

ADVENT REVIEW



And Sabbath Herald.

"Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. xiv, 12.

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

"WHEN HE SHALL APPEAR, WE SHALL BE LIKE HIM."

Oh! man may seem this house of clay,
Yet 'twas the Lord's abode;
Our feet may mourn this thorny way,
Yet here Immanuel trod.

This fleshly robe the Lord did wear,
This watch the Lord did keep;
These burdens sore the Lord did bear,
These tears the Lord did weep.

Our very frailty brings us near
Unto the Lord of Heaven;
To every grief, to every tear,
Such glory strange is given.

But not this earthly robe alone
Shall link us, Lord, to thee;
Not always in the tear and groan
Shall thy dear kindred be.

We shall be reckoned for thine own,
Because thy Heaven we share;
Because we sing around thy throne,
And thy bright raiment wear.

THE AGE OF MURDER.

We commend to the serious attention of the readers of the REVIEW the following from the pen of Eld. D. T. Taylor. It was first published in the columns of *The Christian*, 19 Liudall St., Boston, Mass. The editor of that sheet, Eld. H. L. Hastings, has also published the article in tract form for general circulation. It can be obtained of the author at Rouse's Point, N. Y., and also of the publisher.

The writer has presented, in a concise form, a most powerful array of facts to show that the present is emphatically the Age of Murder. This is certainly a startling assertion. Yet we venture to say that every candid reader of this tract will acknowledge that the author has proved its truthfulness. The tract is valuable as shedding great light on the present condition of the world. It is particularly adapted to place in the hands of those who think that we are on the eve of the millennium.—ED. REVIEW.

This, truly, is an age of murder. It is fast becoming notorious for deeds of blood and violence. We seek not to encourage a gloomy apprehension respecting the present or the future. We would occasion no unnecessary alarm in society touching the general peril. We only present stubborn facts, and leave the reader to scan the issue.

Crime is frightfully on the increase, especially those species of it which indicate an utter disregard of the

sanctities of human life. Murder defiles the age. There are murders of fathers and murders of mothers; murders of brothers and murders of sisters; murders of unborn babes and murders of little children; murders of neighbors and of strangers; murders of rich and of poor; murders in high life and in low; murders in broad daylight and in the dark,—in the open street and in by-ways; murders by ones, and twos, and threes, and murders of whole families; murders of men for a mere difference of opinion; murders for a few paltry dollars; murders for hate and revenge; and murders in all horrible ways that human fiendishness, worked up into frenzy by poisoned liquors, and infuriated by the devil, can invent.

When in 1843 the *United States Gazette* examined the statistics of crime in this country and recorded the occurrence of two hundred and fifteen (215) murders by means of guns, pistols, bowie-knives, etc., in the first six months of that year in all our land, the other journals repeated the tale as a "melancholy picture," and the community was shocked at the fearful story of bloodshed and homicide. Only six years after this, the *Police Gazette* with horror recorded for the single month of May, 1849, the killing, by human hands, of twenty-four persons in the United States, and did then emphatically style the present time "The Age of Murder." Let us examine the facts and statistics that justify this appellation.

We will take Boston for our first example. From 1843 to 1849 the increase of population was thirty per cent, while a committee, chosen for the purpose, reported to the mayor, February 12, on the increase of crime, relating only to deeds of violence, an average increase of five hundred and fifty (550) per cent. The population of the city at that time was one hundred and twenty thousand (120,000), and the arrests by the police for the previous year amounted to eleven thousand one hundred and seventy-eight (11,178) persons, or one for every ten. The report says: "The grand jury complain of the increase of crime beyond that of population." In the whole State of Massachusetts the homicides in five years, from 1855 to 1859, amounted to one hundred and nine (109), averaging twenty-two per annum: in the last named year there being twenty-five deaths by violence. Ten years later, in 1869, a January number of the *Boston Journal*, under the head of "The boldness of Crime," speaks of robbery, violence, and murder, having "a constant and steady growth for some years past," and its New York correspondent, writing to the paper, denominates these times "The reign of Violence."

In a single week in January, 1853, there were eight murders in New York City. In 1856 only eleven homicides were reported, but the next year the number leaped up to fifty-five. In 1858 there were inquests held over the bodies of forty-nine murdered persons, but the whole number who met violent deaths in the city that year was seventy-nine. In 1859 there were sixty murders, and in all this time only one murderer was hung. In 1860 there were one hundred and three (103) inquests over murdered persons in the city, while the arrests for crime were sixty-eight thousand eight hundred and ninety (68,890), of whom only three thousand nine hundred and seventy-three (3,973) were convicted on trial and punished;—the remainder who

were guilty, escaped justice to pursue a career of crime. Only a year or two later it was announced in the journals that over seventy murderers lay in the prisons of New York City, either awaiting trial or under sentence of death. Neither Paris, with its population of two millions (2,000,000), nor any other city in the Christian and civilized world, was declared to have an equal number. It was said that this fact was "startling;" the "spirit of Cain it seemed had descended on the island;" "who could explain the dreadful problem?" In ten years, from 1859 to 1868, inclusive, there were in the city, five hundred and thirty-two (532) known deaths by violence, while in thirteen years previous to 1868, there were one hundred and sixty-five (165) murders committed in the city, the perpetrators of which have never been discovered. "Make a chain, for the land is full of bloody crimes, the city is full of violence." Ezek. vii, 23.

A New York paper of 1869 says: "During the past nine years there have been eight hundred and five thousand one hundred and forty-nine (805,149) persons arrested by our police, and that does not by any means indicate that this nearly a million, were a tenth of those who, in the time named, were drunk and disorderly, and committed often the entire list of crimes." In February, 1858, the *New York Observer* spoke in an alarming strain of the uninterrupted course and increase of crime, and says, "Is this state of things to continue?—then we may fearfully apprehend the future." Five years earlier than this, in 1853, the *Hartford Courant* of April declared, "It is a lamentable fact that crime throughout the country is on the increase. Murders for the mere purpose of plunder, highway robberies and burglaries, are much more common now than they were forty years ago, and have increased in a ratio greater than the increase in the number of the inhabitants." Such was the constant testimony relating both to city and country. Sixteen years ago, in 1853, the children trained in crime, the receivers of stolen goods, gamblers, beggars, drunkards, habitual tipplers, thieves, and profligate persons of New York City, were estimated at one hundred and fifty-three thousand (153,000); a terrible army when compared with the sixty-four thousand (64,000) which make up the total of Protestant communicants there; "a greater number in proportion to the population than in London," said a city paper while deploring these facts.

The whole country is no better off. "The Carnival of Crime," is the current name given to this seething deluge of corruption, this insane lust for blood. In San Francisco in the four years, from 1849 to 1852, inclusive, there were twelve hundred (1,200) murders committed, while, in the single year 1855, there were five hundred (500) persons in the city killed by violence. Incredible as it may seem, it has been estimated that in all California during the six years previous to 1860, there were five thousand (5,000) persons murdered, doubtless, mostly for gold. Who can enumerate the murders in Kansas in 1856-7? Who can tell the deaths of both whites and blacks by violence, in all the Southern States within ten years past? A great pen on high has kept the record, though unknown to mortals; and God will surely "make inquisition for blood." The papers report over five hun-

dred (500) murders in the State of Louisiana in the two months of November and December, 1868, a reign of terror prevailing. In the single county of Marion, in Texas, there were twenty-seven murders in one week in November, and not a murderer was arrested, while in all Texas, from the close of the war in 1864 to the year 1868, it was stated that there had been seven hundred and sixty-one (761) murders perpetrated, and during all that time there was but one execution for murder. Can the imagination picture a condition of society like this? It is also reported in the U. S. Senate, in January, 1869, that there were three hundred and thirty-six (336) murders in the State of Georgia, in a period of but nine and a half months of last year. Most of these persons, doubtless, were colored, but, nevertheless, they were men who were slain.

In the Northern States, where Christianity and education exert their most powerful influence, there is, as elsewhere, the same sanguinary tale. In Schuylkill County, Penn., in the brief space of four years, between 1863 and 1867, there were fifty-seven murders committed. In the south-east county of New Hampshire, there were five cases of murder trial on the docket for the courts, all committed during the season of 1868. Last year (1868), there were thirty murders and an equal number of suicides in one western city, St. Louis; while some years ago it was declared that there were annually in the United States five hundred thousand (500,000) cases of assault and battery, with over eight hundred (800) self murders, beside an equal number murdered by other and bloody hands. Truly, the "soul is wearied because of murderers." Jer. iv, 31. All authorities acknowledge an increase of the mania for crime. In 1867 the Penitentiary of Illinois had eleven hundred (1,100) convicts, which were eighty per cent more than in 1865.

Rev. Dr. Eddy said at Worcester, September, 1868, that "crime, drunkenness, embezzlement, and irregularities of every kind are on the increase." Rev. Dr. Chapin asserts in *The Liberal Christian*, that "Society is honey-combed with evils and vices. It seems as though the fountain springs of vice had overflowed and oozed down through a thousand invisible channels, and made the very ground beneath our feet one vast quagmire of sensuality, corruption, and crime;" while the startled Rev. H. W. Beecher exclaims, "All the framework of society seems to be dissolving!" *Zion's Herald* declares, concerning the increasing catalogue of crimes, that "the devil was never busier than now;" while the *Albany Journal* unequivocally asserts the existence of a mania for crime of the most desperate and daring character, and ominously predicts that this wild mania will become universal. The picture is indeed horrible. We have no love to exhibit it. But if these things actually do exist, why should not sober, moral men and women look into the jaws of this hell, and be ready to meet their responsibilities?

