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"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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"PEACE, BE STILL."

WHEN waves of passion, rising high,
Bring clouds to darken reason's sky,
Ere we in our wild anger sin,
Let's quickly pause, and think of Him,
Who, on a night of storm so wild,
In tones so sweetly, gently, mild,
Bade harsh winds heed the guiding will,
By firmly saying, "Peace, be still,"

To all who seek, he's ever near.
We've but to hearken, would we hear
Voice that can quell the wildest storm,
From darkest night, bring fairest morn.
Voice that can give the peace at heart;
From dearest hopes, bid us not part.
Heed, quickly heed, the rising will,
Bid passion hear the "Peace, be still."

More oft we need to find release,
To know of quiet, rest, and peace,
From storms that set on fire the brain,
Than those that raging sweep the plain,
Or, o'er the ocean broad and long,
Revel in fearful fury, strong.
Then, may we with an earnest will,
Bid passion hear the "Peace, be still."

C. P. A. W.

New Bedford, Mass.

ORIGIN OF THE DOCTRINE OF THE IMMORTALITY OF THE SOUL.

THAT such a doctrine is now largely believed, is well known. That it is not taught in the Bible, has been fully shown many times; hence it did not originate there. Then where did it originate? All evidence, both ancient and modern, points to Egypt as the mother of this doctrine. Here are a few testimonies. The first is from Herodotus, than whom there could be no higher authority on this question. He was a Greek, born B. C. 484, and is regarded as the father of profane history.¹ He traveled into Egypt, and many countries, and carefully studied the customs and doctrines of those ancient nations; hence he was well qualified to speak the truth on these points. He says, "*The Egyptians were also the first who asserted the doctrine that the soul of man is immortal, and that when the body perishes, it enters into some other animal, constantly springing into existence; and when it has passed through the different kinds of terrestrial, marine, and aerial beings, it again enters into the body of a man that is born, and that this revolution is made in 3000 years.*"²

Here is a direct statement of the origin of this doctrine by an unquestionable author, and he is not alone in this statement. Bunsen, in his learned and elaborate work on Egypt, says, "The Egyptians were the first who taught the doctrine of the immortality of the soul, a fact mentioned by all Greek writers from Herodotus to Aristotle, and one brilliantly confirmed by

the monuments."³ This declaration from such high authority should be well considered by all lovers of truth. Bishop Warburton confirms these testimonies, thus: "The Egyptians, as we are assured by the concurrent testimony of antiquity, were amongst the first who taught that the soul survived the body and was immortal."⁴ Egypt, then, and not the Bible, is the mother of this doctrine. So says the voice of all antiquity. Balbour bears this testimony: "Mr. Stanley says the Egyptians were the first who asserted that the soul of man was immortal, and cites in proof Eusebius, Diodorus Siculus, and Halicarnassus."⁵

That most, if not all, the ancient heathen nations borrowed their systems of religion, especially that relating to the soul, from Egypt, is abundantly proved. Enfield, in his well known History of Philosophy, says: "Egypt is unquestionably to be ranked amongst the most ancient civilized countries, and was very early famous for wisdom. Many eminent philosophers among the Greeks, such as Orpheus, Thales, Pythagoras, Democritus, and Plato, visited Egypt in search of knowledge."⁶ St. Hippolytus says that the Egyptians "were the first to proclaim to all the rest of men the rites and orgies of, at the same time, all the gods."⁷ Bishop Warburton, who has studied and written so largely upon this subject, says of the heathen mysteries, that they "all have their common original from Egypt." Again: "It is very certain, they came first from Egypt."⁸ He declares, and truly too, that "the Magi of Persia, the Druids of Gaul, and the Brahmins of India," were all "the genuine offspring of the Egyptian priests."⁹ Of the terrors of the infernal regions, Dr. Good says, "Egypt is generally said to have been the inventress of this important and valuable part of the common tradition."¹⁰ Rollin, the historian, says: "It is to Egypt that Pythagoras owed his favorite doctrine of the metempsychosis, or transmigration of souls."¹¹ Mr. Watson also says, that it was from Egypt that the other nations borrowed many of their religious doctrines.¹²

These testimonies might be multiplied indefinitely, but I consider the above sufficient to establish the fact that Egypt was the mother of the religious systems of Greece, Rome, India, &c., but especially was she the mother of the doctrine of the immortality of the soul. As in offering proof upon the different subjects which follow, I shall also confirm this point, I leave it for the present.

