THE WARNING VOICE

O that a soul should perish now, who e'er has borne the cross and trod the heavenly road! Should almost reach the lisaful land of rest, then turn, through disappointment, from the path! Should brave the conflict 'til '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.

No! 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 your 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, insatiable pride, driving diabolically 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'which the baleful fires of that most Heaven Insulting angel, in a cold severity, Sheds its sulphurous glory, and makes the glrom More hideous still! There will ye seek for food! And take the hanks that thus the swine would leave? Will ye protection seek, and watchful care From those vile shepherds, who the thee secure, and start 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; Whom ye have fed yet now 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 will be required. 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 day, thy woeful day, Of God's long stilled wrath shall sudden burst And make them unwares to meet their doom—them whom thy 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 unawed they find at last that ye Have smoothed with stealthily hand the way to death, And charmed them on with fatal, alien songs, Have spoken pleasing words, headless 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 plights, and woe the earth lies weeping? How shall ye bear the wail of beings lost, Lost through your faithlessness, upon the ear

THE WARNING VOICE

TIME AND PROPHECY.

[Continued]

Ye from whose eyes cold disappointment's mist Still shrouds 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. Your hoary, warbled, world-worn voice, Again has rolled, and loaded, with its cares, Your spirit's 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 loosing life, and energy, and strength, And now perform before your sovereign King A lane and lukewarm service—heed the call That bids ye return—thoughts of the holy joy Telling how swift the coming end draws near, And rich and needing nothing, knowing not, A lame and lukewarm service—heed the call Return around the standard of your King! The,cloudy day and dark has seen you stray, With me to sit upon my throne, as I the last rallying-call that bids you come! Ho! all ye scattered ones, who ever once, Have smoothed with stealthy hand the way to death, And charmed them on—with fatal, siren songs, And fed them with the words of holy-truth. 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— Paraphrase they may your wandering feet direct; Watchman; what of the night? We do not know. The drowsy watch repplies; that once we knew The time of night, we thought; but we were then Mislaid, and the matter cannot mend.

Traveler, render thou might be to cheer thee on! To plant fresh courage in the heart can? 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 watchtowers true, to shield it well;
To tell how bears the weary night away,
And mark the tokens of the coming dawn
That tell of the triumph, and of onward press.
Watchman! what of the night? "Traveler, the morn,
The morning cometh! also cometh the night!"
The morning cometh! bright, bright, glorious morn!
That usher in a cloudless, endless day;
Morning, whose holy light, shall sweep the shades
Of sin and death away; and with them foe
Their noiseless brood that in the darkness lurk;
The glorious resurrection morn that brings
The weary saints all home from pilgrimage,
To the temple, and the presence of the King:
They shall be swept both root and branch away.
And darkness oblivion evermore.
Their very names and memories, and blot
Their forms from out the universe of life.
Traveler, bend thine eye, bend thine ear around thy way.
A thousand ministers of Satan stand—
Around thy feet a thousand snares they spread;
Lo, over the way, tokens of that glad morn—
Gleams of its bright approach—already rise.
Traveler, faint not, nor slack thine onward pace;
Watchman! what of the night? "Traveler, the morn,
That ushers in a cloudless, endless day;
Of sin and death away; and with them flee
The glorious restitution morn that brings
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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 in possession of all the terrors of the whole, reserving one special injunction or prohibition as a test of man’s fidelity—Satan, "from whom no secret could be hidden," [Rev. xviii, 21] seeking to make his works in dignity and success as profound as his original impression in the image of God were placed, with everything around them very good, sought to introduce sin and its concomitant pangs, and cause them to fall and be lost. Thus he accomplished by his "corrupted wisdom," through lying and deception. This was his first work, subsequent to his fall, of which we have a full record in the curse which he incurred, after he had formed 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 restoration 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. i, 14.

Then also is accomplished that which is spoken by the Prophet, [Hos. xiii, 14.] "O death, where is thy victory, O death, where is thy sting?"—For, as for levity'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 show 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 James and Jambres, to thus change and counteract the fixed laws of nature; and had they not been delegated with higher powers than human beings possessed, they could have answered the same with the same, 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, and exercised? All the evidence that we have indicates 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 passage under consideration.

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 discourse, and strip him of all his children and earthly possession, for the adversary is now 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 find hard to believe. Between the time when Christ has inspired the word, Satan is to work with all power and signs and lying wonders. That he is now thus working, note will fail to see, when they read the passage under consideration of his works, 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.

