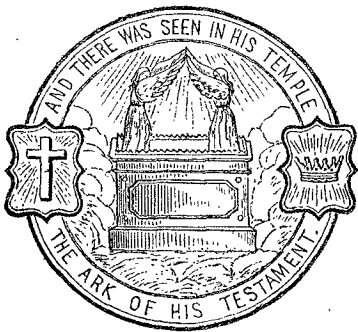


ADVENT REVIEW



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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FUNERAL DIRGE.

Air, Lay him low.

Fold his hands across his breast,
He in death is sweetly sleeping,
Dreamless in his silent rest,
While his friends around are weeping.

CHO.—Sweetly rest, sweetly rest,
By earth's woes no more oppressed,
Still hands folded o'er his breast,
Sweetly rest.

He has gone from all earth's care,
While his friends beloved are grieving,
Soon he'll wake with brow so fair,
And a crown of life receiving.

CHO.—Sweetly rest, sweetly rest,

Now while friends around him press,
Weeping in their great affliction,
Dust to dust is God's behest;
Angels bring his benediction.

CHO.—Sweetly rest, sweetly rest.

Now his head is lying low,
Earth's rude storms no more he's breasting;
'Neath the clover or the snow,
Angels mark his place of resting.

CHO.—Sweetly rest, sweetly rest.

L. D. SANTEE.

Destruction Coming.

"FOR when they shall say, Peace and safety, then sudden destruction cometh upon them, . . . and they shall not escape." 1 Thess. 5:3.

I am well aware that in coming to this subject, I am touching an unfavorable one to find a ready response in the popular mind; but the prophet says, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Isa. 58:1. Why? Because, in the language of the prophet, "A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priest bear rule by their means; and my people love to have it so; and what will ye do in the end thereof?" Jer. 5:30, 31. "For from the least of them even unto the greatest of them, every one is given to covetousness; and from the prophet even unto the priest, every one dealeth falsely. They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace." Chap. 6:13. "And he that hath my word, let him speak my word faithfully." Chap. 23:28.

The foregoing are solemn words. And who can deny that they apply to these very days. We are living in solemn times. The seven last plagues, the second coming of Christ, and the end of the world, are just before us. But yet the world is asleep. And even the professed church of Christ are no more willing to believe in the nearness of these events, than

were the Jews willing to believe in, and accept of, the humble anointed One, as their Saviour and King.

But what do we hear? The cry of "Peace and safety," "A good time coming," "A thousand years yet of peace and plenty, during which the world will be converted," "A golden age just before us, when the nations will learn war no more." But notwithstanding high men in higher places sing this song to listening multitudes, who admire the wonderful eloquence of their language, we feel impelled to cry out, in the ears of these wondering, but deceived, multitudes. Never were words more deceptive, never more calculated to lure the world on in sin, and give them a careless thoughtlessness in regard to the future, to make easy, sleepy professors, more easy, and more sleepy. Nay, more; never were words more contrary to the plain declarations of God's word. It would indeed be a pleasing thought that the whole world would be converted to God, could we find it in God's word. But we must speak according to the law and to the testimony. We should ever appeal to the word, and by it try our faith, and if it will not stand the test, let it go; for it would be better to find out our mistake now than to find that we have built on a false foundation, a foundation of sand, so that when God visits the earth in judgment, laying the line and the plummet, our structure falls, and we fall with it, because we built upon a wrong foundation. Whatever God has stamped with his seal, will be sure to stand the closest scrutiny both here and hereafter. People should beware what they believe, and ministers what they preach.

Satan first began this peace-and-safety cry, in the garden of Eden, when he said, "Thou shalt not surely die;" and ever since, he has found some means by which to lure millions into his deceptive snares. God has spoken, and shall we not believe? God said, "Ye shall surely die." Satan said, "Ye shall not die." God says, "There is no peace;" but men cry, "Peace! peace! A good time coming before the Judgment." God said he would overthrow the old world with a flood; but men scoffed, and mocked, and cried, Peace. God threatened the overthrow of Sodom and Gomorrah; they thought he mocked; but suddenly as in a moment when all seemed to be peace, and false teachers were crying, Peace, and men were dreaming of security, all that was left of the adulterous cities of the plain, were a few smoking ruins. And will God any more favor the men of the present corrupt generation? Nay, verily. God is willing to save; but the heart of man is prone to evil, and that continually. They will not come to him that they might have life. God will no more compel people to come to him now, than in generations past. We are not in the dark as to God's purposes. We are not left to mere guesswork as to the end of this last generation. God has spoken by prophets, and by the apostles; and Christ himself also added his testimony. Listen to Him who spake as never man spake: "But as the days of Noah were, so shall also the coming of the Son of Man be. For as in the days that were before the flood, they were eating, and drinking, marrying and given in marriage until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of Man be." Matt.

24:37-39. "Likewise also as it was in the days of Lot, . . . even thus shall it be when the Son of Man is revealed." "One shall be taken and the other left." Luke 17:28, 30. No time is brought to view in this text when all shall give their hearts to God.

The great apostle to the Gentiles, speaks of the same event. He says the coming of Christ "is after," not a thousand years of peace and plenty, but, "the working of Satan with all power, . . . and with all deceivableness of unrighteousness in them that perish." Paul further says that God will "send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2:9-12.

Here is a class who take pleasure in unrighteousness, and that, just before the close of time and the second coming of Christ. It would be proper to inquire, What is the fate of this class? Even the same as of the son of perdition, "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." Paul adds his testimony yet again: "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith," not all the world come into it, "giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron." 1 Tim. 4:1. Such expressions need no comment. But yet the same apostle speaks with still more earnestness, if possible: "This know [not guess, or say you cannot know anything about it, but know] also, that in the last days [and last days, would certainly embrace the very last day] perilous [not glorious] times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, [disturbers of the peace,] false accusers, incontinent, [unchaste,] fierce, [violent, furious,] despisers of those that are good, traitors, heady, [headstrong, willful,] highminded, lovers of pleasures more than lovers of God." If the apostle had closed the terrible record at this point, we might well turn our minds from the world of the ungodly, to whom it would most certainly apply, thinking to find something far better among the thousands who profess the name of Christ. But, alas for this idea, Paul adds one sentence too much, and that so definite, that it is utterly impossible to make a mistake in the application. "Having a form of godliness, but denying the power thereof. From such turn away." 2 Tim. 3:1-5. Professing godliness, but not possessing it; what a picture! Because they profess the name of Christ, shall we hold our tongues, and join hand in hand with them in their ungodly words and works! Verily not. Heed the apostle: "From such turn away." "Come out from among them, and be ye separate." Because so sure as the frosts produce the seared leaf, the faded flower, and the withered grass, will "evil communications corrupt good manners." "The pure in heart shall see God." No purity in this list of sins. And judging a tree by its fruits, no purity in those who commit such things.

And these are the very things we are to look for in the last days. Reader, look about you. Are you not constrained by your own observation to say, These

are the last days? And by the same rule do you not see that the world is growing worse and worse, instead of better?

But hear Paul again. Truly, if there is hope, it will be revealed by the great apostle to the Gentiles: "But evil men and seducers shall wax worse and worse, deceiving and being deceived." Verse 13. We see in this no chance for hope. No hope of a reformation. The current is still downward and downward. Were it not the fact, and were it not revealed in God's word, we would fain turn from the scene. But men should be brave, and look at danger as it is, and be prepared for the worst.

But Paul is not yet done with this subject. In a most solemn charge to Timothy, to preach the word, to reprove, to rebuke, with all longsuffering and doctrine, he says: "For the time will come, when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears." 2 Tim. 4: 1-3.

Peter was also favored with a view of the last days, and his testimony agrees with that of the apostle Paul: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? 2 Pet. 3: 3, 4. How many now boisterously deny the second advent! Over seven millions of men (Spiritualists) deny the Lord that bought them, and purchased their salvation by his own precious blood.

Listen again to the words of Christ: "When the Son of Man cometh, shall he find faith on the earth?" Luke 18: 8. This language very strongly implies a negative, or if not purely negative, certainly great doubt. It is quite the opposite, at least, of the whole world's being converted. Surely it does not harmonize with what is taught from almost every pulpit in the land. Christ speaks in language before referred to, comparing the days of Noah and Lot to the days just before the coming of the Son of Man. Truly we only need look for trials and troubles, wars and commotions, strife and bloodshed, here. No golden age this side of the second coming of Christ. Not until he shall have set up his kingdom, and cut off his enemies.

Upon another occasion Christ gave a parable concerning the wheat and the tares. Did he say the tares would all turn to wheat? No; but he said, Let them both grow together. Matt. 13: 30. How long? "Until the harvest;" and then, and not till then, will he gather the tares to be burned.

St. John, on the isle of Patmos, was favored with a view of certain events in the history of this world, under symbols of seven angels and seven trumpets. I believe it is generally conceded that these mean civil and warlike movements among the nations, commencing about 395 A. D., and reaching down to the establishment of the everlasting kingdom of God. This being the case, the last of these trumpets should be peace trumpets. But it is, we find, quite the contrary. For John says, "And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound." Rev. 8: 13. John must have been mistaken; for certain ones, down here during the last century or two, have told us that there shall be a thousand years of peace; that nations shall learn war no more; that they shall not teach every man his brother saying, Know the Lord; for all shall know him from the least of them to the greatest. But John was right, and these are false prophets. They speak contrary to the word of God.

