

THE ADVENT REVIEW,

AND SABBATH HERALD.

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

VOL. IV.

ROCHESTER, N. Y., FIFTH-DAY, JULY 21, 1853.

No. 5.

THE WARNING VOICE

-OF-

TIME AND PROPHECY.

BY URIAH SMITH.

Part II.

[Continued.]

Ye from whose eye cold disappointment's mist
Still shuts the light of truth; whose weary feet
Still find no footing firm on which to rest,
Nor to your honest, searching hearts find food,
Return ye, come, and heed the light of truth,
That shineth in the darkness clearly now.
Ye over whom the flood of worldliness
Again has rolled, and loaded, with its cares,
Your spirits down, and turned your vision from
The living glories of the Blessed Hope,
Arise yet once again, and to the help
Of God, against the mighty, lend your aid.
Ye who are blindly, calmly settling down,
Into a state of cold indifference,
Fast losing life, and energy, and strength,
And now perform before your sovereign King
A lame and lukewarm service—heed the call
That bids you rouse to life and onward move.
Laodiceans! hear, with listening ear,
The message which to thee the Spirit brings:
"These things th' Amen, the true and faithful saith:
Thy works I know, that neither cold nor hot
Thou art; would that thou wert; wherefore will I,
In thy lukewarmness, spue thee from my mouth;
For that thou art, thou sayest, increased in goods,
And rich and needing nothing, knowing not,
That poor, and blind, and miserable thy case,
Wretched and naked is in sight of Heaven.
Thee do I counsel gold to buy of me,
Gold tried with fire, that yet thou mayest be rich;
And raiment, that thy nakedness be hid;
And to anoint thine eyes, that thou mayest see.
Be zealous and repent! Lo, at the door
I stand and knock; if any hear my voice,
And open unto me, I will come in;
And him that overcometh will I grant
With me to sit upon my throne, as I
Have overcome and share my Father's joy."

Ho! all ye scattered ones, who ever once
Stood on the side of God and fought for truth,
Into whatever lone and dreary path,
The cloudy day and dark has seen you stray,
Return around the standard of your King!
'Tis the last rallying-call that bids you come!
The last recruiting officer that Heaven,
To bid men join its army, e'er shall send,
Is out upon his final mission now;
Ere, then, too late, enroll your names again,
To aid the glorious cause you once did love.
The bright remembrances of former days,
Bid ye return—thoughts of the holy joy
That filled your souls while struggling for the truth
In scenes gone by, bid ye return—the sun,
Fast counting off the numbered days of time,
Telling how swift the coming end draws near,
Bids ye return—and loud the rolling earth,
Trembling beneath its weary load of years,
Palsied and old, like one who seeks the grave,
Bids ye return—and louder still the voice
Of Heaven's last messenger to sinful man,
Deep in its warning tone, bids ye return,
And fight the battle through and win the prize.

O that a soul should perish now, who e'er
Has borne the cross and trod the heavenly road!
Should almost reach the blissful land of rest,
Then turn, through disappointment, from the path!
Should brave the conflict 'till 'twas almost o'er,
Then lay their armor by, and miss the crown!
Should, with the Golden City just in view,
Yea, almost on its threshold standing, turn
Away from truth to error's poisonous cup.

Ho! all ye wandering ones, who ever once,
Stood on the side of God and fought for truth,
Who've borne the cross and trod the heavenly road,
Who e'er have felt the holy love of God,
Within you burn, and fed on heavenly food—
Where will ye find it now? Whence will ye draw
Subsistence for your hungry, starving souls?
Whence will ye seek it? In a godless world?
Behold it drenched in sin, alien from God,
Full of all lust, iniquity and pride,
Driving deliriously on to death!
And hope ye then for spiritual comfort there?
Whence will ye seek it? In a fallen church?
Behold it dead, a withered, lifeless thing,
Enveloped deep in shades of moral death!
O'er which the baleful fires of that most Heaven
Insulting sin, a cold formality,
Sheds its sulphurous glare, and makes the gloom
More hideous still! There will ye seek for food
And take the husks that fain the swine would leave?
Will ye protection seek, and watchful care
From those vile shepherds, who the fleece secure,
And starve the flock, to clothe and feed themselves?
Thus saith the Lord; "unto the shepherds, woe,
Of Israel, who thus their charge abuse.
Ye eat the fat; yourselves ye clothe with wool;
Them which are fed ye kill; ye have not healed
The sick, the broken have not bound, nor yet
The weak made strong; nor have ye brought again
That which was driven away nor found the lost.
So saith the Lord, I am against you now;
And at thy hands my flock will I require."

How! O ye shepherds! for the God of Heaven
Hath raised his voice against you. Wail aloud!
For soon your day of retribution comes;
Day, when a strict account will be required,
Of all thy stewardship, and ye must speak
For all the trust committed to your charge—
How ye have led the flock the way to Heaven,
And taught them in the precepts of God's will,
And fed them with the words of holy truth.
And when at last the dark, th' avengeful day,
Of God's long stifled wrath shall sudden burst
And wake them unawares to meet their doom—
Them whom your honeyed words have lulled to sleep
And cries of peace have soothed to calm repose—
How shall ye answer for your duty then?
How shall ye answer for the blood of souls
Whom ye have blinded from the light of truth?
When undeceived they find at last that ye
Have smoothed with stealthy hand the way to death,
And charmed them on with fatal, siren songs,
Have spoken pleasing words, heedless of truth,
And warned them not against the day of wrath,
Which finds them, now, all unprepared and lost—
How shall ye bear their looks of agony,
Their piercing gaze of utter, wild despair?
How shall ye bear the wail of beings lost,
Lost through your faithlessness, upon the ear

Fall heavily in shrieks of burning wrath?
How shall ye hear them, loud, with curses deep,
Upon your heads heap up eternal loads
Of unabating, everlasting woe!
O faithless, guilty shepherds, great, indeed,
And heavy, is the account you soon must meet;
Of souls unwarned to flee the wrath to come;
Of truth unsought, or yet if sought, untold;
Of warning lessons God in mercy sends,
In lying phrase smoothed o'er to words of peace.
Ye who would seek for spiritual food and life,
To feed the soul, ye will not find it here!
Whence will ye seek it? One straight path there is,
One narrow path, where, seeking, ye may find;
Where Truth a few firm followers leads along
Towards the gates of Heaven; around whose steps
The Bible, God's unerring word, is still
A shining light.—Lo! here are they who keep
The faith of Jesus and commands of God.
All other paths distract and lead astray;
All else upon its front, conspicuous, bears
The brands of error, deep; howe'ersomuch,
Satan, with all his arts, may strive to shield
The fatal impress from the public gaze,
The blazing light of truth will pierce the veil,
And all may read in no ambiguous phrase,
The clear exposals of the ways of sin.—
All else the seed and fruit of discord bear,
And mixed confusion strange around them reigns;
And from the thousand crooked winding paths,
That weave their long, serpentine courses on,
Through all the world's great Babel, each pursued
By some charmed multitude of dreamers fond,
Rushing a thousand ways—a thousand notes,
Discordant rise, and unharmonious sounds
Fall harshly on the ear. The traveler, who,
Seeking the land of bliss, inquiry makes,
What signs of promise beam upon the way,
Hears but uncertain, contradictory notes,
And faint responses from the darkness come.
Watchman! what of the night? Alas, upon
The walls of Zion stand no watchmen now,
Faithful to duty; they who on the towers,
The high watch-towers, have stations taken, and
Should read the signs of the approaching day,
Upon their faithless watch, have fallen asleep,
And all who in them trust, are sleeping too;
Deep is their sleep that has no consciousness;
Yet as they sleep they talk—they talk of peace—
Talk, as they dream, of peace and safety sure.

Traveler, inquire again; others there are,
Who have proclaimed that day was drawing near,
That time's dark night was wearing fast away—
Who, with the lamp of prophecy, once told
The traveler where in Time's career he stood—
Perchance they may your wandering feet direct;
Watchmen! what of the night? Voices we hear,
A few faint voices from the ambient gloom;—
"Where once we were, we thought indeed we knew,
But 'tis a mystery now we cannot solve."
Watchman! what of the night? "We do not know,"
The drowsy watch replies; "that once we knew
The time of night, we thought; but we were then
Mistaken, and the matter cannot mend."

Traveler, read'st thou aught here to cheer thee on?
To plant fresh courage in thy drooping heart?
To quell thy rising doubts, dispel thy fears,
And give thee knowledge of the coming day?

But once again inquire; around his truth
 God yet has watchmen true, to shield it well;
 To tell how wears the weary night away,
 And mark the tokens of the coming dawn.
 Them let the traveler hear, and onward press.
 Watchman! what of the night? "Traveler, the morn,
 The morning cometh! also comes the night!"
 The morning cometh! bright, bright, glorious morn!
 That ushers in a cloudless, endless day;
 Morning, whose holy light, shall sweep the shades
 Of sin and death away; and with them flee
 Their noisome brood that in the darkness lurk:
 The glorious restitution morn that brings
 The weary saints all home from pilgrimage,
 To rest in lovely bowers of peace and joy.
 Traveler, faint not, nor slack thine onward pace;
 Lo, o'er the way, tokens of that glad morn—
 Gleams of its bright approach—already rise.
 There cometh, too, a night; a night to sin,
 A night to sinners, deep, and dark, and dead;
 A moonless, starless, rayless night, that may
 Not hope for morn; for morn it ne'er shall see:
 Night when no sighs, nor penitential tears,
 Or prayers shall gain acceptance, and avert
 The threatened wrath of an insulted God:—
 They shall be swept both root and branch away,
 And dark oblivion evermore obscure
 Their very names and memories, and blot
 Their forms from out the universe of life.
 Traveler, heed well thy steps! around thy way
 A thousand ministers of Satan stand—
 His last and desperate effort—to obstruct
 Thy course; to blind, confuse, deceive, thy mind;
 Around thy feet a thousand snares they spread;
 Heed not their fables, though they clothe them fair,
 In high and sounding phrase of comely form.
 Truth seek, truth follow; that shall lead you right;
 That light alone, will show you where to tread;
 And O, beware, through all thy pilgrimage,
 Lest on thy hand or brow the beast shall press
 His fatal mark. Keep God's commandments, and
 The Faith of Jesus; so shall you escape
 The bitter vials of the final plagues,
 And in the coming storm a covering have;
 In troubles deep, a refuge sure; and God,
 Safe to the hills of rest will bring you soon.

