Thy Will Be Done.

We see not, know not, all our way is night: with Thee alone is day. From out the torrent’s troubled drift, Above his storm our prayer we lift, Thy will be done!

The flesh may fail, the heart may falter, But who are we to make complaint, Or dare to plead in times like these? The weakness of our love of ease Thy will be done!

We take with solemn thankfulness Our burden up, no ask it less, And our will if that even we May suffer, serve, or wait for thee, Whose will be done?

Though dim as yet in that blue mist We know Thy picture’s wise design, And thank Thee that our age supplies The dark relief of sacrifice. Thy will be done!

And if in our unworthiness, Thy will is what we pursue, If from Thy ordain’d heads bare Our feet are smeared with crimson tears, Thy will be done!

If, for the age to come, this hour Of vital bliss victorious power, And, blast by thee, our present palm Shall have no light, nor be in calm, Thy will be done!

Strike, Thou, the Master, we Thy keys, The anthem of the destinies! The miner of Thy loftier strain, Our hearts shall break the oil refrain, Thy will be done!

—Whittier.

Lover Thou Me.

We make a profession of Christianity, and go along from day to day, and perhaps from year to year, presuming that we are Christians, and that all is well with us; that we are equipped for the encounter of death, and prepared to meet our Judge, and take our place in heaven, when it may be we are not able to answer till after long consideration, and then with not a little doubt and misgiving, so simple a question in Christian experience, as “Lover thou me?” Peradventure the utmost we dare say, after all our reflection and self-research, is, “I really do not know how it is, I hope I love him.” This question will never do. The question, “Lover thou me?” is one which every person, making any pretensions to Christianity, ought to be able to answer affirmatively at once. Indeed we ought not to give our Saviour any occasion to ask the question. It is very much to our discredit; it should make us blush and ashamed—that our manifestations of love to him are of so equivocal a character as to leave the very existence of the affection doubtful, and to render it necessary for him to interrogate us in reference to it. There are many less lovely beings than Christ that have not to ask us if we love them. We act in such a manner toward them that they cannot for a moment doubt the faith of their being dear and precious to us. They do not want our words to assure them. They have our uniform conduct and deportment making the silent yet most forcible declaration. Has your parent to ask you if you love him, or your child? Have husbands and wives, brothers and sisters, and friends, to ask this question of each other? Oh no—none but Christ has to ask us if we love him! And he has not only to ask the question, but to wait, sometimes a long while, for an answer. We have to consider and go into an examination, and call up our conduct to the bar of judgment, and dissect our very hearts, before we can venture an answer. This is strange. It is not so in other cases. If a relative or a friend, more for the sake of the signal expression of our love, from any doubt of its existence, ask us if we love them, do we keep him waiting for an answer? Do we say, “Well, I must consider, I must examine myself. I hope I do.” And we are ready with our evasive answers? Nor is it a cold yes we return; but we express our surprise at the question. “Love you?” and we assure the person we love him. We do not wonder at the question from him. We know too well how much reason we give him not to express surprise that our Saviour should ask us if we love him. We have to consider and go into an examination, and call up our conduct to the bar of judgment, and dissect our very hearts, before we can venture an answer. This is strange. It is not so in other cases. If a relative or a friend, more for the sake of the signal expression of our love, from any doubt of its existence, ask us if we love them, do we keep him waiting for an answer? Do we say, “Well, I must consider, I must examine myself. I hope I do.” And we are ready with our evasive answers? Nor is it a cold yes we return; but we express our surprise at the question. “Love you?” and we assure the person we love him.

Why should there be such a difference in favor of the earthly objects of our love? Is not Christ as lovable as those other beings—as deserving of affection—as attractive of love? Is He altogether lovely? Are they? He possesses infinite loveliness. Nor does that expression all. He is essential Love. Nor love at rest, but in motion; nor far off, but near; expressing infinite energy in action, exercising infinite fortitude in suffering earth the scene, and man the object. It is he who asks, “Lover thou me?” And he of whom he asks it, is this man, the intelligent spectator of all these loving, its chosen and cherished object.