THE FIRST FORM IN WHICH THE DOCTRINE OF THE IMMORTALITY OF THE SOUL WAS TAUGHT.

Generally no error is born into the world fully grown and perfectly developed at once; but it has a gradual growth, and passes through different stages of development, till it becomes a regular system. Some truth, either natural or revealed, is always taken as the foundation on which to build up a system of error. The counterfeit must at first be very nearly like the genuine, or it would not be received, as all would detect the fraud. So we may expect to find this true of the doctrine under consideration. It is a doctrine relating to future life. So let us look a moment at the doctrine of a future life as revealed in the word of God. The Lord told man in the beginning, that, if he sinned, he should surely die. Gen. ii, 17. When man had sinned, God said to him, "Dust thou art, and

unto dust shalt thou return." Gen. iii, 19. Christ came into the world, died, went into the grave, and rose again, that man also might have a resurrection from the dead. Rom. xiv, 9; 1 Cor. xv. A future life could only be had by a resurrection from the dead. For this resurrection all the ancient worthies from Abel to Paul, looked with earnest anticipation. Heb. xi, 4-13, 32-40; Phil. iii, 10, 11. This resurrection, the angel in the bush taught Moses. Luke xx, 37. Job, and David, and, in short, all the ancient people of God, rested all their hopes upon it. Job xix, 25-27; Ps. xvii, 15. This was the first and true doctrine of a future life as revealed by God to man.

Now it becomes an interesting inquiry to ascertain what was the first form in which the immortality of the soul was taught. Did it have any semblance to the resurrection of the dead? I think the facts will show that it did. It is a well-known fact that the ancient Egyptians were celebrated for embalming the dead. This they did at a great expense, and so effectually, that many bodies are preserved in quite a perfect condition to the present day. They are called *mummies*. What was their object in thus preserving their dead? After looking at the question carefully, and obtaining all the evidence I am able, I am fully satisfied that it was done with reference to the resurrection of the body. That I have not drawn this conclusion without evidence, will be seen by the following testimonies, which are from the very best authorities on such a question. The first is from "Calmet's Great Dictionary of the Holy Bible." He says: "The ancient Egyptians, and the Hebrews in imitation of them, embalmed the bodies of the dead. . . . The art of physic was by the Egyptians ascribed to Isis, and in particular the remedy which procured immortality, which, in my opinion, was no other than that of embalming bodies, and rendering them incorruptible."¹³ This language is remarkable. Their first idea of immortality was to preserve the body from decay till it should live again, and thus become immortal. "That the custom of embalming was very ancient in Egypt, is shown from the practice of cutting the bodies with an Ethiopian stone. Some mummies also bear the date of the oldest kings."¹⁴ The next witness on this point shall be from that celebrated work, "Kitto's Biblical Cyclopaedia." He says, "The feeling which led the Egyptians to embalm the dead, probably sprang from their belief in the future re-union of the soul with the body. Such a re-union is distinctly spoken of in the 'Book of the Dead,' and obscure as is the subject, probably on account of the obscurity of the details of the Egyptian belief, the statements are sufficiently positive to make this general conclusion certain. This conviction would naturally make the Egyptians anxious to preserve the bodies of the dead, and occasion the invention of the famous art of embalming, which was applied, not only to men, but also to the sacred animals. While tracing the art to this feeling, we might suppose that it was more readily received by a people which probably shared the mysterious reverence for the dead which characterizes a certain portion of our race."¹⁵ In a note on this, he says, "We must draw attention to the manner in which the Egyptian belief in this great doctrine confirms the supposition that many nations preserved some remains of a primeval revelation."

Thus we see that this critical author states that it is certain that embalming was practiced to preserve the body from decay, till the re-union of the soul with it, or till it should live again. What more natural than this? and what could have been the object of embalming the dead bodies if this were not it? "In the mouth of two or three witnesses shall every word be established;" but as this is an important point in this inquiry, I shall bring forward an abundance of evidence to make it sure. Mr. Chambers says: "This art [embalming] seems to have derived its origin from the idea that the preservation of the body was necessary for the return of the soul to the human form, after it had completed its cycle of the existence of three or ten thousand years."¹⁶