Not only in our own country, but in the best countries in Europe, crime increases. In Blackwood's Magazine for July, 1844, published in Edinburgh, it was said: "Since the year 1805, that is, during a period of less than forty years, in the course of which population has advanced about sixty-five per cent in Great Britain and Ireland, crime in England has increased seven hundred per cent, in Ireland, about eight hundred per cent, and in Scotland, about thirty-six hundred per cent." All this, too, we are told, has occurred in a half century of prosperity and material progress. At that time the annual commitments for crime were about one hundred and eighty thousand (180,000), while the commitments since five years ago had gone up twenty-five per cent above these figures. In 1858, fourteen years subsequent to Blackwood's estimates, the *Boston Recorder* stated that "Within forty years, commitments for crime have increased in England from five thousand (5,000) to thirty-one thousand (31,000), more than six fold; and four times faster than the increase of population. In Scotland, the increase of crime in the same period has risen from eighty-nine (89) to three thousand eight hundred and eighty-four (3,884), which is forty-three fold, or twenty-five times faster than the population." Ten years ago, in 1859, England and Wales had one hundred and four thousand nine hundred and eighty-five (104,985) criminals

at large, enough to make seventy regiments of the line, and these villains were estimated to cost British society every year the sum of one hundred and fifty million dollars (\$150,000,000), or about double the money spent upon the Royal Navy; and fifty times as much as was expended for foreign missions.

In the year 1864, the convictions for crime in England numbered two hundred and forty-six thousand five hundred and seventy-six (246,576) persons, and the number arrested and convicted for criminal offenses in France during the same year, was six hundred and fifty-three thousand nine hundred and fifty-four (653,954). British authorities say that at the present time, drunkenness, lawlessness, and violence, in the whole kingdom, are on the increase, especially in large cities. We are told there were twenty-seven murders in Liverpool in 1868, and the head constable reports intemperance and crime increasing, but declares his inability to account for it. Such is the awful record of the preponderance of sin and evil in its worst forms, right in the very heart of Christendom.

It may be earnestly asked, "What is the cause of this strange thirst for blood, this reckless disregard of human life, this onward march of crime?" Our answer is, The age is reaching its climax of iniquity preparatory to the coming of the great day of God's wrath. And while the causes of this rising tide of evil are various, we shall here refer to but two; viz., novel-reading and intemperance. Never was there so great a demand for works of fiction; and, to supply this demand, the tribe of novel-writers has come to be named "Legion." Especially do all classes seek those sensational works full of horrible deeds and licentious allusions, whose tendency is to destroy all love for sober reading, corrupt the morals, and loosen the restraints of virtue. The *American Publisher and Bookseller* says, that of two thousand one hundred and sixty-nine (2,169) new books printed in this country in 1868, classed as fiction, religious, law, biography, agricultural, historical, and educational, no less than seven hundred and fifty-four (754), or more than one third, were works of fiction; while the religious works numbered only two hundred and fifty-eight (258), there being three novels to one godly book. On the pages of a vain and vicious sheet issuing from a small town in New Hampshire, we count over four hundred works of this class, embracing novels, foolish song books, and productions of the worst authors, all on sale by the publishers of that monthly paper.

What the perverted taste of the age demands, is seen in the fact that the immense Public Library of Boston aims to keep on hand for circulation and general reading, a copy of every novel published in the English language, and that these are the books most sought for there; also in the fact that of two thousand one hundred and ninety-seven (2,197) books called for and issued by the Oxford Free Library, England, in three months ending August 31, 1857, no less than one thousand four hundred and one (1,401) were novels and tales, while only two hundred and seventy-one (271) were religious; and again, when it is stated that during the month of June, 1855, of seven hundred and thirty-four (734) books drawn from the Mercantile Library at San Francisco, three hundred and eleven (311) were works of fiction, while only seven, or one two hundredth part of the whole were religious books; the vain and lying works that poison the mind, being, when compared with the religious and serious, as nearly forty-five to one. The *Advance* of Feb. 11, 1869, is responsible for the statement that "more copies of the light literature papers are sold in New England than the total circulation of all the religious weeklies published there."

The religious press caters to this depraved taste, Sunday School libraries are as full of pious novels as Egypt was of frogs, a great Tract Society openly announces as reading for the Sabbath at home, "Fictions in form, in substance Facts," eminent ministers are found writing novels for the "Satanic Press," so-called Christian women spread the land with their romances and false tales, and staid religious and evangelical weeklies which stand as representatives of morality, religion and orthodoxy, not only advertise (as a mere matter of business of course!) Spiritualistic sheets,

set for the overthrow of Christianity, but also give regular notices of all novels, light literature and silly books sent to them, not excepting those allowed by the courts to be of the most scandalous and worst kind.* We claim that this irruption of fiction largely increases vice and crime.

A second cause is intoxicating liquors, all of which are poisoned with drugs. With the awful increase in the manufacture, sale, and use, of these, crime everywhere keeps bold and steady pace. Rev. W. H. H. Murray, in an address at Music Hall, Boston, March 14, 1869, said, on the subject of crime being aggravated by the use of intoxicating drinks, that "In New York State, in 1849, the number committing crimes while under the influence of liquor was thirty-six thousand one hundred and fourteen (36,114). The Sheriff of Albany county reported the proportion of crimes directly traceable to intoxication in his jurisdiction as eight-tenths. In Dutchess county it was four-fifths; in Erie county, eight-tenths; in Niagara county, three-fourths; the police justice of Buffalo reported nine-tenths. In 1848, in the State of Connecticut, the keepers of the prison reported ninety-one hundredths; in the city of Norwich, seventy-five hundredths. Massachusetts, in one year, sent twelve thousand (12,000) criminals to her prisons, and reported nine thousand (9,000) directly made such by intemperance. Sir Matthew Hale, after twenty-four years of observation on the bench, said: "If all the murders, manslaughters, burglaries, riots, tumults, adulteries, fornications, rapes, and other enormities committed in England, were represented by five parts, at least four parts would, beyond dispute, be directly due to intemperance." Mr. Murray did not give one-half the dismal picture of rum's doings, and yet the *Boston Advertiser* of March 15, which published this able lecture, in a leading editorial asserts that "If the alarming picture of the moral condition of the country drawn by the Rev. Mr. Murray were true, it would be high time for the purifying fires to descend and begin their work." And they will descend.

In Sweden, the depth of misery and crime caused by the liquor traffic is so great that the voice of thousands in alarm is demanding legal and legislative prohibition of the manufacture of such drinks. In England, the drunkenness of the masses is frightful to contemplate. In all England, during the five years ending September, 1867, there were nearly one million cases of arrest for assaults and disorderly conduct, a vast majority of them growing out of intoxication. In 1862, the number of drunken persons proceeded against was eighty-two thousand one hundred and ninety-six (82,196), while in the year following it run up to ninety-four thousand nine hundred and eight (94,908), the justices asserting that "the returns show a great increase over the preceding year."

This annual increase has not at all diminished, as proved by the figures of crime in Liverpool in 1868, where, as already stated, there were twenty-seven murders, and where, out of sixteen thousand seven hundred and seventy (16,770) persons arrested for criminal offenses, no less than fourteen thousand four hundred and fifty-one (14,451) were drunk at the time of arrest, and where the city authorities still report inebriety increasing, and education and general morality much less. Indeed, Mr. Robert Baxter, in an address to the City Missionary Society of London, declared that the abundant inducements to criminal pleasures and "drinking" were the main causes of all the misery that was daily witnessed in London and in the country; and a member of Parliament is responsible for saying that the yearly expense to England for the use and disastrous effects of intoxicating drinks is estimated to amount to five hundred million dollars.

In this country the figures are still more saddening and frightful. In 1850 the value of the spirituous and malt liquors produced in the United States was twenty-one and a half millions of dollars (\$21,500,000). In 1860 this sum had nearly doubled, it being forty-one and a half millions (\$41,500,000). Only seven years later, in 1867, the number of gallons of intoxicating liquors manufactured amounted to two hundred and forty millions (\$240,000,000,) or about

*See *The Advance*, of March 25, 1869, as proof.

six gallons per year to each and every man, woman and child in the United States. In this last brief interval of years the distilleries had increased from one thousand one hundred and ninety-three (1,193) in 1860, to three thousand (3,000) in 1867. These drugged and damnable liquids, together with others imported, were, it is well known, according to the report of Commissioner Wells, made out from the sworn returns sent in to him, sold at retail during the year, for the gigantic sum of one billion, four hundred and eighty-three millions, four hundred and ninety-one thousand, eight hundred and sixty-five dollars,† (\$1,483,491,865.) Such being the sum expended for drinks of this kind in a single year ending June 30, 1867, we have here in part the secret of the Age of Murder; the horrible figures and facts which underlie the Carnival of crime with which the whole land is being flooded and desolated. Indeed, the *New York Tribune* of November 18, 1868, goes further, and makes the yearly loss to the whole country by the use and abuse of intoxicating drinks to be equal to "two billions, two hundred and fifty millions of dollars, (\$2,250,000,000,) or considerably more than the interest-bearing portion of the national debt." Have the people in this land looked these figures in the face?

