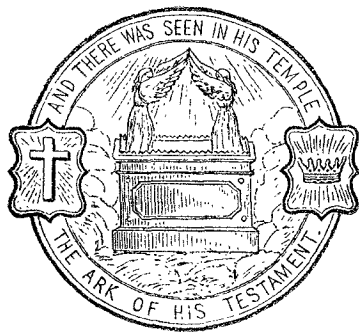


ADVENT



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*.

LORD, UNTO THEE.

LORD unto thee,
Thou who hast suffered on Calvary's tree,
Poured out thy blood that the world might be free,
Praying for mercy I come unto thee,
Humbly I offer the penitent's plea,
Lord, unto thee.

Save or I die;
Lord turn upon me thy pitying eye;
Prone in the dust here before thee I lie,
Saviour of mercy, O list to my cry,
Spurn not my pleadings, O pass me not by;
Save or I die.

Wounded and faint,
I am corrupted by sin's foul attain,
And most unworthy the name of a saint.
Such is my misery, ah! who can paint—
To thee, O Lord, now I raise my complaint,
Wounded and faint.

Hasten the day
When wars and tumults shall all pass away;
When friends who now in the sepulcher lay,
Shall greet us; and sin shall no longer sway
His scepter so vile. For this we will pray;
Hasten the day.

There, there is light
Up far above all the gloom and the night;
There is the city with Christ for its light,
Japer its walls, oh! how lovely the sight;
Angels are gliding, surpassingly bright;
There, there is light.

L. D. SANTEE.

Dixon, Mo.

Has God ever been Seen?

This is a question of much interest. The impression generally prevailing among those who regard the Deity as an essence, is, that in his very nature he is invisible, and therefore cannot be seen; while we think it is because of man's weakness, sinfulness, and corruption even in his best estate, that he could not endure to look into the face of Heaven's glorious King. Our "God is a consuming fire."

There are several scriptures quoted on both sides, which we wish to examine. "No man hath seen God at any time." John 1:18. "Whom no man hath seen, nor can see." 1 Tim. 6:16. "Now unto the King eternal, immortal, invisible, the only wise God," &c. 1 Tim. 1:17.

On the other hand, it is said: "For I have seen God face to face, and my life is preserved." Gen. 32:20. "In the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up." Isa. 6:1. "Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel: And they saw the God of Israel; and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. . . . Also they saw God, and did eat and drink." Ex. 24:

9-11. "Now therefore, I pray thee, if I have found grace in thy sight, show me now thy way, [face in the Douay] that I may know thee, that I may find grace in thy sight." Ex. 33:13. Verses 20-23 say: "And He said, Thou canst not see my face; for there shall no man see me, and live. And the Lord said, behold, there is a place by me, and thou shalt stand upon a rock. And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by. And I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen." "And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. And Moses made haste, and bowed his head toward the earth, and worshiped." Chap. 34:6-8.

In these texts of Scripture there is an apparent contradiction, which the infidel tries to make the most of, but which the child of God will try to harmonize consistently with truth. The question involved is certainly one of interest. To avoid the apparent contradiction it has been argued that the appearances spoken of in the last class of Scriptures quoted, were those of an angel of God, and that the Deity has never manifested himself personally to any of the race of man. The texts in proof of this are, Ex. 23:20, 21: "Behold I send an angel before thee. . . . Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for my name is in him." And Acts 7:38: "This is he [Moses], that was in the church in the wilderness with the angel which spake to him in the Mount Sina, and with our fathers; who [Moses] received the lively oracles to give unto us." From these it is argued that as the angel of God had the name of God in him, when the Lord is represented as appearing, it was simply the angel of his presence, especially as it is said that he was with Moses in the Mount Sina, and so the God of Heaven has never manifested himself, personally, to man. I cannot accept this position, but must still believe that God has in a certain sense been seen by man.

The text quoted from Gen. 32:20, without doubt refers to an angel. It is Jacob who says he saw God face to face. He evidently thought so, as John did on one occasion when he was in the act of worshipping one of the heavenly messengers. Hosea makes this very plain: "Yea, he [Jacob] had power over the angel and prevailed." Hos. 12:4.

But the case in Ex. 24, seems to me different. In this, and other chapters in connection, we have an account of the conversation of two parties, one called "the Lord" and the other was Moses. The question is, Was the one called "the Lord," the angel with the "name of the Lord in him," or God himself? In the chapter preceding, verse 20, the party speaking to Moses says: "Behold I send an angel before thee. . . . Beware of him, . . . for my name is in him." Surely the one sending, and the one sent, must be two different beings. The one sending is the one called "the Lord." In the 24th chapter, the same being

calls Moses into the mount with the elders of Israel. Verse 10 says, "And they saw the God of Israel; and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness." Either this was the true God, or the God of Israel was an angel. *It says so.*

The circumstances under which he was seen are every way befitting the appearance of the Deity. How sublime! In all the recorded appearances of angels we have none like this. "Upon the nobles of the children of Israel he laid not his hand. They also saw God, and did eat and drink." Verse 11. "And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel." Verse 17. The testimony is so positive, and the circumstances so fitting, so well calculated to give the children of Israel a true sense of the majesty of Heaven's King, that to my mind it could not be made plainer by human language that the Deity was there.

Verse 12 of the same connection reads: And the Lord said unto Moses, "Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written." So the same being that was seen by Moses and the elders of Israel, was the one who wrote and spoke the law. If that was an angel, we should forever cease to speak of the ten commandments being written with God's own finger. It was all the work of an angel, and therefore God did not give any special prominence to the law in its promulgation as we have been so ready to claim. We have always considered it a strong argument for the superiority of the ten commandments, that God spoke them himself and wrote them himself, while much of the Bible was given through angels, to men. But if the appearance here was that of an angel, we can claim no such exception in their favor, and this argument is taken from us. But some may quote Stephen's words in Acts 7:53, "Who [the Jews] have received the law by the disposition of angels, and have not kept it," and claim from them that it is established beyond question that the moral law was given through angels. On this passage Dr. Albert Barnes, who is good authority in criticism says, "There has been much diversity of opinion in regard to this phrase (translated disposition of angels). The word translated *disposition* does not elsewhere occur in the New Testament. It properly means the constituting and arranging of an army, disposing it into ranks and proper divisions. Hence it has been supposed to mean that the law was given amidst the various ranks of angels, being present to witness its promulgation. Others suppose that the angels were employed as agents or instruments to communicate the law. All that the expression fairly implies is the former, that the law was given amidst the attending ranks of angels as if they were summoned to witness the pomp and ceremony of giving the law to an entire people, and, through them, to an entire world." This criticism, to my mind, is most reasonable and forcible, and worthy of God, and consistent with the circumstances mentioned in Exodus, and with the great work there being done. While to suppose this was the work of angels, belittles the majesty of the transaction as represented in many scriptures, and contradicts the plainest testimony of

the Bible. The fact that Stephen declares that the angel was with Moses in the Mount Sina, does not prove but that God was there also.

We now come to Ex. 33. Space forbids that I should notice many points in it which I would desire to. But I think this chapter settles the question in regard to the Deity's showing himself to his servant. The whole chapter should be read. The children of Israel had sinned greatly in worshipping the golden calf. God says to Moses that he will not go up in the midst of such a stiff-necked people, verse 3, but will send his angel before them. How plain then that it is God himself who is speaking. Moses pleads for Israel, and manifests such a spirit that he finds grace in God's sight. Moses pleads with God. He is not satisfied to go on without God's presence. "And Moses said unto the Lord, See, thou sayest unto me, Bring up this people; and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Now therefore, I pray thee, if I have found grace in thy sight, show me now thy way" (*face*, Douay). Verses 12, 13. "And the Lord said unto Moses, I will do this thing also that thou hast spoken; for thou hast found grace in my sight." Verse 17. "And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. And he said, Thou canst not see my face; for there shall no man see me, and live." Verses 19, 20. Part of Moses' request is to be granted; and part, not. He is going to manifest himself more closely to him than to any man who ever lived before or since; and yet even he could not come where the face of the Creator could be seen. Even his strength and perfection were not sufficient. "And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock; and it shall come to pass while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by. And I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen." Verses 21-23. "And the Lord passed by before him, and proclaimed, The Lord! The Lord God! merciful and gracious, longsuffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. And Moses made haste and bowed his head toward the earth and worshiped." Chap. 24: 6-8.

From this record we deduce the following facts;

1. God, who speaks to Moses, and the angel he promises to send with him, are plainly two beings.
2. When Moses desires to see his face, he informs him he cannot, as no man can do this, and live. This would not be true of the angel, for we have many recorded instances where men have seen the faces of angels, and lived and ate and drank with them. This could only be true of the eternal God, which shows conclusively that it was he with whom Moses spake.
3. Moses was placed in a cleft of the rock, and did get a view of a portion of his person.
4. When he thus passed before him, Moses worshiped him, which would have been improper had it been an angel, for John was told not to do this, Rev. 19: 10, but to worship God. This proves that it was the Creator.
5. The titles this being took to himself proves that it must have been God: "The Lord, The Lord God, merciful and gracious." How sublime! It would have been blasphemy for an angel or any created being to have assumed these titles, and deception, to have thus appeared to Moses. He evidently thought it was the Deity.
6. The very facts spoken of in the second commandment are applied to this personage—the one who visits the iniquity of the fathers upon the children. To my mind these are decisive.