I shall now introduce another witness, Mr. Bunsen, whose testimony on this subject should be decisive. No author could be better prepared to judge, than he. "The real meaning," says he, "of the celebrated passage in Herodotus (ii, 135) about the reasons why the Egyptians bestowed so much care on the preservation of the body, and, as it were, on preventing it from passing away, must have been this: *The belief in a resurrection of the body*, so far, at least, that the aim of the soul was a new personal life as man, perhaps after having been doomed to undergo transmigration through animal bodies for 3000 years; the same period as was assumed by Plato for the wandering of the soul, and termed by him the Cycle of Necessity, according to Pythagoric usage. The soul, on the death of the body, might pass into some animal form or other, which came into existence at the very moment, before it returned again, into the human body, in a higher or lower state. Man justified is one with God, the eternal Creator, self-created. His bodily organ, therefore, is holy. This doctrine we may now read in every page of the sacred books. Thence the popular notion in Egypt, that unless its old human envelope was preserved, the soul would be subject to disturbances and hindrances in performing its destined course. . . . The Greeks and Romans had an equal faith in burial as necessary to insure the entry of the soul into the invisible world of spirits." Again: "It is only by considering how very deeply this sense of immortality was engrafted on the Egyptian mind, that we can comprehend the passion for the monstrous and colossal proportions of the pyramids, and, at the same time, the glorious, emblematical, and artistic character of those works of the Old Empire. As animal worship is merely the Egyptianized African form of an early Asiatic conception, so is also the combination of the care for the preservation of the body, and, if possible, its protection from destruction, connected with the doctrine of immortality. *The soul was immortal; but its happiness, if not the possibility of its continuing to live, depended on the preservation of the body. The destruction of the body, consequently, involved the destruction of the soul.* We assuredly owe the stupendous fabric of the pyramids to a superstitious fear of the destruction of the body, rather than to the mere vanity or love of display on the part of the builders. . . . This inability, combined with the artistic impulses of the Egyptians, led to the colossal preservatives which arose out of a superstitious adherence to the notion of the value of the body, and which clung with a rigid gripe to the immaterialistic principle."¹⁷

There are several facts stated in the above, worthy of attention.

1. "The belief in a resurrection of the body" was what led the Egyptians to embalm the dead.
2. They believed that the soul would return to the body, and thus begin a new life as man. This shows that they connected the idea of a future life inseparably with the life of the body.
3. It was "a popular notion in Egypt, that unless the old human envelope was preserved" the soul would not be happy. Here, again, the soul depends upon the body.
4. The preservation of the body from destruction was connected with the doctrine of immortality—no immortality without a preservation and re-living of the body. "*The soul was immortal; but its happiness, if not the possibility of its continuing to live, depended on the preservation of the body. The destruction of the body, consequently, involved the destruction of the soul.*" The

soul was immortal only as connected with an immortal body! This is so near the scriptural idea of immortality that we may easily recognize its origin. We have reason to thank God that in those early ages we can find so clear an idea still retained of the divine doctrine of a future life only by a resurrection of the body.

5. This writer thinks that the pyramids looked to the same object—a preservation of the dead. Other authors corroborate this statement. The "Encyclopedia Americana" has an article on the pyramids, in which it gives various opinions concerning their object; then it remarks: "Finally,—and this is the most common opinion of the ancients,—for sepulchers, structures in burial places, symbolical representations of the world of shades, or as chambers for mummies." Calmet gives his opinion thus: "It is thought they were intended for tombs for the ancient kings of Egypt."¹⁸

When we remember, (1) Their great height, (2) That they were built soon after the flood, and (3) That tombs were found in their extreme summits, this conclusion will appear probable, at least.

6. The old Egyptians in those early times were materialists.

Mr. Mitchell, in his "Ancient Geography," confirms the above testimonies, and says that the common people believed that the soul would only endure as long as the body did; and hence their great care in embalming it. He also shows that the priests adopted the doctrine of the transmigration of souls, while as yet, the common people believed only as above. He uses this language: "The priests adopted the doctrine of the transmigration of the soul, while the belief that it will continue as long as the body endures, obtained with the people; whence the care displayed in the preservation of embalmed bodies, or mummies, and the vast expense of excavating tombs in the solid rocks."¹⁹

Here, then, we have the object of embalming, the object of the pyramids, and the first idea of the immortality of the soul as taught by the Egyptians,—quite different from the present doctrine of the soul's immortality! To corroborate these facts a few more testimonies will be offered. Says Mr. Gibbon: "The doctrine of the resurrection was first entertained by the Egyptians, and their mummies were embalmed, their pyramids were constructed, to preserve the ancient mansion of the soul, during a period of three thousand years."²⁰ Gibbon agrees well with Bunsen.

