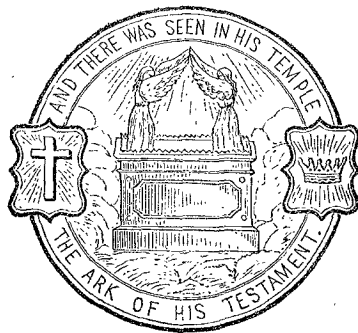


# ADVENT



# 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." Rev. xiv, 12.

VOL. XXXIV.

BATTLE CREEK, MICH., THIRD-DAY, JUNE 29, 1869.

NO. 1.

### The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY BY

The Seventh-day Adventist Publishing Association.

TERMS.—Two Dollars a Year, in Advance.

Address, REVIEW & HERALD, Battle Creek, Michigan.

TO THE READER.—Original articles, written for this paper, are signed in SMALL CAPITALS; selections, in *Italics*.

#### WHO IS MY NEIGHBOR?

Thy neighbor? It is he whom thou  
Hast power to aid and bless;  
Whose aching heart or burning brow  
Thy soothing hand may press.

Thy neighbor? 'Tis the fainting poor  
Whose eye with want is dim,  
Whom hunger sends from door to door—  
Go thou and succor him!

Thy neighbor? 'Tis that weary man  
Whose years are at the brim;  
Bent low with sickness, care and pain—  
Go thou and comfort him!

Thy neighbor? 'Tis the heart bereft  
Of every earthly gem;  
Widow and orphan, helpless left—  
Go thou and shelter them!

Thy neighbor? Yonder toiling slave,  
Fettered in thought and limb,  
Whose hopes are all beyond the grave—  
Go thou and ransom him!

Whene'er thou meet'st a human form,  
Less favored than thine own,  
Remember 'tis thy neighbor worn,  
Thy brother or thy son.

Oh, pass not, pass not heedless by!  
Perhaps thou canst redeem  
The breaking heart from misery—  
Go share thy lot with him.

### The Sermon.

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom,  
PREACH THE WORD. 2 Tim. iv, 2.

#### A GOOD CONSCIENCE.

BY ELDER JAMES WHITE.\*

TEXT.—"I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost." Rom. ix, 1.

THE apostle continues, "That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." The facts in the case seem to warrant positiveness of expression, and the strongest terms. The apostle still cherished that strong affection for his kinsmen according to the flesh, and his desire for their salvation was so strong, that could he see them saved, he would be willing to be lost. Is he insane? My conscience also bearing me witness in the Holy Ghost. The Holy Ghost is always sane. Such is the value of man's salvation, such the value of human souls, that could Paul see the Jewish people saved, he would be willing to be lost.

\*Preached at Battle Creek, Sabbath, Jan. 30, 1869. Reported for REVIEW.

"I say the truth in Christ." He would not speak out of Christ. He was in harmony with Christ. "I lie not." What he is about to say is the truth, and nothing but the truth. "My conscience also bearing me witness in the Holy Ghost." Not only had he the evidence that his strong desire in this direction was in harmony with the mind of Christ, but his conscience also bore him witness in the Holy Ghost.

I wish to call your attention more particularly to this expression, "My conscience also bearing me witness in the Holy Ghost," or Holy Spirit. Conscientiousness is a quality of the mind. Every intelligent, accountable being is more or less conscientious. That person who has not a good share of it is to be pitied. But there are very many poor consciences in this world, consciences of no value whatever. The heathen, that sacrifices his children, that goes on long pilgrimages, wears peas in his shoes to torture himself, thinking it a virtue, and who finally casts himself beneath the car of Juggernaut, and is crushed to atoms, is very conscientious. But his conscience in matters of religion is good for nothing. The Catholic, devoted to all the forms and ceremonies of a corrupted religion, may be very conscientious, but he has not a good conscience. His conscience is not enlightened. It is perverted, darkened. It not only lacks the light of the word of God, but also the illumination of the Spirit of God. In this condition he is a subject, a lawful prey to the Devil. He receives impressions, and his mind is moulded by the power of Satan, until his conscience is no guide. It is of no value.

A good conscience is an enlightened conscience, a conscience that is sanctified and aided by the Spirit of God. The apostle speaks of baptism. Says he, it is "not the putting away of the filth of the flesh." How true. Baptism, which we regard to be immersion, is not the washing away of physical uncleanness; neither is baptism an act by which moral pollution is washed away. Water never cleanses from sin. In the Jewish dispensation, in figure, sin was put away by the blood of animals. In the present dispensation, it is put away in fact by the blood of Christ. It is never put away by water. It is "not the putting away of the filth of the flesh," says Peter, "but the answer of a good conscience toward God, by the resurrection of Jesus Christ."

Baptism is designed to answer our conscience. There are different forms of what is said to be baptism practiced. Some have their consciences satisfied, or answered, by being immersed, others by being poured, and a third class by being sprinkled. And the Dunkard's conscience cannot be answered until he is led into the water and plunged into it, face foremost, first in the name of the Father, then taken up and plunged again in the name of the Son, then raised up and plunged again in the name of the Holy Ghost. It takes all this to answer his conscience. Now I think all these consciences cannot be good. I think that Heaven never designed that there should be this confusion upon the subject of baptism. Somebody must be at fault. Who is it? I would speak upon this subject with becoming modesty. But I think that all consciences are not just right on the subject of baptism. I think that Peter presents a standard by which we may try our consciences. Says he, "Not the putting away

of the filth of the flesh, but the answer of a good conscience toward God, by the resurrection of Jesus Christ." What did Peter throw in that last clause for? Says my Pedobaptist friend, "What has the resurrection to do with baptism?" You ask the question properly. What has it? I suggest to you, my friends, that Peter presents the resurrection of Jesus Christ as the standard by which you may measure your conscience—a light by which you may have your conscience illuminated upon this question. I understand that the apostle has brought in the resurrection of Jesus Christ simply from the fact that baptism is given to the Christian church to illustrate their faith in the death and burial of Jesus Christ, and his resurrection from the dead. Buried with him (Christ) by baptism. Raised up with Christ to walk in newness of life. Now, then, would we have a good conscience upon the subject of baptism? It is necessary we should get a correct idea of the design of baptism. What is it for? What its object? We repeat, baptism was designed to show the faith of believers in the death, burial, and resurrection of Jesus Christ. Hence Paul says, Buried with him, planted with him. How? As the Dunkards do, face foremost? No; "planted in the likeness of Christ's death."

Go away with me to Joseph's new tomb. There we see the Lord laid out by his tenderest followers in a horizontal position upon the back. "Planted in the likeness of his death." Let the administrator lead the candidate down into the water to a suitable depth, then let him plunge him backward down into the water, until his position in the water resembles, as far as possible, that of Christ's, as he lay in Joseph's sepulcher. This is Christian baptism.

It is not, however, the putting away of the filth of the flesh. It is not to cleanse from moral pollution, or physical uncleanness; but the answer of an enlightened conscience. I may know that I have a good conscience on the subject of baptism by the resurrection of Jesus Christ from the dead. My friends, get the resurrection before you, and everything that baptism commemorates, and you can hardly fail to have a conscience right upon this ordinance of the church.

But, says the apostle, "My conscience also bearing me witness in the Holy Ghost." To secure a correct conscience it is quite necessary that we be correct in theory, and then that we have the heavenly unction, that we share in the Holy Ghost. It is intimated by the apostle that it is not only necessary that we have the Holy Ghost, but that we be correct in theory. "I say the truth in Christ," that is, in harmony with what Christ has taught. His theory was correct. The Holy Ghost bearing witness.

The times are perilous. Satan has made sad work in the church. This any one may know by reading its history. We are down amid the perils of the last days. How the winds of doctrine blow us unless we are anchored. I know no real safety in this time, only to be correct in theory, and to have our conscience bear witness in the Holy Ghost. There are those who will meet us as we urge the importance of being correct in theory and practice, "Oh! if we are only honest it is of but little consequence what we believe. If we are only honest when we reach Heaven it will not be asked us then by what road we came." There is too

much of this kind of talk in our world. The Bible does not speak thus. There is but one way to Heaven, and hence, of course, it will not be proper to ask by which way they came.

The Bible requires all Christians to be courteous, to be liberal in sentiment and in practice. It requires of us love toward our brethren, love toward those that err from the truth, and love toward the apostate and sinner. And our Lord, in certain parables, most impressively enjoins upon us the duty of seeking and searching for that which is lost. Read the parable of the return of the prodigal. How the father rejoices. So let the church when one returns who has wandered. Read the parable of the woman who lost a piece of silver. She searched with anxiety, and when she found it she called her neighbors and had great rejoicings. So let the church search for the lost, and when one is found, it is their privilege and right to rejoice.

Read the parable of the lost sheep. The shepherd leaves the ninety and nine in the wilderness. They are exposed to danger of course. If not why did they need a shepherd? But when one is lost, he goes for that lost sheep, and when he finds it, does he drive it home? No. Does he punish it for its wandering? No. Tenderly he takes it up and lays it upon his shoulders, and brings it all the way home, and then calls upon others to rejoice with him, for that which was lost is found. "Verily I say unto you, that likewise joy shall be in Heaven over one sinner that repenteth, more than over ninety and nine just persons that need no repentance."

Notwithstanding these facts you will find none of this talk in the New Testament about nonessentials; that it is no matter what you believe, if you are only honest. You do not find it there. I have no greater joy, says John, than to hear that my children are walking in the truth. Sanctify them, prays Christ in his agony, through thy truth; thy word is truth. I am the way, I am the truth, I am the life, says Christ. He that will come to Christ may go in and out and find pasture; but he that would climb up some other way, the same is a thief and a robber.

