ONWARD.

Dream the wave! Christian,
When it is strongest,
Watch the cloud, heavenly climate,
When the night is longest.
Onward and onward,
Still be thine endeavor,
The rest that remains,
Will be forever.

Fight the light! Christian,
Famine is at hand;
Run the race! Christian,
Heaven is before thee.

He that has promised,
Dearth never.
The lore of eternity,
Flows on for ever.

THE DARK DAY OF 1780.


A something strikingly awful shall forewarn that the sun from whom she borrows her light shall be darkened, till the day of the Lord shall appear. Matt. xxiv, 29. "The moon shines with a borrowed light, and the sun is darkened, when the great Jehovah shall rise to judgment, and to be the light of the Gentiles." Isa. liv, 3.

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In 1848, in Thompsonville, Ct., I had an interview with an aged colored man who related that he saw and remembered well that dark day. He was 22 years of age at the time, and he was then connected with the army and stationed with others at West Point, N. Y. About three weeks previous to the darkness a female in singular attire, and with the demeanor of a prophetess, entered the town announcing coming judgments, and proclaimed everywhere that "the 19th day of May in that year would be the greatest day ever known in North America." The place was filled of it too. "Even the covenant which he made with Abraham, and of his oath unto Isaac: and hath confirmed the same to Jacob for a law, [rule of action —Webster] and to Israel for an everlasting covenant." The promise is accented—Deut. xxx, 18. "Saying, Unto thee will I give the land of Canaan, the lot of your inheritance." By referring to Gen. xxvi, 3-5, we find that the promise was based upon the command: "Unto thee and unto thy seed will I give all these countries; and I will make thy seed to multiply as the stars of heaven, and I will give unto thy seed the land of Canaan." And if "commanded to a law." The promise is accented. 

This covenant embraces, in promise, the blessing of all the nations of the earth, [Gen. xvi, 3,] and the establishment of the inheritance of Abraham. Verse 18. 

And of mutual agreement; [Heb. viii. 9; Ex. xix, 8-22,] "The promise is accented—Deut. xxx, 18. "Saying, Unto thee will I give the land of Canaan, the lot of your inheritance." By referring to Gen. xxvi, 3-5, we find that the promise was based upon the command: "Unto thee and unto thy seed will I give all these countries; and I will make thy seed to multiply as the stars of heaven, and I will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice, and kept my charge, my commandments, and my statutes and my laws." And if "commanded to a law." The promise is accented. 