If Christ was not nearly related to us, as those other beings are, that might be the reason of the difference in their favor. But who is so closely related to us, so intimately bound to us, as Christ? He formed us, and in him we live, move, and have our being. Does not that imply nearness? Is he divine, while we are human? He is human as well as divine—one of the brotherhood of flesh and blood. He came down to earth to take our nature on him, nor went up to heaven again without it. There it is—our humanity allied to divinity, divinity radiant through it on the throne. Is he not related to us? He says of every one who does the will of his Father, “He shall be my brother, and sister and mother.” That alone relates us to him more than all human ties. But that is not all. Christ is the husband of the church. He is one with it. If we are his disciples, he is the vine and we the branches—he the head and we the members. Yes, we are the members of his body, of his flesh, and of his bones.” Does not this express a near and intimate relation? Now it is one so near to our hearts, so dear to us, who says, “Lover thou me?”

Have our friends, whom we are so conscious of loving, done more for us than Christ, or made greater sacrifices for us? Are we under greater personal obligations to them?

Which of all our friends, to save us, Could or would have shed his blood! But this Saviour died to have us Reconciled, in him, to God. And yet we know we love those friends, but this friend! We know not whether we love him or not—we only hope we do! Do other beings find such difficulty in loving Christ? and are they at such a loss to know when they do love him? Oh no. His Father testifies, “This is my beloved Son, in whom I am well pleased.” And he is called also his well-beloved, his dear Son. All the angels of God love and worship him, and delight to ascribe infinite worthiness to him. It is only men who find any difficulty in loving Christ. It is only the human heart that hesitates and hangs back. Is there anything that our Saviour loved better than his dear and precious friends? Is not Christ as loving them as those other beings—as deserving of affection—as worthy of love? Is not Christ so near to us, so joined to us, as Christ? He formed us, and in him we live, move, and have our being. Does not that imply nearness? Is he divine, while we are human? He is human as well as divine—one of the brotherhood of flesh and blood. He came down to earth to take our nature on him, nor went up to heaven again without it. There it is—our humanity allied to divinity, divinity radiant through it on the throne. Is he not related to us? He says of every one who does the will of his Father, “He shall be my brother, and sister and mother.” That alone relates us to him more than all human ties. But that is not all. Christ is the husband of the church. He is one with it. If we are his disciples, he is the vine and we the branches—he the head and we the members. Yes, we are the members of his body, of his flesh, and of his bones.” Does not this express a near and intimate relation? Now it is one so near to our hearts, so dear to us, who says, “Lover thou me?”

—Whittier.

Thoughts on the Second Advent of Christ.

There are various views concerning Christian baptism, the Sabbath, sanctification, and other Bible subjects. There are also different views concerning the second advent of Christ. Indeed there has never been a Bible subject promulgated, but negative arguments have been brought to bear against it by somebody. Now the people of God are scripturally looking for the
The second coming of Jesus Christ to take place in the future. The Scriptures teach that Christ will come to set up his kingdom, judge the living and the dead, and reign for a thousand years. The second coming of Christ is a subject among their opponents, and hence they come to various conclusions on the matter. Some believe that the second coming of Christ was at the destruction of Jerusalem; some think he comes at the death of the saint; some believe in the resurrection of the dead; and others believe in the appearance of Christ in his own glory. Thus, they have their conclusions at variance from the right one. They have the second coming of Christ at every place but the right one.

We have said that some believe that he came the second time at the destruction of Jerusalem, some believe that he comes at the death of saints, and others believe that he comes in his own glory. Before we notice these positions we will notice the things in connection with the second advent of Christ.

1. The Scriptures teach that Christ will come the second time. Heb. i, 28. "And unto them that looked for him was the power and the glory of his power? Were the saints of God resurrected from heaven? This same Jesus which is taken up from the earth will be restored from the dead, and all the sinners will be destroyed."

2. The seventh angel sounded. "And I saw the angel of the temple casting the seven vials of the seven last plagues upon the golden altar." Rev. xvi. 7. 8. "And the second angel poured out his vial upon the sea, and it became as the blood of a dead man: and men died upon the sea by reason of the plagues of the ten plagues of the sea."

3. The sinners then living at the time of the second advent will be destroyed. This is clearly taught in 2 Thess. i, 6-10. "Here we learn that Jesus will be revealed from heaven in shining glory, to take vengeance upon them that know not God and obey not the gospel of Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power, when he shall come to be glorified in his saints and to be admired in all them that believe in that day."

