

# ADVENT REVIEW

## And Sabbath Herald.

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

VOL. XXVIII.

BATTLE CREEK, MICH., THIRD-DAY, JUNE 19, 1866.

No. 3.

### The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY, BY  
The Seventh-day Adventist Publishing Association.

ELD. JAMES WHITE, PRESIDENT.

TERMS.—Two Dollars a year in advance.

Address ELDER JAMES WHITE, Battle Creek, Michigan.

#### Looking Forward.

"But if a man live many years and rejoice in them all, yet let him remember the days of darkness; for they shall be many. All that cometh is vanity." Eccl. xi, 8.

SHALL this life of mine be wasted,  
Shall my mind be thus untilled?  
Shall true joys be passed untasted,  
And this soul remain unfilled?

Shall this heart spend all its treasures,  
On the things that fade and die?  
Shall it court the hollow pleasures  
Of bewildering vanity?

Shall I hear the free bird singing  
In the summer's azure sky,  
Far aloft its glad flight winging,  
And not seek to soar on high?

Shall these lips of mine be idle,  
Shall I open them in vain?  
Shall I not with God's own bridle,  
Their frivolities restrain?

Shall these eyes of mine still wander?  
Or no longer turned afar,  
Fix a firmer gaze and fonder  
On the bright and Morning Star?

Shall these feet of mine delaying,  
Still in ways of sin be found?  
Braving snares and madly straying  
On the world's enticing ground?

No! I was not born to trifle  
Life away in dreams of sin;  
No! I must not dare to stifle  
Longings such as these within.

Swiftly moving upward, onward,  
Let my soul in faith be borne,  
Calmly gazing skyward, homeward,  
Let me now unshrinking turn

Where the cross, God's love revealing,  
Sets the fettered spirit free;  
Where it sheds its wondrous healing,  
There, my soul, thy rest shall be.

Then no longer idly dreaming,  
Shall I fling my years away;  
But each precious hour redeeming,  
Wait for that eternal day!

SARAH A. DOUD.

Vassar, Mich., May 27, 1866.

A Washington letter-writer furnishes the following: One of the oldest members of the *Corps Diplomatique* said, at a dinner table, recently, "A European war is as inevitable now as a war of sections was here in the winter of 1860-'61. Nothing can avert hostilities, and if a general continental war is once commenced, who can say when or where it will end?"

If thou wilt enter into life, keep (Greek, "keep strictly") the commandments.

### The Visions—Objections Answered.

(Continued.)

OBJ. 4. *The Shut Door.* We now come to the teachings of the visions themselves. And it is proper here to remark that very much is afloat purporting to be the testimony of the visions, for which they are not at all responsible. As a story in circulation never loses anything in its passage from one to another, but frequently comes out a very different thing from what it was when it started; so sentences spoken in vision, passing from one to another without being committed to writing, have not always been accurately reproduced by memories to which they have been entrusted, and so have come to assume a very different complexion, from that which they at first wore. Our only proper course here, therefore, is to confine ourselves to what has been published under Sr. White's own supervision and by her authority, and what appears in manuscript over her own signature in her own hand writing.

With these remarks we come to the question of the shut door, over which there has perhaps been a greater ado, than over any other doctrine which the visions are supposed to teach. What then is meant by the shut door? Opponents of the visions say that it means the close of probation, and the end of salvation for sinners. Their objection then runs thus: "There have been genuine conversions since 1844; but the visions teach that the door of mercy was then closed, that there was no more salvation for sinners; and hence that there could be no more true conversions: the visions are therefore false." All right, with only one exception which proves it all wrong; the visions say nothing about any door of mercy; and they teach that a door was opened as well as one shut, in 1844, as we shall see when we come to look at their testimony. Those who endeavor to show that the visions teach as above, bring in first the testimony of men, some of whom may perhaps have entertained the strong view, above presented. To this we have only to say that such testimony has nothing to do with the case in hand. Our inquiry is, not what men have believed, however strongly they may have believed the visions, but what the visions themselves have taught. And if it could be shown that men have believed and taught the shut door in its extremest sense, so much the better for the visions, if it should finally appear that they have not so taught. It would thus be very evident that their testimony is not in the least influenced by the views of their friends.

But before we come to their teaching, let us look for a moment at a few Bible facts on this subject. The expression, "shut door" is derived from the parable of Matt. xxv, 1-13, in which Advent experience is illustrated by the incidents of an eastern marriage. There is the going forth of the virgins to meet the bridegroom, the tarrying, the slumbering and sleeping, the cry at midnight, the rising of the virgins, the entering in to the marriage of those that are ready, the shutting of the door, and the subsequent return of the foolish virgins, applying for admittance. Not to enter at all into an explanation of this parable, it must be evident to all, that, as applied to the history of the church under the proclamation of the advent, that point of time, and that event, corresponding to the shutting of

the door in the parable, must be reached before the Saviour appears in the clouds of heaven to take his people to the marriage supper of the Lamb. For after the Lord has come, and taken his people to himself and destroyed the wicked, no such thing can for a moment be supposed as the foolish virgins coming and seeking admittance. We must then have a shut door somewhere this side the advent, and we now inquire, what can be signified by it? Our position, for which reasons can be given in full whenever occasion may require, is briefly this: Our Lord performs his ministry as priest for the human race, in the sanctuary in Heaven. That ministry consists of two divisions; first, a general work during the greater part of this dispensation in the first apartment of the sanctuary or holy place, and second, a special work for a very short period in the second apartment or most holy place. During all his priestly work he is associated with his Father on the throne of universal dominion. Zech. vi, 12, 13; Eph. i, 20-22; Rev. iii, 21. At the close of his priestly work he delivers up this kingdom to God, and takes his own throne, "the throne of his father David," and reigns over the kingdom of his saints, being himself only subordinate to God, the Father. 1 Cor. xv, 24-28. This reception of his own throne by the Saviour, is the marriage of the Lamb, it being received with the metropolis of his kingdom, the New Jerusalem, which is called "the mother of us all," and "the bride the Lamb's wife." Gal. iv, 26; Rev. xxi, 9, 10. This event which constitutes the marriage, takes place at the close of his priestly work in the most holy place; Dan. vii, 13, 14; hence when he went in there, it could be said of him that he had gone in to the marriage. When he goes in to the marriage, his saints are not personally with him; for they are not taken to Heaven till the time comes to participate in the marriage supper of the Lamb, which is, of course, subsequent to the marriage. Luke xii, 35-37; Rev. xix, 9. In the parable, it was when the bridegroom went in to the marriage that the door was shut. Christ changed his ministry from the holy to the most holy place, which was his going in to the marriage, at the close of the 2300 days, in the autumn of 1844. In what respect did this answer to the shutting of the door in the parable? In the typical sanctuary work of the former dispensation, when the high priest went into the most holy place on the day of atonement, the door of the holy place or first apartment was closed; and the door into the most holy of course opened. So in the sanctuary above. When the special work in the most holy commenced, in 1844, the general work in the outer apartment forever ceased. A change took place in the relation between God and the world. Before, the work of ministering for the world was general. It then became special. Before, a general idea of Christ's priesthood in Heaven, the knowledge that he was our great High Priest, though his work was not definitely understood, was sufficient to gain access to God through him. But now a knowledge of his work as brought to view in the third angel's message becomes necessary to all those who would receive the benefits of his mediation. For when, in the type, the high priest was in the most holy place, all Israel must know it, and must be gathered around the sanctuary, their minds being fixed upon his work, and they meanwhile afflicting their souls, that they might receive the

benefits of the atonement, and not be cut off from the congregation of Israel. How much more necessary, in this great antitypical day of atonement, which is the living substance of which the former was but a shadow, that we understand the position and work of our great High Priest, and know the special duties required at our hand during this time. In the type, who were saved on the day of atonement? Those who in sympathy with their priest in his work of atonement were afflicting their souls. Who can find salvation now? Those who go to the Saviour where he is, and view him by faith in the most holy place, finishing his ministry before the ark of the testament in Heaven. We verily believe that he can now be found nowhere else; and that this is the only way now open for pardon and salvation. People may reject this truth of the Saviour's special work in Heaven as the light and proclamation goes forth upon it, and seek the Saviour as they have before sought him, with the vague and indefinite ideas of his position and ministry which they entertained while he was in the first apartment; but will it avail them? They cannot find him there. That door is shut. The work of the third message like all other truth is progressive. People cannot of course be tested by it, till they become acquainted with it, or have the opportunity to become so. Wherever therefore there are honest persons, who have not, on account of their rejection of truth, been given over to blindness of mind, and hardness of heart, should such die before hearing the truth, living up to the best light they have, we can of course see no barrier in the way of their salvation. But we believe that those who reject the truth place themselves in the position just described.

There must be some place for the application of such scriptures as Hos. v, 6. "They shall go with their flocks and with their herds, to seek the Lord, but they shall not find him; he hath withdrawn himself from them;" and that place is here. There must be some importance attached to the message of the second angel, announcing that Babylon is fallen. That portion of the religious world so designated there met with a moral fall; and what can this mean but that God withdrew himself and his Spirit in a measure from them, because they rejected his truth, and refused to follow in its advancing light. He no longer acknowledges them, as a body, for his people. And on what ground shall we account for the rapid declension of piety and morality which is to take place in the last days, evil men and seducers waxing worse and worse, except it be that the relation between God and the world has changed, and that his Spirit is being withdrawn from the earth?

Now what are the representations of the visions in relation to this time? Do they teach a more exclusive shut door than the Scripture facts and testimonies which we have presented? In their teachings we find such expressions as these: I saw that Jesus finished his mediation in the holy place in 1844.—He has gone into the most holy where the faith of Israel now reaches.—His Spirit and sympathy are now withdrawn from the world, and our sympathy should be with him.—The wicked could not be benefited by our prayers now.—The wicked world whom God had rejected.—It seemed that the whole world was taken in the snare; that there could not be one left [referring to Spiritualism]. The time for their salvation is past.

