In Eden glory shall rejoice anew; The curse, the blighting curse, of sin removed, Of holiness and truth—and worthy all cause will aid Vast ocean lost.—E'en to the day The mysterious veil which o'er the future hangs, The darkness, God has set a guiding star— Rejoicing in the glory of their God, No cheering ray appear, to dissipate Of human reason, whose misguiding flame So, through his Sacred Word, his will revealed, Should pierce the night—the deep'ning shades dispel, A glorious foretaste of the bliss of Heaven.

It is God's Holy Word, immutable, Through fife's bewildering maze alone can guide The wandering traveler to eternal rest. Without it, you were lost in the deep, Dark labyrinth of dread uncertainty— Where doubts distract, and fearful thoughts arise— With nought his steps to guide, save the dim lamp Of human reason, whose misleading flame Would serve to make the gloom still more profound, The darkness deeper, and more keenly felt. But 'twas not God's design to leave man thus, In error's devious paths, to grope his way; Till forced belief proclaims the phantom true. "The visions, prophecies, prophetic times, To us they're closed and sealed, and deep involved In an impenetrable mystery;" For near six thousand years, earth's rapid course, Shall toll its final hour, and all merge in Time of the end! Time when the day draws near, In which the finger of Almightv God, The final period shall place to this World's history : when the great clock of time, Shall with unwearied steps, and fervent zeal, Press ever on to where it points—to Heaven. "The wise shall understand," it there remains, Bright on the list of his unfailing words; And though man may lose the key, and strive With worldly wisdom, vain, to prove it false In living, flaming characters of light, It still remains, "The wise shall understand."

Thus spoke the Angel to the Seer beloved: O, Daniel, thou, the vision close and seal; The book shut up, until the time of the end; For increased shall knowledge be, and to and fro Shall man run; and there the wicked shall Do wickedly, and none of them the truth Shall know; but ah! the wise shall understand. Time of the end! Time when the day draws near, In which the finger of Almightv God, The final period shall place to this World's history: when the great clock of time, Shall toll its final hour, and all merge in The endless cycles of eternity. Time of the end! Time when the day draws near, That man the age should know in which he lives, And throwing off the garb of worldliness, A covering of righteousness and truth Secure, with which to be protected then, Will then become in the day of His peace and safety! Baneful sentiment! Who would not know, and so in time prepare Thyself, for the worst of times, to come; Unwrought, and awful vengeance dire, Which day appointed, God will surely bring.

O, peace and safety! Barren sentiment! Strive of death to all mankind's future hope; For in worldliness they wish might be, They to their bosom fondly, blindly cling, Till henceforth believe proclaims the phantom true. "He that is quickened, quickens him who is dead, And makes men shudder on the verge of death, Nor cause themselves to see, or know the truth;" Laid by the Strong arm to calm reposse. Has God for so long a time, then, revealed? For nought his words rested on man, to guide, Because in mystery so deeply veiled? And have his servants prophesied in vain, And poured their warnings on the empty air, Since none their meaning or their import know? Is such God's wisdom, or his judgment such?

Nay! 'tis not so; false reasoning! how absurd! God is not mock'd; nor are his works in vain! And as the eternal truth shall stand, unmoved, Nor in one jot or tittle fail, till heaven And earth shall pass. Ay, it will triumph; And it onward move, majestic, high, Sublime, and sheds afar its radiance bright Our the dark waves of error, sin and death, All, all who will, may then the light receive. All who reject, alone the guilt must bear. But God will have a people, who, above The world's wild turmoil and unceasing strife, Be lifted up from the earth, and made free, Shall ever on its bright unfading beams, Their steady gaze direct, and heed it well. And who with honest hearts, and pure, It shuns ills For his own precepts—holy, just, and good— Shall with unaided steps, and fervent zeal, Press ever on to where it points—to Heaven. "The wise shall understand," it is expected that all the friends of the work will aid in the publication, as the Lord has prospered its publication, as the Lord has prospered 

