herald* thinks that the existence of a literal tabernacle in heaven, consisting of two holy places like the Jewish 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 consisting of two holy places, and the fact of Christ's ministration in those holy places, after the "example" of the Levitical priests in the earthly holy places, [Heb. viii, 5; ix, 1-7,] is actually all that has ever been claimed by the *REVIEW*. It was because that the whole frame-work of the *Herald's* argument rested upon the denial of this doctrine, that this part of the subject was taken up at length in the *REVIEW* of July 7th. We think that the unsoundness of the *Herald's* position on this point, was clearly shown in that paper; and we deeply regret that they did not either acknowledge the point or else show us our error. Its reasons for declining the discussion of this part of the question, we have here seen to be not valid. If the *Herald* will show just reasons for denying the existence of the temple of God in heaven, we will not prolong the discussion of this subject.

After declining the discussion of this part of the subject, the *Herald* re-states its former argument from Heb. ix and x, in proof that Christ began to minister in the holiest at his ascension. As we gave this argument entire, with a reply appended to each point, in the *REVIEW* of July 7th, we will not occupy space in presenting it a second time. But though our brethren of the *Herald* thus carefully state their own argument the second time, they omit every argument presented by the *REVIEW* in reply, with the exception of a single item, viz: the fact that the word rendered "holiest of all" in Heb. ix, 8, is plural, literally signifying holy places. On this the *Herald* says:

"Admitting that point, it would still be true that when the Jewish tabernacle ceased to be significant, Christ would have entered into whatever the holy places signified, and therefore into that typified by the second as well as by the first."

We think the *Herald* draws very hasty conclusions from this text. Admitting this literal translation of the word, it would then follow that the two holy places of "the pattern" had corresponding holy places in the true tabernacle. And that the continuance of the "figure" or "pattern" through the typical dispensation, signified that the way of the true holy places was not yet manifested. The statement of Paul does not prove that the Lord Jesus began to fulfill the work in both apartments at the same time. On the contrary, it is in perfect accordance with his own statement in another place, viz: that the priests

in their ministration in the two holy places of the pattern, served unto the example and shadow of heavenly things; that is, of Christ's more excellent ministry in the true tabernacle.

The *Herald* presents in conclusion the criticism of a correspondent on the word rendered "holiest of all" in Heb. ix and x. The writer says:

"In Heb. ix, 3, 8, 12, 24, 25; and x, 19 and xiii, 11, the plural of hagian is used in some one of its cases. To build a hypothesis on the use of this plural form in these cases, though it must, according to the usage of our own language, imply more than one object, will appear ridiculous to any one who is at all familiar with Hebrew, or with any of its cognate dialects, as Chaldaic or Syriac."

The reason assigned is that "the Hebrew has a plural of excellence applied to objects that in their nature are singular." And that in the Septuagint and New Testament Greek, this Hebrew usage is followed in many instances. The writer cites Lev. xxi, 22, as an instance in which this plural of excellence, is in the original applied to each of the holy places. But he also shows that in other cases they are written in the singular as in English.

The writer of this criticism labored under a mistake in supposing that the view of Christ's ministration in the two holy places of the heavenly Sanctuary, grew out of the fact that the word hagian in Heb. ix, 8, is plural, literally signifying holy places. This is a mere item among many important facts on which our faith is based. The fact that the *Herald*, in replying to us, based its main argument on the expression "holiest of all" in Heb. ix and x, made it perfectly proper that we should name the fact that the word is plural, simply signifying holy places, and that these texts are, therefore, in perfect harmony with the plain statements which we argue in behalf of our faith. But we are willing to receive with all candor, the facts presented in this criticism. We inquire then, does this criticism furnish a very firm foundation for the *Herald's* argument? The facts being given us by this writer, we may be allowed to judge of the amount of support which they furnish the *Herald*.—We will state the matter in few words, requesting the reader to observe the amount of argument presented.

1. In Hebrew and Greek, a plural of excellence is sometimes applied to each of the holy places.

2. Therefore the plural used in Heb. ix, 8, must be the plural of excellence, and a single apartment is all that is designated.

3. That single apartment is certainly the holiest.

Does the fact named in the first statement, prove the points named in the second and third? By no means. All that can be claimed is, that in view of the fact named in the first statement, the second and third might perhaps be true. The second statement is pure assumption, but if we could add as a fact the second statement to the fact named in the first, the third statement would not even then be proved. Can this syllogism fortify the *Herald* with an invincible argument? We think not.

But let us look at this matter still further. If any proof could be presented that a single apartment was all that Heb. ix, 8, designated, there would then be some reason to suppose that a plural of excellence is used in that text. But the reader will notice that in this text the word is used to designate the antitype of the two holy places, named in the six verses preceding; and that it evidently signifies the same as the greater and more perfect tabernacle named in verse 11. Hence there is perfect propriety in believing that the whole building of the temple in heaven—the true holy places—is here designated.

Doubtless the writer of the criticism knows whereof he affirms respecting "the plural of excellence."—But in citing Lev. xxi, 22, as an instance, "perfectly decisive," in which it is applied to each of the holy places of the earthly tabernacle, he has made an unfortunate selection; the reference there being not to the holy places of the tabernacle, but to the fact that a priest in whom was a blemish, should not be allowed "to offer the bread of his God," but yet should be allowed to eat that bread, both of the holy and the most holy. With regard to this bread consult Lev. ii, 1-3, 10; vi, 14-18; xxiv, 5-9; xxii, 10-12. No bread pertained to, or was offered in, the most holy place.