These few expressions are all, or at least are the very strongest, in relation to what is called the shut door, that are claimed to have been given through any vision, either published or unpublished. Let us now inquire into their import. Let it be remembered that the question is, Do they teach that probation ceased in 1844, and that consequently there could be no true conversions after that time.

1. Christ's mediation in the holy place of the heavenly sanctuary, ceased in 1844, and his mediation in the most holy commenced. This must be so, or our views of the sanctuary subject are all wrong; than which there is not a plainer doctrine in all the Bible. But probation does not cease with the cessation of Christ's work in the holy place; for Christ is an advocate in the most holy, as well as in the holy place; he pleads his blood in the second as well as in the first apartment of the sanctuary. Those who have fallen into the error of supposing there could be no salvation, except

in the first apartment of the sanctuary, have kept themselves but poorly posted in regard to the teachings of the Review upon this subject. See Bro. Andrews' conclusive argument on this point in Review, Vol. vii, No. 9, portions of which have been several times republished. The general way of approach to God that existed before the way into the holiest was laid open, has indeed ceased; but pardon of sin may yet be found by those who will seek it upon the special conditions on which it is now based. This statement of the visions does not therefore prove the close of probation.

2. Christ is now in the most holy place, where he makes a special atonement for Israel, and where the faith of Israel now reaches. The objection based upon this statement, we suppose to be something like this: That as Christ in the most holy place only atones for Israel, and the faith of those only who constitute Israel, reaches there, his work can consequently have reference to none but those who were open Christians, at the time when he entered therein. The originators of this objection, to make it good, should show that no person could join himself to Israel, and become a true member of that body while the atonement is being made. This they not only have not done, but cannot do. While on the contrary, it is shown by the general principles laid down above, and especially by the article there referred to, that to assume such a relation is not impossible during that time. This effort to show that the visions teach the absolute close of probation, is thus shown to be futile.

3. The wicked world which God had rejected. It will be noticed that these expressions about the wicked are general. It is the wicked, the ungodly, the world, &c. They have reference to them as a whole, not as individuals. And they express simply the change of relation that took place between God and the world when the ministration of the sanctuary was changed from the holy to the most holy place. As already noticed, from being general, the work then became special. From the place where for 1800 years Christ had been found, he had now withdrawn. And when this change took place, was there any probability, that the great mass who had rejected light up to that point, would receive the advance truth, and seek God and the Saviour in this new relation? Not a particle. The light and truth moved on, and they were left behind. And if it is not to such circumstances as this, that 2 Thess. ii, 10-12 has its application, then to what cases does it, or can it ever apply? Yet it would be true of individual cases that they would seek the Lord and be saved. As an exact parallel of this, we have the case of Babylon mentioned in Rev. xiv, and xviii. It is said, especially in Rev. xviii, that Babylon is fallen. This refers to people; for it is a fall into sin and corruption. Whenever this is fulfilled, Babylon as a whole has fallen, has become corrupt, and is guilty of outcries reaching up to Heaven. Yet this is not true of every individual in her connection. For when it is true of Babylon as a whole, that she is fallen, and sunk in sin, God's people are still within her communion; and another voice is heard from Heaven saying, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Verse 4.

When Babylon falls, God's Spirit and sympathy are of course withdrawn from them, as a whole; yet it lingers with his people who are in her midst, and they are called out. So when the general ministration for the whole world ceases, God's Spirit and sympathy are withdrawn from them; but yet a final message of mercy, the third angel, is sent forth to give mankind a last warning, and gather out the few who may not be given over to hardness of heart, and may be willing to comply with the terms of the truth.

We have another forcible illustration of this point, in the case of the Jewish people. There came a time, as every S. D. Adventist will admit, when the Jews as a nation were rejected of God. Christ became to them a stone of stumbling. They rejected the truth, and God left them. But was every member of that nation given over of God? No. The way was still open for individuals to come to the Saviour and find mercy. But the second house of Israel, the professed people of God of the present day, have stumbled at the second advent of Christ, as the first house, the Jews, did

at the first advent, and have thus brought themselves into similar condemnation. And when the call is made, Come out of her my people, those who reject that message, though not now partakers of her sins, thereby become such, and receive of her plagues. So we look upon the world, the mass of them being hopeless rejecters of the truth, but yet a few honest hearts remaining, for whose benefit the proclamation of the truth goes forth. This is not a subject over which to cavil. It is a thought of the most fearful solemnity that the great decisive day is so near, the way of salvation so straight, and so few now remaining who can be made to see it.

4. The whole world taken in the snare. This is spoken in relation to Spiritualism, as will be seen by the connection in which the expression occurs, on pp. 5-10 of the Supplement to Experience and Views. That any one should bring this forward to show that the visions teach that the destiny of every individual is decided, is simply astonishing. In that view, the whole career of Spiritualism is taken in at a glance. Our minds are carried right forward to the time when Satan will have power to bring up before us the appearance of our dead friends; a period yet future. At what stage in the progress of that delusion the line of demarkation will be so distinctly drawn as is there set forth, the vision does not tell us. Then why does any one apply it to the present time? Because in no other way could it serve his purpose. But there is no call for such a conclusion. It is wholly gratuitous. A paragraph on page 7 shows most conclusively that it applies to the future. Speaking of the saints at the time when it seemed that there were none left who were not taken in the snare of Spiritualism, it says: "This little company looked care worn, as though they had passed through severe trials and conflicts. And it appeared as if the sun had just appeared from behind the cloud and shone upon their countenances, and caused them to look triumphant, as though their victories were nearly won." Nothing but the power of prejudice could lead a person to apply to the present, what so evidently has its application to the future. That Spiritualism is now fast taking the very position here assigned it, and drawing the whole world into its snare, is beginning to be evident; but no one dreamed of its ever assuming even its present proportions when that vision was given.

The progressive work, and the almost universal sway which Spiritualism is finally to bear, is set forth in Rev. xvi, 13, 14, where it is represented as coming forth from the mouths of the dragon, beast and false prophet, and going to the kings of the earth and the whole world. Before it can thus go forth, it must win its way to authority and power, a work which it is now fast accomplishing.

5. The time for their salvation is past. This expression occurs in the following paragraph, found on page 27 of Experience and Views: "I saw that the mysterious signs and wonders and false reformations would increase and spread. The reformations that were shown me, were not reformations from error to truth. My accompanying angel bade me look for the travail of soul for sinners as used to be. I looked, but could not see it; for the time for their salvation is past." Whose salvation? Mark well, the scene of the vision is one of the false revivals of these last days. There are two classes of persons involved therein; namely sinners, or non-professors, and the revivalists. Now which of these classes constitutes the leading subject of the view? If we can ascertain this, we can tell which class is referred to in the declaration, "The time for their salvation is past." The only reasonable construction that can be put upon the language, as well as the preceding testimony of the vision itself, shows as plainly as need be shown, that the false revivalists are the ones referred to, not sinners. See first paragraph of page 26: "I saw that Satan was working through agents in a number of ways. He was at work through ministers who have rejected the truth and are given over to strong delusions to believe a lie that they might be damned." These ministers are the ones referred to who are carrying on the false revivals brought to view. She was bade to look to see if there was on their part, the travail for souls as used to be. She could not see it. Why? Because they, the ministers, had rejected the

truth, and had been given over to believe a lie; the time for their salvation was past; and they could not feel that deep and genuine concern for souls that would be felt by those who stood in the counsel of God, and through whom he was working to bring sinners to himself. This plainly shows that the false revivalists and not sinners in general, are the subject of that declaration.

Again, it makes the language inconsistent to apply it to sinners. For if it means that there is no travail of soul for sinners in these revivals, because there was no salvation for sinners, it follows inevitably that if there had been salvation for sinners, there would have been travail of soul for them, on the part of those who were carrying on these false revivals. But these persons were ministers who were given over to strong delusions for rejecting the truth; and there would be no reason at all in supposing that such ones would have real travail of soul for sinners, however much hope of salvation those sinners might have. It cannot therefore refer to sinners in general, but only to a particular class of rejected professors. Thus a little honest inquiry frees the subject from all difficulty. This is further especially explained in the Supplement to Experience and Views, p. 4, where it is stated that the expression, "The time for their salvation is past," has reference to those who were carrying on the false revivals, who were given over to strong delusion, and who consequently did not have travail of soul for sinners as formerly. And besides all this, this whole subject was explained in Review, Vol. xix, No. 8.

Of all these things, those who have risen up in fierce array against the visions, were not, and are not, ignorant. Yet with a blindness that is unaccountable, or a degree of dishonesty that is unpardonable, they make the unqualified assertion that the visions here teach that since 1844, there has been no salvation for sinners! They here teach no such thing, and those who assert it will be subjects of the pity or the censure of the unprejudiced reader, accordingly as their course is to be attributed to a lack of mental ability to understand the language, or a detestable disposition which would willfully pervert it.\*

That what this vision represents is true of a class of individuals, we have no doubt. We believe there are thousands upon thousands throughout the land, whose day of grace is closed, and for whom there remains only a fearful looking for of judgment and fiery indignation. Unless some such change as this did take place in 1844, our application of the second message of Rev. xiv, is entirely wrong. And that there was some sudden decline in the moral condition of the masses, would seem to be equally proved by the fact that in less than a score of years from that time, Spiritualism had made its millions of converts to a system composed of the silliest trash, and reeking with the most disgusting licentiousness that has ever disgraced our fallen humanity,—a system that openly and defiantly scorns the Bible and blasphemes God.