THE WARNING VOICE

A young man, of deep religious feeling, and a great deal of knowledge, in the Scriptures, and a rich store of information, to which he has been peculiarly indebted, has been led, by the Spirit of God, to write a series of communications, entitled "The Warning Voice," which he hopes will be found useful to the friends of the advent运动, and to the world in general. It is published semi-monthly, and is intended to be a means of informing the world of the approaching events, and of preparing them for the day of judgment. The work is written with great ability, and is highly recommended to the attention of all who are interested in the subject.
Great signs will I show forth, and fearful sights, And wonders strange, in heaven and moon and stars; For into darkness shall the sun be turned, The moon her light withhold, the stars from heaven Shall fall, ere the great day, and notable.
Of God shall come—when in the clouds of heaven The fearful night, when fell the stars from heaven; Shot flaming forth, east, west, and north, and south, She putteth forth, ye know the Summer's nigh; As her untimely figs a fig-tree casts, When fiercely shaken of a mighty wind:
Of coruscating light, which meeting oft, Of modern times, behold, in bold relief, Of written prophecy; and as the signs Are given, as such, and registered in Heaven, Through every breath the panting engine draws, Through every wheel, and bar of polished steel, The iron rail, impetuous and swift, The ponderous train, with fiery steeds, drawn on;
And flaming torches, which, unanswered, say, Shall seem like torches, like the lightnings run.
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order to accomplish much, they have found the necessity of a separation.

On this rock of offence, it is to be feared that some, who have been looking for the bridgeheads of the serpent, will find that the position of the church to their church is greater than their love to the truth, with the suffering, and reproach, which will accompany them in obeying the command, "come out of her, my people." May the Lord, who is above all these, interpose in time, that they may be to try, and purified, and made white; and also remember, that they must never sacrifice principle, and duty; for ease, and the approbation of our fellow men.—

Faith of Truth, 1844.

THE HOPE OF THE GOSPEL.

 Said a lady to a friend, the other day, "Sister, what is your hope?"

"My hope," replied the lady addressed, "why I have a great many hopes—I hope the world will be converted—I hope the Jews will be restored to Palestine—I hope when I die, I shall go heaven—really, it is flattering to tell all my hopes.

We fear there are many who are thus hoping, and who have not yet the anchor to the soul, that which is the sure and steadfast hope. Peter exhorts, [1 Pet. iv.18.] "Give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear. Let us see if the Apostle dedicated it to the strangers scattered abroad—elect—that which is the anchor to the soul, that which the chief of the Jews were come together, "for, of the hope of Israel, I am bound with this chain." So the hope of Israel was the hope of the resurrection.

It is otherwise called, the hope of the Gospel. For Paul said to the Colossians, that Jesus would present them, holy and unblamable, and irreprovable in his sight; if ye continue in the faith, grounded and settled, and are not moved, neither by the seducing of the hope of the Gospel; which ye have heard, and which was preached to every creature under heaven.

Hope is a compound of desire, expectation, and confidence.

The hope of the resurrection is desirable, because at that time, Jesus will come in the glory of his Father, and all his holy angels. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God, and with the voices of the dead in Christ shall rise first; then we also which are alive and remain, shall be changed in a moment, in the twinkling of an eye, and be caught up together in the clouds, to meet him in the air, and so ever be with the Lord. Paul thought it desirable, for he said comfort one another with these words. Then will He gather together in one all things in Christ, both which are in heaven and which are on earth. Jesus thought this hope so desirable, that he made his coming the theme of his last discourse to his disciples, as recorded in the 24th and 25th of Matthew; saying, "When the Son of man is revealed in his glory, and all the holy angels with him, then shall the kingdom of heaven be revealed. For the Fathermaketh"..."...Field the earth as the waters cover the sea.

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the elements shall melt with fervent heat—according to his promise, the looking for a new heavens and a new earth, wherein dwelleth righteousness. It is evident that those who would, by their efforts, convert the earth, and not accept the form of God, substitute it for the New Earth which God is to create, are not grounded and settled in the faith, but are moved away from the hope of the gospel; the hope that the Jews will be restored, is not the hope of the gospel. Vain and delusive are such speculations. The hope of the gospel is, that Jesus will come and be glorified in all his saints before whom all who truly love him, shall be quite exiled to the ends and corners of the earth, by that power, the little horn, who is to make war on the body of Christ; but after the Ancient of days comes, and judgment is given to the saints of the Most High; and the time comes that the saints possess the kingdom.