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 such a building exists. Heb. viii, 1, 2; Ps. cii, 19; Jer. xvii, 12; Ps. xi, 4; Isa. vi, 1-6; Rev. xv, 5-8; 2 Sam. xxii, 7; Ps. xviii, 6; Rev. vii, 15; xi, 19; xiii, 6; xiv, 15, 17; xvi, 1, 17; Heb. ix, 11.

2. The Bible repeatedly testifies that the earthly sanctuary which consisted of two holy places [Ex. xxvi, 33; Heb. ix, 1-5,] was made by Moses in strict accordance with the pattern showed to him in the mount; [Ex. xxv, 8, 9, 40; xxvi, 30-33; Acts vii, 44;] which pattern was a representation of the heavenly sanctuary itself. Heb. viii, 1-5; ix, 23. We therefore believe that the heavenly tabernacle consists of holy places also; and to this agrees the fact that the word rendered "Sanctuary" in Heb. viii, 3, and "holiest of all" in Chap. ix, 8; x, 19, is plural, literally signifying holy places.

3. 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 were the figures of two dispensations, and believe that they represent corresponding holy places in the true tabernacle.

4. The Bible testifies that the ministration in the earthly tabernacle—the yearly round of service in its two apartments—was the shadow of good things to come; [Heb. x, 1;] and that that shadow continued till the death of Christ. Col. ii, 14-17. We therefore reject the view that locates the antitype of the ministration in the first apartment, before the death of Jesus, in the period of the shadow itself, and believe that the antitype of the service in both apartments belongs to the period in which our Lord is the High Priest of good things to come, which were shadowed forth by that ministration. Heb. ix, 11. In other words, the holy places of the worldly sanctuary, and the ministration therein belong to the shadow; the true holy places, and the ministration in them belong to the good things to come. The death of Jesus is the dividing point between the two.—Hence the antitype of the service in both apartments belongs to the gospel dispensation.

5. The Bible further testifies that the Levitical priests ministered first in the holy place, and second, in the holiest of all, [Heb. ix, 6, 7,] their final act being the cleansing of the Sanctuary. Lev. xvi. And it further declares that this round of service is the "example" of Christ's more excellent ministry in the true tabernacle. Heb. viii, 5. Webster defines the word "example" thus:

"A pattern; a copy; a model; that which is proposed to be imitated. A pattern in morals or manners; a copy, or model; that which is proposed, or is proper to be imitated. 'I have given you an example that ye should do as I have done to you.'—John xiii."

We therefore believe that the Lord Jesus must perform his ministration in each of the holy places in the order of that service which Paul has called an *example*, as well as a shadow of Christ's more excellent ministry. In other words, his ministry must commence in the first apartment of the heavenly tabernacle, and end with the cleansing of the Sanctuary in the holiest of all. Heb. ix, 23; Dan. viii, 15; Rev. xi, 19.

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. We kindly, but urgently invite its conductors to re-examine this subject, and either to point out our error, or to acknowledge their own.

J. N. ANDREWS.

Aug. 18th, 1853.

Letter from Bro. Day.

DEAR BRO. WHITE:—I have before me the *Watchman* for March 30th, 1853, in which I find a letter from L. Boutell, written from Dartmouth, wherein he attempts to give a history of the state of the cause in that place; as also a representation of the Sabbath-keepers, their teachings, &c. Now I wish to notice some of his statements, and compare them with truth. And in doing this, perhaps we shall discover

why he labors with such untiring zeal to show that the law of God does not exist; for it is an old adage, that "a drowning man will catch at a straw," especially, if there is no other way for his salvation. Now as B's influence is very extensively felt, and his points are gained more from sympathy than argument, I felt it my duty to expose his inconsistent and wicked course; for such I considered it to be. As he travels from place to place, and can find a Sabbath-keeper who has any sympathy with him, he will misrepresent and hold the Sabbath-keepers in such a light as to turn them if he can; and at the same time pretend so much love, that some even think that the Lord blesses him for exhibiting so much hatred against His own righteous law; but of such teachers, John says, if they come bringing any other doctrine, receive them not into your house neither bid them God speed. 2 John 10. I know some will think this hard, and will want us to have a great deal of charity; but if we receive such, we should receive them as enemies of God and his truth, and not servants of Jesus Christ.

I will now examine some of his statements. He begins by informing the brethren of the *Watchman* that the church in that place is standing on the Old Jerusalem platform. With this statement, I fully agree, since Old Jerusalem is in bondage with her children, and that bondage came through disobedience to the law of God. I must believe that most of them have had sufficient light to place them upon that platform; for since the law of God is a law of prohibition and not a law of works, only those who offend it, can be said to be under it, or condemned by it. Rom. iii, 19-23. Hence, the man who violates the law of God, is condemned by it, so long as he is found in its violation. The idea that a man is under grace, who is living daily in open rebellion against the law, is as idle as any thing can be; as it takes a preparation of heart by the ministration of Jesus Christ, and the law written there by the Spirit of the living God, to constitute them under grace, or place them on the new-covenant platform. The mere idea that Jesus Christ came into this world, suffered and died, does not avail us any thing; but it is when we repent of our sins, and for his sake get a free pardon of them, that we are benefited. And we remain justified or benefited, no longer than we refrain from violating the law; but the moment we transgress, we are no longer under grace, but under the law.