"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 parts of the civilized world, have become 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? The reason, A "Man of Sin" will send them strong delusions." The willful rejection of the plain truths of the Bible, as set forth by the first aged of Rev. xiv, 6, proclaiming the hour of the congregation, and the Advent. men, left such rejection 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
Third, the result of this deceptiveness of Satan will be that all who persist in rejecting the sanctifying truths of the first, second and third angels’ messages have to be destroyed. The sign of the beast on the entire earth, Ref. xvi, 1-5, will be left to believe the lies and deceptions of Satan, and thus be fitted for the pouring out of the seven last plagues. 

Fourth, the events that will follow and terminate this work of Satan, will be the desolation of the earth, and the complete end of the dominion of Satan. They will cause the kingdom of God to prevail, and the Jews, who have been under the old dispensation, to be gathered to the kingdom of Christ, and thus be fitted for the pouring out of the seven last plagues. 

Thus Satan, with his legions of fallen angels, or spirits, who have been sick of the third angel’s message, and who have been influenced by the Devil and all his works, will be destroyed by fire. This point is also confirmed by the following passage. Rev. xix, 20. “And the wicked shall perish, and the enemy of the Lord shall be as though he had not been.” Isa. xxvi, 19. “And the people shall be as the flock, and the shoot of the earth as the herbs of the field; and his glory shall be as the light of morning, and as the brightness of heathen: and it shall come to pass, that all the trees of the field shall know that I the Lord have brought down the high tree, have plucked off the heavy branch, and the honorable of the stout wood; and I will set it for a song to the people.”

Second, that destruction is an entire and eternal extinction of being: “And never shall they 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. “And the wicked shall perish, and the enemy of the Lord shall be as though he had not been.” Isa. xxvi, 19. “And the people shall be as the flock, and the shoot of the earth as the herbs of the field; and his glory shall be as the light of morning, and as the brightness of heathen: and it shall come to pass, that all the trees of the field shall know that I the Lord have brought down the high tree, have plucked off the heavy branch, and the honorable of the stout wood; and I will set it for a song to the people.”
THE REVIEW AND HERALD.

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 testimony of Jesus. But how did it happen that the Jews who had the knowledge of the true Sabbath as late as Jerusalem's destruction, could, after that time, and with so many changes in place and condition, even then dispersed into all nations under heaven, believe that the seventh day of the week, which they had always observed, was the first day of the week, and selecting the sixth day or Saturday, they thereupon called the seventh day of the week the first day ? What historian records this extraordinary event? If there is such a writer, does he explain that all the jarring sects and conflicting factions of the professed church, scattered over the face of the earth, and warring with each other, should by a simultaneous mistake, without a dissenter's voice, adopt the idea that the seventh day was in reality the first day? And is there 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, could still then have it, and dispersed into all nations under heaven, believe that the first day of the week, and selecting the sixth day or Saturday, they thenceforward call the seventh day of the week the first day? What historian records this extraordinary event? If there is such a writer, does he explain that all the jarring sects and conflicting factions of the professed church, scattered over the face of the earth, and warring with each other, should by a simultaneous mistake, without a dissenter's voice, adopt the idea that the seventh day was in reality the first day? And is there no such writer, who knows that such an event ever did happen?

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THE REVIEW AND HERALD.

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 fulfills prophecy, but I was much divided whether or not it might not be a false fulfillment—the work of man, and not the work of God. While doubting this, but earnestly seeking the truth, an article written by J. B. Cook enabled me to decide the point in my own mind. 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 and 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 restored 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 I never felt before. I would think that I would have stood with pride, and fall into the condemnation of the Devil. Let us learn by each example of apostasy.—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 apostacy.—For if we sin willfully after that we have received knowledge, there is no more sacrifice for sins.

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 subject. More acquaintance has been formed since you went into his restany of us should come short of it. In the strength of the Lord we can run through a trop, and leap over a wall; but our own strength is weakness, and our wisdom is folly.

R. F. COTTRELL.

Vol. VI. No. 1653.

B. F. COTTRELL.
belongers, and many more souls be turned to praising God.

"Earth has engrossed my love too long
The time to lift mine eyes
Upward, dear Father, is thy throne,
And to my native skies."—LOUISA McCULLAH.

Hastings, Mich., June 20th, 1853.