Here may ye find, ye worn and weary ones,
 The truth of God that satisfies the soul:
 May come, and with the remnant share, when they
 Shall reap the rich reward of duty done.

[To be continued.]

RAPOLOGY EXPLAINED.

*Or the Origin, Character, Works, and Final
 Destiny of Satan and his Followers;
 and a Sketch of the Restitution.*

BY DAVID ARNOLD.

"ALL scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii, 16, 17.

Although many profess to believe that the Bible is of divine inspiration, and is sufficient to thoroughly furnish the man of God with all needful instruction, for every good work; but few have thought of looking to their Bibles for an explanation of the mysterious operations that are being performed throughout the land, by Psychology, Mesmerism and the Spirit rappings or manifestations.

One very fruitful source of this lack of confidence in the Bible as a teacher, is, giving a spiritual interpretation to much of the Bible that should be taken in its simple, literal sense. This system of spiritualizing has clothed the plain statements of the divine record with a garb of mystery, and given rise to various and conflicting systems of error, and has produced an opinion almost universal, that the Bible is a mysterious book, while, in fact, the truth is conveyed in the most simple manner.

Spiritualism has commenced with the Supreme Ruler of the universe, and incorporated into its creed, that he is "without body or parts," while the Word shows that he is a person, has hands, feet, eyes, ears, a heart, &c., and that he handles, walks, sees, speaks, breathes and sits upon a throne. Moses tells us, in his record of the creation, that God created man in his own image. Now this was not, as spiritualizers tell us, in the image of his purity or holiness; for these are not tangible shapes or forms of which images can be created.—Paul also tells us [Heb. i, 3] that Christ is the express image of his Father's person.

O thou destroyer, what hast that done thus to cover the earth with darkness, and the people with gross darkness? Thou hast not only made the Supreme appear altogether such an one as he is not; but thou hast pleaded or sung of a heaven "beyond the bounds of time and space," of "disembodied spirits," or of localities without a location, or forms without figure. Thou hast not only robbed God of his glory and identity, but heaven of its locality and beauty; angels of their bodies, (with which they visited Abraham, Lot and others—they ate drank, walked and talked,) Christ of personality; the earth of its restitution and loveliness; the resurrection of its materiality; the city of the living God of its "foundation;" the Son of David of his Kingdom, and the saints of their everlasting inheritance.

In addition to this sacrilege, spiritualism has taken from Satan his personality, and given him an existence only in the shape of the carnal propensities of fallen man.

But that we may correctly understand this matter, let us cast off the mists of spiritualism, and examine, in the light of reason and revelation, the subject of Satan's origin, personality and station in heaven, self-exaltation and fall, character before and after his fall, his works, and final destiny as set forth in the Word.

First, his origin and personality.—The Prophet [Eze. xxviii, 15] speaks of a personage which he is pleased to call "Prince of Tyrus." He states, "thou wast perfect in thy ways from the day thou wast created, till iniquity was found in thee. Verse 13 also speaks of a work done for him in the day he was created. As God is the creator of all things, this being was one of the "perfect" works of his all-wise skill. And we here learn that he remained perfect from the day of his creation, "until iniquity was found in him," and he became profane as stated in verse 16. Having power to sin, proves that he was created an intelligent moral actor, capable of keeping a law; for sin is a transgression of law.

Second, his station in heaven.—"Thou art the anointed Cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire." Verse 14. In verse 16 he is again called the "covering Cherub."

In the Sanctuary built by Moses, which Paul declares to be a pattern of things in the heavens, there was a Mercy-seat and above the Mercy-seat there stood two Cherubs or Cherubims, with their wings covering the Mercy-seat. Between these two Cherubims, God communed with Moses and the children of Israel. Ex. xxv, 22. Thus, "upon the holy mount of God," "in the midst of the stones of fire," in the antitypical, or heavenly Sanctuary, in the holy of holies, above the Mercy-seat, between the covering Cherubims—is the throne of God.

To the only living and true God, occupying this locality, David directs his prayer. Ps. lxxx, 1.—"Thou that dwellest between the Cherubims, shine forth." Also in his exalted contemplations of God and his wonderful works, he cries out, in view of his coming to judge the world. "The Lord reigneth, let the people tremble; he sitteth between the Cherubims; let the earth be moved." Ps. xcix, 1.—Then as God says what he means, and means what he says, he has a throne, high and lifted up, and did create an intelligent being, perfect in beauty, and perfect in his ways, one that "sealed up the sum, full of wisdom," from which no secret could be

hidden, and did set him to be one of the anointed Cherubs that covered with his wings the burning throne of the Eternal. For an explanation of the "stones of fire," read Eze. i, where he saw the heavens opened, and saw visions of God. Thus, among the celestial beings that surrounded the throne, and filled the station allotted to each, his was clearly defined: his exalted station he filled to perfection, until iniquity was found in him; for he was perfect in his ways.

Third, his self-exaltation and fall.—Pride, or self-exaltation, was his sin. Verse 2. "Because thine heart is lifted up, and thou hast said, I am a god, I sit in the seat of God, and yet thou art a man, a created intelligence, and not God, though thou set thine heart as the heart of God." Verse 6. "Therefore thus saith the Lord God, because thou hast set thine heart as the heart of God, I will bring strangers upon thee." Here follows his doom in verse 17. "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness; I will cast thee to the ground."

O, what a damning sin is self-exaltation! If it will east to the ground one of the highest angels, what will it not do to bring down to the dust, those who are already fallen and are saying in their hearts, I am rich and increased in goods, and have need of nothing.

Fourth, his character, before and after his fall.—His character before his fall has been sufficiently delineated for the high and holy station to which he by his Creator was appointed; and the declaration before quoted, that he was "perfect in his ways until iniquity was found in him," shows that in point of character he approached, perhaps, as near to his Creator as a created being could.

And as sin is heinous in degree according to the amount of light sinned against, so this being having been endowed by his Creator with all those godlike attributes, in the highest degree, that an angelic being could possess, by sin became profane and was changed in character to the extreme reverse of what he was before. Thus by transgression he was transformed from one of the highest angels, perfect in beauty and character, to be a demon possessing, in the extreme, all those infernal and diabolical attributes directly opposite to those he once possessed. Inspiration does not teach that this change of character did destroy his personality any more than transgression destroys the personality of man; but that this will be the final result of sin, we promise hereafter to show. Neither did it destroy his wisdom; but the 17th verse tells us it was corrupted.

Fifth, his works.—On this point, volumes might be written; for not only does the inspired record present a vast history of the desolating works of Satan, but the four elements which compose all things earthly, are deeply cursed through his satanic agency; for he is "the prince of the power of the air." Eph. ii, 2, and John xii, 31, calls him the "Prince of this world." Paul tells us, [Heb. ii, 14,] that the Devil hath the power of death; therefore wherever we open our eyes on this Satan-ruled and sin-cursed earth, we behold the desolating works of this fallen Angel. He is "the strong man armed," and were it not that there is "a stronger than he," that holds the balance of power in his own hands, and says thus far mayest thou go and no farther—death might reign triumphant o'er all nature's works. Not only is he the prince of the material world and has the power of physical death, but his power extends to the moral world, exerting his baneful influence over our mental faculties. Thus he works in the children of disobedience, bringing them under the law of sin and death.—But let us examine more closely the record of Satan's works, given by holy men, who wrote as they were moved by the Holy Ghost, while they gave a history of the doings of the Adversary anciently, in their day, and prophetically, in the last days.

The first introduction of Satan and his works we find in Moses' history of the creation. After infinite wisdom and power had brought out from chaos a world every way calculated to bless and perpetuate the existence of man, with every beast,

herb and tree, (except one,) adapted in the best possible manner to promote his happiness, with the tree of life whose fruit possessed the inherent quality of giving immortality to his existence, and placing him, the noblest of all his works, in dominion of the whole, reserving one special injunction or prohibition as a test of man's fidelity:—Satan "from whom no secret could be hidden," [Eze. xxviii, 3,] seeing the happy state in which these beings in the image of God were placed, with everything around them very good, sought to introduce sin among them and thus cause their fall as himself had fallen. This he accomplished by his "corrupted wisdom," through lying and deception. Thus his first work, subsequent to his fall, of which we have a record, resulted in the curse which transformed the once lovely earth and all that appertained to it, to one vast field of sorrow, pain and death; and this curse will remain, however much men may try to mitigate its severity, until the great restitution spoken of by all the holy prophets; and then Satan and all his works shall be destroyed.—To accomplish this destruction, Christ took upon him our natures and suffered death. Heb. ii, 14. Then also is accomplished that which is spoken by the Prophet, [Hosea, xiii, 14,] "O death! I will be thy plagues, O grave I will be thy destruction."

Passing, for brevity's sake, over the history of his works with the antediluvians and the patriarchs, we will notice his works in Egypt at the time of the Exodus.