Isa. 6: 1, however, furnishes another text very much to the point: "In the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple." There can

be no doubt who is referred to here; for the prophet adds, "Holy, holy, holy, is the Lord of hosts; the whole earth is filled with his glory." And further the prophet says, "Mine eyes have seen the King, the Lord of hosts." This testimony is so strong that I can add nothing to it. If the prophet can be believed, in some sense he saw God.

I now desire to notice those texts which are thought to contradict this. 1 Tim. 6: 16: "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see. This last clause taken by itself seems to contradict the position I have taken above; but read it in connection with the clause preceding it, and it seems to me to furnish a key to the whole question. Why has God not been seen in the sense spoken of here? Why cannot he be seen in this sense? Because he dwells in the light unapproachable. If no man can approach unto this glorious covering of light, of course none can see Him who dwells within it. It would not follow, however, that he could not be seen, or that in his nature he is invisible to those who could thus approach. This peculiarity in the appearance of God is referred to in many scriptures, but in none more beautifully than this. Isaiah represents this in the scripture quoted by the phrase, "His train filled the temple." In another scripture referred to when his presence was manifested, it is said, The glory of the Lord was like devouring fire;" and in another passage it is said, "Our God is a consuming fire." Such is his appearance when his glory is seen. So when Moses saw his glory, it is represented as dazzling beyond expression. Moses, when he came down from the mount from communing with God, reflected in a small measure his glory from his own countenance. "His face shone" so the children of Israel were afraid to look upon him and talk with him. So we learn that the glory of God will be the light of the holy city. And the "shekinah," or visible presence of God in the sanctuary, is another illustration. We poor mortals can have no adequate comprehension of this glory that enshrouds the God of Israel. The prophets anciently seemed to realize it more. They speak in some instances as though it were a great wonder that they could see it, and live. In this age of irreverence people seem to have no sense of this. Here we see the true reason why God cannot be fully seen: it is on account of man's frailty, and of the light that surrounds his person, which no man can approach unto. This is the reason why he is spoken of as the "invisible God." This makes it very plain.

The Saviour says: "No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, he hath declared him." John 1: 18. On this Mr. Barnes in his notes says: "This declaration is probably made to show the superiority of the revelation of Jesus above that of any previous dispensation." Moses, from time to time, with others, had a glimpse of him, dwelling in the light, but not able to behold fully his person, certainly not his face. Jesus dwelt in the very bosom of his Father, and was thus intimately acquainted with his person. He was therefore best qualified to speak of him and his will. But in this strongest text of all, I see no real contradiction of the view I have advanced. To use a most humble, poor illustration of such a sublime subject, we often say, as we see a man passing for instance in his carriage, in the winter's cold, covered with clothing, I saw Mr. A. this morning. We may not see a particle of his person and yet no one would think for a moment that we spoke an untruth. How much more the God of Heaven enshrouded with glory and light unapproachable! In this sense I understand God has been seen. In the other such as the Saviour, and apostles speak of, where his glorious person is referred to, he never has been seen. He says to Moses, where he has just spoken of manifesting himself, No man shall see my face, and live. Here both senses are brought to view in the same connection. May God give us strength to live so that we, poor, weak, and mortal, may be enabled finally to behold him in glory.

GEO. I. BUTLER.

Winterset, Iowa, Aug. 26, 1870.

Most of our shadows that cross our path throughout life are caused by our standing in our own light.

The Coming Doom.

[By request we give the following extract from the Coming Earthquake, by D. T. Taylor, pages 77-81.—Ed.]

"The elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up."—2 Pet. 3: 10.

What will one day occur right in the face and eyes of a sneering philosophy, which declares it cannot be, is ably set forth, not only in the testimonies already copiously given, but also in an able article on "The Relations of Geology and Theology," by Prof. B. D. Hittcock,¹ who has recently said, "The earth contains within itself the agencies necessary to its dissolution by fire. Its crust is supposed to be several hundred miles thick, while the interior is in a state of fusion like lava. The three hundred active volcanoes on the crust are the breathing-holes of the internal fire. At present, counteracting agencies prevent this lava from bursting forth. But let the order be issued for its liberation, and these vents will belch forth fire and desolation. The works of man, in which we take so much pride, may be crumbled in a moment by the concussion of the crust. Liberated gases may combine explosively with the oxygen in the air, so that the heavens should pass away with a great noise."² "And there are grounds of belief," said the late Prof. George Shepherd, in one of his published sermons on Matthew 24: 37-39, "that this great coming with fire is indeed not far before us. We have the same word for this greater coming with fire. And we have the fire; a world with all its caverns and bowels filled full of it; and it rages and presses against and shakes the crust on which we now stand, and it snorts out at all the openings in columns that reach to the clouds, and quantities that whelm vast tracts with the molten ruins. The whole world may disbelieve it—this uttered thing of God will be."

Long ago did the unerring voice of prophecy solemnly announce the conflagration and last mighty convulsion of our globe; (1) by the bursting forth of its elementary forces and internal fires, and (2), by the ignition of its aerial gases. And we are told in plain words who kindled the fire, and when, and where, and why, it was kindled. These scriptures are already quoted. It is the work of a sin-avenging Deity, whose mighty angels wait to bring the last throb, and blow up the last flames, ere this sad earth, again as at the first, "shall all be Paradise." Nevertheless, worldly-wise and persistently evil men love to deceive and be deceived concerning the approach of such a fearful day.

The unscriptural, "igneous theory" of creation, originating in the dreamy brain of the German chemist Leibnitz, in 1680, now scarcely two hundred years old, a theory which well nigh sets aside the Creator, and one which ignores the birth of our world by water, as not only attested by Moses, but confirmed by all the highest profane writers and historians; a theory which declares that the granite rocks could only be formed by fire, and consequently the earth was born of fire, and has been for countless ages gradually cooling, and hence its crust where man dwells is getting thicker and thicker, and so earthquakes, age after age, are occurring more and more seldom; this mere theory, which was never received by all, and is doubted and disproved by the most eminent scientists;³ this theory on which so many false hopes rest, is entirely at fault and upset,

First, by the well-known fact recorded by Humboldt; viz., "That the decrease of the mean heat of the globe during a period of two thousand years has not, therefore, taking the extremest limits, diminished as much as one three-hundredth part of a degree of Fahrenheit,"⁴ which, considering the uncertain data from which even this calculation is arrived at, and the fact that it would show the earth to have cooled but the one-hundredth part of a degree in six thousand years, amounts simply to just nothing:

Second, by the researches and experiments of modern chemists, who have discovered, says Dr. Robert Patterson, that "granite is an aqueous formation, formed by the overlaying, sedimentary rock," and which goes to confirm the truth of the Mosaic doctrine of the birth of the world of water;⁵ and

Third, by the evidence herein presented, exhibiting

the fact that for centuries past, and more especially since the present one came in, both slight shocks and great earthquakes are *more and more frequent*, which would seem to show greater activity of the unseen forces, and an increasing thinness of the earth's surrounding crust.

Why, then, will mortals be blinded to coming events, which must inevitably take place? Why lull the world to sleep with dreams of security and future aggrandizement, when in one awful and unlooked-for moment, the great globe may be shattered with a universal and resistless earthquake bolt, and amid the wailing and tumult, amid the vanishing of the heavens, and the roar of the reverberating trump of doom, the Judge of all the earth appear in the clouds? Alas! who will live when God doeth this? And with this array of evidence, this mass of scientific and scriptural fact before us, how can popular writers deceive both themselves and others, by arguing the impossibility of a great earthquake's ever occurring in our own country, and the absence of all danger to New York, Paris, and London? The facts and admissions put forth by these writers themselves overthrow their own conclusions. Who, that knows the eccentricity of the earthquake's path, or remembers the suddenness of the destruction of the great and proud city of Lisbon, where no convulsion of importance had occurred for over a century and a half, or has read of the great earthquake in New England in 1755, and that in the great valley of the West in 1811, both of which agitated more or less the whole country east of the Rocky Mountains, or is made acquainted with the fact that a great chain of extinct volcanoes stretches from New Jersey to Montreal, or that reflects how suddenly the coming mighty earthquake will convulse the entire globe, can ever be deceived by this insane and senseless cry of "Peace and safety?"

¹Bibliotheca Sacra, July, 1868. ²2 Pet. 3:10. ³See Wells' Geology, pp. 44, 45, 103, 131. ⁴Wells' Geology, p. 103. ⁵Genesis 1:1, 6-10. ⁶See Harpers' Magazine for March, 1869.

Napoleon's Downfall.

On the fifteenth of July the Emperor of France declared war against Prussia. On the second of September his armies were annihilated and he was a prisoner in the hands of the Prussian King. Never since war began to be made has there been such a military spectacle. It is not the overthrow of a barbarous nation by the discipline of a veteran army; the Roman against the Gaul, or the English against the effete Oriental Indian nations or the Chinese. France was on every hand accounted the first military power on earth. Her system has been the model on which the American army has been patterned. She was regarded, at least until within a few years, as the strongest and most inexpugnable of the nations of Europe. The colony of Algeria was a school of practice for her armies. Her shops, foundries and yards, were supposed to be unequalled, and her iron-clad navy bade fair to dispute the supremacy of the sea, even with her island neighbor.