He next informs them that the old enemy has been that way with his chaff-basket, bringing in it that destructive heresy, the seventh-day Sabbath theory.—He says there has been quite an effort on the part of some few here, to draw away young disciples after them, while at the same time they do not believe any can be saved since 1844, as they teach that the door of mercy was then shut, that Jesus since then is not the way, but that Moses with the law of the Sabbath is the only way. And then exclaims, O! reckless rejectors of Christ and the atonement! unless they repent they will lose their own souls and destroy others. Now this statement needs no comment; for there is not an individual in Dartmouth but knows, if they know anything about the preaching there, that there is not the least semblance of truth in it. I was at the meeting to which he alludes, and heard Bro. Barr, while he clearly and forcibly set forth the reasons of our hope, and very minutely dwelt upon every point, and especially our view of the shut door.—Says B. God always blesses me in getting all I can out of it, and when I put up with them and stop over their Sabbath, I generally get them to work before night. This is part of my work. A very mean employment, indeed! God knows I wish he was about a more honorable work; and although he makes high pretensions to being a servant of God, and after the seed of Abraham, I fear he will find his descent is from another source; for while the Jews came to Christ and 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. John viii, 44.

He again exclaims, The third angel's message!—

Only think of it!! The third angel down here, (after the other two angels, in Rev. xiv,) bearing a message laid aside more than 1800 years ago! That is a little too far apart—too much out of joint, to give life! It is a message 1800 years behind present truth. Now this presents some of the inconsistencies which characterize the preaching of that party. In the first place, more than 1800 years ago would be some forty or fifty years before John saw this in vision, A. D. 96, which would appear very strange indeed when compared with the first verse of this book. The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass. And he sent and signified it by his angel unto his servant John. But if Eld. B. had lived in those days, with the same spirit that he now manifests, he would have said to John as he does to us, that his message was some forty or fifty years behind present truth. And this is not the only inconsistency in his preaching; for while he teaches that the message, The hour of God's judgment come, [Rev. xiv, 6, 7,] ceased more than 1800 years ago, he is very zealously contending that the year 1854 is the time 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 a day in the which he would judge the world in righteousness. Acts xvii, 31.

B. continues: With these teachers, Jesus Christ's words, or the words of the apostles weigh nothing when their theory is at stake. Now, either Paul did not tell the truth, or they do not. He said he had not shunned to declare the whole counsel of God, and he never intimated the keeping of the seventh-day Sabbath, but contrariwise, that some esteem all days alike, and simply says, let every one be fully persuaded in his own mind. So I say, only do not trample on the blood of Christ, by keeping the law. They always grasp at this 14th chapter of Romans as though it was a strong argument in favor of their position; but to say nothing of the inconsistency of their charge, that we are fallen from grace by keeping the seventh day when they say that Paul gives us that privilege, it is no argument in their favor; for there can be but one consistent view taken of the language. If Paul was talking of feast-days on which the Jews eat certain meats, with bitter herbs, then his meaning is plain: they were not essential to salvation at all, no more than circumcision, and Paul says, circumcision is nothing, and uncircumcision is nothing, but the keeping the commandments of God. 1 Cor. vii, 19. Although none were bound to keep them, yet some did observe them, while others did not; yet they were not to judge each other in this matter. Now if any thing more than this is meant, then it equally proves, that part of the people did not eat in those days, as those who eat were not to judge those who eat not, &c. But B. talks a great deal about the old and new covenants, applying the term old covenant invariably to the ten commandments, and the new, to the gospel dispensation. And here is where many stumble, while they do not see the inconsistency in it; for he makes the old covenant mean the law, and while the new covenant takes the place of the old, he makes it mean the ministration. Thus he entirely overlooks the fact that both covenants are ministrations upon the same law. Under the old covenant, the law was written upon tables of stone; under the new, upon tables of the heart. Heb. viii, 10.—Now mark: Moses the ministrator, or mediator of the old covenant, prepared the tables after the first were broken, on which the law was written. Deut. x, 1, 2. God himself was the writer, the ten commandments the matter written. Under the new covenant, it is through the blood of Christ that the heart is prepared. God is to be the writer, while his law is the matter written. But I will refer to one more inconsistency, and then close for the present. While they are strenuously contending that the law is done away, and has no claims upon us, they are continually harping upon the penalty—death. Poor souls, they have preached death until I fear many of them have nothing but death. But I am very thankful that there are some coming over on the side of this life-giving truth—the third angel's message. We live where there are but a few who sympathize with us in our views; and know but little what is going on in the world, except what we learn through the *Review*, and we do most sincerely hope it will soon be made a weekly visitor, and if the Lord will, we shall send our proportion of the means to make it such soon.

J. C. DAY.

Rock Bottom, Mass., Aug. 1st, 1853.

Q.—Will you raise me with it? A.—Yes; get me the square table.

"The square table was of cherry, with four legs; a large sized tea table. It was brought out and substituted for the round one, the leaves being raised. I took my seat on the centre; the three ladies sat at the sides and the end, their hands and arms resting upon it. This, of course, added to the weight to be raised, namely, my own weight, and 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 first, so that the whole table was suspended in 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 suspended in the air for a few moments, the table was gently let down to the floor! 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 more than two hundred pounds weight upon it?

"At a subsequent meeting, Calhoun directed me to bring three bells and a guitar. I brought them accordingly. The three ladies and myself were seated at the table, with our arms resting on it.—The bells commenced ringing in a sort of chime. Raps were made as if beating time to a march.—The raps then ceased and the bells rang violently for several minutes. A bell was then pressed on 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 on my foot, ankle and knee.