We have seen that what is said in the visions of the apostate and rejected state of the world, is expressed in general terms, referring to it as a whole, and not to individual cases. But during the same time that these expressions apply to the world, the visions do speak of individual cases; and in these instances they show conclusively that probation has not absolutely ceased. See, for instance, Experience and Views, p. 19: "Then I saw that Jesus would not leave the most holy place until every case was decided for salvation or destruction." Apply this to whatever class we will, it shows that the time during which Christ is in the most holy place, is a time of decision of character; and that consequently all characters were not decided when he entered therein. And should any one say that that referred only to those who were Christians at the time when he entered in to that apartment, then it would at once appear that the cases of such were not finally decided, or, in other words, that there was danger of their falling away. But so long as saints can fall away, sinners can be converted; for when probation ceases, and the cases of all are decided, and

there can be no more conversions among sinners, then there can be no more apostasies among saints. When it is said, Let him that is filthy, be filthy still, it is also said, Let him that is holy, be holy still. So far therefore, as individual cases are concerned, the visions do positively teach that there are some, how many we of course know not, whose probation has not yet ceased, but who are yet to be converted to God, or sealed to destruction. It is for us, therefore, to herald abroad to the fullest extent we are able, the final note of mercy and warning, praying God in his providence to guide the good seed of truth to the few honest hearts that remain, wherever they are, that the remnant may be brought out who will be prepared to meet the King of kings at his appearing and kingdom. But for the world, the wicked in general, we cannot pray. Our prayers could neither reach nor benefit them. Their hearts are hopelessly closed against the reception of the truth, by which alone people can be sanctified and saved. And though we should pray for them till the Saviour appeared, their adamant case of prejudice would not be broken, nor their ears open to the slightest word of truth, nor their hearts weaned from the gross idols of pleasure and sin upon which they are set.

Enough has been said upon the point before us—enough to show what the teachings of the visions really are—enough to vindicate them from the charges of their opponents.

(To be continued.)

### "Telling Jesus."

"THINGS always seem to go smoothly with you," said a complaining disciple to Mr. F——. "I never hear you make any complaints."

"I have found out an effectual way of guarding against that fault," said Mr. F——. "One day in reading the Bible I came across this passage in Mark vi. 30, 'The apostles gathered themselves unto Jesus, and told him all things, both what they had done and what they had taught.' It occurred to me that when I had any trouble, before I told any one, I should first tell Jesus; and I found on trial that if I told him first, I seldom had occasion to tell any one else. I often found the burden entirely removed while in the act of telling him about it; and trouble which has its burden removed, is no longer trouble."

"We ought to pray for deliverance from our trials. But Jesus needs no information respecting them; he is omniscient and omnipotent, and has no need that anything be told him."

"That is true; yet he listened with complacency and kindness while his disciples 'told him all things.' In his sympathizing condescension, he permits us to repeat to him our troubles and our joys, though he knows them all. He listens to them with interest, just as a tender father listens to the narrative of his child, though it conveys no information; and he has connected great blessings with this exercise of filial confidence. It lessens sorrows, doubles joys, and increases faith. The more assiduously we cultivate this intimate intercourse with the Saviour, the greater will be our happiness, and the more rapid our progress toward Heaven. If we would make it a rule to go to Jesus every night, and tell him all the events of the day, all that we have purposed and felt, and said and done and suffered, would it not have a great influence upon our conduct during the day? It certainly would; the thought that we would have to tell Jesus about it, would restrain us from many an unholy act.

We could not willfully indulge in that which caused the agonies of the garden and the cross if we were to make it the subject of our conversation with him before committing ourselves to slumber."

"It seems to me, that for me to tell him all my experience would be occupying his attention with trifles; I should have nothing but sin and folly to relate."

"Sin and folly are not trifles; and the way to get a right view of the evil of sin is to speak of it before him. And depend upon it, my brother, that if you will go to Jesus every night, and tell him all things that have occurred during the day, it will speedily lift you above the world; it will do much toward making the will of Christ your guiding, governing

principle; it will enable you to bear your cross without repining; it will make you, in mind and temper, like him with whom you hold this intimate communion. Oh that all Christians were in the habit of closing the day by going to Jesus, and telling him all things that they have done and omitted to do during the day!"—Exchange.

### The Way of Salvation.

In a valuable little book called "The Blood of Jesus," is given the following apt illustration of the method of a sinner's salvation.

While standing on the platform of the Aberdeen Station of the Northeastern Railway, I observed a carriage with a board on it intimating that it ran all the way from Aberdeen to London. The doors of it were open; the porters were putting passengers' luggage on the top of it; and a few individuals were entering, or about to enter, its different compartments. They looked for this particular carriage as soon as they had passed through the ticket office; and upon seeing "London" on it, they entered, and seating themselves, prepared for the journey.

Having furnished themselves with tickets and railway guides, and satisfied themselves that they were in the right carriage, they felt the utmost confidence, and I did not observe any one of them coming out of the carriage and running about in a state of excitement, calling to those around them, "Am I right? am I right?" Nor did I see any one refusing to enter, because the carriage provided only for a limited number to proceed by that train. There might be 80,000 inhabitants in and around the city; but still there was not one who talked of it as absurd to provide accommodation for only about twenty persons, for practically it was found to be perfectly sufficient. Trains leave the city several times a day, and it is found that one carriage for London in the train is quite sufficient for the number of passengers; and on this particular day I noticed that so ample was the accommodation, that one of the passengers had a whole compartment to himself. The carriage is for the whole city and neighborhood, but carries only such as come and seat themselves in it from day to day.

God in his infinite wisdom has made provision of a similar kind for our lost world. He has provided a train of grace to carry as many to Heaven, the great metropolis of the universe, as are willing to avail themselves of the gracious provision.

When we call you by the preaching of the gospel, the meaning is, that all who will may come, and passing through the booking-office of justification by faith alone, seat themselves in a carriage marked, "From Guilt to Glory." Whenever you hear the free and general offer of salvation, you need not stand revolving the question, "Is it for me?" for, just as the railway company carry all who comply with their printed regulations, irrespective of moral character, so if you come to the station of grace at the advertised time, which is "now," for, "behold now is the accepted time," you will find the train of salvation ready; and the only regulation to be complied with is that you consent to let the Lord Jesus Christ charge himself with the paying for your seat, which cannot surely, be anything but an easy and desirable arrangement, seeing you have no means of paying for yourself.

Were you coming to the railway-station with no money in your pocket, and anxious to travel by a train just ready to start, in order to be put in possession of a valuable inheritance left to you by a friend; and were any one to meet you at the door of the ticket-office and say, "I will pay your fare for you," you would feel only highest satisfaction in complying with such a regulation; and is it not an easy matter for you on coming to the station of mercy, to submit to the regulation of the gospel, to let Jesus pay your fare for the train of grace, that you may take your seat with confidence, and be carried along the new and living way to everlasting glory?

What can you get by bad company? If you are truly good, they will either taunt you or despise you.

\* This language will not seem any too severe, when it is stated that at the Marlon meeting, Iowa, in the summer of 1865, as we are informed upon the best authority this whole subject was explained to Messrs. Snook and Brinkerhoff, and they admitted that their objections were removed, and professed themselves entirely satisfied.

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JUNE 19, 1866.

URIAH SMITH, EDITOR.

WE were designing to present in this number a short article on 1 Cor. xiv, 34, but had not time to complete it. It will appear in our next.

### Report from Bro. White.

IN company with Dr. H. S. Lay and wife, Mrs. W. and self left Battle Creek in our private carriage for Monterey, June 30. The weather was fine. At one P. M. we stopped in a grove and enjoyed our hygienic dinner with a keen relish. That night we stopped at the hospitable home of Bro. Haddey, thirty-five miles from B. C., where we enjoyed quite good rest. The next day the Doctor and his wife went to their family in Allegan, and we went on to Monterey, making a distance of twenty miles the second day. We stopped at our old home, in the family of Bro. L. M. Jones, where, as usual, we received every possible act of kindness. Bro. and Sr. Jones have both been patients at a health institution, hence knew how to provide their table with healthful food.

We attended the Monthly Meeting at Monterey, and were glad to meet Brn. Bates and Waggoner, and a large attendance of the brethren from the region round about. The meeting was a good one. One brother resolved to return to the Sabbath again, and there was a general waking up to the health-reform question. Mrs. W. enjoyed her usual freedom on her favorite themes, namely, the principles of hygiene, and the preparation for the time of trouble.

We remained over a second Sabbath, and the burden of our testimony was upon the words of the prophet, "Will a man rob God?" The prophet also declares that some had robbed the Most High "in tithes and in offerings." The application could be readily made by some who had the amount of their property put down in the s. b. book one-third of what they would sell it for, and who had paid but a small part of that for more than one year. One brother of wealth had thus robbed God of not less than \$500 in about five years, who had been distinctly reminded of the faithfulness of God in fulfilling his word—"Ye are cursed with a curse"—which he had signally felt spiritually and physically.

The Bible calls for at least a portion of the principal; but Systematic Benevolence calls for only one-tenth of one's increase. It leaves untouched the principal and nine-tenths of the increase, and offers only one-tenth to the Lord; yet some of the rich get weary in well-doing. God save them from the terrible curse that now slumbers only to awaken right early in terrible vengeance on the unfaithful stewards.

We reached home, after having been absent nearly two weeks, June 11. We traveled with our team about two hundred and fifty miles. In point of health, we sleep better, enjoy our food better, a better condition of the stomach and bowels is established, and we are gaining slowly in weight. Of our sufferings in the past none but God has known; but we trust they are mostly in the past. Brethren pray for us. To know that we have the prayers of those who pray in faith, is our highest earthly joy.

JAMES WHITE.

Battle Creek, June 18, 1866.

