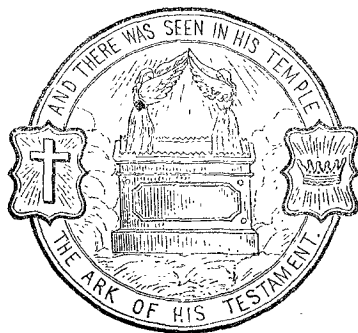


# ADVENT



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

#### SOW BESIDE ALL WATERS.

Arr.—"The Three Angel Visitants."

SCATTER the seed by the hard wayside,  
Though others pass to a soil more fair;  
Some little germ by the rock may hide,  
And bring forth fruit, to reward thy care;  
Some little rill may be wandering by,  
Wasting its wealth on the worthless weed,  
And moisten the root that is struggling nigh,  
Beside all waters, then, sow thy seed;  
For many a heart that is soiled and dim,  
That Christians scorn, as a worthless thing,  
Might live in the sunshine, a precious gem,  
A sparkling star in God's diadem.

If one harp more, with its joyful strings,  
Be tuned below, to the King of kings,  
When the sweet music is upward borne,  
And tear-drops fall by the Jasper throne,  
Will it be less joyful then to know,  
'Twas snatched from the burning fires below;  
That the bird, from the snare, thy hand has freed;  
Beside all waters, then, sow thy seed;  
By the sunny sands of the ocean deep,  
And marshy pools where the mosses creep,  
Not a spot on earth from the curse is freed;  
Beside all waters, then, sow thy seed.

VESTA N. CUDWORTH.

Springfield, Mass.

#### THE CAMP-MEETING AT WRIGHT.

I SHALL not attempt anything like a report of this meeting. More able pens have, ere this, written accounts of it. To say it was an important meeting is to say but little. I, for one, felt that no considerations could have repaid me for staying away. Momentous truths were dwelt upon with power. God's people were somewhat aroused, and sinners and backsliders were many of them brought to repentance.

The order and regularity observed at this meeting was unusual for a meeting of this kind. If all camp-meetings could be conducted as this was, we should hear of glorious results.

But we, as a people, have become lukewarm, and this meeting was calculated to arouse such as had sufficient life to awake; but alas! how slow we learn! How our hearts cling to earth!

Startling facts were presented before us; the danger of worldliness and spiritual decay; the fact that only a few of this people would overcome; and the late-given light upon the work now going on in the heavenly sanctuary.

To show the people of God the necessity of watchfulness and prayer, the necessity of a new and thorough conversion to God, of a full and hearty consecration of all we have and are to the cause of God, and to cut loose from the world, was the burden of those who felt the burden of the meeting and the message.

The burden of the preaching rested upon Elds. James White, and J. N. Andrews, and upon Sr. White, whose frequent exhortations and testimonies were full

of power. The occasional exhortations of other ministers present were to the point.

Sr. White's testimony was such as to cause us to feel somewhat as the disciples did when they queried, "Lord, is it I?" It was full of warning. She stated that she never felt as fearful for this people as at this moment; and at the opening of this meeting she exhorted us not to converse, at this time, of loss and gain, but to speak of heavenly things.

The farmer and the mechanic are absorbed in the business of this life. They neglect the things of God, or make them of secondary importance. A stupor is over the church, which we must throw off, or all is lost to us. The Christian must be systematic. As the mechanic and the farmer bring skill, study, knowledge, and experience, to their aid in their avocations, so must the Christian labor with energy, devotion, and perseverance. Is it so with us? Where is the zeal of the people of God?

Children must lay this as the foundation of education; then education will be a benefit to them. All must work. We are in the waiting time. Watch, lest ye be found sleeping. Soon there will be no atoning blood; no opportunity for a change of character.

Could the people of God be now admitted to the glories of Heaven, how would they quail beneath the bright rays of glory from God's throne! Could the worldly and the thoughtless bear the sight? No, they would heg to be dismissed from the scene. Yet Heaven invites. Is there no attention? Alas! the world, the world, has taken possession of the hearts of most; has taken the uppermost place in the heart. Shall we not now change the order, and place heavenly things in the highest place? Shall we wait till the close of the meeting before we work for God? No, now is the time to draw near to God, that this meeting may be fully improved. This will not come to us naturally, but we must educate the mind to this work. Never before have the people of God been in so perilous a condition as now. They have been corrupted by the spirit of the world.

Such is a very meager outline of Sr. White's introductions and exhortations at various times during the first two days of the meeting. She also said, "Let us, during this meeting, practice temperance, and frugality; angels are watching each one of us. Let us seek God now, and he will certainly be found of us." I can give you no idea of the power attending these remarks.

Also on Monday afternoon Bro. White gave general directions, and a short exhortation, yet it was solemn and powerful. It is evident that the church is struggling against a terrible foe.

Bro. White has regained his mental and physical powers, though he appears much older than before his sickness; and we were surprised at the amount of labor he performs; not with tottering steps, but with the firmness and elasticity of early life. His preaching and general labors bear the impress of one who has improved his talents, and is still improving. May his example be a powerful stimulant to other speakers to improve their talents. Here is a field for eloquence, angelic, and noble, and heavenly. Here is no place for the loud tones of the fanatic, or the careless politician. God is in this work. I never before so heard

the word of God from the tongue of man. Truly, God is raising up help for us. Shall we accept it?

The preaching of Bro. J. N. Andrews was with great power. He has accompanied Bro. and Sr. White much in their late tours among the churches, and has caught the same spirit. I felt that this effort of the servants of God to arouse the church was a loud cry to us as a people. Brethren, will we heed it, or will we allow our crowns to fall to others?

Alas! how many hours of probation have we wasted. Let us improve those that remain, and in good earnest set about the work of preparation. Oh! how I wish this and that church had been represented, and this and that family at this meeting, and could have heard Bro. and Sr. White's directions and warnings to the young and the old.

We were apprised of the special object of this meeting to arouse the people of God to a sense of the danger to which we are now exposed. Here were a thousand or more brethren and sisters from all parts of the field, and a goodly number of ministers who will bear, each to his respective locality, the spirit of the meeting; and as it reaches the ears of the churches, God grant it may kindle and increase until all partake of the spirit of consecration and sacrifice inculcated upon us so faithfully.

We were informed of our whereabouts in the morning watch, the most dangerous part of the night for the weary watcher, when sleep comes on with greatest force and power; the very time most to be improved; the last, closing watch of probation. Now the world lures with its siren voice; now the flesh and its lusts are drowning the senses of mankind. Now the Devil, with mesmeric, fiendish power, is lulling the world to its last fevered dream of ease and quiet. Now is no time to talk of houses and lands, of crops and husbandry.

We were told that probation is now about to close. The cases of the living are now about to come up for review. No time now merely to become better, but a thorough, radical change must immediately be effected in the character. No room now for half way work. No chance for a change after Jesus leaves the Most Holy Place. Now is an awfully solemn time. God is desirous that we should make a very great effort. He will give his aid to accomplish the work if we do ours. If we exert ourselves to perform a great work, he will fully second our efforts. We must be as men who wait for their Lord, lest coming suddenly he find us sleeping. Truths are brought out now in the right time, and must be taught in a right manner. They are of a stirring and practical nature; and while we are zealous let us avoid fanaticism. Great blessings are in store for the few who persevere to the end. Now while the temple of God is open in Heaven, is the last precious opportunity.

The understanding of the work of Jesus, our High Priest, in the heavenly sanctuary, is what distinguishes the Seventh-day Adventists from the Adventists of the day. The cleansing of the heavenly sanctuary! how important that we all have an interest in this sacred work. The priesthood of Jesus covers the judgment of the people of God. A standing account with each of us is in those books. If we are unsanctified that account is increasing. Awful thought! How

lightly we sin! the record all the while increasing. If we overcome, there is the record of pardon; but our sins not blotted out, till the work is done, and Jesus leaves the most holy. All the righteous must be prepared to have their sins blotted out at the same time. How important that all our minds be concentrated on this subject. Ours has been a consistent faith. We have been exalted in view of this, and we have had pride in our hearts when we should have been mourning for our sins. Such are a few of the thoughts brought to our view at this meeting.

Also the grace of charity was dwelt upon with clearness and power. We were told that this grace had almost departed from the church; almost from families and the world. Self, self, is the theme and the idol. Pure charity seldom is found. A great deficiency here, in the treatment of erring brethren, even when they return, to watch their steps for a misstep; also in the neglect of the unfortunate and downtrodden, the orphan and the fatherless, and the poor widow.

We were exhorted to hospitality, generosity, and largeness of heart. But how can I tell you of all that transpired in a meeting of eight days? of the prayer-meeting in the morning at 5, or 5½, of the social meeting at 8, and the preaching at 10, and the afternoon meeting at half past one? of the hundreds who came forward for prayer and confession? of the disposition of all (nearly) to confess? Yet we felt our work was hardly begun, and we left the ground with regret that we could not stay another week or two on this consecrated spot.

Here we worshiped with men of other States and nations, whose hearts were melted in one at the same throne of grace, and we felt that we were all of one family, our interests, and aims, and motives, one.

But I fail to describe this meeting. Would to God I could paint the scene of parents weeping over children, and all bowing at the altar of prayer; brethren long estranged united in love, with tears, and sobs, confessing their sins; backsliders returning to the fold, and buried sins honestly brought to light by frank confessions.

But the first days of the meeting were days of labor for the servants of God. The church has slept so soundly it seemed almost the sleep of death. I feel, for one, that I am, even yet, but partially aroused.

JOS. CLARKE.

