THE WARNING VOICE

OF

TIME AND PROPHECY.

BY 1117./AH SMITH.

Part II.

Hail, Blessed Hope! fair daughter of the skies!
Whose luminous wings with holy radiance glow,
And o'er whose brow the circling halo plays;
Who, with excessive glory dipped from Heaven's
Great fount of bliss, dimmest the things of earth,
The Paradise of God—the hills of rest—
Pointest the
On to the glorious restitution, and the
Blunt the dart of disappointment keen—;
Now of its piercing sting rob every thorn,
Their weakness aid, and sinking spirits buoy,
Them stumbling raise, and drooping animate,
Till they those scenes, to which thy beauty points,
And in their breasts untiring vigor plant,
Wrapping the earth in deepest, doleful night,—
This in the Christian's heart, while struggling on,
Groping his way through Time's dark wilderness,
The glorious light
And pointing to the geni-encircled crowns,
The resurrection morn, robs the dark tomb
Should cling; and though thick darkness for awhile
Heavy and crushing had
Their way encompass, and their vision close,
To meet their King; and now, when trials came,
Honor and wealth and every earthly joy,
And round their faith still sacred guard preserved.
For this had they renounced a worldly name,
To cheer their hearts, and guide their steps aright,
For soon amid the dark encircling clouds,
Wide from the way of truth: these had been sought
Or yet, in strength, unable to perform.
Had been sought out; paths that led darkling on
Him of his promises forgetful now,
Their steps of error; but they still pursued
Time with his iron pen, unerring, has,
In characters indelible inscribed,
On his eternal scroll, its every act,
And move, and stop in order as they were;
And those who wish it! obliterate them now,
Or have them thought as meaningless and small,
May wish and vainly wish, and with the sands
Of error scour, and scour in vain, and strive
To blot them out; they only will bring forth
The characters more bright and clear still.
They were not small, or meaningless, these moves
Along our journey, they were mighty moves,
Deep fraught with meaning, mighty in effect,
Which felt it would be all eternity.
Nor are Time's records, only, seen through these,
Or has voice only heard; for Prophecy
In concert joined, and with him step by step,
And hand in hand, moved on, and there has left.
With his past scorns, predictions verified.
'Tis not in vain that ye have toiled thus far,
Nor are your labors, known amid the past,
Useless, as things that have accomplished noth.
Much has been done, for ever done, and well;
And much accomplished in its proper time,
And proper order, once for all fulfilled.
Now wisdom learn from past experience,
And each onward move, and impulse given,
Befold the hand of God that ordered all;
And learn through all our course, the stream of ciphers
Has fast been narrowing down, and God's great work
Restless moving on—his mighty plans
Rolling with ceaseless certainty unto
Their great fulfillment, final and complete.

'Th' appointed days expired! and think ye now,
Because to man no outward move appeared,
The words of God's eternal wisdom failed?
His plans proved fruitless? or his purpose vain?
Not so! a great and mighty change there came,
And, in fulfillment of God's certain will,
A mighty work, and great, was there performed.
For our High Priest, the Holiest entered them—
The Holiest of the Tabernacle true,—
And verified God's word, eternal, stood,
That cleansed should then the Sanctuary be.


No proof had yet been given, or reason found—
Nor was, indeed, much proof or reason sought,
Or thoroughly the question ever discussed,
Taking for granted what they should have proved,—
Why earth, or portions, nought, of earth, should be
A Sanctuary called, a holy place?

Nor could sight in God's sacred Word be found,
Substantial evidence, that it was so,
Or 'e'en a place where once it thus was named.
But while we saw it not, our learned foes,
Searching through every nook of hidden lore,
For some objection, valid, to our case—
Some which would stand alone,—this missed wishal,
Nor ever once, on this, presumed attack.
But on the Word of God, firm rock of truth,
We might have laid foundation surer, far,
On which to rest our hope; and might have learned
That Heaven contained the Tabernacle true,
By God, not man, a Sanctuary pitched;
Of which the earthly house, the typical,
Was but a pattern given, whose services


1 Heb. viii, 2.
Great things and blasphemies, and both, against
The God of Heaven, his name and Tabernacle
To desecrate and them, above, that dwell.
And power upon the saints to him was given
To wage relentless war, and overcome.
And all on earth that dwell, whose names
In the Lamb's book of life are written not
Shall worship him—to him the knee shall bow.