There is great danger of failure. It is best to be right in theory. God's truth has not as many heads and horns as that Roman beast illustrated upon the chart. The truth is a unit. There is one God, the Father of all. There is one Christ. There is one Spirit. There is one hope. There is one faith. And while, dear friends, we are to exercise the utmost tenderness and forbearance toward those who err from the truth, let us ever be true to this point: God is one God, Christ is one Christ, the hope is one hope, and the faith is one faith. There is one baptism, and there is one Spirit. God is not the author of confusion. Satan would scatter the disciples of the Lord in utter confusion. God is the author of unity.

It is the duty of every Christian to exercise the utmost forbearance toward those that err, for to err is human. But it is their duty to press to the point, to be correct in theory and in practice.

We often meet with this form of expression,—"Oh! we believe you are honest." I wish I could always say the same of those who repeat the words. When at Wellsville, N. Y., I met a lady who wished to have some conversation with me. She was favorably impressed with some of our views, but had any amount of what she regarded as important truth which she wished to teach to us. She had fallen under this terrible deception, that being sanctified according to the extreme view of the subject she had reached a point where there was no danger of sinning. She quoted these words of Paul: "Having perfected forever them that are sanctified." I was sanctified, said she, ten years since. Was I not made perfect? If perfect, can I fall? Am I not saved? Terrible deception! said I. First you do not understand Paul's meaning. Was he addressing you? Are you embraced in this address? When he spoke these words, you were not born, consequently he must have spoken by anticipation. Has Christ forever perfected those that are sanctified? Has he actually accomplished the work? No. When Paul wrote these words, Christ had died and offered a great sacrifice. And when he shall finish the work of redemption at his second appearing, all the sanc-

tified of all ages will be perfected forever. I said to this woman, "You can fall away as well as any one else." I then referred to this in the law, where it says, "And if any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the Lord concerning things which ought not to be done, and be guilty; or if his sin which he hath sinned come to his knowledge: then he shall bring his offering." Lev. iv, 27, 28. This, said I, applies to your case. Until about a year since, you were sinning ignorantly in reference to one of the commandments of God. You supposed that the commandment taught Sunday. But light has come to your mind, and you are found guilty. Now what are you to do? Why, bring an offering. The offerings of the former dispensation were their form of repentance. God calls upon you to repent. Why? Because you have sinned.

Were you perfected ten years ago? You were sinning ignorantly concerning one of the commandments of God. But the thing has come to your mind, and you find yourself guilty. As in the law, guilt is upon you. But you were honest. Very well, so were those spoken of in the law, and when the thing came to their minds they were guilty. So were you. They brought sacrifices, and manifested repentance. So should you repent of your sins. I do not doubt that God has blessed you in the past. But when new light is presented to the mind, persons are accountable for that, and after they find themselves in error, God calls them to repent. They are not to repent of willful sin, but sins of ignorance. And when these sins are brought to their minds, they are just as accountable before God without repentance as though they had committed them willfully. If they do not repent, although they have sinned ignorantly, they will be just as responsible in the day of Judgment as though they had committed the sin willfully.

"Oh! if we are only honest," say they. The professed church, half asleep, rouses just enough to make this expression, "Oh! if we are only honest," and then go to sleep again.

Paul, in speaking of his own case, and his position before the world, before the church, and before God, says, "I am the least of the apostles that am not meet to be called an apostle, because I persecuted the church of God." "But I obtained mercy because I did it ignorantly." Said he, "I verily thought with myself that I ought to do many things contrary to Jesus of Nazareth." Was he sincere? Yes. Conscientious? I do not know why he was not. But he was doing it ignorantly. Why not Paul stand up and say, I was honest. What have I to do with that? But he does not say this. On the other hand, he exclaims, "I am not worthy to be called an apostle." "I am the least of all saints." "I found mercy, because I did it ignorantly." Had Paul thrown this self-righteous cloak over him which many use; had he acted on the principle, "If I am only honest, it is no matter," in the day of God he would have met this sin and been just as accountable for it as though he had persecuted the church with eyes wide open. God is very particular with us here in this world. He is very careful to have us understand, and then make clean work for the next world.

When we were at Norridgewock, Maine, a little more than a year ago, we were passing from that place to Nyes' Corners, where a natural sister lives. Bro. Canright was with us. It was evening, and the road was very winding, with many cross roads. The evening was dark, and although we had many directions, we found ourselves in uncertainty in reference to the road. Bro. C. inquired the way, and found we had gone half a mile off our road. After going on awhile we found it necessary to inquire again, and so on for half a dozen times or more. Finally we became perfectly bewildered about the road. I said to Bro. Canright, Please go and inquire just once more. He turned around to me, and said, Bro. White, what difference does it make if we are only honest? I do not know of a better illustration than this of this sleepy doctrine. If you are only honest it makes no difference whether you break the commandments of God or keep them; whether you are going to the holy city, or the other way! This will not answer. I have no greater joy, says the beloved John, than to see that my children

are walking in the truth. Sanctify them through thy truth, thy word is truth, prayed Jesus. Our safety consists in searching the Scriptures, in seeking for truth as for hid treasures.

Mark well the expression, as for hid treasure. The thief who has stolen goods, if he is master of his business, has searched out the places most difficult of discovery, and secretes them there in the most careful and ingenious manner. And the Devil helps him. Now we are to seek for truth as for hid treasure. Yet we are told that it is no matter about the truth, if we are only honest. The noble Bereans searched the Scriptures daily, to see if these things were so. If it had been no matter if they were only honest, why be to all this trouble? Can you find a more honest man than the heathen who will cause his children to pass through the fire, torture himself, give his life? You that have passed through our cities on Sunday morning, and have seen crowds of people in the streets, moving toward that Catholic church, and as you have come near to the place, and have seen the crowd that were unable to get into the church, kneeling even in the open street, can you doubt they were sincere? "Oh! it makes no difference if we are only honest!" It should be the desire of the Christian to know the exact truth. It should be the strong effort of the church to be united upon the truth, to be sanctified through the truth, to be walking in the truth.

But even after you have reached a correct theory or comparatively correct, if your mind is not sanctified through the truth, if you are a stranger to the Holy Ghost, if you know nothing of its teachings, of its illuminating influence upon the mind, if you do not walk with God, if your experience has no comparison with those experiences of which you read in the book of Acts where the Spirit says to this one, Do this, and to the other, Go there;—I say if you have none of this experience, you are liable to be deceived after all by the Devil. And there is no people who are in so great danger of deception, of being befooled by the Devil, without the especial help of God, as that people who have their minds reined up to get ready for the Judgment. Those that are dead, some of them twice dead, and plucked up by the roots, the Devil says, They are safe, and I will let them alone. But there is a people which keep the commandments of God, which I hate. There is the people which honor the ministry of Christ, which I despise. There is the people which are looking forward with joy to the time when my everlasting doom shall be sealed. I will make a strike on them. Although sound in theory, many of them are ignorant of the Holy Spirit. I will bring my power to bear upon them. I will send my angels. I will pervert their judgment. God pity and save us. Our only hope, dear friends, is to stand in the truth in Christ, to be correct in theory, and be where the Holy Ghost can bear witness that we have the truth. The perils of this time, the dangers of this hour, call on us to hide in Christ. And I am happy to declare before you that there is safety in him. Our foe is a strong one. The Devil and his angels constitute a mighty power in this great controversy which is now drawing to a close. But there are mightier than they. There are angels that excel in strength.

There was war in Heaven. Michael and his angels fought with the dragon and his angels; but Michael and the holy ones gained the day. Satan failed; Christ and his angels triumphed. Christ undertook man's cause. He consented to bear the wrath of his Father against man after he had transgressed his law. That wrath he felt in the garden, and especially on the cross when he cried, "My God, my God, why hast thou forsaken me?" He felt a little of that distance between the Father and himself which the sinner will feel between God and himself when he knows that he is lost. God was not offended with his Son. But Christ takes the wrath of the Father in the sinner's stead. Christ bore the temptations of the Devil. He bore our sins. He endured the agonies of the cross. He was laid away in death. He rose a conqueror. "I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death." And he is soon coming in his glory, and the glory of the Father, and the glory of the holy angels. But while the controversy lasts, while the

conflict is still going on, he gives his angels charge over us. Mighty angels! Lovely angels! And sooner than one confiding soul should be wrenched from the hands of Jesus Christ, he would send every angel out of Heaven to their rescue. Hide, dear friends, in Christ. Hide in the truth. Take shelter from the coming storm. May God be your God. May Christ be your Saviour. May the Holy Spirit be your sanctifier. May bright angels that excel in strength be your guardian. With these you can go through all the perils of this time.

I say the truth in Christ, I lie not, the Holy Ghost bearing me witness. It is our privilege to enjoy this. It is our privilege to have such an experience. Backslider, come, O come and drink of the fountain. Sinner come, and lay your sins upon the dear Redeemer. He will bear them. Oh! let us all hide in Christ. Let not the world with its glitter, its folly, and its fashion, keep us away from our adorable Redeemer. I feel some of the divine influence upon me now as I speak. The Holy Ghost bearing me witness to the truth I have tried to present to you. Seek for truth, search for it as for hid treasure. Be sanctified through the truth. This will enable you to stand. It will enable you to pass all the way through the perils of the last days, and be ready with the watching ones to exclaim, as Jesus comes down through the vaulted heavens, "Lo! this is our God, we have waited for him, and he will save us." We have waited to be changed to immortality. We step upon the sea of glass. We receive the crown, and palm. We walk the golden streets. We eat of the tree of life. We drink from the crystal fountain. We behold the face of Jesus Christ. We walk with the Redeemer. We associate with angels. And this is the life we are to enjoy forever and ever. God help us to secure it. Amen.