Prussia, too, especially since the war of 1866 against Austria, has been deemed a first-class military power, and no greater compliment could have been paid, until now, to her reputation, than that it was among military men a doubtful question whether France or Prussia would be the stronger in the field.

The result of this campaign is no more a surprise to the French than it is to the whole world. It is said that earthquakes disturb men's minds, not so much by their imminent danger as by unsettling their confidence in the stability of nature and the relation of cause and effect. Stable things become movable. Solid ground heaves like water. Nothing is strong—nothing immovable, and for the moment it seems to the bewildered imagination as if the world's nerve had been cut, and all regulative influence was gone.

Something like this we feel in looking upon France. In an hour all our ideas are revolutionized, and we need time to get agoing with new ideas and corrected estimations.

Not Prussia against France, but all Prussia against the army of France. Its military system makes Prussia

itself a camp, and its whole population an army. The whole nation, in successive moves, was precipitated upon the few hundred thousand men of the standing army of France! There were present also the two elements without which this military organization will be but a fine dead body—the spirit of the whole people, and consummate leadership! Germans are slow to kindle, but very hot when fully on fire.

When Von Moltke precipitated Prussia upon Napoleon's army, the movement was more like that of a natural tow such as we see in tropical storms, or in the movement toward the shore of gigantic waves bred by earthquakes, than the effects of ordinary human will. Everything was large, and everything irresistible. All obstacles seem to have lost their opposing power in the presence of an irresistible Fate. From the moment that the Crown Prince broke upon Weissenberg like an avalanche, there was no stopping the monster-motion. Every day swept on with devouring power. The right wing was shattered at a blow. The center, fatally hesitating for a few days, was smitten, and thrust back into prison at Metz. Whatever was left, hastily rolled together, under MacMahon, was next assailed, devoured, and utterly consumed! Then the sword fell from the hand of France, and the crown from her ruler, and Paris was conquered without a siege or a blow. And so in six weeks the first military power on earth is stripped to the ground, without an army, or an Emperor, and lies suppliant at the feet of King William, as sixty-six years ago Prussia lay desolate and unpitied at the feet of a remorseless Napoleon! Prussia is avenged! The long-delayed settlement is accomplished. Sooner or later the cruelty and the injustice of ambition come back upon the nation that indulged them, though not often in so sublimely dramatic a manner as now.—*Christian Union*.

The Cause in Princeville, Ill.

About ten years ago the message was preached first in this place. A few came out and took a stand on the commandments of God and the faith of Jesus. The soon coming of the Lord was their pleasing theme. A church was organized, which has gradually increased in numbers, and with many of the members knowledge and spirituality have also increased. The Lord has planted the vine, and still nourishes it.

Difficulties and trials have been experienced by us, and many who once were members here are members no more. Some have broken the covenant and brought shame and sorrow to us. They follow no more in the humble path the Master trod. They have gone into sin, having loved this present world. But does not a tear moisten the eye of such when they remember the sweet and melting seasons we have had together in the prayer and social meetings? Oh! what a gentle, cementing spirit moved our hearts and made us feel that our souls were knit together even as Jonathan's soul was knit with David's, when we have followed our Master's example in washing feet.

Some have gone to other places to live; some east, some west; some have carried the holy fire kindled here to their new abodes, where now it is brightly burning. Would that we could say this of all.

Absent ones are not forgotten. Our love is still the same. We are longing for the glad day when we shall meet in the kingdom of God. Oft the ardent prayer ascends from the same altar for absent ones we love, who have often bowed with us there.

The 3d and 4th of this month, our quarterly meeting was held. Several were absent. Sickness kept some away who desired to be present. We did not receive letters from all the absent ones. Every one who is numbered with us should feel it duty to represent himself at the quarterly meetings.

Sabbath, at eleven, I tried to speak from Heb. 12:28. The Hebrew letter is peculiarly applicable to us, as the circumstances that occasioned it were in many respects similar to those of our own; and the design of the epistle was to accomplish what we need accomplished for us. The letter was written to the converted Jews in Judea, who were then in a state of poverty, affliction, and persecution. The doctrines they had embraced were so contrary to the corrupt principles of those about them, that those who held to them

were despised and persecuted. Although the Lord had said to the wicked Jews many years before, "Your house is left unto you desolate," and had foretold the destruction of the holy city, yet their worship was carried on with great pomp, and the host of learned priests and scribes, together with their gorgeous synagogues, made their worship imposing. It was a time of trial to the followers of Christ. Many persecuted ones forsook the Christian religion and turned to the Jewish. Those who loved show and approbation more than the humble path of truth, of course, went with the Jews. Thus many apostatized from Christ, and it perhaps was feared that there would be a general apostasy. This state of things called forth this epistle. The doomed city had not yet fallen, but the cup of her iniquity was fast filling up, and her final overthrow was near. But seven short years, and Jerusalem was in ruins.

The design of the epistle was to establish the wavering disciples, and prevent them from apostatizing from Christ, to participate in empty, formal worship. The most powerful arguments against apostasy are found in this epistle.

If we are correct, our position is like this. Babylon is doomed to overthrow. The cup of her iniquity is fast filling up, and wrath is pending. But the priests, with giant minds and noble appearance, and the costly edifices in which they so grandly officiate, seem to forbid the idea of an overthrow as much as did the imposing scenes in Jerusalem, its overthrow, when the Hebrew letter was written.

The popular assemblies invite us to be numbered with them, and forsake this self-denying, cross-bearing way. We know that wrath is threatened, and that our Lord has promised to come. But wrath has long slumbered, and our Lord tarries. Many apostatize. It is a time of trial. Read, dear friends, in this epistle, the condition of apostates, and tremble. Read also the portion of those that endure and hold fast.

See how faithfully the apostle instructs, warns and encourages. In this letter he first shows that Christ is superior to angels. Then, that he is superior to Moses. His priesthood excels that of Aaron or Melchisedec. He shows the weakness of the blood of beasts, and the power of that blood that speaketh; shows that the many sacrifices only typified the one great sacrifice. The land of Caanan is spoken of with reference to the everlasting inheritance of the saints. A host of holy men and women are referred to, to inspire faith in them, "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight," and others who were tortured, mocked and scourged, stoned, sawn asunder, tempted, and slain; all of whom endured as seeing him who is invisible, having heard his word and believed, and now wait a better resurrection.

The apostle exhorts the poor, despised company, in order that they may gain strength to "forsake not the assembling of themselves together." He does not say that they should go to the learned priests, and attend their devotional services to gain strength, but to "exhort one another, and so much the more as they see the day approaching." They were approaching the day when the rejected city of Jerusalem should be destroyed; we are approaching the day when Babylon shall receive her just deserts from God. The warnings, the exhortations, and the encouragements, given in this letter, are suited well to us. Let us heed them.

I trust all who attended our quarterly meeting felt paid. We had a good social meeting Sabbath afternoon, and in the evening, a solemn ordinance meeting.

On Sunday we held a business meeting, and at eleven, Bro. W. E. Bliss spoke concerning that wisdom that is from above.

During the summer, three persons have been disellowshipped by this church. Some have received letters of commendation. I trust there is still life in the vine planted here, and that it will continue to grow, till the coming of Him who died for it. May we have the prayers and such help of our brethren as they can render.

B. F. MERRITT.

Princeville, Ill., Sept. 7, 1870.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, SEPT. 20, 1870.

URIAH SMITH, EDITOR.

Camp-Meeting at Charlotte.

TEN meetings have been held on the Michigan Camp-ground, as we return to the Office, at 9:40 P. M., Sept. 17, to make ready this number of the paper for the press. Thirty-three churches have tents upon the ground, quite a number, two tents each, Battle Creek, five tents. There are in all forty-two church tents, besides the two sixty-foot circular tents, one of which is occupied by scattered brethren from different places. Nearly, if not quite, all the churches in the Michigan Conference are represented at this meeting. It is estimated that there are at least thirteen hundred believers upon the ground. The large number of tents arranged in one circle in the level grove of forest trees on the bank of the Battle Creek, constitute a most pleasant and interesting sight. A heavy rain fell Thursday night, but it was accompanied with no wind, and all were well prepared for it. Otherwise, thus far, the weather has been favorable. This is probably the largest camp-meeting ever held by S. D. Adventists.

Bro. and Sr. White have taken hold with their usual energy to labor for the people. It soon became evident that what was greatly lacking among those present, was the true advent faith. Many, and some who have been long in the way, have suffered this faith to wane away from their hearts; and in proportion as this has been lost, the spirit of the world has come in, and there has been a grasping after worldly treasures, and a turning to earthly things. The revival of this faith, which will lead to a cutting loose from this world, and will bring the coming of the Lord prominently and vividly before the mind, has thus far been the burden of the meeting. Bro. White gave two stirring discourses on Saving Faith brought to view in the epistle to the Hebrews, and the declaration of Christ, that this generation, the very one which hears the threefold warning of the second coming of the Lord, shall not pass till all is fulfilled. These, with a discourse from Bro. Matteson on looking up, for redemption is nigh, and some impressive exhortations that have been given, have begun to take effect. Some good positions have been taken by brethren of means and influence. The desire seems to be cherished by all, that the work may go deep and thorough, with every one, and much good be accomplished by the meeting.