Time in his onward march, with outline bold,
Has this destroying power (thus symbolized)
Developed in proportion strong and full.
The world beheld it, when the world beheld
The man of sin revealed, and saw the power
Of Papacy, bold and blasphemous rise,
And over all the earth, which he had power
Before the beast to do, deceiveth them
That dwell upon the earth, that to the beast
They should an image make, and causeth all
Both small and great, rich, poor, and bond and free,
In their right hand or in their foreheads bold
To bear a mark, and none save only such
As bore his mark or name might buy or sell.

So will the powers of darkness league their bands,
Combine their forces, and with rule most strong,
With laws and with decrees, compel mankind
Themselves t' array against the God of Heaven.

With two horns like a lamb a beast arose—
So with two leading forms a power has risen,
Two fundamental principles, than which
In all the earth none can be found more mild,
More lamb-like in their outward form and name.

And in our hearts unlying hope inspire,
Tormented be, and rest not day nor night,
In whose loud voice, warning of woe to come,
Heard in our land? no notes that harshly grate
Millions that groan beneath oppression's rod,
More lamb-like in their outward form and name.

And whilst thou traffickest in souls of men,
And powers of darkness working mightily,
To desecrate and them, above, that dwell.
For he has aimed a fierce and deadly blow
Against Jehovah's just and holy law.

And, fair, creation stood, a monument
Of revolution, anarchy, and war,
That fill earth's catalogue of wo and death.

Of Papacy, bold and blasphemous rise,
And over all the earth, which he had power
Before the beast to do, deceiveth them
That dwell upon the earth, that to the beast
They should an image make, and causeth all
Both small and great, rich, poor, and bond and free,
In their right hand or in their foreheads bold
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And, fair, creation stood, a monument
Of revolution, anarchy, and war,
That fill earth's catalogue of wo and death.
Most opposite to reason, light and truth, They, in their blinded, bigotry, maintain, That God has done it.

God has plain declared, I never change. The world aloud proclaims, Proclames by practice which the loudest speaks, That he has changed. He, in his truth, affirms, I was not what I am, he has since spoken.
The world returns, by word and practice, both, That he has altered his eternal law. But still do they with blind hypocrisy, Profess to follow Christ, and follow truth; But God has given the law, And to their God, and keep up for themselves, Treasures of wrath against the latter day.

Low to an institution of the beast
Bow down, but slight; the Royal law;—instant, In bond or freeclock, to receive his work, But shun, the seal, the holy seal of God.

So like mankind deep buried in sin;
In a thousand forms of error steeped.
God in his infinite mercy, once again,
Sends them a warning ere his anger comes.
And while it heard the loud tidings of glory, Now ruling forth in God's garden on earth.
All who have ears to hear, so let them hear.
'Tis the last call that ever shall be heard
From mercy's lipps; when this shall see's, there comes
A dismal, dolorous night, in which will gleam
No light, but none. It is closed shall be, for eye, probation's book;
And the appointed ministers of God's
Dark vengeance, rise and execute his will.
'Tis the last call a guilty world shall hear
This will, the dispensing line, go on,
Between those who his God shall serve, and those
Who serve him not, hold and distinctly draw.
The final gathering call, that shall search out
The lost and scattered sheep, who wander now,
Widespread over the mountains drear,
That bids each soul return, wherever the flock
Were driven in the dark and cloudy day—
That shall unite in unity of faith,
A remnant, tried, and faithful to their King;
Who keep his words, his statutes and his laws;
Who over the beast victorious, shall at last,
Enter the City through its pearly gates,
And taste the marriage supper of the Lamb.