The "Union Bible Dictionary," on embalming, says, "Others tell us it was to preserve the body for the dwelling place of the soul, after it had completed its various transigrations."²¹

An article to the same effect is found in the "Bibliotheca Sacra," by J. Richards, D. D. Showing how extensively the doctrine of the resurrection has been believed among all nations, he remarks, "The study of the Egyptians in the art of embalming, and in the time-defying character of their sepulchers, evinces an anxiety for the body, which we think it will be difficult to explain short of the hypothesis of a resurrection." Again: "A deeper conviction of the same comes from the mummies of Egypt, whose date reaches back three thousand, and, perhaps, four thousand, years ago, and especially when we connect them with their complicated infoldings, their sarcophagi, and the colossal structures of catacombs and pyramids, built for their reception. Desire to perpetuate a name might be a sufficient motive among the great ones of the earth, the Pharaohs and their prime ministers; but we can hardly think so of the multitude. Again; respect and affection for friends, we should think, would be satisfied with obsequies which did not forecast for thousands of years. But here we see a whole nation, from the prince to the peasant, preserving with most careful solicitude the mortal part, and successfully too, as if in expectation of its living again. From the whole history of funeral rites that come to us from every source, we cannot avoid the conviction that the doctrine of a resurrection was entertained in the earliest ages, and has permeated the religious notions of every tribe."²²

Embalming, then, was to preserve the body for a re-living—a resurrection. This was their first conception of immortality. How well this ancient notion

corresponds with the Bible doctrine of a future life! But we shall soon see this greatly changed and perverted.

D. M. CANRIGHT.

¹Antho's Class. Dict., Art. Herodotus. ²Herod. Euterpe ii, Sect. 123. ³Egypt's Place in Universal Hist., Vol. iv, p. 639. ⁴Divine Lega. of Moses Dem., Vol. ii, p. 239. ⁵Essays on the Intermediate State, p. 73. ⁶p. 30. ⁷Antient Christian Libr., Vol. vi, p. 134. ⁸Div. Lega. of Moses Dem., Vol. i, pp. 194, 233. ⁹Ibid., Vol. ii, p. 103. ¹⁰Book of Nature, p. 378. ¹¹Ant. Hist., Vol. i, p. 10. ¹²Theo. Inst., Vol. i, pp. 43, 62. ¹³Art. To Embalming. ¹⁴Egypt and the Books of Moses, p. 71. ¹⁵Art. Embalming. ¹⁶Chamber's Cyclopaedia, Art. Embalming. ¹⁷Egypt's Place in Universal Hist., Vol. iv, pp. 641, 642, 651, 652. ¹⁸Art. Pyramids. ¹⁹Lesson 24, p. 60. Art. Egypt. ²⁰Decline and Fall, Vol. v, p. 117. ²¹Art. Embalming. ²²Vol. vi, Art. Cemeteries.

EARTH'S FIERY TREASURES.

PROF. GAUSSEN says that "when the Scriptures speak of the form of the earth, they term it a *globe* (Isa. xl, 22; Prov. viii, 27); when they speak of the position of this globe in the bosom of the universe, *they suspend it upon nothing* (Job xxvi, 7), and in speaking of its solid covering, they teach us that, while its surface gives us bread, beneath, it is *on fire* [Job xxviii, 5], literally 'beneath,' it is overturned, and as on fire; elsewhere, that it is reserved unto fire, and will be burned in the last times, with all the works that are found therein." Dr. Cumming affirms that 2 Pet. iii, 7, "ought to be translated," "The heavens and the earth which are now, by the same word are kept stored with fire against the day of Judgment and perdition of ungodly men." While the correctness of this translation may be questioned, that the bosom of the earth is not solid, but has in it a vast quantity of liquid fire, need not be doubted. A correspondent of the *Christian Standard* of Oct. 31, has an article on this subject, from which we make the following extracts:

"Our theory, that the interior of the earth is filled with molten lava, on which the shell of the earth rests as it did before the deluge on the water, as a vast raft or body of wood rests on water, is susceptible of proof from several sources:

"1. In all parts of the world, where the surface of the earth has been penetrated to any depth—and the deepest mine is said to be about a mile in depth—after getting below the influence of the atmosphere on the surface, the heat is said to increase, as you descend, on an average of about a degree to every fifty feet. In descending, then, it would be but a few miles until you would come to where all would be fire, or everything would be in a melted state. The depth to this fire, varies, however, it being in some places nearer to, and in others further from, the surface of the earth. Here we have proof of the strongest character, that the interior of the earth is a great mass of melted matter—of molten lava.