We cannot be presented to God by Jesus as holy, unblemished, and unapproachable, if we think lightly of this hope of the gospel, for which the early martyrs suffered, that they might reign. In the very general moving away from the hope of the gospel, is not discredited, for it has brought against them because they hast left thy first love. Remember, therefore, from whom thou hast fallen, and repent, and do the first works. I know thy works, that thou art neither cold nor hot, I will spue thee out of any mouth. Then, as we wander among the wanderings from the faith once delivered to the saints, let us humble ourselves before the Lord, and become rooted and grounded in the faith, if by any means they may attain unto the resurrection. Let us not suppose that we are rich and increased in goods, when we are poor and miserable in the sight of the Lord. Let us humble ourselves, that in due time we may be exalted.

Advent, is not the issue of the forehead of those who are established in the hope of the gospel who have turned from dumb idols to serve the living and true God, and wait for his Son from heaven, who, with Paul, shall deliver us from this vile body, and change us, that we may be changed in a moment, in the twinkle of an eye, to meet the King in the clouds. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we that are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air. For it shall break the head of the Prince and the army. For the Prince has power over the army. Now, let us speak in such language, that we may be able to solve the mystery. The connection of the eighth and ninth chapters is the key to unlock the vision of 2300 days, and the great event in the Ezekiel lines. It is the key to unlock the vision of 2300 days, and the great event in the Ezekiel lines.
we seek patiently for the clear light of heaven upon this great and solemn subject, and a clear view of the inter- 
section of all we ever hoped for in the fulfillment of prophecy, 
both as to the future of the fall and the future purifica-
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If Christ is your Lawgiver, who is your Mediator?

Those who are unwilling to obey the fourth commandment of God, are often heard exclaiming, "Christ is my lawgiver." With these words is the transgression of the law of Christ, and the commandments of God not only recognized, but cultivated.

An Apostle says, There is one lawgiver, who is able to save and to destroy. James iv. 12. Who is that one lawgiver? Do you say it is Jesus? Who then is your mediator? Paul says, There is one God, and one mediator between God and men, the man Christ Jesus. 2 Tim. iii. 5. A mediator or intercessor is one that acts between two parties—the agent and the offeree. To affect a reconciliation between Jesus, our Mediator, obliged to answer the just demands of His Father's violated law. Can he be reconciled to God by his sacrifice, and not to the keeping of that law? If he can, then all are reconciled—

all are saved.

Another Apostle declares, that "sin is the transgression of the law." 1 John iii. 4. Does he mean the law of Christ? Let us inquire a little further into the same Apostle. Chap. ii. 1. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate (with whom ?—With those who acknowledge no lawgiver but Christ, have no advocate; and it is to be feared, that those who have not an advocate will be lost.

Dear reader, you who desire salvation, think on these things.

R. F. COTTRELL.

LETTERS.

From Bro. Hamilton.

Dear Bro. Warren: We feel their strong desire to contribute something, if it be but a few, to cheer the hearts of God's scattered remnant, that are striving to keep all his commandments, and are rejoicing in the faith of Jesus; for I can truly say that the soul-stirring epistles of my dear brethren and sisters, as they come to us through the welcome messenger, the Messenger, causes our hearts to be enlarged with love in return, towards God and towards them. O, I feel to praise the Lord, that I have been permitted to live so much truth as is now shining forth in these last days from his precious word. Our experience has been short, when compared with the most of you in the glorious experience of the Second Advent of our Lord. Therefore, much more should we of the many of the truths that you have passed through, though we think we can see the hand of the Lord in them. It was not until the Fall of 1849 that myself and wife were blessed in the observance of the holy Sabbath. The Sabbath-keepers. Yes, that spirit so unlike the Spirit of Christ. It is clear then that those who acknowledge no lawgiver but Christ, have no advocate; and it is to be feared, that those who have not an advocate will be lost.