[To be continued.]

SOLEMN REVIEW OF THE SABBATH.

[The following article, in pamphlet form, was placed in the hands of many times since by the brethren. It was probably, written some years since, though the precise time is not known, no date being given; and it bears simply the signature of "K."] It is, however, an excellent article, and our readers will peruse it with interest.

To reviewing the subject of "the Sabbath," I design not to follow any previous writer; but simply, plainly, and briefly, to convince sinners of sin, let their profession be what it may. And this I hope and pray may be done without giving offense to those who love the truth more than error: for God has many servants who believe and gladly exchange error for truth, and many who do exchange their former traditions for the precious and everlasting truths of God as contained in his Word.

Now the New Testament witnesses to the law and the prophets, and that book is said to have been written thus: Matthew's gospel, six years after the resurrection of Christ. Mark's gospel, ten years after the church commenced. Luke's gospel, twenty-eight years after. John's gospel, sixty-three years after. And the prophecy, thirty years after. Isaiah the prophet gave the line. The Epistle to the Romans, and two to the Corinthians and Galatians, twenty-four years after. Ephesians, Colossians and Hebrews, twenty-nine years. To Timothy, Titus, and the second Epistle of Peter, thirty-five years. The Revelation of John, sixty-one years. His three epistles, about sixty-five years after the resurrection, and after the church had properly commenced. And it is easy for us to understand how these several books were written, with regard to the Sabbath; and they are the "foundation" next after Christ himself. Therefore if there was any such institution known and frequently spoken of in the church as "Sabbath," in those different ages of the church, we may believe it was known by the heathen also. Some say if we keep the seventh day of the week, we shall keep a "Jewish Sabbath." Well, we have no Saviour to trust in but Jesus Christ, who was according to the flesh a Jew—no other apostles and prophets, came from the Scripture; for this reason this was done in the apostles' days. And indeed, Jesus said himself, that salvation is of the Jews." John ii, 22. And what did the writer of the New Testament mean by the words "Sabbath" and the Sabbath day?

What did Matthew mean in the 6th year of the Christian church? He certainly did not mean the first day of the week, but he meant the day before the first day of the week. See Matt. xxvii, 1. He meant what all other Jewish writers ever meant, viz. the seventh day is the Sabbath of the Lord thy God. But neither Matthew nor any of the Apostles ever told us a word about the Sabbath being changed from the sixth to the seventh. Now nowhere is it mentioned if the scriptures cannot be broken, but every where mean one and the same thing, viz. the seventh day is the Sabbath of the Lord, then if ministers contrive this, and say the seventh day is not the Sabbath day; this is clearly contrary to the will of the Lord; that is, in the Sabbath, will they not in this bear witness clearly and positively against themselves, unless they bring forward the chapter and verse where God commanded the Sabbath to be changed? What did Mark mean in the sixth year of the Christian church? He meant that the Sabbath was the day before the first day of the week. Chap. xvi, 1, 2. Surely if the Sabbath had been changed at the resurrection of Christ, Mark would have known it within ten years afterwards. What did Luke mean who wrote three years after the resurrection of Christ? He also meant that the Sabbath was the day before the first day of the week: for he says that the women who prepared the ointment, rested the Sabbath day according to the commandment. Chap. xxiii, 50. Thus Luke understood the words, the Sabbath day in the 58th year of the Christian era to mean the day immediately preceding the first day of the week. How did John understand this subject in the God years? He certainly did not mean the Sabbath day was the seventh day according to the commandment. Acts xiii, 14, 42, 44. Chap. xx, 7. The practice of the Jews was then as it is now, to meet in the synagogues on the seventh day. And again the next Sabbath day came almost in a whole city together to hear the word of God. He does not say this was the Jewish sabbath, but the Sabbath day; this was the seventh day; and the first day of the week was not then known as a Sabbath by this writer; because he says in the 1st of the Jews and Gentiles most all came together again. I say there would not have been any next Sabbath in the week till the next seventh day. Again. [Acts xvi, 13.] And on the Sabbath we went out of the city by a river side, where prayer was wont to be made. He does not say on the Jewish, nor on any of the sabbaths; as though there were two sabbaths then, but on the Sabbath, or, i.e., the seventh day, as understood by all the Jewish writers, to this day. Again. [Chap. xvi, 2.] For, as his manner was every Sabbath day to bathe the body, and three Sabbath days reasoned with them out of the scriptures. Thus have I proved that the Apostles of Christ, understood that one day in the week should be called the Sabbath day, and further, I have proved that this Sabbath was the seventh day of the week, which is the seventh day; and you cannot deny it, nor by the Scriptures dispute it; consequently if the apostles of our Lord always called the seventh day the Sabbath day, six, ten, eighteen, twenty-four years after the Lord's ascension, and the majority of Jewish scholars, as early as the sixties, were ashamed of it by it. Some say if we keep the seventh day of the week, we shall keep a "Jewish Sabbath." Well, we have no Saviour to trust in but Jesus Christ, who was according to the flesh a Jew—no other apostles and prophets, came from the Scripture; for this reason this was done in the apostles' days. And indeed, Jesus said himself, that salvation is of the Jews." John ii, 22. And what did the writer of the New Testament mean by the words "Sabbath" and the Sabbath day?