#### FREEMASONRY.—X.

##### Freemasons Sworn to Commit Unlawful Deeds.

In this article I can only notice a few points in the oaths of Masons; and I recommend all persons to obtain the books in which their oaths, ceremonies, and secrets are fully revealed. The first of their oaths is that of the Entered Apprentice. These oaths are administered in the following manner: The candidate stands on his knees, with his hands on the Holy Bible. The Worshipful Master pronounces the oath in short sentences, and the candidate repeats after him. The oath of the Entered Apprentice is as follows: "I, A. B., of my own free will and accord, in presence of Almighty God and this worshipful lodge of Free and Accepted Masons, dedicated to God and held forth to the holy order of St. John, do hereby and hereon most sincerely promise and swear that I will always hail, ever conceal, and never reveal any part or parts, art or arts, point or points of the secrets, arts, and mysteries of ancient Freemasonry, which I have received, am about to receive, or may hereafter be instructed in, to any person or persons in the known world, except it be a true and lawful brother Mason, or within the body of a just and lawfully constituted lodge of such; and not unto him or unto them whom I shall hear so to be, but unto him and them only whom I shall find so to be after strict trial and due examination, or lawful information.

"Furthermore do I promise and swear that I will not write, print, stamp, stain, hew, cut, carve, indent, paint or engrave it on anything movable or immovable under the whole canopy of heaven, whereby or whereon the least letter, figure, character, mark, stain, shadow, or resemblance may become legible or intelligible to myself or to any other person in the known

world, whereby the secrets of Masonry may be unlawfully obtained through my unworthiness. To all of which I do most solemnly and sincerely promise and swear, without the least equivocation, mental reservation, or self-evasion of mind in me whatever; binding myself under no less penalty than to have my throat cut across, my tongue torn out by the roots, and my body buried in the rough sands of the sea at low-water mark, where the tide ebbs and flows twice in twenty-four hours. So help me God, and keep me steadfast in the due performance of the same."

In respect to this oath, I observe, first, that the candidate here swears to keep a secret of which he has at present no knowledge.

Is it lawful for any man to make such a promise as this on oath? No! it is utterly unlawful.

But, again, observe the horrible barbarity of this penalty. "Under no less penalty than to have my throat cut across, my tongue torn out by the roots, and my body buried in the sands of the sea at low-water mark, &c." Now, has any man a right to incur any such penalty as this? Such a penalty is savage, barbarous, unchristian, inhuman, abominable. It should be here remarked that in this oath is really found the *virus* of all that follows in Freemasonry. The candidate is sworn to keep secret everything that is to be revealed to him in Freemasonry, of which as yet he knows absolutely nothing. This is enjoined upon, and frequently repeated in the obligations that follow.

In the Third or Master's Degree the candidate says: "Furthermore do I promise and swear that I will not give the Master's word which I shall hereafter receive, neither in the lodge nor out of it, except it be on the five points of fellowship, and then not above my breath.

Furthermore do I promise and swear that I will not wrong this lodge, nor a brother of this degree, to the value of one cent, knowingly, myself, nor suffer it to be done by others, if in my power to prevent it. Furthermore do I promise and swear that I will not be at the initiating of an old man in dotage, a young man in noage, an atheist, irreligious libertine, idiot, madman, hermaphrodite, nor woman. Furthermore do I promise and swear that I will not speak evil of a brother Master Mason, neither behind his back nor before his face; but will apprise him of all approaching danger, if in my power. Furthermore do I promise and swear that I will not violate the chastity of a Master Mason's wife, mother, sister, or daughter, I knowing them to be such; nor suffer it to be done by others, if in my power to prevent it. Furthermore do I promise and swear that a Master Mason's secrets given me in charge as such, and I knowing them to be such, shall remain as secure and inviolable in my breast as in his own, when communicated to me, *murder and treason excepted*, and they left to my own election. To all which I do most solemnly and sincerely promise and swear, binding myself under no less penalty than to have my body severed in two in the midst and divided to the north and south, my bowels burnt to ashes in the center, and the ashes scattered before the four winds of heaven, that there might not be the least track or trace remaining among men or Masons of so vile and perjured a wretch as I should be were I ever to prove willfully guilty of violating any part of this my solemn oath or obligation of a Master Mason. So help me God, and keep me steadfast in the due performance of the same."

Now here, observe, the candidate solemnly swears that he will not wrong a lodge or a brother Master Mason to the value of one cent, upon the pain of incurring the penalty just given. Again he swears that he will not speak evil of a brother Master Mason, neither behind his back nor before his face; but will apprise him of all approaching danger, if within his power, upon the same lawful and barbarous penalty. He further promises to keep the secrets of a brother Master Mason, communicated to him as such—*murder and treason excepted*, and that left to his own election. He may commit robbery, arson, and felonies of every form. Only two forms of crime are excepted—murder and treason; and these he may or may not divulge at his own election. Now, is it lawful for any man to take or administer such an oath as this? This oath evidently amounts to a conspiracy against the government.

There are many cases on record where Masons have, by their conduct, clearly revealed their understanding of this oath. That this and similar oaths have proved an effectual barrier to the administration of justice where Freemasons were concerned is a fact too often revealed to be honestly denied by Freemasons or any one else. And yet it is often said that there is nothing in these oaths that a Christian man and even a Christian minister may not consistently and honestly take.

"Furthermore do I promise and swear that I will aid and assist a companion Royal Arch Mason when engaged in any difficulty; and espouse his cause so far as to extricate him from the same, if in my power, *whether he be right or wrong*. Also that I will promote a companion R. A. Mason's political preferment in preference to another of equal qualifications. Furthermore do I promise and swear that a companion R. A. Mason's secrets, given me in charge as such, I knowing them to be such, shall remain as secure and inviolable in my breast as his own—*murder and treason not excepted*."

Observe that the Royal Arch Mason promises to assist a companion when engaged in any difficulty, and espouse his cause so far as to extricate him from the same, if within his power, *whether he be right or wrong*. Now, does not this amount to a conspiracy among Royal Arch Masons to wrong the rest of mankind, to defraud justice?

Again, a R. A. Mason promises, under oath, to promote a companion R. A. Mason's political preferment in preference to another of equal qualifications.

Is this right? No wonder that Masons seize upon all the offices, and are so apt to have everything their own way. And here we see what is the real use to which Masonry is appropriated in this country. It is to seize on all the lucrative offices, and to control the government by this secret combination. This oath reminds me of a letter which I received from a respectable source, saying that Masons are boasting that Andrew Johnson, being a High Mason, cannot be convicted before the Senate; and that Jefferson Davis, for the same reason, cannot be convicted in the United States. And are Andrew Johnson and Jefferson Davis expecting as much as this from their Masonic brethren? Let the country ponder this. Let the church of God look at it.

But, again: The candidate, when he takes the oath of a Royal Arch Mason, says: "Furthermore do I promise and swear that a companion R. A. Mason's secrets, given me in charge as such, and I knowing them to be such, shall remain as secure and inviolable in my breast as in his own—*murder and treason not excepted*."

Here, then, we find in the Seventh Degree that Masons pledge themselves to conceal *all* the crimes and to keep all the secrets of a R. A. Mason, *without exception*. Is not this a conspiracy, again I ask, against mankind in general? I mean against all outsiders—those that do not belong to this mystic order.

In the obligation of the "Thrice Illustrious Knights of the Cross" we have the following:

"You further swear that, should you know another to violate any essential part of this obligation, you will use your most decided endeavors, by the blessing of God, to bring such persons to the strictest and most condign punishment, agreeably to the rules and usages of our ancient fraternity; and this by pointing him out to the world as an unworthy vagabond; by opposing his interests; by deranging his business; by transferring his character after him wherever he may go; and by exposing him to the contempt of the whole fraternity and the world, but of our illustrious order more especially, during his whole natural life."

But, again: In the "Knights Adepts of the Eagle or Sun" it is said: "By the man you saw peeping, and who was discovered, and seized, and conducted to death, is an emblem of those who come to be initiated into our sacred mysteries through a motive of curiosity; and, if so indiscreet as to divulge their obligations, *we are bound to cause their death, and take vengeance on the treason by the destruction of the traitor*."

This is enough. And are such oaths as this consistent with the Christian religion, or with any true love of God or man? Is this love to enemies?

I might quote to a very great extent from their obligations, showing how utterly inconsistent they are with right, with religion, with the true interests of the church of God, or with human society.

In several of their oaths they swear to kill or to seek the death of all who violate their oaths, as I might easily show. But I forbear, beseeching my readers to get the books—"Bernard's Light on Masonry," "Richardson's Masonic Monitor," "Stearns on Masonry," or any of these book in which it is truly revealed—and read them through for themselves. Do not, I beseech you, reader, turn away and disbelieve that these are truly the oaths of Freemasons.

You may rely upon it that they are, the denials of any number of adhering Freemasons to the contrary notwithstanding. Were it not known to be true, it would be difficult to believe that such horrid oaths, with such monstrous penalties, could be administered or taken by any but the veriest savages. And yet, in the nineteenth century, in this enlightened and Christian country, Freemasonry is rapidly spreading; and even many professed Christians and Christian ministers are justifying these abominations. "Tell it not in Gath!" Let it not be said or imagined that these oaths are not taken by Masons at this day. They are. Masons do not pretend that Masonry is reformed. They maintain the contrary. If it is reformed, why do they not inform the public of the fact, as they are bound to do. It is proved conclusively that forty years ago these horrid oaths were taken by Freemasons; and if they are not taken at this day, the burden of proof is on them. Until they show the contrary, we must hold them as guilty of still taking these vile oaths. Just think—these oaths and penalties not inconsistent with the Christian religion! !—C. G. FINNEY, in *N. Y. Independent*.