"2. The volcanoes. These are found in all parts of the world, north and south of the equator. Some of these, as Mount Vesuvius in Italy, and Mount Aetna in the island of Sicily, have, according to the accounts of authentic history, been burning for upward of three thousand years; and are now apparently no nearer becoming extinct than they were at first. This proves that they must be supplied from some great internal, inexhaustible source of molten matter; as had it been from materials within them, these would have been exhausted long ago! We will here remark that this lava is not a geological formation, like the rocks of the earth, but is peculiar to the interior of the earth, as it exists in all volcanoes, and is found only where thrown out by them; showing, too, that it is with this molten lava that the interior of the globe is filled, as we have affirmed. These volcanoes are the great 'safety-valves' of the earth; and are to the globe what these are to the steam boiler. As when the pressure of steam in the boiler becomes too great, these safety-valves let it escape, and thus prevent the boiler from bursting; so as to these volcanoes. It is the opinion of some—among them the late Alexander Campbell, as expressed in one of his letters from Europe to his daughter, published at the time in the *Harbinger*—that the under side of the earth, where it rests on this lava, is constantly melting off and uniting with it, and the crust of the earth constantly becoming thinner! As in doing this it expands with the heat, and by the change of its character in assimilating with the lava, the pressure of the lava increases, until it

finds vent in the eruption of a volcano, or occasions an earthquake. Hence earthquakes—and some of the greatest ones—take place at a distance from volcanoes where there is no vent for the lava; as the earthquake at Lisbon, Portugal; at New Madrid, Missouri; those in the West Indies, &c. As a proof of this, those observing earthquakes speak of them 'often as being stopped on the opening of volcanic vents.' Here, then, we have a second argument in favor of our theory.

"3. The thermal waters, or warm and hot springs. These, like the volcanoes, are found in all parts of the world; and as sometimes the water is scalding hot, they must derive their heat from the proximity of the water to these internal fires of the earth, at its source, or where it passes; these fires, as we have remarked, being in some places nearer the surface of the earth than in others. What are called the Geysers in Iceland, are known to derive their heat from these internal fires of the earth; while those in California, if anything more remarkable, must do the same. Hot steam frequently issues from the earth, in connection with these, which must be caused by the internal fire. Here we have a third argument in its favor.

"4. The undulating motion of the earth in an earthquake; or its motion like the waves of the ocean. This shows that the earth as a comparative shell, must rest on a soft mass—on this vast mass of molten lava—for were the globe entirely solid all through, or but partially filled with this melted lava, it could not have this undulating motion in an earthquake. This has not only been noticed by all persons who have felt and observed earthquakes (among them the writer), but it is said of the earthquake at New Madrid, Mo., that 'over an extent of country 300 miles in length, from the mouth of the Ohio [river] to that of the St. Francis, the ground rose and sank in great undulations.' The great distance at which earthquakes are felt goes to prove our theory. In the great Lisbon earthquake 'the shock was felt on the one side as far as the southern shores of Finland, and on the other [side of the Atlantic 3,000 miles wide] reached beyond the St. Lawrence in Canada, and was observed in some of the West India islands—an area no less than 7,500,000 square miles.' What is called the 'tidal wave' of the ocean, so observable and remarkable in the late great earthquake in South America, and said to have been 40 feet in height on the coast of Chili and Peru, is no doubt caused principally by this undulating motion of the earth. Here we have a fourth argument to sustain our theory.

"But be all this as it may, we have the assurance in the word of God, as already quoted—in one of those prophetic declarations made by an inspired apostle, which always have and always will meet their fulfillment—that the world and all it contains is to be consumed with fire; which will as certainly take place as the sun continues to rise and set! God can easily 'break up the fountains of the great deep' of internal fires, and cause a universal rain of fire and brimstone from heaven, as was partially the case in the destruction of Sodom and Gomorrah, and thus cause a deluge of fire, which will destroy the world, when each hill-top, in the language of a poet, 'will outsmoke Vesuvius!' Or, by withdrawing the nitrogen from the atmosphere, and leaving only the oxygen gas, everything would soon take fire; and the rocks and metals of the land and mountains would burn like wood, and the waters of the ocean, rivers, and streams, be consumed like oil!"—*Advent Herald*.

THE HEAVENLY RACE.

"Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain." 1 Cor. ix, 24.

Games of different kinds were celebrated by the most enlightened nations of antiquity, in honor of their gods. A vast concourse of people from different countries usually attended these games, and did honor to the victors. Men occupying the highest ranks in society, renowned warriors, and statesmen, thought it no dishonor to share in the combats, and esteemed it meritorious to bear away the prize.