We now are to show what state is; and we are not left to guess at it, or to suppose it; but we have a given rule to know with certainty what constitutes sin.

"By the law" then is the knowledge of sin; by what law was the knowledge of sin twenty-four years after the resurrection of Christ? Ans. The very same law that was given when it was said, "Thou shalt not keep the Sabbath day not covet." The law, then, by which sin is, is the ten commandments, and you cannot deny it—This law saith, the seventh day in the Sabbath of the Lord thy God; in the morning and evening shall it be kept holy to the Lord. But why? For in six days the Lord made heaven and earth, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it. Exx. xx, 11. Now until this law is altered or abrogated by the Lord, the written law says he "remember the Sabbath to keep it." By the same power that enacted it—a willful transgression of it is a wilful sin! let your profession be what it may; for sin is the transgression of the law. If the Sabbath was a law, and the knowledge of sin twenty-four years, the commandments, is guilty of all, i.e., is a transgressor of the law, a sinner in the sight of God. Now a regenerated soul, a true-hearted Christian, says with Paul "I delight in the law of God after the inward man. The law is holy, the commandment holy and just and good." And any person who is not willing to keep the commands of God, when plainly understood, has contradicted his mind, which is a carnal mind, and is opposite to reason, light and truth, neither indeed can be." Will you say this is judging too hard, or this is shaming say, who can hear it? I wish to judge no man; but the word that the Law spake the same shall judge you in that day. John xii, 48. "As many as transgress in the law shall be judged by the law; in the day when God shall judge the secrets of men by Jesus Christ, according to my gospel. Rom. ii., 12, 16." Then those who shall hold the truth in unrighteousness, those who pretend to keep the law differently from what God appointed it, those who, in fact, by beside the commandments of God, (the seventh day or any other command) and teach for doctrine the commandments of men, (the first day instead of the seventh,) such, the Word says, are vain worshipers. Mark vii, 7. But you say it makes no difference which day is kept or called the Sabbath day, provided we keep one seventh part of the time! This is not correct, because God never said so. God is not to be mocked in this way! He has been very good and kind to make the Sabbath for man—to appoint the day and the particular time of the day, when the Sabbath is to commence and when it is to end; it is the seventh day in order from the creation—the seventh day in the creation: and he said "From even till even shall ye celebrate your sabbaths; as the evening and the morrow shall be unto you, seven days should be kept holy unto the Lord." Genesis vii, 9. It is not necessary for one to observe the sabbaths, but at the seventh day to be designated by him, in the face and eyes of about six hundred thousand witnesses, by a miracle.
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THE REVIEW AND HERALD.