4. The righteous will be changed, and the righteous dead resurrected. See 1 Cor. xv, 51, 52. "Behold, I shew you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Compare this with 1 Thess. iv, 13-18, where we read of the second coming of Christ, and see what the same position is.

5. The immortal saints will ascend to Heaven with their Lord. John xiv, 33. "Little children, yet a little while I am with you. Ye shall seek me, as I said unto the disciples, 'in me ye have everlasting life.' These things I have spoken in the world, that they might have joy, and that your joy might be full." Then He adds, "I will come again to you, and your heart shall rejoice, and your joy no man shall take from you." John xiv, 1-3.

6. The earth will be left desolate. This is evident from the facts already noticed. The wicked will all be destroyed, and all the sinners will be destroyed. According to the Scriptures, the righteous living will be changed, and the righteous dead will be resurrected. These events are to take place at the second advent of Christ. These events were to take place at the second advent of Christ, at whatever time that was to take place. Whenever Christ makes his advent, we may look for all these things to transpire. We are now prepared to notice these different views concerning the second advent of Christ.

Did he come at the destruction of Jerusalem? We affirm that he did not. The following reasons show that he did not make his second advent at the destruction of Jerusalem.

1. The followers of Jesus Christ were to be persecuted for a time, times, and the division of a time, or 1290 years. The destruction of Jerusalem was A.D. 70. Hence the period of 1290 years must be after A.D. 70; so it must be evident that the saints were on the earth 1290 years, at least, after the second advent of Christ, if his second advent was at the destruction of Jerusalem; hence they were not restored at his second advent as the Scriptures teach they will be. Again, we know that the second advent, which were the darkening of the sun and moon, and the falling of the stars. The darkening of the sun and moon was to take place within the limits of the 1290 years, when the light of the people of God, which days commenced A.D. 538. Add the 1290 years to this period, and we find the end A.D. 1738. Before these days should be quite over, the sun and moon shall be darkened. We have seen that the darkening of the sun and moon, and the falling of the stars, were to take place to show that the second advent was to take place. The destruction of Jerusalem was A.D. 70, and these signs were not fulfilled till in the years 1789 and 1833. Then if Christ came at the destruction of Jerusalem, he would never come again; for he was only the second coming of Christ as the Scriptures teach they will be.

2. If his second advent was at the destruction of Jerusalem, he would never come again; for he was only the second coming of Christ as the Scriptures teach they will be.
of times. Paul says, "And unto them that look for him shall not be ashamed," as a promise for all times. Heb. ix. 28. Here Paul says he shall appear. How? Visibly, because they are going to look for him. I do not see how a person could look for him, if his coming is spiritual, and of course could not be seen. We have a literal coming of Christ, that is his second advent of the Saviour. Do all these events occur at the death of saints? Oh, no. No one believes they do. Well then, Christ does not come at death; neither does he come at the conversion of sinners. If he does, he does not come at the death of saints, neither did he come at Jerusalem. If his second advent was to be at the conversion of sinners, he made his second advent on the day of Pentecost, when there were about three thousand souls converted in the space of a few days afterward he came again, when about five thousand souls were converted. This, on this view, was his third coming. But Christ only promised to come the second time. The things that are future are the second advent of Christ; the Holy Ghost. The apostle never taught that his coming was at such times, and the whole Bible is silent on that subject.

The Bible teaches that Christ's second coming is to be personal and visible also. It declares that all the inhabitants of the earth shall see him, which they could not do if his coming was not literal. The people of God will know when he comes, and so will the wicked. The wicked will seek for rocks and mountains to fall on them, but they will have no hiding place from his awful presence, and the righteous will say in that day: "Lo, this is our God. We have waited for him, and he will save us: this is the Lord, we have waited for him; we will be glad and rejoice in his salvation." (Isa. xxv, 9.)

Does he come at the conversion of sinners? If he did, he would come at the conversion of sinners. We have shown what will take place at the second advent of Christ. The Bible teaches that Christ's second coming is to be at the conversion of sinners, he made his second advent on the day of Pentecost, when there were about three thousand souls converted in the space of a few days afterward he came again, when about five thousand souls were converted. This, on this view, was his third coming. But Christ only promised to come the second time. The things that are future are the second advent of Christ; the Holy Ghost. The apostle never taught that his coming was at such times, and the whole Bible is silent on that subject.