Sabbath forenoon, a call was made for sinners and backsliders to come forward. Then occurred a scene, such as is calculated to touch every heart which is susceptible of feeling: sinners pressing forward under the burden of their guilt, expressing with deep feeling their determination to seek and serve the Lord; parents searching up and bringing forward their children; and others, their unconverted friends, with exhortations and tears. A season of prayer followed, and the blessing of the Lord was there.

Sabbath afternoon was occupied with remarks by Sr. White. Though feeble when she came to the place, she was enabled to bear testimony that God had wrought graciously in her behalf, and she was strengthened to speak to the people with freedom and power.

After a brief intermission, the tent companies had a season of social worship in their respective tents. This, as well as the similar season in the morning, was an occasion of great interest. So far as heard from, all enjoyed most excellent meetings; while at some, the blessing of God was very especially manifested. It was very encouraging to witness the general interest with which the brethren engaged in this season of worship, there being scarcely a person to be seen walking about the ground, while it was in progress.

Another point of interest is worthy of especial mention. That was the time when the whole congregation united in a covenant to seek the Lord more earnestly. To see about thirteen hundred persons all rise to their

feet as a token of a pledge to each other and to God, to live nearer to him and serve him more faithfully for time to come, was a most impressive scene. That vow was recorded on high. How many will fulfill it? Some may fail to carry it out, and many of their brethren never know it. But God will note how faithfully it is fulfilled in every instance. It were better not to vow, than to vow and not pay. We would remind all of that solemn pledge, and we hope that all will fulfill it.

The sky became cleared of every cloud, the day was drawing to its close, the brethren and sisters were called together in front of the stand, and while we enjoyed a good season of prayer, and listened to most happy and timely remarks from Bro. Bates and Bro. White, the sun peacefully sunk below the horizon. Thus happily closed a blessed Sabbath for all upon the camp-ground.

We expect to be able to report increasing interest, during the further progress of the meeting.

Thoughts on the Book of Daniel.

CHAPTER IX. (VERSES 27-29 CONTINUED.)

HERE again is indisputable harmony. But further: Messiah was to confirm the covenant with many for one week. This would be the last week of the seventy, or the last seven years of the 490. In the midst of the week, the prophecy informs us, he should cause the sacrifice and oblation to cease. These Jewish ordinances, pointing to the death of Christ, could only cease at the cross; and there they did virtually end, though not literally till A. D. 70. After three-score and two weeks, according to the record, the Messiah was to be cut off. It is the same as if it had read, And after three-score and two weeks, in the midst of the seventieth week, shall Messiah be cut off and cause the sacrifice and oblation to cease. Now, as the word, midst, here means middle, according to abundance of authority which we might produce, if necessary, the crucifixion is definitely located in the middle of the seventieth week.

It now becomes an important point to determine in what year the crucifixion took place. This question is decided by the following testimony: "The Saviour attended but four passovers, at the last of which he was crucified. John 2:13; 5:1; 6:4; 13:1. This could not bring the crucifixion later than A. D. 31, as recorded by Aurelius Cassiodorus, a respectable Roman senator, about A. D. 514; 'In the consulate of Tiberius Cæsar, Aug. 5, and Ælius Sejanius [U. C. 784, A. D. 31], our Lord Jesus Christ suffered on the eighth of the calends of April.' In this year and in this day, says Dr. Hales, agree also the council of Casarea, A. D. 196 or 198, the Alexandrian Chronicle, Maximus Monachus, Nicephorus Constantius, Cedrenus; and in this year, but on different days, concur Eusebius Epiphanius, followed by Kebler, Bucher, Patinus and Petavius." "It is recorded in history that the whole time of our Saviour's teaching was three years and a half, which is the half of a week of years."

Here, then, are thirteen credible authorities, locating the crucifixion of Christ in the spring of A. D. 31. We may therefore set this down as a fixed fact, as the most cautious or the most skeptical could require nothing more. This being in the middle of the last week, we have simply to reckon backward three and a half years to find where the 69 weeks ended, and forward from that point, three and a half years, to find the termination of the whole period. Thus, going back from the crucifixion, A. D. 31, spring, three and a half years, we find ourselves in the autumn of A. D. 27, where, as we have seen, the 69 weeks ended, and Christ commenced his public ministry. And going from the crucifixion forward three and a half years, we are brought to the autumn of A. D. 34, as the grand terminating point of the whole period of the seventy weeks. This date is marked by the martyrdom of Stephen, the formal rejection of the gospel of Christ by the Jewish Sanhedrim in the persecution of his disciples, and the turning of the apostles to the Gentiles: Acts 9:1-18. And these are just the events which we should expect to take place, when that pe-

riod which was cut off for the Jews, and allotted to them as a peculiar people, should fully expire.

A word respecting the date of the seventh of Artaxerxes, and the array of evidence on this point is complete. Was the seventh of Artaxerxes B. C. 457? For all those who can appreciate the force of facts, the following testimony will be sufficient here:

"The Bible gives the data for a complete system of chronology, extending from the creation to the birth of Cyrus—a clearly ascertained date. From this period downward we have the undisputed canon of Ptolemy, and the undoubted era of Nabonassar, extending below our vulgar era. At the point where inspired chronology leaves us, this canon of undoubted accuracy commences. And thus the whole arch is spanned. It is by the canon of Ptolemy that the great prophetic period of seventy weeks is fixed. This canon places the seventh year of Artaxerxes in the year B. C. 457; and the accuracy of this canon is demonstrated by the concurrent agreement of more than twenty eclipses. This date we cannot change from B. C. 457, without first demonstrating the inaccuracy of Ptolemy's canon. To do this it would be necessary to show that the large number of eclipses by which its accuracy has been repeatedly demonstrated have not been correctly computed; and such a result would unsettle every chronological date, and leave the settlement of epochs and the adjustment of eras entirely at the mercy of every dreamer, so that chronology would be of no more value than mere guess work. As the seventy weeks must terminate in A. D. 34, unless the seventh of Artaxerxes is wrongly fixed, and as that cannot be changed without some evidence to that effect, we inquire, What evidence marked that termination? The time when the apostles turned to the Gentiles harmonizes with that date better than any other which has been named. And the crucifixion in A. D. 31, in the midst of the last week, is sustained by a mass of testimony which cannot be easily invalidated."—*Ad. Herald.*

From the facts above set forth, we see that reckoning the 70 weeks from the decree given to Ezra in the seventh of Artaxerxes, B. C. 457, there is the most perfect harmony throughout. The important and definite events of the manifestation of the Messiah at his baptism, the commencement of his public ministry, the crucifixion and the turning away from the Jews to the Gentiles, with the proclamation of the new covenant, all come in, in their exact place, and like a bright galaxy of messengers of light, cluster around to set their seal to the prophecy and make it sure.

It is thus evident that the decree to Ezra in the seventh of Artaxerxes, B. C. 457, is the point from which to date the seventy weeks. That was the going forth of the decree in the sense of the prophecy. The two previous decrees were preparatory and preliminary to this; and indeed they are regarded by Ezra as parts of it, the three being taken as one great whole. For in Ezra 6:14, we read, "And they builded and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes, king of Persia." It will be noticed that the decrees of these three kings are spoken of as one: "The commandment," margin, decree, singular number, "of Cyrus and Darius and Artaxerxes;" showing that they are all reckoned as a unit, the different decrees being but the successive steps by which the work was accomplished. And this decree could not be said to have "gone forth," as intended by the prophecy, till the last permission which the prophecy required was embodied in the decree and clothed with the authority of the empire. This point was reached in the grant given to Ezra, but not before. Here the decree assumed the proportions, and covered the ground, demanded by the prophecy, and from this point its "going forth" must be dated.

With the seventy weeks, we are now done; but there remains a longer period and other important events to be considered. The seventy weeks are but the first 490 years of the 2300. Take 490 from 2300, and there remain 1810. The 490, as we have seen, ended in the autumn of A. D. 34. If to this date we now add the remaining 1810 years, we shall have the termination of the whole period. Thus to A. D. 34, autumn, add

1810, and we have A. D., autumn, *eighteen hundred and forty-four*. Thus speedily and surely do we find the termination of the 2300 days, when once the 70 weeks have been located.

One other point should here be noticed. We have seen that the seventy weeks are the first 490 days of the 2300; that these days are prophetic, signifying literal years, according to the Bible rule, a day for a year, Num. 14:34; Eze. 4:6, as is proved by the fulfillment of the seventy weeks, and as all eminent expositors agree; that they commenced in 457 B. C., and ended in A. D. 1844, provided the number is right, and twenty-three hundred is the correct reading. With this point established, there would seem to be no room for further controversy. On this point Dr. Hales remarks:

"There is no number in the Bible whose genuineness is better ascertained than that of the 2300 days. It is found in all the printed Hebrew editions, in all the MSS. of *Kennicott's* and *De Rossi's* collations, and in all the *ancient Versions*, except the Vatican copy of the Septuagint, which reads 2400, followed by *Symmachus*; and some copies noticed by *Jerom*, 2200, both evidently *literal* errors in excess and defect, which compensate each other and confirm the mean, 2300."—*Chronology*, Vol. ii, p. 512.