#### BIGOTRY.

THE charge of bigotry is frequently preferred by their enemies against S. D. Adventists. As regards a few, or certain individuals among them, it may be true. But it cannot apply to this people as a body, who zealously, and on every proper occasion, advocate doctrines, which though distasteful to world-loving professors of religion, can nevertheless be supported by sound and incontestible arguments from the word of God.

In the "Encyclopedia of Religious Knowledge," bigotry is thus defined:

"Bigotry consists in being obstinately and perversely attached to our own opinions; or a tenacious adherence to a system or opinion adopted without investigation, and defended without argument, accompanied with a malignant, intolerant spirit toward all who differ."

The article goes on further to say: "Bigotry is mostly prevalent with those who are ignorant; who have taken up principles without due examination; and are naturally of a morose and contracted disposition."

Webster thus defines it: "Bigotry. Obstinate or blind attachment to a particular creed; unreasonable zeal or warmth in favor of a party, sect, or opinion, excessive prejudice."

For our opponents to say that S. D. Adventists have attained to the belief that the seventh day is the Sabbath, that the dead are unconscious, that the wicked are to be destroyed, and that the second advent of Jesus is near at hand, *without investigation*, evinces ignorance or malice on their part.

No doubt the Jews thought Peter one of the most unqualified bigots of a most bigoted sect, when he declared Jesus of Nazareth whom they had slain and hanged on a tree, as the author of an unquestioned miracle, and said, "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved."

Those who charge us with bigotry, and resist the truth, I exhort to become as reasonable as Gamaliel at least, to whose concise and pithy argument before the Jewish Sanhedrim, the reader's attention is invited. See Acts v, 34-39. ADOLPHUS SMITH.

#### WE WAIT FOR THEE.

We wait for thee, dear Saviour;  
When wilt thou come again,  
To gather home thy suffering saints,  
With thee in Heaven to reign?  
To put an end to sin and woe,  
Oppression, wrong, and strife;  
And crown thy saints with joy and peace,  
And everlasting life?

We wait for thee, dear Saviour—  
Implore thy love and care,  
Oh! hearken to our zealous plea,  
Attend our earnest prayer.  
Our foes are strong and watchful,  
We want to overcome,  
We would not fail to win at last  
Our long-sought, Christian's home.

We wait for thee, dear Saviour;  
Oh! leave us not alone,  
Here in this wilderness of strife,  
By sin to be o'erthrown,  
But chasten, prune, and purge us,  
Till precious fruit we bear;  
And when we have been overcome,  
Deliver from the snare.

Drop not our names, dear Saviour,  
But mention us, we pray,  
And send the holy angels down  
To help us on our way;  
Lest looking back or loitering  
We fail to overcome,  
And miss the prize, and fail to reach  
The Christian's happy home.

MARTHA BAKER.

Health Institute, Battle Creek, Mich.

#### THE RIVER NILE.

THE Nile, the celebrated river of Egypt. It takes this name only after the junction of the two great streams of which it is composed, namely, the Bahr el Abiad, or White river, which rises in the mountains of the Moon, in the interior of Africa, and runs north-east till it is joined by the other branch, the Bahr el Azrek, or Blue river, which rises in Abyssinia, and after a large circuit to the south-east and south-west, in which it passes through the lake of Dembea, flows northward to join the White river. This Abyssinian branch has in modern times been regarded as the real Nile, although the White river is much the larger and longer, and was in ancient times considered as the true Nile. The junction takes place about latitude sixteen degrees north. From this point the Nile flows always in a northerly direction, with the exception of one large bend to the west. About thirteen hundred miles from the sea, it receives its last branch, the Tazaze, a large stream from Abyssinia, and having passed through Nubia, it enters Egypt at the cataracts near Syene, or Essuan, which are formed by a chain of rocks stretching east and west. There are here three falls; after which the river pursues its course in still and silent majesty through the whole length of the land of Egypt. Its average breadth is about seven hundred yards. In Lower Egypt it divides into several branches, and forms the celebrated Delta.

As rain very seldom falls, even in winter, in Southern Egypt, and usually only slight and infrequent showers in Lower Egypt, the whole physical and political existence of Egypt may be said to depend on the Nile; since without this river, and even without its regular, annual inundations, the whole land would be but a desert. These inundations, so mysterious in the view of ancient ignorance and superstition, are caused by the regular periodical rains in the countries further south, around the sources of the Nile, in March and later. The river begins to rise in Egypt about the middle of June, and continues to increase through the month of July. In August it overflows its banks, and reaches its highest point early in September; and the country is then mostly covered with its waters. Amos viii, 8; ix, 5; Nah. iii, 8. In the beginning of October, the inundation still continues; and it is only toward the end of this month that the stream returns within its banks. From the middle of August till toward the end of October, the whole land of Egypt resembles a great lake or sea, in which the towns and cities appear as islands.

The cause of the fertility which the Nile imparts, lies not only in its thus watering the land, but also in

the thick, slimy mud, which its waters bring down along with them, and deposit on the soil of Egypt. It is like a coat of rich manure; and the seed being immediately sown upon it, without digging or ploughing, springs up rapidly, grows with luxuriance, and ripens into abundance.

It must not, however, be supposed that the Nile spreads itself over every spot of land, and waters it sufficiently without artificial aid. Niebhuhr justly remarks, "Some descriptions of Egypt would lead us to think that the Nile, when it swells, lays the whole province under water. The lands immediately adjoining the banks of the river are indeed laid under water, but the natural inequality of the ground hinders it from overflowing the interior country. A great part of the lands would therefore remain barren, were not canals and reservoirs formed to receive water from the river, when at its greatest height, which is thus conveyed everywhere through the fields, and reserved for watering them when occasion requires." In order to raise the water to grounds which lie higher, machines have been used in Egypt from time immemorial. These are chiefly wheels to which buckets are attached. One kind is turned by oxen; another smaller kind, by men seated, and pushing the lower spokes from them with their feet, while they pull the upper spokes toward them with their hands. Deut. xi, 10.

As the inundations of the Nile are of so much importance to the whole land, structures have been erected on which the beginning and progress of its rise might be observed. These are called Nilometers, that is, "Nile measures." At present there is one, one thousand years old and half in ruins, on the little island opposite Cairo; it is under the care of the government, and according to it the beginning and subsequent progress of the rise of the Nile were carefully observed and proclaimed by authority. If the inundation reached the height of twenty-two Paris feet, a rich harvest was expected; because then all the fields had received the requisite irrigation. If it fell short of this height, and in proportion as it thus fell short, the land was threatened with want and famine, of which many horrible examples occur in Egyptian history. Should the rise of the water exceed twenty-eight Paris feet, a famine was in like manner feared. The annual rise of the river also varies exceedingly in different parts of its course, being twenty feet greater where the river is narrow than in Lower Egypt. The channel is thought to be gradually filling up; and many of the ancient outlets at the Delta are dry in summer and almost obliterated. The drying up of the waters of Egypt would involve its destruction, as a habitable land, to the same extent; and this fact is recognized in the prophetic denunciations of this remarkable country. Isa. xi, 15; xix, 1-10; Eze. xxix, 10; xxx, 12.

The water of the Nile, although during a great part of the year turbid, from the effects of the rains above, yet furnishes, when purified by settling, the softest and sweetest water for drinking. Its excellence is acknowledged by all travelers. The Egyptians are full of its praises, and even worshiped the river as a god.

The Hebrews sometimes gave both to the Euphrates and the Nile the name of "sea," Isa. xix, 5; Nahum iii, 8. In this they are borne out by Arabic writers, and also by the common people of Egypt, who to this day commonly speak of the Nile as "the sea." It is also still celebrated for its fish. Compare Num. xi, 5; Isa. xix, 8. In its waters are likewise found the crocodile, or leviathan, and the hippopotamus, or behemoth.—*Bib. Dic.*

A LADY once asked her husband if he loved her. He replied, "I ought to." Said she, "I do not want you to love me merely from a sense of duty." There are many professed Christians who think they ought to love God, and are trying to love him, but seem to make hard work of it while they are flirting with the world, the flesh, and the Devil. The true saint has fallen in love with Jesus, who is his best beloved, nor does he have to work so hard to love him who is altogether lovely, and the chiefest of thousands.

EVERY vicious indulgence must be paid for cent per cent.

CIRCUMSTANCES alter cases; the straightest stick appears crooked in water.

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, SEPT. 22, 1868.

URIAH SMITH, EDITOR.

### THE CONVERSION THAT IS NEEDED.

It is the frequent testimony of both ministers and people that we need a new conversion to the work of present truth. Conversion literally signifies a turning about, a going in an opposite direction. There are, then, some respects in which we are taking a course the opposite of what we should take.

But before conversion can be effected, its necessity must be felt. Before a person will change his course, he must be made to feel that his object never will be gained without such change; that the direction in which he is going only leads to certain ruin. The Jew never could have been made to accept Christ, unless the apostles and first ministers of Jesus had convinced him that it was utterly vain for him to trust for justification in his sacrifices and offerings; that he was depending only upon the shadow, but the Lord was the substance. So long as he thought he could really obtain pardon through the blood of his victims, and the offering of his oblation, what need had he of Christ? If he got pardon, he got all he sought; he was safe; and he could see no need of any other means of salvation. But when he saw that his victim was only a figure, that through the blood of bulls and goats there was no remission in fact, and that without the great Antitype, the substance of the shadow, all his hopes were vain, then would he turn to Christ.

The sinner never would turn from his sins, unless brought to see that to persist in them would be certain and utter ruin. The deep inwrought conviction in his heart, that his only hope of salvation depends upon a change of course, turns him to the Saviour.

