

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.

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THE LIVING WATER. JOHN IV, 10.

AIR—Belle Brandon.

Spring up, O thou life-giving water,
Within let thy pure wavelets gush;
'Till the withering and thirsting are over,
And its achings and murmurings are hushed,
'Till holy desires ever springing,
Are as pure as the river above,
Where angels in glory are singing,
Around the rich fountain of love.

'Neath thy sheltering wing I am folded,
Where sweet dews encircle my soul;
But I thirst for the inward baptism,
And I plead that my joy may be full.
Entwine round thy poor child of sorrow,
That robe which is whiter than snow;
Then come thou within to the banquet,
My star in this desert of woe.

VESTA N. CUDWORTH.

Springfield, Mass.

FREEMASONRY.—IX.

The Argument that great and good Men have been and are Freemasons, Examined.

It is the universal practice of Freemasons to claim as belonging to their fraternity a great many wise and good men.

As I have shown in a former number, Masonry itself claims to have been founded by Solomon, and to have been patronized by St. John. Their lodges are dedicated to St. John and Zerubbabel, as I have shown; and Solomon figures more or less prominently in a great number of their degrees. Now it has already been shown by their highest authorities, that this claim of having been founded by Solomon and patronized by St. John, is utterly without foundation. Strange to tell, while it claims to have always been one and identical, and that it never has been changed, still on the very face of the different degrees it is shown that the great majority of them are of recent origin. If, as their best historians assert, Speculative Freemasonry dates no further back than the eighteenth century, of course, the claim of Freemasons that their institution was established and patronized by inspired men, can command no respect or confidence.

But, if this claim is false, what reason have we to have confidence in their assertions that so many great and good men of modern times were Freemasons? Investigation will prove that this claim is to a very great extent without foundation. It has been asserted here with the utmost confidence, over and over again, that Bishop Melvaine was a Freemason. But, having recently been written to on the subject, he replied that he never was a Freemason.

Again, it is no doubt true that many men have

joined them, and when they have taken a sufficient number of degrees to have the impression entirely removed from their minds that there is any secret in Freemasonry worth knowing, they have become disgusted with its shams, its hypocrisies, its falsehoods, its oaths and its ceremonies, its puerilities and blasphemies; and they have paid no further attention to it.

If it were suitable in a newspaper article, I might quote numerous instances in which good men have at first hesitated, and finally refused to go any further in Masonry, and have threatened to expose the whole of it to the world. Whoever will read Elder Stearns' little books on Masonry will find examples of this.

But why should Freemasons lay so much stress on the fact that many good men have been Freemasons? It has always been the favorite method of supporting a bad institution, to claim as its patrons the wise and good. This argument might have been used with great force, and doubtless was, in favor of idolatry in the time of Solomon and the prophets. Several of the kings of the Israelites were idolaters, as well as the queens and the royal family generally.

The great mass of the prophets, and religious teachers, and great men of the nation, lapse into idolatry. Nearly all the learning, and wealth, and influence of the whole nation could often with truth be quoted on the side of idolatry; and this was, no doubt, a cogent argument with the indiscriminating, the ignorant, and the masses. But what was its real value? It had no real value at all.

Again: So it was in the days of Christ. The high priest, nearly all the learned and influential, and, as the nation understood it, the most pious and godly part of the whole nation, rejected Jesus.

All the religious teachers, and all the influential people went in one direction.

The Pharisees, with all their zeal in religion, with all their apparent sanctity, with all their high reputation for most exalted piety, went almost to a man against Jesus, and declared him an impostor. They scoffed and railed at him, and finally murdered him. Those that received him were but a few fishermen, with some of the lowest of the people. Now what a powerful argument was this! If the argument of Masons be of any value, how overwhelming an argument must this have been against the claims of our Lord Jesus Christ.

Why, the rejecters of Jesus could quote all the great men of the nation, and the pious men, and the wise men, as decidedly opposed to his claims! The same was true after his death and resurrection for a great while. The question would often arise, "Do any of the rulers believe on him?"

An institution is not to be judged by the conduct of a few of its members, who might have been either worse or better than its principles. Christianity, *e. g.*, is not to be judged by the conduct of particular professed Christians; but by its laws, its principles, by what it justifies and by what it condemns. Christianity condemns all iniquity. It abhors covering up iniquity. In the case of its greatest and most prominent professors, it exposes and denounces their sin, and never justifies it. But Masonry, on the other hand, is a secret work of darkness. It requires its members to take an oath to cover up each other's sins.

It requires them to swear, under the most awful penalties, that they will seek the condign punishment of every one who in any instance violates any point of their obligation. It therefore justifies the murder of those who betray its secrets.

Masons consistently justified the murder of Morgan, as everybody in this country knows who has paid any attention to the subject.

This is not inconsistent with their principles. Indeed, it is the very thing demanded, the very thing promised under oath.

But again: This same argument, by which Masons are attempting to sustain their institution, was always resorted to to sustain the practice of slaveholding.

Why, how many wise and good men, it was said, were slaveholders. The churches and ecclesiastical bodies at the North were full of charity in respect to them. They could not denounce slaveholding as a sin.

They would say that it was an *evil*; but for a long time they could not be persuaded to pronounce it a *moral evil*, a sin. And why? Why, because so many doctors of divinity were slaveholders and were defending the institution. Because a large portion of the church, of nearly every denomination, were involved in the abomination. "They are *good men*," it was said; "they are *great men*—we must be charitable."

And so, when this horrid civil war came on, these great and good men, who had sustained the institution of slavery, sustained and stimulated the war.

Many of them took up arms, and fought with desperation to sustain the institution. But what is thought now—at least throughout all the North, and throughout all the Christian world—of the *great and good men* who have done this thing? Who does not now admit that they were deluded? that they had anything but the spirit of Christ? that they were in the hands of the Devil all along?

The fact is, this has always been the device of those who have sustained any system of wickedness. They have taken pains, in one way or another, to draw into their ranks men of reputation for wisdom and piety, men of high standing in church and state. A great many of those who are claimed by Freemasons to be of their number, never were Freemasons at all. Others were entrapped into it, and turned a "cold shoulder" upon it, and paid no more attention to it; but were ever after claimed as Freemasons.

There are great multitudes of Freemasons who have taken some of the degrees, and have become heartily disgusted with it; but, knowing that Freemasons are under oath to persecute and even murder them if they publicly renounce it and expose its secrets, they remain quiet, say nothing about it, and go no further with it; but are still *claimed* as Freemasons. As soon as public sentiment is enough aroused to make them feel safe in doing what they regard as their solemn duty, great numbers of them will no doubt publicly renounce it. At present they are afraid to do so. They are afraid that their business will be ruined, their characters assailed, and their lives at least put in jeopardy.

But it should be understood that, while it may be true that there are many pious and wise men belonging to the Masonic fraternity, yet there are thousands of learned and pious men who have renounced it, and

thousands more who have examined its claims, and who reject it as an imposture, and as inconsistent either with Christianity or good government.

It is sometimes said: "Those men that renounced Masonry in the days of Morgan are dead. There are now thousands of living witnesses. Why should we take the testimony of the dead instead of that of the living? The living we know; the dead we do not know."

To this I answer, first: There are thousands of renouncing Masons still living who reiterate their testimony, on all proper occasions, against the institution. Many of them we know, or may know; and they are not dead witnesses, but living. Now, if it was wickedness that led those men to renounce Freemasonry and publish its secrets, how is it that no instance has ever occurred in which a seceding Freemason has renounced and denounced his renunciation, and gone back into the ranks of Freemasons? I have never heard of such a case. It is well for the cause of truth that this question has come up again before the Masons that renounced the institution in the days of Morgan were all dead. It is well that hundreds and thousands of them are still alive, and are still living witnesses, bearing their steady and unflinching testimony against the institution.

But again: The present living witnesses who testify in its behalf, let it be remembered, are *interested* witnesses. They still adhere to the institution. They are under oath not to speak against it, but in every way to support it. Of what value, then, is their testimony in its favor? The fact is, we have their secrets published, and these books speak for themselves. Let the living or the dead say what they may, the truth is established that these books truly reveal Masonry; and by this revelation let the institution stand or fall.

If anything can be established by human testimony, it is established that Bernard's "Light on Masonry" has revealed Masonry substantially as it is. Bernard is still living. He is an old man; but he has recently said: "What I have written I have written on this subject. I have nothing to add, and I have nothing to retract." And there are still hundreds and thousands of men who know that he has published the truth. How vain and frivolous, then, is the inquiry, "Why should we not take the testimony of living rather than of dead witnesses?" The prophets and apostles are dead. Why not take the testimony of living skeptics that we know? Some of them are learned and respectable men. Alas! if dead men are not to be believed!—C. G. FINNEY, in *N. Y. Independent*.

MINISTERS' WIVES.

I KNOW of nothing that more certainly affects the labors of ministers than the conduct and deportment of their wives.

1. That a minister should have a wife, I admit.
 2. She should be the right kind of a wife, or his labors will be nearly a failure.
 3. That such ministers' wives are scarce, I assert.
- In regard to the first point, I would say, Young ministers, and men who afterward become such, destroy themselves by a union with a woman entirely unsuitable for them.

I ask, Why? and the answer is, They will not take the advice of those of experience.

Love is blind. It has no eyes; and when men get blind, the Devil fastens his halter to their necks, and leads them to the gulf of ruin. Young men, beware! learn wisdom from the things others have suffered.

2. What is it to be a right kind of a wife? Paul has well described it in 2 Tim. iii, 11: "GRAVE, not slanderous, sober, faithful in all things."

The pen that recorded these words was moved by the Spirit "of the Father of light, with whom is no variableness nor shadow of turning." Now look at nine-tenths of the ministers' wives of the nineteenth century. They are vain and frivolous, and you cannot distinguish them from other religionists of the day. Has God changed? He has not. This change is an apostasy from God. I do not mean to say there has not been as great a change in ministers. With shame I acknowledge there has been. Minister's wives are

called to be help-meets in the gospel, and their influence either serves to strengthen and encourage, or to pull down and destroy their husband's usefulness.

Look around, and see how many you can find who are faithful in all things; faithful in all home duties, not only to the common household matters, but to having her husband's toilet all neatly arranged, that he may appear before the people respectably, "in decency and in order," and cheerfully trying to make home what it ought to be.

But, hark! what do I hear? Fault-finding, complaining, fretting. Their lot is so exceedingly hard. They would not do as their husband does, labor so hard for so little pay, and so few thanks; suffer so many privations and have so little for a reward. These things, and a thousand others like them, are all their husbands can hear when he returns from his labors, careworn and weary.

Home is everything but a desirable place to him on this account.