day before; and you cannot deny it, or disprove it! That day, and in giving the food for that day on the

enth day I answer, do you wish to know? Then that day, and in giving the food for that day on the

tions! Do you know when the first day of the week comes? Well, the Sabbath day is always the day be-

sabbath, a name never known for the first
cum into the church
reform, and God will heal you. Lev. iv, 2, 13. By

ments, viz : that one seventh part of time, was meant

entment, for you have a spirit of discernment, and

in as much confusion as your theory could have made

the Jews, and so preached Christ and the resurrec-
tion; for Sunday had been the

The Westminster Divines, found contradicting the

the idea, nor even the least hint or allusion in all the

New Testament, that the first day of the week was

sabbath was made for man," and that it was made when

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"From the beginning of the world to the resurrection of Christ, (God appointed the

peace and order in the world, for you never saw a
day in particular, but as a gift of God to man, i. e, man-

now if thou art a wilful, weekly transgressor of the law of
then by the law is the knowledge that thou art an ignorant sinner be-

prosecute; for you have no right to alter or change this command of God,

the Jews, and so preached Christ and the resurrec-

the Sabbath at that time, for Sunday had been the

the Jews, and so preached Christ and the resurrec-

the Gentiles." This was A. n. 54, twenty-one

law, whether you sin or not. You arty you know by

they contradict Luke again, for all admit that Luke

"as his manner was," went into a synagogue of the

second command; then I know it is also

no light in them." And now if thou

by your own rule) I know by the law, that it is sin

by any of the apostles while they lived! And you

the scriptures carefully and prayerfully on this

the scriptures are able to make one wise un-
salvation, through faith in Jesus Christ, then why

the maple leaves on that day, and in giving the food for that day on the

day before; and you cannot deny it, or disprove it!

Again, you say, how shall we know which is the sev-

enth day? I answer, do you wish to know? Then

ask the Jews, for God committed the lively or-
cles to them; and afterwards brought in all the re-

factions! Do you know when the first day of the week

come; Well, the Sabbath day is always the day be-

"as his manner was," went into a synagogue of the

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you to the law of God. This, Luke says, was on the Sabbath day, then at this

or even the least hint or allusion in all the

for the law of God to be put

the law of God is the clear knowledge of sin. I

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Now my dear readers, if you neglect or refuse to obey this fourth command of the decalogue, you are left without excuse, and you can plead nothing in extenuation of your neglect. "For God shall bring every work into judgment, of every separate thing, whether it be good or whether it be evil."
I have often witnessed the murmurs of the ungrateful, and the unkindness, and apparently "gracious" feelings, when the child has been requested by the parent to do an act of obedience. O how my heart has been pained; and now I have feared for that parent, and that child, when they have seemingly been insensible to their responsibilities.

I can say with Bro. Goodwin, "I feel an interest in the welfare of the children and am glad that they have a paper for themselves; but still for the children to be really benefited," certainly "the work must begin at home." Parents must realize the awful responsibility of "the business of governing their children, and subdue their wild and unbridled tempers, and bring them where God can work for them." [See "Review and Herald" Vol. III, No. 7.]

When the children of God murmur and disobey, "be, in love, administrators chastisement. And ye have forgotten the cautionment which ye spoke unto us, how ye must be well pleasing unto the Lord." "Honour thy father and mother, (which is the first commandment with promise,) that it may be well with thee and thou mayest live long on the earth." "New earth, in the kingdom of God shall exceed great and precious promises!" "Father, prevent not thy children to anger, lest they be discouraged!" "but bring them up in the nurture and admonition of the Lord." Eph. vi, 4; 1; Col. ii, 20, 21. The Saviour's love and care for the Children, and the Promises for them.

And when the chief priests and scribes saw the Saviour's love and care for the Children, and the Promises for them. And when the chief priests and scribes saw the...
COMMUNICATIONS.