#### THE CALIFORNIA MISSION SELF-SUSTAINING.

By the recent noble lift that the brethren and sisters in Santa Rosa have made on Systematic Benevolence, pledging to the amount of \$461.50 in gold, which will go about as far in sustaining the cause in California, as the same number of dollars in currency would East, the reliable State funds in California are raised to upwards of \$750, in gold. And for the encouragement of those East who have nobly and cheerfully aided by their means and prayers in planting the standard of present truth on this coast, we are happy to say, that, with economy used in spending means, with punctuality on the part of those who have pledged on Systematic Benevolence, to meet their pledges, with the blessing of God attending the work, and the expectation that more friends will be raised up, who will have the cause at heart, in harmony with all with whom we have consulted, we believe that from this time and onward, the California Mission will be self-sustaining. And with heart-felt gratitude to the brethren East for what they have done, and an appreciation of their sympathy and fraternal greeting, as expressed in a resolution passed by the late General Conference, we would, in behalf of our brethren and sisters in this State, release them from further assisting with their means in advancing the cause in California. May God bless you, dear brethren and sisters, as you shall now spend your energies and means in other directions for the furtherance of the message until its final triumph. But still pray for the cause in California.

While the work on this coast is promising, we believe it can for a time be retarded in various ways. This can be done by a lack of consecration, and by a spirit of exaltation on the part of our preachers. God forbid that this should ever be the case. But much depends on the faithfulness of the people, on their still maintaining the position of learners. They must necessarily be thrown measurably on their own resources, as the preachers must enter new fields. But this will turn to their spiritual advantage, if it leads them to act more. If they will now be faithful in their private and public duties and devotions, study the word of God, read up in our works, and humbly act the part of home missionaries, then will the preachers be encouraged in their labors, and the cause will be furthered on. But if there is a lack in these things, the opposite results will be realized. God, the salvation of souls, the short-

ness of time and the coming kingdom will be lost sight of; self and the world will come in, and the demands of God and his cause will be forgotten, and there will be a general lagging in the different branches of the work.

Our scattered brethren and sisters on this coast are also invited to co-operate in sustaining the mission, and to correspond freely with the preachers in regard to new openings, etc. They can bring their means to our next general gathering, which we expect will be held in the fall, and which they are invited to attend, or they can send their means to the State Treasurer, J. N. Loughborough, Santa Rosa, Sonoma Co., Cal.

Now, dear brethren and sisters, let us be faithful, keeping the glory of God, the shortness of time, the salvation of souls by the last merciful message to man, uppermost in our minds; and in thus doing, may we not expect a gradual and steady rise of the cause in California? For this, and that success may attend the preaching of the truth, let us watch, pray and labor.

D. T. BOURDEAU, } California  
M. G. KELLOGG, } State-Meeting  
JOHN BOWMAN, } Committee.

Healdsburg, Cal., June 11, 1869.

P. S. Monday, June 14. Our tent meetings in Santa Rosa closed Sunday, the 6th inst., leaving a good influence on the side of the truth. There was a good attendance. Two more were baptized, one of whom had been infidel in his sentiments. After the subject of Systematic Benevolence had been set before the people, thirty-two readily pledged to the amount of \$461.50 a year in gold. We have many friends in Santa Rosa who have not decided to obey the truth. Yet they see and acknowledge it. May they have courage and grace to carry out their convictions. Not far from twenty have received the Sabbath as the result of our tent meetings at Santa Rosa. Upwards of one hundred dollars' worth of books have been sold. About thirty-five have been baptized in Santa Rosa township. Enough have come out to form a good church if they persevere.

The tent was pitched in this place (Healdsburg) the 9th inst. We have held six meetings. At our first meeting, there were about forty present. The numbers and interest have been increasing until last evening (Sunday) there were about four hundred present. Fourteen dollars' worth of books were sold yesterday. We rest every Monday night. The people are already commencing to call on us at our home. We feel the importance of dedicating ourselves wholly to the work.

Last Sabbath Bro. Loughborough met with the brethren and sisters of Santa Rosa, near the Mourve school-house, midway between Santa Rosa and the Piner settlement, to accommodate all. He had appointed to preach in the Mourve school-house on the authority of one of our brethren who was one of the trustees, who, with others, said there would be no trouble, as the house had been opened to other denominations. But when the brethren came to the school-house, it was closed against them, with some unkind words. With the kind permission of one of the neighbors, the brethren met under an oak tree near by, and had a very good meeting. No retaliation was manifested. Bro. Loughborough said that they had no hard feelings toward those who had treated them thus, and hoped they would be led to see the error of their way.

D. T. B.

#### ONE ARGUMENT FOR THE IMMORTALITY OF THE SOUL CONSIDERED.

ONE of the main arguments which is relied upon to prove that the soul is immortal, is the asserted universal belief of all nations, in all ages, in this doctrine. Those who have written in defense of the immortality of the soul, assert that this doctrine has been universally believed. Hence, they argue that it must be true, or else why so generally believed? So argues Dr. Dick,\* Dr. Clark,† Luther Lee,‡ and others. Now suppose what they say were true, how much would it prove for the immortality of the soul? Have not other doctrines, which we know to be false, been almost, if not quite, universally believed? Idolatry, with the exception of a small class, has been practiced by all nations. Does this prove that to be the true religion? This rule of proving a thing by the majority, or even by the mass, of the human race would prove idola-

try, and many other errors, to be truths. On this ground, the minority, "the little flock," must always be in the wrong!

But I will take another false doctrine and show that it has been as widely believed as it is claimed that the immortality of the soul has been. The doctrine of the *transmigration of souls* is manifestly a false doctrine; yet a large majority of the human race has always believed it. It teaches that the soul lived before it came into this world, and that, when this body dies, the soul will pass into another body, and then into another, till it is finally re-absorbed into God from whom it came.

We all readily agree that this is an error; yet it has obtained a general belief among mankind. Of this fact there is an abundance of proof, though my limits will allow me to offer but little. Says the New American Cyclopedia, Art. Metempsychosis: "This idea [of the transmigration of souls] belongs to the oldest religion of India and Egypt, and is one of the earliest forms in which the doctrine of immortality appears. . . . It is a prominent feature in the system of Brahmanism and Buddhism. . . . The idea appears in the tenets of the Gnostics and the Manicheans, and of some other heretical sects. It was also a part of the doctrine of the Druids, and is still believed by the Druses and various other tribes in western Asia and Africa." Says Dr. Horne: "The Tartars and American Indians believe in the transmigration of human souls into the bodies of beasts."‡ Of the Chinese he says: "The absurd notion of the transmigration of souls is universal."||

The above-named nations alone constitute a majority of the human race. They have held, and still hold, this absurd doctrine. Adam Clarke says: "Most of the Asiatic nations have believed in the doctrine of transmigration." "It was pretty general both among Greeks and Asiatics."¶ "The Mexicans believed also in the transmigration of souls."\*\* Bishop Warburton makes this broad statement concerning the belief of the ancients, and the facts justify the statement: "The doctrine of the metempsychosis as it signified a moral designation of Providence, came originally from Egypt, and was, as we have said, believed by all mankind."††

Dr. Alger says: "No doctrine has exerted so extensive, controlling and permanent an influence upon mankind as that of the metempsychosis. . . . Such a theory, well matured, bore unresisted sway through the Eastern World long before Moses slept in his little ark of bulrushes on the shores of the Egyptian river; Alexander the Great gazed with amazement on the self-immolation of fire to which it inspired the Gymnosophists; Caesar found its tenets propagated by the Gauls beyond the Rubicon; and at this hour it reigns despotic, as the learned professor of Sanscrit at Oxford tells us without any sign of decrepitude or decay, over the Burman, Chinese, Tartar, Tibetan, and Indian nations, including at least six hundred and fifty millions of mankind." This alone includes nearly two-thirds of the human race.

All the heathens and many Christians who have argued for the immortality of the soul, have with it believed in the transmigration of souls. Thus writes an eminent author: "Certain it is that those philosophers who argued for the immortality of the soul universally held its pre-existence before it animated the human body, and laid the stress of the argument for its eternal existence after its departure from the body, upon its existence from times immemorial, or even from everlasting before its entrance into it."‡‡

What will our friends say to these facts? If universal belief would prove the immortality of the soul, it will as clearly prove the transmigration of souls! for the latter has been generally believed, as I have shown above. Why stop half way? Why not be consistent and believe both? Let them answer these facts or cease to use this argument.

D. M. CANRIGHT.

\*Philosophy of a Future State, Chap. I, Sec. I, p. 17. †Man All Immortal, p. 113. ‡Lee on the Soul, pp. 74, 75. §Introduction, Vol. I, Chap. I, p. 21. ||Ibid. ¶Com. on John, ix, 2. \*\*Elements of Mythology, p. 232. ††Div. Leg. of Moses, Vol. II, p. 160. ‡‡Leland's Revelation, Part III, Chap. V, p. 328.

THE truth shall make you free.



## The Review and Herald.

"Sanctify them through thy Truth; thy Word is Truth."

BATTLE CREEK, MICH., THIRD-DAY, JUNE 29, 1869.

J. N. ANDREWS, EDITOR.

### THE CALL TO THE CHRISTIAN MINISTRY.

It is the prerogative of the Holy Spirit to call men to the work of preaching the gospel of Christ. Unless men are thus divinely called they have no business to meddle with the work. It is too sacred a work, and involves too fearful responsibilities for men to enter upon it who have no warrant from the Lord of the harvest. It is however manifest that very few of all who call themselves the ministers of Jesus Christ, are really entitled to that most honorable and sacred appellation. Many of the professed ministers of Christ have entered upon its solemn obligations, and its awful responsibilities, without ever being directed so to do by the voice of the Holy Spirit. Some of these persons were prompted to this step by vain ambition. The Christian ministry seemed to them the most promising path to distinction. Others entered upon the work because they expected to secure a handsome salary, and to acquire wealth in the business. Still others, because they hoped to live an indolent, self-indulgent life as the ambassadors of Jesus Christ. And even of those who have been truly called of God to the work, a very large part have lost sight of the sacredness of the calling, and though they have preached to others, they have themselves become castaways. When these several classes have been taken from the entire number of those who call themselves the ministers of the cross, there remains but a handful of faithful men. The Christian ministry, which is too sacred for self-seeking, unconsecrated men to even touch with one of their fingers, is nevertheless filled with men who have not the honor of Christ, nor the salvation of souls, but their own self-interest, in view. Such persons can never have the "well done" spoken to them. So far as any reward is concerned, they receive it all in this life; what comes at the Judgment will be the retribution of the evil servant; they shall be cut asunder, and appointed their portion with hypocrites and unbelievers, where there shall be wailing and gnashing of teeth. But how are we to determine who are really called of God to this great work? Doubtless there are tests that meet the case. The possession of gifts and graces adapted to the work must really furnish the proof of such calls.