The frowns of Heaven are upon such companions. They will have their reward; and it will be said finally, "Depart from me, I never knew you."

Now listen. What do you hear? Another class whose tongue it would seem must have been made of the most durable substance, and hung in the middle, on hinges that can never wear out. Then that unruly member was set on perpetual motion. That everlasting, unceasing rattle must be endured by all who chance to be the wretched victims. Offensive, disgusting, repulsive; and these words cannot express what I mean, only to those who have experienced it.

I have done this, I have done that. My husband could not have done it if it had not been for me.

Children squalling, house in disorder, everything out of repair; but self-praise, and talking about that brother, and this sister, must go on. It is the business of the morning, noon, and night.

The husband becomes disgusted, and frequently seeks society abroad, and sometimes finds sympathy among females, that prove, sooner or later, his utter ruin. Now the wife complains that she is abused and neglected by her husband!

Who is to blame? The answer comes, Whatever blame may attach to him, she also is to blame. She has ruined herself and family; and the cause of God has been disgraced in consequence.

I can call to mind three cases of apostasy of ministers, belonging to different denominations. They have violated the seventh commandment. What was the first moving cause? The wrong course of their wives. They are none the less guilty; but the wrath of God will burst forth upon the head of that woman, who may be justified by her friends, and perhaps many of her neighbors.

Selfishness has blinded the eyes of thousands who profess to be laboring for Christ. They make visiting excursions, instead of helping to bear the cross, and exhorting souls to come to Christ. They always find an excuse to be somewhere else than at the prayer-meeting. If they kneel beside their husbands in time of prayer, they will commence to gap and yawn, as though they had no interest in what was passing.

Heaven pity such unfortunate men. Many of them have already fallen, and, no doubt, others will.

But where are the faithful ones? Those ready to bear the cross, to endure hardships without complaining; those who stand by their husband's side ready to help, with modesty, sobriety, speaking evil of none—making it the chief object of life to persuade souls to Christ? They are scarce.

N. FULLER.

Wellsville, Aug. 12, 1868.

HOW A DRUNKARD WAS RECLAIMED.

In conversation with several women not long since, the subject of the course a woman should pursue who had a drunkard for a husband was the topic of conversation.

It would be a hard fate to suffer the penalty which each passed upon the drunkard, provided he had been the husband of either of them. One said she would not live with a drunkard; another spoke of the plan of giving a flogging; while most of them could not consent to live the life of a drunkard's wife.

One lady told the following anecdote, which is certainly a good plan, when our confidence in God is strong.

There lived in the town of S— a very patient woman. Her husband was a drunkard. He, too, was often very exacting, and came home at times in a state of intoxication. Sometimes he would put her to much trouble to get such food as would gratify his taste.

With all his requests she readily complied, and put forth her best efforts to meet his demands when it was possible for her to do so. She would often get up at night to prepare a warm supper for him. She murmured not at any of his exactions.

One night, after he had spent the evening in revelry with his companions, and was about to go home, he told his comrades that his wife was a remarkable woman. Says he, If you, my comrades, were to go home with me this night, and I should tell her to get up and dress some chickens, at midnight, she would do it without a murmur. His company would not believe him; so, to prove the thing, they went home with him, and got there about midnight. He called his wife up, and says, Wife, I want you to cook some chickens for us. She immediately arose from her bed, went out and caught a chicken, dressed, and cooked, and made ready a well-spread board for his company.

The guests were astonished. Turning to her they wanted to know why she was so ready to do such unreasonable bidding. She replied, All the enjoyment my husband will have must be taken in the present life, and I am willing and shall try to have him get all that he can. This is the reason I do this. In the future life he will have no enjoyment.

This was too much for the man to bear. His feet were turned that moment from the path of evil. The dart was thrust from the hand of the tormentor, and he became a reformed man.

Kindness is sometimes powerful. How many Christian men and women might have reclaimed their husbands and wives from sin on the same principle, had they not taken the rod of correction into their own hands, instead of leaving the chastisement in the hands of a merciful God.

JAS. SAWYER.

SAD THOUGHTS.

THERE are many ways to discourage and dishearten those who are weak in faith and hope, but none more common among professors of religion, than the lack of interest in attending meeting. How often do we hear these words of the apostle, "not forsaking the assembling of yourselves together as the manner of some is" without ever thinking they could apply to us. What little excuses keep us away. One feels dull and drowsy, so dozes away the Sabbath hours. Another has worked so hard during the week he does not feel like going. A third thinks the meeting will not be interesting and stays at home. This one fears a little rain or snow or cold, as the case may be. That one more regardless still, is visiting friends or relatives; while some alas! engage in the world's amusements; all making the few who do congregate, dispirited and sad.

Sometimes a little word from a well-meaning but harsh-spoken brother or sister, is enough to keep us away; or perchance we do not feel very well and cannot go. Others are offended because one who attends meeting has done wrong, so they must stay away. But "the sons of God presented themselves before the Lord" though "Satan came also."

Is there not great reason to fear that none of these things are the real excuse? A friend once observed, "It is not the inclemency of the weather, but of the heart that's the trouble. Dear friends ought these things so to be? What is our infirmity? If we are not for Christ we are surely against him. The Saviour said 'He that gathereth not with me scattereth abroad.'"

How was it when we first felt the love of Christ? Did we not love the "House of prayer," the songs of praise, and the ambassadors who brought us "in Christ's stead to be reconciled to God? Then our hearts overflowed with love to God, 'Peace on earth good will to men.' Then we felt the truth that "as iron sharpeneth iron so a man sharpeneth the counte-

nance of his friend." What pleadings for sinners to come and go with us. Then they were constrained to say, "How these Christians love one another." They look on a few days a few months and what do they see? Vacant seats in the house of prayer! Oh where and what is our testimony now? Alas! for the weak in faith! Alas! for the perishing all around. Do they not understand us to say of the service of God "What a weariness it is." Cain inquired "Am I my brother's keeper?" and the Lord said "The voice of thy brother's blood crieth unto me from the ground!"

There is certainly serious cause for alarm when we unnecessarily absent ourselves from the place "where prayer is wont to be made." Our actions, if they do not speak louder, very often speak truer, than words, that we are losing interest in the cause of Christ. And we see clearly from both the Old and New Testaments that God will not accept of a divided heart, nor can we secure our own salvation without laboring for the good of others. And while I write the Spirit brings these words home to me, "Happy is he that condemneth not himself in that thing which he alloweth."

L. A. CARTWRIGHT.

Lincklaen, N. Y., August, 1868.

Across the Sierra Nevada.

THE FIRST RAILWAY PASSENGER TRAIN FROM SACRAMENTO OVER THE MOUNTAIN.

[EVERYTHING pertaining to the progress of that great national work, the Pacific Railroad, will be of interest to our readers. The crossing of the Sierra Nevada mountains, the most difficult portion of the western division, has been accomplished, and the following is a thrilling description of the first passage of the passenger train over the route. California will soon be within five days of the Atlantic States.]

The *Alta Californian* gives the following description of the passage of the first railroad passenger train over the Sierra Nevada:

Desiring to be among the first to cross the Sierra Nevada by through train, the writer left San Francisco at 4 p. m., on Wednesday, June 17, by the steamer *Yo Semite*, in company with several friends, bound for Silver Land. It was long past midnight when the heavily laden steamer reached Sacramento, and tied up at the landing.

The train moves out of the town of Sacramento, across "the Slough," past the unfinished round house and immense machine shops of the Central Pacific Railroad Company—in which an army of workmen will be employed at no distant day—up the valley, along the northern outskirts of the rambling town, and then by a long bridge across the American river. As we emerge from the trees and shrubbery along the American into the open plain, which stretches away to the eastward toward the foot-hills, the mighty Sierra Nevada looms up, like a gigantic cloud-bank, against the eastern horizon. The mountains, for a long way upward from their base, are enveloped in a dim, blue haze, which contrasts beautifully with the snow-fields on their summits, flashing against the blue sky, and lighted up by the glory of the summer morning sun. One distant peak sparkles like an iceberg, with all the hues of the opal; another is tinged with delicate pink, like the inner surface of a sea-shell; and a third is of a pure brilliant white, like frosted silver. The country at one point is open and treeless, like a Western prairie, and at another dotted with wide-spreading trees, like the "oak openings" of Michigan; but the soil is poor, and a few herds of horses, and now and then the residence of some small ranchman or herder, are the only signs of life we see for miles and miles. The country is poor, uncultivated, and, for the most part, unfenced, and uninhabited.

At the Junction, eighteen miles from Sacramento, a branch road leading toward Marysville takes away a portion of our passengers, and four miles further on we come to Rocklyn, where are the immense granite quarries, from which an unlimited supply of building material for Sacramento and San Francisco is obtained, with simply the trouble of quarrying.

Now we enter the foot-hills, and as we commence to ascend more rapidly, the great mountains before us seem to sink down until we lose sight of them altogether, and we do not see the snow-fields again for a long time. The sun is shining down upon us from an unclouded sky, and the heat is such as to drive us all to the shady side of the cars. Luscious strawberries, ripe pears, cherries, and other summer fruits, are brought through the cars for sale—everything around speaks of midsummer.

UP THE MOUNTAINS.

The engine blows and wheezes with short, sharp aspirations, and the feeling of weight, as we lean back on the seat, tells us that we are ascending a steep and increasing grade. Newcastle, Auburn—a pretty little village, and somewhat active place—Clipper Gap, and New England Mill, all more or less important mining

and trading posts, are passed, and at 9:50, A. M., we have ascended two thousand four hundred and forty-eight feet, and reached Colfax, fifty-four miles from Sacramento, where stage roads from Grass Valley, Nevada, and other rich mining towns, branch off. The town is built of slight materials, and does not look as if made for all time. Here we should meet and pass the down train from the summit, but snow-slides beyond the great Summit Tunnel have delayed the train between that point and Reno, away down on the Truckee, beyond the Sierra, and after waiting a few minutes, just long enough to partake of a capital cup of coffee, and a nice spring chicken on toast at the depot, we move on.

Soon after leaving Colfax the cars pass on a high embankment around Cape Horn, and nervous passengers begin to look around anxiously, peering with evident trepidation down into the depths below. Around the edge of a canon the train whirls steadily along, a branch of the American river lying like a yellow ribbon hundreds on hundreds of feet below. Eight miles from Colfax we pass the mining camp of Secret Town, and look back into the valley from an elevation of 2,985 feet—something greater than that of Mount Tamalpais. Up, up and onward, ever climbing steadily skyward. Through the openings in the mountains we begin to see other mountains beyond, whose peaks are covered with snow, and the hot air of the valleys reaches us no longer, the breezes now being tempered by the snow-fields above. The atmosphere is gloriously exhilarating, and our spirits rise as our corporeal substance ascends heavenward.