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transgression of this covenant the earth be is to be deso-
lated; [Isa. xxv, 6-7] by keeping this covenant the
"sions of the strangers" were brought into the
house of David against the wants of the as-
nant earthly powers had imagination. Dan. xi, 30.
Abraham obeyed God [kept his commandments] by
faith; [Heb. xi, 1] and we are Abraham's children.
If we do the works of Abraham, John viii, 39. They
were children of the promise of Isaac. Rev. ii, 14.
Again the Harbinger says: "The Abrahamic covenant
is not only a part of the New Testament, but is the
great foundation of the New Testament, and of
the law and the commandment holy, just, and good.
The New Testament is the promise of the law.
"That which is good ye have not kept," says James iv,
12. And the New Testament is the promise of the
eight commandments. He quotes the tenth
commandment in the seventh verse. He shows
that the law was fulfilled in John, when he says,
"By oath for the law is the knowledge of
sin." Isa. liii, 10. "Behold the Lamb of God which
is sin." Isa. liii, 4. "Christ died for our sins according
to the scriptures." Rom. vii, 9. "Christ died
for our sins according to the scriptures." Rom.
vi, 2; 3; James i, 15.
How, then, can a transgressor of God's law be
saved by God, and then writing with his finger upon
it, and then becoming broken-hearted for sin. Then
God, for Christ's sake, forgives. Why? Because,
"Christ gave himself for our sins." Gal. i, 4.—
"And not for ours only, but for the sins of the
whole world." 1 John ii, 2; iv, 10. Also the following testimony:
The soul of Christ was "made an offering for
sin." Isa. liii, 5. "And in God the fee of the
sabbath is" (mention of the law of the Sabbath),
which taketh away the sin of the world." John i, 29.
"Christ died for our sins according to the
scriptures." Col. i, 14; 1 Pet. i, 18; 19; Heb. ix, 15.
"Unto him that loved us, and washed us from our sins
in his own blood." Col. i, 14; 1 Pet. i, 18; 19. "Christ
hath redeemed us from the curse of the law,
being made a curse for us." Gal. iii, 13; iv, 5; 2
Cor. iii, 21. The law of commandments contained in
ordinances, was abolished, and nailed to the
cross. Ephi. iv, 15; Col. ii, 14; Heb. ix, 12.
The only law, then, for which the Saviour of sinners
died, was the law of the ten commandments, spoken
by God, and then written with his finger upon
the stones. Ex. xxiv, 12; 18; Deut. iv, 13.
If the one Law-giver [see James iv, 12] has given
another law, then that which is good [the good law]
made death unto me. Rom. iii, 19. For if
the law which sets forth sin, if sin by the
commandment, slew him, or made void the law,
then that which is good [the good law] made death
unto me; God forbid. But sin, that it might ap-
pear sin, working death in me by that which is good;
(he knew not the law) that sin by the commandment
might become exceeding sinful. For we know that
the law is spiritual, but I am carnal. Rom. viii, 7, 8,
1-14.
Here was Paul's conviction of sin for violating the
law of the commandments. His quote is just truth
in the seventh verse. He shows that when sin by the
commandment slew him, or was sin when he died;
then the law became holy, and the commandment holy,
and righteous, and the sin of the world. Rom. vii,
19. "Is the law then sin? God forbid. Nay, I do not
know sin, but by the law; for I had not known sin,
but by the law; for I had not known what it is to
sin, except the law should command it." Rom.
viii, 13, 14.
There is therefore now no condemnation to them
which are in Christ Jesus. For the law of the spirit
of life in Christ Jesus hath made me free from
the law of sin and death. That the righteousness of
the law might be fulfilled in us." Rom. viii, 2, 3, 5.
Paul here shows how perfectly he was with God's holy
law after it appeared holy, and just, and good to him. He despised and
thoroughly converted from all condemnation of the
law of God, which, just before this, held him in
bondage, and convinced him that he was a wretched
sinner. God, for Christ's sake, forgave him. From
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same spirit, given the same year, [x. n. 60], settle it.  
"For whosoever shall keep the whole law, but shall fall with respect to one precept, hath become guilty of all."  
James ii, 10. Macknight's translation.

The conversion of the apostle Paul is stated to be about the same time as his connection with the circumcision. The Harbinger says, "the law ceased, died, and was abolished, taken out of the way, and nailed to the cross." Then we inquire, how the Apostle came to a knowledge of the law? He had already told us, "For by the law is the knowledge of sin."—Rom. iii, 20. Can the Harbinger show another way? Will he also show us, if he can, how, and for what, and how long, and why, and by what process, the law has remained, since the law, as he affirms, was nailed to the cross? For we are taught that, "there is no law there is no transgression." Rom. iv, 15. We now come to the  

FIRST COVENANT.  

A covenant is a mutual agreement between two parties. According to a second definition, it is a writing containing the terms of agreement. The first covenant, according to the first definition of the word, may be read in Ex. xix. The proposition on the part of God, may be read in verses 1-10. The agreement on the part of the people, was, "All that the Lord hath spoken will we do, and be obedient." This completed the mutual agreement of the covenant. Then follows what may, according to the second definition of the word, be called the covenant, spoken by the mouth of God, Ex. xix, 9-21. It was then deposited in the Most Holy Place in the Tabernacle of Moses. Afterward, it was taken out of the way and nailed to the cross.  