The inspired penman says again: "One woe is past, and behold there come two woes more hereafter." Rev. 9: 12. Under this woe, men torment and kill; and such, indeed, is the state of things that men desire to die, but death flees from them. "The second woe is past, and behold the third woe cometh quickly." Rev. 11: 14. The second woe brings to our view an army of horses and horsemen, breastplates, fire, smoke and brimstone; men killed, and those who were not killed, "repented not of the work of their hands, that they should not worship devils,

and idols of gold, and silver, and brass, and stone, and of wood, which neither can see, nor hear, nor walk; neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts." Rev. 9: 17-21. The events under this trumpet brought no reformation. Men were no better, would not, and did not, repent. But what of the last, the seventh, trumpet, under which we are living? Is it any better? May we not expect a change? Would God it were so. But the inclinations of men are still to evil. This is also a woe trumpet. There is no peace this side of the reign of Him whose right it is to reign; nothing to indicate a time of peace. "The nations were angry, and thy wrath is come, and the time of the dead that they should be judged, . . . and that thou should destroy them which destroy the earth. . . . And there were lightnings, and voices, and thunderings, and an earthquake, and great hail." Rev. 11: 18, 19.

Under the sounding of this trumpet, we are brought down through the closing scenes of probation, down to the time when the "Kingdoms of this world are to become the kingdom of our Lord, and of his Christ." No good time this side of that event. Then why look for it? Why expect what God has not promised? Is it not enough to depend upon God's word alone, and leave the traditions of men to fall, as they surely would, if there were no one to sustain them? Why close our eyes against facts? Why cry, Peace, peace, when God has said, Woe! woe! Is it not a fact, but one greatly to be deplored, that the church and the world are joined hand in hand, in publishing this deceitful cry? Woe to the false shepherds of Israel! How are the mighty fallen! "Oh! that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." Jer. 9: 1. Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come." Joel 1: 15. "Behold, the day of the Lord cometh, cruel, both with wrath and fierce anger, to lay the land desolate; and he shall destroy the winners thereof out of it." Isa. 13: 9. "Because they have transgressed the laws, changed the ordinance, broken the everlasting covenant; therefore hath the curse devoured the earth." Chap. 24: 5.

The curse is not to be removed until it devours the earth. Men have not all repented yet. "Because the transgression thereof shall be heavy upon it." Again we read, "Many," not all, shall be purified, made white, and tried. But the wicked shall [cease from all his wickedness? No. This, however, should be the case, to harmonize with the opinions of men of these last days; but, the wicked shall] do wickedly, and none of the wicked shall understand; but the wise shall understand." Dan. 12: 10.

In the light of all this evidence, how can any one say that ruin is not before us? There is trouble ahead, and who can deny it? We see in the future, dark ominous clouds. But the sun shines on the other side. Beyond all this, there is a glorious golden age. But we must not forget our work here. Work now, but rest bye-and-bye. God has said that men shall grow worse and worse; and shall we say they will grow better? God says, Destruction is near; shall we put far off the evil day? God points to wars, earthquakes, and famines, in divers places; shall we cry, Peace and plenty? True, the good time will come; but not till after a time of trial, of trouble, of anguish, and of distress, such as will not compare with anything in the annals of the past.

A fearful day to the wicked! Oh! shall we escape it. Oh! professed church of Christ, why not awake? Why sleep on till you are engulfed in the awful vortex of ruin? Awake, and escape for thy life. Look at these things as they are, for yourselves. Do not trust your souls to the preachers. Oh! professed shepherds of the fold of Christ, why preach such vain things? There can be no mistake, God's word is plain. Why lure on the flock to certain death?

"Blow ye the trumpet in Zion, sound an alarm in my holy mountain; let all the inhabitants of the land tremble." Are these hard sayings? It is God who has spoken them. Then let us fear and look at things as they are, and so be prepared for the worst. Do not suffer yourselves to be deceived, and be overcome,

and finally taken in a snare. If these things seem to be hard, they are nevertheless true. Everywhere men's hearts are failing them for fear, and for looking after those things that are coming on the earth; and yet they are rushing with madness to certain ruin.

Crime is fearfully on the increase. No one of good information is disposed to deny this. But should any one be inclined to deny it, he has only carefully to compare the present with his own boyhood days, and he will be convinced of the fact, that, though man was made upright, he has sought out many inventions; and instead of his loving and acknowledging his Maker, pride and every evil way fill his heart, so that he is fully set to do evil, and that continually.

Notwithstanding this siren song of peace, men in high places are looking with fearful forebodings into the future. Already has France declared war with Prussia, and what will be the end of these things no one can tell. The most gigantic preparations for war are going on in all the land. And this council of Romish priests, bishops, and cardinals—is it for naught? As the Pope has been declared infallible, who can tell the future? And what means this movement, all over this our own country, for the changing of the Constitution, to recognize God as our supreme and rightful ruler? Is it not the establishment of a national religion? This foretells anything but peace. How can people sleep on, so careless of the future? Indeed they would not, were it not for the flattery of false shepherds. Truly God has a controversy with the nations. He says, "Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong." "Put ye in the sickle, for the harvest is ripe; come get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision." Joel 3: 13, 14.

There is a direct prophecy of this peace-and-safety cry, which we may do well to notice in this connection. It is this: "And it shall come to pass in the last days that . . . many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people, and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more." "They shall sit every man under his vine, and under his fig tree, and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it." Isa. 2: 2-4; Micah 4: 4. They say that God says it; but they speak it after their own heart. It is not God who says it. Read it again, and you will see that it is "many nations" that say it in the name of the Lord. But God says, "They shall go with their flocks and with their herds to seek the Lord; but they shall not find him; he hath withdrawn himself from them." Hos. 5: 6. This is spoken concerning God's professed people. "They will not frame their doings to turn unto their God." Is not this so? Bring before them the moral law with its down-trodden Sabbath, and other kindred Bible truths, and they will not hear them. Instead of framing their doings to turn unto God, they frame some kind of an excuse by which to get around the claims of God's law. It is only here and there one that will consent to obey God from the heart. It shall be as the "gleaning of grapes," as the shaking of an olive tree, two or three in the top of the uppermost bough, four or five in the outmost fruitful branches, saith the Lord God of Israel." "But they that escape of them, shall escape, and shall be on the mountains, like doves in valleys, all of them mourning, every one for his iniquity."

Now, dear reader, destruction cometh; and they shall seek peace, and there shall be none." The time will soon come when "the sword" shall be "without, and the pestilence and the famine within. He that is in the field shall die with the sword; and he that is in the city, famine and pestilence shall devour him."

But the Lord will be the hope of his people in that day. Where is your stay? Have you made the God of the whole earth your refuge? If not, begin now. "Seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." Trouble is before us. God's wrath will soon be poured upon the guilty nations of the earth. Mercy, sweet mercy, will soon take her flight forever from the earth. Now she lingers but for a moment. Will you not be entreated to cut loose from the vain traditions and fables of men? For "in vain" says Jesus, "they do worship me, teaching for doctrines the commandments of men." The rubbish of earth will soon pass away. Time is closing. The last sands of time are fast running out, and the hour-glass will soon be empty. Eternity is before us; and are we prepared? Solemn times indeed! Do we realize it? God has spoken, and it will surely come to pass. Yea, "Let God be true, and every man a liar." This world is soon to pass away, and in place of it are to come "a new heavens and a new earth, wherein dwelleth righteousness." The earth is to be changed to its Eden beauty. The New Jerusalem is to be its capital. Says Jesus, "In my Father's house are many mansions; . . . I go to prepare a place for you." In this city we will find the mansions Jesus is preparing for his people. The glory of God is the light of that city. The names of the twelve apostles of the Lamb are inscribed on its foundations. The city has twelve gates of pearl; on these gates, the names of the twelve tribes of the children of Israel. The city is of pure gold, like to clear glass. The foundations are garnished with all manner of precious stones. And the street of the city is of pure gold, like to transparent glass. Rev. 21. Oh! what a city.

"Beautiful Zion, built above,
Beautiful city that I love."

Transparent glass! It reflects! walk its streets! Beautiful mansions above, and reflected below. Saints and angels walking its streets, and reflected below. God's throne above! everything in the city to feast the eyes upon, and the golden streets mirror back their beauty like the waters of a beautiful lake. O ye who love beauty, here it is! and this is waiting for you! God is in that city. It has no need of the sun or of the moon. The river of life is in the midst of that city; and the tree of life, bearing twelve manner of fruit, and yielding her fruit every month; and the leaves of the tree, for the healing of the nations. Chap. 22.

Here, dear reader, is the golden age. Here is where the nations will learn war no more. Here every knee will bow to the King of kings. None but the purified can enter that place. "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." Come, professor or backslider, saint or sinner, young or old; to you the invitation is extended. "The Spirit and the Bride say, Come; and let him that heareth say, Come; and whosoever will, let him come and take of the water of life freely." May the Lord help you to come, now while mercy lingers. Throw away the traditions of men; take the sure word of God; and finally may we meet in the coming kingdom.

H. F. PHELPS.

Pine Island, Minn.

The Offering of Cain, and how He Felt about It.

Cain, as well as Abel, was a religious man. He brought an offering to the Lord, of such as his labor produced—of the fruit of the ground. This looks well so far. But the Lord did not accept the offering of Cain, while he did accept that of Abel. This, to some, has appeared hard and unjust on the part of God. In this they are in sympathy with Cain—he thought so, too. But God has a cause for his actions. His ways are sometimes mysterious to those who behold them, but time always vindicates them. Objection: Did not God suffer Satan to afflict Job "without a cause?" Job 2:3. Satan had no cause but his own malignity; God had a cause, and his object in suffering Satan to afflict him was fully accomplished.

Why did God accept Abel's offering, and reject that of Cain?

1. Paul says that Abel's offering was acceptable because he brought it by faith. God testified that he was righteous. Heb. 11:4. This shows us that an offering without faith is worthless.

2. The Lord told Cain that if he did well he should be accepted. Then it appears that well-doing is necessary to make our offerings acceptable; as Jesus said, it would do no good to call him Lord, that is, plead him as an offering, without doing the will of his Father. But Cain did not do well.