1. God sends no man to preach to others till he is first soundly converted himself. Unconsecrated, ease-loving, worldly-minded, vain, impatient, self-seeking men, are not called of God to the ministry of his word.

2. Even those who are truly converted to God, and that do in singleness of heart devote themselves to his service, may not be suitable persons to fill the office of a minister of Christ. Such persons may have zeal without discretion. They may not be at all fitted to counsel, admonish, or instruct. If men have no aptitude to teach, if they lack caution, and prudence, we may well doubt their call of God to a part in this work.

3. Not piety alone, but good, sound, practical common sense is also indispensable. Men who are good for nothing else, are certainly of little worth as ministers of the gospel.

4. Nor does it appear that men who can do only some great thing, and are incapable of seeing or attending to things of comparatively small importance, are likely ever to be of service in the work of the ministry. The work of God is made up largely of deeds which make no display before men. Those who can take no interest in that which is to be seen and appreciated only by the God of Heaven, will never be fitted to enter upon such things as seem to themselves of great importance. God never bids us do great things till he has proved us in those which are smaller. "He that is faithful in that which is least is faithful also in much."

5. Fluency of speech may be of great service to a minister of Christ. Yet this is by no means a decisive proof that a man is called of God to preach. If this

gift exists without other gifts to balance it, it is a positive evil. Readiness of speech where there is nothing of value to communicate, inflicts a torrent of words, but gives nothing that edifies those who hear.

6. The men called of God to do his work must have singleness of purpose. They cannot under pretense of honoring God, and advancing his cause, seek their own honor or their own self-interest. They must not preach themselves, but Christ Jesus the Lord. Self will not stand out in their labors, but in the fore front of all their preaching will stand Christ and his truth.

7. Before God calls men into his work, he gives them humbling views of themselves. They are not prepared to go out in his employ till they have had their self-sufficiency removed. God's strength is never made perfect with them except in their weakness. Paul preached at Corinth "in weakness and in fear and in much trembling." But his preaching was in the "demonstration of the Spirit." It would have been hard for him to tell whether he was most sensible of his own weakness or of the power of God by which he was sustained. Moses prayed God to excuse him, and to send a more suitable person. Jeremiah tremblingly shrank from the awful responsibility of his mission. "Those who are really called of God to the sacred ministry," says Dr. A. Clarke, on Jer. i, "are such as have been brought to a deep acquaintance with themselves, feel their own ignorance, and know their own weakness. They know also the awful responsibility that attaches to the work; and nothing but the authority of God can induce such to undertake it."

"How ready is the man to go,  
Whom God hath never sent!  
How tremblingly diffident and slow,  
God's chosen instrument!"

8. When men are really called of God to labor in his vineyard, it may be said with safety, (1) That they have some good measure of genuine Christian experience. (2) That they have some knowledge of divine truth. (3) That they feel their own need of future help from him, and of more enlarged views of his word. (4) That they think soberly of themselves. (5) That they are fully determined that self shall die daily. (6) That they have in view the honor of God and the salvation of souls, as the grand object of their ministry. (7) That they have some degree of aptitude to teach. (8) And finally that they be inwardly moved of the Holy Spirit to this most solemn work. "Woe is unto me," says Paul, "if I preach not the gospel."

9. But even the most manifest call of God's Spirit to this sacred work, does not excuse men from diligent and faithful efforts to prepare themselves for the work. Timothy was signally called to the ministry of the word. He had such advantages in personal intercourse and association of labor with Paul, as none of us possess. Yet Paul bids him use all diligence in the effort to prepare himself for the work. Thus he says: "Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them, for in doing this thou shalt both save thyself, and them that hear thee." 1 Tim. iv, 13-16. And again he says: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. ii, 15. Those, therefore, who teach others must be diligent students of the Holy Scriptures themselves. They cannot pour out to others unless they continually renew their stock of good matter from the fountain head. The possession of great natural talents, or the special gifts of the Spirit of God, does not excuse men from a diligent, faithful effort to fill their own minds with the clearest knowledge of divine truth.

10. The minister of Christ must be a man of humility. If this excellent grace be wanting, he will be only a curse to those who share his labors. He must therefore be a man of real Christian experience, for if he be only a novice, *i. e.*, newly come to the faith, he will be very certain to fall into the condemnation of the Devil.

11. Who, then, is sufficient for these things? Here is the most responsible and sacred calling that men can enter. Those who enter it must be men of patience,

of humility, of self-sacrifice, of singleness of purpose, of consecration to the work, of prayer, of faithful study of the Bible, and fervent love for Christ, and earnest zeal for the salvation of men.

Not eminent talent, but genuine piety, good, practical common sense, a teachable spirit, a willingness to spend, and be spent, in the work, an unselfish heart, a mind ever desirous to learn the things of God, a willingness to labor faithfully where no display is to be made, a self-forgetful, disinterested spirit, a tender love for perishing men, and a genuine consecration to the service of the Redeemer, these are the real requisites for a minister of Christ.

Have we men of this class in our midst? Undoubtedly we have. There are a goodly number of those men in our ranks. We must call them out to enter the great harvest field. To meet the wants of the cause that are now very urgent, hundreds of these faithful men of God are needed. Isaiah heard the Lord inquiring who would go for him. He thought himself incapable of going to labor in so sacred a work. But when one of the holy beings before the throne had laid upon his lips a live coal from the altar, then he said, "Here am I, send me."

Brethren, seek this hallowed fire. Consecrate yourselves to the service of God. Let your ear be set apart to hear the voice of God, and your lips to utter his words of infinite importance to perishing men. And here is your awfully solemn commission which you cannot execute or not, as you may choose, but which you must fulfill, at the peril of your soul. "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me." If this awful commission be not faithfully executed, the blood of the lost shall be found upon you. And the great tribunal of the Judgment is to determine whether you have been a faithful minister of Christ, or a slothful and unprofitable servant. The decision will then be with the Judge of mankind. But the decision is now in your own hands. Shall it be, Well done, good and faithful servant? Or, shall it be, Depart from me into everlasting fire?

### INGRATITUDE.

It is a very sharp trial to have to do for ungrateful people. The more you do, the more you may. They never think that what is done is of any value. Something much better ought to be done for them. They are not appreciated. Their mouths are full of complaints, and their hearts of dissatisfaction. Sometimes it falls to our lot to do for such persons. There is one excellent result to follow from this. Nothing can so perfectly instruct us in the lessons of ingratitude as to have it manifested by those we try to help. We may see how wicked is such a spirit in ourselves. We are disgusted by this spirit in others when we try to help them. But how often do we exhibit the same spirit? Perhaps we do not allow this to manifest itself in respect to our fellow men. But how often is this the case in our feelings toward God. And how much worse is ingratitude toward him than toward our fellow-men. When we murmur that things do not go to our minds, it is because that we are not grateful to God for his infinite mercies to us. Like ungrateful people that we try to help, we lose sight of all that is done for us in thinking of something that we still lack or that we want to have granted us. It is a base and wicked thing to repay favors with ingratitude; yet we cannot absolutely desist from giving even in such cases. When we reach that point that we never act thus toward the Lord it will do perhaps to think of letting ungrateful people look out wholly for themselves. Till then we need the lesson of the baseness of ingratitude to teach us to shun this Heaven-provoking sin. But our duty toward such is one of a very limited character. Relieve their present distress; but as they cannot be satisfied with what you do for them, give them the privilege of finding somebody else, created on purpose to wait on them.

PRAYER is ever profitable; at night it is our covering; in the morning it is our armor. Prayer should be the key of the day, and the lock of the night.

### REPENT.

Be zealous and repent. There must be a revival of the spirit of consecration and of sacrifice. The spirit of the world has been stealing upon us. Satan is striving to overthrow us. There must be a deep work of reformation with us, a struggling in prayer and a striving for the faith and consecration manifested in the early part of our experience in this message. The times are perilous. Who believes it? Iniquity abounds with the form of godliness, but the power is wanting. Why do we not have more power from God? Is he willing to do? Has he forgotten to be gracious? Does he not care for the interests of his bleeding cause? What is the hindrance? It must be with us. He will work for us and through us, if we will hasten ourselves and prepare for his work. If we do not do this, it is evident he will soon spue us out of his mouth, and give his work into the hands of those who will do it. Oh! how dreadful to be cast off now! But the threatening of the true and faithful Witness means just what it says. Oh! let us heed his counsel.

But what shall we do? What can we do that we have not done? We can heed the voice of God in the gift of prophecy. We have said we believed that God has spoken. But have we acted as though we believed? How slow to do. Did we heartily heed the testimony, and that unitedly, we should be a strong people. We should be like a well-disciplined army, formidable as the Macedonian phalanx, "terrible as an army with banners."

If we will return to the Lord, we must return by the way in which we have departed. We must do the very things we have left undone. Heed the testimonies. Believe they are meant for us. When God speaks he will be heard. He must not be trifled with, but at our peril.

The greatest stumbling-block to unbelievers in the Bible is the conduct of those who profess to believe it. Hypocrites, that in their lives give the lie to their profession, are most abominable in the sight of God. The greatest disparagement and hindrance to the success of Bible truth is the conduct of those who say they believe, but do not; whose lives testify that the truth does not sanctify them.