### Meeting in Western N. Y.

OUR Monthly Meeting at Olcott, N. Y., June 9th and 10th, was one of deep interest, and, I trust, will prove a lasting benefit to the church. Between eighty and a hundred of our people were present; and Brn. Andrews and Canright were with us to labor in word and doctrine. The solemn truth of the judgment at hand, and the importance of holy living and a ripened Christian character, in order to be gathered into the garner of the Lord, and not driven away and consumed with the chaff, were faithfully set before the

minds of all present. And to conclude our interview, the life and labors of the apostle Paul were set before us in a most impressive manner; his decided opposition to the gospel, his conversion, his sacrifice, his humility, his sufferings in the cause, and the composure with which he met them, and his final triumph in view of the close of his career, when he was "ready to be offered," and the time of his departure was at hand; and we trust that the deep and solemn impression made upon our minds by the faithful presentation of this brilliant Christian example, will not soon be effaced, but that we may, in our several spheres, pursue the same self-sacrificing, cross-bearing course, and be prepared for a crown of righteousness in the day when the apostle shall receive the one that is laid aside for him.

The subject of the health reform was also presented for consideration, and the interest felt on this subject will best be expressed by the subscriptions of stock in the Western Health Reform Institute, and for the paper to be published from that Institution.

We enjoyed a solemn and interesting season on the shore of Lake Ontario, where we gathered to attend to the solemn and faith-reviving ordinance of baptism. Many of the villagers and others gathered around, lining the shore for a considerable distance, and some upon the lake in boats, to witness the baptism; and it was remarked by brethren that they never saw a more quiet and orderly concourse upon the like occasion. The lake was calm, the people respectful and attentive to the prayer that was offered, and it seemed that angels looked down well pleased to witness the scene. Three precious youths were buried in the likeness of Christ's death, thus publicly confessing their faith in Him who died and rose again, and is soon coming to raise from their graves those who sleep in him.

Our Quarterly Meeting the second Sabbath and first-day in July is to be held with the church at Lancaster.

R. F. COTFRELL.

### Report from Gratiot.

ACCORDING to appointment, I met with the church at Ithaca, Sabbath and first-day, May 26 and 27. Many of the brethren and sisters from Alma met with us on the Sabbath, and we were all blest and strengthened by the good meetings of the day. The Lord gave good freedom in speaking the word of truth. In our social meeting, a lively interest was manifested, which told that the truth still occupied a prominent place in the hearts of its friends. It rained quite hard nearly all day on Sunday, so that but few attended our meetings compared to what would, had it been fair. But, on the whole, this meeting was an encouraging season to us all.

Monday, the 28th, I went to Seville. Here I found things in a better state than I expected, from what I had heard. I held five meetings with them which resulted in some, who had grown cold, and had about made up their mind to give up the truth, taking a new start, and resolving again to go forward with the remnant to Mount Zion. On Tuesday afternoon, we held a meeting at the house of Bro. Tann. While giving a discourse upon the holy character and purity of the Christian church in the last days, the rich blessing of the Lord rested upon us. Those who had not abandoned that filthy weed and idol, tobacco, were led to see their unfitness to occupy a place in the building which is to be a "habitation of God through the Spirit," Eph. ii, 22, and they resolved at once to leave off the filthy habit, from this time forward. We some expected to have a discussion at this place, but the ministers were all silent, and we went on with our meetings unmolested.

Thursday evening, the 31st, we commenced meetings in Alma, which continued with increasing interest over Sabbath and Sunday. I found this church in a flourishing condition, having a zeal for the truth and manifesting an ardent desire that their friends and neighbors might hear and believe the truth. They have met with a good deal of opposition and some persecution of late, which has only served to bring them into closer union and fellowship with each other.

On the Sabbath, the friends from Ithaca, Seville, and St. Louis, were with us, the blessing of the Lord

came upon us, and we had a free time in declaring what He had done for us. As the straightness of the way to the kingdom was pointed out to them, they all seemed to feel willing to forsake all in this unfriendly world, and try to make their calling and election sure. On Sunday we had three good meetings. After the first, the large congregation in attendance went to the bank of that beautiful stream, Pine River, and six willing souls were buried with their Lord in baptism to rise to walk in newness of life. Oh, how good the Lord is; for in face of all opposition he causes his truth to triumph in victory! His glorious name is worthy of all praise, and in meek submission to his will, we will give him all the glory.

Our visit to this county was timely, and we have evidence to believe that much good has been accomplished. Dear brethren and sisters in Gratiot, prove faithful in your duty till Jesus comes, and he will reward you with eternal life.

I am now at Greenbush, where I shall hold a day's meeting, then start on my journey, to commence labors in Ohio. I felt sad as I came to this place on my way to Gratiot, and found that the good brethren and sisters here had been disappointed in their meeting. I arrived one day too late. I hope the dear friends will forgive me.

The Lord is with us, and we will continue to praise his name.

I. D. VAN HORN.

Greenbush, Mich., June, 1866.

### Report from Bro. Canright.

I MET with the friends at Tuscola according to appointment. Found them all doing well and much encouraged to go forward. They have bought them a meeting-house formerly owned by the Wesleyans. We gave them a lecture on health. It was well received and nearly all see the importance of a reform and have already begun it to a considerable extent. We only need to caution them not to make the change too rapidly lest it injure them.

The little church at Vassar are pressing forward in harmony and good order. They all seem ready to step out upon the light as fast as they receive it. We hope that they will always continue of the same mind. One was added to the church.

We had a very pleasant meeting with the church at Watrousville. Unity, zeal, and order appear among them so far. May God keep them so to the end. They are now building a meeting-house. Most of them are poor in this world's goods hence it is quite an undertaking for them. But all are united in the matter and this will help them much. They have most of the material and can do all the work among themselves. Even the sisters concluded that they must help forward this work of God. But how could they help? Of course they could not work on the building, and if they subscribed money, in most cases their husbands would have it to pay. But they proved the old saying true, "Where there is a will there is a way." They concluded to weave a hundred yards of rag carpet and sell it for the benefit of the meeting-house. Each one furnished a few pounds of carpet rags and a few shillings to buy the warp with, while others wove the carpet. This readily sold for one dollar per yard. Thus they will raise \$100 in money which is quite an item with them.

On Sabbath, June 2, the churches from Vassar and Centerville met with us at Watrousville. We had a pleasant, and we hope, a profitable meeting. The Resolutions on Dress are attracting the attention of the sisters now. I think that most of them will readily adopt them and we hope that all will soon. We leave these churches in a prosperous condition, praying that the Good Shepherd will lead them through to the kingdom.

Monday, June 4, Bro. Spooner brought me to East Saginaw where I took the boat intending to go around on the water to Buffalo.

D. M. CANRIGHT.

Lake Huron, June 6, 1866.

THERE is no love of God without patience, and no patience without lowliness and sweetness of spirit. —Wesley.

## Report from Bro. Hutchins.

**BRO. WHITE:** It is not because I have lost my interest in the cause and work of the Lord, nor because I have been altogether inactive, that I have made so few reports, for some time in the past.

Perhaps I should here say, to the praise of Him who has spared my life till the present time, that about one year ago, I was so far reduced in health, that I had but little reason to hope for life but a few months longer; unless God should specially sustain me.

I had adopted the health reform in diet, &c., from which I have been benefited in some measure; but future prospects for health looked dark and uncertain. The weakness both of body and mind, the restless nights, and the extreme and painful discouragements of my soul, the Lord only knows.

Those who best knew the state of my health last fall, advised me to rest more, hope more in God, be more cheerful and joyful in him, and thus put forth a stronger effort for life. And to the glory of my heavenly Father, I can say that my health has considerably improved within a few months. And I most ardently pray for wisdom to spend the little strength I may have in the service of him who has done so much for me.

The days of fasting and prayer were days long to be remembered by us in Wolcott. From that time the church has been coming up. The brethren and sisters, most of them, feel resolved to arise from their lukewarmness, to open the door of their heart, and let the Saviour come in. I shall ever hold in grateful remembrance the sweet privilege with the faithful servant of God, who preached unto us the plain, pointed, and heart-searching truths in connection with these meetings.

Sabbath and first-day, May 19 and 20, I was at Roxbury, for the first time since Bro. Pierce left there. The meetings in this place, I think were profitable. Though the scattered few in this section miss the faithful labors, ardent prayers, and fatherly and godly counsels of Bro. P., yet I found them ready to hear and receive the truth spoken; and if they live agreeably to their solemn resolutions and promises, they will certainly arise with the people of the Lord.

May 26 and 27, I was at Charleston, spoke to the church and friends four times. A deep, holy solemnity filled our minds as we wept, and prayed, and praised our Maker together, and talked of the blessedness of fully overcoming and standing with the Lamb upon Mount Zion.

June 2 and 3 I preached at Sutton. These meetings were among the best I ever had in this place. It seems to me that our brethren and sisters here, are fully resolved to arise and walk more closely with God. May they not sink again, but move out agreeably to the clear, solemn, and deep convictions which they then felt they must, or fall to rise no more. In conclusion, let me say, dear brother, my sympathies are with you and Sr. W. and the afflicted servants of God, and I hope soon to meet you all where the inhabitants will not say "I am sick."

In love.

A. S. HUTCHINS.

Wolcott, Vt., June, 1866.

## Christian Memorials.

WHILE listening to a discourse a short time since upon the ordinances of the church, my mind was led out in the following order: The most humiliating points of gospel truth are least esteemed by the professed followers of Christ. The original design of the two ordinances based upon the humility and death of Christ are only in part understood; also in regard to baptism, which is a memorial of the death and resurrection of Christ.

Being buried in water and rising to newness of life is a clear memorial of the burial and resurrection of Christ. If this fact had not been lost sight of by the Christian church, the Christian Sabbath would not have been founded upon that event. But understanding as above the adaptation is perfect. All is easy and appropriate. Any one can see that resting on Sunday does not naturally remind one of the resurrec-

tion of Christ. But baptism is perfectly adapted to such a purpose.

So in regard to the bread and wine. These emblems are a clear sign of our Lord's broken body and spilled blood.

But there is another event as clearly laid down, and as positively commanded as either of the above, the memorial of which, requiring the humiliating act of washing one another's feet, carries the mind back to the time and event of our Lord's submission into the hands of his enemies. "Who being in the form of God thought it not robbery to be equal with God, but made himself of no reputation and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." Phil. ii, 6-8.