3. The Lord said to him, "Sin lieth at the door." Sin must be put away, or God will put us away. "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28:9. No greater delusion can overtake any, than the belief that they may be accepted of God, their prayers heard, while they cling to sin. "If I regard iniquity in my heart, the Lord will not hear me." Ps. 66:18. But this deception Cain was under.

4. These words of reproof for Cain's sin were not given in anger or severity, for the Lord promised him then and there that if he did well he should be accepted, and "have the excellency" (margin), or pre-eminence. Here was a double inducement for repentance or reformation. 1st. a reproof of his sin; 2d. a gracious promise of acceptance. But neither correction nor kindness in promise of blessing affected Cain's heart. He preferred his own way to listening to God. Would you not suppose that Cain would have rejoiced to have the Lord tell him how he might come and be accepted? But how did Cain feel?

He "was very wroth, and his countenance fell." He was angry with God. Why? Was God wrong? Did he deserve such treatment? No; Cain was wrong. But that did not humble him. He had the dark spirit of a self-willed rebel. He was also angry with Abel. Why? Had Abel prevented his getting a blessing? No; it was all Cain's own fault; but he was angry with his brother because he was not as wicked as himself. Oh, how foolish! how cruelly wicked! Yet how many feel and act just as Cain did.

Cain was jealous of his brother. No doubt he said to himself, "If Abel had brought that offering, it would have been accepted! But he would not accept it of me!" It was not rejected because it was Cain, but because Cain was a sinner. But, query: Cannot sinners come to God and present their offerings to him? "Who then can be saved?" Yes; penitent, humble, confessing sinners can come to God; but Cain was not of that class. Self-willed, sin-loving sinners will not be accepted. But will not the sacrifice cover the sin? Not in such cases. "Behold, to obey is better than sacrifice." 1 Sam. 15:22.

Cain was not only wroth, but "his countenance fell." His heart was full of hatred; his spirit was dark and rebellious, and it showed itself in his countenance. If Cain's evil disposition showed itself in his face as plainly as some that I have known, he needed no other "mark" to separate him from all whose hearts were not as dark as his own. Poor, jealous, selfish souls! Little do they suppose that their disposition has printed itself almost indelibly on their features. I once heard a celebrated lecturer on physiology and physiognomy say that he knew a most beautiful little girl, who, as is too often the case, was much praised for her beauty. She, of course, grew proud and self-conceited. If any one did not flatter her, she felt injured; she felt as if they had robbed her of her due. She grew up resentful, jealous, discontented, and hating everybody. Her eyes grew dark and sinister looking; her nose turned up in a scornful way; her lips became thin and compressed; and she became an ill-looking, repulsive young woman. Strangers remarked on her evil, repulsive looks then, as readily as they did on the beauty and loveliness of her countenance when a child. In one respect all have the moulding of their countenance in their own power. How readily the beholder would note the difference between the dark, jealous, resentful, forbidding countenance of Cain, and the frank, cheerful, benevolent-looking countenance of Abel! Every face might be lovely if its possessor had a lovely disposition. But,

alas! too many have the spirit of Cain; their countenances fall.

We often see persons who do wrong, endeavoring to throw the consequences of their wrongs on the innocent. They do not hate sin, but they hate its punishment, and they hate all who do not suffer as themselves. They are followers of Cain. He slew his brother, says an apostle, "because his own works were evil." But that is not all; it was also because his brother's were righteous. 1 John 3:12. A most singular reason for killing a man: that he has done right! Yet that is the characteristic of "the last days." Men shall be "despisers of those that are good." 1 Tim. 3:3. I know those who profess to be entitled to respect, who will be friendly enough with all who are recklessly wicked; but immediately act suspicious and jealous if any join themselves to the people of God. Every act and every word is then watched for evil. They have no pleasure—they feel no freedom in the presence of the refined, the elevated, and the godly. They take no delight in their conversation, for they cannot enter into it. But with the giddy, the reckless, or the sensual, they are at home. There their tongues are loosed; their hearts are satisfied. It is the spirit of Cain in them. They hate the good, and love the evil. Yet they are often sanctimonious, and cry, "Charity," if any one tries to point out their error and their danger. Do they not pray to God? Do they not bring their offerings to the Lord, as well as others. Yes; and so did Cain; and while they show the spirit of Cain, they must expect that they and their offerings will fare as did he and his.

When we reflect that hatred is as murder in the sight of God (is it not murder concealed?), we find the number of Cain's followers very numerous, even among those who, like him, bring "an offering unto the Lord."
J. H. WAGGONER.

Waiting For Christ.

No one can be said to be in a waiting condition, for the glorious Advent of our Saviour, while he is making preparations for that event.

Even those who have overcome the temptations and sins incident to this life, thus far, and are wholly consecrated to God, and to his cause, and the work, are yet making preparation for the great ingathering of souls: they are planning, and laboring, and investing capital in this direction; consequently, are not now waiting for Christ, but watching for his coming; and this watching has resulted in carefully-laid plans, calling for labor, prayer, and capital.

A work is now to be done: and those most deeply in the work of God, are reaching out for the jewels, who are scattered here and there in the churches, and in the world: and being thus occupied, they are preparing for the advent, rather than waiting for it.

When the last soul has been brought in, and Jesus leaves the sanctuary, and mercy has ceased to proclaim pardon to this guilty world, then these plans for the spread of the truth will have been fully carried out, and the blessed results will have followed: then the people of God will have disposed of their means, and will have laid their all upon the altar, and it will have been consumed: then will they wait.

Like a company of travelers, waiting to embark upon the ship which is to transport them to some far-distant land, so will the saints then wait for their Lord. The closing of the sanctuary will be quickly followed by the seven last plagues, and the sound of alarm will be sent upon the winds, as the sound of the battle is heard afar.

Then will the saints wait for their Lord: ah! yes; then they will realize, what the waiting time is, and will bless God, that they had, in time, cut loose from the treasures and honors and fashions of earth, and had laid hold on eternal life.

JOS. CLARKE.

No man can tell whether he is rich or poor by turning to his ledger. It is the heart that makes a man rich. He is rich or poor according to what he is, not according to what he has.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, SEPT. 13, 1870.

URIAH SMITH, EDITOR.

Thoughts on the Book of Daniel.

CHAPTER IX. (VERSES 25-27, CONTINUED.)

THERE are but four events which can be taken as answering to the commandment to restore and build Jerusalem. These are, 1. The decree of Cyrus for the re-building of the house of God, B. C. 536. 2. The decree of Darius for the prosecution of that work which had been hindered, B. C. 519. 3. The decree of Artaxerxes to Ezra, B. C. 457., Ez. 7, and 4. The commission to Nehemiah from the same king in his twentieth year, B. C. 444. Neh. 2.

Dating from the first two of these decrees, the seventy weeks, being weeks of years, 490 years in all, would fall many years short of reaching even to the Christian era; besides, these decrees had reference principally to the restoration of the temple and the temple-worship, of the Jews, and not to the restoration of their civil state and polity, all of which must be included in the expression, "to restore and to build Jerusalem."

These made a commencement of the work. They were preliminary to what was afterward accomplished. But of themselves they are altogether insufficient both in their dates, and in their nature, to meet the requirements of the prophecy; and thus failing in every respect, they cannot be brought into the controversy as marking the point from which the seventy weeks are to date. The only question now lies between the decrees which were granted to Ezra and to Nehemiah.

The facts between which we are to decide here, are briefly these: In 457 B. C., a decree was granted to Ezra by the Persian emperor, Artaxerxes Longimanus, to go up to Jerusalem with as many of his people as were minded to go with him. The commission granted him an unlimited amount of treasure, to beautify the house of God, procure offerings for its service, and to do whatever else might seem good unto him. It empowered him to ordain laws, set magistrates and judges, and execute punishment even unto death; in other words to restore the Jewish state, civil and ecclesiastical, according to the law of God and the ancient customs of that people. Inspiration has seen fit to preserve this decree; and a full and accurate copy of it is given in the seventh chapter of the book of Ezra. In the original this decree is given, not in Hebrew, like the rest of the book of Ezra, but in the Chaldaic (or Eastern Aramic), the language then used at Babylon; and thus we are furnished with the original document by virtue of which Ezra was authorized to restore and build Jerusalem.

Thirteen years after this, in the 20th year of the same king, B. C. 444, Nehemiah sought and obtained permission to go up to Jerusalem. Neh. 2. Permission was granted him, but we have no evidence that it was anything more than verbal. It pertained to him individually, nothing being said about others' going up with him. The king asked him how long a journey he wished to make, and when he would return. He received letters to the governors beyond the river, to help him on his way to Judah, and an order on the keeper of the king's forest for timber for beams, &c. When he arrived at Jerusalem, he found rulers, priests, and nobles and people already engaged in the work of building Jerusalem. Neh. 2:16. These were, of course, acting under the decree given to Ezra thirteen years before. And finally, Nehemiah, having arrived at Jerusalem, finished the work he came to accomplish, in fifty-two days. Neh. 6:15.

Now which of these commissions, Ezra's or Nehemiah's, constitutes the decree for the restoration of Jerusalem, from which the seventy weeks are to be dated? It hardly seems that there can be any question on this point.

1. The grant to Nehemiah cannot be called a decree. It was necessary that a Persian decree should be put

in writing, and signed by the king. Dan. 6:8. Such was the document given to Ezra; but Nehemiah had nothing of the kind: his commission being only verbal. If it be said that the letters given him constituted the decree, then the decree was issued not to Nehemiah, but to the governors beyond the river; besides, these would constitute a series of decrees, and not one decree, as the prophecy contemplates.