The query may here arise, how the days can be extended to the autumn of 1844, if they commence in 457 B. C., as it requires only 1843 years in addition to the 457, to make the whole number of 2300. Attention to one fact will clear this point of all difficulty; and that is, that it takes 457 *full* years before Christ, and 1843 *full* years after, to make 2300; so that if the period commenced with the very *first* day of 457, it would not terminate till the very *last* day of 1843. Now it will be evident to all that whatever part of the year 457 had passed away before the 2300 days commenced, just so much of the year 1844 must pass away before they would end. We therefore inquire, At what point in the year 457 are we to commence to reckon? From the fact that the first 49 years were allotted to the *building* of the street and wall, we learn that the period is to be dated, not from the starting of Ezra for Babylon, but from the actual commencement of the work at Jerusalem; which it is not probable could be earlier than the seventh month (autumn) of 457, as he did not arrive at Jerusalem till the fifth month of that year. Ezra 7:9. The whole period would therefore extend to the seventh month, autumn Jewish time, of 1844.

Our opponents on this view of the prophetic periods, have been wont in years past to meet us like this: "The 2300 days have not ended, because the time has passed. Why the time passed in 1844, without the consummation of our hopes, we acknowledge to be a mystery; but the passing of the time is proof that the 2300 days have not ended."

Time, however, is no respecter of persons nor of theories; and with the formidable scythe which he is represented as carrying, he sometimes demolishes in the most summary manner the grotesque and gossamer theories of men, however dear they may be to their authors and defenders. It is so here. Heedless of the wild contortions of those who would fain compel him to stop and fulfill their darling predictions, he has kept on the swift but even tenor of his way until—what? every limit is passed to which the 2300 days can be extended; and thus he has demonstrated that those days have passed. Let not this point be overlooked. Setting aside for a moment the arguments by which they are shown to have ended in 1844, and letting them date from any point where there is the least shadow of ground for thus placing them, or from which any one has ever dreamed of dating them, and the utmost limit to which they would extend has *gone by*. They cannot possibly be dated at any point which would bring their termination so late as the present time. We therefore say again, with not a misgiving as to the truth of the assertion, nor a fear of its successful contradiction, Those days have ended!

He who truly loves God delights to meditate of him, and to discourse of him, and to hear the mention of his name, and is weary of the conversation where God is seldom, slightly, or never, remembered.

Seventh-day Baptists.

I HAD the privilege of meeting with this people at their late General Conference, as a visitor. It was a disappointment, to me and to them, that Bro. White was prevented by sickness in his family from attending, as had been anticipated. I was courteously invited by vote to take part in their deliberations, but, of course, was not authorized nor prepared to fill the place of our appointed delegate.

It was indeed a privilege for me to meet with old acquaintances among them, and to form many new ones. The cordiality of these warm hearts, glowing, I trust, with love to God and his holy law, was truly refreshing to me. And I return to my field of labor with an increased and increasing interest in this dear people, whom I may truly call "my brethren, my kinsmen according to the flesh;" for, having a Stillman for my mother, I should judge that a majority of the whole denomination are relatives and connections of mine. And I can truly say, that "my heart's desire and prayer to God" for them is, that they may be saved. See Rom. 9:1-3; 10:1. I do not know that I could truly say that "I could wish myself accursed from Christ" for them, but I have a strong desire and increasing anxiety that prejudice may be removed from their minds, that they may be disabused in relation to our views on the second advent, so that they can learn them from ourselves, and no longer receive them at second-hand, and, consequently, perverted. When this is effected, they will readily see, that of the two peoples who have respect to all God's commandments, that people are fulfilling the predicted proclamation of the "third angel," who believe that this is their special mission, in view of the soon-appearing of the "Son of Man" upon the "great white cloud," and not the ones who claim that they have always been preaching this message for the last two hundred years or more.

R. F. COTTELL.

The Coming of the Just One.

THIS morning upon opening the Bible my eye fell upon these words: "And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed." Rom. 13:11. I thought how few of us realize the necessity of being awake and of consecrating all that we have and are, to God. How few do realize that each returning day brings nearer the coming of Jesus and the salvation of the righteous. Are we not rather, in the words of an old writer, heaping up supplies as we near the end of our journey?

Many of us profess faith in the advent; but, alas! it is not strong enough to induce action. With stormy heavens above, and a trembling earth beneath, while around us the battle rages, we sit idly in our tents with hands folded, unmindful of the trumpet's call, and forgetful of the warning that it is high time to awake out of sleep. Oh! let us awake before God says to us at the great tribunal before which all must appear, Thou art weighed in the balance, and art found wanting.

The doctrine of the advent of Christ is no new dogma. Said the angels, "This same Jesus which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:11. Since that time the doctrine of the advent has been incorporated into the creeds of nearly all Christians, until now, and from hosts of fervent worshippers has the cry ascended to Heaven, Come, Lord Jesus, come quickly.

The Apostles' Creed reads thus: "Christ sitteth at the right hand of God the Father Almighty, and that from thence he shall come to judge the quick and the dead."

The Athanasian Creed says: "He shall come to judge the living and the dead; and at his coming all men shall rise again with their bodies, and shall give account of their works."

The Nicene Confession, speaking of Christ, says: "He shall come again with glory to judge both the living and the dead, whose kingdom shall have no end."

The Augsburg Confession says: "We teach that, in

the end of the world, Christ shall appear to Judgment, and shall raise up all the dead, and shall give unto men (to wit, the godly and elect) eternal life and everlasting joys, but the ungodly and the devils shall be condemn unto endless torment."

The Confession of Belgia says: "Last of all we do believe out of the word of God, that our Lord Jesus Christ shall come again from Heaven, and that after a corporeal and visible manner as heretofore he hath ascended, being adorned with great glory and majesty, that he may appear as judge of the quick and dead, the whole world being kindled with fire and flame and purified by it."

We shall only bring one more witness to show the faith that existed in those ages concerning the advent.

The Confession of Scotland says: "We undoubtedly believe that there shall be a final Judgment, to the execution whereof we certainly believe that the same, our Lord Jesus, shall visibly return even as he was seen to ascend. And then we firmly believe that the time of refreshing and the restitution of all things shall come."

We might swell the list; but we have adduced sufficient testimony to show that the doctrine of the second advent has been believed by a great part of Christendom in all ages since Jesus said to his sorrowing disciples, I will come again. But though they believed that Christ would come, they were in darkness as to the time when that great event should transpire. Says the Lord by the prophet Daniel, Many shall run to and fro, and knowledge shall be increased. This has been fulfilled. The prophecies have been unfolded before us. Light has shone upon parts of the Bible that beforetime were obscure. The word of God corroborated by signs in the heavens and the earth, tells us that God will soon arise in wrath and make a speedy work of Judgment and retribution, when the ungodly and the sinner shall perish, and the kingdoms of this world shall become the kingdom of our Lord and of his Christ. Then comes joy to the tired and weary ones. This mortal shall put on immortality. Death shall be swallowed up in victory. The resurrection shall restore to our arms dear ones that passed away into the land of the enemy. Weeping we laid them in the tomb. But then, no more separation, no more mourners going about the streets!

"The long dark night of time is past,
And the morn of eternity comes at last."

We shall be like Jesus, and stand with him on the shore of immortal glory. We can well afford to labor, suffer, sacrifice, and weep, for such a hope as this. O my brother, lost in the darkness, can you not discern the gray dawn of morning appearing upon the horizon? Soon will the Sun of righteousness arise with healing in his wings. The long-absent One will soon be here, and wipe all tears from our eyes. He will come soon. Our salvation is nearer than when we believed. In his happy kingdom all sorrow and sighing shall flee away. All suffering shall be forgotten in the fullness of joy. May our home be there.

L. D. SANTEE.

Report from Illinois Tent.

Our meetings are still in progress at Northville. The interest is still good. The people generally acknowledge that we preach the Bible. The Lord is evidently working powerfully upon the hearts of the people. A goodly number have already commenced to keep the Lord's Sabbath, and we have reason to believe that others will. Our daily prayer is, that God will give us wisdom to walk in his counsel, and to so present his truth that it may commend itself to the consciences of all. We have not been interrupted with a discussion as yet, which has been very favorable for the cause. We feel to thank the Lord for his goodness to us, in accompanying his truth by the influence of his Holy Spirit, and we mean, by his grace assisting us, to walk carefully before him, so that his blessing may attend our efforts; for we are satisfied that without him we can do nothing.

T. M. STEWARD,

R. F. ANDREWS.

Northville, LaSalle Co., Ill., Sept. 15, 1870.

DEATH OF ELLA

A little child lay dying; her eyes were growing dim,
She asked her weeping mother to sing the evening hymn;
Weep not, my darling mother, I soon at rest shall be,
And I'll wake up in the morning, when the Master calls for me.

I feel that I am dying, for shorter grows my breath;
Soon my head will cease its aching, and I'll sleep the sleep of death.

The room is growing darker, your face I cannot see;
But I'll wake up in the morning, when the Master calls for me.