The object of these games, however, was not exclusively to do honor to their gods, but also to confirm the health, and promote the strength, vigor, and activity, of the combatants. Those who designed to devote themselves to the profession of athlete, began, in early youth, a system of training, to develop the powers of body and mind most needed to secure proficiency in the art.

How important that those who run in the heavenly race should, likewise, in early youth, accustom their feet to tread in the narrow way.

The diet of those who contended in the games, consisted of figs, nuts, soft cheese, and a very coarse kind of bread. They were not permitted to drink wine, and strict continence was enjoined upon them. It is in evident allusion to this that the apostle says, in the verse succeeding our text, "And every man that striveth for the mastery is temperate in all things." Those who contend for the mastery in heavenly things, should exhibit corresponding zeal in their adherence to the regulations upon which the prize will finally be awarded to the faithful. "Now they do it to obtain a corruptible crown; but we an incorruptible." God has established a spiritual gymnasium (if I may be allowed the use of such a term), in the institution of the church of Christ upon earth, in which are trained candidates for eternal life. The Lord has given us a code of laws in the Bible, by which our conduct must be regulated, if we would win the prize. He has, moreover, set over the church his tried servants, whose duty it is to expound the law, and urge obedience to its claims, lest candidates be at last found to have striven unlawfully, and so be numbered with the castaways.

No man who was a criminal was allowed to contend in the Olympic games. If, however, by fraud, he obtained a place among the combatants, and won the game, yet he was not crowned because he did not strive lawfully.

The Lord has made provision to pardon every criminal who may present himself as a candidate in the spiritual contest for the crown of life, so that he is thereby placed on an equal footing with the most innocent. Those who seek to win in some other way than that appointed, are termed thieves and robbers, and will find at last that all their efforts, notwithstanding they made a loud profession of religion, will have been in vain.

As in the Olympic, so in the heavenly contest, strict temperance is enjoined. The servants of God urge this point upon the church, and for a time the people arouse, and exhibit commendable zeal in putting away the works of the flesh. But they become accustomed to hearing the note of warning, and become lax and careless in their lives, until the warnings cease to be given, when the careless suddenly awake to active consciousness, only to seek the word of the Lord in vain, receiving in themselves a fulfillment of Wisdom's prophetic warnings, "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh." Prov. i, 24-26.

"And every man that striveth for the mastery is temperate in all things." The Olympic games were usually opened with foot races. On entering upon the race, the candidates laid aside every article of clothing that would impede the free exercise of their limbs. So the Christian must "lay aside every weight and the sin [unbelief] which doth so easily beset us." Peter, in his first epistle, tells us what some of these weights are: "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings." 1 Pet. ii, 1. I fear that if all evil speaking were stricken out of the colloquial vocabulary of man, about three-fourths of the human race would be reduced to the condition of mutes. Compared with the present state of things, such were "a consummation devoutly to be wished." Not only the tongue of man in general "is set on fire of hell," but its withering, blighting curse is felt within the church of Christ, when its professed friends indulge in evil speaking, creating divisions, which the church must be occupied

in settling, instead of bending all its energies in the work of preparing for her coming Lord. "The Lord shall cut off all flattering lips, and the tongue that speaketh proud things." Ps. xii, 3.

On either side of the stadium, or race-course, were terraces, provided with seats for the accommodation of spectators. "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race set before us." Heb. xii, 1. The ancient worthies, and, to us, all who have gone before in the patience and faith of Christ, having obtained the victory, constitute the cloud of witnesses referred to above. By their success we are encouraged to press forward, as were the Roman athlete by the cheers of the multitude that lined the stadium.

The prize for which the athlete strove, was placed in a conspicuous position at the end of the race, that they might be animated at sight of it, to exert their utmost energies to win the game. So the Christian is animated by a view of the crown of life, to be given at the appearing of our Lord, to "press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. iii, 14.

Paul, when the time of his departure was near, gave utterance to his unwavering faith in the following impressive language: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." 2 Tim. iv, 7, 8.

The race once ended, judgment was passed upon the athlete. Those who were found to have striven unlawfully, were rejected, though otherwise they would have won the game. Doubtful cases were numbered with the castaways, though they had almost obtained the prize.

What a sad thought that many professing godliness all their lives, will at last be miserably disappointed at being rejected by the Lord, though they had almost been saved; and what a warning is given to ministers of the gospel, in the example of Paul, as testified by himself: "But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway."