From Bro. Bro.:

DEAR BRO. WHITE:—I write to let you know that I wish the Review continued, which to me is a welcome messenger, bringing with it additional light and comfort. To me it seems that no one receives the whole truth at once; at least I did not, and I am satisfied that I have not now got all the truth. I can plainly see that the path of the just is as full of thorns as the wilderness, and that the perfect day is not at hand. Truths that a short time since seemed involved in mystery, now appear simple, and easy to be understood. And it does appear strange to me that any one who professes to believe the Bible, should say that it cannot be understood. The difficulty seems to be on this point, that the Bible does not mean what it says, which is almost universally taught, and people readily believe it. We are told in the name of God, that he will guide his people by the Holy Spirit, and it is held as a way-faring man, though a fool, need not err therein. Now if we believe it to be as plain as stated by him who cannot lie, how can we say that it does not mean what it says, but something else. Then some may say it means one thing, and some another, thus making the Bible teach two things. But I believe just as it says, that to fear God and keep his commandments, is the duty of man, and that God is mighty and will prevail. Our meeting was a good one. The ordinances were administered, and all felt that God, by his Spirit, was with us. There were some present, who for the first time, confessed the Sabbath truth, and who, I think, will soon keep it.

Buck's Bridge, N. Y., June 6th, 1853.

From Bro. Everett:

DEAR BRO. WHITE:—Since we came to this State, which was last October, we have not found any in this neighborhood who keep the Sabbath, and but few who look for the Second Advent near. We have been kindly treated, generally, and we have found some who have listened to the present truth, whom we hope will Inventive, and be able to do so, but little yet. We trust the Lord has some jewels in this State, and we hope to labor some here if the Lord will. I am encouraged by the promise to the Pharisees, before they died, "he will find an open door, and no man can shut it." Rev. iii. 8.

There is a great excitement to this State, and we trust that God will have some laborers here in the present truth, and we pray him to send them in due season. If any of the brethren should come this way, we invite them to call on us. We hope to have a little congregation of Sabbath-keepers to meet with us yet. But those who must expect to suffer the privations of a New Country, which are very light, probably, compared with the time of trouble approach-

In this present crisis, let us watch and pray, patiently keeping the commandments of God and the faith of Jesus, and trust the promise: "I will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell on the earth." I am your brother in tribulation, and in hope of the kingdom.

James City, June, May, 1853.

From Bro. Everts:

DEAR BRO. WHITE:—I have visited the brethren in several counties of our State, and found, and find them holding fast the truth of God, and generally striving to overcome this world, to gain an inheritance which is incorruptible, undefiled, and that fadeth not away. The interest holds good, and in most places, an increase of interest, in the cause of present truth, is manifested. The Lord is blessing his Word to the honest in heart, wherever it is expounded; and the papers and pamphlets are doing much to remove prejudices, enlighten the sincere seeker after truth, and advance the cause of God and his truth. The cause of truth is on the rise, and is constantly making inroads into the enemy's ranks, and taking some precious souls to make them heirs of eternal life. Yet there seems to be an ever-increasing need in many that profess to be in all the present truth. Brethren is it not so? Is it not our privilege to enjoy the Spirit of the truth, and be filled with it? We read in the scriptures, "Be ye filled with the Spirit." Would it not be well to pray in earnest for it, until we obtain it? Our Heavenly Father is more willing to give his Holy Spirit to them that ask him, than parents are to bestow good gifts to their children. O, Lord save thy people from drowsiness in this perilous day, and give them the Spirit of the third angel's message, and a sense of the present time is the prayer of thy unworthy brother.

G. W. HOUT.

Montic. N. Y. June 6th, 1853.