"I was then directed to put the guitar on a large bureau drawer which was upon the square table. We were all seated as before. The guitar was touched softly and gently, and gave forth sweet and delicious sounds like the accompaniment to a beautiful and exquisite piece of music. It then played a sort of symphony, in much louder and bolder tones. And as it played, these harmonious sounds, becoming soft, sweet and low, began to recede, and grew fainter and fainter till they died away on the ear in the distance. Then they returned and grew louder and nearer till they were heard again in full and gushing volume as when they commenced.

"I am utterly incapable of giving any adequate idea of the beauty and harmony of this music. I have heard the guitar touched by the most delicate and scientific hands, and heard from it, under such guidance, the most splendid performances. But never did I hear anything that fastened upon my very soul like these prophetic strains drawn out by an invisible hand from the Spirit World. After the music had ceased, the following communication was received. 'This is my hand that touches the guitar. JOHN C. CALHOUN.'

"At another time the following physical manifestation was made in the presence of General Hamilton, Gen. Waddy Thompson, of South Carolina, and myself. We were directed to place the Bible on a drawer under the table. I placed it there, completely closed. It was a small pocket Bible, with very fine print. Numerous raps were then heard, beating time to 'Hail Columbia,' which had been called for. Soon the sounds began to recede, and grew fainter and fainter, till, like the music of the guitar, they died away in the distance. The alphabet was then called for, and it was spelled out "Look." I looked on the drawer, and found the Bible open. I took it up, and carefully kept it open at the place where I found it. On bringing it to the light, I found it to open at St. John's Gospel—chapter ii being on the left side, and chapter iii on the right side. I said: 'Do you wish us to look at chapter ii?' Ans.—'No.' 'Do you wish us to look at chapter iii?' Ans.—'Yes.' And it was then said 'Read.' I commenced reading the chapter, and significant and emphatic raps were given at many verses: and at verses 8, 11, 19, 34, most vehement raps were given. By looking at these verses, you will perceive the significance and intelligence of this emphatic demonstration. This manifestation purported to come from Calhoun,

who had previously invited us three gentlemen to be present at a particular hour."

The following is from a letter written by Hon. J. W. Edmonds. He says:

"It was in January, 1851, that my attention was first called to the subject of "Spiritual Intercourse." I was at the time withdrawn from general society; I was laboring under great depression of spirits.—I was occupying all my leisure in reading on the subject of death, and man's existence afterward.—I had in the course of my life read and heard from the pulpit so many contradictory and conflicting doctrines on the subject, that I hardly knew what to believe. I could not, if I would, believe what I did not understand, and was anxiously seeking to know, if after death we should again meet with those whom we had loved here, and under what circumstances.

"I was invited by a friend to witness the "Rochester Knockings." I complied, more to oblige her and to while away a tedious hour. I thought a good deal on what I had witnessed, and I determined to investigate the matter and find out what it was. If it was a deception, or a delusion, I thought I could detect it. For about four months I devoted at least two evenings in a week and sometimes more, to witnessing the phenomenon in all its phases. I kept careful records of all I witnessed, and from time to time compared them with each other, to detect inconsistencies and contradictions. I read all I could lay my hands on, on the subject, and especially all the professed "exposures of the humbug." I went from place to place seeing different mediums, meeting with different parties of persons, often with persons whom I had never seen before, and sometimes where I was myself entirely unknown—sometimes in the dark and sometimes in the light—often with inveterate unbelievers, and more frequently with zealous believers. In fine, I availed myself of every opportunity that was afforded, thoroughly to sift the matter to the bottom. I was all this time an unbeliever, and tried the patience of believers sorely by my skepticism, my captiousness, and my obdurate refusal to yield my belief. I saw around me some who yielded a ready faith on one or two sittings only; others again, under the same circumstances, avowing a determined unbelief; and some who refused to witness it at all, and were confirmed unbelievers. I could not imitate either of these parties, and refused to yield, unless upon most irrefragable testimony. At length the evidence came, and in such force that no sane man could withhold his faith.

"Thus far, the question I was investigating was whether what I saw was produced by mere mortal means, or by some invisible, unknown agency; in other words, whether it was a deception, an imposition, or what it professed to be, the product of some unknown, unseen cause. I will mention a few things, which will give a general idea of that which characterized interviews, now numbering several hundred.

"My attention was first drawn to the intercourse by the rappings, then the most common, but now the most inconsiderable, mode of communing. Of course, I was on the look out for deception, and at first relied upon my senses and the conclusions which my reason might draw from their evidence. But I was at a loss to tell how the mediums could cause what I witnessed under these circumstances:—The mediums walking the length of a suit of parlors, forty or fifty feet, and the rappings being distinctly heard five or six feet behind them, the whole distance, backward and forward several times; being heard near the top of the mahogany door, above where the medium could reach, and as if it was struck hard with a fist; being heard on the bottom of a car when traveling on a railroad, and on the floor and table when seated at lunch, at an eating house, by the side of the road, being heard at different parts of the room, sometimes several feet distant from the medium, and where she could not reach—sometimes on the table, and immediately after, on the floor, and then at different parts of the table, in rapid succession, enabling us to feel the vibration as well as hear the sounds; sometimes, when the hands and feet of the medium were both firmly

held by some one of the party, and sometimes on a table when no one touched it.

"After depending upon my senses, as to those various phases of the phenomenon, I invoked the aid of science, and with the assistance of an accomplished electrician and his machinery, and eight or ten intelligent, educated, shrewd persons, examined the matter. We pursued our inquiries many days, and established to our satisfaction two things:—First, that the sounds were not produced by the agency of any person present or near us; and second, that they were not forth coming at our will and pleasure.