As the result of this general drunkenness, *Hall's Journal of Health* a few years since, stated that of six thousand (6,000) persons tried in one year before the New York Court of Sessions, only ninety-four (i. e., one in sixty-three), were sober when arrested. Senator Henry Wilson recently declared in public that we have now five hundred thousand (500,000) drunkards in the country; and Mr. Murray, whose address is already quoted from, with a terrible earnestness, declares: "Bear me witness if I exaggerate when I say that the country is rapidly becoming one vast grogshop, to which half a million of its youth are yearly introduced, and over whose threshold sixty thousand are annually carted to a drunkard's grave." With these facts before us it is easy to see that a desperate and fearful struggle is at hand. Will the Christianity of this age, the moral conscience of the country, meet and defeat this tidal wave of hell? We shall see. Thus far, heedless of law, careless of death or the judgment, bidding defiance to all restraint, and all appeal,—crime, murder, and drunkenness, stalk right on, bold and impudent, mocking all hope of reform or of better days,—the gospel of Jesus being powerless, and the Christianity of the age being impotent to stay their career even in the most favored, enlightened, and Christian lands. These are not the ages of darkness; nor are we writing of heathen lands, such as India, where Archdeacon Jeffries declares that "for every person truly converted to Christianity the drinking practices of the English have made fully a thousand drunkards," but of countries whose united ministry would perhaps reach a hundred thousand, and where Bibles are as thick as the green leaves of summer. If these things be done in the green tree, what shall be done in the dry? Alas, man is every day proving himself incapable of governing the earth, and the great want of the times is "another king, one Jesus," to rule the world in visible splendor and righteousness.

It is our solemn conviction that this Carnival of Crime, this Age of Murder, this sad era, when a country of nearly forty millions of free and enlightened people has become one vast grog-shop, this overflowing wickedness of the careless multitudes, is the predicted iniquity which, in the waning years of time, was to come to its full tide, not only as proceeding from the depravity of human nature, but also from the increased activity and intense anger of Satan, who is the prince of this kingdom of darkness;—and that the last days, with all their foretold deluge of evil, are upon the world, and that the coming of the Lord is very near. And it is our deliberate opinion that the crimes of this last age are provoking the most terrific divine judgments on cities and countries, and that

before long there will be such calamities and catastrophes in the earth as will cause the ears of men to tingle when they hear the tale. The Judge has said, "As it was in the days of Noah so shall it be in the day when the Son of Man is revealed;" and in Noah's time, just anterior to the world's destruction, not only was man's heart given to continual sin and evil, but this inward evil overflowed until "the whole earth was filled with violence." Gen. vi.

And while there remains for the pure and the good, one "blessed hope," namely, the personal coming of Jesus to the everlasting joy of all who love his appearing, there waits for the impenitent, the prayerless, and the persistently wicked, the nearing *Judgment Throne*, the sentence, *Depart*, and the fiery lake. In view of these things we cry to the child of God, *Stand fast!* and in the ears of drunken and bloody men, proclaim God's law, "Thou shalt not kill;" "Wo unto him that putteth the bottle to his neighbor's lips and maketh him drunken;" "No drunkard shall inherit the kingdom of God;" "No murderer hath eternal life in him;" "but murderers shall have their part in the lake of fire, which is the second death."

Thus saith God: REPENT!

TERRIBLE RECORD OF A MONTH.

"The curse devoureth the earth."—"There is sorrow on the sea, it cannot be quiet."—"The whole creation groaneth and travaileth in pain."

FROM Sept. 6 to Oct. 6, 1869, deserves to be remembered as a month of extraordinary events. A mere glance at some of them is sufficient to show that earth is greatly disquieted on account of sin—creation groans for the promised deliverance—the times are perilous—and God hath a controversy with the nations.

On Monday, Sept. 6, "one of the most frightful colliery disasters that it has ever been the painful lot of American journals to put on record," occurred at the Avondale mine in Plymouth, Pa. One hundred and ten persons lost their lives; the widows and orphans bereft number "not less than one hundred and sixty-eight," and a generous public have been called upon to raise means for the relief of those thus suddenly left destitute of support.

Sept. 8 brought "the great gale" on the Atlantic coast. "No gale approaching it in severity has been witnessed in this city for the past thirty years," says the *Boston Journal*. Such a storm has not occurred here "since the great gale of 1815," says the *Providence Press*. Several lives were lost, a number of vessels were wrecked, and an "immense destruction of property" took place. The damage done to the shipping and buildings in the Eastern Navy Yard alone, amounts to \$30,000—of which Boston comes in for a share of \$9,000.

Sept. 12, a tornado in New Braunfels, Texas, lasting only about a minute, "killed two persons, fatally injured three, and more or less hurt thirty or forty others, besides tearing thirty or forty houses to atoms," and killing cattle and fowls.

Telegrams from Great Britain and the Continent, of Sept. 12 to 18, say, "A fearful hurricane has swept over the north of France, causing much damage to the crops and property." Telegraph wires were prostrated; and it is estimated that 120 vessels were wrecked, and several hundred seamen injured.

Good judges estimate the damage done to wheat alone, by the great storms throughout the State of Minnesota, to be not less than five million bushels, while two-thirds of the hay crop is worthless.

Wall street, in New York, on Friday and Saturday, Sept. 24 and 25, was a scene of excitement such as is seldom witnessed even among gold speculators—in fact "the excitement was without parallel among gold dealers on the Continent." The price of gold advanced from 135 to 165, when the bubble burst, "fortunes vanished, speculators were ruined," and an insane asylum received at least one more inmate. "Probably the entire average amount of gold which could be raked together from all the vaults and treasure-hidings of that city, would not reach twenty millions," says the *Congregationalist*; and yet, during the excitement,

there was the pretense of the sale of four or five hundred millions of gold, which shows that "the whole business of selling gold and stocks, as now carried on there, is as purely gambling and swindling as are the transactions of the avowed gambling saloons."

At the State Fair at Indianapolis, Ind., Friday, Oct. 1, a boiler attached to a saw-mill had just been fired up for a test with another machine, when it exploded, killing twenty-seven persons and wounding nearly sixty,—several of whom it is feared will die. Five horses were also killed.

On Sunday and Monday, Oct. 3 and 4, a terrible storm of wind and rain swept over many of the States, and some of the British Possessions, drowning thousands of cattle and sheep, sweeping off in the swollen streams, bridges, houses, lumber, crops, and people—for not a few lives were lost. Telegraph wires have been broken, railroad tracks gullied out, traveling impeded in all directions, and millions on millions of property taken away as it were with a stroke. Reports of the fearful disasters are daily coming in.

Earthquakes and volcanic eruptions also have been "in divers places." "Colino has been blazing in Mexico, another volcano is smoking in Costa Rica, and the old mountain furnaces of South America are not silent. Quito is in imminent danger, and great alarm exists along the whole coast. Three shocks occurred Sept. 17, at St. Thomas; and Etna is reported, by cable dispatch, to be again in a state of serious eruption, and throwing out lava." A dispatch from Fillmore, Utah, dated Oct. 1, says: "At ten minutes to 7 o'clock this evening a violent shock of earthquake was felt here. . . . It is said to have been the most violent shock that has been felt in this part of Utah since its first settlement. The shock and trembling altogether lasted two minutes."

We will say nothing of thefts, burglaries, and murders, which are of every-day occurrence, but when have so many heavy bank robberies, "defalcations," and business "irregularities" been reported within the same space of time? Look where you will, and earth, sea, and society, are apparently in a state of unrest. France has been shaken to her centre by the illness of Napoleon—not knowing what his death would bring forth, should it occur while the Prince Imperial is in his minority. The interest in the Pope's Ecumenical Council, appointed for December 8, has been increased by various circumstances, not the least of which is, the defection of the renowned Pere Hyacinthe of Paris. Spain is unsettled, Cuba still in a state of insurrection, and "unusual bustle and activity" prevail in the United States Navy yards—having an eye probably to Spanish affairs.

We know not what a few weeks will bring forth in the East or West. As we have seen, the last month has brought events—startling, unusual, and terrible,—but who heeds them? In the race to be rich, the whirl of pleasure, and the excitement of sin, there is little pause to listen to the voice of the Almighty in his mercy or judgments. Men may be startled for a moment by the earthquake's tread, the sweep of the tidal wave, the fatal accident, the fury of the wind from the fists of Jehovah, or the wasting rainstorm, but in the rush to repair damages, to travel by steam, and talk by lightning, who heeds the cry, "PREPARE TO MEET THY GOD?" As forces on the battle-field trample on the dying and dead in the excitement of the conflict, so do earth's inhabitants press onward in sin and worldly business, regardless of passing events!

But it will not be always so. The day of the Lord cometh!—"a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness." Earth has never yet witnessed the like. Through the telescope of revelation we see it—in the light of prophecy we behold it. It comes apace. It is "the day of Judgment and perdition of ungodly men." Men will then be compelled to pause and acknowledge the hand of God—but it will be too late. Happy they who will be hidden "in the day of the Lord's anger." Reader, are you ready? "Believe on the Lord Jesus Christ and thou shalt be saved."—*Advent Herald*.

† The amount received from sales of cigars, tobacco, and sundries, included in these returns, is doubtless fully balanced by the cost of the liquors purchased by consumers of wholesale dealers, and also by the amounts sold secretly and not reported to the government. Government licenses are issued to 129,820 liquor establishments, one to every forty-five families in the country; or enough if they were allowed a frontage of twenty feet each, to form a solid row of buildings more than 492 miles long, farther than from Boston to Washington by New York and Philadelphia. See "FEW SAVED," p. 41.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, NOV. 2, 1869.

J. N. ANDREWS, EDITOR.

WATCHING THE SACRIFICE.

WHEN Abraham asked a token of the Lord that he should actually inherit the land, he was bidden to offer a certain sacrifice. He made the offering as directed, but no signs of God's acceptance appeared. What did Abraham do? Did he become weary of waiting on God? Did he say that he had done what he could, and that it availed nothing? That he was discouraged to find no response, and that he should never act in that manner again? Far from it. He had entered upon something worth all that it could cost, and that was sure to bring the wished for result, if he could only wait long enough.