When the Lord wrought through Moses and produced miracles to shew Pharaoh that his commission was from God, Satan also wrought through the magicians, Jannes and Jambres, producing the same miracles to harden Pharaoh's heart, and thus counteract and hinder the work of deliverance for God's people.

Now Moses had no power of himself, neither had Jannes and Jambres, to thus change and counteract the fixed laws of nature; and had they not been delegated with higher powers than human beings possess, the inanimate rod would have remained inanimate still, instead of turning to an animate serpent. Here then is a clear exhibition of two powers, neither electric, magnetic or human, diametrically opposite one to the other, and both reversing nature's fixed laws, thus producing effects purely miraculous.

Now what powers are these that are thus exhibited through human mediums? All will admit that one is divine, consequently the opposite is satanic. Thus the point is clearly demonstrated that Satan does possess power independent of the natural laws of magnetism and electricity to perform miracles.

Another portion of inspired history of the works of Satan, showing his personality and power is recorded in the book of Job.

When the sons of God came to present themselves before the Lord, Satan (the Adversary, margin) came also among them. And the Lord said unto Satan, whence comest thou? His reply was, from going to and fro in the earth and from walking up and down in it. Job is then the subject of their conversation and Satan receives permission to go and strip him of all his children and earthly possessions to test his fidelity to God. This he accomplishes first, by causing a company of Sabeans to take away his servants and cattle; second, he caused a great fire to fall from heaven (see margin) and burn up his sheep and the servants that tended them; third, he caused three bands of Chaldeans to take away all his camels and slay the servants with the sword; fourth, he raised a whirlwind and smote the house where his children were feasting, and it fell and killed them all. Thus Satan accomplishes his work of making Job childless and penniless.

Satan's work was still farther manifest in this trial of Job, wherein he was made an example of suffering and patience for those who should afterwards live godly. The adversary is now permitted to afflict his person, and, through the power of Satan, he is transformed from a healthy man, to one covered with boils from the crown of his head to the soles of his feet, and in this extremity, his wife

and three friends (his last remaining earthly consolation) turn and reproach him.

Sufficient has already been shown to convince any candid reader that Satan possesses a power, when permitted to act, that far surpasses any human power, even to bring down fire from heaven, and change and counteract the laws of nature as best suits his purpose. But to make the point clear beyond a doubt, I will cite you to other works performed by him anciently, through the "Medium" of human agency.

God told ancient Israel that there should not be found among them "any that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer; for all that do these things are an abomination to the Lord."—Deut. xviii, 10–12. Here is a catalogue of some of the works of Satan through human "Mediums," one of which is, *holding pretended communications with the dead!* See Webster's definition of necromancy. By this power the witch of Endor wrought to bring the appearance of Samuel before Saul, when God had left him, and would not answer him neither by dreams, nor by Urim, nor by prophets. So men in these days after they have rejected the ways of the Lord and his saying, sanctifying truth, they seek, as did Saul, unto familiar spirits, and to commune with the dead, as though they could communicate more truth than the words of inspiration, which is able to "thoroughly furnish us unto all good works."

Thus Satan's works were clearly manifest in the days of Saul, nearly three thousand years after he deceived our first parents in Eden. As we follow the inspired history along down the track of time, we find in Zechariah's day, which was some five hundred years later, Satan stood at the right hand of the high priest to be his adversary, (margin,) and the Lord there rebuked him.

When the Messiah was on earth, a large share of his labor was spent in counteracting and resisting the works of Satan. The apostles, also, found Satan ever ready to work against them in their labors of love for fallen man. A reference to a few passages of the many recorded in the New Testament, of Satan's works, are sufficient to convince any candid reader of his existence in the days of the apostles. Matt. iv, 8–11. He came to Christ, presented his temptations by plausible arguments and fair promises, was resisted, rebuked, and fled. In Matt. xvii, 18, is recorded another instance where Christ rebuked him and he departed. Luke ix. 42. Jesus said to the unbelieving Jews, who sought to kill him, "Ye are of your father the Devil, and the lusts of your father ye will do; he was a murderer from the beginning, and abode not in the truth; because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it." John viii, 44. Paul, in 1 Thess. ii, 18, says:—"Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us." When Christ appeared to Paul on his way to Damascus, he told him he "had appeared to him to make him a minister to the Gentiles, to open their eyes and to turn them from darkness to light—and from the power of Satan unto God." Acts xxvi. Paul also in his second epistle to the Corinthians, ii, 11, speaks of Satan's getting the "advantage" and of his devices, [xi, 14, 15,] of his being transformed into an angel of light, and his ministers as the ministers of righteousness, whose end shall be according to their works. Christ said this sign should follow them that believe. "In my name shall they cast out devils."

We will now examine some of the works of Satan, given to us prophetically, to be manifest just before the coming of Christ, and the binding of Satan. 2 Thess. ii, 8–12. Paul here speaks of the coming of the Lord, and that his coming is not till after Satan works 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, (because they have not received and loved the truth,) God shall send

(or leave) them (to) strong delusions, that they should believe a lie; that they all might be damned, who believed not the truth but had pleasure in unrighteousness.

Now let us carefully examine the order of events, as given by inspiration, for our special instruction in these last days. First, a wicked is revealed, (made manifest by his works,) whose destiny is destruction by the coming of the Lord. But before the Lord's coming thus to destroy that "wicked," Satan, that same fallen Angel, (of whose works we are now treating,) will work in them who have rejected the truth, with all power and signs and lying wonders, and all deceivableness of unrighteousness, and those in whom he thus works shall perish, and the express cause of their strong delusions and final destruction, is, their previous rejection of the truth.

Here then the whole mystery of Psychology, animal magnetism and the spirit manifestations, by writing, rapping &c., is explained. He that wrought anciently through the magicians of Egypt, to turn a rod to a serpent, can in these last days through modern magicians, or mediums, perform the same wonders. This power when spoken of anciently, was called Egyptian magic, but modernly it bears the title of Psychology. He that could anciently, through witchcraft, bring before Saul the appearance of Samuel, the prophet, can also in these days, work through the rejecters of truth, to bring out in a multitude of forms, pretended communications from, and actual appearances of, the dead. He that could afflict a righteous Job, has not lost his power (when permitted) to afflict in these days, and also to withdraw his afflicting hand and heal when it best suits his deceptive purpose. He that is "wiser than Daniel," "that seals up the sum, full of wisdom," "from whom no secret can be hidden," can reveal secrets, disclose wonders, discern thoughts, foretell future events, and unlock the forgotten memories of the dead. Ecol. ix, 5, 6.

In the passage under consideration, in Thessalonians, there are three points worthy of note, yea, four of special attention. First, the time when Satan is thus to work. Second, the cause of his being permitted to thus deceive. Third, the effect or result of this deceptive work of Satan. Fourth, the event that will follow and terminate his work. First, the time.—Inspiration fixes the time for the manifestation of these "wonders" just previous to the coming of Christ, and immediately following the preaching of some important truth, which men will reject. Between these two events, as sure as the inspired word, Satan is to work with all power and signs and lying wonders. That he is now thus working, none will fail to see, when they read in almost every day's mail, of the various manifestations of his work, in almost every part of the land. We will here give an extract from a paper published in New York, weekly, called, the *Spiritual Telegraph*. March 26th, 1853.

PROGRESS.

"It will be five years on Thursday next, since the Fox family were first alarmed by the rappings to such a degree, as to make it known to their neighbors, and ask their assistance in solving the mystery."

Now every state in the Union, and Canada, and all parts of the civilized world, has been made acquainted with the Spiritual manifestations. The Mediums of the United States, embrace every class of society, and number their tens of thousands, and the firm believers are not less than half a million." Thus the strong delusion works.

Second, why is he permitted thus to deceive mankind at this point of time more than before? Verse 11, shows: "And for this cause God shall send them strong delusions." The willful rejection of the plain truths of the Bible, as set forth by the first angel of Rev. xiv, 6, proclaiming the hour of God's judgment come, or the Advent near, left such rejecters in a condition where the truths of the Bible could not affect them. Therefore, God gave them up to strong delusions, to believe a lie because they believed not the truth; and Satan is permitted to work through them as they have yielded themselves to serve him. And Satan is ready

to "work with all power," "because he knoweth that he hath but a short time. Rev. xii, 12. O that men would search their Bibles, and know, as well as Satan, that they have but a short time to work.

Third, the result of this deceptive work of Satan will be that all who persist in rejecting the sanctifying truths of the first, second and third angels' messages, which immediately precede the coming of Christ on the white cloud, [Rev. xiv, 6-15,] will be left to believe the lies and deceptions of Satan, and thus be fitted for the pouring out of the seven last plagues which "fill up the wrath of God."—Rev. xv, 1.

Fourth, the events that will follow and terminate this work of Satan, will be the desolation of the earth by the vials of wrath, the coming of Christ to gather those who have made the "Lord their refuge," and "truth their shield and buckler," and the righteous dead. Then Satan will be bound for one thousand years, and "shall deceive the nations no more till the thousand years are fulfilled.

The Revelator, after seeing the twelve hundred sixty years of papal reign, represented by a seven headed, ten horned, forty-two month beast, sees another beast, representing another government, having two horns like a lamb, but speaking like a dragon. Under the reign of this beast, or government, great wonders were to be performed, even to make fire come down from heaven on the earth in the sight of men, and they were to be deceived by means of those miracles performed under the reign of this dragon-mouthed beast.

John also saw, [Rev. xvi, 13, 14,] three unclean spirits; and he declares them to be "the spirits of Devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty."