My heart beats fainter, fainter, my eyes are growing dim,
But, mother dear, before I die, oh! sing the evening hymn.
Of little children Jesus said, Let them come unto me;
And I'll wake up in the morning, when the Master calls for me.

Before the hymn was ended, her spirit pure had fled,
And as the mother there was knelt, the little one lay dead.
And she cried in bitter anguish, Oh! how lone my life will be,

While in death you're calmly sleeping, till the Master calls for thee.

Summers have bloomed and faded since her little daughter died,

And the mother and her darling now are sleeping side by side;

Upon their graves the falling leaves in chilly autumn fall;
But they'll wake up in the morning, at the Master's gracious call.

L. D. SANTEM.

Report from Bro. St. John.

SINCE my visit to Mendon last winter, the enemy has been very busy circulating false reports, misrepresentations, slander, &c., so that when I returned, some that were once favorably disposed toward the truth had become imbittered against it. Some of these were helped, while others kept away. This condition, together with the busy season, reduced the number of the audience, evenings. Had two meetings in Nickols' grove, Sunday, July 31, also Sunday, Aug. 7. Weather fair, and the people attentive.

Had discussion on Sabbath question, in the same grove, with Eld. H. Davis, U. B., Friday forenoon and afternoon, Aug. 5. Truth lost nothing. It never looked more beautiful, harmonious, and precious, to me than after this investigation; and in this I express the feelings of many that were present. Two things I am learning by experience. First, that God blesses when we stand up in defense of the claims of his holy law; and, second, that reproach for the truth's sake only makes it appear the more valuable.

Had eighteen meetings in Mendon; and I think, upon the whole, a good work has been done. Believers were greatly strengthened. May the Lord bless the good seed sown. The Lord helped in these meetings. To his name be all the praise. We leave the dear brethren in Mendon, feeling that our work is done there for the present. May they never become weary in well-doing, but continue good soldiers of the cross till the war is ended.

Came to Ridgeland, Aug. 9, and commenced meetings in Bishop's school-house Thursday evening, Aug. 11. Pray, brethren, that some good may be done in Jesus' name.

H. A. ST. JOHN.

Ridgeland, Henry Co., Ohio.

Meetings in LaPorte City.

TWO WAGON loads of the brethren and sisters of the Mason church, and Bro. Pauley, of Vinton, met with the church of LaPorte City, Iowa, on the 9th of September, according to appointment. Meetings commenced with a prayer and social meeting at the commencement of the Sabbath; and although some were much wearied by the past day's journey, all felt that it was not in vain that we had come together. The exercises of the following day commenced with a prayer and social meeting at ten o'clock A. M., in which most all present took part. A spirit of confession, and a determination to draw near to the Lord, was manifested by many in their testimonies.

At two o'clock P. M., we again assembled, and after a season of prayer, Bro. D. T. Shireman, of Marion, gave some very pointed and practical remarks, after which followed a spirited social meeting. We also had a good social meeting in the evening. At 9, first-day morning, we were again together, and af-

ter a short but interesting social meeting, Bro. Shireman spoke to us again to edification and comfort. We feel that we have had a good series of meetings.

"Oh! how sweet the hours have passed away,
Since we have met to sing and pray.
How loth we are to leave the place
Where Jesus shows his smiling face."

We feel like entering into the work of preparation more earnestly, that we may be able to stand in that great day that is fast hastening upon us.

AMOS AMBURN.

Vermont Camp-Meeting.

A FRIEND has handed us the *Franklin Journal*, published at Swanton, Vt., in which we find the following notice of the late Vermont Camp-meeting of S. D. Adventists.

BOROVILLE, VT., AUG. 23, 1870.

Mr. Editor:—The Seventh day Adventists have just closed a very well-conducted and successful camp-meeting in this place, the first this denomination has ever held in this State. Elder James White and his wife, Mrs. Ellen G. White, were the principal speakers, through some eight or ten more of the ministry of this order were present. The attendance on Sunday numbered between three and four thousand, and the order and decorum preserved on the ground from first to last, was excellent. The peculiarities of the sect are the observance of the seventh day of the week as the Lord's true Sabbath, and a belief in the speedy, personal coming of our blessed Redeemer to reign forever on the restored earth. They fix no dates for the consummation. We witnessed no fanaticism on the ground; on the contrary, the social meetings were sincere, tender, and melting, and a happy circumstance on Saturday and Monday when some sixty persons, old and young, on invitation, presented themselves at the mourners' altar for prayers, many of whom spoke of their new resolutions and desires with deep emotion, and some found joy and peace.

The Seventh-day Vermont Conference numbers eight ministers, embraces some ten or twelve churches, with a membership of several hundred souls. They have a church of nearly one hundred, and a pleasant church edifice, here.

The Necessity of a Sabbath.

MANY who profess to be teachers of the word, when driven by the truth to abandon the sanctity of Sunday, boldly adopt the theory that there is no holy time in the gospel dispensation. "True, it is, and pity 'tis 'tis true," that there is a carnal mind in man that prefers to seek out new inventions instead of accepting as truth the perfect law of righteousness; but so it is, and so it has been ever since death found an entrance into Eden through the transgression of Adam.

When Naaman the Syrian was told to wash in the river Jordan that he might be healed, he asked, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean? And he would have retained his leprosy rather than obey the prophet's command, had it not been for the wise words of his servants. In these days when we see men diseased and unclean through the contamination of sin, and we say to them, "Blessed is the man that doeth this, and the son of man that layeth hold on it, that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil," they will say to us, "Is not the Christian Sabbath better than the Sabbath given by the Most High from the summit of the flaming mount? and, Naaman-like, they are unwilling to be cleansed in the Lord's appointed way. When shown from history that the observance of Sunday, first as a festival, and afterward as a Sabbath, was compelled by papal edicts, and after searching the Bible in vain for divine authority, they will then change front, and declare that the gospel dispensation is without a Sabbath; and yet, they claim that this is a better dispensation than was the Jewish.

The word Sabbath signifies rest. Have we as a race improved so wonderfully since creation, that for the last 2000 years we have been impervious to fatigue,

and have not needed rest? Such is by no means the case. It is conceded by all men of learning that about one day in seven is necessary to recuperate the exhausted powers of nature.

On this point we will adduce only two or three testimonies out of a great mass that lies before us.

Dr. Willard Parker, of New York city, says: "The Sabbath must be observed as a day of rest. This I do not state as an opinion, but knowing that it has its foundation upon a law in man's nature, as fixed as that he must take food or die."

John R. Farre, M. D., of London, says: "As a day of rest I view the Sabbath as a day of compensation for the inadequate restorative power of the body under continued labor and excitement."

John C. Warren, M. D., Professor in the medical college of Harvard University, says: "I have a firm belief that such persons (Sabbath-keepers) are able to do more work, and do it in a better manner, in six days than if they worked the whole seven."

Thus we see that if the Sabbath has been abolished, we are physically the losers by it; for it was adapted to our wants. How is it morally? The opposer says that the Christian is required to live holy every day. So was the Jew. In the New Testament we have many exhortations to lay up treasure in Heaven; not to have our hearts overcharged with the cares of this life; and many similar passages. It is truly a great aid to us religiously to have one day's freedom from the toils and cares of earth; a day to draw near to God and increase our knowledge of his word. If there were no Sabbath in the gospel age, then we should say that in that respect it was not as good as the Jewish dispensation.

L. D. SANTEM.

A Death-bed Sermon.

THE New York *Daily Star* gives the following as of actual occurrence in this city:

"A gentleman died last week at his residence in one of our up-town fashionable streets, leaving eleven millions of dollars. He was a member of the Presbyterian church, in excellent standing, a good husband and father, and a thrifty citizen. On his death-bed, lingering long, he suffered with great agony of mind, and gave continual expression to his remorse for what his conscience told him had been an ill-spent life. 'Oh!' he exclaimed, as his weeping friends and relations gathered about his bed, 'Oh! if I could only live my years over again. Oh! if I could only be spared for a few years, I would give all the wealth I have amassed in a lifetime. It is a life devoted to money-getting that I regret; it is this which weighs me down and makes me despair of the life hereafter!' His clergyman endeavored to soothe him, but he turned his face to the wall. 'You have never reproved my avaricious spirit,' he said to the minister. 'You have called it a wise economy and forethought, but I now know that riches have been only a snare for my poor soul. I would give all I possess to have hope for my poor soul!' In this sad state of mind, refusing to be consoled, this poor, rich man bewailed a life devoted to the mere acquisition of riches. Many came away from the bedside impressed with the uselessness of such an existence as the wealthy man had spent, adding house to house, and dollar to dollar, until he became a millionaire. All knew him to be a professing Christian, and a good man, as the world goes; but the terror and remorse of his death-bed administered a lesson not to be lightly dismissed from memory. He would have given all his wealth for a single hope of Heaven."

AN aged lady of Boston recently said to a sensational preacher, "I hear no preaching now that reminds me of that which I attended in my earlier years, when every sermon made me feel that I had a soul to be saved, and that my pastor had a yearning desire for the salvation of his hearers. I presume the literature of the modern pulpit is of a higher order, and the theology may be as sound, but I do not see that preaching is as impressive or as effective in conversions as it formerly was."—*Zion's Herald*.