None but infinite wisdom could devise a memorial so appropriate, and pointing so clearly to the humiliation of Christ: hence it comes in its place before the Lord's supper. He was led as a lamb to the slaughter.

But as clear as this is set forth with all its appropriateness, supported by the example of our Lord and Master at the time of his humiliation, yet not being endorsed by our popular teachers, but few are ready to follow their Lord in the act of washing feet. To me this view of the subject is conclusive, beautiful, and harmonious.

May all seekers after truth be refreshed with the sweet influences found in obedience to Christ.

H. S. GURNEY.

Memphis, Mich.

## Godly Sorrow.

"For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." 2 Cor. vii, 10.

There are many different kinds of sorrow in this world of sorrow; but there is only one kind that has a blessing with it, and can be called godly. It is such sorrow as will lead us to repentance.

The great instrument which God has given us to create godly sorrow is the law of God, as vividly brought home to our hearts by the Holy Spirit, making the word of God sharper than any two-edged sword. Yet this fashionable and delicate generation does not like the sharp sword, but prefer a blunt one, wrapped all up in silk and velvet.

There can be no gospel without the law. For where there is no law, there is no sin, and where there is no sin, there can be no salvation from sin. Therefore, to preach the gospel without the law, is an absurdity. The office of the law at the present time is to make man realize his true condition. To make him see the exceeding sinfulness of sin. We are born in sin, have indulged in it more or less, and have been surrounded by it all our lifetime; wherefore we have lost that original holiness, which would make us abhor even the smallest sin. But God is holy, and does still view it in the same light as ever. Yet, how merciful is he, in providing a way of salvation.

The first step, therefore, in opening our blind eyes, is to bring us to see and feel that we have need of a physician. The next, to bring us to the physician. And even after we have repented, if we would grow in grace and holiness, the same order must be followed.

Whenever we want to reform, or change any wrong habit, we must first have a clear understanding of the sinfulness of such habit, and feel that we are guilty in the sight of God. And this must cause a godly sorrow in our hearts, and make us mourn that we could ever be so unthankful as to thus sin against a holy and loving Father, a tender and compassionate Saviour. Then we are in a right condition to be comforted by the gospel, and these promises apply to us; "Blessed are the poor in spirit: for theirs is the kingdom of Heaven." "Blessed are they that mourn: for they shall be comforted." Then pardon, peace, and the smiles of Jesus are all ours, for his word cannot fail. And often, when we thus come to him, and weep and long after Jesus, he is close by; as when he spake to Mary, seeking him at the sepulcher.

When we are hungry and thirsty, how glad we are to

eat and drink. So the soul that hungers and thirsts after righteousness, rejoices in being filled. But the full soul loatheth the honey-comb. The natural appetite has a keen relish for the plainest food; but the perverted appetite cannot be satisfied with all the spices in the world. So the heart that seeks for plain gospel truth, and for salvation through the humble and lowly Jesus, can find blessings in every sermon, every prayer-meeting, and providence of God; but the soul with perverted taste wants eloquence, sarcasm, witicism, a man that is smart, smart! And even then it finds no nutriment, but remains a fashionably religious, perishing soul.

The fact that we are hungry does not really prove that we will have something to eat. Neither can the law, if it convinces us ever so much of sin, bring us to Christ; for it does not say one word about Christ. But when the fact exists that one is hungry, and then food is offered to him, how quick you can draw his attention. So likewise, when we are deeply convinced by the law, and feel the burden of sin, how quickly the gospel will draw our attention, how sweet the name of Jesus sounds. Therefore, the conviction of the law, causing a godly sorrow for sin, must precede all true pardoning grace and divine peace in our hearts.

This position is equally true when we come to speak of the health reform, and sins against nature. These sins are often looked upon as though they were of so different a nature, and so disconnected from the decalogue, that God would wink at them, and not hold us responsible for them. They are often talked about as a kind of "good-natured, little, funny sins; which of course we must at least pretend to overcome, so as to keep our standing in the church. But then I for my part cannot see why Sr. White makes so much ado about it and so much is said in the paper, not to speak about the book called How to Live. We bought one of them long time ago, and there it has been on our shelf ever since."

What a mistaken idea! Can you sin against Nature and Nature's God, and not sin against the decalogue? Can you break down the temple of God, your own body, and not be guilty? Can you weaken your vitality, health, and mind, and not displease God? Can you pervert and stultify those noble faculties of your soul, which exalt you above the brute creation, and enable you to reverence and hold communion with the great God of Heaven and earth, without demoralizing yourself?

In the day of Paul these sins were not so much spoken of, because then the people lived much plainer, and did not know much about those numerous diseases, which are now cursing this imbecile generation. Do you not see all this sickness, and misery, and death round about you? Sin is the only cause of it. What makes yonder glutton sleepy every time he attends a meeting? Overeating. What makes this brother and that sister so slow to apprehend spiritual things? Very often the chief cause is wrong quantity and quality of food. Do you love to hold communion with God? To enjoy clearness of mind and the peace of Heaven? Then cease to pervert the ways of God and nature.

Our Saviour evidently warns this generation when he says, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life." Therefore, if we do not wish the day of the Lord to come upon us as a snare, but desire to stand before the Son of man, we must avoid surfeiting, or wrong eating, as well as drunkenness, and those many deceiving worldly cares. But the first step in order, is to acknowledge your sin. Then to feel a godly sorrow for sin, repent of sin, and turn away from it to Jesus. There, and there only, can you find help to truly reform. But when you get Jesus to help you, how easy everything goes. Then you will have the health reform connected and interwoven with your religion, and you will praise the Lord for his loving kindness also in this respect.

May the Lord help us to not be conformed to this world, but to be transformed by the renewing of our minds. May he give us strength to overcome and willingly move forward with the message, until we shall be ready for translation and glory.

JOHN MATTESON.

Battle Creek, Mich., June, 1866.

### The Four Days of Fasting and Prayer.

**BRO. WHITE:** We thought it might be of interest to the readers of the Review, to learn how the days of fasting were spent by the church at Wright. First day we read the call and reasons as given in the Review, and the Laodicean message. Meeting very good. We advised the brethren to spend their time between meetings in reading, prayer, and meditation.

Second day, good attendance. Some of the brethren got free in the Lord by confessing their faults. The burden was for an individual experience in the things of God, and that his servants might go free, and the rebuke be removed from his people.

Third day the object of fasting was presented. It was that our minds might be clear, and we thereby understand ourselves better in the light of God's word. Read again the call for a fast, and thought of what God did for his people one year ago, and how unthankful we had been. We tried to understand the message to the Laodiceans, and saw ourselves as never before. The words, "knowest not," surely applied to us.

We then looked at the testimony of Jonah, third chapter, and learned that it was their works in turning from their evil way, that God noticed when the city of Nineveh was spared. The importance of putting away our wrongs began to rest with more weight upon us, and every effort made in that direction God blessed. But some did not humble themselves, and the work was somewhat hindered. These three days spent mostly in prayer.

Fourth day, read John ii, it being addressed to all; the 6th verse showing us that we ought to walk as Christ walked; verses 15-17 teaching us the consequences of loving the world, also that he that doeth the will of God abideth forever. Finding ourselves entangled with the things of this world, we desired to become free. Verse 9 of chap. i, told us how. It says, "If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." We still inquire also of the Psalmist. Ps. xxxii, tells us of the blessing that follows those that acknowledge their sin; also of the wise man, Prov. xxviii, 13, which says, "He that covereth his sins shall not prosper."

The Spirit of God set his word home to our hearts. Such a heart-searching work we never saw before here. Our meeting this day was one of confessing, and rejoicing in the blessing of God. The work has been quite general, and we pray that God's word and Spirit may continue to search our hearts until we see ourselves as he sees us, and we have strength to overcome every wrong. In love of the truth,

E. H. ROOT.

Wright, Ottawa Co., Mich.

### Christ's Short Life on Earth.

He whom Christians recognize as the Redeemer of the world, was only a youth. Whether his religion be regarded as a system of doctrines, or as a body of laws, or as a source of extraordinary influence, it is passing strange that he should have died in early life. His brief period of existence afforded no opportunity for maturing anything. In point of fact, while he lived, he did very little, in the common sense of doing. He originated no series of well-concerted plans; he neither contrived nor put in motion any extended machinery; he entered into no correspondence with parties in his own country, and in other regions of the world, in order to spread his influence and obtain co-operation. Even the few who were his constant companions, and were warmly attached to his person, were not in his lifetime imbued with his sentiments, and were not prepared to take up his work in his spirit after he was gone. He constructed no society with its name, design, and laws all definitely fixed and formally established. He had no time to construct and to organize—his life was too short; and almost all that he did was to speak. He spoke in familiar conversation with his friends, or at the wayside to the passers by, or to those who chose to consult him, or to large assemblies, as opportunity offered. He left behind him a few spoken truths—not a line or

word of writing—and a certain spirit incarnated in his principles, and breathed out from his life, and then he died.—Young's "Christ of History."

### "I Will Come Again." John xiv, 3.

[**BRO. WHITE:** The following piece of poetry I copied from a book styled, "Universalism Against Itself." And believing it to correspond with the teachings of the Bible, I have selected it for the Review.

R. A. WORDEN.]

OUR Saviour once more upon earth shall appear  
In person as lit'ral as when he was here;  
The clouds are his chariot, and glory his throne,  
Whilst myriads of angels his majesty own.

Ten thousand bright angels with him shall descend,  
Their strains of hosannas the heavens shall rend;  
Whilst those who once sang the glad song of his birth,  
Shall gather his saints from the ends of the earth.

The kingdom shall come and the graves shall give way,  
And his saints be redeemed from their prison of clay;  
For the trumpet shall sound and the dead shall come forth,  
From the east, from the west, from the south, from the north.