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1. God gives his Son "for a covenant of the people." Isa. xlii, 6.  
2. Christ is the "mediator of the covenant."—Mal. iii, 1.  
3. "And be [Christ] shall confirm the covenant with many for one week." and before the Mercy-seat which contained the ten commandments.  
5. God brought him from the dead, "through the blood of the everlasting covenant." Heb. xii, 20.  
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The Apostle further shows, that the covenants, and the giving of the law, and the service of God, and the promises, all pertained to the literal seed.—Rom. ix, 4. While the Gentiles were "strangers to the covenants of promise." Eph. ii, 12. Jesus confirmed the new covenant with many to the midst of the 70th week. Here the sacrifice and oblation ceased with his death. From this point, onward, the 70th week, or last three and one half years, the covenant was confirmed by witnesses. But the New Testament is the New Covenant, made under the gos-  

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and every mountains and rocks, Fall on us, and hide us from the wrath of the Lamb. None will fail to see the difference between knocking for admission, and the Lord to open unto them. This will then be their answer and say unto you, I know you not whence ye are.

This portion of scripture is by many, applied to the Second Advent of Christ. Such think the door cannot be shut till that event. But as all wicked men will be separated by the brightness of his coming, who are the strangers, and knock, and shall their cause after the door is shut, if it is not shut prior to the Second Advent?

There will be no knocking, saying, Lord, Lord, open unto us, and the Lord, open, open unto us; and the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand? Rev. vi, 14-17; Isa. ii, 19.

The nature of the knocking is expressed. It is saying, Lord, Lord, open unto us, and then knock, saying, Lord, Lord, open unto us, and the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb. None will fail to see the difference between knocking for admission, and saying, Lord, Lord, open unto us, and the cry, to mountains and rocks to hide them from the Lord's presence.

Now is the time to strive to enter in at the strait gate. A short period before the Second Advent, the Master of the house will rise up and shut the door. In that short period, those who now only seek (not striving) to enter in at the strait gate will try to enter in; and they will then strive, but all in vain. The reply to all their entreaties will be, I know you not. And then when the heavens departeth, then all that is rolled together, and they are fully satisfied that the day of wrath has come, they will not pray to the Lord, but to mountains and rocks. They will not cry, Lord, Lord, open unto us; but Lord, Lord, open unto us, and the mountains and rocks to hide them from the Lord's presence.

The time when the Master of the house rises up and shuts the door, is marked by special interest in the present time. This scripture has been applied in the past, to events at the close of the 2000 years. But it is evident that the words of our Lord "strive to enter in at the strait gate," have their entire application before he rises up and shuts the door. And as the present is emphatically the period when we should strive to enter in at the strait gate, the shutting of the door here mentioned must be in the future.

The third angel threatens the wrath of God, or the day of vengeance, day of wrath, that is to follow. Luke xiii, 26-27, evidently applies to the close of the first week of the world, every day began with the evening. Now unless it can be proved that God has allowed the day of rest to commence on the morning of the first day, and so remain to this day, it is evident that there has been no change since the seventh day from creation. God saw the light, that it was good: and God divided the light from the darkness. And God said, Let there be light: and there was light. And God divided the earth, and the firmament of heaven, from the waters that were above the firmament of heaven. And the evening and the morning were the second day. Gen. i, 1-3, 4.

The wrath of God up to that point of time, covered all over with unremitted and unconfessed iniquities. In this state, they will remain; for the Master of the house has risen up from his priestly work, and has shut to the door for ever.

And behold, I come quickly. This shows that Christ does not come at the point of time where the cases of all are unsatisfactorily fixed; but is then to come quickly, or come very soon. This, also, plainly shows that Christ's note is not the line of the world, a short period prior to the Second Advent. This period is the time of trouble such as never was, the day of the Lord, the day of vengeance, day of wrath, the Lord's vengeance.

And at that time, shall Michael [the Master of the house] stand up, the great Prince which standeth for the children of thy people; and there shall be a time of trouble such as never was, Dan. xii, 1.

And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God. Rev. xvi, 1.