At sixty-seven miles from Sacramento, we look down upon the well-nigh exhausted placers and town of Dutch Flat; flat enough the town appears at this time. Two miles further on, we reach Alta at an elevation of 3,625 feet above the sea, almost the height of the summit of Mount Diablo. Here we expected to, but did not, meet the descending train, which had been delayed by an accident on the other side of the summit, by which the cars between Reno and Coburn's, or Truckee, had been thrown off the track and smashed up, making it impossible for the passengers to reach the summit by stage in time to connect with the regular train on the western side of the mountain. Here, the roofs of the houses begin to pitch sharply, after the style of the Alpine cottages—an indication that the snows fall heavily here in the winter. The mountain sides are covered with magnificent pines, which increase in size as we ascend to a point some distance above here.

The stream, far down at the bottom of a deeper canon, is now a saffron-colored thread, and we cling to the side of the mountain as a swallow clings to a cliff. Snow now appears on the heights, but a little above us, and at intervals along the road where there are deep cuts, long, sharp-roof sheds of heavy timbers, to ward off the snow-drifts, rise over the track. Passing Shady Run station, we reach the first tunnel, 500 feet in length, 75 miles from Sacramento, and 4,500 feet above the sea. The mountains are growing more rugged, and the snow fields come down to a level with the road.

THE HEART OF THE SIERRA.

Still up, up; the trees grow smaller; cedars, tamaracs, and firs, take the place of the noble pines, and we no longer see the red earth of the gold-belt below. Gray granite rocks are growing plentier, and the small mountain peaks on either side of the road begin to show bald heads. We are in the heart of the Sierra—a barren, dreary, desolate country. It is not at all like the heart of the Andes—as Church paints it.

At Emigrant Gap, 84 miles above Sacramento, we meet the down train at last, and the road is open before us. Another tunnel, 300 feet in length. We pass Crystal Lake, and are at Cisco, a town of shanties, which was for a long time the terminus of the road.

We are 5,900 feet above the sea, and still ascending. The pines have almost entirely disappeared, and we pass through many long cuts blasted through the solid granite spurs of the mountains. We traverse continuous snow-fields and immense drifts, through which the road has been cut with shovels for the passing of the trains. A few hours since, we were among the flowers, ripe fruits, and singing birds of the valley, sweating under the summer sun; now, we are in the midst of dazzling snow-fields, and the atmosphere and aspects of the scene are such as we might find in the mountains of New England on any fine, winter's day. The streams which come down the sides of every precipice, and dash in foamy torrents down every canon, are cold as ice from the melting snows. Chinamen are swarming all along the road. They have nearly finished their work in this vicinity, and are packing up their traps preparatory to passing on over the summit into the great interior basin of the continent. One hundred and two miles from Sacramento, we reach Summit Valley, and stand 6,800 feet above the level of the sea. Lift Mount Tamalpais bodily from its base and place it on the summit of Mount Diablo, and we could still look down by hundreds of feet on the double mountain height. The snow-banks rise high above the road on either side. Two miles more, and the cars reach the entrance of the great tunnel, 1659 feet in length.

THE SUMMIT OF THE SIERRA.

We have scaled the great Sierra at last, and *ne plus ultra* might be written on the granite walls of the great tunnel before us. We are 7,043 feet above the sea. The air feels cold and damp, but not oppressive, and we experience no inconvenience from its rarification at this great elevation.

The ice, snow, rocks, and white, fleecy, curling clouds, are all here, but there is not a shadow of a tempest; and if there were, why should he face it, bald-headed? We will not stop to discuss that question, but merely ask it as we pass, and reserve the point for future discussion. The snow lies piled in immense banks, with sheer, precipitous sides, on either side of the track. A swarm of Chinamen are busy at the other end of the tunnel shoveling away the snow, which has come down in great slides, bringing with it huge, granite rocks, upon the track. The water pours down in torrents from numberless crevices and seams in the granite walls and roof of the long, dark, cavernous tunnel, but we struggle through on foot, and anxiously inquire after the prospect of getting the train across the mountain.

Two or three hours will clear the track. We wait with what patience we may, and at last, at four o'clock, the prolonged whistle of the good locomotive, "Antelope," which has drawn us to the summit of the Sierra, is heard. "All aboard," shouts the conductor, George Wood who has the honor of taking the first passenger train across the mountains, and the train moves slowly on. A halt for another slide; another start, another halt, and so on, slowly and carefully. The snow-banks come down so close to the track that the eaves of the cars rake them on either side. It is the closest fit imaginable. Six more tunnels, ranging from one hundred to eight hundred and sixty-three feet each in length, in many of which we see great masses of solid blue ice hanging down from the wall like stalactites and stalagmites in the Mammoth Cave of Kentucky, are slowly passed through. We have descended six hundred feet already, and as we emerge from the last tunnel, the conductor exclaims, "Gentlemen, we are over the mountains! This is a new road finished this summer, and we shall have no more snow-slides!" It is true, indeed, the mighty task is accomplished, after many years of toil and the expenditure of millions of money. Words fail us to describe our sensations; we will not attempt it.

DOWN THE EASTERN SLOPE.

And now the train, with accelerated speed, moves steadily downward towards the Valley of the Truckee. The steam is shut off, the brakes put down, and as the eagle sets his wings aloft noiselessly down, down, down, through the realms of air toward the earth from his eyrie among the clouds, we slide swiftly and smoothly down the acclivities of the mountains into the Great Basin of Nevada. Donner Lake, as lovely a sheet of water as is to be found on earth, lies far below us among the pine-clad hills, its bosom unruffled by a breath of breeze, and as calm and blue as the heavens above it. The road winds round the precipitous mountain sides, almost encircling Donner Lake as it descends, and following round a long canon, making a circuit of seven miles to gain advance of no more than a quarter of a mile, we reached the outlet of the Lake, a swift, rushing stream of blue, cold water. We have traveled nine and a half miles and descended seven hundred and eighty-three feet since leaving the summit.

Now we descend rapidly on one of the most beautifully-smooth and solid roads on the continent, into the romantic valley of the Truckee, whose mountain torrents come rushing and roaring out of the mountain from the southward, hidden in which lies the loveliest sheet of water on the earth, Lake Tahoe. The timber here is immense, and from this source the supplies for building the road for hundreds of miles eastward are to be drawn. Sawmills by the dozen, driven by the rushing river, line the banks of the stream for miles and miles, and the hills swarm with laborers of every nationality and hue—Europeans, Americans, Africans, and Asiatics (the latter immensely preponderating in numbers)—engaged in cutting down and preparing the timber for the road.

As the first through passenger train sweeps down the eastern slope of the Sierra, John, comprehending fully the importance of the event, loses his natural appearance of stolidity and indifference, and welcomes with the swinging of his broad-brimmed hat, and loud uncouth shouts, the iron horse and those he brings with him. Well may he shout. Millions of his ancestors toiled for years on years to erect against the barbarian Tartar a barrier over which he should never break; the Tartar wave broke over it, and inundated his land at a single surge. Nature erected between the East and the West a barrier such as in other lands divides countries and makes enemies of nations, and John, with his patient toil, directed by American energy and backed by American capital, has broken it down at last, and opened over it the grandest highway yet created for the march of commerce and civilization around the globe.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, SEPT. 15, 1868.

URIAH SMITH, EDITOR.

THE CAMP-MEETING AT WRIGHT.

THE first camp-meeting of Seventh-day Adventists was held at Wright, Mich., Sept. 1-7, 1868. The notice was necessarily limited, for which reason, the representation from other States was not large. Yet the interest taken in the meeting, and the numbers present, exceeded the anticipations of all.

There were nineteen tents from churches in Michigan, one from Olcott, N. Y., and one each from Oakland and Johnstown, Wis., making in all twenty-two tents on the ground, besides the Ohio and Michigan large meeting tents, each 60 feet in diameter. These, arranged in a circle around the preachers' stand and the seats for the people, in the edge of the beautiful grove, made it a most pleasant and inviting spot.

Of the preaching brethren there were present, Elds. James White, J. N. Andrews, Jos. Bates, J. H. Waggoner, I. D. Van Horn, R. J. Lawrence, R. F. Andrews, C. O. Taylor, N. Fuller, and John Matteson. It is estimated that there were as many as a thousand Sabbath-keepers most of the time on the ground.

The meeting opened with a season of prayer at the stand, Tuesday, Sept. 1, at 11, A. M. Brethren were so busy this day erecting tents, and preparing for their sojourn during the meeting, that no further services were held till 5, P. M., when Sr. White spoke in reference to the wants of the churches, and the objects for which we had assembled in the tented grove. These were plainly set forth, and served to put the brethren upon the right train of thought at the very commencement. Those who before had not seen the need of such a gathering, if any such there were, must have seen it, when its objects were thus clearly set forth.

We cannot, of course, in one brief report, give even a synopsis of the themes presented during a seven days' meeting, devoted wholly to religious exercises. Sixteen discourses in all were given, six by Bro. White, five by Sr. White, four by Bro. Andrews, and one by Bro. Fuller; and we doubt if a series of more stirring, earnest, vehement and pointed discourses were ever consecutively given. They were all aglow with the fire of present truth. The Spirit of the Lord is evidently calling the minds of his servants to the special duties and dangers of the church at the present time.

Prominent among the truths presented was the startling fact that the return of the Bridegroom from the wedding, is his coming out from the most holy place, whither he went in to the marriage in 1844. In what a solemn position does this place the church—waiting, not for the appearance of the Lord in the clouds of heaven, which is not to come unheralded, but for the time when his work in the most holy shall close, and the day of probation shall end. And this coming is to take place—at what hour we know not; this coming is to be sudden; at this coming we are to be ready to open unto him immediately. Let no one delude himself with the idea that he may still invite the treacherous spirit of slumber, and that something will transpire to arouse him, ere this decisive hour shall pass upon the church. No; enough has been done to arouse him already. We have been long made familiar with the fact that our Lord has gone in to the wedding, from which, after a work of brief but indefinite duration, he is to return; and we have been commanded to watch. The doom of sleeping, and the reward of watchfulness, have been plainly declared; and the injunction has been oft repeated, Watch! watch! If, then, we fail to watch, we are careless, slothful, disobedient; and if we are found in this condition, when the decisive moment in our cases shall silently and unannounced arrive, all is lost!

"There is a time, we know not when,
A point we know not where,
Which seals the destinies of men
For glory or despair."