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By whom was the ministration in the earthly sanctuary performed?

4. How is the ministration of the earthly sanctuary presented before us?

5. What was the first of these?

6. What was the second?

7. What may thus be said of each of the two holy places?

8. In how many apartments was the glory of the God of Israel manifested?

9. What did the priests do in the first apartment?

10. What did the person do that had sinned?

11. He laid his hand upon the victim to denote what?

12. What was then done to the victim?

13. What was done with his blood so shed?

14. This ministration went on through the year; what was the result of it?

15. On what day and month was the ministration changed from the holy place to the most holy place?

16. What did the high priest enter into the holy place?

17. What did he then receive of the children of Israel?

18. What was his first act with these goats?

19. What was his second act?

20. For how many purposes was this blood offered?

21. What was the purpose of these goats?

22. In Leviticus xvi, we read several important facts: first, what was done on 10th day of the seventh month? p. 78, last paragraph.

23. What was offered in the most holy place?

24. What was cleansed on that day from the sins of the people?

25. The high priest having by blood removed the sins of the people from the sanctuary, where did he go when he came out?

26. What stood at the door of the sanctuary as the high priest came out?

27. Having come to the door of the sanctuary, what did the priest do with the sins which he bore there?

28. The scope-gate having thus received the inequalities of the children of Israel, what was done with him?

29. What was thus done to the earthly sanctuary?

30. Of what was this ministration an example and shadow?

31. In Heb. vii, 1-6, &c., are some facts stated, worthy of careful attention: first, where is the high priest of this dispensation?

32. Of what is our High Priest the minister?

33. What is said of the offering of our high priest, and where does he make it?

34. Was Christ a priest when upon earth?

35. What did Christ do in the priests in the earthly tabernacle shadow forth?

36. What was the entire typical service?

37. Who is the minister of the good things thus shadowed forth?

38. At the head of the typical services, who came?

39. What is the dividing point between the two dispensations?

40. What was laid on Jesus and what did he bear in the spiritual 

41. For what was he raised from the dead?

42. For what has he ascended into Heaven?

43. What is contended by some in reference to Christ's priesthood of this dispensation?
How shall we recover the loss? Often let us seek the closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly. An example of scenes connected with the resurrection and final judgment. And living as we do at this time of peril, look, if by any chance, to lonely, solitary, places, there to meditate and pray; and strengthened by such exercises, he came forth to instruct the multitudes who thronged to hear his eloquent words. Meditation and prayer are the best aids to win an influence holy and powerful. Should Jesus find meditation and prayer necessary as an aid to his usefulness, and shall his followers do less? Shall we aspire to usefulness, to heavenly-mindedness, to holiness, and shall we not pay the price? Can we lose to those heights of consecration, and still the mind be a thoroughfare of worldly thoughts and plans? Shut thy doors about thee. Oh, sweet place of retreat! sweet hours alone with God! whether this solitude is in the forest, or in the peaceful mind stayed upon God.

The Atonement—Part II. (Continued)

WHAT THE ATONEMENT IS?

I have now examined the principles of God's government upon which, of necessity, the atonement must be based; and I have examined the nature of the offering and of the offering place. It is not my purpose to prove that there can be no doubt, except with those who prefer their own theories to the plain testimony of the word of God. That in his death he suffered the penalty of the law, I see no reason to doubt. I have seen ample evidence of the same thing. He died for our sins. 

The Atonement—Part II.
science only when they bring the light of truth to bear upon

Again Paul says, "I had rather speak five words with my understanding (so as to be understood) that I might teach others also, than ten thousand words in an unknown tongue." Why so? Because if he spoke in an unknown tongue, he would be unknown, and the hearers would not be instructed. Now there is in these days a dialect used in books, and frequently by public speakers, not much in the ordinary conversation of the common people, which by the multitude is but little better understood than a foreign language. We are now living in a grand and awful period of the world. The day of the Lord hasteth greatly. A great work is to be done, and done quickly. The world is to be visited by divine agents, people prepared to be taught when Jesus shall appear. Truth preached and printed is the instrument by which these things are to be done.