What is the conversion we need? At the late camp-meeting, all were ready to testify, and we presume it is so in all parts of the field, that they had been going to an alarming extent into the world, grasping after its treasures, and while professing to be hoping for Heaven, living in all respects as those who are building their hopes here upon the earth. Here a change of course is needed; and what will effect it? Nothing short of an inwrought conviction, as vivid as that in the heart of the sinner when he is led to turn from his sins that to continue in such a course, is inevitable and absolute ruin. We cannot serve God and mammon. We cannot lay up treasures here and in Heaven at the same time. We have not two hearts, one to be placed on things below, and one on treasures above. If we have anything upon which our affections are set below, it is with a heart divided; and a heart divided is a heart not accepted of Heaven at all.

Take an illustration set forth in the Scriptures as applicable to the last days. When Lot separated from Abram, he chose the plain of Jordan because it was well watered, "even as the garden of the Lord, like the land of Egypt." In choosing this locality, Lot had an eye to a prosperous career as a herdsman; and the spirit of worldly policy that governed him in this thing is too plain to be concealed. But this fair spot, like the fairest portions of the earth before and since that time, had been seized upon by the vilest of mankind. Lot would have done better had he chosen a less fertile territory, with less prospects of worldly gain, and a better class of inhabitants. The wickedness of the men of Sodom determined the Lord to bring upon them swift destruction. Lot was summoned to leave the city in haste. Whatever gain he had made, and whatever property he had accumulated by his removal to Sodom, he was now obliged to leave it all. No time to dispose of his possessions, or transport them from the place. He must flee for his life. His wife could not so fully abandon her worldly treasures. Her conversion was not complete. She looked back, implying regret at leaving her possessions, and perhaps a desire and purpose to return and save something. So doing she involved herself in the ruin which

swallowed up her worldly wealth. Lot pursued his flight as he had been directed; but what must have been his feelings as he thought of the loss of all he possessed; and then to find, when he reached a place of safety, that the dearest one of all was missing from his little company.

"As it was in the days of Lot so shall it be in the days of the Son of Man," not only in respect to the wicked, but to those, also, who set out for everlasting life. If we look back, if we cling to earth, with it we shall perish. Are we now called upon to do any less than to leave all, flee for our lives, tarry not in all the plain, and look not back, but remember Lot's wife?

### ETERNAL LIFE.

Who can estimate the value of eternal life? a life of pure felicity, of perfect happiness, without a shade of sorrow? No trouble, no sickness, pain, nor death; and this without end. When countless ages shall have rolled away, it is still the same; eternal life, eternal blessedness and joy are still before us.

Who believes this? Who believes that there is such a life for us, depending on the choice we make, and the life we lead here? Men love life, and are seeking happiness. The present life they cling to, with great pertinacity. Nothing is more dreaded than the close of this mortal life. All that they have, would they give, rather than part with life—a life so poor, and painful, and brief, at the best. The greatest anxiety is manifest to prolong it for a few days. Why is it, then, that men are so indifferent in respect to the life to come? Why so little care and anxiety to secure eternal life? Do they believe it is offered them on conditions? Many say they do; and yet how little care is manifested to secure it. From their conduct, one would infer that eternal life is something very easily obtained, while the present life demands the most assiduous and constant watchfulness and care. Can it be that they believe what they say they do, about a future, eternal life?

How is it with us, brethren? We not only profess to believe that there is a future, eternal life for us, on condition of obeying the Lord fully, keeping all the commandments of God and the faith of Jesus; but also that a very brief period of time will close our probation, and decide our destiny for life or for death. Where are our interest and our care, our heart and our treasure? What occupies our thoughts in our seasons of meditation? What is our conduct and conversation before the world? Are we anxious to do our duty to our fellow men, to save them, if possible, and, at all events, to have our garments clear of their blood? Or do we manifest the same worldly tendency that they do? Do we believe what we say we do, and act accordingly? The Lord help us to believe and act.

R. F. COTTRELL.

### CHRIST THE TRUE PATTERN OF HUMILITY.

In studying the life of Christ, we are struck with the prominence of the grace of humility in his glorious character. He could say, "Learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. xi, 29, 30.

Christ was eminently practical in his life. He exemplified by practice what he taught, and therefore was qualified to invite others to follow him, that with him they might enjoy the benefits of the doctrines he preached. His disciples had, doubtless, wondered in seeing the calmness he displayed in bearing the burdens that were rolled upon him; and here he gives them the secret of his success, showing them how he could enjoy rest under his great responsibilities, and amid all the trials, through which he was called upon to pass. And their experience might be similar to his in this respect. It was in learning of him to be meek and lowly in heart that they were to find rest to their souls, and to find that his yoke, which they were called upon to take upon themselves, was easy, and his burden light.

The life of Christ was truly a life of humility and condescension. Though he was the Son of God, and

thought it not robbery to be equal with him, yet he willingly relinquished all the honors he had in Heaven, and made himself of no reputation, or, as the French version says, he "annihilated himself" in coming to earth, and being born in a manger; in taking upon himself the nature of man and the form of a servant, to be a man of sorrows and acquainted with grief, to be despised and rejected of men, to suffer from poverty, and preach his gospel to the poor, to bear our diseases, and finally to bear our sins by dying the most shameful death, even that of the cross, that we, through his shame, sufferings, and poverty, might be made rich, and escape the justly-deserved wrath of God. Oh! what condescension! what self-denial!

The blessed Redeemer might have avoided all this humiliation by remaining in Heaven with the Father and the angelic host, or he might have received more honor while upon earth; but all this he refused, in order to be our pattern. At one time, the people, upon seeing him perform a noted miracle, believed him to be "that prophet that should come into the world," and would have taken him by force, to make him a king; but he secluded himself, that their object might be defeated, and that he might continue his humble work of self-denial for the salvation of men.

On several occasions, he healed the sick, "charging them that they should not make him known," and that they should "tell no man," "that it might be fulfilled which was spoken by Esaias the prophet, saying, Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my Spirit upon him, and he shall show judgment to the Gentiles. He shall not strive (or contend), nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench." Matt. xii.

How many professed Christians there are, who would have eagerly accepted such a fine offer of being promoted to the throne, without stopping to consult as to its propriety. And if we are to judge a tree by its fruit, we may safely say that multitudes of professed followers of Christ are to be found, who, if they were favored with the gift of performing miracles, would be very anxious to have it known, and would be the first to display self by crying in the streets. But not so with the meek and adorable Saviour. He preferred to be little and unknown. The glory of God and the salvation of souls were uppermost in his words and actions. He who was so mighty in works, and "spoke as never man spake," acknowledged that his power and doctrine were not his, but came from the Father, who sent him. He was not heard, striving and crying in the streets, to display and aggrandize self, but to reprove sin, extol the truth, and exalt others, being very careful not to crush and destroy by selfish, rash, and overbearing words, the feeble and bruised ones. Hence it was that he was beloved of the Father; that the Father was well pleased in him, and poured his Spirit upon him without measure.

Dear readers: it is this beloved Pattern who invites us to learn of him, and take his yoke upon us. Shall we do it? I think I hear you say, I will try. This is what I am endeavoring to do, and I find the promise of Christ verified to me. The yoke is easy, because I have help in bearing it, and I find rest to my soul. But I am not satisfied. I want more help and more rest in Jesus. This is our privilege. Without it, we are lean and powerless, the yoke is irksome, it is hard doing duty and serving the Lord; for we are left to ourselves, and our strength is weakness, and our wisdom is folly.

Again I ask, Shall we learn of Christ, who was meek and lowly of heart? Let us try.

D. T. BOURDEAU.

### CIRCULATE THE REVIEW.

As I read Bro. Ball's article in a recent number of the Review, entitled "Change of Views," I was more than ever before impressed with the unfairness of that class of publishers, who oppose S. D. Adventists in the matter of the Sabbath, visions, &c. Those of our brethren who never read the *Voice of the West*, *World's Crisis*, and some other religious journals, have but little idea of the manner in which our views are treated



in those papers. In my recent visit to the north-western towns of Connecticut, I came across quite a number of Adventists who took the *Voice*. In almost every instance when these brethren found that I was a Sabbath-keeper, the first salutation would be, "What about Ellen White's visions?" In such cases, I usually returned the compliment by asking them what they thought of them. Then I would be treated to a batch of prejudices and false notions, all of which had been derived from false statements in the above-mentioned papers. After they had expended their stock of objections, I would calmly inquire if they had ever read *Spiritual Gifts*. In some cases, they would frankly admit that they had never seen any of Sr. White's writings. In other cases, they would imagine they were tolerably well read in the "visions," and when requested to mention something about the subjects treated, etc., they would almost invariably refer me to some fragmentary writings of Sr. W., and in most instances to things that had no connection with visions. In no case did I meet with any of the subscribers for the *Voice* who had ever seen the bound volumes of *Spiritual Gifts*. In such cases, it would have been folly to attempt to argue the question, since my opponent would be entirely ignorant of facts that have an important bearing on the case. My method of meeting the opposition of these brethren is to get them, if possible, to subscribe for the *Review*, and so have a chance to hear our side of the question, and, perhaps, be induced to read *Spiritual Gifts*, which are in themselves, to a candid mind, the best answer to objections.

Let the brethren who have neighbors that oppose the visions, look to it, and see if something cannot be accomplished by extending the circulation of the *Review*.  
J. S. MILLER.

#### REPORT FROM CALIFORNIA.

ABOUT one week has elapsed since the last report was made by us, and as we have made some progress in our meetings we will make a brief report of the same. Since our last report we have given eight discourses in the tent. The two last were upon the Sabbath question. Instead of these discourses detracting from the interest of the meeting, as some expressed fears that this subject would, we found that it worked about the same as in other States, serving to raise the interest to a still higher pitch. We have held in all, now in this place, fifteen meetings in the tent; and there has been a steady increase in interest from the commencement of our meeting. We commenced, as stated in our last report, with forty for our congregation; last evening our 60 feet tent was full.