How important that the minister should be an example to the flock in all things, and especially on those points which he is called upon, in the stead of Christ, to announce as important to prepare the church for the coming of her Lord. How terrible must be the final judgment of those who prove unfaithful watchmen on the walls of Zion.

The prize awarded to the Roman athletic victor, consisted of a crown of wild olive, pine, or laurel, which quickly faded away. But the crown that is to deck the brow of him who successfully contends in the heavenly race, is to be fadeless, and enduring as eternity. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." Dan. xii, 3.

No wonder that the hosts of the redeemed before the throne of God, when a sense of the dangers they have escaped, and the eternal bliss they have secured, shall be fully realized, are heard to exclaim in rapturous delight, "Blessing, and honor, and glory and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever."

Oh! cold-hearted professor of religion, will you not awake from your slumber to active life in the service of God? If you do not, be assured that your doom will soon be fixed with the hypocrites, whose portion is wailing, and gnashing of the teeth.

Sinner, will you be persuaded to speedily begin the contest for the crown of life? There can be no uncertainty of your final triumph, if you strive lawfully. "To-day, if ye will hear His voice, harden not your heart."

Lonely, faithful servant of Christ, strive on. Soon "he that shall come will come, and will not tarry." Then you will have found your trials not to have been one too many, your conflicts none too severe.

That you and I, dear reader, may so run that we may obtain, and finally share in the triumph of the redeemed, is my prayer.

ADOLPHUS SMITH.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, OCT. 5, 1869.

J. N. ANDREWS, EDITOR.

THE HARDENING OF THE HEART.

WHAT is that which hardens men's hearts? It is not the grace of God, certainly, for that makes the heart tender and susceptible to good impressions. It is not the power of God. The devil has this kind of work all to himself. The hardening of the heart is the establishing of man's nature in evil. It is the business of Satan always. It is one of the works of the devil, which will only cease when he is destroyed, but will be his chief employment till he can no longer do evil.

But what is it that hardens the heart? Paul answers this question in the most direct terms. He says, that the hardening of the heart is "THROUGH THE DECEITFULNESS OF SIN," Heb. iii, 13. It is evident, therefore, that God does not harden the hearts of men by his own act, unless God inspires men to commit sin. No one who reverences the holy Lawgiver of the universe can ever, for a moment, accept the idea that he instigates men to commit sin, or that he gives to sin an alluring aspect, that men may fall in love with it and become hardened. No, this can never be believed, only by those who make God responsible for man's transgressions. The Holy Spirit, speaking by David, says, "To-day if ye will hear his voice, harden not your hearts." Ps. xcv, 7, 8. The same spirit of infinite wisdom calls our attention, through Paul, to this language of David, and makes it exceedingly emphatic. Read Heb. iii, 7, 8, 13, 15; iv, 7. Paul bids us not to harden our own hearts. So it is not God who hardens our hearts, but ourselves, instigated by the devil to this evil work. And the power by which Satan thus leads us onward to ruin, is what Paul calls the deceitfulness of sin.

But does not God harden men's hearts? For instance did not he harden the heart of Pharaoh? It is certain that God did, in some sense, do this thing; yet we are expressly told that Pharaoh hardened his own heart. Ex. viii, 32: "And Pharaoh hardened his heart at this time also, neither would he let the people go." Also verse 15: "But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the Lord had said." These texts affirm that Pharaoh hardened his own heart, and, indeed, they imply, especially the first one, that it was Pharaoh who did this act every time. "Pharaoh hardened his heart at that time ALSO." It was then the act of Pharaoh every time. How, then, shall we say that God did it? Will any one suggest that it was Pharaoh who did the act, but the Spirit of God that suggested it, and that prompted its performance? The words of James furnish the proper answer: "God cannot be tempted with evil, neither tempteth he any man." James i, 13.

The God of infinite purity did not inspire Pharaoh with pride, obstinacy, cruelty, rebellion, and blasphemy. The Lord was not in partnership with Pharaoh in this wicked work. It is God's work to soften the heart by his tender Spirit; it is the work of Satan to harden the heart through the deceitfulness of sin.