We say we believe we are the people that "keep the commandments," and "have the testimony of Jesus." But where is the fruit? If we heed the spirit of prophecy which God has given us, we shall be cutting loose from the world, its spirit, its pursuits, its customs and fashions, and be truly a peculiar people, zealous of good works. But has there not been a growing conformity to the world? How slow to heed that which we acknowledge to be the voice of God. He must be highly displeased. Then let us return to the Lord, and rend our heart, and not our garment. Return by the way we have departed. The pillar of cloud and of fire will not point out the way, unless we follow it. Do the very things we have been taught. Not say, How far may I vary from it, and be accepted. Not say, Do you think this is essential to salvation? God has said nothing that is non-essential. If God has said it, do it. If you deny that God has spoken, depart from this camp.

We have often wondered when we have heard people acknowledge Bible truth, the Sabbath, for example, and then ask, Do you think it essential to salvation that I should keep it? Say they, If I knew it was essential to my salvation, I would keep it. Oh! what darkness and blindness of mind humanity is capable of! Cannot a person that talks, or even thinks, in that way know, without being told, that his heart is not right in the sight of God? Need we tell them that which is so self-evident?

Well, just such a position some occupy in regard to the testimonies of the Spirit. Some things they cannot see it their duty to do. A sister recently inquired whether I thought it essential to salvation to do what the Spirit had expressly spoken. Said she, If I knew it was essential to salvation, I would do it. I replied that when God spoke, he meant for us to obey. I have since thought that perhaps I did not do my duty, not telling her that her heart was not right in the sight of God. But did she not know it? Was there any need of my telling her a thing so evident? Perhaps this

may meet her eye. I shall probably never meet her again in time. I know not her name nor place of residence. But if this reaches you, dear sister, let me tell you that as long as this is your position, you are in the gall of bitterness and the bond of iniquity. Know for a certainty that when you say (as you did), or even think, you would obey God, if you knew it was so necessary that you could not be saved without it, that your heart is not right in the sight of God. Every one ought to know this without being told. It is willing, cheerful obedience only that is acceptable in the sight of the Lord.

Let us begin anew to serve God. Let us get our hearts into the work, so that it will not be an irksome task. The true-hearted will go through. But let us not deceive ourselves. Let us crucify self and renew our consecration to God. Let us get in the place where we shall delight ourselves greatly in doing the will of the Lord; where we shall rejoice to suffer shame for the name of our Lord Jesus Christ; where we will not inquire, How little may I do, and yet be accepted, but, What may I do and suffer for Him who suffered for us? Oh! for a baptism that will make us willing to suffer for his sake. May God help us to repent.

R. F. COTTRELL.

### CHOKED WITH THORNS.

CHRIST once spoke a parable of the sower and the seed. Some seed fell by the wayside, and was picked up by fowls; some fell on stony ground, and soon withered away; and some fell among thorns, and the thorns choked it so that it produced no fruit. In explaining the parable he says of this class, "These are they which are sown among thorns; such as hear the word, and the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful." Mark iv, 18, 19.

I have frequently seen the illustration here used. A hill of corn, for example, is planted in the fence corner, or where it is not cultivated. It comes up as soon as any hill of corn in the field, and it promises as fair on the start as any; but soon the weeds also come up with, and so they both grow together. The corn does not die. It is a hill of corn all summer. But it looks yellow and spindling. However, it does not give up entirely; oh, no. It looks as though it wanted to do something, and had a hope that it would be just good enough to be gathered with the rest. It maintains its place and standing as a hill of corn. The stalks are there, the leaves are there, the tassels also appear in due time, and so do the sets for the ears of corn, and even the silk will be seen also. But when the time comes to harvest the corn, go there and strip down the husks, and look for the corn, and what will you find? Nothing but a little, soft cob, and perhaps two or three frost-bitten kernels of corn. It is not worth gathering, and a farmer will never go near such a hill to get it when he harvests the rest of his corn.

Now Christ says that this represents a class of professed Christians, whose religion is choked by the cares of this world, the deceitfulness of riches, and pleasures of the world. Such Christians, like the hill of corn, never give up. No; they keep up a form, and have some appearance of Christians. They know that they are not growing as they ought to; yet they look at the points of resemblance between themselves and true Christians, and they have a "faint hope." They believe, have been baptized, belong to the church, attend meetings some, generally have family worship, confess their sins occasionally, &c. They have no idea of giving up; not they. But in the great harvest day, when fruit is demanded, not form, not appearance, not simply stalk, leaf, tassel, silk, and cob, but fruit; they have none. They are as barren as that hill of corn. The great Husbandman will never gather them, never. They will be left to burn with the chaff, the hay, wood, and stubble.

The care of this world was the excuse. The farm must be cultivated, debts must be paid, the family must be supported; so the father gets no time for prayer, prayer-meetings, visiting the needy, &c. The

house must be kept in order, children must be clothed, &c.; so mother gets no time to read, to pray, to teach the children, to serve God. Thorns, briars, and weeds grow all around, but no precious fruit. O Lord, wake us up to these things.

D. M. CANRIGHT.

### REPORT FROM BRO. BOURDEAU.

DURING the past three months, I have held several meetings, at three different times, with the church at East Richford, Vt. The assistance of Brn. N. Orcutt and L. Bean in some of these meetings was appreciated. It seemed for awhile that the enemy had rallied his forces to hinder the progress of the work of the Lord in their midst; but I am happy to report a better state of things among them at present. Yet this dear people need to watch much, and to cultivate more and more a spirit of union, and "brotherly love" toward each other, and for the erring. The rest of my time I have spent with the church at home.

We have had a close, searching time among the brethren and sisters in Enosburgh. In a large church like the one in this place, "the wisdom that is from above" is greatly needed to keep all the members in a healthy condition spiritually, where life and activity will be manifest in all, old and young, that they "may grow up into him in all things, which is the head, even Christ." Eph. iv, 15.

How cheering it is to the preacher when he has the assurance that the church to which he belongs is in a prospering condition. As he goes out to labor among other churches, or in new fields to raise up believers, he is glad that he can bring a good report with him about his brethren at home, that they are staying up his hands, and that none of them are backsliding from God while he is away, engaged in winning souls to Christ. Under such circumstances, the preacher, called of God to this work, is enabled by the blessing of the Lord to labor successfully for the salvation of souls. But under circumstances opposite to these, how cheerless and sad a preacher feels! This is an important point, which is worthy of our candid attention, and serious consideration. O brethren, let us awake!

A. C. BOURDEAU.

Bordoville, Vt., June 2, 1869.

### REPORT FROM OHIO.

On the second day of June we started from Battle Creek for our field of labor in Ohio. The next day we arrived at the good home of Bro. John Mears, at Bowling Green. We stayed with the church here and held meetings on Sabbath and first-day. The attendance was quite good, though the weather was rainy most of the time. We held two meetings on the Sabbath, and they were both free and happy seasons. In our social meeting all expressed a determination to earnestly fight in the battle of the Lord till the victory was won. The Lord blessed us in our meetings on Sunday. Five made application and were admitted into the church. It melted our hearts, and tears flowed as we saw some wandering sheep come back to the fold again. Oh! that they may now remain and become a strength to the church, and to the cause of God.

On Monday, the 7th, we went to Clyde. The next day we went out to find a place to pitch the tent. We succeeded beyond our expectations. We found the way open for us at the little village of Melmore, Seneca Co., about eight miles south-east of Tiffin, and about twenty-two miles south and a little west of Clyde. We returned to Clyde and remained with them over Sabbath and first-day. We were permitted to use the United Brethren meeting-house on this occasion, and we had four public meetings. Some of the people of the place showed a good interest to hear the truth. We enjoyed good freedom in speaking to them. I think favorable impressions were made on all.

On Sabbath afternoon we had an excellent social meeting. We felt to humble ourselves before God, and to consecrate all to him. This meeting was a great encouragement to us all. On Sunday afternoon we had a business meeting to make arrangements for a camp-meeting. The camp-meeting committee were present. The result of this meeting has already been written

for the Review in a separate article. On the whole we have strong reasons to believe that our meeting here has been a strength to the church, and has removed prejudice from the minds of others.

On Monday, the 13th, Bro. Wolf took us and the tent, with his team, to Melmore. We have pitched it on a beautiful spot of ground, and have it well seated. Last evening (Thursday, 17,) we held our first meeting. Between two-hundred and fifty and three-hundred were out to hear. The prospect seems good before us. We shall strive to do all we can to make this a profitable meeting. The reason of our pitching our tent here is, that it is so near Clyde that the influence of the camp-meeting there may help on the work here. We ask to be remembered by all the friends of present truth, at the throne of grace, that we may be successful in our work. Brethren and sisters in Ohio, pray for us. May his rich blessing rest on you.

Our P. O. address for some time will be Melmore, Seneca Co., Ohio.

I. D. VAN HORN,  
A. O. BURRILL.

Melmore, Ohio, June 18, 1869.

### "LINGO."

It is the set speech of the peddler, who enters the house with a pack on his back; the auctioneer's harangue, which many repetitions aid him to perfect and memorize; the set phrases of the foreign beggar, who only aspires to a beggar's reward; and the remarks of the fixed, immovable, unassuming, "established," pulseless Christian, whose daily path is mapped out on the inclined plane of a tread-mill, and who has long since ceased to make any progress in his religious experience.

To the unsophisticated, the lingos of the peddler, the auctioneer, the beggar, and the formal worshiper, may sound well enough; but they are no pleasure to men of wholesome experience, and must annoy the chaste ears of the angels.

We are cautioned against using unmeaning words in our prayers by that great Teacher who said, "When ye pray, use not vain repetitions as the heathen do, for they think they shall be heard for their much speaking." We have an example of it in 1 King xviii, 26. "They called unto Baal from morning until noon, saying, O Baal, hear us!" The Hindoo has a prayer written on a band or strap which passes around a windlass, and a pulley above. In turning the windlass, the prayer ascends like wheat in the elevators of a flouring mill, and in a little while, a long prayer is many times repeated.