All the nations of men are before him conveyed,  
His bar of tribunal in justice arrayed;  
Each tongue shall confess, whilst the Judge on the throne,  
Shall the wicked condemn, and acknowledge his own.

Each eye shall behold him in awful attire,  
The saints shall be glad and their Saviour admire;  
While those who condemned him to die on the tree,  
Shall wail, when that glorious Messiah they see.

'Twill comfort the saints to reflect on the day  
When sorrow and sighing shall vanish away;  
When they shall be crowned and ascend to the skies,  
And all tears shall forever be wiped from their eyes.

These bodies though vile shall be fashioned aright,  
And robed in a costume of glory and light,  
With songs of thanksgiving we'll rise in the air,  
And go to the city our Lord did prepare.

The works shall be burned and the elements melt,  
And all through the earth shall God's judgments be felt.

While the heavens rolled up shall depart as a scroll,  
And the stars in their regions of darkness shall roll.

But lo, a new heavens and new earth shall be made,  
All garnished with glory that never shall fade;  
The redeemed shall rejoice in that blissful abode,  
Where sorrow shall never their pleasure corrode.

Unpolluted by sin and unhurt by disease,  
With their ensign of triumph unfurled to the breeze,  
A crown of bright glory they ever shall wear,  
And palm-wreaths of honor triumphantly bear.

A convoy of angels, and chariots of love,  
Shall escort them safe home to that city above,  
Transformed like their Saviour, secure from all pain,  
In his glorified presence forever to reign.

But the wicked shall sink into darkness and gloom,  
Everlasting destruction—their sentence and doom;  
From the presence of God and the Lamb they shall flee,  
And the glory of Heaven they never shall see.

The remedial kingdom shall come to an end,  
And the scepter of pardon no longer extend;  
Death, despoiled of his trophies, all vanquished shall fall,  
The saints saved in Heaven, and God all in all.

### Tact in Seeking Souls.

EVERY Christian should study the art of leading sinners to Jesus. Love to Christ will make a Christian desire to save souls, but will not necessarily give him skill to do the work. That he must acquire by thought, prayer, observation, and practice. This remark is suggested by an incident which I have just met in my reading.

A pious physician had access to a jail, and tried to minister both to the souls and bodies of his patients in prison.

One day he pleaded with a murderer to seek pardon. He urged all the motives of the gospel to repentance he could command, and threw his whole soul into the

plea. The murderer was cool and obdurate; excused his crimes by quoting the example of David, Solomon, and other Scripture characters. In fine, he said "I don't know that I have much to repent of."

This from a murderer was terrible. The physician left his cell thinking the case hopeless.

Anxious, however, to do all he could, he invited a dear friend—an aged, devoted man—to visit him. The old man consented; and when, after some time, the doctor again ventured into the cell of the murderer, he was surprised to hear him say:

"Doctor, you don't understand your business. You come here to do good—to benefit the souls of us poor prisoners; but you don't go about it right. You always urge me to 'repent'—to 'repent'—but, doctor do you suppose there is one poor fellow in this prison, who doesn't know he must repent if he would be saved? That dear old friend of yours that you left behind, understood his business. He came here, sat right down by my side. He looked, indeed, like a really good man. With a look full of tenderness he said to me, 'John, wasn't it gracious goodness on the part of the Almighty that he should have loved us so much as to send his only begotten and well-beloved Son into the world to save such sinners as you and I.' Why, doctor, that word I killed me dead. I couldn't get over it. That the holy, venerable man should put himself on the same level with me—a vile murderer, neither fit to live nor to die! I can not keep it out of my thoughts. It is working its way to my heart."

How great is the value of tact in soul-seeking! The doctor's direct appeal only stirred his depravity. The old man's indirect but adroit address, mingled as it was with exquisite tenderness, conquered him. The doctor was faithful, but unskillful, and failed; his aged friend was both faithful and skillful, and he prevailed—he was wise to win souls.

Seek this Divine wisdom, Christian; so shalt thou win many to righteousness. Dost thou need motive power? Get more love to Christ, until thou canst busy thyself in the work, saying, "The love of Christ constraineth me." Consider also "that he which converteth the sinner from the error of his ways, shall save a soul from death, and shall hide a multitude of sins." Alas, alas! that we should take so easy the destruction of souls around us, and sometimes even "the destruction of our kindred!"

### The Persian Traveler.

THE Persian traveler came to our country to see "the new world," as he had heard it called. On his arrival, instead of finding a few huts, with thatched roofs, as he expected, he found a great rich city, the largest he had ever seen. The great ships lay at the wharves, the tall masts looked like a forest, and the harbor was full of shipping of all kinds. So he landed, and went to the hotels, and traveled through the different States, saw the farms, the factories, the schools, and the benevolent institutions, such as hospitals, asylums, and the like. At length he reached Washington. Congress and the Senate were about to adjourn. Among other things, he felt very anxious to see the President of the United States. A friend walked with him to the White House, and introduced him.

"Well," said the President, after the compliments of the introduction, "what do you think of our country?"

"Sir, I have no words to express my wonder."

"Will you please explain yourself?"

"Why, sir, on my arrival they carried me to a magnificent palace, which they call a hotel. We have no palaces in Persia so large. When I came to travel, instead of riding a donkey or a hired horse, and moving at the rate of twenty miles a day, they put me into a beautiful house, and whirled me off three hundred miles a day. Then I said, why, their very caravans are better off than our richest citizens are at the homes which have taken generations to adorn. Then, sir, they took me to a great palace-looking building, where hundreds of blind people were gathered together, and where they read with their fingers, and where they made sweet music, and were very happy. Oh! I said, the very blind in this land are better off than

those who have eyes in my country! Then they took me to another such place, where those were gathered together who could not hear or speak; but they could read and write anything, and could talk with their fingers by making signs! Ah! these in this country, who are born dumb, are better off than those in my country who can hear with both ears. No ears and no eyes are here better than two ears and two eyes at home! Then, Mr. President, I came to Washington. To my amazement I found no army here, no body guard for the chief magistrate of this great nation. I hear that you, sir, was up at the Capitol last evening till after midnight, signing the bills which Congress passed, and then, in the dark, you walked quietly home alone, without a guard, or anybody to defend you! I see no army in all the States where I have been; and one live governor of a great State I actually found out with his Irishman planting potatoes! Sir, to one who has been born and brought up where armies and swords are everywhere, this state of things has amazed me beyond expression!"

"Do you like it?"  
 "Oh, more than I can describe to you."  
 "How do you account for it?"  
 "Sir, there is only one answer to that question. *Your land is governed by the Bible, mine by the sword!* Your Bible has done ten-fold more for you in a few centuries, than the sword has done for us for ages. Here, you don't see the law, you don't hear it. It is a sort of thing that seems to dwell in the air, out of sight, but it comes down the moment it is called. With my country, law is made material, it is in armies and guns, and guards. It is like wearing a heavy iron mail shirt, instead of the loose cotton shirt. Your Bible has made schools, and colleges, and institutions of learning—our sword never reared a school-house in all Persia. Your Bible makes readers, and so you have papers, and magazines, and books, and a reading, thinking nation. Our sword makes no readers, no thinkers, no teachers of good things. O sir, there is no department of life in which we are not centuries behind you. I find that your people don't know what has made this nation what it is; but it is plain to me. And now, sir, I beg your pardon for talking so long, and telling you what you know. But you were so good as to ask my opinion, and I could not give it in fewer words. May you, sir, live twelve thousand moons, and your country live as long as the sun and moon endure. I thank you, Mr. President, for the light of your face, and that I may go home telling my countrymen that great position and high office never look so majestic, as in their naked simplicity."

The President and traveler both arose, shook hands, smiled, made each a low bow, and the traveler went on his way. The President was heard to say to himself, "The fellow is right!"—*John Todd, D. D.*

**Letters.**

"Then they that feared the Lord, spake often one to another."

This department of the paper is designed for the brethren and sisters to freely and fully communicate with each other respecting their hopes and determinations, conflicts and victories, attainments and desires, in the heavenly journey. Seek first a living experience and then record it, carefully and prayerfully, for the comfort and encouragement of the other members of the household of faith.

**From Bro and Sister Tomlinson.**

BRO. WHITE: We still love the truths of the third angel's message. We do not feel discouraged, but rather encouraged, knowing that our redemption draweth nigh. We are encouraged by reading the cheering reports that come to us through the Review. We feel to thank our heavenly Father that he is hearing the prayers for his afflicted servants and cause. We want to arise with the message and come out of this lukewarm condition, and have an experience for ourselves, that when we are weighed we shall not be found wanting.

The four days of fasting were observed here by the whole church and we had a refreshing season. We all felt like humbling ourselves under the hand of the Lord that in due time he might exalt us. Satan is trying to the utmost to tear us to pieces and throw in a scattering influence. Yet there are a few who still hold on to the things they have heard. The church is united in brotherly love, and is seeking for a deeper work of grace and a closer walk with God. We realize that we are living in perilous times, that Satan is going about seeking whom he may devour. We

want to be shielded from his influence, and be prepared for the time of trouble that is just before us. We want the eyesalve that we may see clearly the way in which we should go.

We feel thankful that God in his great mercy has permitted us to hear the last and solemn message that is to prepare a people for translation, and that we can still see a beauty and harmony in it. Although there are circumstances thrown around us that are calculated to draw us from the truth, yet we can say through the grace of God we are still unmoved, and by God's grace assisting us, we expect to go on and finally have a home on the earth made new, where there will be no tempting Devil to draw us into his cruel snares.

We truly feel thankful that the Lord sent Brn. Ingraham, Sanborn, and Andrews, this way. They gave us meat in due season. We hope to be remembered by God's true followers.

In love of the truth.  
 JESSE & MIRANDA TOMLINSON.  
 Marion, Iowa.