DEAR BRO. KEATON:—I feel deep gratitude to my blessed Lord, for the recent visit of Bro. Hutchins, Lockwood and Phillips, and Sisters Lockwood and Phillips, in the power and fullness of the third angel's message. Their words are so true that our hearts are touched, they have said 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 strictness 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 tragic, and his certain ty. The thoughts of our many ills and infirmities, despised, exposed remnant had the last mercy into our souls. Yes, this is the sweetest of the third victim we are, for aught all earth can do, (yea, "curs d being diverted from the glorious prize which the Say-blessed Lord, for the recent visit of Brn. Hutchins, ing the strong confidence of a soul-stirring witness of iour has bestowed in such fullness upon us, to har-

faith o,f Jesus will have. 0 1 upon a worthless worm
faith of Jesus.

soon break in upon their vision. We have trials and ters from thadear brethren and sisters, and I rejoice to hear of their bright hopes of the future, that will
to confirm us in the faith ; for we should fear that we

and the saints shall all be safely anchored in the ha-
ven of eternal rest.

DEAR BRO. WHITE:—I rejoice to bear through the columns of the Review of the farther advancement of the cause of present truth, and that there is an in-
ternal being awakened in the hearts of God's dear children, to re-reef before them, for a short while, the beams of 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 De-

om. Although they cannot bear them and for the time 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 interests, 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 hardships as good soldiers of Christ, and fight manfully the battles of our Lord, who is willing to do the will of the Lord, that we may not be found unprepared, and 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 they are without fault before the throne of God.

Francis Strong.

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

DEAR BRO. Byington:

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 messengers. They hear from every quarter the cry of delusion, and others who are partakers of this delusion, 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 twelfth beast Rev. xxi. 20 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 crost prosecution 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 prob-
ably few real Christians will escape it; on the contrary, they will 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 the formal church of Rome in Berlin, will say to the 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 God, and a remnant of man to trans-

The REVIEW AND HERALD.

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

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 be actualized. We have had a lot of troubles besetting us on 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 trials and oppositions. I hope that we may be able to keep our eyes from being diverted from the glorious prize which the Sav-

DEAR BRO. Heath.

DEAR BRO. Wight:—The day hasteth greatly, and who shall escape the evils coming but those who watch and pray always, and exhort one another, and do the works of Christ. I believe Jesus is fulfilling the antitype of the high priest in the Most Holy, the days ended, the San-

The海UR and the new earth and the new Jerusalem are closely connected. This city is wholly new, being neither this world, not to the millennium, but to eternity. 11 That its inhabitants have real bodies and the city is an abode distinct from its inhabitants, and proportion-

very different this view from the many who call themselves the followers of John Wesley. See Wesley's Notes.

John Byington.

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 have one heart and one mind, and that our brethren's prayer will be answered, that is, that others 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 hear-

Lord that he has been so merciful to me, that he has
not withdrawn his Spirit from me and left me in dark-
ness. O how wonderful is his love towards us! He
looks upon the poor and afflicted ones, and does not
turn his face away. May we be able to keep all the
commandments of God and the testimony of Jesus, is my prayer.

Your sister, striving for the kingdom.

ASHFORD, M. A., June, 1853.

DEAR BRO. Martin.

DEAR BRO. Wight:—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 last Sabbath. Bro. Baker and Bro. Stephen Smith and some others

Yours in hope,

LEWIS MARTIN.

Bennington, N. Y., July 7th, 1853.
THE CHRISTIAN'S HOPE.

BY MARGA S. AVERY.

Hair, glorious day! I are long to dawn
And set death's captive free;
Triumph then, when God and sin come forth,
With shouts of victory.

And when my Saviour shall appear,
If in the grave I lie,
The last least trumpet I shall hear
And live, no more to die.

It is enough, although I close
In death, my weary eye,
To know that my Lord to see
And meet him in the sky.

'Tis then, and not at death, he'll give
To me the, inflaming crown;
And now the, instant heart I live
With immortality in the bow.

'Tis not in death, I hope to shew
The presence of my King,
Or while in death, receive the crown
Or with the blood-washed slag:

But in the resurrection more
I shall have no need to be;
'Tis then I will give
The starry crown of god.

The righteous dead, shall then awake,
And break the chains of death.
Their dark abodes with joy forsake,
And wave the flag of light.