And the third angel followed them, saying with a loud voice, If any man worship the beast, and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, Rev. xvi, 9, 10.

The wrath of God is then poured out upon the wicked inhabitants of the earth, ever has been mixed with mercy drops, and ever will be while Jesus remains a mediator between God and man. But when the warning voice of the third angel shall cease, and Christ leaves the Sanctuary, then the unmingled cup of wrath of Almighty God will be poured out upon those who have rejected his authority, and have rejected his Son, Jesus Christ.

The third angel threatens the wrath of God, or the seventh last plagues, without one drop of mercy. This places the physical supposition, or the idea that Jesus Christ stands up from his mediatorial work. It also shows that the third angel gives the last message of mercy to man. There is nothing but unmingled wrath beyond this message. Dear reader, then realize the importance of striving to enter in at the strait gate now while your sacrifice, confessions and prayers may be accepted? If you do not, may the Lord, by his Holy Spirit, enable you to realize your condition and present duty. The time to strive to enter in at the strait gate, and see the Lord as the Master of the house will rise up, and shut to the door. Have you made your peace with God, your calling sure? If not, delay no longer. The sweet voice of mercy may now be heard. Jesus is to the Lord, and to mountains and rocks to hide them from his lovingness, to pour out his mercy, which will cause those who are careless now, to knock; but all in vain.

From the typical priesthood, in connection with these words, "strive to enter in at the strait gate," shut, and shut to the door, we will take the meaning of the scriptures, and shut to the door for ever.
The proof is clear also that Paul, the great Apostle to the Gentiles, did keep seventy-eight Sabbath days in succession among the Gentiles in Corinth; yes, and this according to history was twenty-three years after the ordination of the Gentiles was called to his cross. See Acts xiv., 1, 11. This, be it understood, is more than fifteen degrees, or nine hundred miles west of Jerusalem. He also kept the Sabbath by the water-side in Philippi, the chief city of Macedonia. See Acts xvi., 13. This by a view of the map of that country, will be seen to be still farther west.

Now, with these facts before us, that the seventh-day Sabbath was strictly observed, 1, by literal Israel, 2, by those who are in three different climates, 3, from thence to 6 the first starting place. The same also of the twelve-hour night, both making a twenty-four-hour day. They are also called watches. 1st, 2d, 3d, and 4th watches of the night. Right watches of three hours each, make just a whole day of twenty-four hours. Jesus answered, "Are there not twelve hours in the day?" & John xii. 9. Add to this the twelve-hour night, and the twenty-four-hour day is complete.

It is clear, therefore, from Scripture testimony, that every day commences at 6 o'clock, and not at sunset, nor at midnight, as many contend, nor yet at sunrise. Therefore the 1st, 2d, 3d, and 4th watches of the night commence at 6 A.M. on the equator, or midway between the poles.

There is not an inhabitant on any part of this globe that can regulate the time for the day by the sun, without admitting the polar distance into his calculation; which is ninety degrees from the equator. There is therefore but one way we can calculate time, by calculating from the equator of the earth, just as though we were placed there ourselves, making our observations.

Those who live the farthest north, have no sun for many weeks, while the sun is in her extreme south declension; say from Nov. 25 to Jan. 15. While, at the same time, those who are in the same latitude south have the sun all the time. Neither of these would keep the Sabbath right by the setting of the sun. While those on the equator could do it at the beginning of the year, because the sun would set at 6 P.M. Hence we perceive that all the inhabitants on either side of the centre, or equator, would have to begin the same day by the same time. It is evident, and clear, from even this slight view of the geographical lines north and south of the equator, that the ending of no one day of the week, can be regulated by the setting of the sun. But every day must and does keep harmony with the above rule, which is in perfect harmony with the scripture testimony already adduced, at 6 o'clock P.M.