And the hour of fearful drowsiness that just precedes the breaking of the day is upon us. The hour in which, of all that constitute the watches of the night, we are most liable to be found sleeping, is here. Watchers know how they feel as they approach the breaking of the day. In a like condition now stand the people of God. The last watch is reached; and the powers of darkness are making their last desperate effort to bewilder, stupefy, and ruin those who are seeking for everlasting life. Every energy of the being should now be aroused to the work of watching unto prayer.

"Chase slumber from thine eyes,
Chase doubtings from thy breast."

The preaching told powerfully upon the people. This was manifest in the social meetings of which there were held two, and sometimes three, each day. It soon became very apparent that the meeting was a most timely and important one. Its appointment was owing to the fact that it had become absolutely necessary that something should be done to arouse the church; but how great that necessity was, we presume no one fully comprehended till it was developed by the meeting. The power of the world had come upon the church to an alarming extent. But a willingness to see their backslidings, and a spirit of repentance and confession, came into the meeting. Wrongs were freely acknowledged. There has been cause enough for the lack of spiritual life among us. Some confessed to having encroached upon the Sabbath, some that they had omitted, partially or wholly, family worship, and all, more or less, that they had been engrossed in the spirit of the world with its attendant evils. Parents confessed to children, children to parents, and companions to each other. The Lord immediately owned this effort of his people to put away their wrongs and get near to him. His Spirit rested graciously upon us, and the hearts of many were melted down in contrition and tears before him. This was the case in many of the meetings. It was good to be there.

On Friday, at 5 P. M., an invitation was given for those who had no hope, but who wished to start in the service of God, to come forward into the altar in front of the stand. One after another came forward with deep feeling and tears, till they numbered over sixty. Those who felt themselves backslidden, and wished to start anew in the service of God, were also invited, when room had to be made for about three hundred, who came pressing in as though their salvation depended upon their making a move then. These embraced persons in all positions in the church, elders, as well as private members. The degree of feeling manifested was wonderful. It was the testimony of those who have been continually in the work since the first message, that they had seen nothing like this since 1844. Nor was this confined to one occasion. Several scenes of this kind were witnessed during the meeting. To see fathers bringing along their children, brethren, their friends, and those who had been alienated in feeling, coming along together, joined in hand, and mingling together their tears of forgiveness and brotherly kindness, was truly an affecting sight. Never has it been our lot to witness so much of this good work; as at this meeting.

On first-day, a severe rain storm prevented many from coming in from the surrounding country, who would, probably, otherwise have been present. As it was, full two thousand people were on the ground. Meetings were held in the large tents, both of which were full. While a social meeting was held in the Ohio tent by believers, Bro. Andrews spoke in the Michigan tent to those who might wish to hear on the subject of prophecy. He briefly rehearsed our position on the four kingdoms, the coming of Christ, the resurrection, and the Judgment. The best of attention was given by the audience and a good impression was made.

In the afternoon, Sr. White spoke in the same tent, on the elevating tendency of Christianity, vividly portraying what Christ has done, to raise man from his fallen and degraded condition, and fit him for the society of the holy inhabitants of Heaven. Tracts were freely distributed through the crowd. Before the meeting closed, the enemy, ever busy to forestall any

effort for good, had caused a report to go abroad confounding us with the time-setting Adventists, against whom the public are so justly prejudiced. This report was promptly corrected in both the public meetings.

Between the afternoon and evening meetings, social meetings were held by many of the tent companies, in their respective tents. These were seasons of unparalleled interest, richly repaying, even if there had been nothing else, all the efforts made to attend the meeting. The weather becoming favorable, Bro. White spoke in the evening, from the stand, with freedom, on the law and the gospel.

Monday was occupied in social meetings, and labor for the inquiring. Brethren were eager to bring in their testimonies; and the meeting in the evening had to be closed in the face of many testimonies which would have been brought in had there been time. With the singing of the hymn on p. 240, the regular, religious exercises of the occasion, closed. The best of order reigned throughout, and no disturbance was experienced from any quarter.

We have thus tried to present a plain and simple statement of the main features of the meeting for the benefit of those not present. We trust that many others will speak in reference to the occasion. Its experiences, blessings, joys, and effects, were sufficient to afford themes for more than one pen. It was the largest, the most important, and by far the best, meeting, ever held by S. D. Adventists. Many came to the place as a last resort, feeling that if they got no help there, they must give up in despair. But help came; and they went home strengthened, encouraged, and determined to make a business of serving the Lord, at their homes, as they had made it their business during this meeting. But all seemed to realize that the battle was to come. There upon the camp ground with so strong a tide toward a complete surrender and consecration of all to God, it was easy to form resolutions, and make determinations; the struggle will be to carry them out when the immediate influence of the meeting is gone, and the brethren find themselves once more busy with their daily avocations. Time will test us all in this respect. We believe that some go home to pay their vows, watch, and be ready for their Lord's return from the wedding; and some will doubtless fall into deeper sleep, and be taken in the snare. But whatever the result may be, certainly those upon whom the burden of the meeting rested, bore a faithful testimony, and cleared their skirts from the blood of all who heard.

A resolution of thanks was unanimously tendered to the church in Wright for their kindness and hospitality. Many of them, especially the camp-meeting committee, were deprived of a great portion of the meetings. The Lord reward them for their labors of love, that others might not be deprived of the blessings and enjoyment of the occasion.

Early on the morning of the 8th, we left, with a feeling of reluctance, the consecrated spot which had for a week been vocal with prayer and songs of praise, where all had been blessed, and many had given their hearts to God. We hope each day to pitch our tent a full day's march nearer home, and at last to have a place in the "camp of the saints, the beloved city."

REPORT FROM BRN. LOUGHBOROUGH AND BOURDEAU.

As our labors here have fairly commenced, we trust our reports may, in the future, be more interesting, if the Lord shall be pleased to crown our labors with success. We are now in Petaluma, fifty miles from San Francisco.

In this city of two thousand inhabitants, our tent is now pitched on a beautiful, retired spot.

We completed the preparation for our meeting, Thursday, Aug. 13, and held our first meeting that evening. The meeting was attended by about forty candid persons, and an opening discourse was given on the importance of truth, and what it is designed to do for us. As the report had gone out that we were Mormons, it became necessary to show our principles, to some extent, in our first discourse, and meet this report

The report of the fanatical moves of some who have had the name of Adventists in the past, and disgraced it by their course, such as the Fentonites, and those who claimed that the Lord *had* come, &c., is here before us. People have heard unfavorably of the Advent doctrine, but have not heard it. They need to hear the truth of course, to remove these prejudices. Again, some individuals who have more zeal than knowledge, in declaring the doctrine of the Advent, attacking people roughly, in the streets, using these things as a club, has created more disgust than interest, on the part of those who have been brought under the immediate influence of these things. More especially has this been the case in San Francisco. These things for a time make our labor harder, until the people have an opportunity to hear us and learn our manner of communication.

We have now had in this place seven meetings in the tent, and the interest has gradually increased from the first. At our second meeting, seventy-five were present. At the third, over one hundred. On Sunday, in the day meetings, of which we had one at 11 A. M., and one at 2½, there were about two hundred present. In the evening there were four hundred present. Last evening about three hundred. The increase of interest has been proportionate to the increase of the congregation, and we find, thus far, that tent meetings move off about the same in California as in the States, notwithstanding some friends here thought it would be difficult to get any one out to hear. We have offered books on every subject we have yet presented. All we had were readily taken, as also two copies of "Thoughts on Revelation." We regretted that we had no more books on these subjects, as the people came forward eager for them. But as we expect our second box this week, we are in hopes to supply the demand. Over \$8.00 worth in gold, of books were sold on Sunday, and about \$2.00 worth more on last evening, on ministration of angels. The story had been circulated, that, although we advertized "Admission free," it would not be "exit free," that they would be called upon to put into the hat, for there must be some speculation at the root of all this novel way of holding meetings. When the people learn that we have not come after their money, they do not seem to be afraid of us or their money. But some, of their own accord, came forward and laid down money amounting to upwards of \$6.00, to meet our expenses. Such a circumstance never took place in our experience, so near the commencement of a tent meeting. We look on these things as tokens for good, and are in hopes to see the work of the Lord advance here in power. We do not mention the fact that strangers here are donating to our wants because we are after money, or because we have any fears that our brethren in the States will not be willing to do their part to help forward the work. But, on the part of the people here, we view it as fruit to their account, and an evidence of their sincere interest in what they have heard.

The news of our meeting is rapidly spreading, and we expect by next Sunday we shall have all the congregation we can take care of. We find already many here who were in the Advent movement in 1843, who have come to this State. They have had no Advent preaching here, and are hungry. Two such, living thirty miles north of this, hearing that there was an Advent tent meeting in Petaluma, immediately mounted their horses and came down to see what it meant. They have heard now five discourses, and earnestly urge us to go to their place and preach the truth. This is the second opening that has been presented already for future labors, since this meeting commenced. We think there is no lack of places to labor in this State. May the Lord strengthen us for the work, is our daily prayer.

The church members in this place are some of them already alarmed to see their fellow members flocking out to our meetings, and try to keep them away. But no; these Californians are too independent for the gag law, and say to them, "Well you may say what you please, I am going where I think best." May the angels of God stir up the people, and the good work still go on.

There are some pleasant features connected with

tent meetings here, in contrast with tent labors in the States, to which we would call attention. We have no rain here, so that everything is dry and nice as on the day we erected our tent, all the time. For this reason, a tent here, with care, will last till the Lord comes, as it will not rust out, or mildew. You have not to spend an hour each day pulling at ropes, tightening and loosening to suit the weather. A tent once fairly pitched here is fixed for the entire meeting, as it is not wet at all. Again, our ministers in the States know what it is to speak and sit in a damp, heavy atmosphere in the tent. There is none of it here. It is just as easy speaking in the evening in the tent, as in the day time, and we sleep in the tent with no more fear of cold than in a house. We have not here to watch the clouds for fear the people will be scared away from our meetings, we have only to watch at meeting time, and see them come in. There has been no rain of any consequence here since April, except a thunder shower in the middle of July, and that was an unnatural occurrence in this climate. No rain is expected till the middle of November. The nights here are cool, not uncomfortably so at present, although it may be before we come to the rainy season. When we learn the climate of the State in various parts, we can so shape our labors as to accommodate ourselves to this also, as the nights hold warm later in some sections than in others.

In conclusion, we would say that a friend who has lived in this place thirteen years, has just informed us that he had never seen so great an interest manifested in the discussion of Bible subjects in this place before. We trust that friend has not seen the "beginning of the end yet." Believing that we have your prayers and sympathies, and co-operation in this work, and striving as much as in us lies, to labor so that God may crown our labors with his blessing, we remain your brethren in hope of deliverance.

J. N. LOUGHBOROUGH,
D. T. BOURDEAU.

Petaluma, Cal., Aug. 18, 1868.