2. The occasion of Nehemiah's petition to the king for permission to go up to Jerusalem was the report which certain ones, returning had brought from thence, that those in the province were in great affliction and reproach, that the wall of Jerusalem was also broken down and the gates thereof burned with fire. Neh. 1. Whose work were these walls and gates that were broken down and burned with fire? Evidently the work of Ezra and his associates; for it cannot for a moment be supposed that the utter destruction of the city by Nebuchadnezzar, 144 years previous to that time, would have been reported to Nehemiah as a matter of news, nor that he would have considered it, as he evidently did, a fresh misfortune calling for a fresh expression of his grief. A decree, therefore, authorizing the building of these, had gone forth previous to the grant to Nehemiah.

3. If any should contend that Nehemiah's commission must be a decree, because the object of his request was that he might build the city, it is sufficient to reply as shown above, that gates and walls had been built previous to his going up; besides the work of building which he went to perform was accomplished in fifty-two days; whereas the prophecy allows for the building of the city, seven weeks, or forty-nine years.

4. There was nothing granted to Nehemiah, which was not embraced in the decree to Ezra; while the latter had all the forms and conditions of a decree, and was vastly more ample in its provisions.

5. It is evident from the prayer of Ezra, as recorded in chap. 9:9, of his book, that he considered himself fully empowered to proceed with the building of the city and the wall; and it is evident that he understood, further, that the conditional prophecies concerning his people were then fulfilled, from the closing words of that prayer in which he says, "Should we again break thy commandments and join in affinity with the people of these abominations, wouldst thou not be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping?"

6. Reckoning from the commission to Nehemiah, B. C. 444, the dates throughout are entirely disarranged; for from that point the troublous times which were to attend the building of the street and wall, did not last seven weeks, or forty-nine years. Reckoning from that date, the sixty-nine weeks, or 483 years, which were to extend to the Messiah the Prince, bring us to A. D. 39-40; but Jesus was baptized of John in Jordan and the voice of his Father was heard from Heaven declaring him his Son, in A. D. 27, thirteen years before. According to this calculation, the midst of the last, or seventieth, week, which is marked by the crucifixion, is placed in A. D. 44, but the crucifixion took place in A. D. 31, thirteen years previous. And lastly, the 70 weeks, or 490 years, dated from the twentieth of Artaxerxes, extend to A. D. 47, with absolutely nothing to mark their termination. Hence if that be the year, and the grant to Nehemiah the event, from which to reckon, the prophecy has proved a failure. As it is, it only proves that theory a failure, which dates the seventy weeks from Nehemiah's commission in the twentieth of Artaxerxes.

7. Will these dates harmonize if we reckon from the decree to Ezra? Let us see. In this case 457 B. C. is our starting-point. Forty-nine years were allotted to the building of the city and the wall. On this point, Prideaux, Connec., Vol. 1, p. 322, says: "In the fifteenth year of Darius Nothus, ended the first seven weeks of the seventy weeks of Daniel's prophecy. For then the restoration of the church and State of the Jews in Jerusalem and Judea was fully finished, in that last act of reformation which is recorded in the thirteenth chapter of Nehemiah, from the twenty-third verse to the end of the chapter, just forty-nine years after it had been commenced by Ezra, in the seventh year of Artaxerxes Longimanus."

So far all is harmony. Let us apply the measuring-rod of the prophecy still further. Sixty-nine weeks, or 483 years, were to extend to Messiah the Prince. Dating from B. C. 457, they end in A. D. 27. And what took place then? Luke thus informs us: "Now when all the people were baptized, it came to pass that Jesus also, being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from Heaven which said, "Thou art my beloved Son; in thee I am well pleased." Luke 3:21, 22, margin A. D. 27. After this, Jesus came "into Galilee preaching the gospel of the kingdom of God, and saying, *The time is fulfilled.*" *The time* here mentioned must have been some specific, definite, and predicted period; but no prophetic period can be found then terminating, except the sixty-nine weeks of the prophecy of Daniel, which were to extend to Messiah the Prince. The Messiah had now come; and with his own lips he announced the termination of that period which was to be marked by his manifestation.

I am a Baptist—and I am More.

I am a Baptist, because I believe the Baptist principle of interpretation to be sound; viz., that whatever is commanded by an institution, is to be learned from the law of the institution, and not from other sources. Therefore, finding the ordinance of baptism in the New Testament, we are not to go back to the law of circumcision to determine who are the proper subjects of the ordinance; and in respect to the mode, or what baptism is, the only rule to determine this is the meaning of the word, the manner of its use in the New Testament, and the circumstances attending its administration as therein recorded. In other words, the law of the institution is the only rule of obedience. This is the reason why I am a Baptist.

And the reason why I am more than a Baptist is, I apply the same mode of reasoning and interpretation to other institutions and duties of revealed religion. For example, take the Sabbath institution. I know of no rule of obedience, but the law of the Sabbath, the fourth commandment. And taking this law for the rule of action, I can keep no other day as the Sabbath, but the one expressly named in the commandment, the seventh day. Therefore I am a Seventh-day Baptist.

And I am more than this. Applying the same obvious, common-sense rules of interpretation to the prophecies, or in other words, to the promises of the Scriptures, that I do to their institutions and laws, I find that Jesus, when he was about to leave the world and go to his Father, promised that he would come again in the clouds of heaven with power and great glory, attended by all the holy angels. And he gave certain signs of his return, by which believers might know when his coming would be near, even at the doors.

These signs have appeared. I believe his promises, and I believe that the promised signs have been fulfilled; and hence, that his second advent is near, even at the doors. Therefore I am an Adventist.

But if it is time that the true people of God should be Adventists in the sense of believing that Christ's advent is even at the doors, it is certainly time that the advent messages, prophesied of in Rev. 14:6-12, should be in process of fulfillment, being distinctly proclaimed in the world, by the believers in Jesus Christ. True Adventists will find their duty and their history clearly marked out in this prophetic sketch. Those who cannot point out their progress in the advent proclamation by the use of this unerring prophetic outline, are not genuine Adventists, though they may hear the name.

The genuine experience of Adventists is here given in advance. And the final advent message develops the true people of God, distinguished as those "who keep the commandments of God and the faith of Jesus." Are these the distinguishing marks of those Adventists who hold that the commandments of God have been superseded and abolished by the faith of Jesus? A person is not a commandment-keeper who breaks one of the commandments. Such should be described as those who break the commandments.

And the Sabbath law is one of the commandments of God.

Therefore No-Sabbath Adventists are not the ones described in this prophecy. And the words of this commandment have not been changed. It still says, "The SEVENTH DAY is the Sabbath of the Lord thy God." Therefore I am a Seventh-day Baptist Adventist.

R. F. COTTRELL.

The Iowa Reunion.

It was my privilege to be present at the great Reunion, held in the capital of Iowa a few days since. This caused me some reflections.

It seemed a happy thought of the powers that be, to have the brave soldiers of the commonwealth, who were fighting bravely together for their country's salvation a few years since, to meet again, now victory is gained, and renew each other's acquaintance, and talk over former hardships and sufferings. It was an inspiring scene. It was thought that thirty thousand of Iowa's bravest were present. Ample provisions were made to make their stay pleasant and comfortable. All the railroads in the State carried private soldiers free each way, and their entertainment here was likewise free. It was a pleasant, a touching, sight to see old soldiers who had parted, perhaps on the battle-field or from prison, where they had been confined, grasp each others hands, and greet each other with soldierly warmth and energy, and hear them recount the scenes of interest and danger through which they had passed. It was most interesting to see the warmth with which they greeted Gen. Sherman, the renowned leader of the "march to the sea." As they pressed around him, eager to grasp his hand, and with such force that he seemed in danger of being crushed in the throng, they almost carried him away on their heads, such was their enthusiasm at again beholding their beloved commander. It must have been a proud moment to him. And when they formed in long columns and filed through the streets, their steady tramp, tramp, tramp, mingled with the loud huzzas of the men, the booming of the cannon, the beautiful strains of music, the waving of the flags, some of them torn to shreds with shot and shell, and begrimed with smoke, could but make one's heart beat quicker, who had any of the human left in him. The pomp and circumstance of war were reproduced.

So far as earthly aim, and earthly glory, was concerned, the reunion was a success, and seemed worthy and proper for such as are governed by such notions. But how unsatisfactory to the Christian. Of the vast number present, how few will remain when a few years are flown. How common, when these soldiers were greeting each other, to hear the blasphemous oath, the name of the Deity taken irreverently, the obscene expression, and scoffing at sacred things.

How little of abiding happiness could be seen even on such an occasion as this. How weary and unsatisfied nearly all appeared after passing through the exciting scenes of the day. The thousands who had come, were more glad to get away than to get here. Such is the nature of all earthly pleasure. It leaves a sadness behind. It never satisfies.

While beholding these scenes, my mind was caused to reflect upon a reunion that will be seen in the future, far different in its influences and results. The pure in heart alone will meet there. Praises to God will flow from every tongue. Joyful greetings with unutterable emotions of happiness will be witnessed in all directions. What a thought, to reflect upon the feelings of husbands and wives, parents and children, brothers and sisters, tried and warm friends, as they clasp hands in the city of God, never more to be separated! There will be *fullness of joy*; no weariness, no desire to depart; and what provisions will be made for our comfort—palaces, mansions in the city of God! They have been preparing them for our reception for centuries in the past. Our Elder Brother, our warmest friend, who has even died to save us, has been superintending the work, to leave nothing unready. What a table will be in readiness, loaded with immortal fruit. And our loved Commander will even attend to the wants of his faithful soldiers in person. He will be present to place upon the brow of every guest

a glorious crown of light and beauty. It is not to receive merely a wave of the hand, or a nod of recognition from those above us in position, but his own soft hand shall wipe away every tear, and "Well done, good and faithful servant, enter thou into the joy of thy Lord," will be spoken to those, and to those only, who have done well. Will it not be sweet? And as the immense throng, whom no man can number, from every tribe, from every clime, from every land, file through the streets of gold with enlivening strains of Heaven's sweetest music, who will regret that he has suffered for Christ, that he has left the shadow for the substance, that he has given a little here of earth's trash for the eternal riches of Paradise? In that reunion I must mingle. How many of those who read these poor lines will share in it?