Longitudinally.-Here we come into an argument that is said to be unanswerable, by those who oppose the keeping of the Sabbath of the Lord our God. They say we cannot tell where to commence or end the Sabbath-day, because those living fifteen degrees, or nine hundred miles east or west, must necessarily commence the day one hour earlier. While those living fifteen degrees west of us, would have to commence the day one hour later; and so on to the farthest extremes, east and west, so that holy time could not be kept in one twenty-four-hour day.

One thing is certain and established beyond all controversy, viz: that our blessed Lord, who is "Lord also of the Sabbath," did keep the Sabbath right. — John xvi., 10; Luke iv., 16. He kept it right, in the right time, [Matt. xx., 1-2], and he kept it in Jerusalem. Thank the Lord for one right spot on the globe where the seventh-day Sabbath can be kept in the right time, and day of twenty-four hours, as God would have it kept. God also commanded his people to keep the same Sabbath in the wilderness of Arabia. — See Ex. xxxi., 29-30. This was many miles east of Old Jerusalem.

In the 8th chapter of Daniel, is recorded a vision which was to extend to the cleansing of the Sanctuary, and to continue 2300 days. Daniel had sought for the meaning of that vision, and a voice said: "Gabriel said to Daniel, 'I will make thee know what shall be in the last end of the indignation; for, at the time appointed, the end shall be.'" and then proceeded to explain the symbols, but said nothing of their duration. At the close of the prophecy, Daniel added: "And it was certain days; and he said: 'O Daniel, I now come forth to give thee skill and understanding. At the beginning of thy supplications was received, and thou hast been very wise; for thou hast understood by books the number of the years.

The very use of the word "time" required the most exact understanding, was understood, both in the mortal and immortal state. — Gesenius in his Hebrew Lexicon, gives (en platei,) as a period cut-off from subsequent duration, says: "Gesenius in his Hebrew Lexicon," gives (en platei,) as a period cut-off from subsequent duration, says: "But the very use of the word, which does not elsewhere occur while others, much more frequently used, were at hand, if Daniel had wished to express the idea of determination; and of which he has elsewhere, and even in this portion, argued himself, seems to argue that the word stands as it is to be known, both in the mortal and immortal state. — See Gesenius, loc. cit., xlvii., 54-56. For the immortal state, see Isa. lixvi., 22, 23.

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THE REVIEW AND HERALD.

PERVERSION OF GOD'S WORD.

The world is flooded at the present time with ministers of the gospel, who profess to teach the word of God. The Lord Jesus Christ when, in fact, a large portion of what they hold forth as Bible truth, is nothing more than a corruption of God's word, and the "doctrines" and "commandments of men;" and are so enveloped with a cloud of superstitious errors, that their discourses have a tendency, rather, to drive people from the truth, instead of awakening conviction of sin. The cold and formal style in which they are delivered, seems to close the sinner's ear, and harden the heart, so that it is almost impossible for the light of truth to penetrate the cloud of unbelief, or the Spirit of God to touch the feelings of the heart.

The Sabbath of the Lord; the memorial of his rest—bearing his holy signature—has been perverted by our fore-fathers, and handed down from generation to generation, until all civilized nations are now united in observing it in its polluted form.

But, does God approve their course, or sanction such a change? Let his Word decide: "Ye shall not add unto the word which I commanded you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which he commandeth you." Deut. iv, 2; xii, 32. This proof is decisive. We are commanded not to add unto or take from the commandments of God, in order to keep them, but rather to add to them, or diminish from them, we not only break his commandments, but sin against him by doing that which he has otherwise forbidden. Christ says, "If ye love me, keep my commandments." John xiv, 15. "For this is the love of God, that we keep his commandments: this is the commandment, even a new commandment, which I command you." John xv, 3, 5. He that saith, I know him, and keep not his commandments, is a liar, and the truth is not in him." John iv, 16. "Add thou not unto his words, [commandments] lest he reprove thee, and shalt be taught by him." Prov. xix, 9.