The interest has not only been manifested by good attendance, but by an eagerness on the part of the people to read on the truths they have heard. We have already sold over \$48.00 worth, in silver, of our publications, although the meeting has been in progress but eleven days.

As the report went out, in the first place, that we were Mormons, as we advertised ourselves as *elders*, and no other ministers denominate themselves as *elders* here but the Mormons, it became necessary to put a note into the *Journal and Argus*, of Petaluma, correcting the matter. So the Editor said, at our request, in his editorial the day the meeting commenced, "Messrs. Loughborough and Bourdeau, who have pitched their tent on the property of C. A. Hugh, near Lippitt's new school-building, are Adventists from the State of Michigan, and come among us thoroughly commended by the Society of which they are members." The Editor, and several of "the *Journal*" printers, have attended many of our meetings. Last week a notice was made, by the Editor, of our meeting as follows:

"INTERESTING. The tent-meeting being held by the Adventists in this place is well attended, and some of the discourses are very interesting."

The people begin to come in to talk with us on what they hear, and to invite us to visit them. Of course as to how the matter will terminate here we cannot tell. We shall try to labor on, looking to the Lord for his blessing to follow our efforts. It is by his Spirit that the work must be carried on. If we move in the channel of simplicity and truth, we believe success will attend us in our labors.

The people are very kind to us, and have furnished us with apples, pears, plums, peaches, blackberries, &c., to that extent of liberality that we have had no occasion to buy these things since our meetings commenced.

We learn that a Mr. Lippitt, who is just starting a Methodist College in this place, has given out an appointment for next Sunday evening, proposing to prove that Sunday is the Christian Sabbath. Of course we shall try to hear with our congregation, and give due attention to the matter. He appears as our first opponent in California, and as he has the reputation of being the most learned man in Sonoma Co., we suppose he will do the best he can for the Sunday cause.

Of course many will look with interest to the coming discourse to have their Sunday cause built up. Meanwhile we shall try to still hold forth the truth in the fear of God, looking to him to seal conviction on many hearts. Still requesting you to remember us in our mission, we remain your brethren in Christ.

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

Petaluma, Cal., Aug. 25, 1868.

#### REPORT FROM IOWA.

WE remain here at Brighton still, doing what we can to forward the work of present truth in the midst of much opposition and bitterness. Since our last report nothing very exciting has taken place in connection with our work. We have not held meetings as regularly during the week as we did for awhile; but when we have held them they are usually well attended, showing there is still an interest to hear in the mind of many.

We have been much perplexed upon some points, especially in regard to a meeting-house. As the fall approaches we are warned that the tent will soon have to be taken down, and then there will be no place in which to hold meetings. Therefore we have been busy in planning in reference to a house of worship. The work is not through here by any means yet, and it seems, therefore, very necessary that we have a house. Those interested have held several meetings already, and something like eleven hundred dollars in money, labor, and material, is signed. The prospect is quite fair that we shall have in this place a house of worship as large as any in the place, where present truth may be preached. But it is a very perplexing business for us, as there are many obstacles thrown in the way by our enemies, so that it is really hard to find a suitable lot upon which to place it, as those which are eligible cannot be obtained. But we expect to see our object accomplished. Bro. Cornell is laboring with his usual energy to bring it about, and the signs now look hopeful.

Without a house we fear we shall lose much of the fruit of our labor, as there will be no place in which to hold meetings. If we can build we shall try to press the work forward to a speedy completion, and then if we can have Bro. and Sr. White here at its dedication, after our convocation meeting, we shall hope to see as a result one of the strongest churches in this State.

There has been quite an excitement in the place over an occurrence which transpired nearly two weeks since. Bro. Cornell had fairly commenced his discourse when a man came running in for the doctor, and soon a little girl came for her mother, saying her father was shot. Of course in this quiet village this made quite an excitement, and our meeting that evening was pretty much broken up. It was soon ascertained that one of the prominent citizens of the place was dangerously wounded in the abdomen, and that the perpetrator had escaped in the darkness. He has not since been arrested, and a few days since the wounded man died.

A day or two before this, another man was murdered about ten miles from here. These things are only additional evidences that society is becoming worse and worse. They cause quite an excitement for the time being, but they are soon forgotten, and people will become more and more accustomed to them till the end of all things is upon them. The world, the world occupies every thought, and they will not look at the signs of the times.

We cannot tell how long we shall remain here. We study to know present duty, and act up to that. We desire the prayers of all of God's people.

GEO. I. BUTLER.

Brighton, Iowa, Aug. 31, 1868.

#### REPORT FROM BRO. HUTCHINS.

AFTER my last report (July 15), before returning home, I met with the brethren, one Sabbath in Charleston and one in Irasburgh. The brethren and sisters constituting the Irasburgh and Charleston church are unfavorably situated for meeting from Sabbath to Sabbath, living, as they do, in several different towns, and quite a distance from each other; yet a goodly number came together to these meetings, all of whom we were happy to meet again, and hear them express their love for the truth, and their determination, by assisting grace, to overcome.

We feel a deep interest and anxiety for the welfare of this church, and most earnestly wish they were favored with a convenient house of worship, in which to meet. It seems if they were, that others might be gathered into the church, to go with the people of God.

While out on this tour, we visited some twenty families of Sabbath-keepers and friends, scattered in different towns and counties. Our interviews were pleasant, and, we hope, profitable. Tried to help and encourage the dear saints onward in the way of life everlasting, to the home of the overcomer, which the faithful will soon reach. We obtained several subscribers for the *Reformer*.

While out from home this time, we passed the most extreme heat of the month of July, when around us, as in other places, men, children, and beasts, died suddenly, from the effects of the excessive heat. We felt its debilitating influence considerably, yet the change of exercise and the journey proved conducive to health, both with myself and companion.

After returning home, I spent three Sabbaths at Wolcott. Our last meeting here was encouraging to all who love the way of truth and duty. May we all seek a closer walk with God, seek for a constant communion with him and a daily growth in grace; and ever remember, that to be "spiritually minded is life and peace."

A. S. HUTCHINS.

Worcester, Vt., Aug. 27, 1868.

#### REPORT OF MEETINGS.

WE are still laboring in the tent, near Kilbourn City. The interest seems to be steadily increasing in the community. Though our congregations have been small through the week, yet those who have attended, have become interested. Some have arisen to express their desires for salvation. Some have commenced to keep the Sabbath, and several others have expressed their determination to keep it.

Last Sabbath, we were cheered by the presence of a goodly number of our brethren from Mackford, Lodi, and Baraboo. One brother and his wife, who were first-day Adventists, had been investigating the Sabbath some, and came to hear. They were fully convinced, and expressed their determination to keep it in the future.

The Lord was with us by his good and loving Spirit on Sabbath, while we had a refreshing and heavenly season in social meeting. On first-day morning, three willing souls from Hundred Mile Grove, who had been waiting for the opportunity, went forward in the beautiful ordinance of baptism. The presence of God was manifest in our meetings. The Lord helped us in presenting his solemn truths. Bless his holy name! A Congregationalist minister has attended our meeting a few times, and bought some books. We heard last week, he had given out word that he would preach against us on the Sabbath question, at Briggsville. We wrote, and sent him a note inviting him into the tent, at any hour on Sunday, he might choose. He politely declined; so while one conducted the meeting in the tent, Bro. Blanchard attended his meeting, and then reviewed him in the tent in the evening, before quite a large congregation, to the satisfaction of many.

We intend to remain here another week, and as much longer as the interest may demand. The truth is pow-

erful, and must prevail. We will try to know nothing but Christ, and him crucified, in our work. Pray for us.

H. C. BLANCHARD,  
T. M. STEWART.

#### VISIT TO VERMONT.

BRO. SMITH: I wrote you a few lines from Knapp's Station, Norfolk, St. Lawrence Co., N. Y., while waiting for the cars. I left that place for Vermont, in company with Bro. Hilliard. We arrived in Charlotte the next morning, Aug. 25, where I met my only brother living, eighty years of age, very infirm, who had waited for months with anxiety to see me once more. He admitted the truth of the Sabbath a few years since, but at so advanced an age, that he could do but little for its defense. May his end be peace.

In this town I lived from the age of eight to thirty. I went to our old home, where when a youth, I gave my heart to God. From this place, I went to Hinesburgh, ten miles, to the place of my birth. Spent two or three hours with Judge Marsh, whose father and mine were the first settlers of the town. He being of my age, and we having lived near each other, could but reflect upon things of our childhood days. I passed the old home of Nathaniel Gage, in Shelburne. The home and barn looked the same as they did fifty-two years ago, when I attended a quarterly meeting in this very barn, as Methodists then had no chapels for worship. Henry Stead, presiding Elder, spoke at this meeting, on the subject of the Judgment. I was then deeply convicted that I must be converted or lost. This same Bro. Gage, who was very wealthy, built near him a good, brick meeting-house for the Methodist Protestant church, and at his death, left them fifteen hundred dollars, the interest of which to support a preacher, and five hundred dollars for a library for a Sunday school; but, strange to tell, the house is now vacated and useless, as there is not one member of the church left.

The people in western Vermont have become so wealthy and proud that I think but little of God is known among them. I never saw the necessity of the existence and organization of the Seventh-day-Adventist church more than now.

I left my brother of fourscore years in Williston, Vermont, the 24th inst., and came to St. Albans, and there was met by Bro. Bean, who took Bro. Hilliard and me, with his team, to West Enosburgh, where we had three interesting meetings on Sabbath and first-day. Here brethren A. C. and D. T. Bourdeau have labored faithfully for years, and, as the result of their labors, there is now a numerous church and a house for worship. Sabbath afternoon, we spoke to the youth, most of whom are church members. We see, more and more, the necessity of unceasing labor on the part of parents, and elders of the church, in laboring, not only for their conversion, but to keep the young faithful and alive. We felt blessed with this people.