REPORT FROM BRO. A. C. BOURDEAU.

JULY 25 and 26, 1868, I met with the church at Wolcott. Sabbath morning I was glad to see a goodly number of Sabbath-keepers present—more than I had expected to see. I spoke cheerfully upon this point, and then read 1 John ii, 12-17, as an introduction to our subject for the forenoon. All seemed to be deeply interested in the word spoken, and the frequent responses that were made evinced that the subject was meat in due season, to the household of faith.

In the afternoon we dwelt on the subject of baptism. In the social meeting which followed, several expressed their convictions in favor of the truth; others were undecided. It is expected that a goodly number in Wolcott will soon see their duty clear, and feel a willingness to bear the cross in harmony with the clear light that shines upon our pathway.

While we try to communicate unto others what is taught us in the word, we would not show a disposition to drive any one into the performance of duty on any point of truth; yet we do desire to present the truth with such clearness, and to point out the way as marked out on the sacred pages, in such a manner that the wayfaring men, though fools, need not err therein. "By long forbearing is a prince persuaded, and a soft tongue breaketh the bone." Prov. xxv, 15. See also chapter xii, 18.

Sunday morning held a business meeting, arranged figures on s. b. for the present year, and at half past 10 o'clock gave a closing discourse. The neighbors that came in heard our remarks with interest.

Aug. 1 and 2 I attended a Quarterly Meeting at East Richford. Bro. Stone and Orcutt were present, and assisted in preaching. During these meetings three were received into the church; six were baptized, Eld. Stone administering the ordinance, and figures on s. b. were arranged for the present year, amounting to \$109.98. Their figures now stand one-fourth higher than at any previous time. There is still room for improvement; yet I am happy to see the progress that this little church is making in this direction. On Sunday, at our last meeting, there was a

general turn out of friends from without, including an Advent minister. I had good liberty in speaking, and all heard very attentively.

The next Tuesday evening I held a special meeting, as I had previously appointed, with the church at home. We had a full meeting. I spoke one hour from the following words: "What must I do to be saved?" Showed that the Lord requires activity on our part in the cause; that our inquiries should not be, as it is too often seen in our words and actions, "How many duties can I leave undone, and how little can I do to be saved, and for the cause?" but we should ever inquire, as did the jailer, "What must I do to be saved?" We should always endeavor to be a peculiar people, zealous of good works; always be on hand to perform every known duty on all points, in meeting or out of meeting, at home or abroad; and thus gain strength to resist the powers of darkness, which rest so heavily upon us when we neglect known duties, and allow ourselves to go astray from God. In answer to his inquiries the jailer was taught to believe on the Lord Jesus Christ. This he and all his house tried to do. But the work did not close here. Then they were all baptized; and doubtless when other duties were made known to them they were ready to do them.

A large number of the brethren and sisters spoke with feeling hearts in this meeting. At the close of the meeting those who were determined to make a new start in the service of God, to be on hand in the performance of every known duty, and to double their diligence in the work of overcoming, were invited to stand upon their feet. Nearly the entire assembly arose. May God help us to carry out our determinations is my prayer.

On Friday, Aug. 7, myself and wife drove twenty-three miles to Bro. Wiswell's, in Johnson. On reaching this place we received the sad intelligence of the sudden and unexpected death of Bro. James Heath, who was drowned while bathing in a stream at Wolcott; and were told that I was requested to attend the funeral the next day to preach on the occasion. Instead of having a meeting at Johnson as we arranged, Sabbath, the 8th, we all went to Wolcott to attend the funeral. Comforting remarks were made on the occasion, by Bro. Hutchins, from Rev. xiv, 13. Doubtless a full account of Bro. Heath's death, &c., has already been sent for publication in the REVIEW.

Sunday, at 5, A. M., we went one mile and a half to see our afflicted Sr. Heath; called a few moments on Bro. and Sr. Morse; and returned and took breakfast at Bro. Hutchins'. Then we drove eighteen miles to Bro. Loveland's, in Johnson; at 11 o'clock held a business meeting, settled s. b. account book for last year, prepared quarterly reports for the treasurer, arranged s. b. figures amounting to \$64.48; and after dinner drove eight miles to Bro. Wiswell's, and at 6, P. M., repaired to the side of the Lamoille river, where I baptized our aged Bro. and Sr. Wiswell. Bro. Stone was present and made appropriate remarks on the occasion. This was an interesting scene.

A. C. BOURDEAU.

Braintree, Vt., Aug., 1868.

MONTHLY MEETING IN R. I.

THE Monthly Meeting in New Shoreham I hope will prove a profitable one. The church there is behind on some things, especially the health reform, none having come up in the work as they should. Some of the brethren use tobacco yet, and quite a number still use swine's flesh. This ought not so to be. Bro. L. L. Howard unexpectedly came to this meeting, and gave some good remarks on how to live so as to be the most healthful, and best prepared to glorify God in our bodies and spirits which are God's. This church needs to take hold on the truth and have it get hold on them. It is the love of the truth that will save us from Satan's power, for it is then we earnestly strive to obey. I do hope there will be such an interest to know the truth on every point as to lead them to take the paper which is not now taken by some, and the *Health Reformer* should be read by them all. Some have decided to do so. Others should. Then Spiritual Gifts are not understood, and so not appreciated by this church. If they will awake as I hope, they

may be saved from ruin; but if not, Satan will destroy them. As a church I fear for them. Dear brethren, seek the Lord. Seek a new conversion, an entire consecration to Him who has bought you with his own blood.

P. C. RODMAN.

A PERPETUAL SABBATH.

"By different nations every day of the week is set apart for public worship. Sunday by the Christians; Monday by the Greeks; Tuesday by the Persians; Wednesday by the Assyrians; Thursday by the Egyptians; Friday by the Turks; and Saturday by the Jews. Add to this the fact of the diurnal revolution of the earth, giving every variety of longitude a different hour, and it becomes apparent that there is upon earth a perpetual Sabbath."

BRO. SMITH: The foregoing was recently sent me, in a private letter, by a friend. It is just this kind of philosophy that thousands resort to, in order that they may avoid the claims of the fourth commandment, which expressly declares that "the seventh day is the Sabbath." We admit the facts set forth in the above; but if any conclude from that, that every day of the week is the Sabbath, we deny the conclusion as being absurd, and devoid of reason. When will intelligent people learn that the setting apart of a certain day for religious worship, by a nation or sect of people, does not constitute or make the day a Sabbath? Sabbath means rest; and the Sabbath of the Lord, the only Sabbath having any claims on mankind, is the rest day of the Lord; and that is the day of the week upon which he rested, and no other. He certainly did not rest upon every day of the week.

The revolution of the earth does not affect the "Sabbath," or any day of the week. Days revolve around the earth once in twenty-four hours. We keep the "Sabbath" when it comes to us, and when it gets to California our Sabbath brethren keep it there, and so on all around the earth. When will those who profess to take God's word for their guide cease to put light for darkness, and darkness for light; good for evil, and evil for good? Alas! we have no reason to hope that it will ever be, but that on the other hand it will ever be that very many of the professed friends of Christianity will be its worst enemies.

CHARLES P. WHITFORD.

Battle Creek, Mich.

SISTER C. B. SPAULDING.

BRO. SMITH; I offer a few lines to the REVIEW in relation to Sr. Spaulding of Bloomington, Ill. There were some things about her life, last sickness, and death, that were interesting to me, and they may be to others. When her letter came in the REVIEW of May 26, 1868, I thought, as I had business at Bloomington in two or three weeks, that then I would call upon her. But when I received the REVIEW with the notice of her serious sickness, and the request for some person to visit her, I dropped everything and went immediately to visit her; but she had been dead already a week. I spent two or three hours with her husband and daughter, the only remaining members of the family, tried to comfort them, and prayed with them. But I could not say to them, you sorrow not as those that have no hope; for although the mother died in the full triumphs of living faith, and will no doubt stand with the Lamb on Mount Zion, they have not yet made God their refuge, therefore cannot expect to meet her unless they seek at once the preparation. My prayer to God is, that they may do so soon.

Sr. Spaulding was a great sufferer the most of the time for eight years. She was one of those that believed that Christ would come in 1844, and was greatly disappointed. She kept the Sabbath for eleven years. She had a stroke of the palsy eight years ago, and was unable to dress herself for five years. She sent for Bro. Pierce, who came and prayed for her, and she said in her last sickness that her suffering ceased from that time.

Her daughter wrote down much that she said in the last hours of her sickness. I make some extracts:

"My sufferings began on the 10th day of the 7th month. I have tried to do all that God requires of me. All Heaven is interested in me." These words of

Scripture were very precious to her: "Let not your heart be troubled, ye believe in God, believe also in me." "I am now ready to be offered, and the time of my departure is at hand. Henceforth there is laid up for me a crown of righteousness which the Lord the righteous Judge will give me at that day, and not to me only, but unto all them also that love his appearing." "Blessed are the dead which die in the Lord." "Why art thou cast down O my soul? Why art thou disquieted within me? Hope thou in God, for I shall yet praise him." "I know that my Redeemer liveth." I want to sleep in Jesus. "I shall be satisfied when I awake with thy likeness."

Thus she passed away in her right mind, fell asleep in Jesus, died without a struggle, like one sinking to gentle sleep. Who would not love to die like this?

WM. H. SLOWN.

Money Creek, Ill.

A FEW THOUGHTS ABOUT HOUSEKEEPING.

WITH the permission of our sisters, I offer a few thoughts on this subject, which may help some, if received and lived out. I have spent several years in going from house to house, in eleven different States. This has afforded me a good opportunity to observe the difference in cooking, housekeeping, &c., with different women. I am inclined to think that good religion will make a good housekeeper; and that a poor, slack, housekeeper is a poor recommendation to any cause.

There are two extremes in housekeeping. One is very nice and exceedingly precise; the other is very slack, and somewhat filthy. I do not like either. The first is so very nice and particular about every little thing that you feel uncomfortable all the time you are there, for fear that you shall soil something or put something out of place. Such women generally fret and scold a good deal. They have very small minds, and very small things occupy all their thoughts. Such women are more nice than wise, and more devoted to self than to God. They need to reform by spending some time and labor in doing others good. It would melt down their cold preciseness, and make them more approachable by their friends.

But what shall we say of the other class? Go there at any time and they are not prepared for company. Everything is in confusion; beds unmade, floor unswept, dishes unwashed, nothing cooked, everything in disorder. Go into the pantry of such a house and you will find things in terrible disorder—broken dishes, dirty dishes, grease, odds and ends, and flies and ants and oats helping themselves generally. Go into the cellar, and the same confusion and filth reign there—rotten potatoes and other vegetables, old barrels, boards, and pots, water, mud, and filth. Go to any room in the house and you will find nothing in order. All the slop and scraps from the table are generally thrown out of the back door or window, and there left to rot and breed vermin and poisonous effluvia. Their cooking is generally of about the same stamp—things are simply put together.