I inquire, do we not add unto God's commandments by observing the first day of the week? Do we not virtually say, in keeping as the Sabbath, that God has blessed and sanctified that day? Do we not also teach, by so doing, that God has taken his blessing from his Rest-day, and commanded us to keep the first day of the week in its stead, when, in fact, a large portion of what they hold forth as the Sabbath, have the most scripture for their position? As many other intelligent professors of Christianity, I would respectfully request them to review their own position.

1. They as much as say, the commandments of God are not essential to salvation! But Jesus Christ said to the young man who wanted to know what he should do to have eternal life, "If thou wilt enter into life keep the commandments." [Matthew 19:17.]

2. Did the young man dispute the Judge of all the earth, and say, nay, but keep the commandments not essential to salvation? No! Again, this same Jesus has said, [Rom. xii, 14, 15.] "Blessed are they that do his will [that is, the Father's] commandments, that they may have right to the tree of life, and may enter into the city which is pure, for without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. Now who can presume to be an expert in this question, that keeping the commandments of God is not essential to salvation? Again, Rom. ii, 12-16 shows that those who have the law, "shall be judged by the law," and that "the doers of the law shall be justified," in the day of judgment.

OBSESSION. Rom. iii, 20. "By the deeds of the law shall no flesh be justified; for by the law is the knowledge of sin." Very well, it is not the law which justifieth, but it is Christ which justifieth.—"The doers of the law shall be justified" by Christ, and not by the law; for the law cannot justify, that is, clear from imputed guilt. Therefore, being justified—being freed from guilt by faith in so pure an offering "we have peace with God through our Lord Jesus Christ." We are then not under the condemning power of a taint that is upon us, but under grace, favor, or forgiveness, called, "the law of the Spirit of life in Christ Jesus." Rom. vii, 2. "What shall we say, (shall we transgress the law which is holy, just, and good)? because we are not under the condemning power of the law, but under grace?" [Rom. vii, 25.]

Now if I should say, that keeping the first day of the week as the Sabbath, has any thing to do with the fourth commandment, or, that the first day of the week is the New Testament Sabbath which Christ says, "was made for man," then I should be like those who said Paul would be "speaking lie against his master, having their conscience seared with a hot iron."—Can it be said of such false teachers, "Here are they that keep the commandments of God, and the faith of Jesus?" If a church has observed the first day of the week as the Sabbath for many hundred years.

And so also has a majority of the church bowed to images and saints for many hundreds, showing that the little horn of Daniel's fourth beast has changed times and laws. Dan. vii, 25. But should we follow a majority to do evil?

3. Those who regard the seventh day as the Sabbath, have the most scriptures for their practice. This is a common acknowledgement of many professors of religion. That is, they, as professors of Protestantism, who take the Bible as their rule of faith and practice, follow that kind of religion which they acknowledge has the least scripture in favor of it! Strange inconsistency, indeed! But the scriptures of truth are not just and say, but they are one and the same truth, for ever. And if we "have the most scripture," then we have all the scripture in our favor: and there is none left for the opposite party.

COMMUNICATIONS.

From Bro. Drew.

Dear Bro. White:—It is now about five weeks since Bro. Alonso Miles presented some of your Publications to me for examination, with the third angel's message; and being desirous after truth, I immediately commenced examining and comparing them with the Word of God, and soon was surprised to see how they agreed and harmonized with the inspired Word of God. After carefully and carefully examining, we have come to the conclusion that they have been persuaded in our view to the unity of the word of God and our wife, with a daughter, about fourteen years of age, have come out of the Episcopal Methodist Church, and now, thank the Lord for the clear light that shines through all his Word.

I wish to give you a short sketch of our Christian experience since 1840. At that time we lived over east of the Green Mountains, in a village near the line of Canada East, Vermont, about 140 miles from Northampton, where Bro. Miles lived, who came up to our town in that year (1840) and delivered his course of lectures. We attended the most of the time, until he got through. He appeared a very earnest man, with a very active mind, and appeared to be familiar with the Word of God, from which he seemed to prove all his positions. We were then in the Open Communion Baptist Church, and were not fully conversant with the Second Advent Views, until Josiah Litch came from Boston, and lectured in the same village in 1842. We then came out of the church, and went with the Second Advent people, and dedicated ourselves wholly to the Lord in prayer, and were happy in believing and waiting for the Lord to come and clothe the Sanctuary, which we supposed meant the world, and to take his waiting children home. But alas! time rolled on and we were all dis-appointed. We could not in any way find the peace but we kept our faith that Christ would soon come.