**From Bro. Howard.**

BRO. WHITE: I grieve to see so many of God's ministers detained from their labors on account of sickness or poor health. I pray that they may be soon raised to health again and placed in the field. Our dear Bro. Hanscom still remains prostrate upon his bed, in a very feeble state; but his faith is steady in God's promises. He firmly believes that this last message is fitting up a church for translation, and he has hope that God will raise him up to help sound it to a perishing world. I hope the brethren and sisters will not forget him in this hour of affliction.

I like the stand taken by the B. C. church on Dress, &c., and I hope God will enable us to live it out.  
 Yours for the truth.  
 L. L. HOWARD.  
 Leeds, Maine.

**Extracts from Letters.**

Sister D. L. Griggs writes from North Oxford, Mich.: Being separated from the people of my choice, I feel it a privilege to speak to you through the columns of the Review, and to hear from time to time your cheering testimonies. A little more than a year ago I knew nothing of this dear people. I had merely heard that there was a people who kept the seventh day, and believed in the soon coming of Christ. But they were denounced by the orthodox churches, therefore I denounced them with scarcely one serious thought upon the subject. But the Lord soon opened a way for me to learn more of them; and I thank him daily that he has given me a heart to embrace the truths preached by them, and the desire and prayer of my heart is, that I may be worthy of a name and a place with this poor, "despised company."

I look forward with delight to each returning Sabbath. I love its sacred hours. What am I that the great God of the universe should call after me? A mere speck in the immensity of God's creation, sin-polluted and fallen, with the Arch-enemy constantly working to deceive and draw me from the truth, how can I expect to obtain eternal life? Certainly not through any worthiness of my own. But through the worthiness of Jesus, I hope and expect to obtain it. I love God's people, and I love "present truth," and long to join in the loud cry.

Sister F. Freeman writes from Bethlehem Center, N. Y.: I still am striving to press my way onward toward Mount Zion. I feel a desire to have my name enrolled with those on whose banner is inscribed, "Here are they that keep the commandments of God and the faith of Jesus." I am alone here in keeping the Sabbath of the Lord; but it has been my aim and object since coming among friends here, to let my light so shine that they may be led to glorify our Father which is in Heaven. I have found much opposition against the Sabbath, but I feel to praise the Lord that he has brought me to see his precious truth, and given me a heart to walk therein. Oh that my heart may be enlarged in his commandments, and that my path may be that of the just that shall shine more and more unto the perfect day.

Sister R. Ashald writes from East Nassau, N. Y.: For fifty-nine years I have been trying to lay up treasure in Heaven, through many changing and trying scenes. I love and thank the Lord; for he has brought me through the deep waters; and I have been very unworthy of the great blessings received from his bountiful hand. I have always loved truth, and have sought for it, as for hid treasures. For about eleven years I have had no other preaching but the Review. My prospects are not much for this life. I am seventy-eight years old, lame, poor, with no home of my own, and alone in the faith. But I feel that all the brethren and sisters are nigh unto me through the blood of Christ. Pray for me that I may meet you where I may not have it to say that I am alone.

**PUBLICATIONS.**

The law requires the pre-payment of postage on Bound Books, four cents for the first four ounces, or fractional part thereof, and an additional four cents for the next four ounces, or fractional part thereof, and so on. On Pamphlets and Tracts, two cents for each four ounces, or fractional part thereof. Orders, to secure attention, must be accompanied with the cash. Address, ELDER JAMES WHITE, Battle Creek, Michigan.

	PRICE.	WEIGHT.
<b>The Hymn Book</b> , 464 pages, and 122 pieces of music,	80	12
" " " with Sabbath Lute,	\$1,25	12
" " " Calf Binding,	1,00	12
" " " " with Lute,	1,50	12
<b>History of the Sabbath</b> , Sacred and Secular,	80	12
" " " in paper covers,	50	10
<b>Dobney on Future Punishment</b> ,	75	16
<b>Spiritual Gifts, Vol. I</b> , or the Great Controversy between Christ & his angels, and Satan & his angels,	50	8
<b>Spiritual Gifts, Vol. II</b> . Experience, Views & Incidents in connection with the Third Message,	60	8
<b>Spiritual Gifts, Vols. I &amp; II</b> , bound in one book,	\$1,00	12
<b>Spiritual Gifts, Vol. III</b> , Facts of Faith,	60	8
<b>Spiritual Gifts, Vol. IV</b> , Facts of Faith & Testimonies to the Church, Nos. 1-10,	60	8
<b>Sabbath Readings</b> , a work of 400 pages of Moral & Religious Lessons for the Young,	60	8
The same in five Pamphlets,	50	8
" " " twenty-five Tracts,	40	8
<b>How to Live</b> ,	\$1,00	12
" " " in pamphlet,	75	10
<b>Appeal to the Youth</b> . Bound,	40	8
" " " Paper Covers,	20	2
" " " " without Likeness,	10	2
<b>The Bible from Heaven</b> ,	20	5
<b>Both Sides</b> . Review of Preble on Sabbath and Law,	20	4
<b>Sanctification</b> : or Living Holiness,	15	4
<b>Three Angels</b> of Rev. xiv, and the Two-horned Beast,	15	4
<b>Hope of the Gospel</b> , or Immortality the Gift of God,	15	4
<b>Which? Mortal or Immortal?</b> or an Inquiry into the Present Constitution & Future Condition of Man,	15	4
<b>Modern Spiritualism</b> : its Nature and Tendency,	15	4
<b>The Kingdom of God</b> : a Refutation of the Doctrine called, Age to Come,	15	4
<b>Miraculous Powers</b> ,	15	4
<b>Appeal to Mothers</b> ,	10	2
<b>Review of Seymour</b> . His Fifty Questions Answered,	10	3
<b>Prophecy of Daniel</b> —The Sanctuary and 2300 Days,	10	3
<b>The Saints' Inheritance</b> in the New Earth,	10	3
<b>Signs of the Times</b> . The Coming of Christ at the Door,	10	8
<b>Law of God</b> . The Testimony of Both Testaments,	10	3
<b>Vindication of the True Sabbath</b> , by J. W. Morton,	10	3
<b>Review of Springer</b> on the Sabbath and Law of God,	10	3
<b>Christian Baptism</b> . Its Nature, Subjects, & Design,	10	3
<b>The Commandment to Restore &amp; build Jerusalem</b> ,	10	2
<b>The Seven Trumpets</b> of Rev. viii & ix,	10	2
<b>Key to the Prophetic Chart</b> ,	10	2
<b>The Sanctuary and 2300 Days</b> of Dan. viii, 14,	10	2
<b>The Fate of the Transgressor</b> ,	5	2
<b>The Sabbath of the Lord</b> ; a Discourse by J. M. Aldrich,	5	2
<b>End of the Wicked</b> ,	5	2
<b>Matthew xxiv</b> . A Brief Exposition of the Chapter,	5	2
<b>Mark of the Beast</b> , and Seal of the Living God,	5	1
<b>Sabbatic Institution</b> and the Two Laws,	5	1
<b>Assistant</b> . The Bible Student's Assistant, or a Compend of Scripture References,	5	1
<b>An Appeal</b> for the Restoration of the Bible Sabbath in an Address to the Baptists,	5	1
<b>Review of Filio</b> . A Reply to a series of Discourses delivered by him in this City against the Sabbath,	5	1
<b>Milton</b> on the State of the Dead,	5	1
<b>Brown's Experience</b> . Consecration—Second Advent,	5	1
<b>Report of General Conference</b> held in Battle Creek, June, 1859. Address on Systematic Benevolence, &c.,	5	1
<b>The Sabbath</b> , in German,	10	2
" " " Holland,	5	1
" " " French,	5	1
<b>On Daniel II &amp; VII</b> , in French,	5	1
<b>The Second Advent Faith</b> : Objections Answered,	4	2
<b>ONE-CENT TRACTS</b> . The Seven Seals—The Two Laws—Reasons for Sunday-keeping Examined—Personality of God—Wesley on the Law—Appeal on Immortality—Thoughts for the Candid—Brief Thoughts, etc.—Time Lost, or, Old and New Style.		
<b>TWO-CENT TRACTS</b> . Institution of the Sabbath—Sabbath by Elisha—Infidelity and Spiritualism—War and Sealing—Who Changed the Sabbath?—Preach the Word—Death and Burial—Much in Little—Truth—Positive Institutions.		
<b>THREE-CENT TRACTS</b> . Dobney on the Law—Milton on the State of the Dead—Scripture References—The Mark of the Beast and Seal of the Living God—Spiritual Gifts—Wicked Dead.		
<b>CHARTS</b> , Prophetic and Law of God, the size used by our Preachers. Varnished, a set, with Key,	\$4.00	
A Set on Cloth, with Key,	8.00	
On Cloth, without Rollers, by mail, post-paid,	2.75	
<b>Small Chart</b> . A Pictorial Illustration of the Visions of Daniel and John, 20 by 25 inches. Paper. Price 15 cents.		

## The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, JUNE 19, 1866.

### The Western Health-Reform Institute.

We send out this week circulars concerning the Health-Reform Institute, to churches, and individuals, who we think have an interest in, and will be prepared to act in reference to, the health-reform question. If any do not receive them who would be glad to, they can be sent on application. The circulars will explain themselves. They are sent out for the purpose of soliciting subscriptions of stock to the Health-Reform Institute, the books for which are now open. Where there are churches, we would suggest that a meeting be called, when the circulars are received, that it may be ascertained at once what will be done by the church in the way of taking shares, and the circulars be immediately returned with the number of shares pledged.

This enterprise is so manifestly appropriate at the present time, and in the order of Providence, that we have no doubt it would be carried through triumphantly, even if it was necessary to be done by donations. We expect it will be no less so, when what is called for is not donations, but simply a safe investment of means under the management of as careful and well-qualified brethren as we have among us, and which will in a short time begin to make fair returns to the stock-holders. The matter as presented in the circular has been brought before the church at Battle Creek, and by Bro. Andrews before the Monthly Meeting at Olcott, N. Y., and the result is a subscription of two thousand, six hundred and twenty-five dollars, as acknowledged in the Business department of this paper.