"In the meantime another feature attracted my attention, and that was "physical manifestations," as they are termed. Thus, I have known a pine table with four legs, lifted bodily up from the floor, in the center of a circle of six or eight persons, turned upside down and laid on its top at our feet, then lifted up over our heads, and put leaning against the back of the sofa on which we sat. I have known that same table to be tilted up on two legs, its top at an angle of forty-five degrees, when it neither fell over of itself, nor could any person present put it back on its four legs. I have seen a mahogany table, having only a center leg, and with a lamp burning upon it, lifted from the floor at least a foot, in spite of the efforts of those present, and shaken backward and forward as one would shake a goblet 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 far that the lamp must have fallen off unless retained there by something 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 rung around the room over the heads of twelve or fifteen persons in the back parlor, and then borne through the folding doors to the farther end of the front parlor, and there dropped on the floor. 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 the one thus affected. I have known a mahogany 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 Judge states that he has not alluded to any things which have occurred to him when he has been alone, preferring to mention only those manifestations which others have witnessed. He further states:

"Preparatory to meeting a circle, I have sat down alone in my room and carefully prepared a series of questions to be propounded, and I have been surprised to find my questions answered, and in the precise order in which I wrote them, without my even taking my memorandum out of my pocket, and when I knew that not 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 freely spoken as if I had uttered them. Purposes 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 of the state of my health seven times, and on my return, by comparing their information with the entries in my journal, it was found to be invariably correct. So in my recent visit to the West, my whereabouts and my condition were told to a medium in this city while I was traveling on the railroad between Cleveland and Toledo."

In view of the testimonies already 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 men of distinguished intelligence, judgment and apparent candor, could be

deceived by a mere cheat, or trick, and then engage with such ardor to deceive others. These manifestations have endured the closest scrutiny, and most thorough investigation, and yet what is called, *the cause of Spiritualism* is advancing more and still more rapidly. Those who can, under such circumstances, receive the testimony of those who cry "Humbly," "trickery," &c., are more to be charged with credulity, than the most ardent Spiritualist.

The question now arises, what kind of spirits are these? Are they what they profess to be, namely, the spirits of the dead? 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 benefit of mankind. That this is not so is evident from the fact that God has forbidden necromancy in his word. Deut. xviii, 11; Isa. viii, 19. 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 break the divine command.

(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 reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun." Eccl. ix, 5, 6.

Says David: "Let my soul live, and it shall praise thee." Ps. cxix, 175. Why David! Canst not your soul praise God when separated from the body, and you are dead and buried? Let him answer: "The dead praise not the Lord, neither any that go down into silence." Ps. cxv, 17.

These manifestations cannot be from the Spirit of God, neither can they be good angels, ministering unto certain ones, from the fact that they profess to be something else; and the Spirit of God and good angels will tell the truth. Then what are they? We answer: they are lying spirits, the messengers of the father of lies. The fact that they are very numerous is no objection to this view.—The unclean spirit that was cast out of the man from among the tombs, by our Lord, answered, "My name is legion; for we are many." Mark v, 1-13. That the Devil has angels or messengers to go at his bidding, and carry out his purposes is evident from the following texts: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day." Jude, verse 6.

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven.—And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Matt. xii, 7-9. "Then shall he say also unto them on the left hand, Depart from me ye cursed, into everlasting fire, prepared for the Devil and his angels." Matt. xxv, 41. Now when these spirits visit individuals, professing to be the spirit of Paul, Peter, John or James; of the Patriarchs, Prophets; Dr. Franklin, Washington, Paine, Calhoun, or some dear friend, or perhaps a lovely infant recently buried, they come with a lie in their mouths. It is no such thing! Behold the deception! Job says of the dead: "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job xiv, 21. These spirits testify that they know all about the condition of the living. Now if the testimony of the patient man of God, of old, be true, are not these spirits liars?

Solomon says of the dead: "Neither have they any more a portion forever in anything that is done under the sun." Eccl. ix, 6. But these spirits, in many cases, act a very conspicuous part in what is done under the sun. They rap, write, play on musical instruments, and move chairs, tables, &c. Then these spirits do lie abominably in saying they

are the spirits of the dead. With the word of God to sustain us, we fearlessly make this charge against the whole race of these invisible demons.

David in speaking of man says: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. cxlvi, 4. Here are three inspired witnesses perfectly agreeing in their testimonies that *the dead have not knowledge*.—Therefore, the testimony of these rapping and writing spirits, in regard to themselves, is false, and the reader must allow us to call them lying spirits.

They say one great object of their manifestations, is, to convince the world of the immortality of the soul, that all men have immortality. But the Bible plainly teaches that immortality, or, eternal life, (which is the same thing), is the gift of God through Jesus Christ, and, consequently, conditional. "The wages of sin is death; But the gift of God is eternal life, through Jesus Christ our Lord." Rom. vi, 23. "Who will render to every man according to his deeds; to them who by patient continuance in well-doing, seek for glory, and honor, and immortality; eternal life." Rom. ii, 6, 7. Certainly, God does not require man to seek for immortality, if all men now possess it!

Paul says to Timothy; "Which in his times he shall shew, who is the blessed, and the only Potentate, the King of kings, and Lord of lords; who only hath immortality, &c." 1 Tim. vi, 15, 16.

These spirits teach that all men possess immortality; but St. Paul teaches that it is possessed by the King of kings and Lord of lords only; and that Christ has brought life and immortality to light through the gospel; [2 Tim. i, 10;] and that it is to be put on at the sound of the last trumpet, at the second appearing of Christ. 1 Cor. xv, 52-54.