The sacrifice needed watching. Abraham needed just exactly the task of doing that watching. He spent a whole day in doing it. For the vision in which God conversed with him, was in the night season, as shown by the fact that Abraham was taken forth abroad, *i. e.*, out of doors, to see the stars. When the vision ended, we may safely conclude that Abraham immediately prepared and offered the sacrifice. But it was not till the going down of the sun that the desired token was granted. So the whole live long day Abraham watched his sacrifice and waited for the hand of God to appear. See this remarkable story in Gen. xv.

What a lesson for our admonition. God bids us to present ourselves, and all that we have, a living sacrifice to him. Perhaps we make the sacrifice. Whoever is soundly converted, must do this very thing in order that God may thus accept him. But how few, having made this surrender of self to God, do thenceforward watch the sacrifice to see that it is not removed from the altar. How few, alas, do not rob the altar with their own hands. Having once given all to God, they break their solemn vows, and take back, piece by piece, what they had solemnly devoted to God.

Consider Abraham watching his sacrifice through weary hours. There was a man faithful with God. But how few have the spirit that was in him. "If ye were Abraham's children, ye would do the works of Abraham." John viii, 39.

It is ours to make the unreserved surrender of all to God. It is his to reward our sacrifice. But it is for us to wait his time. The time our God appoints is best. The waiting is for our benefit, not for the Lord's. We shall wait not one moment beyond what is strictly necessary. But who of us shall thus prove our fidelity? Who of us shall receive for our reward the things which God hath prepared for him that waiteth for him? Isa. xiv, 4.

THE POWER OF EXAMPLE.

Our example tells upon our fellow-men with a power which can never be fully estimated. We act before them either in good deeds or in evil ones. Our actions are rightly held as the real index to our character. They show what we are. They give evidence whether we are living for God or for self. They show whether we really esteem this world or the next. They declare to our fellow-men which we have most at heart, the pleasures of sin or the cross of Christ.

Most professors of religion exert a deadly influence upon all around them. Their lack of interest in the cause of Christ gives the lie to their profession of love for him. Their careless, worldly lives bear testimony to the fact that they love the world and not the Father. They do not recommend the religion of Christ. They do constantly dishonor and reproach that worthy name by the which they are called. To be a Christian is to walk as Christ walked. Yet his professed followers dare to walk in sin and folly while bearing his name and claiming to be his disciples. They thus accomplish, in the cause of Satan, by making the world believe that there is no reality in religion, an amount of injury

that they could hardly have caused in the open service of Satan. The day of Judgment will astonish the careless, ease-loving, lukewarm Christians when they see the amount of evil that they have wrought in their lives. Our Lord characterizes them justly as workers of iniquity, and bids them depart from him.

There are a few out of the great mass of professed Christians whose lives adorn the doctrine of Christ. They exhibit in their conduct the excellence of our holy religion. Every such person is a powerful preacher of righteousness. They may have no command of language; they may be unable to express in words the deep emotion of their hearts, but God puts in their actions a tongue that can speak with commanding eloquence.

How self-forgetfulness and disinterested benevolence will commend themselves even to a selfish world. How honesty, integrity, and truth, will shine in the midst of the dense moral darkness that covers our world. How the returning of good for evil will attest, even to a sinful man, the reality of Christ's religion. How the spirit of forgiveness toward our enemies, and of patience and long-suffering toward those who despitefully use us, will cause men to admire the excellence of true piety. Finally, how excellent is the religion of the Bible. How powerful is our example for good or evil. Who of us are ready to meet our own examples, and to receive their consequences in the Judgment?

WORTHY OF NOTICE.

THE following, from 2 Esdras ii, 33-48, is worthy of particular attention. It is a description of the same persons that John saw in Rev. vii and xiv. I quote with a few words of paraphrase thrown into brackets:

"I Esdras received a charge of the Lord upon the mount Oreb, that I should go unto Israel; but when I came unto them, they set me at naught, and despised the commandments of the Lord. And therefore I say unto you, O ye heathen, [*i. e.*, the Gentiles,] that hear and understand, look for your Shepherd, [see Heb. xiii, 20; 1 Pet. v, 4,] he shall give you everlasting rest; [see Matt. xi, 29,] for he is nigh at hand, that shall come in the end of the world. Be ready to the reward of the kingdom, for the everlasting light shall shine upon you forevermore. [Isa. lx, 19, 20; Rev. xxii, 5.] Flee the shadow of this world, receive the joyfulness of your glory. I testify my Savior openly. Oh! receive the gift that is given you, and be glad, giving thanks unto him that hath called you to the heavenly kingdom. Arise up and stand, behold the number [144,000] in [margin 'for'] the feast of the Lord; [*i. e.*, the marriage supper,] which are departed from the shadow of the world, and have received [past tense, for the future] glorious garments of the Lord. The number of thy children, whom thou longedst for is fulfilled; beseech the power of the Lord, that thy people which have been called from the beginning may be hallowed. I Esdras saw upon the Mount Sion, [see Rev. xiv, 1,] a great people whom I could not number, and they all praised the Lord with songs. And in the midst of them there was a young man of a high stature, taller than all the rest, and upon every one of their heads he set crowns, and was more exalted; which I marveled at greatly. So I asked the angel, and said, Sir, what are these? He answered and said unto me, These be they that have put off the mortal clothing, and put on the immortal, [*i. e.*, they have been changed from mortality to immortality,] and have confessed the name of God; now are they crowned and receive palms. Then said I unto the angel, What young person is it that crowneth them, and giveth them palms in their hands? So he answered and said unto me, It is the Son of God whom they have confessed in the world. Then began I to commend them that stood so stiffly for the name of the Lord. Then the angel said unto me, Go thy way, and tell my people what manner of things and how great wonders of the Lord thy God, thou hast seen."

To show us the worth of time, God, most liberal of all other things, is exceedingly frugal in dispensation of that; for he never gives us two moments together, nor grants us a second till he has withdrawn the first.

BRIEF THOUGHTS CONCERNING LIFE AND DEATH.

ADAM'S OBITUARY.

"AND all the days that Adam lived, were nine hundred and thirty years; and he died." Gen. v, 5.

How very expressive this brief notice of the death of the first man. He lived almost one thousand years; he ceased to live longer. Death closed the scene. The man who sinned against God in eating of the tree of knowledge, now experienced the penalty of the law, and turned to dust. He had lost Paradise by sin. Now he suffers death as the penalty of transgression. It is certain, therefore, that death cannot restore man to Paradise, for it is the wages of sin. How appropriate is the brief statement of Moses concerning the death of Adam. How evident that he did not think the real Adam still alive.

THE OBITUARIES OF GEN. V.

This chapter gives a complete list of the ancestors of Noah. The record states in each case the number of years that the patriarchs lived, and each record closes with these expressive words, "AND HE DIED." How little like modern obituaries does this simple record appear.

But there is one remarkable exception in this list of patriarchal biographies. One of these men did not die. Enoch walked with God, and was not, for God took him. Or, as Paul states it, "Enoch was translated, that he should not see death; and was not found, because God had translated him." Heb. xi, 5. One of these men was taken by God, and thus did not die; the others were *not* taken by God to be with him, and so it is said of each of them, "*He died.*" How different is all this from the present style of obituaries, which makes death the gate to endless joy, and dispenses with the resurrection of the dead, or the translation of the living, by exempting the real man from death, and ushering him in the moment of death into Paradise.

THE VOICE OF ABEL'S BLOOD.

When God made inquisition concerning the murder of Abel, he states the cause of this inquiry to be that Abel's blood cried to him from the ground. That is, the sight of that innocent blood reminded the just Judge of the earth that punishment for this crime was demanded. Abel was a martyr of that same kind brought to view in Rev. vi. Because these persons are represented as souls under the altar, crying to God for vengeance upon their persecutors, many persons suppose that they are alive, under an altar in Heaven, asking God to punish their enemies, who, by killing them, had ushered them into the presence of God, where there is fullness of joy. Now here is Abel, slain under the same circumstances with themselves. What was it that cried to God for vengeance upon Cain? was it his immortal soul in the bliss of Paradise that cried for Cain's punishment? By no means. It was the sight of his innocent blood that thus appealed to God for the infliction of justice. But had it been true that the real Abel was alive and standing in the presence of God, personally demanding the punishment of Cain, God would not have said the blood of Abel cries from the ground, but Abel himself, in my presence, declares your crime, and demands your punishment.

But in what a revolting light would this place Abel. Yet it is the very position that orthodoxy assigns to all the martyrs. How much more just the view that the martyrs beneath the altar were thus presented because their lives had been offered upon it, and that it was the sight of their blood thus offered that demanded vengeance from God, and not the personal wish, or prayer, of the martyrs. Stephen prayed, as he was dying from the murderous assault of his enemies, "Lord, lay not this sin to their charge." Acts vii, 60. If he could say such things in the agonies of a violent death, it is indeed incredible that so soon as he was ushered into the bliss of Heaven, he began to pray for vengeance upon his murderers. It was the blood of Abel, and not Abel in person, that cried to God for vengeance.

THE LIFE IS IN THE BLOOD.

Such is the teaching of God to Noah (Gen. ix, 4), and such the language of the law of Moses. Lev. xvii, 11, 14. This is far from indicating that man has an im-

mortal nature. Nothing is more susceptible of putrefaction than the blood. It is the immediate sufferer from the bad habits of man. It is capable of being filled with deadly poison. Indeed, it has in itself the seeds of death.

When it is said that without the shedding of blood is no remission (Heb. ix, 22), it is with direct reference to the fact that the blood represents the life, and that sinners who have forfeited their lives to the law of God, cannot be pardoned without the laying down of a life that the law could accept.