Thus Satan with his legions of fallen angels, or spirits of Devils, is working through Psychology, Mesmerism, and the so-called spirit manifestations, to "deceive the whole world," and if possible the very elect, and blind their minds to the truths of the three angels' messages which are calculated to sanctify and prepare a people for translation at the coming of Christ, when he will gather the wheat into his garner, which is now ripening by the third and last message of mercy that men will ever hear in this state of probation.

At the close of this message, "he that is holy will be holy still," and "he that is filthy, will be filthy still," and Satan's work of deception, that has been carried on so successfully for six thousand years, with fallen man, will close, and a "seal will be set upon him, that he should deceive the nations no more till the thousand years (of earth's desolation) are fulfilled; and after that he must be loosed a little season, and shall go out to deceive the nations which are in the four quarters of the earth, the number of whom is as the sand of the sea.—And they went up on the breadth of the earth, (have part in the second resurrection,) and compassed the camp of the saints about and the beloved city."

Here John has a view at the end of Peter's thousand-year day of judgment, in which "the saints judge the world," [1 Cor. vi, 2,] when Christ will come, and all the saints with him, to execute the judgments written. Zech. xiv, 5; Ps. cxlix, 9; Jude 15. At that day Christ sets his feet upon the mount of Olives, and there is formed a very great valley or plain; the city "which hath foundations" then "cometh down from God out of heaven," and "the tabernacle of God is with men."—Here the wicked, who have now come up on the breadth of the earth, compass the camp of the saints about, and the beloved city, and by the deception of Satan, wage war against "him that sitteth on the horse, and his army." Here, also, is the scene described in Rev. i, 7, "and every eye shall see him, and they also which pierced him, the Roman soldiers, and all kindreds of the earth shall wail because of him." Then comes the mighty, the awful, the final conflict between him that "hath the power of death," and him that "shall destroy the Devil, and all his works." Thus we are brought

definitely to the last work of the Arch-deceiver of mankind, and also to the sixth and last division of our subject, viz: The final destiny of Satan.

On this point we need occupy but a little space more than to quote those passages which make the subject very clear; for they are so definite that a child may comprehend them.

The first prophecy concerning Satan's final doom, is recorded in Gen. iii, 15. "The seed of the woman shall bruise the serpent's head." Subsequent prophecy teaches that Christ was manifest to destroy the Devil and all his works. The nature or manner of that destruction, the following passages will teach. Eze. xxviii, 17-19. "I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities; . . . therefore will I bring forth a fire from the midst of thee; it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people, shall be astonished at thee; thou shalt be a terror, and never shalt thou be any more." Mal. iv, 1, 3. "For behold the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. And ye [the righteous] shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts."

Rev. xx, 10. "And the Devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are. Verse 13. And the sea gave up the dead which were in it; and death and hell (the grave, margin) delivered up the dead which were in them; and they were judged every man according to their works. And death and hell (the grave) were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life, was cast into the lake of fire." From the above quotations, two points are clearly brought to view, and confirmed by threefold testimony.

First, that Satan and all that are proud and do wickedly, will be destroyed by fire. This point is also confirmed by the following passages. Rev. xxi, 8. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone." Chap. xx, 9. "And fire came down from heaven, and devoured them." Chap. xix, 20. "These both were cast alive into a lake of fire burning with brimstone." Isa. xxxiii, 12. "And the people shall be as the burnings of lime; as thorns cut up shall they be burned in the fire."—Isa. ix, 19. "And the people shall be as the fuel of the fire."

Second, that destruction is an entire and eternal extinction of being: "And never shalt thou be any more." "It shall leave them neither root nor branch." "This is the second death."—Eternal, without a second resurrection.) To confirm this point, read Ps. xxxvii, 10. "For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be."—Verse 20. "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." 2 Thess. i, 9. "Who shall be punished with everlasting destruction from (or by) the presence of the Lord, and from the glory of his power." Isa. xliii, 17. "They shall lie down together, they shall not rise: they are extinct, they are quenched as tow." Ps. ix, 5, 6. "Thou hast destroyed the wicked, thou hast put out their name for ever and ever. O thou enemy! destructions are come to a perpetual end." Obadiah 16. "And they shall be as though they had not been." Isa. x, 25. "For yet a little while, and the indignation shall cease, and mine anger in their destruction."

Thus we see that Satan, who was created and exalted to be the covering Cherub in the holiest place in the universe of God, by pride, became profane, and with others, "who kept not their first

estate," fell, and left the habitation of holiness, and are termed in scripture, the Devil and his angels; and that the Devil, with his angels, has been the great first cause of all the evil, of what ever shape or name, that ever has or will exist in this once pure and lovely, but now cursed world.

And that Satan and his angels are the direct cause, by an influence or power they exert over human mediums, of all the witchcraft, divination, enchantment and necromancy, that has, does, or will exist on the earth.

We also learn by the inspired word, that just before the earth is made desolate by the vials of God's wrath, Satan will exert a more powerful influence over the rejecters of the warning truths of the Bible, than ever before; and that for this heinous sin of rejecting the light of truth, God will give them up to strong delusions.

We further learn that after the expiration of the thousand-year day of judgment, and earth's desolation, and Satan's bondage, he is again released from his confinement, and plays off his last work of deception upon the resurrected host of the wicked, causing them to engage with him in the final great battle of Armageddon, which results in the total extinction of Satan and his unnumbered host, save the ashes that are left from the mighty burning. Thus the great tree having the Devil for the root, and all his followers for the branches, is consumed root and branch, and "thou shalt diligently consider their place, and it shall not be." And the same eternal "fire that comes down from God out of heaven, and devours them," and they suffer its vengeance as did the Sodomites, also melts the elements with fervent heat, and the earth and the works that are therein are burned up.

This is the day that Isaiah speaks of, when God will punish the kings of the earth upon the earth; also, that he will recompense in the earth, the wicked and the sinner. Hence the conclusion is irresistible, that the lake of fire, and the hell, into which all the nations shall be cast who forget God, is the earth when it is melted with fervent heat; and this fire shall not be quenched, until it consumes every thing in the four elements, except their original composition, which in itself is indestructible.—Thus the fire, having consumed all that is combustible, ceases, and is not quenched. Then of the four elements thus reduced to their original state, we look for new heavens (atmospheric heavens) and new earth wherein shall dwell righteousness.—Then is brought about the great restitution, spoken of by all the holy prophets since the world began. Then the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf, and the young lion and the fating together, and a little child shall lead them. They shall not hurt nor destroy in all my holy mountain; for the earth (restored) shall be full of the knowledge of the Lord, as the waters cover the sea. "Then the kingdom, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." Then shall the "meek inherit the earth, and delight themselves in the abundance of peace." Then, truly, the lake of fire, by the glorious restitution, is transformed to the new earth, where the righteous go forth and tread down the ashes of the wicked under the soles of their feet; and instead of sending forth the ceaseless and eternal wailings and imprecations of the damned, (according to the popular theology,) it is the everlasting inheritance of Abraham and his children, and the tabernacle of God is there, and God dwells there with them, and all tears are wiped from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away. O, glorious restitution! "Roll swift around ye wheels of time, and bring the welcome day."

Thus we have passed, briefly and hastily, over this vast subject which might profitably fill volumes had we time and ability to write out its connection; but we cease for the present, hoping this faint sketch will be the means, in the hands of God, of leading some honest souls from the dark, bewildering blight of spiritualism, to escape from this snare of the Devil, and secure, while there is a

brief space of time and mercy left, an inheritance in the earth restored, and a right to the tree of life, by keeping the commandments of God and the faith of Jesus.

And now dear reader, let not the cares of this life, nor the vast amount of prejudice that exists in the public mind, and possibly in your own, against this subject, divert you from a close examination of these truths. Neither let your mind be drawn away by the fallacious statement, that these wonderful works are produced by electricity or magnetism; for it is not in the power of man to show a connection between these operations, and the fixed natural laws of magnetism and electricity.

Ye have a more sure word of prophecy, whereunto ye do well that ye take heed.

Fulton, Oswego Co., N. Y., June, 1853.

THE REVIEW AND HERALD.

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

ROCHESTER, FIFTH-DAY, JULY 21, 1853.

THE TRUE SEVENTH DAY.

HAS the correct numbering of the days of the week been preserved so that the real seventh day may now be known? We will show that it has, and that there need be no doubt on this point.

We would first remark that it is frequently the case that when we urge the claims of the fourth commandment upon individuals, those, too, who profess to observe the first day of the week in honor of Christ's resurrection, they object on the ground that we cannot tell which the true seventh day is. They, however, have no difficulty in ascertaining when the first day of the week comes. Such are not a little inconsistent. For if they know when to observe the first day of the week, as a sabbath in honor of the resurrection of Christ, they also know when the seventh day should be observed, to commemorate God's Rest on the seventh day of the first week of time. Certainly, the Sabbath [Rest] of the Lord, comes the day before their sabbath.

But God has pointed out the true seventh day, at certain periods of time, in a manner sufficiently plain to satisfy the most sceptical mind that has any faith in divine revelation.

On the seventh day God rested, after his work of creation in six days. After he had rested on the seventh day, he then and there—and at no other time and place—"blessed the seventh day, and sanctified it; because that in it he had rested." Gen. ii, 2, 3.

Now, pass down from creation to the giving of the manna, [Ex. xvi,] a period of about 2500 years, and it will be seen that there the God of heaven pointed out the true seventh day, which is called, "the rest of the holy Sabbath unto the Lord." Speaking of the manna, it is said: "Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none."

"And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none." Verger 26, 27.