Bro. A. C. Bourdeau was not at home, but arrived late first-day evening, and followed us six miles, to Bro. White's, in Fairfield, where we had a pleasant interview with him and family. We left Monday morning, for Madrid, N. Y., expecting to call on brethren in Bangor, but the cars having changed time that day, Bro. Lawrence failed to be there. We, therefore, came on to Bro. Hilliard's at a late hour in the evening.

We have spent most of this week in calling on brethren and friends, whom we never expect to meet again until the great day. We staid last night with Mr. Lewis, whose companion is faithful in the truth, and in this same house, we slept the first night that we staid at Buck's Bridge, thirty-seven years since, where Galen Sherman then lived. The S. D. Adventist church here now has as much strength as the Methodist Episcopal church, of which we were members, had then.

We expect to return to our home in Mich., next week. I feel an increasing desire to spend what little strength I have left, in the cause of truth. May the Lord direct.

J. BYINGTON.

Williston, Vt., Aug. 27, 1868.

NOTHING is lost on a journey by stopping to pray, or to feed your horse.

#### REPORT FROM BRO. SANBORN.

THE good work of the Lord moves steadily on here in Trempealeau Co., Wis. Some have already decided to keep the commandments, and many are convinced. A local elder of the Methodist church has given notice that he will preach an opposition sermon on next first-day evening, which we do not expect will do the cause any harm.

I want to say to my brethren in the ministry, the reason I could not see it duty to attend the camp-meeting in Michigan was on account of the great interest here, as my past experience in this work, and the spirit of the Lord, has taught me that to leave the work, only a few days, at the period when I should have been obliged to leave this to go to the camp-meeting, would have been to run the risk of losing all my past labor here. Notwithstanding I felt as though it was a great sacrifice for me to make not to go to camp-meeting, yet I make it for the good of others, and I trust the Lord will make it up to me in some other way. I also pray that the Lord may greatly strengthen and fit up his people for the great work before us, and that we may all be prepared for the refreshing that is soon to come from his presence. Pray for me that the Lord may give me wisdom to do his work faithfully, that I with you may at last receive the faithful servant's reward.

I. SANBORN.

Trempealeau Co., Wis.

#### MEETINGS IN WISCONSIN.

IN accordance with the views of the Wisconsin Conf. Committee, since Bro. R. F. Andrews preached several discourses at this place, I have commenced a series of meetings across the Wisconsin River in Crawford Co., at a place known as the "Wayne school-house." I have delivered in all ten discourses, assisted several times by Bro. Geo. Garvin. We have tried to present the truth to them on the saints' inheritance, the soon coming of Christ, and the Sabbath. We had good interest and crowded houses until we began to hold up to them the down-trodden Sabbath of the Lord, although we had strong sectarian influence to contend with from the start. The Methodist preacher is doing all in his power against us.

We had a good social meeting last Sabbath, six bearing testimony in favor of the truth, and stating their determination to keep all God's commandments, and prepare for the soon coming of his Son from Heaven. More are convinced that we have the truth. May God help them to obey it, and keep those steadfast who have already started.

If we would be saved we must be sanctified through the truth. "Be patient, stablish your hearts, for the coming of the Lord draweth nigh." I desire the prayers of God's people that I may be kept from falling, led in the path of duty, and preserved blameless unto the appearing of the Lord.

J. F. THOMPSON.

Woodman, Wis., Aug. 30, 1868.

#### News and Miscellany.

Can ye not discern the Signs of the Times? Matt. xvi. 3.

**Western Outlaws.**—The Western outlaws and express robbers are becoming desperate, and mobs of citizens are punishing them at a terrible rate. On Aug. 7, a posse of constables, at Crawford, Ill., attempted to arrest four of the desperadoes. They fired on the constables, killing one. The remainder and a mob of citizens then rushed upon the robbers, and killed them all.

**The South.**—Several new governors of Southern States recently made requisitions on the Secretary of War for arms under a law passed in 1796, but the Secretary has declined to furnish until further legislation is had on the subject. The governors, in consequence, have united in an appeal to Congress to meet on the day to which they had adjourned, and take action in the matter.

A new city government was inaugurated in Montgomery, Alabama, August 15, many of the officers being colored men, and the police force being half and half.

**Europe.**—The Pope's foreign soldiers do not like his service, and are deserting in large numbers.

Austria is rapidly reorganizing her army, and the Hungarian forces are being armed and equipped. The latest revolutionary document—the report of the Prussian General von Molke, revealing the fact that Prussia aimed at the destruction of Austria, and only "made use" of Italy—has fired anew the martial spirit. The Austrians are frightened at the revelations; Italy is indignant at being represented in the light of a cat's paw; and France is delighted at the mistake of Prussia in thus uselessly making two enemies.

Thirty-four times the amount asked for was lately subscribed in France to a national loan.

There are horrible reports from Japan. Several great battles have been fought; half of Jeddo has been burned; all native Christians have been condemned to death by the Mikado, and many executions had taken place. A report comes from Nagasaki to the effect that 150 Christians had been taken in a steamer to sea and drowned. The consuls remonstrated in vain.

**The Great Earthquake.**—One of the most awful calamities in the world's history occurred on the 13th of August, 1868, on the coast of Peru, South America. An earthquake on that day swept down nearly a dozen towns and cities, and destroyed thirty-two thousand lives, together with property estimated at three hundred millions of dollars. A wave, forty feet in height, was thrown from the Pacific Ocean upon the Peruvian coast, carrying vessels a long distance inland, and destroying lives and property along the coast for a space of two or three hundred miles.

The earthquake which occurred on the 13th ultimo seems to have embraced an area of twelve hundred miles north and south, by 100 miles east and west, on the main land. How far its influence may have extended on the ocean cannot be known. By the last previous steamer from Panama, intelligence was brought of an unusual tidal wave at Callao, some three hundred miles north of Arica. It is probable this was a part of the same terrible convulsion. The shock was even felt at Guayaquil, in Ecuador, in latitude two degrees south—a distance of eighteen degrees from Iquique.

If the report of the loss of life by this calamity be true it was one of the most destructive earthquakes on record.—*Chicago Tribune.*

—The tropical heats of July are said to have literally burned up the crops throughout a large portion of the Russian Empire. Indications show that there will be great distress if not a positive famine there during the coming winter. In France, however, the harvests will be uncommonly fine. The wine crop in particular will not only be one of the most abundant ever known, but will be superior in quality.

#### 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.

From Bro. Clarke.

DEAR BRETHREN AND SISTERS: I feel impelled by a sense of duty, to confess to you that I have, for a number of years past, been insensibly falling into a state of lukewarmness and stupidity, having only a name to live.

Within a few months past, I have been discovering that the world was gaining power over me; and I began to see that the love of the world was causing me to neglect duty, or to perform it with distaste or reluctance. Among other symptoms of decay, I began to neglect writing for our dear REVIEW, and what I did write, was plainly indicative of spiritual decay. Evil surmising, jealousy, and other kindred evils, sprang to new life in my corrupt heart; and as I began to discover this, I felt occasional alarm, but as often relapsed into lukewarmness. Of late, the article entitled "Coming Suddenly," again awoke me, in some degree; and soon after, the notice of the meeting at Wright, and the call from Bro. White for the backslidden to attend it, seemed to be a call to me. I was privileged to attend this camp-meeting, and it has indeed been a blessing to me, and I shall, with the help of God, retain the blessing.

I do not claim to have attained any great eminence of piety, by means of the privilege of attending this meeting; but I begin to see my danger, and now I feel

that a present struggle for the victory, without watchfulness, may be followed by a worse relapse than the former one.

I thank the Lord that he has stirred up the hearts of his chosen servants, and has thrown additional light upon the work of the Saviour in the heavenly sanctuary. I thank them for their faithfulness. I believe all the remnant people of God will hear this important truth; and that all who truly love God, will be stirred to new life. I feel that it has touched my heart with some power; but so poor has been the preparation, that I realize the work is but begun. I see men as trees walking. Oh, for full salvation! the finishing touch of the heavenly Physician and Healer!

I will close by saying that since returning from the meeting, I have been enabled to obtain some light and help of God, and feel greatly encouraged to strive for the complete victory. I feel more than ever the necessity of a complete work of sanctification in the heart, and am watching against my besetments, which are sure to return, unless fully overcome. I am not content with smothering the flame of sin, and an outward obedience; but will, with the help of God, entirely quench those inward fires. JOSEPH CLARKE.

From Bro. Jones.

DEAR BRETHREN AND SISTERS: I hope my long silence in the Conference Department will not be construed into indifference in the cause of truth. No; so long as it stands revealed that it is God's truth which is to sanctify and raise up a peculiar people, a God-fearing people, so long do I wish to identify myself with that people, and share in their trials, conflicts, and final triumph.

Ever since the fall of man, error has tried to pull the truth down, and then has used every effort to set herself up, as the center of attraction, and to be admired by the world. To-day the majority of mankind are holding on to errors with a death-like grasp, while truth stands at the door weeping and knocking for admittance. But there is no sympathy for the modest pleadings of truth. Shall we go away, and turn our feet from running in the way of truth, because she meets with such a cold reception? I think I hear a response from many throbbing hearts, saying, No; though all others forsake it, yet will not I. The powers of darkness are pressing hard upon the truth and all those who love it; therefore, the Christian needs to have on the whole armor, to ward off the fiery darts of the Wicked One.

Since last March, I have been distributing books and tracts to some extent. But my work in that direction is not done yet. My hopes are that by this small beginning a great work may be finally accomplished. My expectations are, that by the use of this means, a course of lectures will be called for this winter, and a flourishing church be raised up here in Fenton. For this I hope and pray.