It is the great and fundamental principle of the backsliders that the truth they preach is not understood, and of course not obeyed, because presented in a style not fitted to the wants of their hearers? The minister is to study to be a workman that needs not to be ashamed. A tailor cannot make a garment to fit his customer, may well be ashamed, and needs to labor hard again. So also the teacher who cannot make his pupils understand what he is teaching. He who teaches present truth should be ashamed if he does not present it in a manner to be understood. He needs to study simplicity of speech, that he may communicate his message to every man's conscience. This high-fangled form of expression so much in use, is a hindrance to the success of truth. A few highly-educated communities might understand it; but to a large part of the inhabitants of the United States and Canada it is but little better than a barbarian language. Those who preach this message need like Paul to "use great plainness of speech." Some, too, who write for the Review and Herald, adopt this style, so that the usefulness is much hindered; and even some writers in the Instructor have fallen into the same error. May the Lord give us all grace, wisdom, and a willingness so to study and labor that our words may be the highest usefulness, that we may not by any means fail to teach the word of truth to every one of us. Well done, good and faithful servant.

Love, the Fulfilling of the Law.

Among all the qualifications necessary to prepare us for happiness in any world or sphere of being, love is pre-eminent. It is the great and fundamental principle of the backsliders in this world. It is the fulfilling of the law, and comprehends in substance all that is enjoined in scripture. It is easy to see how this love growing supremely and continually in active exercise toward God, and comprehending in its wide and warm embrace all intelligent beings, with an affection as sincere and ardent as that which seeks its own good will lay the foundation of true and substantial bliss and make each one the repository of love, the soul of each, and the end of all. Though it may not now be known what our full enjoyment may be, still we know that our happiness will be complete; we know that this perfect love to God and man will unite all hearts as one and gather them harmoniously around the throne of Jehovah to pay their devotion and rejoice in others' good, and to perform any service God may require, or circumstances demand.

Love, then, must be an essential element in bringing us with the many sons and daughters of Adam to share in the blessings which God has promised to the faithful. "Our latter days Father will drive away all fears." The command which enjoins it came from the lips of him who spake from the summit of Sinai.

But where love is wanting there must be alienation, variance, hatred, and every evil work. Hence God in his great kindness, sent his Son to die for us, and this, with the renewing of his Spirit and the power of his truth, giving signs by which we may know that we have life, it is the hugging and binding up for enduring love. But love stands not alone. It is not inactive, but it bears fruit unto eternal life. We need more of it. We should have more of it toward Him who has loved us and bath given his life for us. Then we shall love his appearing.

Yours, in the bond of love.

ELIAS STYLES.

North Liberty, Ind.

Letters

"What that kindred soul the Lord, spake often one to another,"

From Sister St. Clair.

Bro. White: Permit me to say through the Review that my faith is daily strengthened in the soon coming of Jesus, and I am determined to try to live more by the moment. I believe it will only be a little while that we shall be permitted to use our influence and our means in spreading the good news of a Saviour's coming; for soon he will be here, and then what will we do? The Lord meets us in the close and in the far off. During the Sabbath that has just passed, I was blest and made joyful in the Lord. Oh, that I had the language to praise the Lord for his goodness. I would exclaim with David, "The lines are fallen unto me in pleasant places." I was blest and prepared for that holy society that I expect soon to join. I want the spotless robe, the palm, and the crown, and be permitted to praise the Lord upon mount Zion.

Your sister in Christ,

SARAH M. ST. CLAIR.

Glasgow, Jeff. Co., Iowa.

From Sister Shaw.

Bro. White: I observe my heart to read the columns of the Review, and it produces a stronger attachment and love for those who are watching and waiting for the return of their Lord. I am all alone here, and feel the need of counsel and encouragement from those who walk in the Spirit; but I am striving through faith to cling to the promise of God, believing he will never leave nor forsake me, if I trust in him and obey all his commandments. Oh! how thankful I am that the Christian is, and all the trouble and turmoil of life. The Lord can bless one poor, humble soul as well as a thousand, and my heart is filled with grateful love to God for his mercy and loving kindness to me, in permitting me to hear and embrace those precious truths which are dear to my heart. How it strengthens and encourages me when the Review comes to me from week to week. A number have read my books and professed to accept the truths that you have prepared for that holy society that I expect soon to join. I want the spotless robe, the palm, and the crown, and be permitted to praise the Lord upon mount Zion.