From Bro. Bates.

Dear Brother Warren:—I will inform you, and the dear, scattered flock, of my attachment to the truth, and the noble and light happiness which has resulted from the study of the word of God. The Spirit of Christ has been poured into my heart for about two weeks. I then dreamed that I was standing before the throne of judgment, and my name was not found in the book of life. In answer to the prayer of faith, the healing power flowed from his heart and lips to God. He proclaimed that he was made whole, with the exception of being weak.

From them we went to Athol. Bro. Bates gave me a present of the first five numbers of The Review, with a note to the effect, that the number of SABBATH-KEEPERS was glad to get away.

E. M. NEWCOMB, NEWCOMB, N. Y., March 18th, 1853.

From Bro. Bates.

Dear Bro. Warren:—I will give you a sketch of my experience for a few years past, and if you think it of any service, I am truly thankful to our God, for Christ. I then felt willing to do the will of God, if I knew what his will was, and the desire of my heart was that God would make duty plain, and enable me to live for him. These were the feelings of my mind for a few years past. I have now lived the past few years I enjoyed the Spirit of Christ. I had severe times continued until the first day of January 1853. I then felt that the truth of the third angel's message was more powerful than before. The law of God was written in my heart for about two weeks. I then dreamed that I was standing before the throne of judgment, and my name was not found in the book of life. In answer to the prayer of faith, the healing power flowed from his heart and lips to God. He proclaimed that he was made whole, with the exception of being weak.

From her I am converted when young, yet I was not satisfied unless I could say, I knew beyond a doubt that Jesus is mine and I am his. This evidence (inasmuch as a violent event and proof of the law) was pleasing to give me in the year 1841. For several years I enjoyed the Spirit of Christ. I had severe times, and heavy cross, yet by taking up the cross, and continuing faithful, I was blessed of God. For a few years past, I have lived the most of the time at a dying rate, and it has seemed for a few months past especially, as if everything spiritual or truthful was becoming extinct here on the earth. I bowed before God and endeavor to converse myself, soul, body and spirit to him. Yes, I would resolve to resolve, and still remain (too near) the same. Sometimes I would feel for a short time to exclaim, My Jesus is with me; but yet I could not feel from fasting as in days gone by, and I would soon find my strength gone, and myself again overcome by temptation; and thus things continued until the first day of January this present year. I spent the most part of the day alone. I again endeavored to dedicate myself scattered children, you may send it to Bro. White.

From Dr. Smith.

Dear Bro. Warren:—I will give you a sketch of my experience for a few years past, and if you think it of any service, I am thankful to our God, for Christ. I then felt willing to do the will of God, if I knew what his will was, and the desire of my heart was that God would make duty plain, and enable me to live for him. These were the feelings of my mind for a few years past. I have now lived the past few years I enjoyed the Spirit of Christ. I had severe times continued until the first day of January 1853. I then felt that the truth of the third angel's message was more powerful than before. The law of God was written in my heart for about two weeks. I then dreamed that I was standing before the throne of judgment, and my name was not found in the book of life. In answer to the prayer of faith, the healing power flowed from his heart and lips to God. He proclaimed that he was made whole, with the exception of being weak.

From her I am converted when young, yet I was not satisfied unless I could say, I knew beyond a doubt that Jesus is mine and I am his. This evidence (inasmuch as a violent event and proof of the law) was pleasing to give me in the year 1841. For several years I enjoyed the Spirit of Christ. I had severe times, and heavy cross, yet by taking up the cross, and continuing faithful, I was blessed of God. For a few years past, I have lived the most of the time at a dying rate, and it has seemed for a few months past especially, as if everything spiritual or truthful was becoming extinct here on the earth. I bowed before God and endeavor to converse myself, soul, body and spirit to him. Yes, I would resolve to resolve, and still remain (too near) the same. Sometimes I would feel for a short time to exclaim, My Jesus is with me; but yet I could not find from fasting as in days gone by, and I would soon find my strength gone, and myself again overcome by temptation; and thus things continued until the first day of January this present year. I spent the most part of the day alone. I again endeavored to dedicate myself scattered children, you may send it to Bro. White.
learned that one of my sisters kept the same day, and is now rejoicing in the present truth. Her husband is favorable, and I trust will embrace the truth. My mother and I commenced to keep the Sabbath, and is rejoicing in God; and my faith is strong that every member of our family will be brought into the ark of safety. I feel grateful to God that he has counted us worthy, and put it into the hearts of his servants to come under his roof.