He Redeemed Me!

THE tears of a slave girl, just going to be put up for sale, drew the notice of a gentleman, as he passed through the auction mart of a Southern slave State. The other slaves of the same group, standing in a line for sale like herself, did not seem to care about it, while each knock of the hammer made her shake. The kind man stopped to ask why she alone wept, and was told that the others were used to such things, and might be glad of a change from the hard, harsh homes they came from, but that she had been brought up with much care by a good owner, and she was terrified to think who might buy her.

"Her price?" the stranger asked. He thought a little when he heard the great ransom, but paid it down.

Yet no joy came to the poor slave's face when he told her she was free.

She had been born a slave, and knew not what freedom meant. Her tears fell fast on the signed parchment, which her deliverer brought to prove it to her. She only looked at him with fear.

At last he got ready to go his way; and as he told her what she must do when he was gone, it began to dawn on her what freedom was. With the first breath, she said, "I will follow him—I will follow him; I will serve him all my days;" and to every reason against it, she only cried, "He redeemed me! He redeemed me! He redeemed me!"

When strangers used to visit that master's house, and noticed, as they did, the loving, constant service of the glad-hearted girl, and asked her why she was so eager with unbidden service, night by night, and day by day, she had but one answer, and she loved to give it—"He redeemed me! He redeemed me! He redeemed me!"

Ripe for Heaven.

WHAT a state of perfection we must attain to be in this condition.

We must have no more angry, impatient, feelings, but a meek and quiet spirit, and pure thoughts at all times.

All pride of heart; every secret fault, every presumptuous sin, envyings, evil surmisings, whisperings, backbiting, all jealousy, all selfishness, must be completely eradicated. Our wills must be in perfect subjection to the will of God.

Am I ripe for Heaven? No, no, I feel that I am not. Reader are you?

Can we ever attain that state of perfection? Yes, by adding all the Christian graces. The last, the crowning grace of charity, will help us to overcome, will ripen us.

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, (margin, is not rash) is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth." 1 Cor. 13: 4-7.

God is love. Jesus is love. We must love. How can I obtain that charity or love which I should have at all times? I will go to the closet. There I will ask for it and my Father that seeth in secret will reward me openly.

My brother or sister, we may be branches of the vine, not sickly and withered ready to be pruned off, but deriving sap and nourishment daily, thereby bearing fruit that will ripen into perfection, and we at last have an entrance through the pearly gates into that city of love.

ANGELIA S. EDMUNDS.

Johnstown, Mich., Sept. 1, 1870.

PRAYER.—There is a story, how that one offered to give his horse to his fellow, upon condition that he would but say the Lord's Prayer, and think upon nothing but God. The proffer was accepted, and he began: "Our Father which art in Heaven, hallowed be Thy name." But I must have the bridle, too said he. No, nor the horse either, said the other; for you have lost both already.

Conference Department.

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

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

From Bro. Ayers.

DEAR BRETHREN: I have just started to serve God in the right way, by trying to keep his commandments. I am very much interested in the cause of present truth. There are but two persons except myself and wife in this town who are Sabbath-keepers, and they reside some four miles away. We are comparatively alone here in this great and good cause; but we feel that we have the testimony of God's word, and the influence of his Spirit witnessing with ours, that it is the truth. We are therefore encouraged, feeling that "they that be with us are more than they that be with" our enemies. I was led to embrace the truth by a kind brother's placing in my hands a number of tracts and pamphlets on the principal doctrines of the S. D. Adventists; and now I wish to send the truth to others. I have a sister living in Wisconsin to whom I wish to have you send a package of tracts.

Vermont.

D. AYERS.

From Sister Webster.

DEAR BRETHREN AND SISTERS: Amid trials and discouragements I am still striving to overcome all my besetments. I have been keeping the Sabbath alone in my family six years. I rejoice that the light of present truth over shone upon my pathway, and that God gave me a mind to obey the truth, and to try to live it out, although I do not live as perfectly as I desire. I am thankful that I feel no spirit of rebellion within me. I would be glad to live out the reforms introduced by our people, but circumstances prevent me from enjoying their benefit as I should be glad to. I feel to exclaim, Must I always live thus, making such slow progress in the work of overcoming! Oh! I would arise and run, were it within my power. I would enter into the work with zeal and energy; and although I do plead for deliverance from surrounding circumstances that hinder me in this glorious work, as yet no ray of light appears in that direction; but my Heavenly Father's smiles are freely bestowed upon me. He bids me be of good cheer. He owns me as his child. He pours the oil of consolation into my wounded heart. And I will be content. The prayer of my heart is that we all may be humble, satisfied to fill any place the Lord may appoint. How short is time! and how long is eternity! yet how many are exchanging their hope of eternal life for a few fleeting moments of time. The allurements of this world, with its bewitching smiles, are too strong for their fame-aspiring minds. They cannot bear the reproach of Christ, forgetting that it is for us to go forth without the camp bearing the reproach. While we are in the camp with our friends, there is no reproach for us to bear! but when we go where we are assailed by our enemies, it is then that we must be armed and equipped, ready to defend the truth; and though it may be a severe trial for us to do this, let us show ourselves worthy of the name whereby we are called. My heart aches when I hear of one giving up the thrilling, soul-inspiring truth of the third angel's message. I often ask myself the question, Shall I ever turn away from this glorious light, and go back crying, Lions in the way? God forbid! Let me struggle on a little longer. Though for months at a time I am deprived of the privilege of meeting with the church of which I am a member, I will cling to the promises of the Lord, which are for me if I am faithful. Aid me by your prayers to wisely improve the remaining moments of time, and I hope with you to sing the victor's song.

Gratiot Co., Mich.

CHARLOTTE WEBSTER.

LITTLE local noises deaden the loudest distant ones; and so it is that this world shuts out from the ears of men, as it does, the voice of Almighty God.

From Bro. Cheal.

DEAR BRETHREN AND SISTERS: I feel greatly encouraged by the cheering testimonies of others, and have often felt impressed with the duty of contributing mine. The past year has been one of a sad, yet I trust a profitable, experience with me, and God be praised for it. While I have been endeavoring to prepare for the glorious coming of our Lord, he has taught me the blessedness of living near to him.

Although I am sadly afflicted in various ways, my afflictions serve to wean me from the world, and help me to "seek first the kingdom of God and his righteousness," trusting God for the addition of all else. I daily lament my unworthiness, and pray for requisite grace to purify my soul, and fortify it against the many temptations which come in so unawares. How blessed the assurance of the apostle, that "tribulation worketh patience, and patience, experience, and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5: 3-5.

However, there is a volume of instruction in the counsel of the apostle to "hold fast the profession of our faith;" and I am daily seeking to put away sin, and draw near to God. Praise him for the blessed hope. It is of more value than aught of this world's perishable treasures. May God help us all to keep our eyes upon "the prize of the high calling of God in Christ Jesus." Phil. 3: 14.

Pray for us; and God help me and mine to appreciate your many acts of kindness in our behalf.

Yours in the blessed hope, J. G. CHEAL.

Battle Creek, Mich., Sept. 13, 1870.

BRO. J. B. T. NICHOLS writes from Licking Co., Ohio: Our last quarterly meeting for the present Conference year closed Aug. 28, 1870. We had no preaching brethren with us, yet we had an interesting time. Heart-felt confessions were made, and we got near the Lord. In the evening of the 27th, we attended the ordinances of the Lord's house. This was a solemn season.

On first-day, the 28th, we repaired to a stream some two miles distant, where six were buried with the Lord in baptism. Others will go forward soon. Two were added to our number. This is encouraging. May the Lord help them to walk in newness of life. We also made an agreement, most of us, to attend the camp-meeting. Come up, brethren and lonely ones. Get more acquainted with the people of the Lord and his ways. Don't let Satan deceive you by making you think that you cannot leave your worldly affairs, and so cause you to miss the blessing of the Lord.

Let us make this meeting one of the most successful meetings ever held in Ohio.

HELP WHAT YOU CAN.—No matter what our condition or circumstances, there will always be some ways in which we can help giving aid and comfort to the cause of the enemy, and we gain a great moral victory when we improve them. The following is a case in point:

"A master cooper called upon a black man in Ohio, and wished to purchase some timber. The black man asked for what purpose he wanted the timber, and received for answer:

'I have a contract for a thousand whisky-barrels.'

'Well, sir,' was the prompt reply, 'I have the timber for sale, and want the money; but no man shall buy a stave from me for that purpose.'

The cooper was indignant to meet with such stern reproof from a black man, and called him a 'nigger.'

'That is very true,' mildly replied the other. 'It is my misfortune to be a negro. I can't help that; but I can help selling my timber to make whisky barrels, and I mean to do it.'

"Oh, dear sir," says Brainard in writing to a friend, "do not think it enough to live at the rate of commonplace Christianity."

If parents were really faithful to their children, there would be fewer unconverted adults.

The Review and Herald.

Battle Creek, Mich., Third-day, Sept. 20, 1870.

Wanted.

TWO HUNDRED MEN WANTED.

No people can read history to better advantage than Seventh-day Adventists. As Adventists, one important part of our work is to compare prophecy with history, and show the comparative nearness of the end. And, as observers of the ancient, and only, weekly Sabbath of Jehovah, we should become acquainted with its history, especially the means by which men have changed from the seventh to the first day of the week.