The living saints, that patient wait,
And do the cause that thus he might bring
His children from the dead.
'Tho' long they've slumbered in the dust,
The day at last has come,
When Sauls heart to God's most holy heart
The bondage of the tomb.

And now in Life, with him we'll reign
Walk with the saints in white,
Persevering from mortal pain,
We'll range the fields of light.

The saints, that patient wait,
That do his just command;
Will enter then, the pearly gate
In glory. COTTRELL.

Unwilling Testimony for the Sabbath.

DEAR BRO. WHITE,—The Sabbath is one of those truths we are all 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 sincere 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 say they shall accept my 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 hope is prepared for those who love God, and obey him. 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 into that 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 are for those that overcome, 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 together, we shall also reign together; if we are made partakers of his sufferings, we shall be also". Should we not love that Being in whom we confide, on whom all depend. May we all prove faithful to the end; and at last receive the promise, even eternal life.

MARGA S. AVERY.


DEAR SISTER VOCSA,

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 thereto, recorded in 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 chaff, and separating the wheat from the tares. The workers of iniquity, that they may serve the truth. The Lord has created all things. Those who are willing to obey his law may have to pass through the furnace of affliction, it only serve to purify them, as gold is tried in the fire, and the dross separated from the fine gold. And we know that the truth is based on the commandments of God and the faith of Jesus, though atomas of perversion 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 is sufficient for you, and my strength shall be made perfect in weakness. May I have the great reward 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-slfen 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 a great number that will think the Lord means 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 entreat thy favor with my whole heart; be merciful unto me, according to thy promise, that I may have an answer of heart. And I have turned my ways unto thy testimonies; and I have not declined from thy judgments." Ps. cxiv. 17-20.

Yours in patient waiting for the coming kingdom,

SARAH J. VOCSA.

June 25th, 1853.

DEAR BRO. MCLEAN,

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. I rejoice 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 faith on the whole arm, and keep the commandments of God, and have the testimony of Jesus. Though we have troubles and trials here, may we persevere, in the hope of wearing the crown that shed not away.

Yours in hope of the soon coming of the Saviour.

Huntington, Mich., July 1st, 1853.

DEAR BRO. DONNELL,

It is through the goodness of God, that I ever heard of the present truth; and sweet is the consolation which it affords. I was formerly a Waggoner and Steinwart, 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 count the truth of God and the faith of Jesus. We have now a company of about twelve, who are traveling on the road that leads to the glorious Kingdom. May we all prove faithful to the end; and at last receive the promise, even eternal life.

Moses DENNIS.

Winona, Wawoocaco, Wis., June 26th, 1853.

Appointments.

DEAR BROTHERS,—In order to accomplish the above, will be a Great Meeting in Calais, Maine's Hill, N. Y., to commence Sabbath, July 23d, and continue over First-day.

W. S. SORRIGAN.

PROVIDENCE permitting, will hold meeting with the brethren as follows—Union, Wis. Sabbath and First-day, July 23rd and 24th; Oake Hill, the 30th and 31st; Alden, H.—a Conference at Connecticutt and 3rd and 4th of August, Calais may appoint, August 29th and 30th; Salem, a Conference at MEETURES and St. John, Jackson, Michigan, July 22d; and Sylvan, evening of Sept. lst.

J. N. LONGMCLLAH.

Letters.


Receipts.


Agents.

1. North Carolina.
   E. Charlston.

2. Virginia.
   W. S. Ingraham.

   M. L. Dean.

4. Massachusetts.
   E. A. Poole.

   A. H. Ayres.

   J. R. Towle.

7. Vermont.
   W. S. Ingraham.

8. New Jersey.
   E. A. Poole.

   E. A. Poole.

10. Illinois.
    W. S. Ingraham.

    W. S. Ingraham.

12. Missouri.
    W. S. Ingraham.

13. Ohio.
    W. S. Ingraham.

    W. S. Ingraham.

15. Tennessee.
    W. S. Ingraham.

    W. S. Ingraham.

17. Georgia.
    W. S. Ingraham.

18. Florida.
    W. S. Ingraham.

19. Mississippi.
    W. S. Ingraham.

20. Missouri.
    W. S. Ingraham.

    W. S. Ingraham.

22. New York.
    W. S. Ingraham.

23. New Jersey.
    W. S. Ingraham.

    W. S. Ingraham.

25. Delaware.
    W. S. Ingraham.

    W. S. Ingraham.