The church of Rome, not perceiving the point that it is the life which the law is after in demanding blood, and, perhaps, withal, willing to pervert the truth in order to make gain of godliness, teaches that one drop of Christ's blood was sufficient to redeem the world; but he shed it all, so that the church could have the overplus to use in the sale of indulgences. Such is the perversity of man's fallen nature, that there are more persons, probably, to-day, who choose to buy indulgences out of the pope's treasury, than to accept a free pardon of all their sins from Jesus Christ. Perhaps this is not, after all, so strange when we consider that Christ only pardons on condition that men leave off to sin; but in the other case, it is money, and not genuine repentance that constitutes the condition of acceptance.

THE OBITUARIES OF ABRAHAM'S ANCESTORS.

The life of Noah closes with the very same form of expression that is used in the case of all his ancestors. "And all the days of Noah were nine hundred and fifty years; and he died." Gen. ix, 29. But from Noah's time to Terah, the father of Abraham, this form of expression is dropped. Eight generations intervene between Noah and Terah. The record of their lives is given in Gen. xi. The form of expression in the case of each is the same. Each man is said to live a certain number of years prior to the birth of his son. Then he is said to live a certain number of years after that event. Such is the form used by Moses in this most concise style of biography. And how expressive is this continued silence respecting man's translation to Paradise by the act of dying. The period of life is given, and every thing indicates that at the expiration of that period they ceased to live. Beyond all doubt this is the exact truth.

In the case of Terah, the father of Abraham, almost the same form of expression is used as in the record of Noah and his ancestors. Gen. xi, 32. "And the days of Terah were two hundred and five years; and Terah died in Haran." How significant are these brief obituaries. These men lived so many years, and then died, *i. e.*, ceased to live longer. One man did not die, because God took him. That is the whole story. All died but one. Call death what you will, it is a plain declaration of the Holy Spirit, that in death there is no remembrance of God. Ps. vi, 5. So it is certain that the righteous among these ancient patriarchs are not now praising God. Ps. cxv, 17. And such of them as died in sin are not now suffering punishment. They are silent in sheol, waiting for the decision of the Judgment. Job xxi, 29, 30; Ps. xxxi, 17; 2 Pet. ii, 9.

THE DEATH OF HARAN.

"And Haran died before his father Terah, in the land of his nativity, in Ur of the Chaldees." Gen. xi, 28. In these days it is nothing unusual for children to die before their parents. In fact, a very large portion of all the children do thus die. But such was not the case in ancient times, when the lives of men were simpler, and their habits less destructive to health. Here is the first express mention of the death of an individual while his father yet lived, and even he did not die till mature life. The Holy Spirit places this on record in a manner to call our attention to it.

Lamech's case furnishes a partial exception among the antediluvian patriarchs, as he, at the age of seven hundred and seventy-seven, died five years before Methuselah. And Noah and Shem, as antediluvian patriarchs, outlive their immediate posterity after the flood. Noah did not outlive his son Shem, but did outlive Peleg, the fifth in descent from himself. Shem outlived his own son, and even lived till Abraham was one hun-

dred and fifty. Peleg outlived his son Reu, and Nahor outlived Terah, but, in each case, this is the result of the great shortening of life to the entire race of man after the flood. The case of Haran seems to be properly the first instance of a man dying in the prime of life, of which we have any knowledge. But in these days, a vast proportion die in childhood; and of those that survive this period, by far the larger part die in what should be the midst of their days. It is not God's mysterious providence, but the unaccountable folly of mankind, that thus makes it true of so many, that they do not live out half their days.

THE SHORTENING OF HUMAN LIFE.

The abridgement of the period of human life presents some things worthy of notice. The first great abridgement was in the first generation after Noah. He lived nine hundred and fifty years. But Shem, who was born after Noah was five hundred years old, only lived six hundred years. Here the life of man was shortened over one-third. In the next generation the duration of life was cut down about one-third again, *i. e.*, from six hundred years to about four hundred. Arphaxad lived four hundred and thirty-eight years. The next generation, as represented by Salah, lived four hundred and thirty-three years. The next, as represented by Eber, four hundred and sixty-four. Then it is cut down almost one-half. Peleg, the son of Eber, lived two hundred and thirty-nine years. His son, Reu, lived two hundred and thirty-nine years. Serug, his son, lived two hundred and thirty years. Terah lived only one hundred and forty-eight years. Then the next generation rallies and recovers the period of two hundred years. Terah, the son of Nahor, lived two hundred and five years. It is remarkable that none after him are recorded to have lived two hundred years. See this interesting record in Genesis xi.

It is something worthy of our notice how life was thus abridged by successive acts. Each considerable abatement is in every case final. What is lost thus is never recovered. How brief is human life now compared with the two hundred and five years of Terah. Yet it is long enough for us to make sure of immortality. Thank God for this brief and fleeting life.

THOUGHTS ABOUT CONVERSION.

My experience teaches me that many, very many, persons start out with a very wrong idea of what they must do to be converted to God. Frequently, when I speak to persons who are making some effort to become Christians, and ask them why they do not do this or that duty, why they do not pray, or confess Christ publicly, or be baptized, or something of the kind, they say, "I am not fit to do it." Then what do they intend to do? Why, they expect to wait till, by their own efforts, they become good enough to perform these duties acceptably to God. They realize that they have been sinners in the past; that they have displeased God and done wickedly. They feel as though God would not hear such person's prayer; so they propose to wait before they call upon him, and reform their lives, and become as near like Christians as they can in other respects. When they have made themselves pretty good in their own eyes, then they expect to call upon God, and that he will then listen to them.

Now what is all this? Nothing but a struggle of the carnal mind, and the old man, to keep itself alive. It is an effort to dress one's self up in his own righteousness, and then expect that God will forgive his few sins because he is pretty good in so many respects. Is this the way to seek God? Is this the way the Bible points out for sinners to be converted and cleansed from sins? Far from it. This is just the way to deceive one's self and make damnation sure. This is the way to build up a cold, human self-righteousness, which has no Christ, no salvation, no true repentance. This is a sad and awful mistake to make; yet it is one that I fear is frequently made. Christ is the sinners' only hope. No other way can be found to pardon, and to the favor of God.

The case stands like this: We have sinned, polluted ourselves with wicked deeds, and stained our characters with iniquity. In the sight of God we stand guilty,

all polluted and condemned for those sins already committed. In the book of God these sins stand to our account. Now suppose we do stop sinning; suppose we do not commit any more wicked deeds; suppose we do reform our lives so as to pass for very good persons. Does this make us any more innocent in the sight of God? Are we any less sinners than we were before? Not in the least. All these same sins stand against us, and will stand there till the day of Judgment, unless cleansed away by the blood of Christ.

Now what shall we do in this case? The very first thing for the penitent sinner to do, is to go to God and humbly confess all his sins. Then look to Christ and ask pardon of all his sins for Jesus' sake. He must not expect pardon simply because he has stopped sinning, because he has reformed his life, or because he feels very bad for his sins. He must not expect pardon for any of these things; but he must seek for it and expect it, wholly and only, because Jesus has died for him. There is a fountain opened for sin and uncleanness, the fountain of Christ's precious blood. With this he must be cleansed from his sins. This is that which will bring the blessing of God. This salvation is without money and without price. It is free for all. Yet, strange to tell, the poor sinner does not like to accept it. He will do everything rather than to throw himself upon the mercy of God, and the love of Jesus. He wants to fix up something that he can do himself, so as in some manner to claim pardon for his sins, because of something that he has done. But this will never do. The carnal heart must die. Christ alone must be all in all; he alone must have the praise and glory of every sinner's salvation. Hence the very first thing for every one to do is to call upon God for mercy, and believe in Jesus Christ for the remission of his sins.

D. M. CANRIGHT.

Siourney, Iowa.

THE CLOSING MESSAGES.—NO. 12.

THAT the kingdoms of the earth are not the Babylon of the book of Revelation, is evident from several considerations.

1. She is the great city that "reigneth over the kings of the earth." The beast, upon which the woman was seated, represents the kingdoms of the divided empire of Rome. Surely, the woman is not identical with the beast upon which she rides. But let Babylon represent the apostate church, as she was from the sixth to the sixteenth century, controlling the kings of Europe, and, through them, shedding the blood of the martyrs of Jesus, and how strikingly true is the application of the figure!

2. Babylon commits fornication with the kings of the earth. "The kings of the earth have committed fornication with her." Then she is distinct from those kings. But the professed church, nominally espoused to Christ, compromises the pure doctrines of the gospel, lowering the standard of the truth, and mixing Christian doctrines with heathenism, to secure the patronage of kings, to exalt herself as a queen, and to crush, by bloody persecution, all that refuse to go down with her in her apostasy, but remain loyal and true to Christ and the gospel—when applied to such a one, how true the representation. Otherwise, the figure has no aptness.

3. Add to the foregoing the fact that when the plagues come, which are emphatically the plagues of Babylon, "the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, standing afar off for fear of her torment," and the point is fully established that Babylon is distinct from the civil governments of the world.

It has been held by some that the city of Rome was this Babylon, and that the literal destruction of that city by fire, would be the fall of Babylon. It is thought that the text: "The seven heads are seven mountains, on which the woman sitteth," proves that the woman is the city of Rome, situated on her seven literal hills. But the seven heads are not literal mountains. In chap. xiii, we read that one of these heads received a deadly wound by a sword and was healed. This was not a literal mountain, but one of the forms of government of the Roman empire—the papal form received

a death-wound and was healed. That the heads are governments and not hills, is further evident from the crowns that were seen upon them; and, further still, from the fact that they are successive, only one of them existing at a time. Whiting literally translates the text, "The seven heads are seven mountains on which the woman sitteth, and they [the mountains] are seven kings." The heads and the mountains then are two sets of symbols to represent the kings or civil governments over which the woman rules; even as the "woman" and that great "city" are two symbols of the ecclesiastical power "which reigneth over the kings of the earth." Of these governments it is said, "Five are fallen, and one is, and the other is not yet come." Apply this to the city of Rome at the time indicated in the prophecy, and she was standing on a single hill, five had tumbled down, the sixth she then occupied, and the seventh was still to be thrown up by some future volcanic eruption.