Have I exaggerated this? No; I have not half exhausted what might be said in truth of many families who profess to be Christians. Now, I protest against this state of things. It is all unnecessary, wrong, and wicked. Some seem to think that this is a mark of humility. To have things in order and tasty is pride. This is a great mistake. God's word has never condemned order and cleanliness; but has repeatedly denounced the opposite. To the ancient Israelites God said, "For the Lord thy God walketh in the midst of thy camp, to deliver thee, and to give up thy enemies before thee; therefore shall thy camp be holy; that he see no unclean thing in thee, and turn away from thee." Deut. xxiii, 14. If God would turn away from their dwellings on account of uncleanness, why will he not from ours for the same reason, if they are unclean? Does God love filthiness now more than then? When God would meet with his people anciently, his command was, "Let them wash their clothes." Ex. xix, 10. But are Christians to be as particular in this as God's people were then? Hear Paul: "But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness," &c. Eph. v, 3, 4. Numerous other passages

might be quoted, but this is sufficient to show the mind of the Lord on this point.

But some will plead, "We are poor, or we have a large family of children," &c. This is no excuse at all. If a woman has health and strength, however poor they may be, she can keep things clean and in order. I have seen poor families, and large ones too, where everything was neat and clean. So I know that it can be done. If parents have so many children that they cannot care for them and keep them and the house clean, then they have got too many, and are accountable for that wrong.

To this class of housekeepers, then, I say, Set your house in order, and resolve to keep it so. Make an effort to overcome your slackness. Make home pleasant for your own family, and for those who visit you. Do not let your husband and children be ashamed of their own home. Do not let the cause of God be reproached on your account. Observe how others do, and do not be ashamed to ask advice, but do be ashamed to have an untidy, disorderly house. Now, let no one get offended by what I have said; for if you do not keep your house in this way, this is not for you; but if you do, then you need this, and should thank us for it.

D. M. CANRIGHT.

THE FINISHING OF CREATION.

A CORRESPONDENT sends us some inquiries on this subject, and asks an explanation of the meaning of the following verses in the Scripture narrative, being the last verse of chap. 1 and three verses in chap. 2 of the Book of Genesis:

"And God saw every thing that he had made; and behold it was very good. And the evening and the morning were the sixth day."

"Thus the heavens and the earth were finished, and all the host of them."

"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made."

"And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made."

We submit the following remarks, in the hope that our friend, and perhaps other Sunday-school teachers, will be helped in their study of this most important narrative.

The difficulty which some find in Gen. i, 31, and ii, 1, 2, arises from a misconception of the artlessness and truthfulness of the language, as judged by the Hebrew idiom. We can say, in English, "he finished on the seventh"; or, "he finished *by* the seventh." In Hebrew there would be the same preposition (*b*) in both cases; any ambiguity that might arise, when that ambiguity was of any consequence, being settled by the context. So here. Just above, the work of the sixth day had been especially described, bringing down the whole to the beginning (that is, the evening) of the seventh, *by* which time all was finished, and the great rest begins. The first verses of the second, whether by the same writer or not, evidently refer to the first chapter, as is shown by the conjunction *were*—and so the heavens, etc., were finished. Then follows the benediction of the seventh, with the mention of the cessation from work on that day. It is called a finishing, or ending, to make an impressive verbal parallel (or paronomasia) with the language of the preceding summary: "So the heavens and earth were finished"—all done on the previous day, ending at the evening, or beginning, of the seventh; "and then God ended, finished, or ceased to work on the seventh." What follows takes away all ambiguity by the change of the word: "And God rested (*sabbathed*, wayyish both, instead of the previous wayekhal) on the seventh day from all his work, which he had done."

This is the simple explanation of it; though the peculiar language somewhat puzzled the Septuagint translator, and occasioned his rendering *sixth day*, instead of seventh, which is evidently exegetical, or explanatory, and by no means warrants the conclusion that he had before him a different Hebrew text. There is the same method adopted in the Syriac, and in the Samaritan; which latter is beyond all doubt, a mere accommodation to the Septuagint, as Gesenius proves.

The Targums and the Vulgate correspond exactly to the Hebrew text, and so do all the early Jewish and Arabic versions and commentaries.

Although of no importance, it may be noted that Mohammed charges the Jews with a change of the Sabbath (Koran, ch. xvi); whereupon his commentator, Al Zamakhshari, gives a long and absurd account of the manner in which it came about. It is evident, however, that he knew nothing of the original; but had only heard of the difference in the Greek version, which he endeavors to turn in favor of Friday, the sixth day, or Mohammedan Sabbath.

It need only be said that the words rendered *finished* and *ended* are the same in the Hebrew text. They appear to have been varied by the English translator, to avoid the seeming difficulty in transferring the Hebrew idiom, or giving something that would resemble it.—*Independent*.

Bible Statistics.

A "READER" of *Zion's Herald* sums up the statistics of the Bible thus:

The Scriptures have been translated into 148 languages and dialects, of which 121 had, prior to the formation of the British Foreign Bible Society, never appeared. And 25 of these languages existed without an alphabet, in oral form. Upwards of 43,000,000 of those copies of God's word are circulated among not less than 600,000,000 of people.

The first division of the divine orders into chapters and verses, is attributed to Stephen Langton, Archbishop of Canterbury, in the reign of King John, in the latter part of the 12th century, or beginning of the 13th. Cardinal Hugo, in the middle of the 13th century, divided the Old Testament into chapters as they stand in our translation. In 1661, Athias, a Jew of Amsterdam, divided the sections of Hugo into verses—a French printer had previously (1561) divided the New Testament into verses as they now are.

The Old Testament contains 39 books, 929 chapters, 23,214 verses, 592,439 words, 2,738,100 letters.

The New Testament contains 27 books, 260 chapters, 7,950 verses, 182,253 words, 933,380 letters.

The entire Bible contains 66 books, 1,189 chapters, 31,175 verses, 77,692 words, 3,566,480 letters.

The name of Jehovah, or Lord, occurs 6,855 times in the Old Testament.

The word "and" occurs in the Old Testament 35,543 times.

The middle book of the Old Testament is Proverbs. The middle chapter is the 29th of Job.

The middle verse is 2 Chronicles, 30th chapter, and 17th verse.

The middle book of the New Testament is 2 Thessalonians.

The middle chapters are Romans 13 and 14.

The middle verse is Acts xi, 7.

The middle chapter and the least in the Bible is Psalm cxvii.

The middle verse in the Bible is Psalm cxviii, 8.

The middle line in the Bible is 2 Chronicles i, 26.

The least verse in the Old Testament is 1 Chron. i, 1.

The least verse in the Bible is John xi, 35.

The 19th chapter of 2 Kings and Isaiah xxxvii are the same.

In the 21st verse of the 4th chapter of Ezra are all the letters of the alphabet, I and J considered as one.

The Apocrypha (not inspired, but sometimes bound between the Old Testament and the New,) contains 14 books, 183 chapters, 15,081 verses, 152,185 words.

The preceding facts were ascertained by a gentleman in 1718. Also by an Englishman residing at Amsterdam, 1772, and it is said to have taken each gentleman nearly three years in the investigation.

There is a Bible in the library of the university of Gottingen written on 5,476 palm-leaves.

A day's journey was 33 and 1-5 miles.

A Sabbath day's journey was about an English mile.

Ezekiel's reed was 11 feet nearly.

A cubit is 22 inches nearly.

A hand's breadth is equal to three and five-eighth inches.

A finger's breadth is equal to one inch.

A shekel of silver was about fifty cents.

A shekel of gold was \$8.09.

A talent of silver was \$516.32.

A talent of gold was \$13,809.

A piece of silver, or a penny, was thirteen cents.

A farthing was three cents.

A gerah was one cent.

A mite was one and a half cents.

A homer contains seventy-five gallons and five pints.

A nepha, or bath, contains seven gallons and five pints.

A hin was one gallon and two pints.

A firkin was seven pints.

An omer was six pints.

A cab was three pints.

A dog was one-half pint.

The divisions of the Old Testament are four:

1. The Pentateuch, or the five books of Moses.

2. The historical books, comprising Joshua to Esther, inclusive.

3. Poetical or doctrinal books, from Job to Songs of Solomon, inclusive.

4. Prophetical books, from Isaiah to Malachi.

The New Testament is usually divided into three parts:

1. Historical, containing the four gospels and Acts.

2. Doctrinal, comprising all the epistles from Romans to Jude.

3. Prophetical, being the book of Revelation.

The commemorative ordinances of the Jews were: Circumcision, the seal of the covenant with Abraham.

The passover, to commemorate the protection of the Israelites, when all the firstborn of the Egyptians were destroyed.

The feast of tabernacles, instituted to perpetuate the sojourning of the Israelites for forty years in the wilderness.

The feast of pentecost, which was appointed fifty days after the passover, to commemorate the giving of the law from Mount Sinai.

The feast of Purim kept in memory the deliverance of the Jews from the wicked machinations of Haman.

In 1272, it would have cost a laboring man thirteen years of labor to purchase a Bible; as his pay would only be 1½ pence per day, while the price of a Bible was £20.

RICHES DO NOT BRING HAPPINESS.

THE pursuit of wealth is all-absorbing. If happiness for time and eternity depends upon the possession of riches, men could not seek them with greater avidity. What multitudes there are, who do not scruple to employ any means that promise to bring about the desired result! Yet if there is any one thing in which rich men are agreed, it is in bearing testimony to the fact that wealth does not secure even earthly happiness.

Years ago, we were acquainted with a farmer in Erie County. Beginning with nothing but his strong hands and industrious habits, he had bought farm after farm, until he owned some six or eight hundred acres of valuable land, besides some sixty thousand dollars in the bank, or put out on bond and mortgage. To one who talked with him about his prospects for the future, he frankly said: "When I was poor, I used to work hard all day, and walk, barefoot, three miles to prayer-meeting. Then I was happy. I enjoyed religion. But now I have no desire for religious things. I am all taken up with the world. My only aim is to make money. I am wretched; I know it—I feel it; but I cannot give up the world."

Thus he lived, and thus he died. After his death, contentions arose in the family about the division of the property. Lawsuits followed, which continued for many years. The worst passions were aroused. One has said, "The parents lose their souls in acquiring property, and the children lose their souls in spending it."