To be Continued.

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 became acquainted 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 1842, the ministers persuaded me to join the Free-will Baptist Church, and use my influence in the conversion of the French Catholics in Canada East. In 1843, the first angel's message sounded in my ears, and it was glad tidings to me. And when the second angel followed, saying, "Babylon is fallen," I left her to meet the Bridegroom, 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 the Advent bands, 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 cry before the Lord came, and I believed that God was in the move.

I moved from Canada East, soon after, where I have heard nothing of the Lord's coming, until last April, when, by accident, a few numbers of the *Review* which my neighbor brought from Massachusetts for a curiosity, fell into my hands. Glory to God, it was just what I wanted. It was the very key to unlock the whole mystery of the Advent move. Amen. Glory to the most high God, who will have every jot and tittle 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, hallelujah.

"O, what a happy meeting."

When salvation is completed,

and the saints have got the victory over the beast, and his image, and his mark, and the number of his name.

My family are trying with me to keep all the commandments of God and the faith of Jesus. I live twenty miles from any one of like precious faith. On

the third day of June last, I started to find Bro. Elon Everts, seeing his name as agent 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. Everts exhibited his chart, and made a short explanation 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 walk, 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 seventh-day Sabbath. Anti-christ has a great many servants here in this place, and they all are very eager to serve him. But thanks be to God, he will lead the armies of Israel, and we shall be well able to go up and possess the goodly land. Never did I see the way so strait and plain before. My cry is; let the saints go through, and by the grace of God I will try to keep his commandments, and the faith of Jesus. I desire your prayers that I may overcome.

I received the papers you sent me and they are welcome messengers. Their contents are meat in due season. 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 and kingdom.

JOHN ALEXANDER.

Leicester, Vt., July 24th, 1853.

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. I thank God for the soul-stirring epistles 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 has made angels in heaven 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 last 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 no man shall see the Lord. I trust we shall all realize how strait and narrow is the path that leadeth unto life, and how few there be that find it. And as the *Review* is to come to us weekly, let each strive 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. Bro. Joseph Bates was with us Sabbath and First-day, July 23d, 24th, and fed the flock with meat in due season. His labors were blest among us. One more was brought to see the truth on the Sabbath, and third angel's message, and yesterday followed the Lord by baptism.

May the Lord keep us through the patient-waiting time, unspotted from the world, ready for the coming and kingdom of Christ, is the prayer of your unworthy brother.

J. HAMILTON.

Frederonia, N. Y., July 31st, 1853.

From Bro. Lanphear.

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 at present among the professed followers of Christ. Few, 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, AVERY LANPHEAR.

Nile, N. Y., July 28th, 1853.

THE REVIEW AND HERALD.

"Sanctify them through thy truth; thy word is truth."

ROCHESTER, FIFTH-DAY, AUG. 28, 1853.

THE SEVENTH-DAY SABBATH
NOT ABOLISHED!

A REQUEST!

Those who teach that there is no Sabbath for the gospel dispensation, are requested to give us one plain text from the New Testament that teaches, "without note or comment," that the seventh-day Sabbath has been abolished. When any one will do this, we will notice it in the REVIEW.

THE FIRST DAY OF THE WEEK
NOT THE SABBATH!

ANOTHER REQUEST!

Those who teach that the Sabbath has been changed from the seventh to the first day of the week, are requested to give us one text from the New Testament that teaches such a change; or the example of Christ and the Apostles, recorded in the New Testament, favoring such a change. When any one will point out such a text and such example, it shall be given in the REVIEW.

Z. Campbell's Tract.

As Mr. Z. Campbell has announced to the world that the Papal Beast has changed the number of the days of the week, so that our first is in reality the seventh day, we call on him to present the history of such a change. When he will produce it, we will publish the language of his historians who make any such statement, without note or comment, in the REVIEW.

The *Harbinger* speaks of this strange production thus:—"Bro. Z. Campbell's pamphlet on the Sabbath is being read with interest." And adds, "Let it be circulated." We presume that the Editor of the *Harbinger* has not a particle of faith in the position taken in the tract, yet he calls on his readers to "circulate" it. Anything, no matter how absurd, to put down the Lord's Sabbath!

In the account of our Western tour, in the REVIEW of July 7th, we noticed an interesting interview with a part of the family where we stopped to rest on our return from Vergennes. Bro. David was from home. He now writes:

"After perusing your papers, and comparing them with the word of God, I am led to believe that the seventh day is the Sabbath; the day that God designed should be kept holy. I am highly gratified with the papers that you have sent, and should be glad to take both of them if I could. But circumstances are such at the present time that I cannot. But as soon as I can spare the money I intend to. I desire an interest in your prayers. And may we be enabled to keep all the commandments of God and the testimony of Jesus, is our prayer; so that we shall be able to meet in a better world than this.

Yours with respect,

ALPHA DAVID."

We cheerfully send the papers, and hope they may prove a blessing to the neighborhood.

Brothers, the circulation of the REVIEW should be greatly increased. Take the trouble to order it sent to those who, in your judgment, may be benefited by it. Then see to it, and if it is received and read with interest and profit, ask the friends to contribute for its support; if not, you can order it stopped. You may do much good in this way.

After the type is set, a thousand extra copies of the REVIEW cost but little. Don't let us hide our light under a bushel.

VOLUME I of the YOUTH'S INSTRUCTOR is now completed. We have it bound in paper covers for sale at 25 cents, or five copies for \$1.