Now these prayers which run with the monotony of a crank, and are always mechanical, and the same, whether offered by pagan or Christian—whether offered three hundred and sixty-five times in a year, or as many times in a day—are in either case an abomination unto God. Besides, in our prayer-meetings, they annoy all who are present, by their great length. Like the ancient tower-builders, they suppose they can scale the walls of Heaven, if they can only make the ladder of prayer of sufficient length. So at commencing, they square themselves, and lay their foundation broad and deep, consuming much time, and then begin to pray, growing higher and higher until the top round is reached, when they descend as they went up. Jesus taught his disciples a very brief and explicit prayer; and taught by his divine word, every disciple since, that what things soever they desire, when they pray, believe, and they should have them. Thus, asking God for what we want is one thing, and a long and loitering prayer is quite another.

The use of some old lingo in speaking meetings is the bane of the social exercise. No one is interested. The lack of recent, rich experience is the cause, and the presence of such experience the cure.

Several youths of our acquaintance started in the heavenly journey, at ages of from ten to twelve years. They did well for a year or two, when they adopted the lingo method in their praying and speaking, and when they came to manhood it was still the same; and it was as common for the masses of all classes to doubt the genuineness of their piety, as to believe it. They would often include in their talk this compound of sentiment: "I am glad that I started in the divine life in my youthful days. The only thing I have to re-

gret is, that I did not start younger. I hope to prove faithful, and at last meet you in Heaven, where parting shall be no more." The first sentence contains a historical truth—that they started in their "youthful days." That they were "glad," seemed always doubtful. The second sentence was either a falsehood, or showed their hearts to be as stolid as a stone, or both. They *did* have other things to regret than starting later in life than they ought. A dark and fearful record of negligence covered the pages of most of the days of their history; and the terrible misfortune of the whole matter was, they were so dead they did not know the facts, and *would not know them!* If their hope of "proving faithful" in their course is realized, ruin must be their certain doom.

It is not strange that people who can only speak of the "peaceful hours they once enjoyed," have nothing else sweet to talk about. Their Christian experience ends very near where it began.

If we were to start upon a sight-seeing expedition, for the purpose of learning and telling of Nature in her sublimest forms; and the wide continent from ocean to ocean, spread out with God's handiwork, awaited our coming, and we should but cross a single county, and stop there with the joy we experienced; how little we could contemplate, and of how little speak with which to interest and encourage our friends! The Hudson, the Niagara, the St. Lawrence, the Potomac, the Mississippi, the great lakes, the great oceans, the blue ranges and peaks of the Alleghenies, and the granite, snow-crowned ridges which stretch from pole to pole, away toward the blue Pacific,—these, all these we could not contemplate, nor tell their animating stories to our friends. So those who have only gone to the county line in Christian experience, can give but the story of a few bright days in the heavenly journey. The wide expanse seen in the Christian pilgrimage—the graded ascents—the tower of shelter in the storm—the God-spanned gulf for the feet of the faithful—the fruits, richer than Eschol's grapes—the singing birds, and rippling streams, and blooming flowers, and sweet sunshine—all telling of God amid those fastnesses where the world's clangor never broke the peaceful solitude; and then the flight of faith to yonder delectable summits, where the beatific visions of the glory-world break on the pilgrim's view,—none of these things are known or can be told by that poor, self-made, spiritual cripple, who contents himself with a long journey on a tread-mill.

"I never get on Pisgah's summit, nor into the valley; I am established—my life is one even thing," said a brother, with an air of reproof, to some who have got out of their old neighborhood in Christian experience. Well, dear brother, we thought, Moses went to Pisgah's summit, and from there stepped right into heaven's open doorway. Nothing bad about that! Try it!

It is said that he went one day into the woods for fuel, and his horse balked. After trying every expedient, from persuasion to punishment, he excitedly exclaimed, "Well, I would like to know why he can't pull?" His little son, demurely watching, suggested, "Father, I guess he's established!"

Alas! the world is blighted with these "established," balky, unpulling, pulseless, petrified persons, who neither work themselves nor encourage others. Their words are lingo; their heavenward journey is ended; they have no more experience, because they look at nothing only the joys of early life. The glaring, lidless eye-balls of the Sphinx of Egypt—whose face, for more than thirty-five centuries, has been turned from the pyramids to the barren and monotonous desert of Sahara—is a melancholy, and yet not an entirely unfaithful, representation of these unfortunate and self-destructed persons.

May Heaven speed the day when the world shall be blessed with men and women who have a clear, deep, rich, full, versatile, growing, changing experience—

"Changed from glory into glory,  
Till in Heaven we take our place—  
Till we cast our crowns before Him,  
Lost in wonder, love, and praise."

—L. N. Stratton, in *Earnest Christian*.

In everything give thanks.

## Conference Department.

Exhorting one another, and so much the more as ye see the day approaching. Heb. x, 25.

This Department is designed to fill the same place in the paper that the Conference or Social Meeting does in the worship of God. Speak often one to another to comfort, edify and aid each other in the way of holiness and true Christian experience.

### Report of Labors in Martin Co., Minn.

SINCE the last report from this place I have been engaged in laboring from house to house, also holding about five meetings a week. The interest has been generally quite encouraging; a Sabbath School and Bible Class have been sustained with good interest.

Our second Quarterly Meeting was held the 29th and 30th of May. As the interest in this county is good, we advertised our meeting in the county paper as a Grove Meeting. The grounds were very pleasant, and on first-day the beautiful lake grove was thronged with an interesting assemblage of attentive listeners. We were made glad by the instructive labors of our beloved Bro. Pierce. On first-day eighteen were buried in baptism. The large crowd who were present manifested the most respectful decorum. Bro. Pierce remained with us after the Grove Meeting, to assist in organizing; and in the progress of this work eleven more have been baptized. The present number of the church is thirty-five. A leader, clerk, deacon, and Sabbath School superintendent, were chosen. The s. b. fund is not yet fully organized.

We have decided to continue our effort in the Grove Meeting, on Sabbaths and first-days for the present month. We have to-day met at the grove, and the Lord helped us, and we all felt encouraged. Three united with us, one as a candidate for baptism. We are hoping to see eight or ten more coming forward soon. I feel a deep interest in this county, and do not wish to leave the ground. I hope our Conference Committee will see fit to send the tent up this way. Pray for us.

F. W. MORSE.

Tankhassen, Minn., June 6.

### The Testimonies.

It would be just like a God of infinite wisdom to place such a gift in the church to guide the people of God safely through the dangers and perils of these last days to the haven of eternal rest. I look at the first-day Adventists and see the divisions and subdivisions among them. Every man thinks he has a perfect right to start up on some new doctrine and run that as long as it will go, and then start on another. And what does it all amount to?

I was reminded anew of the value of spiritual gifts in the church a short time ago while listening to a man of some talents, who last year was, with all his might, preaching '68 time till '68 expired, and this year is just as zealously engaged preaching the non-resurrection of the wicked. I thought it was a great pity for him to spend his time and talents in that direction. It was a wonder to me how he could be so tenacious of a doctrine that could, in no possible way, do any good; for even if he should gain converts there is nothing in it that would save them or make them better Christians. I did, indeed, hear some say they would like to have it so if they continued in sin. If he would be instructed in the way more perfectly, and be as persevering in preaching the third, and most solemn, message to a world just on the verge of destruction, how different would be the result.

It seems to me nothing short of a testimony direct from Heaven can unite the people of God in the midst of all this confusion. The time cannot be far distant when this gift will be appreciated by all candid minds. The imminent danger of the church demands it, and how good and kind is our Heavenly Father in giving it us. Oh! that I may always place the true value upon it, and never suffer another doubt to cross my mind in regard to it.

I felt deeply humbled while reading No. 17; for a part of every testimony belonged to me. Their origin must be from Heaven, as no one who had not been



divinely instructed could write such truthful, stirring appeals to God's dear people.

May the Lord help us to live them out, is my prayer.  
MARY STRATTON.

#### Desires of the Soul.

FELLOW-TRAVELER TO THE KINGDOM: What are the desires now springing up in thine heart? Is it to be more like Jesus? Are all your aspirations high and holy, seeking to know more perfectly God's will concerning thee? Is this the prayer of thine heart?

"Emptied of earth, I fain would be,  
Of sin, of self, of all but Thee,  
Reserved for Christ that bled and died,  
Surrendered to the Crucified."

Do you find these desires growing stronger and stronger in your heart? Then thank God and take courage; for the Lord has promised to give us the desire of our heart. "Delight thyself also in the Lord and he shall give thee the desire of thy heart." Ps. xxxvii, 4. The Lord will be attentive to the prayer of those who fear his name. Daniel desired mercies of the God of Heaven concerning the king's secret, and it was revealed unto him. O my soul, be this ever thy desire, to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge. "One thing have I desired of the Lord, and that will I seek after. . . . For in the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle shall he hide me." Ps. xxvii, 4, 5. Our Saviour says, "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." Mark xi, 24. Oh, the glorious mystery of the gospel! Even the angels desire to look into it, and shall we neglect this great salvation? Shall we refuse offered mercy, and at last have to take up with the sad lamentation, "The harvest is past, the summer is ended, and we are not saved?" L. E. MILLNE.

#### More Men and More Money.

WERE called for many times by the General Government during the late rebellion. Each time there was a prompt answer to the call, but the money always had to come first. A greater rebellion than this has the legion of darkness been in thousands of years, and now, when the inroads are becoming so deep and dangerous upon the little remnant of light, more men and more money are again called for. Which shall we have first?

"The children of this world are in their generation wiser than the children of light;" so in this great warfare, the men are expected first. "Even from the days of your fathers, ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes." Mal. iii, 7-11.

Bring in the money, then pray the Lord of the harvest, that he would send forth laborers into his harvest." Luke x, 2. Return unto the Lord. Prove him, and he will pour out the promised blessing promptly. He will not tell us to ask for that which he intends to withhold after we are prepared to receive it. The order cannot be reversed—more money in tithes and offerings—God loves a cheerful giver; then more men in the great harvest field will be given.