What we want at present is a revised edition of Eld. J. N. Andrews' History of the Sabbath. To accomplish this it is proposed that Bro. Andrews shall immediately devote himself to the work, when other pressing duties shall be done. He will probably spend the autumn and much of the winter near Boston, where he can speak to the congregation at Bro. Stratton's new hall once, or at the most twice, each week, and devote his entire time and energies, with this exception, to the preparation of his History. Should this be the case, we shall expect our friends in, and near, Boston to assist Bro. Andrews in every way they can, and not call his mind from the work of the History to the local interests of the cause there, only to speak to the people as above suggested.

To furnish the History of the Sabbath is not only a work of great importance, but is one that calls for a vast amount of labor. Bro. Andrews succeeded wonderfully well with the means he had at his command, at the time of the preparation of the History of the Sabbath. But the work then in his hands suffered for want of books; but he was too poor to purchase those books which he could not get access to in any other way.

Two hundred men are wanted, each to donate ten dollars for the purchase of such a library as above suggested. We will call ten dollars a share, and those who wish to take from one to ten shares can do so immediately.

Now we propose to raise a fund to purchase historical and expository works for a good library, at present to be controlled by the Trustees of the S. D. A. Publishing Association. General Conference, at its next annual session, can make suitable provision for the management of the library. Bro. Andrews is immediately to furnish himself with the books he needs in his History work. When this is completed, the entire library is to be located at the Review Office, to be controlled by the Trustees till General Conference shall provide for its management.

At our late camp-meeting in Michigan, there were enlistments in this company of two hundred men, to the number of twenty-six. Six of these paid. We would say to all, in each of the several States, we hope you will respond to this call for liberal men, with promptness. Send in your names, and your money, as soon as possible.

JAMES WHITE.

We have finally decided that the Kansas Camp-meeting will have to be postponed till next May. That would be a good point to commence next season. By that time our friends in the West can get an ample supply of tents ready, and be fully prepared for a very general gathering. We are now too much worn to do justice to such a meeting.

JAMES WHITE.

We design to publish a work on camp-meetings, and make the request that our friends furnish us a copy of each of the public journals, west and east, which have noticed our camp-meetings the present season. Address Eld. James White, Battle Creek, Mich.

JAMES WHITE.

On account of the camp-meeting, business matters have been omitted the past week, at this Office. Those who have sent remittances will therefore understand why they are not receipted.

Those who transacted business on the Camp-ground pertaining to the Office, will find it noticed in next week's REVIEW.

On account of the Camp-meeting, we are obliged to defer quite a number of interesting communications till next week.

CALLS FOR PREACHING. We have received calls for preaching from the following places, which we publish for the benefit of those who may be seeking fields of labor:

Nelsonville, Wood Co., Wis., Grant's Hill, Mo., Edgefield Junction, Tenn., Grass Lake, Mich., Meeme, Manitowoc Co., Wis., Akron, Tuscola Co., Mich., Plano, Ill., Delta, Eaton Co., Mich., Afton, Iowa, Memphis, Mich., Skinner, Bay Co., Mich., Ford's Corners, McLean Co., Ill.

Sabbath-keepers passing between Burr Oak and Drummer Grove, Ill., will find at Ford's Corners, McLean Co., on Dr. Sudduth's farm, those of like faith, who would be pleased to have them call.

To Correspondents.

W. H. WILD: Your letter was received. But when it reached this Office, it had all the appearance of having been soaked in water, which had blurred the writing and rendered much of it illegible.

W. H. SNOOK: As Bro. Butler has appointed to be at your place, Oct. 8 and 9, we presume you would wish to defer the appointment you sent for Sept. 24, to that time.

D. AYERS: The articles on the Judgment, are not yet issued in pamphlet form. A person to be able to teach the present truth, should carefully study all the works on present truth, in connection with the Bible.

To the churches in the Vermont Conference.

I AM requested by the Executive Committee to remind the churches of this Conference of the importance of their being prompt in seeing that their dues on S. B. up to October 1, 1870, are paid to the Conference Treasurer, W. J. Cross, Bordoville, Vt. The arrearages should be squared up.

Our Conference being small, with heavy expenses, any backwardness here will be sensibly felt. This will also apply to the future. Let the churches be punctual in meeting their pledges for the coming year, and the Treasurers in forwarding the means to the Conference Treasurer and in making their reports to the Conference Secretary, at the close of each quarter, viz., January 1, April 1, July 1, and October 1, that order may be carried out. It will be borne in mind that this year, by virtue of an action of our late Conference, the means are to be paid to the Conference Treasurer and appropriated from the treasury by order of the committee, instead of being paid to preachers or to the Treasurer. It is also the duty of the preachers laboring with the churches to help them on these points.

D. T. BOURDEAU, *Conference Secretary.*
Bordoville, Vt., Sept. 9, 1870.

Quarterly Meetings in Minnesota.

A FEW words may not be amiss concerning some of these meetings. I suppose all or nearly all were held without a preacher. We had the privilege of attending two of them, and have heard from one more. So far they were a success. Brethren came together to work. The Spirit of the Lord seemed to be present. Confessions were made.

A desire seemed to be manifested to try to get into the work. The moistened eye evinced the feelings of some. We have no sympathy for the tears of those who cry simply to get sympathy. But as brethren are giving in their testimonies, the falling tear then seems to show some feeling for one's own condition. And when people confess their sins and backslidings,

with many tears, it seems to show that the meetings were not a failure at least. We hope those who formed resolutions at these meetings, to remove every stumbling block, will be wholly successful in their attempts.

And now, brethren, suffer a word of exhortation. Time is short. And if you are asleep, depend upon it the adversary is not. It becomes us to live as though we believed these things. Great responsibilities are resting upon us. Words of truth, of eternal interest, and the most solemn, are committed to our trust, and many, very many, of us are asleep. Even ministers, who should be wholly engaged in this work, are some of them overcharged with cares of this life. May the Lord help all to awake to the great responsibilities that are resting upon us, and strive to prepare for the final scenes of this world's history.

H. F. PHELPS.

Notice.

To the S. B. Treasurers in Minnesota. The first quarter will close Sept. 30. Be ready and send in your reports promptly this year, and save me the unpleasant task of sending your names to the REVIEW, as it was made my duty to do. Unless all are more prompt, I shall be obliged to do so this year. If any need blanks, or have not received those I sent, they can have them by sending me word. Before the quarter closes, send all money, in a registered letter, to W. I. Gibson, Rochester, Minn., and reports to the undersigned.

H. F. PHELPS.

Pine Island, Minn.

INDULGENCES for sins can now be secured in New York. Father Hecker has just returned from Rome, bringing with him a special indulgence granted by the pope to the Society of Christian Doctrine in St. Paul's church, New York. This is a society to distribute tracts, convert Protestants, and educate your children. Father Hecker announces that all who join the society shall have a plenary indulgence of all their sins, and three hundred days' indulgence for every work of Christian charity, which indulgences may be transferred to souls in purgatory.

Appointments.

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

THE next Quarterly Meeting of the Gridley, Ill., church, will be at the Gregory school-house, Oct. 1 and 2. Meeting will commence with the Sabbath. We hope to meet the friends from Lexington, Iroquois, and Ford counties. Come, brethren, in the name of the Lord. Those coming by railroad from the east or west, will find teams at Gridley, sixth-day. Those coming from the north we will meet at Chenoah.

WM. H. SLOW.

PROVIDENCE permitting, I will meet with the church of Alaledon, Mich., in Quarterly Meeting, September 24, 25.

JOHN MATTHESON.

PROVIDENCE permitting, I will meet with the brethren in Genoa, Mich., Sabbath and first-day, Oct. 1 and 2. Parkville, 8 and 9.

JOHN BYINGTON.

THE next Monthly Meeting for Southern Wisconsin, will be held at Little Prairie, Walworth Co., Oct. 1 and 2. We hope to see a good number of the friends of present truth at this meeting. Will Eld. Sanborn meet with us.

C. W. OLDS.

THE next Monthly Meeting of the Lisbon, Marion, and Anamosa, churches, will be held at Lisbon, Iowa, Nov. 8 and 9, 1870. We hope all will come to this meeting prepared to engage in the solemn worship of God.

J. T. MITCHELL.

NO PROVIDENCE preventing, I will hold meeting at Beaver Dam, in the house of C. M. Shepard, or where she may arrange with the brethren and sisters of that vicinity, Oct. 1, 1870. Come, brethren, to this meeting, prepared to work for the Lord.

RUFUS BAKER.

Mackford, Green Lake Co., Wis.

PROVIDENCE permitting, I will meet with the friends at Sandyville, Iowa, Sabbath and Sunday, Oct. 8 and 9, and at Bro. Neal's neighborhood, near Osceola, the 15th and 16th. Meetings to commence on Tuesday evening, Oct. 11, at the latter place. We expect there will be an opportunity for baptism at these meetings. We hope for a general attendance of the friends in the vicinity. We hope Bro. Morrison will be with us. Come, brethren and sisters. It may be many months before another opportunity for such a meeting will present itself.

GEO. I. BUTLER.