From Bro. Sheffield:

DEAR BRO. WHITE:—When I write to you let me know that I wish the Review continued, which to me is a welcome messenger, bringing with it additional light and comfort. To me it seems that no one receives the whole truth at once; at least I did not, and I am satisfied that I have not now got all the truth. I can plainly see that the path of the just is as full of thorns as the wilderness, and that the perfect day is not at hand. Truths that a short time since seemed involved in mystery, now appear simple, and easy to be understood. And it does appear strange to me that any one who professes to believe the Bible, should say that it cannot be understood. The difficulty seems to be on this point, that the Bible does not mean what it says, which is almost universally taught, and people readily believe it. We are told in the name of God, that he will guide his people by the Holy Spirit, and it is held as a way-faring man, though a fool, need not err therein. Now if we believe it to be as plain as stated by him who cannot lie, how can we say that it does not mean what it says, but something else. Then some may say it means one thing, and some another, thus making the Bible teach two things. But I believe just as it says, that to fear God and keep his commandments, is the duty of man, and that God is mighty and will prevail. Our meeting was a good one. The ordinances were administered, and all felt that God, by his Spirit, was with us. There were some present, who for the first time, confessed the Sabbath truth, and who, I think, will soon keep it.

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Buck's Bridge, N. Y., June 6th, 1853.
God's commandments, and the testimony of Jesus, that I may have right to the tree of life.

E. S. SHEFFIELD.

Soon the last servant of God will be sealed, and then shall the appointed Sabbath-day, for man, and do most humbly pray soon coming in very person to his kingdom.

O, how sweet is the promise that if we suffer rich with him, we shall also reign with him.

I am truly a pilgrim and a stranger here. I should like to see some of the time will come that I can do something for the cause of Evangelists on the Sabbath at No. 109 Monroe St., Rochester, N. Y.

DEAR BRO. WHITE :—I, for the first time, write a few lines, truly, most in due season. I would say to all the dear brethren and sisters, go on in the faith, and prove yourselves the truth in a manner calculated to deceive the ignorant. Not a word is expressed for Bible evidence, or select, will please send them immediately.

Finally have we all the spirit of the present truth. I fear some will be overtaken unawares unless this to prove to us, that Christians care not for the coming kingdom. The cares of this world occupy too much of the world, political, moral, and ecclesiastical, proving it. And the condition of the world, political, moral, and ecclesiastical, glycentuates. And this working of Satan, with all power and signs and terror, proclaiming, "Babylon is fallen, is fallen," and the midnight cry, proclaiming, "Oh, how plain it looks that the Sabbath is a sign between God and his people, that it is the Lord that doth sanctify them. I rejoice that God has opened my eyes to behold wondrous things out of his kingdom. Yours, waiting for the Kingdom, MARGARET CHAMBERLAIN.

Clinton, N. Y., June 1853.

From Sister Zennep.

Dear Bro. Zennep :—I wish you to know how the time is passing here. I am all alone in trying to keep the commandments of God, and the testimony of Jesus. There are so many keepers very near here. We live in the world, and I am very homesick here. I am sorry, when I hear of your wants, and have nothing to give; but I hope the time will come that I can do something for the cause of truth; but we are poor in the things of this world, but hope, rich in faith, and heirs of the kingdom.

There are no meetings here, and I have not seen any of those precious faith for some time. I study the Word and read it with pleasure, and it cheers my lonely heart to hear from the scattered flock.

I understand that your brethren and sisters, go on in the Lord, and in the power of his might; god on the wholeness of faith, that you may be able to stand in that great day of trial which is coming. I want to know if you are pressing for Bible evidence, or any other class of men, exclusive, but we would like to hear; and if the drooping thinks he bound to keep because he is a Christian, it is his part to prove to us, that Christians are not men.

R. F. COOK.

Sylla.

From Sister Gifford.

Dear Bro. Gifford:—I, for the first time, write a few lines, probably of the present time. It has truly been a perilous days; and that the day of retribution is near. The present condition of the world, political, moral, and ecclesiastical, must be seen. The time of the Lord is put too far off by too many that profess the faith. I am satisfied that there is a lack on this point. The present truth. I fear some will be overtaken unawares unless this...