ETTA BOOTH.

#### A Confession.

TO ALL WHOM IT MAY CONCERN, but especially to the members of the Parkville church: Since I have moved to the place where I now reside, I have had a chance to reflect upon my past life, and by humiliation

of heart, I have been enabled to see where I lacked in judgment while I was in your midst. O dear brethren and sisters, I am sorry that I lived so far away from the Lord, that my influence was a scattering, instead of a gathering, one. I intend so far as I can, to right all the wrongs of the past. I have asked God to forgive me, and I believe he has. And now, dear brethren and sisters, will you forgive me the wrongs that I have done to any of you?

I am thankful for the gifts which God has placed in the church in the last days; for they point out to us our wrongs. I hope ever to be able to profit by the testimonies that may be given, and hope that I may have an abundant entrance into the city of God.

E. G. STEVENSON.

Elkhorn Grove, Ill.

#### From Bro. Stiles.

DEAR BRETHREN AND SISTERS: It is a long time since I have written to let you know where I stand; but it is not because the present truth is less plain or dear to me. No, fifteen years experience in the present truth, and study of the same, has convinced me beyond a doubt that we are living near the end of time, just before the wrath of God is poured out upon our guilty world. God's people should arise from their lukewarm state in the power and might of Elijah's God, that the message may rise and go forth with power. God works by means. He works through his people. Therefore, he will have a people prepared for this work. I do want to be one of his chosen ones. I am resolved to stand in his counsel, to have on the whole armor, and to perfect holiness in his fear. Pray for me brethren, that I may overcome, and stand with you on Mount Zion. It is seldom that I can meet with those of like precious faith; therefore the REVIEW is very precious to me. It is meat in due season, for it is laden with present truth, and with the cheering testimonies of the brethren and sisters. I am very thankful for the REVIEW, and I endeavor to receive it as a blessing from God. I wish to tender my thanks to the brethren that donate of their means, that the poor may have the REVIEW. God will bless them abundantly if they are faithful to the end.

Yours in hope of eternal life.

ORA B. STILES.

New Haven, May 29, 1869.

#### From Sr. Stone.

DEAR BRETHREN AND SISTERS: I have often thought I would like to write to the saints scattered abroad, that I am striving for a home in the kingdom of God, where our blest Saviour has gone to prepare mansions for his children. The way looks very straight and narrow; so narrow that but few will walk therein, but all that will, may partake of the water of life freely. Oh! then let us strive to enter in at the strait gate. Yes, I want to walk in that narrow road prepared for the ransomed of the Lord to walk in. Are we reconciled to God? Can we approach him as a friend? Do we love him as a Father? And do we obey him as a Master? Do we love his word? his people? and his holy day? In vain will it be to profess to love him if we do not keep his commandments.

Are we, like Jesus, going about doing good? Do we visit the sick, and administer to their wants? And do we care for the poor, and seek the salvation of all around us? Do we daily live under the impression that we are responsible for our time, talents, and opportunities to do good? Are we growing in grace? Are our hearts hard or tender? Is Christ precious to our souls? Are we willing to do all he bids? To make a complete Saviour of him we must imitate his example, as well as trust in his blood. Are we preparing for his coming? We shall soon be summoned to the Judgment. How much better to be called from a field of labor, than from a state of sloth! Let us work while the day lasts; for soon the night cometh, when no man can work.

Are we looking for the glorious appearing of the Lord Jesus, who will come to be glorified in his saints, and to reward every man according to his works?

"Oh! for a heart to praise my God,  
A heart from sin set free,  
A heart that's sprinkled with the blood,  
So freely shed for me."

ELIZA A. STONE.

State Center, Iowa.

#### From Sr. Russell.

DEAR BRETHREN AND SISTERS: Were it not that I might cheer some poor, lone pilgrim, I should feel unworthy to write anything for the columns of the REVIEW. Through the influence of a dear brother and sister of Franklin Co., we were led to investigate the Sabbath question. Praise the Lord for his goodness and mercy to fallen man. He has given us strength and grace to yield our all to him, to bear the scoffs and frowns of our friends and relatives, and to come out from among them, and keep the Sabbath of the Lord. We love its weekly return. We have all been trying to live religion from childhood, but it seems as though everything was new. Portions of the Bible that were enshrouded in darkness stand forth brightly under the light of present truth.

We can truly say that we love the precious truths of the last message. There are three of us, my husband and myself, and our aged mother, who love the precious truth of the Bible. She is seventy-two years of age, and has left off the use of tea and tobacco, after having used them nearly all her life, and her health is not impaired by it. We trust that the Lord will send some messenger here to labor. The REVIEW is all the preaching we have, but it comes to us as meat in due season. Oh! how we long for the society of those that believe as we do.

Pray for us, that we may perform our duty faithfully, being led by the Holy Spirit in all things, submitting ourselves to the will of Him who doeth all things well. Hoping to gain an entrance through the pearly gates into the golden city, I remain,

Your Pilgrim Sister,  
Essex Co., N. Y. LYDIA F. RUSSELL.

#### From Bro. Leighton.

DEAR BRETHREN AND SISTERS: I have been a reader of the REVIEW about ten years, but have been a Sabbath-keeper not quite a year, and having been cheered and encouraged by reading the letters from the brethren and sisters, I thought a letter from me might be the means of encouraging some one to struggle on in his good way. I commenced to keep the Sabbath last June through the immediate influence of our dear Bro. and Sister Canright. Never shall I forget the few weeks they spent at my house. It was by their consistent and godly course that I was led to commence to keep the Sabbath, although convinced for some time that the seventh day is the Sabbath of the Lord. We miss these dear servants of God. Their memory is sweet. They have a large place in our hearts. If we never meet again on this earth, may we meet them in the earth made new. I would say to the lonely and scattered ones, Be of good cheer. Jesus is soon coming, and then he will reward all the faithful. Since I commenced to keep the Sabbath, my path has been strewn with losses, disappointments, and trouble of different kinds; but God is good. I think he has been with me all the way. I think I have needed all these things to wean my affections from this world. I want to be willing to lose all that this world can afford for the sake of a home in Heaven. Dear brethren and sisters, let us press on. The battle will wax hotter to the end. Pray for me, that I may hold out to the end of the journey.

D. R. LEIGHTON.

New Haven, May 30, 1869.

EXISTENCE.—It is a sacred trust, and those who misemploy or squander it away, are treacherous to its Author. Hardly is there any feeling of the human heart more natural, or more universal, than that of our being accountable to God. It is what the profigate can never totally erase.

#### Obituary Notices.

Blessed are the dead which die in the Lord from henceforth.

DIED, in Hastings, Oswego Co., N. Y., May 18, 1869, of quick consumption, Sr. Sarah Ann Smith, aged 49 years and 8 months. She leaves a husband and seven children to mourn her loss. Funeral services held at the Advent house in Roosevelt. Discourse by A. Ross, from Heb. ix, 27, 28. S. DRAKE.

## The Review and Herald.

Battle Creek, Mich., Third-day, June 29, 1869.

### The New Volume of the Review.

WITH this number, the REVIEW enters upon a new volume. It ought to enter upon a higher sphere of usefulness. It should be a more spiritual paper. Every article in its columns ought to be indited by the Spirit of God. The truth should shine out with clearness from its pages. It should give the trumpet a certain sound. It ought to be, and it must be, the means of instructing its readers in the truths of the Bible, and inciting them to advancement in the things of the Spirit of God. We must as a people live more in the spirit of consecration to God. The REVIEW is the only preacher to many of the scattered people of God. It must itself constantly advance if it lead forward its readers toward the heavenly kingdom. Not a few of those who have read the REVIEW in the past, will close their eyes in death ere the present volume is finished. Shall its teaching cause such to set their houses in order for that solemn event?

The REVIEW has a definite object to accomplish. It is to lead men to the observance of the commandments of God, and the faith of Jesus, that they may prepare for the swiftly-hastening Judgment. Every volume brings us nearer this grand event. With every volume the responsibility of the REVIEW increases. Shall the REVIEW be such a paper as we need? Shall it discharge its weighty responsibilities in such a manner as to truly serve the cause of Christ, and promote the salvation of perishing men? Let all its readers remember the REVIEW in their prayers. Let all who write for its columns seek the unction of the Holy Spirit, and may God make the REVIEW a blessing to his cause.

### The Cases of Insanity at Monterey, Mich.

THE *Allegan Democrat* having published a statement that two cases of insanity of recent occurrence in the town of Monterey, Mich., was caused by Adventism, the report has been copied into the Detroit papers and probably into many others by this time, and thus given to the world at large. And mark how a story gains in strength and importance as it passes from one to another. The *Allegan Democrat*, which is published within a few miles of the scene of this insanity, took care to state that it did not vouch for the correctness of the report. But the Detroit papers no sooner receive this story thus introduced with a disclaimer of all responsibility for its truthfulness, than they pronounce it undoubtedly true. Yet so far as the real point of the story is concerned, it is entirely untrue. The church at Monterey has given to the public a candid statement of facts pertaining to this matter. The circumstances of the case are such that when once understood no reasonable person will charge the responsibility of this insanity upon our people or upon our cause. The insane persons have never been believers in the Advent doctrine, nor ever present at any meeting where this doctrine was urged upon them. But there were sufficient causes for this insanity with which Adventism had no connection whatever. The tract pertaining to this occurrence can be had free of charge by sending to this office. It will be found of interest to the general reader. Address REVIEW and HERALD, Battle Creek, Mich. Those who wish a quantity should send a stamp to pay postage.

### A Question.

WHAT should be done in the case of a member who moves away from the church without taking a letter, and after an absence of two or three years, without reporting, applies for a letter, having settled perhaps in another State? Should the church give a letter?

A. B. W.

We think not. The church can have no assurance as to the standing of a member who has been absent two or three years, without reporting. If the person wishes to join another church, he must give satisfactory evidence of good standing, independent of a letter. A

certificate of good standing at the time of separation might help the matter somewhat, but could not be a sufficient guide.