The receipts have paid for printing only. Those who wish to help pay the Editor for his services, can do so by ordering this bound Volume. Those who have not paid for the Vol. we have sent to them, will please do so soon.

If any are in possession of No. 1 of the INSTRUCTOR, not worn, that they can spare, they will oblige us by sending it to this office.

Would not much more good be accomplished with the same labor if preaching brethren would give their appointments beforehand in the REVIEW? We are printing a large quantity of hand-bills for the use of lecturing brethren. We should let the world know what our faith is. Again we say, don't let us hide our light under a bushel.

The Post Office address of Bro. Joseph Bates for the present is Norwalk, Ohio, care of Geo. Smith.

From Bro. Bates.

DEAR BRO. WHITE.—Our meeting at Fredonia, N. Y., July 23d and 24th, was in time of need, and resulted in good to the church. God blessed and strengthened his law-loving children, and one more was added to their number, making, in all, twelve added to the church since O. R. L. Crozier got up his noted Bible class to overthrow Sabbath-keepers.

"Thus saith the Lord God; We unto the foolish prophets, that follow their own spirit, and have seen nothing! O Israel, thy prophets are like the foxes in the deserts. Ye have not gone up into the gaps, (breaches, margin,) neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord." Eze. xiii, 3-5. This, and verses 6-15 in the same chapter specially refer to all such as do not stand in the breach made in God's law of ten commandments. But take the opposite, by divining that there is a breach; viz, the ten commandments were abolished at the crucifixion, and then the nine were re-enacted by Christ and his apostles, and the fourth commandment left out. Thus they make the breach and set at naught the inspired teaching of James ii, 10, and the plain testimony of Jesus Christ, which says: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Matt. v, 19. The certain and awful destruction of all that do teach thus falsely is clearly set forth in Eze. xiii, 13-15; Rev. xvi, 21. Take notice, the hail stones fall on men, not on law-keepers, but on law-breakers.

These diviners teach that the Lord Jesus made this breach in his Father's law when he was nailed to the cross. When the scriptures plainly testify that it was the man of sin, the son of perdition, [2 Thess ii, 3, 4; Dan. vii, 25; xi, 32, 33; Rev. xiii, 5-8] that made this breach more than five hundred years after the crucifixion.

"Therefore thus saith the Lord God; Because ye have spoken vanity and seen lies, therefore I am against you saith the Lord God." Eze. xiii, 8. How much better off those will be who follow the teaching of the Apostle. "So speak ye, and so do, as they that shall be judged by the law of liberty." James ii, 12.

July 30th and 31st, a Conference was convened in Milan, Ohio. A strong desire was manifested by the brethren present to help to spread the last message of mercy throughout this entire State. We believe that God was well pleased with their earnest petitions for help and light from the Heavenly Sanctuary, and messengers will be moved out to spread this truth. Unbelief says, wait a little longer; things will look more favorable farther onward. But faith says, now. "Now is the accepted time; now is the day of Salvation." God's hand is in this last message. If thousands were in the way to oppose it where there is but one now, yet it will prevail. God has shown by its onward progress, and steady increase throughout the wide-spread harvest field, that his own hand is in the work. Stop, it never can!

Olena Conference.—August 6th and 7th at the home of Bro. Caulkins. The people here were much interested. The doctrine of the Advent was new, having never heard but little on the subject in this place. Many have been stirred up to read their Bibles as they never had done before. One of the societies has appointed a prayer meeting for to-morrow night. This is another new thing, [I am told.] Some say, why, the seventh day is the Sabbath, others want to read on the subject. An advent man heard of the meeting and came some distance to hear, and was much interested. He wanted books to read, and gave his name for the REVIEW. Said he had taken the *Harbinger* until it came out so against the Sabbath. Although he did not understand the Sabbath question, he said he knew that the *Harbinger* was wrong by the spirit it manifested, therefore he ordered it stopped. A family, next door, recently came over from England, have listened attentively.—The wife most heartily embraced the truth. Her husband bid her go on. He will likely be with her soon and help her. May the Lord help the people to investigate this all absorbing subject and get ready for the coming of the Lord. I am waiting for conveyance to proceed onward.

JOSEPH BATES.

Olena, Ohio, August 9th, 1853.

From Bro. Case.

DEAR BRO. WHITE.—I wish to say through the REVIEW that I am convinced that I have erred through wrong views, and have not seen the importance of a careful use of means that has been put into my hands. I have done wrong in using the Lord's money as I should not have done. I have also erred in talking over the trials of my brethren and sisters where I should not. All other faults which I have been in, I do deeply regret, and humbly ask the forgiveness of all my brethren and sisters. I am resolved to do so no more, God helping me.

Your unworthy brother,

II. S. CASE.

Franciscoville, Mich., Aug. 14th, 1853.

New Work.

TIME AND PROPHECY.—This is the title of a beautiful Poem with notes of explanation, from the pen of Bro. Uriah Smith. It is now ready—120 pages, well-bound—25 cents—postage 5 cents.

Grove Meeting.

THERE will be a Grove Meeting at Orangeport, N. Y., Aug 27th and 28th. There will be carriages at the Depot on the arrival of the last train of cars the 26th, to take the brethren to the place of meeting.

IRA WYMAN.

To Correspondents.

BRO. D. MYERS. We sent you by Mail a Chart and \$1 worth of Books.

BRN. PEARSON and FRISBIE. We feel a deep interest for the cause in the vicinity of Vergennes, Mich., and would give notice of a Conference there if we knew the time to appoint.