Pray for me, that my labors be not in vain in the Lord. E. O. JONES.

Genesee Co., Mich.

SISTER E. M. LEWIS writes from St. Law. Co., N. Y.: The last 4th of July I put myself under the watchcare of the Seventh-day Adventist church. From a child I have been among the Methodists. All my father's family belonged to the W. and M. E. church.

I cannot tell how great the cross to take the step that I have taken; but feel that I must obey God. The name I always look upon of but little importance if we are truly and indeed the disciples of Jesus. I love the cause of God. Of all that profess to be Christians, how few will be saved. So many will fail by shrinking from doing their whole duty. When I look back and see how long I have been in the way, how little I have done, how little self-denial I have practiced, how little I have searched the Bible, for myself, to know if these things are so, I feel sorry that I have not had more moral courage to overcome the world, and every influence that would keep me from being wholly the Lord's. I daily feel that God does forgive the past. Grace to-day, help to-day, is what I am trying to live for.

What precious words I find to those that love the

truth. We lack faith. If Christ was here now in these days of peril, would he not say, Why are ye so fearful? How is it that ye have no faith? Lord increase our faith.

I prize the REVIEW very much for its religious instruction. I was much disappointed in our Conference Department in our last, there being so few testimonies. Every letter does me good. This precious truth, ye sinners, hear it, "Mercy's free, mercy's free." Ye ministers of God declare it. All can speak for Jesus. May God's Spirit direct me and mine, and all his saints.

MARY A. BALLARD writes from Millersburg, Iowa: I am still striving to keep the commandments of God, and the faith of Jesus. I have been without the paper for some time, but for the last three weeks I have received it again. How thankful I am to the brethren for sending it. How could I live without it? How good the sermons are. How they feed the souls of the lonely ones. It is meat and drink to those who are hungering and thirsting after righteousness. I like the health and dress reform much, and mean, by the assisting grace of God, to live them out the best I can.

SISTER M. B. PIERCE writes from Andover, Vt.: I feel like striving more and more to be in earnest in the great and solemn work of getting ready to meet the blessed Jesus.

Many and various have been the trials through which I have passed the last few years. Disease and suffering have been mine to share; and a number of times it has seemed to threaten to overwhelm my frail nature; but the Lord has thus far kept me from the jaws of death; but even now disease of a serious nature hangs heavily upon me, supposed to be an inward cancer, and almost constant suffering is my lot. Yet I try to trust all with the Lord, and at times my soul rejoices in the love of the blessed Lord, and I try to commit my dear family, my poor little children, and all, into the safe keeping of our kind Heavenly Father. The coming of the dear Saviour never seemed more precious than for the past few months.

The little church here is striving to arise and live nearer the Lord. And although few, yet our meetings are solemn and interesting. To-day as we tried in our weakness to worship the Lord of the Sabbath, I felt as expressed by the poet:

"How sweet and awful is the place,  
With Christ within the doors."

Truly we felt it was thus. I am unworthy the prayers of God's dear people, but I crave them in my behalf, and I will still strive to be in a place where the Lord can work for me.

BRO. G. CASTLE writes from Hillsdale Co., Mich.: To those who love the truth I want to say that I am trying to walk by the same rule. It is fifteen years since I began to look for the coming of Jesus. Twelve years ago I began to keep the Sabbath. I supposed that Jesus would come in three or four years at the most. Well I am still looking. My love to God, his law, and his people has not grown cold. The latter rain will soon be felt by those who are looking for it. The Christian's hope is a bright and glorious one. It is no time now to hold back, no time now to lay up the riches of this world. The heavenly treasure looks brighter than ever; riches and honor in one hand, and long life in the other. Only think for one moment of being caught up to meet the Lord in the air by the bright and loving angels. Think of the harps, and the crowns, and of entering in through the gates into the city. I confess I get excited when thinking on this glorious subject. I never feel sorry that I have tried to live a Christian.

SISTER L. RICHER writes from Montcalm Co., Mich.: I thank the Lord that I did not turn a deaf ear to the third message, but am trying to keep the Sabbath of the Lord. When I hear the weak argument for Sunday it increases my faith. In the strength of God, I will be an overcomer and eat of the tree of life. In the Bible we have these encouraging words: "The Lord is nigh unto all them that call upon him." I can

say with the psalmist, "I am a companion of all them that keep thy precepts, and Oh! how love I thy law, it is my meditation all the day." I want to be prepared for the time of trouble that is coming on the earth.

SISTER L. E. MARTIN writes from Marquette Co., Wis.: I have been reading the REVIEW, and myself and invalid daughter have tried to keep the Sabbath, all alone, with only the paper for our companion and consolation; and it seems almost as necessary to us as our daily bread. It is loaned to the neighbors around, and is read with quite an interest by some in the place. I hope and pray it may do some good.

SISTER L. M. DAVIS writes from Niag. Co., N. Y.: I feel that I cannot praise God enough for the light of present truth, and I mean to live up to all the light I have. I am numbered with the scattered ones, but I hope soon to be gathered with all the faithful on Mount Zion to sing the song of Moses and the Lamb.

BRO. F. RAMSEY writes from Daviess Co., Mo.: My faith in the present truth is as strong as ever, and I mean, by the help of God, to go through to the blessed kingdom. I often think of those I have formerly associated with, and long to see them. I want the earnest prayers of God's people to help me to overcome my faults.

SISTER E. A. RICHER writes from Montcalm Co., Mich.: I feel that I had rather suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproaches of Christ greater riches than the treasures of earth. I want my treasure in Heaven; for where the treasure is there will the heart be also. I want a home in the earth made new, where sorrow and care will never enter. My prayer is that I may have strength to overcome.

THE wife of a wealthy New York merchant, highly educated, and a fine writer, has been recently arrested three times in Poughkeepsie, while in a state of beastly intoxication.

## Obituary Notices.

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

DIED, in Shabbona, Ill., at the close of the lovely Sabbath, Aug. 29, 1868, our beloved brother James Dickey, aged 70 years, in the blessed hope of a glorious immortality. As he sat conversing, without a moment's warning, he fell to the floor, and was taken up dead.

Bro. D. embraced religion at an early age, and joined the Baptist church, of which he was a worthy and active member for many years. He was an earnest seeker after truth, and was one of the first here to commence the observance of the Sabbath as brought to light in the fulfillment of prophecy, with all its kindred truths. This is the first time death has entered our little company, and oh! how little we thought we could spare him; but the Lord's thoughts are not as our thoughts, nor his ways as our ways, but we should say, The Lord gave and he hath taken away, and blessed be his holy name.

He leaves an only daughter, and a large circle of friends to mourn, but they sorrow not as those without hope; for he came down to the grave like a shock of corn fully ripe in its season. May the mantle of his love and kindness fall upon his surviving friends.

"Peaceful thy slumber! oh! sweet thy repose!  
Safe from life's turmoils, its cares and its woes.  
Short is the silent embrace of the tomb;  
Hope, pointing upward, disperses the gloom.  
Soon will the King in his glory descend,  
Triumph o'er death, and the grave's fetters rend;  
Kindred and friends will we meet as we rise  
Bright and immortal ascending the skies."

L. E. MILLNE.

DIED, in Gratiot Co., Mich., July 18, 1868, James Eugene, only son of George W., and Susannah Davis, aged 2 years, 7 months, and 8 days. A discourse was delivered by Bro. S. E. Sutherland, from Jer. xxxi, 16. G. W. DAVIS.

DIED, in the town of Marshall, Mich., Aug. 31, 1868, Frankie, son of John and Mary A. Sisley, aged one year, seven months, and nine days.

Funeral sermon Sept. 13. J. H. WAGGONER.

DIED, in Estherville, Emmett Co., Iowa, July 28, 1868, of diphtheria, after an illness of 11 days, my little sister, Alma A., youngest child of Washington and Olive Morse, aged 8 years 2 months and 4 days. H. I. FARNUM.

## The Review and Herald.

Battle Creek, Mich., Third-day, Sept. 22, 1868.

Bro. and Sr. White and Bro. Andrews spent Sabbath, the 19th, with the church in this place. It was a good day. God is reviving the true Advent spirit, and Advent testimony, in the hearts of his servants. We bless the Lord for this. It is the hope of the church. How more stirring and solemn truths and exhortations could be expressed, we can hardly conceive. From this time, there must be a change in this cause. Those who are in earnest for a preparation for the coming of Christ, and everlasting life, will arise, and go forward. Those who do not do this, will be left behind.

**THE PROSPECT.**—Chief Justice Pearson, of North Carolina, says: "I am alarmed at the condition of the country, and fear we are drifting into another civil war. In my opinion, the 'war clouds' are as dark now as in the winter of 1860-61. We were then promised 'peaceable secession'; we are now to have 'peaceable nullification.'"

**A FACT FOR REFLECTION.**—Prof. Gamgee has made a report to the effect that one-fifth of the meat eaten in Great Britain, whether beef, mutton, veal, or lamb, is diseased. Prof. Gerlach states that half the meat consumed in Berlin is diseased. Upon which the *Scientific American* asks, "How about the United States? The butchers in New York say that the demand for beef has largely diminished in consequence of popular doubt upon this point."

In the French Revolution when the flood-gates of vice were opened, there were twenty thousand divorces granted in France, in about a year and a half. Yet in Connecticut and Indiana, which stand as representative States in this respect, there were granted, in 1866, a greater number of divorces, in proportion to their population, than were granted in France during the French Revolution. And they have by no means grown less since that year. What a vitiated state of society does this denote. These facts we gather from an article on marriage and divorce, in *The Methodist*, of Sept. 12, 1868.