In October, 1844, we moved to this Western country, where we have remained till the present time, and received no further light of any account, until we became associated with Bro. Miles, and his people, this Spring. We tried to live alone in this trying time, and keep our faith, for nearly four years, till, at length, we were prevailed upon to join the E. Methodist Church in this village. But in this we soon found that we were wrong; for their views of the Bible did not agree with ours, of which we were not aware, and, consequently, went home many times from their meetings, sorrowful. But now, praise his holy name, we have received additional light from the Lord; and we can now see that no one can enjoy the blessing of
God, and have the faith of Jesus, and, after they receive light, remain in those organized churches that do not keep the holy Sabbath. They are at variance among themselves, and are only agreed, with the world, in putting down the Advent people.

There is a little band of us here that meet regularly on the Sabbath, and as often as may be, on other days, to pray, sing, and exhort, and we enjoy ourselves well, in doing His will, and looking and waiting for our divine Master. But O how gladly would we see Bro. White, or some other preacher, here, that he might bring some of the doubting, wandering souls, home to Christ. I am truly desirous for the welfare of this glorious cause, and feel gratitude to God that I have been permitted to live to see something of its prosperity.

Daniel Drew.

Fitchburg, Will Co., Ill., May 17th, 1853.

From Bro. Bryant.

Dear Bro. White:—I feel an interest in the cause in which you are engaged. The consolation I enjoy in believing in the soon coming of Jesus, causes the prosperity of this world to vanish from before my eyes. It is nearly two years since I first looked for my Lord's soon coming. I then, by a more acute observer, heard that Sr. Andrews was going to speak in the school house. I thought I would attend, notwithstanding the prejudice I had to what they called, Millennialism. I listened attentively to two or three discourses, when a flood of light burst upon my mind.—From the Word of God, saw the Sabbath day to be a day of rest, and not a day of labor, as I had been taught to do. I embraced the truth with my whole heart, but soon I discovered that I had not the whole truth; I had only a part of it. Some time last Fall, God was pleased to send Bro. Andrews to this place. To him I listened with the deepest interest, while he explained the third angel's message of Rev. xiv. When he spoke of God's commandments, and presented the evidences of their perpetuity, a new flood of light burst upon me. From the Word of God, I then saw that Matt. xvi, 19; and James ii, 8, and many other passages, had reference to the ten commandments. I then saw that the fourth commandment was binding, as well as the rest. This I also embraced with all my heart.

I now rejoice in God through our Lord and Saviour, Jesus Christ, that I find the words of God verified which saith, in keeping the commandments there is a God that heareth prayer; for while one of our number was convinced of the truth of our position, he was held back, not by the power of the enemy, God's Spirit of prayer to his children, and victory turned Zion's side, and Satan's hold was broken, and our Son, Willoughby Loughborough, was brought into the liberty of the Gospel, and the Lord, O my soul, and all that is within me praises his holy name; for my youngest son was much affected by this season of prayer, and expressed a desire to keep all the commandments, and go with us to the kingdom.

May the Lord enable us all to live humble, watchful, and prayerful, that no man may take our crown, in my prayer.

J. Hamilton.

Frederick, N. Y., May 15th, 1853.

From Bro. Beam.