Your sister in Christ,

LINDA J. SHAW.

Struyverville, N. Y.
is truly loving to hear the testimonies of brethren, and this it is I want to do, in order to know the righteousness of the Lord and of their determinations to go through to the kingdom.

I can say that I am still seeking an inheritance in this kingdom of God. Many of our young brethren are still able to overcome before I get there; but by the grace of God I am still striving to overcome. My daily prayer is that God may give me overcoming grace. I want to lay aside every weight and the sin that doth so easily beset me, and run with patience the race set before me, looking unto Jesus the author and finisher of my faith.

I believe we have not long to stay here on this earth, but our Lord is coming. I want to take up my daily cross and follow him. I am willing to confess him before the world, that he may confess me before my Father which is in Heaven, and before the holy angels.

Brethren and sisters, rejoice in the light of present truth. The nearer I live to God, the brighter the truth shines before me. I feel nothing but a close walk with God, will keep us from the attacks of the enemy. I want to put on the whole armor of God, that I may be able to withstand all the fiery darts of the enemy.

I thank the Lord that he has so blessed his remnant people as to set the gifts in the church. They are the very people we need in these last days to aid us. I have often wondered how any one can doubt in regard to this subject. It was by reading Spiritual Gifts, Vol. 1 and 2, that I and my household were led to see that we were breaking God's commandments. I rejoice that my children are willing to obey God and keep his commandments, and go with their parents to the kingdom.

We want to be an unbroken family in the kingdom of Heaven. Oh, how I want to have my lamp trimmed and burning; that I may be able to go with him to the marriage supper. Oh what a cheerful thought, that if we prove faithful a little longer, we shall have our reward. Christ says, Behold, I come quickly and my reward is with me. My desire is that I may have the reward of the faithful.

Your sister striving to overcome.

Little Prairie, Waukesha Co., Wis.

JAMES W. COURT.

Extracts from Letters.

Bro. J. Banks writes from Oakfield, Mich.: I would say that I am glad that I ever heard the sound of the third angel's message. It is a little over three years since I heard Brn. J. Fishell preach on the third angel's message at Greenoile, and I and my wife commenced to keep the commandments of God and the faith of Jesus. For two years previous we had been members of the M. E. church. While with them I enjoyed much of the goodness of God as I tried to live up to all the light I had. But since I embraced the truth, many times my peace has been like a river. I have been called through scenes of affliction and trouble, but I can rejoice that there shall work a far more exceeding and eternal weight of glory, if I only hold out faithful.

I have often thought I had a hard lot; but while hearing Bro. Lyttin speak of a Daniel and a Jeremiah, and two of the little children cast into the fiery furnace at Grosville, and I and my wife commenced to keep the commandments of God and the faith of Jesus.

Nearby a year ago Brn. White, Looghborough, and Lyttin speak of a Daniel and a Jeremiah, and two of the little children cast into the fiery furnace at Grosville, and I and my wife commenced to keep the commandments of God and the faith of Jesus.

Nearly a year ago Brn. White, Looghborough, and Lyttin speak of a Daniel and a Jeremiah, and two of the little children cast into the fiery furnace at Grosville, and I and my wife commenced to keep the commandments of God and the faith of Jesus.

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I have often thought I had a hard lot; but while hearing Bro. Lyttin speak of a Daniel and a Jeremiah, and two of the little children cast into the fiery furnace at Grosville, and I and my wife commenced to keep the commandments of God and the faith of Jesus.

Nearly a year ago Brn. White, Looghborough, and Lyttin speak of a Daniel and a Jeremiah, and two of the little children cast into the fiery furnace at Grosville, and I and my wife commenced to keep the commandments of God and the faith of Jesus.

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Nearly a year ago Brn. White, Looghborough, and Lyttin speak of a Daniel and a Jeremiah, and two of the little children cast into the fiery furnace at Grosville, and I and my wife commenced to keep the commandments of God and the faith of Jesus.
We had two meetings on the Sabbath, and a continued meeting of the committee on tracts was one of the best meetings we ever enjoyed. We all felt that it was good to get humble enough to wash each other's feet. We feel to praise the Lord for what he is doing for us. This change of business has raised the level. Less than two years ago it was organized with about 30 members. It now numbers about 55. Others are waiting and are in the process of preparation. May the Lord help us all to seek for and to find that holiness of life and purity of heart that is so necessary for us as an inheritance in God's everlasting kingdom.