**CORRECTION.** In the article, "Application for Help," in REVIEW, No. 10, it was stated that Bro. C. A., of Pleasantville, N. Y., had four children. He wishes us to correct the statement as he has but two.

As the articles on Freemasonry were commenced and promised before the paper was cut down we continue them. Two more numbers will complete the series.

The call for Life Incidents is far beyond my expectations. The binder cannot turn them out fast enough to meet the demand. There are many orders at the office which cannot be filled at present. But 40 copies could be spared to go in the boxes of books shipped to California the 18th.

Very many are purchasing the book at the low rates to give to friends, and to the Lord's poor. And the friends of the cause are subscribing liberally to help me circulate the book to thousands in a judicious manner free. I design to give all a chance to help in this work.

JAMES WHITE.

We now design to attend the camp-meeting at Clyde, Ill., and Pilot Grove, Iowa, and the Ohio and New York Conferences. Our post office address, until further notice be given, will be Battle Creek. Letters requiring immediate answers should be addressed to the several points of our meetings in season to reach us.

JAMES WHITE,  
ELLEN G. WHITE.

We are glad to find that the Health Institute is filling up. Yet there is room for more patients. This is a favorable season to improve health. The afflicted poor can come as well as the wealthy. When such

have done what they can, and their friends and brethren have had a chance to help them, we will see that what remains to meet their expenses is made up to them. But let all such address us at Battle Creek before coming. Such, belonging to our churches, must bring certificates from the churches to which they belong, that they are worthy of the charity of the benevolent.

JAMES WHITE,  
ELLEN G. WHITE.

Battle Creek, Sept. 21, 1868.

### TRACTS.

THE time has come for our tracts to be circulated with a much more liberal hand than they have been. In this good field of labor, all can work. And to encourage this worthy enterprise, the Trustees of the Publishing Association decided to furnish Tracts at the Office at cost. Hence, in a late Review, the following appeared:

"The Association will furnish tracts to ministers, and to others to distribute gratuitously, at the following cheap rates:

4-page tracts, at 25 cts. per hundred.  
8-page tracts, at 50 cts. per hundred.  
16-page tracts, at \$1.00 per hundred.  
24-page tracts, at \$1.50 per hundred.  
32-page tracts, at \$2.00 per hundred."

This is only \$1.00 for 1600 pages. When very large editions are printed, and hands work for low wages, our uncovered tracts can be furnished by the hundred at the Office, at these rates. But these exceedingly low prices will no more than cover cost. Some are ordering them by mail, post-paid, at these rates. In all such cases, the postage, and cost and time of mailing, is a loss. In order that the tract enterprise be not a burden to the Association, they must be sold at the following rates:

At the Office by Exp. or R.R.	By Mail.	Less than 100 by Mail.
4-page tracts, 25 cts. per 100.	37 cts.	At the rate of 50 cts. per 100.
8-page tracts, 50 cts. per 100.	75 cts.	At the rate of \$1.00 per 100.
16-page tracts, \$1.00 per 100.	\$1.50.	At the rate of \$2.00 per 100.
24-page tracts, \$1.50 per 100.	\$2.25.	At the rate of \$3.00 per 100.
32-page tracts, \$2.00 per 100.	\$3.00.	At the rate of \$4.00 per 100.

Care will be taken to furnish those tracts, and those only, which the times demand. Let all the living, active members of the church of Christ work while the day shall last. Send your orders.

JAMES WHITE.

### ANCIENT HEBREW CYPHER.

In the "Complete Analysis of the Bible," by Rev. N. West, is a brief sketch of each book, its authenticity, contents, scope, by whom written, &c. In speaking of the book of Jeremiah the following interesting paragraph occurs:

"There are some peculiarities in his writings, of which the most curious is his use of a sort of secret writing, or cypher, called in Hebrew, 'Atbash,' which is a part of that secret learning of the Rabbins known as the Kabbala. This 'Atbash' consists in turning the Hebrew alphabet end for end, using the last letter instead of the first, the last but one instead of the second, and so on; as if in English we should put z y x w v, &c., instead of a b c d e, and should spell 'bad' by writing it yzw. Thus, in chap. xxv, 26, the word 'Sheshach' is unintelligible; but if, according to the Atbash, 'Babel' (i. e. Babylon) be substituted, a clear meaning appears. The same word, Sheshach, appears again, and can be treated in like manner, in chap. li, 41; and the words translated 'in the midst of them that rise up against me,' in the first verse of that chapter, if treated in the same way, become 'Chasdim,' i. e. Chaldees."

The above, to say the least, is an interesting idea, and may possibly throw some light on the word Sheshach, in the 25th of Jeremiah, which heretofore has been a somewhat difficult term to explain.

G. W. A.

### Note from Bro. Fuller.

I WOULD say that the Lord blessed us at Roulette as we met for worship, last Sabbath and first-day.

Deep solemnity rested upon those who are unconvinced. If all would live just right, a great work might be done in that place. Satan would have us so live as to make enemies; but God would have us gain friends, and win to Christ.

On my way home, I met with the church at Ulysses,

on 2d day. Some darkness has been thrown among them by some who have lately moved to that vicinity. But they have come out right. All have cut loose from wrong influences.

Wellsville, Aug. 26, 1868.

### Note from Bro. Dorcas.

BRO. SMITH: Permit me to say, for the encouragement of the friends of present truth, that, if the work of the Lord is not spreading much in this part of the field, it is most evidently deepening. Our last monthly gathering, which closed yesterday, at Marion, Iowa, was one of deep, and, I trust, will be of lasting profit to all present. Sound, godly, heartfelt confessions of faults were made without any of the old fashion pressure, and where they were scarcely thought called for. The prayers and healing must follow if the righteous men are to be found. God is evidently at work for us here. We praise his holy name.

Yours in hope.

JESSE DORCAS.

### New Books.

ALL who wish "Life Incidents," Testimony No. 16, Bro. Smith's new book, &c., can be supplied at our coming meeting at South Lancaster, Mass.

D. M. CANRIGHT.

### Notice.

WE would kindly remind our S. B. treasurers of this State, that the first quarter closes with Sept. 30, and we hope they will all respond in due time. We hope, also, they will report the amount of indebtedness previous to this Conf. year.

H. F. PHELPS, Sec'y.

## Appointments.

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

### Ohio Conference.

THE place for the Ohio Conference, appointed last week to be held Oct. 16-18, 1868, will be *Bowling Green*. Bro. and Sr. White, and Bro. Andrews will, Providence permitting, be present.

PROVIDENCE permitting, I will meet with the church in Genoa, N. Y., Oct. 3 and 4, 1868. As these brethren have once been disappointed in my appointment at that place, I will try to meet them without fail.

C. O. TAYLOR.

THE next Quarterly Meeting of the Marquette and Mackford churches will be held at Marquette, commencing Sabbath, Oct. 3, at 10 A. M., and hold over first-day.

Will Bro. T. M. Steward attend this meeting with one or more of the Conference Committee?

THOS. McDOWELL.

PROVIDENCE permitting, we will meet with the churches as follows: Hanover, Mich., Sabbath and first-day, Sept. 26, 27; Hillsdale, Oct. 3, 4; Ransom Center 10, 11; Burr Oak, 13, 14.

JOSEPH BATES.

## Business Department.

Not Slothful in Business. Rom. xii, 11.

### RECEIPTS.

#### For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW & 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. H Hull 33-13, Mrs L A Tilton 33-14.

\$1.50 each. A M Gravel 33-14.

\$2.00 each. D Honeywell 34-1, C S Eastman 34-9, H S Zoller 35-1, J G Saterlee 34-1.

\$3.00 each. J Eggleston 33-14, E P Cram 35-7, Geo Barrows 34-20, Anna Rasmussen 35-12, R Lewis 34-13.

Miscellaneous. Richard Wells 50c, 33-1, E Goble 50c, 33-1, Warren Sanborn \$2.58, 35-1.

#### Books Sent by Mail.

C K Farnsworth \$2.30, A H Clymer 1.00, P Z Kinne 1.50, J T Mitchell 1.00, L M Locke 15c, D M Canright 3.00, L M Gates 1.00, O M Paten 2.13, S G Bond 15c, B A Tripp 15c, C A Comstock 15c, H Bingham 1.76, A H Blake 75c, Julia E Green 37c, J A Demill 30c, J P Hoffman 50c, D Honeywell 1.60, Eliza B Clarke 2.55, Mary E Ramsey 50c, E O Jones 1.00, Henry Hathaway 15c, Jacob Brinkerhoff 1.10, Z Brooks 25c, Almira White 1.12, J DuBois 1.99, C H Tubbs 1.12, N M Gorton 1.12, O F Brockway 2.88, E D Scott 2.60, S O Winslow 25c, S G Bond 1.12, G W Heaton 1.12, J G Silvey 1.12, W L Tripp 1.12, J W Tripp 2.24, D H Snow 1.15, J L Hobart 75c, J E Cowen 25c, H Hull 15c, A Nellis 30c, N Keyser 1.00, Mrs J Aldrich 25c, G H Bundy 25c, P Velder 1.12, L H Winslow 50c, Mrs C Townsend 50c, W Sanborn 1.42, L Connelley 15c, H P Wakefield 45c, B Armitage 85c, A C Hudson 55c.

#### Books Sent by Express.

H C Miller, Monroe, Wis. \$18.47.

#### Michigan Conference Fund.

Members of Jackson church in Leslie \$10.00, North Liberty Ind 50.00, Newton 12.00, Greenville 90.00.

#### General Conference Missionary Fund.

Asa Lockwood \$10.00.

#### Receipts for Benevolent Fund.

Henry B Moxon \$10.00.

#### For California Mission.

Lewis Martin \$10.00.