Bro. Loughborough will bring the matter more especially before the brethren in the West, and Bro. Andrews in the East, while all our preaching brethren who were at the late Conference here, will be prepared to act as agents in this enterprise. All that is necessary to insure its complete success, is for our brethren everywhere to manifest the same prompt interest that has thus far been shown by all to whose attention the subject has been brought.

### The Health Reformer.

Subscriptions to this Journal are coming in at an encouraging rate. We shall endeavor to issue a number somewhat in advance of the time specified in the prospectus, two weeks since.

### The Allegan Monthly Meeting.

This meeting was held at Monterey, Sabbath and first-day, June 2 and 3. It was a good, instructive meeting for the dear people of God. It was manifest that the congregation gave the hearing ear. More than three-quarters of our large congregation were Sabbath-keepers. Bro. J. H. Waggoner met with us and gave us four discourses. Sabbath morning his subject was deeply interesting and convincing, that the Sabbath of the fourth commandment is perpetual. Bro. White followed, giving a brief statement of his recent severe affliction, and what the Lord had done, and was doing for him in answer to prayer, and closed with an affectionate address to the congregation, especially the youth. In the afternoon Sr. White gave a clear and stirring testimony on health reform, all harmonizing with the teachings of the Holy Scriptures, closing with the saying of the apostle Paul in his second epistle to the Corinthians, chap. vii, 1, "CLEANSE YOURSELVES," &c.

On first-day it was manifest that the interest was increasing to hear. Our morning social meeting was crowned with an address from Bro. Dr. H. S. Lay, briefly stating his experience and views on health reform, and its pressing importance. Bro. Waggoner then gave us another interesting subject on Matt. xxiv, and also on health reform, followed by Sr. White who closed with a pathetic and ardent appeal to her hearers to do the will of God, and be ready for the things that are coming on the earth. Praise the Lord for his heavenly blessing!

Our next Monthly Meeting will convene in Otsego, the first Sabbath in July next.

JOSEPH BATES.

Monterey, June 5th, 1866.

### Note from Bro. Sanborn.

As I have often heard it said of some of my preaching brethren, so perhaps it has been said of me, Why does not Bro. Sanborn report himself, that we may know where he is and what he is doing? Allow me to say, for the same reason that Jesus took the disciples and went into a desert place, namely, to rest awhile. I came home on the last day of April, calculating to remain at home till after Conference. My labors having been very constant for about two years as the following items for eighteen months will show. I have preached three hundred and ninety-five sermons, and traveled more than six thousand miles, besides attending prayer, social, and business meetings. Through this constant labor I began to feel weak and care-worn; but now for six weeks I have been at home laboring with my hands every day, Sabbaths excepted, and the providence of God surrounding me, my strength has increased wonderfully and I begin to feel like going out again to labor for the salvation of souls. But into what part of this great harvest field shall I go? the calls are numerous. How shall I decide? May the Lord help, is my prayer. I hope to spend this summer mostly in new fields. Will the scattered brethren and sisters of Wisconsin and Illinois renew their calls for labor immediately, giving directions how we may find them. Direct your letters to Johnstown Center, Rock Co., Wis. ISAAC SANBORN.

### To Correspondents.

H. C. Miller; Thoughts on the Revelation will probably contain about the same number of pages as the History of the Sabbath, the size of the page being the same.

ARTICLES DECLINED. The Resurrection and the Judgment. We cannot think that 1 Cor. xv, teaches Universalism from the fact that Paul speaks only of the righteous in that chapter.—Ye are my Witnesses. We think it would be better to cover less ground and be more definite on each point. Frequently an argument loses all its force because some common objection is left unexplained.

ARTICLES ACCEPTED. Report from Ohio.—My Lord Delayeth his Coming.—The True Israel.—Faith.—A Prayer for Help.—Mental Diseases.—Out of Place.

## Appointments.

Bro. WHITE: Please give the following appointment in the Review:

Nile Settlement, Allegany Co., N. Y.,	June	30.
Roulette, Potter Co., Pa.,	July	7.
Port Allegany, McKean Co., Pa.,	"	8.
Dike's Creek, Allegany Co., N. Y.,	"	14.
Wheeler, Steuben Co., N. Y.,	"	21.
Catlin, Chemung Co., "	"	28.
Farmington, Tioga Co., Pa.,	August	4.

Eld. C. O. Taylor is expected to attend these meetings. They will commence with the Sabbath. Perhaps most of them will hold over first-day.

Brethren living in these respective localities, will please arrange the appointments as they think best.

N. FULLER.

### To the Brethren and Sisters in Minnesota.

MANY of you will doubtless be able to come to the Conference at Pleasant Grove, July 6-9. As we are much scattered here, and the sisters near the place of meeting cannot see to your wants as they would be glad to, on account of feeble health, those who can, will please come prepared as much as possible to care for themselves.

In behalf of the church,

LESTER BARTHOLOMEW.

### Quarterly Meetings in Iowa.

BEING requested by the Conference to district the State, and arrange Quarterly Meetings, we make the following decision:

First. To include the State for the present, in one district.

Second. We have arranged the churches for five Quarterly Meetings, as follows:

- 1st. Waukon, West Union and Elgin.
- 2nd. Marion, Lisbon, and Fairview.
- 3d. Pilot Grove, Washington, and Palestine.
- 4th. Mt. Pleasant, Fairfield, and Vernon.
- 5th. Sandyville, Knoxville, and Eddyville.

For the first quarter, meetings will be held as follows:

Waukon, June 30. To be attended by Brn. Loughborough and Ingraham. Marion, July 28, Washington August 11, Vernon, August 25, Knoxville, Sept. 8.

The place for the next Quarterly Meeting to be determined upon at each Quarterly Meeting, the time to be three months from each meeting. Let some one be selected at the close of each Quarterly Meeting to appoint through the Review the time and place for the next meeting.

IOWA STATE CONF. COM.

THE next Quarterly Meeting of the church at Ithaca, Mich., will be held at Ithaca, July 7 and 8, next. We expect the church at Alma to unite with us in this meeting and also the church west of Alma, if convenient, and all others who may feel desirous to meet with us. We would feel very thankful if a messenger could meet with us then.

F. SQUIRE, Elder.

## Business Department.

### Business Notes.

J. Bates: We do not find Seth and Earl Ross on our Instructor list. How shall we give the credit?

"Advent." Don't know.

### RECEIPTS.

#### For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW & HERALD to which the money received pays. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

C G Rand 29-1, M Kittle 27-1, P Lightner 29-1, D B Staples 28-1, A L Potter 30-1, H Carpenter 29-1, C McNeil 29-1, J Rayle 31-1, C Laffer in full. S W Willey 29-1, S B Sill 29-1, M Palmer 29-1, S M Mills 29-1, J Snyder 28-21, J H Rogers 29-8, each \$1.00.

M Long 30-1, L Preston 29-14, M J Kay 30-1, A Brown 30-1, W A Raymond 30-1, F Sutherland 29-11, C Starr 30-1, P Cranston 30-1, B Landon 30-1, N J Dubois 30-1, M Chase 32-15, A True 30-1, A Tubbs 29-1, E P Burditt 30-1, A Jaycox 30-1, S O James 30-1, M C Hodges 30-1, T Harlow 29-1, J Teman 28-5, each \$2.00.

M Howard \$1.50. 30-1, L H Davis \$3.15, 29-4, S Buzzell 25c, in full. B I Lovett 75c, 29-1, F Broderick 10c, in full. C L Palmer \$8.00, 37-1.

F. A. Peabody 29-1, 50cts.

#### Subscriptions at the Rate of \$3.00 per year.

H S Guilford \$3.00, 29-18, A M Gravel \$1.50, 28-22, J B Gregory \$3.00, 30-1, J S Day \$3.00, 30-1, J D Carpenter \$3.00, 30-3, W Avery \$3.00, 30-1.

#### Review and Publication Fund.

Mrs A F Stansel 30c, A M Gravel \$1.00, C A Osgood \$1.00, D C Elmer \$1.00, I D Cramer \$2.00.

#### Books Sent By Mail.

J N Wilkins 25c, J S Hughes 20c, Wm Cottrell 80c, W H Wild \$1.00, R M Kilgore \$3.00, L H Davis 25c, A E Dartt 68c, Dea I Fittsworth 92c, Eld J Summerbell 92c, Eld A Coon 92c, H Main 56c.

#### Books sent by Express.

W H Wild, Pleasantville, Westchester Co., N. Y. \$4.00

#### To Raise the Sum of \$700, for Bro. M. E. Cornell.

Previously received \$165.00, H S Guilford \$10.00, W Barker \$10.00, H C Miller \$5.00, A H Hale \$5.00, A True \$3.00, C K Farnsworth \$10.00.

#### To Raise the sum of \$500 for Bro. R. F. Cottrell.

Previously received, \$70.00, H C Miller \$5.00, D M Carright \$5.00, A True \$2.00, C K Farnsworth \$10.00.

#### For the Western Health-Reform Institute.

The following amounts are subscribed for shares in The Western Health-Reform Institute at \$25.00, each share.

E G White \$500, J P Kellogg \$500, J M Aldrich \$250, Jas White \$100, A Kellogg \$100, J N Loughborough \$50, J N Andrews \$50, U Smith, G W Amadon, A A Dodge, J F Byington, A C Bourdeau, R G Lockwood, D Carpenter, J E White, M J Cornell, M E Cornell, D T Bourdeau, each \$25.

J M Lindsay \$125, H Lindsay \$100, J B Lamson \$100, D C Demarest \$100, W Eggleston \$100, V B Gaskill \$50, W B Prentiss \$50, S B Craig \$50, C W Lindsay, E Gaskill, T F Cottrell, J G Lamson, C F Buckland, each \$25.