All the arguments of friends against the truth are powerless unless it is to strengthen my faith and increase my courage. O, I feel that I am not loose from all attachment to this world, its spirit and its maxims. O, dear brethren and sisters, let us be faithful, and show that we may be moulded more and more into Christ's glorious image. The desire of my heart is that I may be child-like, humble and teachable, and that my daily walk and conversation, may convince these about me, that I have Christ formed within the hope of glory.

Your brother in Christ, Elizabeth Place.

Oreak, N.Y., Feb. 26, 1853.

From Sister Dow.

Dear Bro. White:—I have noticed with peculiar interest, the following remark of Bro. N. W. Rockwell, in a late number of the "Review." "When any person breaks, or disregards any one, or all of the ten precepts of the immutable law of God, he is no longer under the law of God.

I have thought much of the subject, and am compelled to believe that it is even so, although it cuts out of bounds many who can very readily do it. My heart has been pained, by hearers opposing the Adven cause (for want of better argument, perhaps) accuse commandment-keepers of attempting to outdo God by words of the law, undervaluing the precious Saviour, and the price paid for our redemption.

Now this is either a great mistake, or willful ignorance. Do they not know that to whom much is given, the same loving much, and that by the law is the knowledge of sin? How can we understand our errors, or discover the magnitude and enormity of our guilt in the sight of God, unless we have right views of the extent and spirituality of his law, and realize its claims upon us? But when we are brought to see that the commandments are so exceeding broad that they extend to every thought, we are ready to smite our transgressions, he was bruised for our iniquities. O, my dear friends and brethren, let us all do this, and find it, but never was interested enough to search for it. I began to see, and was filled with the promise of the third angel's message. Without it, how would my salvation have been possible, since none but those that do his commands have right to the tree of life, and admission into the City. Truly, he is not willing that any should perish. Many thanks are due, also, to the brethren and sisters through whose faithfulness I received knowledge of the truth; therefore, to those who have been minded of my low estate, and remained purely a-Saviour, and that without him they can do nothing. I do thank the Lord, and hope to thank and praise him, even as I have always done, for all his doings, present and eternal. O, yes, his law-abiding people know that he is an all-sufficient Saviour, and that without him they can do nothing.

I feel that I have to thank the Lord for giving me the strength and courage to do what I have done. The Lord has given me the power, and I know that I have strength from him to do all things. May the blessing of the Lord that maketh rich and strengthens, be upon you. The Lord's peace be with you always in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Elizabeth Dow.

Washington, N. H., March 18, 1853.

From Sister Cookes.

Dear Bro. White:—Feelings of gratitude to God, and a sense of duty induces me to relate a little of my experience.

From my childhood I have been taught by precept and example to observe the First-day of the week as the Sabbath. The reason was, Christ arose on that day; yet I never saw that the fourth commandment had any more reference to the First-day than the Third. The Fourth Commandment is very clearly stated in the Bible, but the Lord never speaks of the First-day being the Sabbath. The reply ever was, Jesus arose on that day, and therefore the day was changed. But I never found a word to my satisfaction on record. Although like many others, I supposed it was in the Bible somewhere, and have often when reading, wished to find it, but was never interested enough to search for it until last July, hearing that the Sabbath was not abolished, and that some began to observe the Third Seventh, and to my surprise there was a burden upon me to start on that line. I began to investigate, to see why they should now in these last days turn to the Sabbath of the Lord. I felt it to be in due season, only we had been getting up time again, what they call the Third Angel's message. This message lights up the whole pathway. "Midnight cry;" but some had one starting point only, and have all manner of evil spoken of me, yet I pray the Lord to keep me for I believe he has the truth, and it looks precious to me. I now feel to rejoice in it. I feel to say with the Psalmist, "O how love I thy law." May God keep us humble and give us grace to endure to the end, to the prayer of your unworthy sister.