Rome was the literal seat of that government which was symbolized as the beast. When the civil government of Rome was changed from its Pagan to its Papal form, it is said that "the dragon gave him his power, and his seat." All know that the seat of this government was Rome; and that the civil power once exercised there by pagan emperors, was afterward wielded by the popes. The seat of the beast and the woman that sits upon the beast cannot be identical. Hence the woman is not the city of Rome.

But the people of God are called out of Babylon that they may escape her plagues. Are they chiefly in the city of Rome? But they are in Babylon after her fall is announced. Now, if Rome is Babylon, and her fall is the destruction of that city, then the people of God will be found in her, even after she shall be "utterly burned with fire."

Thus the folly of every false view of the subject is readily seen, when we apply the various specifications given; but when we take the right view, every portion of the prophecy will sustain it. The prophecy is infallible in all its parts; and when we find an object to which every specification perfectly applies, we have arrived at an infallible conclusion.

R. F. COTTRELL.

VERMONT STATE CONFERENCE.

Seventh Annual Session.

PURSUANT to call of Committee, published in REVIEW, Sept. 14, 1869, the Vermont State Conference assembled at Enosburgh, Vt., Oct. 7, 1869, at 9 A. M. Owing to limited attendance on account of recent storm and freshet, adjourned until Friday, Oct. 8, at 9 A. M.

Meeting called to order by the President. Prayer by Bro. A. Stone.

Voted, That brethren present, in good standing in the churches to which they belong, be invited to participate in the deliberations of this Conference.

Report of the last session read and approved. Reports of churches called for and read.

Voted, That a committee of five on Nominations be appointed by the Chair; and H. Bingham, A. Stone, E. Kellogg, M. Gould, and D. Wilcox, were appointed.

Voted, That an Auditing Committee of six be appointed by the Chair. Brn. H. Bingham, W. I. Cross, D. Wilcox, E. Kellogg, M. Gould, and F. Gould, were appointed said committee.

After some time spent in discussing matters pertaining to the church at East Richford, adjourned until 2 P. M.

Assembled at the hour. Prayer by Bro. A. S. Hutchins.

The following preamble and resolutions, were presented and unanimously adopted.

Whereas, The church at East Richford, have, in opposition to the counsel and advice of Bro. A. C. Bourdeau, President of this Conference, and the judgment of the other members of the Executive Committee, commenced to erect a house of worship, more expensive than, in the judgment of the Committee, their wants require, or their pecuniary ability would warrant; therefore,

Resolved, That the counsel and advice thus given should have been honored and heeded, that the interests of the cause would thus have been advanced, and union and harmony in the body thereby promoted.

Resolved, That we will aid by our means in finishing the house, as the interests of the cause may seem to demand, and as the Executive Committee may advise, and that the church be allowed to retain one-half, or more, of their s. n. pledges for the present year, as the Executive Committee may direct.

The Nominating Committee presented the names of A. C. Bourdeau for President, N. Orcutt, Secretary, and W. I. Cross, Treasurer, which nominations were ratified by the Conference. A. C. Bourdeau, L. Bean, and N. Orcutt, were appointed Executive Committee.

Report of Secretary called for, read and accepted. Adjourned until Oct. 10, 8½ A. M.

Met pursuant to adjournment. Prayer by Bro. N. Orcutt. Reports of ministers and licentiates called for, and the following brethren responded: A. Stone, A. S. Hutchins, A. C. Bourdeau, and N. Orcutt.

The following preambles and resolutions were unanimously adopted by the Conference.

NEW ENGLAND CONFERENCE.

Whereas, It is suggested, and seems reasonable to believe, that it might be subservient to the interests and advancement of the cause of truth in the Eastern States and Canada, to concentrate our strength in the organization of a New England Conference, therefore,

Resolved, That should a meeting at any time be called to effect the organization of such a Conference, the several churches within the limits of this Conference shall represent themselves by delegate or letter to said meeting, and we will conform to the result of the deliberations of such meeting, respecting the disorganization of the Vermont State Conference, and any other arrangement which may by it be made.

NEW ENGLAND CAMP-MEETING.

Whereas, Our hearts were cheered and encouraged, by witnessing the interest manifested by the brethren and sisters in Vermont in attending the New England Camp-meeting, and by the privileges enjoyed with those of like faith during the meeting; therefore,

Resolved, That we would express our gratitude to God for the plain, pointed testimonies and rich lessons of instruction from the lips of his faithful servants, reminding us of the obligations resting upon us, of the dangers which threaten, as well as of the strong arm out-stretched to succor and save; and while, in this, we acknowledge the goodness of God, we will strive to improve and profit by the warnings, admonitions, and instructions received; and that we extend a cordial invitation to Bro. and Sr. White, to visit and favor us with their labors, as the way may open before them.

FOREIGN MISSIONS.

Resolved, That we would express our gratitude to our Heavenly Father, for the interest in the present truth awakened, through the instrumentality of Bro. A. C. Bourdeau, among the French in northern Vermont and Canada, and for the work already accomplished among them, and that we pledge our prayers and hearty co-operation in the work of Foreign Missions, and that we will aid by our means, as may be necessary, to carry forward this important branch of the great work in which we are engaged.

The resolutions which were adopted by the General Conference, May 18, 1869, relative to Spiritual Gifts, Health Reform, and California Mission, were unanimously adopted by this Conference.

Voted, That credentials be granted to Brn. A. Stone, A. S. Hutchins, A. C. Bourdeau, D. T. Bourdeau, and N. Orcutt.

Voted, That a license be granted to Bro. L. Bean.

Voted, That the matter of granting licenses to Brn. D. T. Evans and E. Kellogg, be referred to the Executive Committee.

Report of Auditing Committee presented and accepted.

Adjourned to call of Committee.

AFTERNOON SESSION.

Met at call of Committee.

Voted, That the commencement of the financial year, of this Conference, be changed from June 1 to January 1.

Voted, That the proceedings of this Conference be forwarded to the REVIEW and HERALD for publication.

Adjourned *sine die*.

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

SMALL inconsistencies destroy the influence of good men.

THE VERMONT CONFERENCE.

THIS yearly meeting, which was held with the Enosburgh church, at Bordoville, Vt., had a smaller attendance of brethren and sisters from other churches than usual, on account of a very severe storm and freshet which had just occurred, and had washed away bridges, and rendered the roads impassable in many places. Yet it is with pleasure, and a good degree of satisfaction, that we look back to this meeting. The blessing of God attended in all the deliberations of the Conference. Freedom was enjoyed in speaking the word by the preachers; and the prayer and social meetings were profitable and interesting to nearly all who attended.

On Sabbath, at the close of the forenoon meeting, we repaired to a clear and beautiful stream of water, where I baptized an American brother in the usual manner, and three French persons, repeating the words, "*Jete baptize au nom du Pere, et du Fils, et du Saint-Esprit.*" This was truly a refreshing season to all present.

After preaching in the afternoon, we had a cheering season while Bro. Nahum Orcutt was ordained to the gospel ministry, with, 1. Prayer by Eld. A. S. Hutchins and laying on of hands by the ministers present; 2. Ministerial charge by Eld. A. Stone, and 3. Giving the right hand of fellowship by the writer.

At the close of the last meeting, \$91.80 were pledged for the Benevolent Association.

A. C. BOURDEAU.

Bordoville, Vt., Oct. 22, 1869.

IOWA STATE CONFERENCE.

THE seventh annual session of this Conference was held in connection with the camp-meeting as per announcement in REVIEW. Sixth-day, Oct. 8, called to order by the President, Geo. I. Butler. Prayer by Eld. Canright. Ten churches responded to call for credentials of delegates.

Moved, That Eld. Canright be invited to take part in the deliberations of this Conference.

The churches at Brighton and State Center made application for membership. On motion they were admitted.

Moved, That C. N. Ford be admitted to act as delegate for the church at Iowa City.

Moved, That all brethren, of good standing, be invited to take part in the discussions of this Conference.

Moved, That a committee of three be appointed to nominate officers for the ensuing year.

Moved, That the Chair appoint said committee.

The following-named brethren were selected: D. M. Canright, Wm. P. Andrews, and Smith Sharp.

Moved, That a committee of three be appointed to draft resolutions.

Moved, That the Chair appoint.

The following names were called: D. M. Canright, J. H. Morrison and J. T. Mitchell.

Moved, That a committee of six be selected to audit accounts.

Moved, That the Chair select.

The following brethren were named: D. M. Canright, Benn Auten, Russel Hart, A. A. Fairfield, N. Hoyt and S. Osborn.

On motion, adjourned to call of committee.

Evening after Sabbath, 6½ o'clock, met per call of committee. Prayer by J. N. Andrews.

Moved, That Elds. White and Andrews be invited to take part in this Conference.

Moved, That the church at Talleyrand be admitted to this Conference.

Moved, That the church at Sigourney be admitted to this Conference.

On motion, adjourned to 8 o'clock A. M., first-day.

Met per adjournment. Prayer by Eld. White.

Treasurer's report read and approved.

Moved, That the camp-meeting and Conference of the ensuing year be held, beginning the first Thursday in June, 1870.

Moved, That the Chair appoint a committee of six to select and prepare the ground for said meeting.

On motion, adjourned to call of committee.

Second-day morning, met per call of committee. Prayer by J. N. Andrews. Nominating Committee reported in favor of present incumbents. On motion, they were re-elected.