There God pointed out to Israel the true seventh day by withholding the manna on that day. He who rested on the seventh day, and then sanctified the day of his rest, in pointing out the day to Israel, knew when to withhold the manna. Thus the seventh day, which God made holy at creation, was pointed out.

Now, pass down over a period of about 1600 years, to the First Advent. There the Son of God claims to be Lord of the Sabbath. "Therefore, the Son of man is Lord also of the Sabbath." Mark ii, 28. It will be admitted by all, that the Lord of the Sabbath knew when the day of the Sabbath came. So the knowledge of the true seventh day is preserved to the church of Christ. The most intimate followers of the Lord of the Sabbath, beheld how the body of their Master was laid in the sepulchre, then "returned, and prepared spices and ointments; and rested the Sabbath-day according to the commandment." Luke xxiii, 55, 56. To do this, they must have had knowledge of the true seventh day; for the commandment says, "The seventh day is the Sabbath of the Lord."

If the real number of the days of the week had

been lost at some time from the creation to the First Advent, it would not at all affect the question. For the Eternal God, in giving the manna, pointed out the true seventh day, the day on which he rested, about 2500 years after creation. And then his Son, who came into the world about 1600 years after the giving of the manna, claimed to be Lord of the Sabbath.—If the true seventh day had been lost during that 1600 years, he would most certainly have corrected the error. As he corrected no such error, but kept the day then observed as the Sabbath, it is certain that the true numbering of the days of the week had been preserved during that 1600 years.

We would say to those who hold that the Sabbath is merely Jewish, that to admit that the true numbering of the days of the week was lost during that 1600 years, would reflect greatly upon the character of their Jewish Law-giver. It would charge him with giving the Jews the law of the seventh-day Sabbath, with the penalty of death for its violation, then leaving them without sufficient means to retain the knowledge of the day he commanded them to observe!

A small portion of the professed church, however, hold that the Sabbath is Jewish. The body believe that it was made for man at creation, and was to be perpetuated through all time. The fact that another day is now generally observed for another reason, (though wholly unscriptural,) does not affect this point. For those who hold that the Sabbath was made for man, to doubt whether the true number of the days of the week has been preserved from creation, equally reflects on the character of God.

But as strange as it may appear, there are those at the present time who profess to believe that the first day of the week is the true seventh day. The absurdity of this view is fully and fairly shown in an article headed, "Is Sunday the True Seventh Day?" by "J. N. A." published in the REVIEW, Vol. III, No. 7. From that article we quote the following:—

In what year of the Christian Era did all Christendom change the reckoning of the week, and thenceforward call the seventh day of the week the first day? What historian records this extraordinary event? If there is such a writer, how does he explain that all the jarring sects and contending factions of the professed church, scattered over the face of the wide earth, and fiercely warring with each other, should by a simultaneous mistake, without a dissenting voice, adopt the idea that the seventh day was in reality the first day of the week? As there is no such writer, who knows that such an event ever did happen?

But how did it happen that the Jews who had the knowledge of the true Sabbath as late as Jerusalem's destruction, [Matt. xxiv, 20,] and who were then dispersed into all nations under heaven, [Luke xxi, 24,] made a corresponding mistake? Does not the fact that they have ever hated those who have even nominally borne the name of Christ, forbid the idea that they would ever agree to such a change in the reckoning of the week? If such an agreement was ever made between the parties, was it not on this wise: the Christians were to call the seventh day from thenceforth the first day of the week, and the Jews, out of respect to this new method of reckoning the week, were to take up the sixth day in the place of the seventh, which they then and there relinquished, and thenceforward call the sixth day the seventh; and observe it religiously as such. But as such an agreement never could take place, and certainly never did, will you say that both parties might make a mistake in the case? Do you think it possible that every individual in every sect and order in the Christian world, could, at the same moment, make precisely the same mistake? And as they had previously, according to this theory, kept Sunday because it was the seventh day of the week, how could they, after making the supposed mistake in the reckoning, go forward and keep it because it was the first day, and no one dissent or notice that any change had happened.

But is it not a still more extraordinary thing, that not only every Christian made a mistake in the reckoning of the week at the same moment of time, but

every Jew, also, in every land under heaven, made at the same moment, precisely the same mistake?—Should you not think that if the idea of keeping Sunday as the first day of the week, did not bring even a single Christian to his senses, when before the time of this mistake all of them had kept it as the seventh day, I say, should you not think that when they saw the Jews keeping one day, and themselves observing another, (when before this mutual mistake, Jews and Christians, according to this theory, both kept Sunday as the seventh day,) that this would have led some of them to see that something was wrong?

Let me state this doctrine: Jews and Christians throughout the world, were once united in keeping Sunday as the seventh day. At a certain point of time, every professor of Christianity throughout the world mistook the reckoning of the days of the week, and, calling Sunday the first day of the week, thenceforward kept it because it was such! While every Jew throughout the world, at the same time, by mistake, called Sunday (the day which he had always observed) the first day of the week, and selecting the sixth day or Saturday, he thenceforward religiously observed it as the true seventh day!!!

But as there is still another witness, who has kept the reckoning of the days of the week, we inquire again. Perhaps, in the mouth of two or three witnesses, the point may be established. The Mahometans kept a different day of the week from either Jews or Christians. Do they reckon the days of the week in the same manner that Jews and Christians do? Mahomet selected the sixth day of the week as a Sabbath for his followers. Is it not a remarkable fact, that the sixth day of the Mahometan week corresponds exactly to the sixth day of the week as reckoned by Jews and Christians?

If it can be supposed that all who bear the name of Christian, of every sect, and in every land, could all make the same mistake at the same moment, and no one of them perceive or rectify it; if, in addition to this, we can go another step and conclude that the Jews, who are dispersed in every corner of the habitable earth, could all, without dissent, at the same time, make a mistake that should exactly correspond to that of their hated and hating Christian brethren, have we not gone as far in believing absurdities as you can ask us to go?

But when we have agreed to all this, you require us to take another step in absurdity. The Christians, to a man, made this mistake in the reckoning of the week; at the same time, and to a man, the Jews made a mistake that precisely corresponded; and to crown the whole, the Mahometans made a mistake in the reckoning of the week that precisely corresponded to that of the Jews and Christians! "Believest thou all this?" If a mistake had been made, is it not absolutely certain that there would be a discrepancy somewhere? As there is no such discrepancy, is it not absolutely certain that no such mistake exists? We can hardly find it in our power to believe that the inhabitants of a single school-district could, at the same point of time, make a mistake in the days of the week, and to heighten the wonder every one make precisely the same mistake! But when we extend this simultaneous act to all the districts in a town, thence to all the towns in a county, thence to all the counties in a state, and thence to all the states in the Union, we have carried the matter almost an infinite distance beyond reason or credibility.

But as there are three vast bodies who have kept the reckoning of the week, we will introduce two other nations, that each witness may be represented.—We will begin with England. At the same time when every individual in this nation (in the case supposed) made a mistake in the reckoning of the week, every individual in England made a mistake on the same point, so as to correspond exactly to the mistake made here. (Else a discrepancy in the reckoning would show an error at once.) And at the same moment, every individual in France made a mistake corresponding exactly to the mistake made by every individual in England and the United States. And so perfectly deceived was every one of these persons, that they continued their dates, records, &c., and never mistrusted that a mistake had been made!

But all this is not so remarkable as the supposed mistake of Jews, Christians, Mahometans, and all nations! That these classes, each composed of many millions, not confined to any country, but scattered in every land under heaven, should all make a mistake—should all make the same mistake, and should all make the same mistake at the same time, and no individual of the number ever discover, or ever suspect that such a mistake had taken place, is a theory not only absolutely unreasonable and in the highest degree absurd, but it is positively beyond the power of those who would, to credit it!!

THIS GOSPEL OF THE KINGDOM.

THE blessed Saviour gave as a sign of the near approach of the end the following: "This gospel of the kingdom must be preached in all the world for a witness to all nations; then shall the end come."

Is this the gospel in its common acceptation? Or is it a particular part of the glad tidings? It seems to be a reference to the question of the disciples.—"What shall be the sign of thy coming and of the end of the world?" The first sign given, then, is "this gospel of the kingdom," &c.

Does not "this gospel," refer to the glad tidings of Christ's coming to set up his everlasting kingdom? Did not the Saviour mean to say, that just previous to his coming, there would be a general proclamation of his coming? That it is not the ordinary proclamation of gospel truth, is clear from the fact that in that sense it was preached to the world in the apostolic age. First, on the day of Pentecost, it was published to devout men out of every nation under heaven. Of course, they would carry it abroad.

Then Paul affirmed in his day, that "the gospel" was "preached to every creature which is under heaven." Col. i, 23. That glad tidings was, "To you is born in the city of David, a Saviour, which is Christ the Lord." Luke ii, 10, 11. But "this gospel of the kingdom," proclaims "the hour of his judgment is come." Rev. xiv, 7. This last, is the everlasting glad tidings of the kingdom or reign of Christ. It is to be proclaimed by the flight of the messenger or angel who bears it, to every kindred, nation, tongue and people. When this is accomplished, "then shall the end come."

Is this everlasting glad tidings now preached in all the world for a witness to all nations? So far as we have the means of knowing, it is. Within the last few years, there has been a continuous effort by the believers in the speedy coming of the Lord, to send light on this subject to the whole world. And so far as the opportunity has offered, publications have been sent to every English and American Mission in the world. These publications have gone to the various parts of the four quarters of the earth, and various islands of the sea.

The English Adventists have, also, for the last twenty odd years, been engaged in the same work, and their efforts have sounded through the world.

Joseph Wolfe, some ten years since, went through the interior and southern parts of Asia, proclaiming the coming kingdom of the Lord.