P. Conklin.

Tyrene, Mich., Feb. 27th, 1853.

From Bro. and Sister Colburn.

Dear Bro. White:—There are a few here who profess to love the appearing of the Lord. But we have been like sheep without a shepherd, seeking rest, and food. Of this we learned that some of the professional watchmen have been getting up time again, that the "midnight cry." but some had one starting point here, one crying one time, and another warning against it. Just about this time, in our extremity, the Lord sent one of his children here, laden with the rich truths of the third angel's message—until this time, about six weeks since, we had not so much as heard that there was a third angel's message; only we were satisfied that the Lord was speaking to us through his children. We learned that one of my sisters kept the same day, and is now rejoicing in the present truth. Her husband is favorable, and I trust will embrace the truth. My mother and I commenced to keep the Sabbath, and is now rejoicing in God; and my faith is strong that every member of our family will be brought into the ark of safety. I feel grateful to God that he has counted us worthy, and put it into the hearts of his servants to come under his roof.

All the arguments of friends against the truth are powerless unless it is to strengthen my faith and increase my courage. O, I feel that I am not loose from all attachment to this world, its spirit and its maxims. O, dear brethren and sisters, let us be faithful, and show that we may be moulded more and more into Christ's glorious image. The desire of my heart is that I may be child-like, humble and teachable, and that my daily walk and conversation, may convince these about me, that I have Christ formed within the hope of glory.

Your sister in Christ, Elizabeth Place.

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Your sister in Christ, Elizabeth Place.

Oreak, N.Y., Feb. 26, 1853.
Dear Bro. White—We have had a few words to let you know how the truth is prospering. There has been quite a turn to the Lord here. Some eleven or twelve are decided to keep the commandments of God. From the last Sabbath evening we had a precious time together, while each one did his duty. And still there is a great interest in the minds of some that are enquiring after truth; some that never took any interest in the Advent cause, but just now begin to put in an appearance and voice their connection with the state of the Church, and not knowing what the master was, on hearing the evidences of our position, readily received the truth. I am to leave here this week to commence our seventh-day Baptist congregation.Quite an interest was manifested by our seventh-day Baptist Brethren. We moved forward from this place to each one evening, and although it stormed quite hard, we had sured that the seed sown will spring up, and bear fruit. May of all these places, and would hoar with interest if there continued with them nearly one week, and had a free time in the close of our meeting ho seemed very much interested in the message will soon

Harbinger, March 28th, 1853.

E. A. POOLE—Please send your manuscript.

We are informed by Bro. A. S. Hutchings and Alonso Lewis, that the character and course of J. T. Chase of Derby Cemetery, Vt., is such, that he should not be the agent for the Review in that place. Alonso Lewis is appointed in his place.

The sanctuary.

The Harbinger of March 30th has some inquiries relating to the Sanctuary. The following paragraph from C. states: "R. E. Co- nier. "My views," says C., "have been somewhat changed on the subject of the sanctuary" since 1850, when I wrote the article on the law of Moses, from which Sabbatarian Adventists quote so often." We have quoted from C's article, for no other reason than this, it contained precious truth, which we wished to spread before the flock of Christ. And God has blessed it not, the contest between light and the powers of darkness. While an awful development of a rapid increase of indifference to what may be true, in some cases, and some of the strongest arguments of the brotherhood are used to destroy Christianity.

We had an interesting meeting at Bro. Miles Clay's. He and his wife accepted the truth. I am to leave here this week to see much of the instruction contained in the typo, if we can.


Receipts.


E. A. Cooper, M. Leeder, E. K. Kelsey, T. J. Gilgools.

Letters received since March 3rd.

E. A. Cooper, M. Leeder, E. K. Kelsey, T. J. Gilgools.