A neighbor to the person above referred to, himself an old man who had been successful in worldly pursuits,—seeing the bitter feelings engendered by the division of property among children, and the bad use they made of it; and seeing jealousies already springing up among his own children, said he "wished all his property was in such a shape that he could touch a match to it and burn it up." Yet he was a kind-

hearted man, and an affectionate father. How much better it is, both for ourselves and our children, that we lay up treasures in Heaven.—*Earnest Christian*.

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.

BRO. P. W. BAKER writes from Jasper Co., Iowa: Myself and wife have been keeping the Sabbath four months, and by the help of God we intend to observe it till our great Deliverer comes, although there are none of this faith near us. I love present truth. I long for the coming of my Saviour, when I shall meet the sleeping saints. Let us be faithful unto the end. As we prize life, let us seek after it; for the life that we now live is nothing compared to that which is to come; and ere long if we are faithful we shall taste its sweets, and forever enjoy the society of the redeemed.

—o—
SR. N. J. LUCAS writes from Maine: I want to say that I still love the weekly visits of the REVIEW. Indeed I should not know how to do without it. May the Lord abundantly bless all who provide a way for it to be sent to me, as I have no means at present to procure it for myself.

—o—
SISTER J. M. REYNOLDS writes from St. Jo. Co., Mich.: I feel a deep interest in the cause of truth. If I can say a word for the comfort or encouragement of any, my efforts will be well repaid. I have been instructed, fed, and comforted, by the many good things the brethren have written, and encouraged by the many testimonies in the Conference Department, and if what I may write will be of any account, I shall be gratified.

My sympathies have been with this people ever since I found a little company in Greenbush, about two years ago. I felt that they had the truth. This spring I went to Allegan where I have a daughter who with her husband embraced the truth under the labors of Elder Loughborough, thinking to learn more of this sect which was everywhere spoken against. I heard two interesting discourses from Brn. Andrews and Cornell in Allegan, and felt that it was truly good for me to be there. May the Lord sustain them in their arduous labors, and succor them in every trial and temptation.

June 6, I went to Monterey, and there heard Bro. and Sr. White. Truly I had a feast of fat things. What I heard of gospel was not the only blessing of that day. The beautiful sight of so many young persons setting out to serve the Lord, gave me joy unspeakable. Ye dear lambs, where are you now? Growing in grace and the knowledge of the Lord, I trust. It is the only safe path in this wide world for you, the only source of true comfort, and Jesus the only never-failing Friend. All testimony will go to prove this. Then with singleness of eye press toward the mark for the prize of the high calling of God in Christ Jesus. I hope to meet you there. Having heard a series of lectures from Bro. Kellogg of California, I returned to Sturgis, feeling that I had learned the way of the Lord more perfectly. I find one sister in Sturgis with whom I can take sweet counsel, and feel to say, Praise the Lord, O my soul, and all that is within me bless his holy name.

—o—
In our adversity it is night with us, and in the night many beasts of prey range abroad that keep their dens through the day.

—o—
Very few deceivers duly weigh that notable saying of the wise man: "He that walketh uprightly, walketh surely; but he that perverteth his ways shall be known."

—o—
REMEMBER, Christian, if you be poor in this world, you should be rich in faith; and if you be rich in this world, you should be poor in spirit.

The Review and Herald.

Battle Creek, Mich., Third-day, Sept. 15, 1868.

Ohio and New York Conferences.

Just before going to press, we received a telegram from the General Conference Committee, stating that the Ohio Conference would be held October 16-18, and the N. Y. Conference, at Adams Center, October 23-26, 1868. The place for Ohio Conference, and other particulars, will be given next week.

D. M. C. The MS., "A sign of the day of God," is received. Will be considered soon.

Appointments.

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

General Camp-meeting in the West.

THERE will be a General Camp-meeting for the Ill. and Wis. Conference of S. D. Adventists, at Clyde, Whiteside Co., Ill., commencing Wednesday morning, Sept. 23, 1868, and continuing till Sept. 30.

We want to see a general turnout at this meeting, and we not only invite our brethren and sisters to attend, but would urge upon them the importance of breaking away from the cares of the world, and making an earnest effort to attend this gathering of the people of God. If you can see no possible way to leave your cares, you are the very ones that ought to come. Come, dear brethren and sisters, and let us seek God with all our hearts.

We want all to come prepared to take care of themselves, as far as possible. Churches and scattered brethren that have tents, will bring them; and those who have none, should obtain them. We would be exceedingly gratified to see forty or more tents on the ground. Bring your provisions, blankets, quilts, buffalo robes, &c. The church at Clyde will be glad to entertain lone pilgrims coming to the meeting, who cannot come prepared to care for themselves.

Those coming on the cars from the east or west will be met at Round Grove station, on Tuesday, Sept. 22, with teams to take them to the place of meeting. Those coming on the Racine and Mississippi R. Road, or on the river, should take the train at Fulton for Round Grove.

Hay and grain can be obtained on the ground, and straw will be furnished free. Bread, crackers, puddings, and fruits, as far as possible, will be provided on the ground.

There will be a full assortment of our publications at the meeting, especially the works that have been lately published; viz., Life Incidents, tracts, Objections to the Visions Answered, Testimony No. 16, Life of Bro. Bates, &c.

Bro. and Sr. White, and Bro. Andrews, will be present, the Lord willing.

We would cordially invite our brethren in Michigan, and especially those in Wright, to attend. Come, dear brethren, from all points, praying that God may meet with, and bless, his people.

CONFERENCE COMMITTEE.

Camp-meeting.

THE Seventh-day Adventists will hold a General Camp-meeting at Pilot Grove, Washington Co., Iowa, Oct. 2-7. Eld. J. N. Andrews and Eld. James White, also Mrs. White, design to attend this meeting. It is expected that there will be a general gathering from all parts of Iowa with tents.

Ample provisions for board and horse-keeping will be made upon the ground at reasonable rates. Those who wish to remain upon the ground, should provide themselves with blankets and buffalo robes.

The public are cordially invited.

HENRY NICOLA, } Committee
R. M. KILGORE, } of
G. I. BUTLER, } Arrangements.

Meeting at South Lancaster, Mass.

AFTER due consideration we have concluded to have a meeting here, beginning Thursday evening, Sept. 24, and holding over Sabbath and Sunday. We hoped to have Bro. and Sr. White, or Bro. Andrews, to hold a meeting with us this fall; but there seems to be no prospect of this now; hence we cannot wait longer for that. This will be a general meeting for all the friends in Massachusetts, New Hampshire, Rhode Island, Connecticut, and from Vermont, those who wish to come. We hope to have either Bro. Hutchins or Bro. Bourdeau

with us. Now brethren and sisters, lay aside your business, and come up to serve the Lord. We want to see a general gathering. But for the scattered ones especially is this meeting designed. Many of you are starving and dying where you are. Make an effort to get out, and go home to serve God better, and with new interest.

The Monthly Meeting in Rhode Island, for September, is omitted, so that all may attend this meeting. There are but few of us at Lancaster; hence, those who come must take care of themselves, mostly. We can furnish you rooms, and a place to do some cooking, but you must bring your own provisions, and bed-clothes, as far as you can. You can handily buy eatables here. Come Thursday to stay through the whole meeting of three days, till Monday. These meetings are often spoiled by brethren coming late, and going away early. Let it not be so here.

D. M. CANRIGHT,
P. C. RODMAN,
S. N. HASKELL.

Maine Conference.

OUR annual session of the Maine S. D. A. Conference will be held with the church at Norridgewock, Thursday, Oct. 8, at ten o'clock A. M. Norridgewock is five miles from Skowhegan, the terminus of the P. & K. railroad. Those coming by railroad can take the stage at Waterville or Skowhegan, and arrive at N. the same evening.

All our brethren and sisters will see that their s. b. pledges are all settled, and treasurers will see that their reports are sent in to the Secretary at an early hour.

Ample provision will be made. All are invited to come.

Per order of committee. L. L. HOWARD, Pres.

MONTHLY Meeting in the Eastern District, in Maine, will be held with the church in Canaan, at the Salisbury meeting-house, commencing Sabbath evening, Sept. 18, and holding over Sabbath and first day.

As this will be a pleasant time of the year, we hope to see many of our brethren and sisters at this meeting. Come with a mind and purpose to do God's will. Pray much that the blessing of the Lord may rest upon us.

Per order of Committee.

THE next Monthly Meeting of the churches of Pine Island and Greenwood will be held at Greenwood Prairie, where Bro. Gibson may appoint, Sept. 26, 1868.

The second will be held at Pine Island, Oct. 24. We hope all will make a due effort to come to these meetings.

H. F. PHELPS.

THE next Monthly Meeting of the Oakland, Johnstown, and Little Prairie, churches, will be held at Little Prairie, Wis., Sabbath and first-day, Oct. 3 and 4.

C. W. OLDS.

THE next Quarterly Meeting for Wolcott, Vt., will be held the 3d Sabbath and first-day in Sept. Providence permitting, Bro. Orcutt will be with us in this meeting. Brethren and sisters from other churches are also cordially invited to meet with us.

A. S. HUTCHINS.

BUSINESS AND PERSONAL.

A limited space will be given under this head for Business Notices from the brethren, at 20 cents per line for each insertion. Parties must give good reference as to their standing and responsibility.

Wanted.

A SABBATH-KEEPING farmer; also a partner in a general retail store. For particulars, address SAMUEL KEEFER, Alma, Gratiot Co., Michigan.

FLOUR.—I WILL keep constantly on hand graham and fine flour. ASA B. ATWOOD, Skowhegan, Me.

Business Department.

Not Slothful in Business. Rom. xii, 11.

Business Notes.

MRS. J. B. LAMSON: Nothing due.
ELD. S. B. WHITNEY: Do not find the name on the list. Your inquiry, however, is too indefinite, both as to time and place.
SARAH M. SWAN: The address you inquire for is Fowlers Mills, Georgia Co., Ohio.

RECEIPTS.

For Review and Herald.

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

\$1.00 each. M A Walter 33-12, D Putnam 33-9, M B Forrester 32-22, J Cramer 32-14, P A Roberts 33-12, A Thomas 33-14, Lucy Bull 33-10, Helen Olmsted 33-5, H Hart 33-10, P Lightner 32-7, B H Hallock 33-1, L E Martin 33-1, Mrs Mary Kline 33-12, Lois Tylor 34-12,

Lydia M Vance 32-17, Z Brooks 33-17, John Yates 33-12, J G Melvin 33-12, C Newell 33-11, Ruth Darling 33-11, J Bdie, M D, 33-11, H Barrett 32-11, R J Foster 33-11, J W Nicholson 33-11, M C Hendall 33-12, G Castle 33-1, L Pancost 33-13, H Waltzer 33-17, D T Shireman 33-6, S J Howell 33-1.