GEO. I. BUTLER.

Des Moines, Iowa, Sept. 7, 1870.

Vermont Camp-Meeting.

The first camp-meeting of S. D. Adventists for Vermont was held near Bordoville, Aug. 18 to 24, 1870, as was appointed and advertised. It was a large gathering for Vermont. There were present over three hundred Sabbath-keepers, who came from all parts of this State, some from Canada, and a few from New York; and a large number of candid unbelievers were in attendance throughout the meeting, especially on Sunday, when it was estimated by some that the audience numbered five thousand, by others, three thousand; but we should judge there were over twenty-five hundred. It is thought that over six hundred teams came to, and returned from, the ground on Sunday. The camp was in a maple grove on a hill in fair view, and easy of access from the main road. The weather was favorable; and by the use of judicious means, good order and quiet was preserved on the ground during the meeting.

The principal speakers were Bro. and Sr. White, who spoke each six times, besides taking part in the social meetings, and giving valuable advice in the meetings of the annual session of the Vt. Conference which was held on the camp ground. Bro. White gave the main features of our faith in a manner to interest all present. He also made, at different points, short speeches on the present standing and prospects of the cause from the various standpoints of the Publishing Department, Health Institute, and the numerous providential openings for the spread of the truth, which greatly added to the interest of the meeting. Sr. White dwelt on various practical subjects adapted to the wants of the people, such as self-denial, the importance of cherishing a sacrificing spirit, feeling for the needy, and the duty of loving God supremely and our neighbor as ourselves. Interesting discourses were also given by Elds. D. T. Taylor, D. T. Bourdeau, James Ertzenberger, and A. S. Hutchins.

Sabbath afternoon, a call was made for backsliders and sinners to take a stand for God and his truth, and over fifty came forward for prayers. The deep movings of the Spirit of God were present to convict, and encourage to break away from sin and the power of Satan.

Monday afternoon this work was resumed, and carried on with good success, but not as thoroughly as we had hoped to see it. This must be attributable to the following causes, which were faithfully pointed out by the servants of God in their labors:

1. The lack of consecration on the part of ministers, unfitting them to labor effectually for souls. And here we regret that we were not in better working order—that our hearts were not better tuned for the service of God. But we hope that we were benefited in examining ourselves in the light of the plain testimonies that were given. Our prayer is for a fresh baptism into the work.

2. The backslidden condition of many, partly owing to a spirit of colonizing that has been encouraged in Enosburgh and elsewhere, which, when carried out, causes brethren to be shut up to themselves, to lose the missionary spirit, to manufacture trials, and bind the church and preachers. Believers in the present truth should not be thus narrowed up. God help us to learn from the past, and to enlarge our borders in reaching out after perishing souls around us.

3. A spirit of worldly-mindedness which has come over us, caused in a great measure by a failure on the part of preachers to push forward the work, and thereby stimulate the brethren and sisters to sacrifice for the cause; and caused by the love and deceitfulness of riches which eclipse the coming of the Lord and true riches from view, and induce many to withhold from the Lord what he justly demands to advance his cause, and to plan in worldly matters as though the end of all things were not at hand. How important it is for ministers to set a good example to the flock on the use of the means the Lord has given them. Bro. White showed the necessity for those among preachers and people who are childless, and the aged, who have property, to be found appropriating their means themselves while they lived, for the furtherance of the cause of truth, instead of making their wills in such a manner that the cause will be either entirely neglected, or served last if served at all.

In-dwelling upon these points, Bro. White did not plead for himself. He referred to his own experience and example in giving to stimulate others to bear fruit which would redound to their own account and add to their treasures in Heaven. We have reason to hope that the faithful labors of God's care-worn servants will prove a blessing to the cause in Vermont.

Our hearts were saddened by having Bro. and Sr. White leave us abruptly on receiving unfavorable news in regard to their son Willie, whom they had left sick at South Lancaster, Mass. May God bless, guide, and sustain them in their affliction.

A. C. AND D. T. BOURDEAU.

Bordoville, Vt., Aug. 28, 1870.

Vermont State Conference.

EIGHTH ANNUAL SESSION.

IN accordance with notice published in REVIEW, the Vermont State Conference held its eighth annual session at Enosburgh, Vt., Aug. 21, 1870. Meeting called to order by the Chairman, and opened with prayer by Bro. A. S. Hutchins. Credentials of delegates were called for and examined. Fourteen delegates were present, representing ten churches.

On motion, ministers belonging to other Conferences, and brethren in good standing, were invited to participate in the deliberations of this Conference.

The report of the Secretary was called for, read, and accepted.

The preachers' reports of labor were then called for, and the following brethren responded: D. T. Bourdeau, A. C. Bourdeau, A. S. Hutchins, A. Stone, N. Orcutt, and D. T. Evans.

The report of the Treasurer was called for, read, and accepted.

On motion, a Nominating Committee was appointed, consisting of H. Bingham, A. S. Hutchins, and A. Stone.

An Auditing Committee was then appointed comprising the following brethren: H. Bingham, H. N. Austin, R. Loveland, I. Barrows, S. H. Peck, and F. Colby.

The following brethren were appointed a Committee on Resolutions: D. T. Bourdeau, N. Orcutt, A. S. Hutchins.

Adjourned to call of Chair.

AFTERNOON SESSION.

Meeting opened by prayer by Bro. Stone.

The Nominating Committee reported the names of Lewis Bean for President; H. N. Austin and H. W. Barrows for other members of the Conference Committee; D. T. Bourdeau, Secretary; W. I. Cross, Treasurer. These brethren were then elected to fill the above-named offices.

The Committee on Resolutions reported the following, which were unanimously adopted:

Resolved, That we acknowledge our great responsibility to God for the light he has caused to shine upon his law, his Sabbath, and the speedy second advent of his Son, and that we pledge ourselves to earnest efforts in the promulgation of these great truths.

Resolved, That as the prophetic word has connected the commandments of God with the spirit of prophecy, in the final work of God's people, so his providence has connected this inestimable gift with the command-

ments of God in the present work of the third angel's message.

Resolved, That while we would express our gratitude to God for the measure of prosperity and success that has attended the efforts put forth in the publishing department, and in the different parts of the field, we pledge ourselves to aid at all times, as may be necessary, with our means to carry forward all the branches of this great work.

Resolved, That we express our thanks to Bro. and Sr. White for their faithful admonitions, instructions, and reproofs, addressed to us, and that we earnestly request them, as the way may open, thus in faithfulness to labor with us.

Adjourned to call of the Executive Committee.

Aug. 22.—Meeting called to order by the President. Prayer by Bro. D. T. Bourdeau.

On motion, it was voted that Sec. 3 of Art. III of the Constitution of the Vermont State Conference be so amended as to read, The churches and scattered brethren within the limits of this Conference will be expected to pledge to the Executive Committee the amount that they will give each month during the Conference year, for the support of the ministers and tent operations, and for such other purposes as may be necessary for the advancement of the cause; said sums to be paid to the Treasurer at the commencement of every quarter; viz., on the first of April, July, October, and January; and drawn from the treasury only by written order of the Executive Committee.

Voted, That Sec. 4 of Art. III be amended by striking out the words, "or paid to preachers."

On motion, it was

Voted, That the credentials of the following brethren be renewed: A. S. Hutchins, A. C. Bourdeau, D. T. Bourdeau, N. Orcutt, and A. Stone.

Voted, That the following-named persons receive licenses: L. Bean, D. T. Evans, S. D. Yaw, and E. Kellogg.

The assistance rendered by Bro. James White in our deliberations, by his timely remarks and suggestions, was appreciated and thankfully received.

Adjourned *sine die*.

A. C. BOURDEAU, *President*.
N. ORCUTT, *Secretary*.

Close of the Meetings at Winterset.

SUNDAY, Aug. 28, we closed our meetings at Winterset. Have been there just six weeks and preached about fifty sermons. Have sold about \$90.00 worth of books. Have obtained thirty subscribers for the REVIEW, and fifty have embraced the truth; and a large number more are warm friends to the truth, though they have not yet commenced to live it out. We have numerous friends scattered all over the country for miles in every direction.

We think a good work has been done here and that the Lord has especially opened the way and blessed us in our meetings. We intend to follow up the interest here as fast as possible this fall, and winter.

As we were to leave with our tent and had no place for our meetings, we made an effort to obtain the privilege of holding meetings in some one of the several churches in town, but utterly failed.

We tried to obtain the Christian church for just one Sabbath meeting, till we could get a place, but we could not get it even for one day. So on Sunday, the last day of our meeting, we called a business meeting of our friends to see what should be done. Though it was very rainy, we had a good congregation. A good hall could be had all fitted up for \$75.00 for six months.

We proposed that they raise that amount and hire the hall. A subscription was started, and in less than fifteen minutes we obtained \$145.00, nearly double what we called for. This shows how our friends feel toward the truth in this place. Had we time to spend, we think we could readily build a house of worship this fall. But the hall will furnish them a good, sufficiently-large, and convenient place in which to meet.

We think the truth has brought out a good, substantial, reliable, class of people in Winterset; and with the blessing of the Lord, we hope to see an excellent church here.

Numerous places are opened all around for meetings.

We were much interested in the case of a man from Missouri. He came up to visit his brother and attended our meetings the last two days. He improved all the time, both in hearing and asking questions. He subscribed for the paper, bought some books, and seemed to receive the truth as a thirsty soul would receive cool water. He would hardly let us off without a promise that we would go to his place to preach the truth.

It does us good to meet such souls who are anxious for the word of the Lord. Like thousands of others he is thoroughly disgusted with the popular religion of the day.

May the Lord bless him and his family, and open the way for him to hear and obey the word of the Lord.