Richard, Iowa.

Appointments.

PROVIDENCE permitting we will meet with churches as follows: Tyron, Mich., Nov. 21 and 22; Locke, Nov. 24 and 22 at 10:30 o'clock. At the school-house near Bro. Allen's Dec. 5 and 6, or wherever the brethren in Charlotte and Windsor may appoint.

Appointments.

We felt much disappointed in not meeting Bro. Snook.

C. B. Cordero 2,00,xxv,8. O. P. Bowne 2,00,xxv,1. W. Hoyer 1,00,xxv,1. Mrs. Cynthia Newton 1,00,xxv,25. Mrs. Elizabeth Whaley 1,00,xxv,25. Mrs. Kate King 1,00,xxv,25. H. Bingham 1,00,xxvi,2. Mrs. Emily Bickerton 1,00,xxvi,8.

We were favored on the 10th inst. with a call from Elder J. V. Himes, on his way east from his western circuit. No class of people have more reason than Adventists to return to Eden and pioneer in the great advent movement in the past. As we still look upon that movement as the work of God, and the commencement of a prophetic period, which will end in 1868, we honor him for the good he has done, and called on about twenty families, and in nearly every house we found the majority obeying the truth. We shared with the many others that requested us to call, Be patient and we will see you again. With suitable labor to keep them united and to encourage reform, I think this thing will come out of the world and others will see the good done for them. I listened to a discourse on the law last Sunday from a Methodist minister. It was the first time that I ever heard a Methodist minister say the ten commandments were all abrogated. There was no position to plain justice or mercy referred to the Bible for proof. I thought of this text while he was preaching. Rom. iii, 31. Do we then make void the law through faith? God forbid. Yea we establish the law.

At the close of his sermon he said he could find the spirit of the commandments in the New Testament and requested Adventists to see and study them if they could. God and Satan. This is the claimant's unrighteousness for the nine; but he blessed Sabbath must forever die. But if he is happy as to see the new earth I think he will see the Lord's Sabbath there. We leave today for Oakdale.

J. D. Braxton.

Memphis, Nov. 5, 1863.

Quarterly Meeting at Pilot Grove, Iowa.

Bro. White: Our first quarterly meeting at Pilot Grove, has just closed. Quite a number of brethren and sisters came in from other churches. Three sisters came alone twenty miles through the snow and mud. We know we could get them finished. We share supply the West as soon as possible. We have not had time to prepare the "Key," and have concluded to sell the Charts without it, at the following prices for one time to prepare the "Key," and have concluded to sell them faster than we could get them finished. We shall make void the law through faith? God forbid. Yea we establish the law. Hence, although we see no particular profit in the endeavor, one-fourth discount, and railroad freight paid.

Inasmuch as we still look upon that movement as the work of God, and the commencement of a prophetic period which will end in 1868, we honor him for the good he has done, and called on about twenty families, and in nearly every house we found the majority obeying the truth. We shared with the many others that requested us to call, Be patient and we will see you again. With suitable labor to keep them united and to encourage reform, I think this thing will come out of the world and others will see the good done for them. I listened to a discourse on the law last Sunday from a Methodist minister. It was the first time that I ever heard a Methodist minister say the ten commandments were all abrogated. There was no position to plain justice or mercy referred to the Bible for proof. I thought of this text while he was preaching. Rom. iii, 31. Do we then make void the law through faith? God forbid. Yea we establish the law.

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Memphis, Nov. 5, 1863.

for Shares in Publishing Association.

W. J. Mills $10.

Donations to Publishing Association.

R. Godbarn $2.

Cash Received on Account.


Books Sold by Mail.


General Conference Missionary Fund.


For Bro. Snook.

Ch. at Liberty, Iowa 180.

The Review and Herald.

BATTLE CREEK, MICH., THURSDAY, NOVEMBER 17, 1863.

About the Charts.

In this instance the Eastern market has called for them faster than we could get them finished. We have not had time to prepare the "Key," and have concluded to sell the Charts without it, at the following prices for one time to prepare the "Key," and have concluded to sell them faster than we could get them finished. We shall...