WHAT IS THE MATTER?—We have not received a copy of the *Bible Repository* for some time. Has Bro. Wendell forgotten our "x"?

We have in type a form of lecture bill now coming into general use among our preachers. If our brethren wish them printed with name inserted, we can furnish them at low rates. We will send a sample to those who wish, on receipt of address and postage.

### Tent Meeting in Orange, Mich.

THIS meeting, of which I gave a brief sketch last week, rose in interest to the close. The meeting, Sabbath afternoon, was one of deep feeling with those present. On first-day, there was a good representation from those without, the tent being well filled in the afternoon by those who listened with the utmost attention and apparent candor to Sr. White, who occupied most of the time in that meeting. She spoke with much freedom. The Lord evidently led by his providence, and assisted his servants in presenting his word to the people. A good impression was left; the brethren were much encouraged; and the results of this meeting will be good.

Greenville, June 22, 1869.

### Meetings in Michigan.

ACCORDING to appointment we met with the church in Gaines, Sabbath, June 5. First-day, the churches in Gaines and Leighton came together to the Michigan tent meeting in Wayland, where Brn. Strong and Lane were laboring. There were a goodly number of people from the surrounding country present. The meetings were interesting, and we hope they will prove profitable to all who desire eternal life.

June 7, visiting the sick in Caledonia; enjoyed a profitable season praying and conversing with Bro. Cory, aged 79, who has been in a very feeble and low state of health for many weeks. He expressed himself perfectly willing to be laid away in the grave, and wait until his Lord shall call him forth. "Blessed are the dead who die in the Lord from henceforth."

June 8-10, with the church in Bowne, visiting from house to house. Our meetings closed with the celebration of the ordinances of the Lord's house.

June 11, Bro. J. Aldrich brought me to Lowell; from thence I came to Vergennes. Our Sabbath meetings with this church were interesting; some new ones inquiring the way to Zion. Here we also found others sick and deeply afflicted, with whom we labored and besought the blessing of the Lord.

In passing to and from these churches we found many who thankfully received and eagerly commenced reading our religious tracts. Yesterday we had a good meeting with the church in Allegan.

JOSEPH BATES.

Monterey, June 20, 1869.

### Camp-Meeting in Ohio.

ON Sunday, June 13, the Clyde church met at the house of Bro. W. D. Sharpe, to make some arrangements for a Camp-meeting. Bro. Oliver Mears of Bowling Green, Bro. Hodgson from Fremont, and Bro. Smith from Norwalk, were present. Arrangements were fully made, persons chosen to secure a site, lumber, &c., and the time fixed upon for holding the meeting was to begin August 16, 1869, and hold one week.

The friends in Ohio seem determined to have a Camp-meeting. They very much desire the labors of Bro. and Sr. White on that occasion.

A full appointment will be given through the REVIEW at some future time.

I. D. VAN HORN.

### Meetings in Wisconsin.

SINCE my last report I have held meetings with the church at Monroe; it was their Quarterly Meeting. I

had good liberty in speaking, and there seems to be a rising interest in this church, to work in the vineyard of the Lord. I think if they are faithful in circulating tracts, and show their faith by a well-ordered life and godly conversation, that by next winter they should have a protracted meeting there of three or four weeks. I think much good might be done by such a meeting.

From Monroe, I came to Darlington and spent a few days trying to encourage the little company there. Held three meetings with them, and organized a Sabbath School and Bible Class. Two were baptized.

I then came on to Cassville, Grant Co., and on the twelfth and thirteenth, we had our Quarterly Meeting, which was quite interesting, and very solemn. I shall, the Lord willing, continue to labor with this church the next two weeks, then go to Trempaleau, and from there to Victory, Wis.

Cassville, June 14, 1869.

I. SANBORN.

## Appointments.

Amos, ye go, preach, saying, The kingdom of Heaven is at hand.

Our next Monthly Meeting for this part of Maine will be held with the Cornville church, July 3 and 4. Let there be a general gathering.

L. L. HOWARD.

PROVIDENCE permitting, I will attend the Monthly Meeting in Jackson, July 3. Will meet with the brethren in Johnstown, July 10 and 11, and attend to baptism, &c.

JOHN BRINGTON.

## Business Department.

Not Slothful in Business. Rom. xii, 11.

### RECEIPTS.

For Review and Herald.

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

**\$1.00 each.** Rusha Evans 35-12, E Locke 35-1, Mrs B Fullum 35-1, A Robinson 35-1, Asa Lockwood 35-1, Mrs A Westbury 35-9, J F Carman 35-14, A D Rust 35-9, D Kellogg 35-1, H Saterlee 35-1, Mrs M J Paul 35-1, J M Brigham 35-1, A B Castle 35-2, C Monroe 34-1, J C Elston 34-1, S Sumner 34-10, E Cobb 35-1, C M Coburn 34-1, Mrs G L Dibble 35-1, G Castle 35-1, Mrs J Collingwood 35-1, L M Greene 35-1, J D Hull 29-1, Mrs W S Green 35-1, Mrs S Scaplen 35-1.

**\$2.00 each.** Peninsular Paper Co 35-16, A W Smith 36-1, J L Locke 36-1, G W Burnham 35-1, Mary Fairbanks 37-1, H Hilliard 36-1, Cooper U R R 35-7, W G Allen 36-1, M S Kellogg 34-1, E B Styles 36-1, I T Day 34-1, W Litchfield 35-14, A W Smith 36-1, D Dodman 35-18, A Tubbs 34-9, S M Stockwell 35-1, L Griswold 35-1, J Cogswell 35-5, L D Smith 34-1, Maria West 36-1, Isaac Dompier 34-1, Mrs M Francis 35-1, Mrs N Dennison 36-1, Mrs S M Ross 36-1, D Carpenter 36-1, C Whitaker 34-1, S Thurston 36-1, L Swan 36-1, J G Saterlee 36-1, N T Furman 36-1, J W Birdlow 36-1.

**Miscellaneous.** A M Preston \$1.25 35-18, O McKean 2.13 35-4, S Tomlinson 3.00 35-17, N T Preston 1.63 35-1, S A Allen 3.25 35-1, J Sutherland 3.00 34-1.

For Review to the Poor.

Sarah A Allen \$8.73.

Books Sent by Mail.

I M Annibal 50c, A M Preston \$1.24, J H F Narnay 12c, L M Locke 1.12, Joel L Locke 3.36, Wm Boynton 5.00, Mrs A Westbury 40c, M J Bartholf 25c, S W Randall 1.00, Mrs M J Paul 50c, O McKean 2.13, E F Marsh 50c, Mrs N Dennison 25c, N T Preston 1.63, C F Stevens 1.29, Mrs A C Green 1.12, P Holloway 1.12, S Thurston 3.00, E Cobb 2.25, Mrs L C Dalton 25c, Mrs M Herrick 36c, M W Steere 38c, J N Loughborough 10.68, W H Eggleston 1.12, Mrs O R Dolton 50c, J Houser 25c.

General Conference Missionary Fund.

Ivory Colcord \$7.50.

Received on Book and Tract Fund.

Robert Taft \$2.00.

On Shares in the H. R. Institute.

Ivory Colcord \$100.00.

Cash Received on Account.

Phebe Mills \$10.00, H F Phelps 5.00, Sarah A Allen 29c.

Charitable Fund of the Institute.

G D Ballou \$10.00.

Books Sent by Express.

Jacob Brinkerhoff, Marion, Iowa, \$4.95, H A StJohn, Osseo, Hillsdale Co, Mich., 5.00, S W Peck, Lodi, Wis., 10.00.

Foreign Missionary Fund.

Dan R Palmer \$50.00, O T Booth 25.00, Ella Booth 25.00, D A Owen 15.00, J P Kellogg 15.00, Ann J Kellogg 15.00, Henry Nicola 5.00, J W Landes 5.00, C Seward 1.00, John McGregor 5.00, W Minisee 5.00, M A Brigham 5.00, H C McDearman 5.00, R J Lawrence 5.00, I D Van Horn 5.00, R G Lockwood 5.00, C Byington 5.00, A Graham 5.00, G K Owen 5.00, Sylvia Alice Tiffany 5.00, D M Canright 5.00, S B Whipple 5.00, M E Cornell 5.00, A M A Cornell 5.00, I A Olmstead 5.00, J Byington 5.00, S N Haskell 5.00, J N Andrews 5.00, R F Cottrell 5.00, J H Waggoner 5.00, Joseph Bates 5.00, P M Bates 5.00, John Kellogg Jr 5.00, G E Kelsey 5.00, A A Lockwood 5.00, A Rasmussen 5.00, M Canright 2.00, J G Sterling 5.00, Sanford Rogers 5.00, S W Hastings 5.00, D Carpenter 5.00, A B Pearsall 5.00, E A Simmons 1.00, J B Gregory 5.00, S W Rhodes 5.00, E S Griggs 5.00, John G Whipple 5.00, Henry Gardener 5.00, John Matteson 5.00, Ella Cranston 5.00, Betsey Landon 5.00, H S Woolsey 5.00, A A Dodge (silver) 5.00, O B Jones 5.00, N N Lunt 5.00, S P Clarke 5.00, I W Barker 1.00, Nancy E Grant 5.00, Anna W Gould 2.00, Willie C Dodge 2.16, S A Owen 5.00, W F Hoole 1.00, A M Fisher 50c, W Jones 50c, A Friend 50c, Samuel Tower 5.00, Ann Rathbun 1.00, Esther Trumble 50c, M A Sisley 25c, A Friend 1.00, Oscar Reed 10c, M D Mathews 50c, J W Strickland 50c, H L Green 1.00, D Warren 2.00, Lucretia Canright 5.00, D T Bourdeau 25.00, Mrs D T Bourdeau 10.00, J N Loughborough 25.00, W Vancil 50c.