We have this day moved to Des Moines, the capital of the State. It is a city of about 14,000, and probably is as proud and corrupt as other cities of its size. Several considerations induced us to make an effort here. We have but a short time of tent season left any way, and if we fail we shall not lose much. If we raise an interest we can carry it on in a hall when too cold for the tent. At any rate we shall try in the name of the Lord and hope for his blessing.

Brethren pray for us. D. M. CANRIGHT.
Des Moines, Iowa, Aug. 30, 1870.

Allegan County Monthly Meeting.

We had the privilege of attending this meeting, held at Douglas, Sabbath and first-day, Sept. 3 and 4. The attendance was quite large, a company of some fifty going from Allegan on Friday, the 2d, by way of steamboat on the Kalamazoo River. The trip was very pleasant, and served as a recreation and relaxation from Office cares and duties. The river is very tortuous in its course, the distance traversed by the boat in going from Allegan to Douglas being about fifty miles, while the distance by stage is only twenty-five.

Our meetings were interesting, and, we have reason to believe, profitable to the little company at Douglas, as well as to those from other places, who made the sacrifice of time in coming. We had an excellent and spirited social meeting Sabbath morning, followed by a discourse on the Christian warfare. In the afternoon Bro. Kenyon spoke on the subject of the successive steps in Christian experience. The subject was eminently practical, and was well received.

In the evening the congregation was increased by a good attendance from without. We gave a discourse on the prophetic symbols of Rev. 12 and 13. On first-day, spoke three times, to a large and, to all appearance, deeply-interested congregation. The subject for Sunday evening was Modern Spiritualism. The question had been previously agitated in their midst by a Spiritualist grove meeting, which had not made a good impression on the community, and they were therefore well prepared to receive our remarks on the subject. The congregation was pronounced by the janitor of the hall, the largest ever assembled there except on the occasion of a funeral.

We were much prepossessed in favor of the people of Douglas. There seems to be little or no prejudice against us or our views, and the profound attention with which they listened, and the respect paid to us, is a good indication of what might be accomplished by a course of lectures in that vicinity.

At a business meeting on first-day, the brethren unanimously passed the following resolutions, requesting their publication in the REVIEW:

Whereas, Our present system of holding monthly meetings involves the practice of travelling from five to forty miles on the Sabbath in going to and from the place of meeting, with only a few hours of meeting when together, and,

Whereas, This practice cannot but be detrimental to the best interests of our churches, and a violation of the spirit of the fourth commandment; therefore,

Resolved, That we abandon this practice, by holding our meetings quarterly, alternating with each of the four churches in the county, said meetings to continue two days.

Resolved, That we earnestly invite our brethren throughout the county, to make persevering efforts to attend these meetings, and remain to their close.

On Monday we returned up the river, by steamer to Allegan, thence by rail to Battle Creek, to resume the duties and routine of Office labor, refreshed by the change, but somewhat tired with the labor.

W. C. GAGE.

Meetings in Indiana.

ACCORDING to appointment, I met with the church in Salem Center, Ind., Sabbath and first-day, Aug. 6 and 7. For sixteen years a company of Sabbath-keepers have been struggling here to follow in order with those who profess to keep the commandments of God and the faith of Jesus in the third angel's message. The Lord blessed and strengthened them to renew their choice, and put away all their wrongs, and follow in the pathway of the just.

Aug. 8, I spent in South Bend. The 9th, I came fourteen miles with Bro. Wm. Carpenter to North Liberty. Here we spent several days visiting from house to house, and holding social meetings. Sabbath and first-day, the 13th and 14th, held quarterly meeting, and celebrated the ordinances. At the last meeting measures were taken, and resolutions passed, to remove all wrongs, and give themselves more fully to the work of God. The Lord strengthened them to carry out their good resolutions.

Aug. 16-20, visited Sabbath-keepers in Fairfield, Howard Co. Sabbath, the 20th, was with Bro. E. B. Lane at quarterly meeting in Fairfield. We had quite a full meeting, and the people listened with interest and attention. Some called this a basket-meeting, because the brethren brought their dinners, and dined under the shady trees by the meeting-house. Short meetings like these, without food, will prove to be far better both for parents and children.

Sunday, the 21st, spent with the Brn. Lane in the Mich. Tent, at Burlington. During the day and evening the Sabbath and Sunday questions were presented to interested congregations. In so small a town, the inquiry was where so large a congregation of people came from. Said one, "We counted eighteen wagons all in one string." Said another, "Some have come eighteen miles to the meeting." The Lord grant that the meetings may prove a great blessing to them.

Aug. 22-24 I spent in visiting and holding meetings in Ervin. People were anxious to hear the evidences of our position. Returned home on account of sickness in my family.

JOSEPH BATES.

Monterey, Mich., Sept. 6, 1870.

Maine State Conference.

FOURTH ANNUAL MEETING.

ACCORDING to arrangements, the fourth annual meeting of the Maine State Conference of Seventh-day Adventists, was held on the camp-ground near Skowhegan, Sept. 2, 1870. The meeting was called to order by the Secretary.

Ministers and licentiates belonging to the Conference present were, J. B. Goodrich, L. L. Howard, W. H. Blaisdell, and Charles Stratton.

The churches represented at the Conference were, Topsham, Norridgewock, Woodstock, Athens, Cornville, Canaan, Hartland, Falmouth, and North Jay.

Adjourned to the call of the Chair.

SECOND SESSION.

Minutes of the last Conference were read and accepted. Committees were appointed as follows: On Nomination—J. H. Waggoner, M. E. Cornell, and J. B. Goodrich; on Resolutions—J. H. Waggoner, M. E. Cornell, and L. L. Howard; Auditing—W. J. Haynes, Timothy Bryant, Wm. Morton, Sumner Holt, John Davis, J. L. Hartford. Adjourned.

THIRD SESSION.

The Committee on Nominations presented the board of officers of the last year for re-election, as follows: President, Geo. W. Barker; Secretary, W. H. Blaisdell, Rome; Treasurer, W. J. Haynes, S. Norridgewock; Executive Committee, Geo. W. Barker, Asa B. Atwood, and I. C. Choate.

On motion, they were all unanimously elected. Adjourned.

FOURTH SESSION.

Before the transaction of any business, very important remarks were made by Bro. and Sr. White.

Reports of ministers were called for and received.

Report of Secretary was as follows:

Number of organized churches,	9
Number of members at commencement of year, 199	
Added during the year,	4
Commenced to keep the Sabbath, not yet united to any church,	22
	<hr/>
Total,	225
Losses during the year,	19
	<hr/>
Present number of church members,	206
Gain,	7

This does not include those who have kept the Sabbath more than one year, who are not organized into a church.

Amount pledged to the Conference on s. b., \$750.91.

FIFTH SESSION.

On motion, voted that the credentials of Bro. J. B. Goodrich be renewed.

On motion, licenses were granted to Brn. Chas. Woodman, A. Barnes, W. H. Blaisdell, G. Donglass, and M. B. Patterson.

Bro. White made extended remarks on the condition of the cause in Maine, and the difficulties under which it labored, with especial reference to the jealousy and suspicion with which Western ministers had been met when they came to help the cause in this State, by some who had shown greater regard for their own personal interests than for the interests of the cause of God and truth. Believing it necessary that these things be now met and exposed, and right that the real friends of the cause have a chance to take their stand and pledge themselves to co-operate hereafter with those who are laboring to advance the cause, he presented the following preamble and resolutions:

Whereas, The cause of Seventh-day Adventism in Maine has been greatly hindered, and at the present time suffers terribly from a want of a proper appreciation of the efficient labors of experienced ministers in the past, and the spirit of murmuring and rebellion against their efforts to advance the cause; therefore

Resolved, 1. That we deeply deplore these great sins in the sight of God, and repent of them; and, by the grace of God, solemnly pledge ourselves to do all we can to redeem the past in this respect in particular, that there may be a united and hearty reception of the testimony of those whom God may send among us.

2. That we accept the statement of Sr. White, that if unconsecrated ministers in Maine had not stood in the way of the cause, there would be three times as many in the truth in this State as there are now.

3. That we accept of Bro. Stratton's confessions, and pledges for the future, and exhort him to do all in his power to help do away with wrong impressions still on the minds of many, caused in part by his improper course, and thus do all in his power to redeem the time.

4. That we accept the acknowledgments of wrong by Bro. Howard so far as he has gone, and exhort him to be faithful with his own soul, faithful to help those he has injured, and faithful to God, lest the blood of souls he found in his garments.

5. That we pledge ourselves that when Brn. Stratton and Howard shall give good and full evidence that they have fully reformed from their past errors, and engage in successful labor, we will cheerfully give them our hearty co-operation.

6. That, in view of the terrible mistakes of these brethren in past time, which have involved the ruin of precious souls, we cannot give them our support until they have had time to give full proofs that they are thoroughly converted from their jealousies and murmurings against those whom God, and the General Conference, have sent to the State to labor.

7. That we express our deep-felt sympathy for Brn. Andrews, Cornell, Canright, Waggoner, White, and Sr. White, in the discouragements they must feel in view of their past efforts to build up the cause in Maine against the cruel and wicked spirit of jealousy and fault-finding of those in this State who should have stayed up their hands in their arduous labors.

Sr. White followed the reading of these resolutions with impressive and instructive remarks, and a strong testimony and appeal to those who have stood in the way of the work in this State, while professing to be its friends and advocates.

On motion, these resolutions were adopted by the Conference, after which they were adopted by the body of believers present, by a rising vote.

The chairman of the Committee on Resolutions presented the following, which were also unanimously adopted:

Resolved, That we heartily indorse the remarks of Bro. White in regard to the labor of ministers in this cause; to wit, that they must either labor in bringing souls into the truth, or in hindering up those who are in the truth; and that those who do neither of these are of no use among us.