Resolved, That this Conference hereby extend a hearty invitation to Bro. White to settle in Iowa, if he deem it consistent with duty.

Moved, That J. H. Morrison be granted license to publicly teach the doctrines of the Seventh-day Adventists.

On motion, the credentials of Geo. I. Butler were renewed.

Moved, That Geo. I. Butler be appointed a delegate to General Conference.

Chair appointed Camp-meeting Committee as follows: J. T. Mitchell, D. Andre, T. Hare, D. T. Shireman, H. Nicola and Russel Hart. On motion, Geo. I. Butler was added to said committee.

Resolved, That a subscription be raised to finish paying for tent, and to create a camp-meeting fund.

Moved, That \$300 of Conference Funds be appropriated to General Conference Missionary Fund.

Moved, That 80 per cent of all the s. b. received by the churches be paid to State Conference.

On motion, adjourned to call of committee, which, from the frequency and length of meetings, was hindered till too late to get the delegates together; so business was left a little unfinished.

Geo. I. BUTLER, President.

A. A. FAIRFIELD, Secretary.

Conference Department.

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

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

A Letter and Reply.

DEAR BROTHER: I write you for information in regard to the Sabbath. Last fall we moved to Stanton, Montcalm Co., Mich., and while there, for the first time, we heard of the Seventh-day Adventists. I heard a few lectures from Eld. Matteson, and was convinced that Saturday is the true Sabbath. Owing to the health of my family we returned this spring to our old home in this State. The Sabbath is something very strange to the people of this region. We are called Jews, and are blamed for keeping the old Mosaic law.

I was taught in Michigan that the Sabbath was changed by the Roman Apostasy, and that this change was wrought during the dark ages. I was told yesterday that the apostles made the change. I would like to have some testimony from history relative to this change of the Sabbath so that I can answer those who question my reasons for differing from others. We are alone in this faith, but we intend to keep the Sabbath. I want to take your paper as soon as I can.

I desire also to learn how soon after the dark ages the seventh-day began to be observed by Christians. I am told that a city set upon a hill cannot be hid; and that if it had been God's will that men should keep the seventh-day, there would have been people keeping it ever since Christ, beside the Jews.

WM. JAMES.

Kosciusko Co., Ind.

ANSWER. We are glad to learn that you have decision of heart to obey God in the observance of the fourth commandment. One thing is very certain, with the open Bible in your hand, you can show that God appointed the seventh day to a holy use in memory of his own rest from the work of creation, and that he has never revoked this appointment, and never changed it to the first day of the week. The observance of the rest-day of the Lord is enforced by one of the ten commandments. That precept survived the crucifixion of Christ, and was obeyed under very remarkable circumstances the day after that event. Luke xxiii, 56. The Bible contains not one hint of the change of the Sabbath, except indeed by the little horn. Dan. vii, 25. It never speaks of Sunday as a day of abstinence from labor. It never calls it by the name of Sabbath, or by any sacred title whatsoever. Nothing can be more certain, therefore, than that the original Sabbath has never been changed by divine authority, and that,

if we make the Bible our guide, it is clearly our duty to keep the Sabbath of the Lord, ordained at the beginning of our world's existence.

Until the new edition of the History of the Sabbath is published, which will be at the earliest time possible, we refer you for information concerning the change of the Sabbath, to the little work recently published, entitled, "Sermons on the Sabbath and Law," which we send you with this number of the paper. The change of the Sabbath was effected by many successive acts, all directed with the one object of putting down the Sabbath, and of establishing the first day of the week in its stead.

We think it can be clearly shown that God has not left himself without witnesses to bear testimony to his Sabbath, and in the midst of the general darkness to faithfully observe the day which he hallowed in Eden.

Nearing Home.

THANK God, we are nearing home. Probation is swiftly passing away. Soon, if faithful, we shall gain the haven of eternal rest; and oh! how sweet to the believer in Christ, as he travels life's uneven pathway, to know that this world is not always to be our home. How glorious the thought that there is a rest for the children of God. How blissful the anticipation of soon being ushered into the presence of Jesus and angels, and that when there, nothing can ever mar our perfect peace. No sickness, no sorrow, no parting with loved ones; nothing will ever cause the silent tear drop to flow.

Here we see much that seems lovely, but it is fleeting, and soon passes away. We love our friends, we love to enjoy their society here; but they, too, are frail, dying creatures. Death enters our homes and bears our loved ones away to the silent tomb. Ever and anon, my mind wanders to where sleep the loved forms of near and dear ones; but they are secure, they know no care; they know none of the sorrows of this life; but their sleep in the grave is short. Jesus' pleading in the heavenly sanctuary is most over. Soon he is coming to gather his jewels from every nation and clime, and in view of this, let us, dear brethren and sisters, strive to walk humbly before God; let us honor him by keeping all his holy commandments, that we may have right to the tree of life and enter in through the gates into the city.

And you, dear readers, who know not God experimentally, let one who loves you, invite you to come to Christ. He loves you, and is pleading for you. Cast your care all upon Jesus. Ask God through his dear Son to pardon all of your sins. Love him, believe him, and obey him; and when Jesus comes, with all of the dear saints of God, thou shalt receive a crown of life that fadeth not away.

Time is short. What is done must be done quickly. Men are growing more bold and blasphemous; they talk lightly of the law of God and our blessed hope; they trample his holy commandments beneath their feet. How regardless they are of the solemn time in which we are living. How little they realize that these are the closing hours of time; though they are being faithfully warned of their danger if they do not repent and come to Christ.

Dear brethren and sisters, let us be more faithful than ever before. We have all of us a work to do. Then let us do it cheerfully. Probation is almost ended. We are nearing home. Then let us be up and doing; let us work while the day lasts, that we may be able to finally say, in the language of the apostle, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. iv, 7, 8. N. J. LUCAS.

Canton.

Forgiveness.

"For if ye forgive men their trespasses, your Heavenly Father will also forgive you. But, if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. vi, 14, 15. How won-

derful this language of the Saviour, and how appropriate to the condition of those who believe that the Judgment will soon close; who are also praying that the Lord may forgive them all their sins. Many of their sins they have never yet seen; yet they expect forgiveness while they hold malice and hardness in their hearts against their brother or sister; and yet they hope to be forgiven. *Vain hope*. They can see the mote in their brother's eye, but cannot see the beam in their own eye.

What a contrast! A mote is something quite small, as dust. A beam is something large—a splinter large enough to destroy the power of sight till it is removed. What an idea that this brother or sister, with a sin represented by the Saviour by the term "beam," in the eye, should think of seeing the little mote in the brother's eye. But Jesus says, Take the beam out of thine own eye, then thou canst see clearly to take the mote out of thy brother's eye. This was well illustrated in the case of the woman that was brought to the Saviour, condemned for breaking the seventh commandment. Jesus said, Let him that is without sin cast the first stone at her; and they all went out one by one; and he said, Hath no man condemned thee? She said, No man, Lord; and he said, Neither do I condemn thee; go and sin no more.

Suppose my brother has sinned. Does he not need my help to overcome? But how can I help him, when I need the very same kind of help myself that he needs? May the Lord help us all to remember that until we are without sin, that is, until we walk after the Spirit entirely, and not after the flesh at all, we are not in a condition to be of any help to our erring brothers and sisters. May all who read these few lines prayerfully consider the importance of getting the beam out of their own eyes before they try to get the mote out of their brother's eye. I. SANBORN.

BRO. CROSS writes from Minn.: How natural it is for those of like faith and sympathies to draw towards each other. Those ties are strengthened as we read from the weekly visits of the REVIEW AND HERALD. "Ye are my witnesses, saith the Lord," therefore I would add my testimony to the truth, rejoicing in the fact, that those whom the truth makes free are free indeed. More than six months have now gone by since we (myself and family), commenced to keep the Sabbath of the Lord our God. Many of our old associates wonder at this, to them, strange course. "You who have been a Methodist for thirty-five years," says one, "and now are working on Sunday, the Christian Sabbath, and going with that strange and peculiar people, who are not everywhere well spoken of." But we have no apologies to make. If it is not in accordance with the sure word of prophecy, we will yield the point; if it is, then will we hold on with faith's unyielding grasp, the commandments and traditions of men to the contrary notwithstanding.

We have occasion to thank the Lord that Eld. Ingraham was sent, or led, to this region of country to proclaim the present truth—the last message of mercy to dying man; others feel anything but thankful. It is astonishing to see how deeply it moves the old stagnant pool to hear just one sermon in favor of the honor, dignity, and perpetuity, of that law written by the finger of God. Five counter-sermons have already been delivered in support of that offspring of popery—the Sunday Sabbath. The Methodists, Presbyterians, and Baptists, all have tried their hands in opposing God's truth. But has truth anything to fear from a thorough investigation? We think not. Let error seek the darkness, truth will ultimately prevail, for God is its author. Let the statutes of the Lord be my song in the house of my pilgrimage.

THE YOUTHFUL MIND.—A straw will make an impression on the virgin snow: let it remain but a short time, and a horse's hoof can scarcely penetrate it. So it is with the youthful mind. A trifling word may make an impression on it; but after a few years, the most powerful appeals may cease to influence it. Think of this, ye who have the training of the infant mind, and leave such impressions thereon as will be safe for it to carry amid the follies and temptations of the world.

The Review and Herald.

Battle Creek, Mich., Third-day, Nov. 2, 1869.

The New Jerusalem.

HERE is a strikingly-beautiful description of the heavenly Jerusalem from the Apocrypha: "For Jerusalem shall be built up with sapphires, and emeralds, and precious stones; thy walls and towers and battlements with pure gold. And the streets of Jerusalem shall be paved with beryl and carbuncles, and stones of Ophir. And all her streets shall say, Alleluia; and they shall praise him, saying, Blessed be God which hath extolled it forever." Tobit xiii, 16-18.