BRO. H. M. AYRES wishes us to say that his Post Office address is Shiloh, Cumberland Co., New Jersey; and if any of the brethren come that way, his door is open, ready to receive them. The distance is 150 miles from New York City, and 30 miles from Philadelphia.

Appointments.

PROVIDENCE permitting, we will hold a Conference at Potsdam, St. Lawrence Co., N. Y., where Bro. J. Byington may appoint, September, 3d and 4th.

Also, we will hold a Conference at Stowe, Vt., at the Union Meeting House, to commence September 9th, at 1 o'clock P. M., 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 held a meeting at Champlain the 9th; but have concluded not to. Hope to be able to hold a meeting at Champlain on our return from New England.

JAMES WHITE.

The Brn. at Clarkson, N. Y., have appointed a meeting at that place, Sept. 10th and 11th, for Bro. J. N. Loughborough. They talk of having a Grove Meeting.

THERE will be a Meeting at West Plum River, Ill., Sept. 3d and 4th. Bro. Joseph Bates is invited to attend.

DARIUS MYERS.

BRO. D. MYERS writes, August 13th, 1853:—"There are a few brethren here, holding strongly to the present truth, intending to press on for the prize at the end of the race. We have been some disappointed, for we expected Brn. Loughborough and Cornell to call and see us, but see they have returned.

I see by notice that Bro. J. Bates intends coming West. I wish that it was so that he could be here the third and fourth of September, at our Grove Meeting."

Letters.

H. A. Churchhill, E. W. Waters, G. N. Collins, A. David, J. Byington, M. M. Trussell, Wm. M. Smith, O. Nichols 2, T. B. Mead, W. E. Landon, C. O. Taylor, H. C. Crumb, J. Bates, J. H. Waggoner, E. L. H. Chamberlain, J. Lindsey, J. N. Loughborough, M. C. Andrews, H. O. Nichols, A. N. Curtis, A. H. Robinson, P. D. Lawrance, M. J. Lewis, A. Vandyke, J. N. Andrews, H. S. Case, R. Hicks, P. R. Mills, A. S. Hutchins, S. T. Cranston, R. F. Cottrell, C. Bigelow, H. M. Ayres, S. A. Jessup, D. Myers.

Receipts.

Bro. Prior, S. Aldrich, A. C. Aldrich, S. Wood, a Friend, J. Barrows, A. Wattles, J. Stewart, J. W. Learned, S. Elmer, T. Fish, D. Goodenough, J. Ryder, J. A. Loughhead, D. Clawson, R. P. Rice, A. A. Marks, C. Bachelier, each \$1.
C. B. Preston, A. Loveland, L. E. Knight, F. M. Bragg, M. Burritt, B. S. Brooks, S. Cassey, E. R. Seaman, R. Harmon, B. Marks, each \$2.
Wm. Peabody \$5; C. Weatherby, I. Ladd, each \$3; N. Denison \$1.66; E. S. Maltby \$1.63; Bro. Lee \$8 cents; Wm. S. Lane 75 cents; M. A. Loveland 62 cents; J. Loveland 25 cents; Wm. Bryant 90 cents; E. L. Barrows .13 cents; M. Adderton 50 cents; M. Parker 38 cents.

AGENTS.

THE following is a list of Agents whose duty it shall be to forward the names and address (in plain writing) of all who should receive the REVIEW; also, to give information of such to whom it should be discontinued. And to receive the free-will offerings of their Brethren and Sisters for the support of the REVIEW and other publications, and forward them to this Office. The traveling Brethren are also solicited to act as agents.

MAINE.

N. N. Lunt, Portland.
S. W. Flanders, Canaan.
Cyprian Stevens, Paris.
S. Howland, Topsham.
W. T. Hanniford, Orrington.
Wm. Bryant, Wilton.
NEW HAMPSHIRE.
J. Stowell, Washington.
S. Bunnell, Claremont.
MASSACHUSETTS.
H. Flower, Ashfield.
O. Nichols, Dorchester.
O. Davis, N. Fairhaven.
L. Paine, Ware.
Wm. Saxby, Springfield.

VERMONT.

R. Loveland, Johnson.
H. Bingham, Morris-town.
S. H. Peck, Wolcott.
Lewis Bean, Hardwick.
H. A. Churchill, Stowe.
E. P. Butler, Waterbury.
Josiah Hart, Northfield.
R. G. Lockwood, Waitsfield.
W. Morse, East Bethel.
L. Tins, E. Charleston.
Alonso Lee, Derby Line.

E. Everts, Vergennes.
H. Gardner, Panton.
S. Willey, Wheelock.
CONNECTICUT.
E. L. H. Chamberlain, Middletown.
A. Belden, Kensington.
NEW YORK.
W. S. Ingraham, Bath.
A. Ross, Caughdenoy.
David Upson, Moreland.
R. F. Cottrell, Mill Grove.
John Wager, Orangeport.
L. Carpenter, Oneida.
A. H. Robinson, Sandy Creek.
E. A. Poole, Lincolnton.
J. A. Loughhead, Elmira.

MICHIGAN.

Albert Avery, Locke.
J. P. Kellogg, Tyrone.
Ira Gardner, Vergennes.
David Hewitt, Battle Creek.
Isaiah Rathbone, Eagle Lake.
C. S. Glover, Sylvan.
A. B. Pearson, Grand Rapids.
A. A. Dodge, Jackson.
Wm. M. Smith, " "
PENNSYLVANIA.
M. L. Dean, " "