Resolved, That we hereby instruct our Executive Committee to hereafter settle with ministers in consideration of labors done for the benefit of the cause, and not according to the time reported, without regard to what has been done.

Resolved, That we sustain our Executive Committee in requesting the church treasurers to send their means directly to the State Treasurer; and we would also instruct the Treasurer to pay out money only by order of the President of this Conference.

Resolved, That we express our heartfelt thanks to Bro. and Sr. White for their labors in this camp-meeting, under the most trying circumstances; and we earnestly entreat them to retain their interest in the cause in Maine, and not forsake us because of the wrongs of those who have injured them and thrown obstacles in the way of their labors.

The Conference being held this year earlier than usual, in order that it might be at the camp-meeting, the Treasurer stated that he had not received reports from the churches sufficient to enable him to make a report to the Conference. Adjourned *sine die*.

GEO. W. BARKER, *President*.

W. H. BLAISDELL, *Secretary*.

Report from the Wisconsin Tent.

We have been greatly hindered in our labor, the past week, by heavy rains. Last first-day we had no meetings on account of great rains. In connection with this, we had a heavy wind storm, which broke the large ring in the top of the tent. There were nearly two hundred people in it, yet it stood the storm and kept all dry.

But notwithstanding all the disadvantages we have labored under, as near as we can tell, about twenty-five are now keeping the Sabbath, and many more are deeply convicted, who, we think, will yet turn to the Lord. We are hoping for good weather this week, as we design to close our tent labor here the 4th of September. I left the tent yesterday morning, and came twenty-one miles to Victory, and preached last evening to a large and attentive congregation. And to-day at ten, A. M., five were baptized. I preach to-night again, and return to the tent to-morrow, the Lord willing. The good work is prospering at Victory. We have good reason to believe that others will turn to the Lord. In all my past experience, I have not seen a better prospect for a great and good work than there seems to be in Vernon Co. I pray that the Lord may give us wisdom to follow up the work very closely till it is finished. We feel much encouraged to press on in the good work till the end. Pray for us, that we may have wisdom to do it well.

I. SANBORN.
D. W. DOWNER.

Since the above was in type we have received the following from Bro. Sanborn:

We have now closed our meetings at Liberty Pole, which have been very interesting from the beginning. The weather, some of the time, has been very unfavorable, yet the interest has steadily increased to the close. Yesterday, first-day, we had a fine day, and large congregations, and very solemn meetings. Especially did we have a very solemn and deeply interesting time at the water side, where ten willing souls were buried with their Lord by baptism, and rose to walk in a new life. May the Lord help them to be faithful to the end.

About thirty are keeping the Sabbath, and many others are fully convinced, who we hope will yet obey. Bro. Downer remains to follow up the work till I can return in the fall.

We will pitch the tent in Kickapoo Center, and commence meetings the 9th of Sept., and continue two weeks, which will bring us to the 26th of Sept. We then design to ship the tent to Palmyra, to Bro. Olds for winter quarters. I will then visit Sand Prairie,

and Waterloo churches, and then return home the 18th of October, the Lord willing.

We feel much encouraged to labor on in this good cause. Pray for us.

Kickapoo Center, Sept. 5, 1870.

Forearmed Against Trials.

If you were traveling along the highway, and should find trees plucked up by a storm and cast before you, you would contrive by some means to pass around and thus proceed on your way. If you had not the facilities for removing the obstruction before passing here again, you would calculate upon a hinderance, and before starting would expect to be delayed, so that you would not, as before, be disappointed.

Thus it should be with you in your life labors; on the farm, in the counting room, in the study. In whatever vocation you are called, you will meet hinderances and perplexities. Let nothing vex or aggravate you.

Disappoint Satan in his maneuvers to overcome you. Use the language of Jesus. "Get thee behind me, Satan, I will have nothing to do with thee," and angels will come and minister to you.

But especially when you have to contend with such difficulties as a balky team, unruly stock, quarrelsome neighbors, or contrary help, be not overcome. Be prepared for every emergency, by keeping on the whole armor of God.

Then your temper will never be ruffled, and you will at last come off more than conqueror through Him that loved us, and gave himself for us.

H. S. Z.

A FRANK ADMISSION.—A gentleman on his way from Boston to Lowell, took a seat beside a stranger in the car. An interesting conversation commenced between them, upon the times, prospects of the country, business, &c., the general line of remark by the Boston gentleman denoting that business was extremely dull.

"My business is very good indeed," responded the stranger—"never better."

"What is your business?" asked the man from Boston.

"Well," answered the stranger, "you know that any business which panders to the vices of men is always good, and my business is of that character. I sell cigars, tobacco, and rum."

That was a frank confession. If there is an honest rumseller in the State, we think that he must be the man. But is it not humiliating that the most demoralizing business should thrive so well—that men whose sole trade is to corrupt society should be accumulating wealth faster than many men who are engaged in legitimate traffic?—*The Nation*.

INSTEAD of torturing yourself on account of your sins, throw yourself into the Redeemer's arms. Trust in him, in the righteousness of his life, in the atonement of his offering.

Obituary Notices.

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

DIED, in Putnam Co., Mo., July 11, 1870, of consumption, Father Rousseau, aged 80 years. His life was spent from his youth up, in the service of the Lord. He was a faithful father to his family, and a kind husband. He has ever tried to train his children up in the nurture and admonition of the Lord. He embraced the truth about six years ago, and ever tried to live in strict obedience to the will of the Lord. He rests in hope. A companion and many friends mourn his loss. May we all be prepared to meet him where there will be no more death.

F. ROUSSEAU.

DIED, in Elmore, Vt., on Sabbath, the 13th inst., Bro. G. L. Reddington, in the 43d year of his age. Death came suddenly, unexpectedly, and without warning. He fell from his chair; and in a moment, his feeble companion, a beloved Christian sister, was a mourning widow, and four children were weeping orphans. They have the sympathy of brethren and sisters.

An eruption of the left branch of the pulmonary artery, occasioned this sudden and unlooked-for death. Funeral sermon by the writer, on the 16th, from the words, "And there shall be no more death." A. S. HUTCHINS.

Aug. 26.

The Review and Herald.

Battle Creek, Mich., Third-day, Sept. 13, 1870.

If any doubt that events are moving with unwonted rapidity in these days, let them look for a moment at the war in Europe. On the fifteenth of last July, the emperor of the French declared war. Two weeks elapsed before hostilities actually commenced. There has been, therefore, scarcely six weeks of fighting; and what is the result? The prestige of France is destroyed, its armies annihilated, the empress and her son fugitives, the emperor a prisoner of war, the empire overthrown, and a republic declared in France!

At the rate events move in ordinary times, years would have been required for such a revolution as this. The two nations were the leading nations of Europe. The most sagacious and discerning were unable to decide which was the more powerful, or to conjecture which would be the winner. That in so prodigious a conflict, with day after day of continuous and determined fighting, one party should be uniformly victorious, so that in six short weeks the other lies prostrate in the dust at its feet, is something more than the work of man. The hand of Providence is in it, and when God works, no great length of time is required for the accomplishment of great events.

As a singular coincidence, just as the pope proclaims his infallibility, he is left without support, and piteously begs a little assistance from some of the powers of Europe, but is invariably refused. It becomes the people of God to make no delay, but prepare speedily for great events. A short work will the Lord make in the earth.

A subscriber wishes to stop the REVIEW, as he thinks it teaches some things which are not true. He says it "teaches that the French senate is the spirit of God." For proof of this he refers to "Thoughts on Revelation," chapter 11 verse 11. By what rule he holds the REVIEW responsible for the errors of the books which are published here, he does not tell us. Rev. 11:11 says that "the spirit of life from God entered into them," (the two witnesses) and as a fulfillment we did not say that the French senate entered into them! Our subscriber must read with a little more care.

R. MARIA JOHNSON: The address you inquire for is, Marshall, Clark Co., Ill.

The P. O. address of Bro. James Ertzenberger is Tremelan, Jura bernois, Switzerland, not Jura bemois, as given in REVIEW No. 10.

Note from Bro. Ertzenberger.

DEAR BRETHREN AND SISTERS ABROAD: I write but a few lines at this time, although my heart is filled with many things. I am now on the point of starting for Europe. Have taken a first cabin passage on board of the screw steamer "Calabria," which is of the British North American Royal mail line, and leaves this afternoon, I think at 4 o'clock. My passage is for England (Liverpool). I intend to go through Belgium and Germany. I hope and believe the Lord will protect me, having seen a token of that already in this city. But when I ask an interest in your prayers, it is because I need them still. Do not forget to pray for your departing friend and brother. Pray for me that I may be humble and faithful.

And now farewell, all. May the Lord bless you and prepare you for his soon coming.

Yours in haste and with much love,
JAMES ERTZENBERGER.

New York, Sept. 8, 1870.

Our good Camp-Meeting.

My mind reverts to it with great satisfaction. I feel grateful to God for the privilege of attending it. The truths presented for our consideration were stirring, solemn, and of great importance. There were anx-

ious hearers, tearful eyes, and hearts most solemnly impressed with a necessity of an entire consecration to God.

Oh! may we not forget our resolutions. May we pay our vows unto the Lord. May we be better, happier, and more useful in our sphere, for the Vermont Camp-Meeting. We must all give account for the improvement we shall make upon this opportunity.

A. S. HUTCHINS.

Church Clerks of the Illinois Conference.

You are hereby reminded of the fact, that the first quarter of our conference year ends Sept. 30. Let all be prompt to send in their reports as early as the close of the present quarter.

Address, as in the past, Coleta, Whiteside Co., Ill.
G. W. COLCORD.

Encouraging.

LAST Sabbath and first-day, with Bro. Stone, I held meetings in Johnson, in a school-house, near Bro. Loveland's. Truth was spoken with freedom. Brethren and sisters were encouraged, and strengthened; and backsliders manifested a desire and resolution to return unto the Lord.