Something like 20 years ago, an English Missionary wrote, that it was believed that about this time (about 1844) Christ would come. The recent account of the emigrants from Norway, of the spread of the doctrine in that country, is but a sample of its spread over the world.

A young man in this city, who has recently returned from a whaling voyage around Cape Horn, relates the spread of the doctrine in the Pacific, and on the western coast of South America. It will show at the same time how our enemies have assisted in spreading the cry. "We can do nothing against the truth but for the truth."

The Whale ship, William C. Neyl, of New London, Ct., fell in with a New Bedford ship, sometime in the month of February off Cocos Island. The crew of the New London ship received from the New Bedford vessel, the news from the United States. Among many other things they were told that "Miller predicted the end of the world on the 23d of April."

They were on their homeward voyage, and the latter part of March, they put into the port of Talcahonna, on the coast of Chili. It was a Spanish Catholic settlement. But when they arrived, they learned the same story had been circulated there, which had met them on the ocean. They were in port on the 23d of April. When the day arrived the whole community were in a state of consternation, and during a dreadful thunder-storm, which occurred that day, they were in momentary expectation of the coming of Christ. Mr. Wardell our informant, says that the

thing was understood far back in the interior; and that persons from a hundred miles back in the country had been brought together at the town for the occasion. It is thus the New York SUN has given light to the world, and sent it to the regions and places we could not have reached.

But it will be asked, "If the news that such a truth is preached, is a sufficient proclamation to fulfill the prophecy. The answer is: If it was sufficient in the days of the apostles, it is now. That it was then, is clear from Acts xix, 8-10. Where Paul preached as taught in EPHESUS two years so that all they in Asia, both Jews and Greeks, heard the word of Jesus.—They could not all have heard a sermon, but they heard the sound of the gospel. In this sense I have no doubt but the gospel of the kingdom is preached in all the world.—*Signs of the Times*, Vol. VI. No. 13, 1843.

COMMUNICATIONS.

From Bro. Cottrell.

DEAR BRO. WHITE:—I had the opportunity, when last in Rochester, of seeing the man, through whose instrumentality I was led to see that the third angel's message is present truth. I had seen that the Advent movement fulfilled prophecy, but was in doubt whether it might not be a false fulfillment—the work of man, and not the work of God. While doubting thus, but earnestly seeking the truth, an article written by J. B. Cook enabled me to decide the point in my own mind. I was led to see that, "there are no agencies adequate to give birth to predicted events, save such as God employs; consequently when they occur, we may know without a doubt, not only that they are a fulfillment, but also that God has done it." I can now trust in the providence of God, and see that the people that are following down the track of prophecy are in the light of the truth; and that neither prophecy or providence stopped with the first, or the second angel's message.

But what sad reflections filled my mind on seeing the man who once stood in the light of the truth—the holy Sabbath not excepted—determined to "throw off the last rag of the mother of harlots;" but now, having forsaken that pillar of light that led the Israel of God down to the tenth day of the seventh month 1844, and then took its place in their rear—light still to Israel, but darkness to their enemies, the Egyptians, is left to grope his way in darkness, and turn back to the fable of a probationary millennium in the future. Having forsaken his Father's table where once he feasted, now attempting to fill himself with the husks which the swine do eat. Such scriptures as the following would force themselves upon my mind.

For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. Heb. vi, 4-6.

For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain, fearful looking for of judgment and fiery indignation, which shall devour the adversaries. Heb. x, 26, 27.

For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again and the sow that was washed to her wallowing in the mire. 2 Pet. ii, 20-22.

It is well known that the doctrines of a temporal millennium and return of the Jews were vomited up

by those who received the light on the prophetic periods. And it is no wonder; for an apostle had declared, in reference to Jews and Gentiles, there is no difference. Also, they that are Christ's are Abraham's seed, and heirs according to the promise. Some also, vomited the Pope's Sabbath and received the Sabbath of the Lord, but have since turned from the holy commandment. I can look upon them only with pity and regret. I would not add one drop to their bitter cup; for the way of the transgressor is hard. Would to God it might appear that they have not sinned wilfully. These reflections are made that myself and others may be warned, that we fall not after the same example of unbelief. We are perfectly satisfied that we have the truth, and that our Father looks with approbation upon our course, in taking the position we now occupy. But there always was danger of being exalted through conceited knowledge, and being led to trust in ourselves and forget our dependence on God. Poor human nature is apt to say, I am rich and increased in goods, and have need of nothing, when in fact it is wretched, and miserable, and poor, and blind, and naked. Let us not be lifted up with pride, and fall into the condemnation of the Devil. Let us learn by each example of apostasy.—Let us fear, lest a promise being left us of entering into his rest, any of us should come short of it. In the strength of the Lord we can run through a troop, and leap over a wall; but our own strength is weakness, and our wisdom is folly.

R. F. COTTRELL.

Mill Grove, June, 1853.

From Sister McLellan.

DEAR BRO. WHITE:—The time seems long since you were at my house. O that you could have spent a longer time with us; yet we all feel thankful that we have had the pleasure of speaking together on this earth. Our acquaintance has been short, but O that it may be lasting as the ages of eternity. Our little band of six here meet together twice a week, and the Lord is with us. We feel to praise the Lord, regardless of what our enemies say about us. We feel that the Lord being on our side, we have nothing to fear. Glory be to his great and holy name, that he ever prepared ways and means whereby I might know and understand the truth of his pure and holy Word. God be praised that I was willing to search for the true light. I have felt for about four months as I never felt before. I would think that I would go and warn my friends and neighbors that the time was close at hand when our Saviour would come and we not be prepared to meet him in peace. Such were my feelings before brother N. moved into our neighborhood who kept the Sabbath. I was very anxious to know why they kept that day. After a short time I became satisfied it was just what I had long been waiting for. I have now kept four or five Sabbaths, and my desire is to do the will of God not fearing man. I have often heard that the love of God in the heart casts out all fear, and I can truly say that I never enjoyed myself so well as for a few months past and my pathway seems to grow brighter and clearer every day. I have no friend that can hold me from the arms of Jesus. I daily seek to know and do his will.

We have had no preaching here for some time; but dear brethren and sisters, we shall not always be so far from each other as we are now. It cannot be we are deceived; for it is truth on every point. I feel in regard to this, as though I had always been in darkness. I have slumbered away many years, as it were. God be praised, I have now waked up to a sense of my duty to my Saviour. O that I may not turn traitor, but that I may be a true and valiant soldier to fight for king Immanuel. O may the thought of the Saviour's soon coming, rouse every thought to action, and may we all be faithful to our Master, and faithful to our fellow mortals, who know not the truth; yet my prayer is that our brethren who labor in the field, may be wholly swallowed up in the love of God, and their words may be clothed with power, come from the heart, and reach the hearts of the un-

believers, and many more souls be turned to praising God.

"Earth has engrossed my love too long
'Tis time to lift mine eyes
Upward, dear Father, to thy throne,
And to my native skies."

LOUISA McLELLAN.

Hastings, Mich., June 30th, 1853.

From Bro. Everts.

DEAR BRO. WHITE:—I feel deep gratitude to my blessed Lord, for the recent visit of Brn. Hutchins, Lockwood and Phillips, and Sisters Lockwood and Phillips, in the power and fullness of the third angel's message.

O, how sweet, melting, heavenly and reviving, yet how solemn and humbling, poured the faith of Jesus into our souls. Yes, this is the sweetest of the third angel's message. But the narrowness and straightness of the way thrills my whole being with solemnity. The thoughts of our many ills and infirmities, which our frail flesh is heir to, that death, the relentless, last enemy is on our track, and his certain victim we are, for aught all earth can do, (yea, "cursed be he that trusteth in man, or makes flesh his arm,") would cause me to fear were it not, that the poor despised, exposed remnant had the last mercy drops, of the last message of mercy to the world, for a shield. Yes we can grasp all that our dear Saviour has bestowed in such fullness upon us, to harness us for the coming conflict between the two kingdoms, that we may be *unspeakably* blessed with the faith of Jesus.

The dear brethren enjoyed a great blessing in feeling the strong confidence of a soul-stirring witness of the presence of our dear merciful High Priest, in their recent meetings in Stowe and other places in that part of Vt., while stepping out on that part of the message: claiming through the unfulfilling promises, and name of Jesus a victory over sickness and pain; following the rule of James, in the faith of Jesus.

O, how their glad comforted hearts, lighted up and beamed a heavenly brightness through their countenances, made certain by the falling tear, and thrilling exhortations, which drew out our humble, melted souls to respond a reciprocal heaven-raised *amen*.—*Help Lord our faith*, and swell it to a *mustard seed* size. How blessed the thoughts to dwell on, that as certain as that *here* a commandment-keeping company will be, so sure a company, and the same, the faith of Jesus will have. O! upon a worthless worm as I, may my pitying Lord grace bestow, and the faith once delivered to the saints to exercise. This faith, sure I feel, that *all* the 144,000, Mount Zion's throng, must and will have; inhaling healing breezes of Gilead, where our Great Physician dwells, who feels the keenest touch of all our infirmities. O, that my poor heart may, in deep contrition and love, melt down at Jesus' feet, and cry, crown him *Lord of all*. Come King Jesus. Amen.

To me, thrilling omens of the nearness of the end of mercy's message have come, in the deep struggle for the last qualifying touch of the third angel's message, in the earnest fervent cry for unwavering faith, with heaven bestowed present power to make every whit whole. O, Lord in this momentous, perilous hour, hear and answers of mercy bestow; deepen, and spread the work, till like Israel of old, there may not one feeble one be found. ELON EVERTS.

July 7th, 1853.

From Bro. McLellan.