\$1.50 each. J W Raymond 33-20, John Lindsay 33-10, N J Du Bois 33-13, Sela Fleming 33-25, James Pease 33-1, Mrs M A Pasco 33-7, R Holland 33-7, S A Street 33-7, J R Englebeck 34-12, P B Peterson 34-14, Mrs M Atwell 34-14, John Lindsey 34-10, F M Gulick 33-1, Mrs H C Wilkinson 34-1, M Kittle 32-14, S McFarree 34-1.

\$2.00 each. S Symonds 34-11, A C Gilbert 33-23, S W Hickcock 33-10, C Pangburn 34-11, Jeremiah Beott 34-10, A D Bell 34-10, Mrs J Conley 34-1, Isaac Gilbert 34-10, Chas Beach 34-11, L Drow 32-9, Anna Alvista 34-1, O A Brooks 34-9, S N Haskell 33-21, S Hastings 34-12, F Nelson 34-9, C W Lindsay 34-1, J Yates 33-1, J A Olmsted 34-1, J D Pierson 33-13, L H Denmore 34-11, C S Fox 34-5, L Ross 34-14, C Webster 34-11, M M Lunger 35-1, C Russell 33-1, W Jones 32-1, C W Olds 35-1, Mary Woodward 34-17, M H Leonard 33-1, Jennie Messersmith 37-14, J Hunter, Jr, 34-9, E Bassford 30-1, Mrs C Allen 33-1, Geo Tomlinson 32-14, Geo Bissell 34-12.

\$3.00 each. S M Holly 35-11, Sarah F Gove 36-16, Alonzo W Irish 33-10, Mary Holton 34-13, P F Ferclot 34-1, D Robins 33-4, J L Prescott 33-1, F Johnson 33-10, G W Davis 33-11, M B Flanders 32-11, W H Carver 35-1, Seth Newton 35-21, Mrs Wm Page 34-1, R S Tyler 34-10, J Philo 32-23, L O Stowell 34-20, S Hastings 24-1, T J Hilard 33-1, M J Bartholf 34-1, H Lindsey 34-1, J J Shepley 32-1, R Williams 33-1, A Fairbank 34-5, J Larson 33-1, J F Troxel 34-8, W Cheever 34-1, Miss E Sherman 34-1, Lucy Royce 34-1, Mary Palmer 32-12, Sarah J Nelson 34-1, S N Walsworth 34-11.

Miscellaneous. Lathrop Drew \$4.00, 34-24, Chas Brackett 1.25, 33-12, S E Merrill 2.50, 34-13, D Burdick 1.75, 34-7, T Johnson 3.25, 33-10, Jas Wayne 5.00, 33-1, P C Truman 3.79, 36-8, M G Kelsey 6.00, 33-1, Mrs W Chase 2.50, 34-14, N B Cole 2.39, 34-5, G B Gaskill 3.50, 34-1, J L Howe 3.50, 33-1, A C Hendrick 5.00, 34-15, J R Brown 10.00, 40-1, A Lawton 5.00, 35-11, H Anway 1.25, 30-1, D B Welch 5.00, 33-1, E Goodwin 7.50, 35-13.

For Review to the Poor.

S A Craig \$3.00, Nellie Boynton 1.00, Lucy Royce 1.00.

Reformer to the Poor.

H W Kellogg \$5.00.

Books Sent by Mail.

R H Johnson \$2.40, A Barwell 37c, M S Gillett 30c, N M Jordan 60c, J H Rogers 1.75, I O Thompson 1.00, Mrs H I Farum 1.00, J W Burtis 1.30, T Hare 25c, A W Cummings 20c, M M Osgood 2.00, Geo Walling 2.25, D T Shireman 5.00, S A Green 3.55, Mrs Fanny Longmatt 75c, Fanny Gaskill 25c, J Hestand 25c, D Burdick 25c, Marshall Edson 45c, J B Sweet 20c, Wm Camp 30c, O Bailey 15c, S R N Barrows 30c, Geo Inwood 1.35, John Atkinson 1.78, E O Hammond 35c, D Hildreth 2.00, Eld W Seifried 2.75, John Carter 15c, B H Hallock 50c, A J Richmond 15c, M A Pasco 15c, R Holland 68c, P W Baker 15c, R Caviness 60c, J M Reynolds 25c, I Sanborn 50c, J F Thompson 50c, B M Osgood 25c, J Gaskill 1.12, A Chase 60c, M Wright 15c, T Demmon 30c, P C Truman 1.39, Mrs M M Mann 60c, F Ramsey 15c, Laura M Davis 25c, Louisa Mann 30c, L O Stowell 1.25, W S Foote 1.50, O A Richmond 1.20, A C Raymond 1.05, Geo W Bartlett 1.67, P W Baker 1.25, J B Crocker 1.31, N B Cole 2.91, J Y Wilcox 15c, E Lobdell 15c, A C Raymond 1.05, S Keefe 1.00, H W Lawrence 22c, J B Frisbie 22c, J S Miller 22c, C R Austin 30c, Mary E Ferry 15c, H D Covey 15c, J Marvin 15c, J B Goodrich 15c, A Greenwood 15c, E Deyarmo 15c, Mrs M Shatton 15c, A Carpenter 45c, H C Whitney 15c, A H Clymer 30c, B Armitage 15c, A B Williams 45c, W S Lane 30c, E M Kimball 15c, D W Clay 15c, A M Benileman 15c, J Atkinson 88c, O K Farnsworth 15c, Mrs F Gaskill 15c, Z Brooks 15c, H Gold 15c, Francis Nelson 25c, A Erway 1.30, E E Newman 20c, G W Mitchell 2.35, H Morse 25c, L C Tolhurst 35c, Mrs H M Wilkinson 15c, L Honnewell 30c, M F Dibble 40c, Almira White 37c, A Houghtaling 20c, S W Willey 15c, C H Sweet 25c, M Kittle 1.31, S M Abbott 40c, B M Osgood 1.00, N Grant 1.00, A B Pearsall 1.23, S Patten 74c, L H Russell 37c, Mrs F Winchell 30c, S McFarren 15c, W Cheever 1.50, W Farrar 38c, D D Haines 50c, A D Smith 15c, A G Carter 15c, Mary A Ballard 25c, H A St John 1.80, W H Chamberlain 87c, C M Chamberlain 87c, R Loveland 2.25, A S Cowdrey 15c, E C Taylor 88c, J Cogswell 60c, T McDowell 30c, Asa Green 30c, W Hills 1.30, E Cobb 1.50, R Moran 50c, M B Pierce 60c, Sally Yunker 60c, Mary H McGilroy 35c, D T Shireman 1.00, R Hoff 1.00, W V Field 25c, J Tomlinson 15c, A W Cummings 1.00, M Man 40c, S M Swan 25c, B W Church 20c, M Van Dorn 30c, G W Strickland 15c, A L Simonds 15c, Mrs A Markle 20c, C A Hilton 37c, D H Shaw 30c, J W Raymond 10c, F C Ross 2.00, P A Foster 25c, A Tuttle 35c, I Bompler 1.25, Wm H Wild 70c, D H Gould 85c, C H Tubbs 45c, Lydia M Locke 30c, Lucinda Hersey 1.00, A H Hale 10c, Wm Lawton 25c, C E Cole 15c, J G Wood 3.00, P C Castle 30c, E Engles 1.00, G W Perry 1.00, G W Davis 25c, C W Hartshorn 35c, Mrs M Buzzle 15c, James Pease 15c, J C Bartlett 25c, H B Hayward 1.27, E J Connel 1.50, Alex Paton 1.00, W W Jilz 45c, J B Frisbie 35c, J Dorcas 5.00, G R Clayton 25c, Libbie W Crandall 10c, A H Robinson 15c, N M Gorton 2.00, H W Lawrence 75c, S B Whitney 30c, M H Bates 15c, L M Locke 25c, James Fishell 1.20, James Du Bois 1.82, Ella G Munsell 88c, J B Bedford 15c, Mrs Jane B Irish 50c, H Thurbur 15c.

Books Sent by Express.

D M Canright Manchester, N. H., \$18.13.

Shares in Publishing Association.

Albert C Hardy \$10.

Cash Received on Account.

Geo I Butler \$58.00, H F Phelps 5.00, D M Canright 10.00, A S Hutchins 6.23, Wm S Higley 50.00, Eld N Fuller 20.00, Eld R F Andrews 5.85, D T Shireman 1.85.

General Conference Missionary Fund.

Ch. at East Otis, Mass., \$18.98, E P Kellogg 2.00, A Friend 5.00, G W Mitchell 5.67.

Received on Book and Tract Fund.

S W Hickock \$1.00, Sarah J Merrell 2.00, N H Satterlee 5.00, E P Kellogg 5.00, E Rice 1.00, Edward Stafford 3.00, A Sister 4.50, Some one on Camp Ground at Wright, Mich., 5.00.

Receipts for Benevolent Fund.

J W Sanders \$5.00, Wm Kerr 5.00, M Dennis 10.00, Eld R F Andrews 10.00, Mary M Andrews 10.00, Jennie Mitchell 10.00, C Lester 14.00, G W Davis 75c, E Odell 5.00, Seth Newton 5.00, N H Satterlee 5.00, W H Littlejohn 10.00, S Ross 10.00, Z Brooks 5.00, W H Eggleston 10.00, Jeannett Eggleston 10.00, J M Lindsay 10.00, E A Lindsay 10.00, V B Gaskill 10.00, A C Hardy 10.00, Sr Bartholf 3.00, E Rice 5.00, G W Mitchell 1.00, J Larson 10.00, Eld I Sanborn 5.00, Mrs R Loveland 2.00, J H Loveland 1.50, Flora A Bailey 1.50, John McGregor 10.00, J Betolph 10.00, John Francisco 10.00, A Mears 10.00, A Smith 1.00, Achsa Van Dorn 2.00, Martha Van Dorn 2.00, P A Holly 10.00, C Holly 1.00, S Gove 1.00, E A Stone 8.00, L R Chapel 10.00, A B Pearsall 10.00, A M Preston 3.00, D Andre 10.00, H B Hayward 5.00.

For California Mission.

Wm Kerr \$5.00, M Smith 5.00, R C Honeywell 2.50, Hannah Beecher 5.00, H Clark 23c, H B Hayward 78c, D A Simmons 55c, Seth Newton 4.00, N H Satterlee 10.00, A C Hardy 5, Sr Bartholf 5, E Rice 1, R Loveland 5, E P Kellogg 5, G W Mitchell 1, Eld I Sanborn 5, J Betolph 5, Achsa Van Dorn 2, Martha Van Dorn 2, S M Holly 10, H C Stone & wife 10.