Dear Bro. White:—And how well pleased I am to say, that my two of my children are endeavoring to keep the fourth commandment, which I have read, and I am now convinced that the day which I have always kept sacred, is the Pagan Sunday, and that I have openly trodden under foot the Sabbath of the Lord. I am, therefore, determined to obey the commandments of the Most High, for the future, instead of the Edicts of Constantine and his successor, and the edicts which servilely I always evaded any argument with Adventists on doctrine for I have been in principle a rigid, close-communion Baptist; but now I am willing, and it is my heart's desire to investigate, in order that I may be rooted and grounded in the truth. I would be very thankful to have you send the Review to me at this place, for which I will send you a remittance as soon as circumstances will make it practicable.

O that the professor of God's children would lay aside their old prejudices, and investigate the Sabbath question, that they might see that they are not living in obedience to the commands of Jehovah, which, when once seen, would prepare their hearts to search the scriptures diligently, in order that they might know the whole truth, and be satisfied through it, is my prayer.

I spent last Sabbath in worshipping with the little Advent band, near here, for the first time. The cause is steadily gaining ground in this section, and may God prosper it.

Yours for the truth,

J. B. Bezek.


Ezra Sister Roberts.

Dear Bro. White:—I have received the Review for some months past, and read it with pleasure, and, I trust, profit. I fully concur in its general position relative to the Sabbath of the Lord our God, and also, in respect to the importance of having a correct knowledge of all things, which God hath spoken by the mouth of all his holy prophets since the world began. In view of the fulfillment of prophecy, which we have witness from the last to you, and know the glory which the unfulfilled prophecies foreshadow, what manner of persons ought we to be, in all holy conversation and godliness, and how should it lead us to gird up the loins of our understanding, and hope unto the end for the grace which is to be brought unto us at the revelation of Jesus Christ, whom having not seen we love, in whom though now we see him not, yet believing, we rejoice with joy unspeakable, and full of glory.

I feel pleased here, having no one to speak to, to go to the Sabbath, but I have your papers which cheer my heart, and I can truly respond to the following lines: 'Brighter joys than earth can give, Win an everlast.'

Pleasures that forever live, I cannot stay.

Mary Roberts.

Louisville, Ky., May 10th, 1853.

Letter to the Editor of the Harbinger.

Ten writer of the following letter says: "This communication I sent to the Editor of the Harbinger; but as he is unwilling to publish evidence on both sides of the question, I send it to you."—En.
It seems to me, that here is sufficient proof, that the Lord hath given us his commandments on this subject, as well as on the first. I think we ought to have better grounds for sustaining a charge, before the Lord wrote the commandments on the second tablet, because he was there in a more holy, unholy spirit that has been manifested in its columns, goes far to show, that they are fighting against the truth. Says David, "It is time for thee, Lord, to work; for they have made void thy law."—Ps. 119:3.

May the Lord help all his dear children, to do and teach his commandments, and wait for his Son from heaven.

EMILY DAY.

From Rev. Mr. Miles.

Dear Bro. Wurrink,—We were glad of the meeting that you held in your grove in Boylston last Summer. We did not expect at that time, that we should be parted from our friends and brethren, for so long a time as we have been. We are rejoicing in the assurance of their being united with us in the Lord, and shall have better grounds for sustaining a charge, before the Bible; but by the help of the Review and what little we could say, some have been brought to expect at that time, that we should be parted from our friends and brethren, for so long a time as we have been. We are rejoicing in the assurance of their being united with us in the Lord, and shall have better grounds for sustaining a charge, before the Bible; but by the help of the Review and what little we could say, some have been brought to expect that part of it which speaks of the experience and view of Bro. Miles, and the way that he is rejoicing in the third angel's message. We have not lost hope Bro. Bates or some other brother will come this way, and published by J. V. Dimes, No. 8 Chardon St., Boston.

The connection between the 70 weeks and 2300 days, though this connection, in this City, May 6th, in the 22d year of his age.

Many portions of this Book, must be of thrilling interest to all who are looking for the soon coming of Christ, especially those that part of it which speaks of the experience and view of Bro. Miles, and the way that he is rejoicing in the third angel's message. We have not lost hope Bro. Bates or some other brother will come this way, and published by J. V. Dimes, No. 8 Chardon St., Boston.

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