DEAR BRO. WHITE:—There are six of us here that keep the Sabbath, and are trying to keep all of the commandments.

I have just received the *Review*, and read the letters from the dear brethren and sisters, and I rejoice to hear of their bright hopes of the future, that will soon break in upon their vision. We have trials and troubles besetting us upon all sides, but this only serves to confirm us in the faith; for we should fear that we were not on the road to that celestial City if we met with no bitter persecution and opposition.

I hope that we may be able to keep our eyes from being diverted from the glorious prize which the Sav-

iour has gone to prepare for his waiting saints. We must obtain the victory over the beast and his image and receive the seal of the living God. And we have but a short time to do it in; for time is fast closing. It must be done ere the last notes of the third angel die away. Time is precious. I feel that the day of retribution is at hand.

O how I long to see that day, that happy day, when all our trials and troubles shall have an end, and the saints shall all be safely anchored in the haven of eternal rest.

Says the Saviour, "fear not little flock, it is your Father's good pleasure to give you the kingdom."—O, what a glorious promise. Let us be faithful a little longer and we shall wear the crown. Yes, we shall wear the never fading laurels of Paradise.

Yours in hope of the soon coming of Prince Immanuel.

J. M. McLELLAN.

Hastings, Mich., June 30th, 1853.

From Sister Strong.

DEAR BRO. WHITE:—I rejoice to hear through the columns of the *Review* of the farther advancement of the cause of present truth, and that there is an interest being awakened in the hearts of God's dear children, to the great work that lies before them.—Zion's watchmen are out upon the walls of Zion. O, let them not cease to give the cry, and raise the last warning voice, to the scattered and torn flock of Jesus. Although trials and afflictions await them and they are almost worn out with labor and fatigue, yet if faithful they will soon reap a glorious reward.

O that every soul might be awake to their everlasting interest, and with their prayers and means help to hold up the hands of those who stand in the front of the battle, and speed on the swift messengers. Our foes are awake, and are making all the efforts in their power to hinder the work, and to keep back those who are willing to do the will of the Lord. Then let us endure hardness as good soldiers of the cross of Christ, and fight manfully the battles of our Lord, that we may but win Christ and be found of him, not having on our own righteousness, but that which is of Christ. It is through great tribulation that the saints will enter the promised land. These are they that have washed their robes and made them white in the blood of the Lamb, therefore are they without fault before the throne of God.

FRANCES STRONG.

West Milton, N. Y., June 26th, 1853.

From Bro. Byington.

DEAR BRO. WHITE:—There are some who are now embracing the Sabbath truth in connection with the Advent doctrine, that were not in the move from the commencement, or the former messages. They hear from every quarter the cry of delusion, and others who are partly awakened, are warned to keep away from this people. Now such need all they can have to strengthen their faith, and encourage them in the good work. There may be some who read the *Review* that think much of the sentiments of John Wesley, who are not familiar with his writings. I thought I would give one or two extracts from his notes.

On the subject of the two horned beast [Rev. xiii] he says, "He has not yet come, though he cannot be far off; for he is to appear at the end of the forty-two months of the first beast." On the 15th verse, speaking of antichrist, he says, "It seems his last and most cruel persecution is to come. This persecution the reverse of all that preceded it will, as we may gather from many scriptures, fall on the outward court worshipers, the formal Christians. It is probable few real Christians shall perish by it; on the contrary, those who watch and pray always shall be accounted worthy to escape all these things and stand before the Son of man."

Is not this a fair description of the last time when formal professors, who remain in Babylon, will say Lord, Lord, open unto us, and then sudden destruction will come upon them, while those who keep the commandments of God and the faith of Jesus, will be delivered by the coming of the Son of man to translate them to the Paradise of God.

On Rev. xxi, Wesley remarks, "The new heaven

and the new Earth and the new Jerusalem are closely connected. This city is wholly new, belonging not to this world, not to the millenium, but to eternity." "That its inhabitants have real bodies and the city is an abode distinct from its inhabitants, and proportioned to them, who take up a finite and determinate space." How very different this view from the many who call themselves the followers of John Wesley. See Wesley's Notes.

JOHN BYINGTON.

Buck's Bridge, N. Y., 1853.

From Sister Richmond.

DEAR BRO. WHITE:—It is with pleasure we read the *Review*, and feel to praise the Lord for the Spirit of union it manifests. I believe the true church of God will be of one heart and one mind; and that our Saviour's prayer will be answered, that his children might be one, even as he and his Father are one. We are passing through trials, and we feel to mourn and pray earnestly for God to send us help from the heavenly Sanctuary. I praise the Lord for his merciful kindness unto us in giving us the third angel's message to separate us from the world. O that we were more consecrated to the will of the Lord. I believe the Lord will save all that are willing to abide by his word.

It is about twenty-five years since I commenced trying to serve the Lord; and when I see how imperfect all my services have been, I feel to praise the Lord that he has been so merciful to me, that he has not withdrawn his Spirit from me and left me in darkness. O how wonderful is his love towards us! He looks upon the poor and afflicted ones, and does not despise their prayers. I have had many trials to pass through; but I know that these light afflictions, which are but for a moment, will work out for us a far more exceeding and eternal weight of glory; while we look not at the things that are seen, but at the things which are not seen. What are temporal things compared with spiritual; what are trials compared with the glory that is to be revealed when Jesus comes and we are made like him, and freed from the temptations of the enemy. I feel to praise the Lord for that blessed hope, and am determined by his grace, to strive to enter in at the strait gate. Jesus says, except we forsake all that we have, we cannot be his disciples. May we be enabled to keep all the commandments of God and the testimony of Jesus, is my prayer.

Your sister, striving for the kingdom.

ELECTA RICHMOND.

Ashfield, Mass., June, 1853.

From Bro. Heath.

DEAR BRO. WHITE:—The day hasteth greatly, and who shall escape the evils coming but those who watch and pray always, and exhort one another, and so much the more as they see the day approaching.—I believe Jesus is fulfilling the antitype of the high priest in the Most Holy, the days ended, the Sanctuary is being cleansed, and soon the atonement will be finished and the last one found worthy to be sealed.

Christ said, he that doeth the will of my Father, is my mother, sister and brother; and this is his will that we love God and keep his commandments, even the seventh day for the Sabbath as the Lord and his disciples kept it, and not conform to the world and honor the Pope's day. James says, he that looketh into the perfect law of liberty, and is a doer of the work shall be blessed in his deed. I find that Christ's yoke is easy and my delight is in the law of the Lord.

Even so let it be,

J. E. HEATH.

Boston, Mass., June, 1853.

From Bro. Martin.

DEAR BRO. WHITE:—I would say to you that I do believe in keeping the law of God, and, also, the law of Christ. The Apostle says, "Bear ye one another's burdens, and so fulfill the law of Christ."

A few of us in this place are still holding on to the promises of God. I enjoyed a good meeting at Bro. Hastings, New Ipswich, two weeks ago last Sabbath. Bro. Baker and Bro. Stephen Smith and some others were there.

Yours in hope,

LEWIS MARTIN.

Bennington, N. H., July 7th, 1853.

THE CHRISTIAN'S HOPE.

BY MARCIA S. AVERY.

HAIL glorious day! ere long to dawn
And set death's captives free;
Triumphant then will they come forth,
With shouts of victory.
And when my Saviour shall appear,
If in the grave I lie,
The last loud trumpet I shall hear
And live, no more to die.

It is enough, although I close,
In death, my weary eyes,
In that bright morn, my Lord to see,
And meet him in the skies.
'Tis then, and not at death, he'll give
To me the unfading crown,
And not till then, I expect to live
Immortal with the Son.

'Tis not in death, I hope to share
The presence of my King,
Or while in death, receive the crown
Or with the blood-washed sing;
But in the Resurrection morn
I shall his face behold—
'Tis then my Lord to me will give
The starry crown of gold.

The righteous dead, shall then awake,
And break the chains of death.
Their dark abodes with joy forsake,
Receive immortal breath.
Glory to God, hosannah sing
To Christ, our living Head—
He died and rose that he might bring
His children from the dead.

Tho' long they've slumbered in the dust,
The day at last has come,
When Jesus bids his faithful burst
The bondage of the tomb.
And now in life, with him we'll reign
Walk with the saints in white,
Forever freed from mortal pain,
We'll range the fields of light.

The living saints, that patient wait,
That do his just commands,
Will enter then the pearly gate
Made not by human hands.
"Eye hath not seen, nor ear hath heard"
The joys they will behold,
When in the New Jerusalem,
They strike their harps of gold.

Locke, Mich., July 4th, 1853.

Unwilling Testimony for the Sabbath.

How many there are who have been almost persuaded to keep the Sabbath, and have confessed their convictions of the truth, but have, finally, found some argument that has quieted their troubled mind, and led them to think they can be saved in disobedience of the fourth commandment. How unconscious such persons are of the testimony they have thus borne in favor of the truth and against themselves. They must see, in the first place, strong arguments in favor of the Sabbath, or they never could have been convicted against all their prejudices and all their education from their infancy. I was taught the Sabbath from my youth, and, though surrounded with the advocates of the first day observance, I never felt the least conviction of sin because I did not keep it—never had a fear that I might be lost for disregarding it. And in all my acquaintance with Sabbath-keepers I never knew a case of a single individual being thus convicted. This shows where the truth lies, and every person whose early education has been thus shaken—who have had fears that they would be condemned for not keeping God's sanctified Rest-day, have borne a testimony, however unwillingly it may be, in favor of the truth.