The tears shed by others, as the word of God was spoken and their desire expressed to be remembered in our prayers, indicated that their minds were favorably impressed. May they have moral courage and fortitude to obey God, to bear the cross, and win the prize. One was added to the church by baptism.

A. S. HUTCHINS.

Aug. 30.

M. LAMENNAIS is reported to have uttered the following weighty words just before his death: "There is nothing fruitful but sacrifice. Some will say this is a hard saying; who can hear it? Yet the fact remains that for eighteen hundred years, during which Christians have professed to believe in the cross, nothing really elevated, beautiful, or good, has been done upon the earth except at the cost of suffering and self-abnegation."

English Bibles.

We will furnish by mail, post-paid, the following-named English Bibles, on receipt of the name and address of the purchaser, and the amount of money set to the kind ordered.

- Minion, marg. ref., circuit, morocco binding, gilt, \$4.50.
 - Do., plain morocco binding, gilt, \$3.50.
 - Nonpareil, marg. ref., circuit, morocco binding, gilt, \$3.50.
 - Do., plain morocco binding, gilt, ref. between verses, \$2.75.
 - Pearl, marg. ref., circuit, morocco binding, gilt, \$3.00.
 - Do., plain morocco binding, gilt, \$2.25.
- Address REVIEW & HERALD.

Michigan Central Railroad.

GOING WEST.				
LEAVE.	MAIL.	DAY EXP.	EVE. EXP.	NIGHT EX.
Detroit,	6:50 A.M.	7:30 A.M.	5:40 P.M.	9:00 P.M.
Battle Creek,	1:05 P.M.	10:57 A.M.	11:20 P.M.	1:12 A.M.
Chicago, Ar'v,	8:05 P.M.	4:00 P.M.	6:30 A.M.	7:10 A.M.
GOING EAST.				
Chicago,	5:00 A.M.	11:30 A.M.	5:15 P.M.	9:00 P.M.
Battle Creek,	11:53 A.M.	4:28 P.M.	11:20 P.M.	2:50 A.M.
Detroit, Ar'v,	6:40 P.M.	7:55 P.M.	3:45 A.M.	7:30 A.M.

THESE TRAINS ALL RUN BY Chicago time, which is fifteen minutes slower than Detroit time.

Peninsular Railway.

Going East.			
	Passenger.	Passenger.	Mixed.
Battle Creek,	5.00 A. M.	1.30 P. M.	2.30 P. M.
Bellevue,	5.35 "	2.05 "	3.10 "
Charlotte,	6.10 "	2.40 "	4.25 "
Lansing,	7.00 "	3.30 "	6.30 "
Going West.			
	Passenger.	Passenger.	Mixed.
Lansing,	11.00 A. M.	7.40 P. M.	7.00 A. M.
Charlotte,	11.46 "	8.31 "	8.30 "
Bellevue,	12.17 P. M.	9.04 "	9.50 "
Battle Creek,	12.50 "	9.40 "	11.00 "

L. D. DIBBLE, Pres. & Gen. Supt.

Great Western Railway.

Trains leave Windsor (G. W. R. time, which is 12 minutes faster than Detroit time) as follows:
 Atlantic Express, (daily) 4:30 A. M.
 Day Express, (daily, Sundays excepted), 8:30 "
 Detroit Express (daily, except Saturdays and Sundays), 6:45 P. M.
 New York Express (daily, Sundays excepted), 8:50 "
 The Railway Ferry leaves Detroit, Detroit time, from the foot of Tenth-st., at 4 A. M., foot of Brush-st., at 8 A. M., 5:40 P. M., and 6:50 P. M., foot of Third-st., 7:50 A. M., 6 P. M., and 8:10 P. M.
 Trains arrive at Windsor at 6:30 A. M., 7:30 A. M., 5:15 P. M., and 8:45 P. M.
 F. E. SNOW, West'n Pass. Agt., Detroit.
 W. K. MUIR, Gen. Supt., Hamilton, Ont.

Appointments.

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

Camp-Meetings.

Michigan, Sept. 15-20.
Ohio, " 22-27.
GEN. CONF. COM.

The next quarterly meeting of the Hundred Mile Grove church, Wisconsin, will be held Oct. 1st and 2d, 1870. We hope to see a good representation from our neighboring churches.
N. M. JORDON.

The next quarterly meeting for the churches of Lapeer, Oakland, Memphis and Holly, will be held at Lapeer, Mich., Oct. 1 and 2. Cannot some of the preaching brethren visit us?
GEO. O. STARES, Clerk.

PROVIDENCE permitting, I will meet with the church at Sand Prairie, Wis., October 1 and 2. Preaching will commence Friday evening at early lamp lighting, and Sabbath at half past ten, and in the evening; and the same on Sunday. We would be glad to see the Sabbath-keepers from Muscoda at this meeting. It is two miles west of Port Andrew. We hope for a general rally of all the Sabbath-keepers for miles around, at this meeting. Be sure to come and bring your interested friends.

I will also meet the church at Waterloo, in Grant Co., Wis., in quarterly meeting, Oct. 15 and 16. I will commence meetings with them on Wednesday evening, Oct. 5, and continue till the 16th. I hope there will be a general rally to these meetings from every quarter, as you will have but few such chances to hear the last message of mercy brought before you. May the Lord mightily stir up his people to do their duty in all things, is my prayer.
Will some one please meet me at Cassville, Oct. 4.

I. SANBORN.

Business Department.

Not Slothful in Business. Rom. 12:11.

Business Notes.

Geo. C. Tenney: One.
J. M. McMillan: The P. O. address you inquire is Walla Walla, Washington Territory.

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 receipted 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. N N Lunt 37-1, Chas Crane 37-1, Henry Branch 37-18, Geo Williams 38-1, Thos Coburn 37-1, M A Green 37-9, Mrs Ellen Grimes 38-13, Miss Mattie Tenney 38-13, S T Moore 37-12, E E Taylor 38-13, Milton Southwick 38-13, Jane Lamb 38-13, William Clawwater 38-13, H A Owen 38-13, F E Hoyt 38-13.
- \$2.00 each. A Steward 38-1, U J Denison 38-1, L P Russell 38-1, J D Pierson 37-13, Oliver Hoffer 37-9, Mrs J P Tiffany 38-13, S W Harris 38-1, Lucy Royce 36-1, Harriet M Smith 38-1, A Sanborn 38-12, John McMillan 37-6, R D Guild 38-10, S Simonsen 38-13, S D Salisbury 38-12, C B Barker 37-17, J L Hartford 38-13, O C McIntyre 36-13, Wm Bryant 38-1, Henry A Bryant 37-17, Joseph Thomas 37-17, P G Lord 36-13, A Flanders 36-1, A Strickland 37-6, N Atkins 36-19, E Whitaker 38-8.
- Miscellaneous. John Corliss \$1.50 36-22, C N Russell 2.75 38-3, C G Cramer 7.00 38-1, Russell Hoag 1.60 38-13, J C Cox 55c 37-2, J L Baker 5.00 38-13, C C Blauclard 6.00 38-13, Hiram Towle 5.00 38-20.

Books Sent by Mail.

- F C Ross 50c, L M Coy 10c, G S Honeywell 50c, D Andro 35c, D C Smith \$2.35, W C Field 15c, J C Bunch 1.12, R Ladloe 25c, C G Cramer 20c, R M Cameron 32c, D J Kauffman 17c, H R Summers 17c, Luther Smith 50c, H Rousseau 20c, R K McCune 1.25, Mrs Noah Hodges 17c, F A Buzzell 2.75, J P Chamberlain 20c, H G Pool 50c, D C Elmer 15c, N Babcock 15c, D Ayers 35c, W R Chase 50c, G I Butler 4.33, Chas Young 20c, Geo W Varney 30c, Mrs A K Nash 18c, John N Schenk 2.92, H C Sherman 15c, A Pierce 2.80, Mary J Steward 2.92, Amos Amburn 18c, A B Burton 17c, Stephen Pierce 17c, Mrs B F Hicks 45c, Robert W Chapman 17c, E B Smith 2.25, Leland Higgins 2.75, Emma E Sturges 50c, R Boshaw 10c, Lillis M Fuller 17c, S W Hutton 15c, Mrs Louisa C S Gerner 15c, N E Cox 32c, A B Waterman 31c, J P Farnsworth 3.60, C Van Deusen 18c, L Winston 50c, H F Lashier 18c, Geo Berry 60c, C R Daggett 70c, Mrs Mary H Sevey 20c, Mrs E M J Stedman 18c, Willet Phillips 17c, Mrs Lucy H Winslow 50c, John L Harris 15c, John T Hoover 20c, Geo R Garvin 2.25, Mrs P A Gammon 34c, Chas Buck 17c, Mrs A E Heaton 17c, W Herald 1.00, Simon Emery 17c, Cyrus G Palmer 25c, R Maria Johnson 17c, S B Whitney 15c, M H Turner 15c, Joseph Armstrong 50c, John McMillan 1.00, J T Kelley 35c, I T Andrus 35c, A H Clymer 19c, J W Marsh 1.00, Mrs J Chryson 1.35, Joseph Hilton 1.00, H F Phelps 1.00.

Books Sent by Express.

R F Cottrell, Cattaraugus, N. Y., \$17.84, G I Butler, Des Moines, Iowa, 12.00.

Book Fund.

S W Harris \$10.00, John McMillan 10.00.

Michigan Conference Fund.

Church at North Liberty, Ind., \$30.00, Church at Lapeer, Mich., 25.00.

General Conference Missionary Fund.

G W Mitchell \$5.00.

Cash Received on Account.

O F Guilford \$8.00, Mary J Steward \$1.20, A C Hudson 16.00, Geo I Butler 55.00, H G Buxton 1.95.

Foreign Missionary Fund.

From a friend \$3.00.

Benevolent Fund.

M A Green \$8.50.