If this be true, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" Ps. xxiv, 3.

The Ark of His Testament.

THE ark in the heavenly sanctuary is not empty. It contains the testament of God. We cannot be ignorant of the relation of the ark to the atonement which the high priest makes. The earthly sanctuary makes this matter perfectly plain. The priest offers blood upon the mercy-seat which covers the ark, because the law which condemns the sinner is beneath it in the ark. Such is unquestionably the relation of the ark in the heavenly temple to the work of Christ our High Priest. The work of the Son of God as High Priest is to present the merit of his blood for sinful man. Then it is certain that the sinner is condemned and cannot be justified by that which the ark contains. So there is a law in the gospel dispensation that is the very thing which renders atonement necessary for sinful man, for the very reason that it cannot justify, but must condemn the sinner. The Priest, standing with blood before this ark, is a living testimony to the fact, that there is something within the ark that is itself exactly right, but that does not and cannot justify sinful man. A system to justify the repentant sinner, is therefore, not only consistent with the existence of a law that cannot justify him, but a sure proof that such law exists.

Note of Prof. Stuart on Heb. xi, 3.

"In fact, if the manner of assertion in our text be strictly scanned, it will be found to be more exact and philosophical than the Latin, *ex nihilo Deus mundum fecit*, or the English, *God made the world out of nothing*. Each of these phrases presents the seeming incongruity of asserting that *nothing* was the material out of which the world was made. But our author is more strictly conformed to philosophical propriety, when he says, 'Things visible were not out of things that are visible,' i. e., the visible creation was brought into existence by the word or command of God simply, and was not formed or fitted up out of any pre-existing materials. Exactly so do we find the assertion in 2 Macc. vii, 28: 'God did not make them [heaven and earth] out of things existing;' i. e., he strictly created them."—Stuart's *Com. on Hebrews*, p. 453.

These words seem very much to the point. To grasp and appreciate the great fact of actual creation is placed by Paul among the mighty acts of faith.

SISTER HASKELL, of Topsham, Me., a widow lady, in straitened circumstances in life, has had the care of a little boy, who is now about four years old, ever since he was seven weeks old. The father of the child is dead, and the mother has ceased to do any thing for his support. Sister H. is in feeble health, and finds herself under the necessity of placing this child in other hands. She desires to place the child in the hands of those who would train him up for the Lord. Are there no persons among our people that will esteem it a privilege, for Christ's sake, to accept and care for this poor orphan? Any particulars respecting the child, together with his picture, can be obtained by addressing, Mary E. Haskell, Topsham, Me.

No EARTHLY possessions or mental endowment can supply the place of religion, because that alone brings salvation to man.

Picturing the Cross—Impressive Words.

READING a sermon by MacLaurin on "Glorying in the Cross," I was much struck with the following words in regard to representing Christ's sufferings by means of images or pictures.

"Men may paint Christ's outward sufferings, but not that inward excellence from whence their virtue flowed, namely, his glory in himself, and his goodness to us. Men may paint one crucified; but how can that distinguish the Saviour from the criminals? On each side of him we may paint his hands and his feet fixed to the cross; but who can paint now these hands used always to be stretched forth for relieving the afflicted and curing the diseased; or how these feet went always about doing good; and how they cure more diseases and do more good now than ever? We may paint the outward appearance of his sufferings, but not the inward bitterness or inward causes of them. Men can paint the cursed tree, but not the curse of the law that made it so. Men can paint Christ bearing the cross to calvary, but not Christ bearing the sins of many. We may describe the nails piercing his flesh; but who can describe eternal justice piercing both flesh and spirit? We may describe the soldier's spear, but not the arrows of the Almighty; the cup of vinegar which he but tasted, but not the cup of wrath which he drank out to the lowest dregs; the derision of the Jews, but not the desertion of the Almighty forsaking his Son, that he might never forsake us who were his enemies."

Let every one fix these words in the mind, and they may afford profitable meditation as we look upon the pictures of the cross. There is only one place where a suitable image of the cross may be represented: it is the heart. Let us all, like faithful artists, examine it every day to see where we may add a grace, or give it another touch toward making it complete.

J. H. W.

Law Against Tradition.

ALEXANDER CAMPBELL, in giving what he thought would work a great reformation in the world, and unite all Christians, gives this important consideration among the rest, "Let the positive commands of God be substituted for human legislation and tradition." *Christian System*, p. 110.

This, indeed, is a most excellent plan, and the only true basis of reformation; and while the plain requirements and laws of God's word are set aside to obey human traditions, a thorough and complete reformation cannot be effected. But how hard a thing this is to accomplish. Mr. Campbell himself, with all his zeal for the Bible, and the Bible only, failed to do this; and his disciples persistently follow in his steps. His teachings and his opinion have become just as effectually a creed which his followers receive as that written out at Geneva, or Westminster.

One of the plainest commandments of God, the one relating to the Sabbath, he utterly ignores, and in its place substitutes his so called Lord's day, which rests wholly and only, upon human legislation and tradition, the very thing he so loudly condemns. His followers are just as much wedded to this tradition, thus received and confirmed by him, as other sects are to written creeds.

D. M. CANRIGHT.

Sigourney, Sept. 28.

Report of Meetings.

ACCORDING to appointment, we were at the Quarterly Meeting at Wright, Sabbath and first-day, Oct. 2 and 3, where we enjoyed five interesting meetings, and celebrated the ordinances of the Lord's house. Most all the members of the church at Casinovia, and some from Allendale, were present. Many good testimonies were borne in our social meetings, and a manifest desire to go forward in the work of the Lord.

Their large and commodious new meeting-house, 40x60, is almost ready for the mason-work, and is designed to be completed in a few weeks.

JOSEPH BATES.

FOLLY would do but little mischief were it confined to fools.

Rules for Monthly Meetings.

1. LET each brother and sister feel an individual responsibility of being at the meeting. "Not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching." Heb. x, 25.

2. Leave all of your worldly cares and interests at home, "For if thine eye be single, thy whole body shall be full of light, but if thine eye be evil [poneros, defective; Greek], thy whole body shall be full of darkness." Matt. vi, 22, 23. Remember, the appointment is for religious worship, not for trading in cattle, sheep, or horses, &c.

3. Let all your spare moments be spent in prayer and meditation. "Pray without ceasing." 2 Thess. v, 17. Try and make every brother and sister more happy by your presence.

4. Be punctual in your place at every meeting, anxiously inquiring of the Lord, "What wilt thou have me to do?"

5. Before introducing any topic for conversation or discussion, inquire, Is it in harmony with the spirit of the meeting? "For there is a time for every purpose and for every work." Eccl. iii, 16. What might be proper on other occasions might be wholly out of place at a Monthly Meeting, where we have met for the sole purpose of worshiping God.

In conclusion: Seek Christian courtesy toward all. "Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others." Phil. ii, 3, 4.

S. N. HASKELL.

A RULE WITHOUT AN EXCEPTION.—It is often said there is no rule without an exception; but there is one rule to which I never knew an exception. I never knew a respectable person that did not behave with decency in a place of public worship.—*Sel.*

Appointments.

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

THE next Monthly Meeting for the Pilot Grove, Iowa City, and Washington, churches, will be held with the Washington church, Nov. 13, 1869. The brethren and sisters from Brighton and Talleyrand are cordially invited to attend.

R. M. KILGORE.

Business Department.

Not Slothful in Business. Rom. xii, 11.

A. S. H.: No. Business Notes.

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. R F Carpenter 35-1, A S Cowdry 33-1, J B Davison 34-14, Mrs M Benedict 35-12, M E Lanphear 35-16, W P Gilbert 35-16, Miller 35-16, N E Grant 35-1, Marion Covert 35-16, E M Kimball 35-1.

\$2.00 each. Jacob Larson 35-1, Betsey Bryant 35-18, Carrie Giles 35-1, Jarvis Baker 35-12, Noah Gayle 35-16, Agnes Ellis 35-18, Wm Warren 37-1, Ira L Fenton 35-1, Mrs W Chipman 35-16, L M Bartlett 35-13, S Keefer 35-19, Mrs M Thompson 35-9, Olive Mead 35-16, Geo Barrows 35-20, Mrs L Fuller 35-18, A Avery 35-13, S H Stanton 35-19, H R Svendstrup 37-1, Emily Palmer 35-11.

Miscellaneous. Jos Flinders \$3.00 on acct. Sophrona Barnes 50c 35-16, A E Gridley 50c 34-21, C E Brown 50c 35-16, Eld O Brion 50c 35-16, S & E Hutchins 50c 35-16, H W Dodge 50c 34-22, C Nelson 3.00 35-14, B Armitage 3.00 37-1, S H Clark 50c 35-6, T B Story 50c 35-6, R F Barton 50c 35-18, L Brigham 50c 35-19, L Lockwood 50c 35-19, S Adams 50c 35-19.

Books Sent by Mail.

D McCallum 35c, T L Gilbert \$5.00, A Wright 25c, W Chipman 22c, L Brigham 22c, C E Brown 1.12, Dr H James 22c, Joel Crandall 3.00, Eld. O Brion 50c, C Smith 10c, R F Barton 20c, E M Kimball 50c.

Cash Received on Account.

A S Hutchins 9.00.

Received on Book and Tract Fund.

A friend of present truth \$10.00.

Foreign Missionary Fund.

Benj Armitage \$5.00.

Michigan Conference Fund.

Church at Parkville \$5.00, Church at Montcalm 16.72, Church at Locke 12.00.

Books Sent by Express.

Eld D M Canright, Monroe, Jasper Co., Iowa, \$77.74, Wm Warren, Reed's Landing, Minn., 11.09.