Who ever heard of a Christian being convinced that he ought to be circumcised and keep the law of Moses? I never knew such an instance. Did you?—And what is the reason? Because there is no evidence for it in the word of God. And why are men convicted, against all the prejudices of education, that they have been taught wrong concerning the Sabbath? Because there is abundant evidence in the Bible, that the Sabbath was made at creation,—that it was made for man, and is a part of that law, the

transgression of which, the apostles declare to be sin.

Dear reader, listen to your own convictions which come by hearing God's truth. Do not try to argue them down, that you may rest satisfied in disobedience, and so find, when it is too late to retrace your steps, that you have disregarded the word of truth, and the voice of enlightened conscience, and borne a testimony that will rise up against you and condemn you. Will it not be said to you, Out of your own mouth will I judge you? O, turn to the truth and live! while the long-suffering of God is waiting in the third angel's message, for your salvation. The Sabbath is a plain truth—a truth that all, learned and unlearned, can understand. How fitting it is that God's people should be tested by just such a truth, to draw the final, separating line between them that serve God, and them that serve him not. O, be wise! Obey God's holy law. R. F. COTTRELL.

From Sister Avery.

DEAR BRO. WHITE:—We are still striving for the kingdom, in Locke. The truth is yet dear to us, and precious to our souls. Bro. Case left here a few days since. He tarried with us three days, and presented the truth so clear, that a child might comprehend it. The house was well filled with attentive hearers.—The interest to hear the truth is increasing around us. There are more that seem desirous to hear the third angel's message, and have sent an invitation, for Bro. Case to deliver a course of lectures in their town.—They appear deeply interested in the message, and I trust they will yet become firmly established in the commandments of God, and the faith of his Son. It does my soul good to hear others inquiring the way to the golden City. O what a glorious home is prepared for those who love God, and obey his law. O that I could love him enough,—that I could serve him better. Often when I look at my own heart, and behold its imperfections, I can but say, unclean, unclean. I know that I must be pure and perfectly holy, or I can never enter that peaceful rest. God cannot look upon sin with allowance, and I often think,
"Shall such a worthless worm as I,
Who sometimes am afraid to die,
Be found at thy right hand."

But I am striving daily to overcome every unholy passion and to "bring into captivity every thought to the obedience of Christ." What precious promises for those that overcome, are recorded in the Word. O should we not be willing to deny ourselves of worldly and vain pleasures, and suffer anything, for the sake of him who died for us. "If we suffer we shall also reign with him, and "if we confess him before men, he will also confess us before his Father." Should we not love that Being in whom we confide, on whom our all depends. May we all prove faithful to the end; and at last receive the promise, even eternal life. MARCIA S. AVERY.

Locke, Mich., July, 1853.

From Sister Voorus.

DEAR BRO. WHITE:—It is truly cheering to the hearts of those who believe that we are now living in the time of the third angel's message, to read the testimonies of the scattered remnant through the *Review*, and of the increasing interest of the present truth.—The second and third messages appear to be bringing out the honest Christians from the churches, and separating them from the workers of iniquity, that they may serve the true and living God, who created all things. Though those who are willing to obey his law may have to pass through the furnace of affliction, it will only serve to purify them, even as gold is tried in the fire, and the dross separated from the fine gold. And we know that if our doctrine is based on the commandments of God and the faith of Jesus, though storms of persecution and trials may come, yet we cannot be moved; for we are built on a rock.

Yes, blessed be his holy name, he has said, my grace shall be sufficient for thee. I have great reason to praise the Lord that he ever gave me a heart to search the scriptures for myself.

It is about sixteen years since I professed to love the Lord, and I have often found myself in a back-

sliden state, not knowing whither I was traveling.—And when I saw the corrupt state of the churches, I was almost led to believe that God had not a people on the earth that served him; for I read that his children had always been a persecuted people. We have great reason to thank the Lord that he has a remnant that will obey God rather than man. I can now say with the Psalmist: "Thou art my portion, O Lord; I have said that I would keep thy words. I entreated thy favor with my whole heart; be merciful unto me according unto thy word. I thought on my ways and turned my feet unto thy testimonies. I made haste, and delayed not to keep thy commandments." Ps. cxix, 57-60.

Yours in patient waiting for the coming kingdom,
SARAH J. VOORUS.

June 25th, 1853.

From Sr. McLellan.

DEAR BRO. WHITE:—For the first time I have the opportunity of writing on the coming of our Lord.—It is but a few weeks since I embraced the present truth. The Lord has blessed me many times. It rejoices my soul to hear from the brethren and sisters who are traveling on the road that leads to the glorious Kingdom. My prayer is that we may all be faithful to the coming of our Saviour. We must have on the whole armor, and keep the commandments of God, and have the testimony of Jesus. Though we have troubles and trials here below, yet we feel to persevere, in the hope of wearing the crown that fadeth not away.

Yours in hope of the soon coming of the Saviour.

MARANDA McLELLAN.

Hastings, Mich., July 1st, 1853.

From Bro. Dennis.

DEAR BRO. WHITE:—It is through the goodness of God, that I ever heard of the present truth; and sweet is the consolation which it affords.

Bro. Waggoner and Stewart, were here in May, and gave a number of lectures. The Lord has raised up a number in this place, who begin to believe the whole truth, and to obey the commandments of God, and the faith of Jesus. We have now a company of about twelve, who are established in the present truth; and others are still investigating.

Yours in hope, MOSES DENNIS.
Waukau, Wennebago Co., Wis., June 20th, 1853.

Appointments.

GROVE MEETING AT CATLIN.—Providence permitting, there will be a Grove Meeting in Catlin, Martin's Hill, N. Y., to commence Sabbath, July 23d, and continue over First-day.

WM. S. INGRAHAM.

PROVIDENCE permitting, we will hold meetings with the brethren as follows:—Union, Wis., Sabbath and First-day, July 23d and 24th; Oak Hill, the 30th and 31st; Alden, Ill.—a Conference—August 6th and 7th; Kingsbury, Ind., as Bro. J. Catlin may appoint, August 20th and 21st; Salem,—a Conference—the 27th and 28th; Jackson, Mich., evening of the 31st; Sylvan, evening of Sept. 1st. J. N. LOUGHBOROUGH.

M. E. CORNELL.

Letters.

R. Moran, Wm. S. Ingraham, J. R. Towle, M. E. Kellogg, H. S. Case, H. M. Ayres, G. W. Holt, O. Nichols, J. M. McLellan, H. C. Mason, A. Avery, E. Everts, J. B. Frisbie, J. Bates, J. Stillman, E. M. Barrows, D. Arnold.

Receipts.

A. White, Geo. Mathews, N. Claffin, H. Patton, E. Day, E. Temple, R. Cogswell, O. Davis, A. Kellogg, R. Gool, R. Dunham, J. Pittsforth, J. Cayars, C. Sisson, J. Birdleough, O. Holcomb, L. Martin, U. Colby, M. C. Andrews, each \$1.
B. B. Brigham, S. J. Voorus, H. Edson, each \$2.
R. Martin, S. Martin, P. Carpenter, each 50 cents; Wm. Dawson, M. Kellogg, each 25 cents.—One hundred and thirteen dollars behind, on the REVIEW.

AGENTS.

MAINE.		Alonzo Lee, <i>Derby Line.</i>
N. N. Lunt, <i>Portland.</i>	E. Everts, <i>Vergennes.</i>	
S. W. Flanders, <i>Canaan.</i>	H. Gardner, <i>Panton.</i>	
Cyprian Stevens, <i>Paris.</i>	S. Willey, <i>Wheelock.</i>	
S. Howland, <i>Topsham.</i>	CONNECTICUT.	
W. T. Hanniford, <i>Orrington.</i>	E. Litchamberlain <i>Madison.</i>	
Wm. Bryant, <i>Wilton.</i>	A. Belden, <i>Kensington.</i>	
NEW HAMPSHIRE.		
J. Stowell, <i>Washington.</i>	W. S. Ingraham, <i>Bath.</i>	
S. Bunnell, <i>Claremont.</i>	A. Ross, <i>Carrigdenoy.</i>	
MASSACHUSETTS.		
H. Flower, <i>Ashfield.</i>	David Upson, <i>Moreland.</i>	
O. Nichols, <i>Dorchester.</i>	R. F. Cottrell, <i>Mill Grove.</i>	
O. Davis, <i>N. Fairhaven.</i>	John Wager, <i>Orangeport.</i>	
L. Paine, <i>Ware.</i>	L. Carpenter, <i>Oscego.</i>	
Wm. Saxby, <i>Springfield.</i>	A. H. Robinson, <i>Sandy Creek.</i>	
VERMONT.		
R. Loveland, <i>Johnson.</i>	E. A. Poole, <i>Lincolnton.</i>	
H. Bingham, <i>Morrison.</i>	J. A. Loughhead, <i>Elmira.</i>	
S. H. Peck, <i>Wolcott.</i>	MICHIGAN.	
Lewis Benn, <i>Hardwick.</i>	Albert Avery, <i>Locke.</i>	
H. A. Churchill, <i>Stowe.</i>	J. P. Kellogg, <i>Tyrons.</i>	
E. P. Butler, <i>Waterbury.</i>	Ira Gardner, <i>Vergennes.</i>	
Josiah Hart, <i>Northfield.</i>	David Hewitt, <i>Battle Creek.</i>	
R. G. Lockwood, <i>Waitsfield.</i>	Isaiah Rathbone, <i>Eagle Lake.</i>	
W. Morse, <i>East Bethel.</i>	C. S. Glover, <i>Sylvan.</i>	
L. Titus, <i>E. Charleston.</i>	A. B. Pearsall, <i>Grand Rapids.</i>	
	PENNSYLVANIA.	
	M. L. Dean, <i>Ulysses.</i>	