But now we come to that fact which is the key to the whole difficulty. After a certain space, during which the tender Spirit of God softens the hearts of men, if that Spirit be resisted, it is at last withdrawn. Then God leaves men to their own evil natures, and to the wicked suggestions of the devil. When God thus judiciously withdrew his tender Spirit from Pharaoh, he left him to the wickedness of his own heart, and the deceitfulness of the devil. In this manner, only, did God harden Pharaoh. He never prompted him to evil. No, indeed! But what he did do, was this: He left him to his own wicked heart and to the devil. And why did he do this? Simply because that Pharaoh had sinned away the day of grace. He would not hear the voice of the Spirit of God while it was called "to-day." He had hardened his own heart through the deceitfulness of sin. So when Moses demanded the

release of Israel, and wrought miracles, and inflicted judgments, Pharaoh's pride, selfishness, unbelief, and rebellion, all prompted him to resist. Satan powerfully incited him to follow these evil passions of his heart, and the Spirit of God having been grieved from him till it had taken its final departure, the Lord hardened his heart simply by leaving him to himself and Satan.

It is on this same principle that God is said to send strong delusion upon men. But Paul explains how this is done. God sends men the truth and makes it shine out with clearness before them. They refuse to receive the love of it into their hearts. When the Spirit of God has striven with men till their day of grace is past, it leaves them to their own unrestrained evil hearts, and to the powerful deception of the devil. This is the whole process of God's sending men strong delusion. See 2 Thess. ii, 9-12. And this is really the whole story concerning the hardening of the heart on the part of the Lord.

For the wickedness of men God sets up over them the basest of men for rulers. Dan. v, 17. For this very reason the providence of God raised up this wicked Pharaoh to the throne of Egypt. The nation had reached a terrible state of wickedness. So the overruling providence of God gave the throne of Egypt, at this particular time, to this most obstinate, stout-hearted, stiff-necked, sinner. The Egyptians had no excuse for their wicked course toward the Israelites. It was not only a sin against humanity; it was the basest ingratitude; for the Egyptians owed a debt to the people of Israel, which they could never repay. Pharaoh, who appears to have succeeded to the throne of Egypt after the flight of Moses to Midian (Ex. iv, 19), must have understood the history of Joseph and of the deliverance of Egypt from the seven years' famine, and had no excuse for being a bad man. What Paul says in 2 Thess. ii, 10-12; Heb. iii, 7-19, relative to the Lord's working powerfully first, before he gives men up to the devil, shows that Pharaoh had had light from Heaven which he had resisted till it had left him to the blindness of sin and Satan. So God saw it best to make Pharaoh an example for the warning of wicked men for all coming time. His providence, therefore, allowed him to reach the throne of Egypt at the very time when he could have the best opportunity to contend with God. So God announces his purpose to Pharaoh, in words which have often been cited for the purpose of fastening Pharaoh's guilt upon the Lord. "And in very deed for this cause have I raised thee up, for to show in thee my power; and that my name may be declared throughout all the earth." Ex. ix, 16. Pharaoh's rebellion was inexcusable, and his end a signal example of the fate of the stout-hearted transgressor.

HOW TO GO TO MEETING.

Few persons realize that it makes any special difference how they attend the meetings of the people of God. They suppose that it is quite necessary to go to the place of worship, and that it will be of benefit to them to do this regularly. But they do not attach any importance to the manner of doing this, or to the circumstances of the case. Many attend the meetings of the saints, and reckon themselves of their number, who feel not the slightest burden of the cause of God. They expect that there will be an excellent meeting, and are very free to find fault should the meeting be one of trial and labor. Yet they themselves are the very ones who bring the labor and darkness upon the meeting. They do not realize that the meeting is composed of those who attend it. They forget that good or evil predominates in a meeting according to the persons who make it up. Yet nothing is more certain than that a meeting represents the sum total of the piety, devotion, and moral worth of those who compose it. God has said of certain worshippers, that he will "not smell in their assemblies." No savor of piety, self-sacrifice and consecration comes up as grateful incense to God. But carelessness, irreverence, levity, worldliness, and self-righteousness, are present to grieve the Spirit of God. And they are there simply because that those who assemble, as the worshippers of God, take these things in their heart.

Do not go to the assemblies of the saints of God with a careless spirit. It may be that your next time will be your last. Go there praying God to meet you. Go there with a heart prepared to meet the Lord, and you will not find it a dark place to your own soul. But do not go there with a visiting spirit. Many go to meet and converse with friends, but entirely forget that the object of the meeting is to meet the Lord of hosts. Oh! if the hearts of those who attend the house of God could be as open to man as they are to Him who is of purer eyes than to behold iniquity, how manifest would be the reason why the Spirit of God did not enter the assembly. The people present had not assembled to meet Him. Some had come to show their piety; some to visit their acquaintances; some for the ride, or the walk; some to criticize, or find fault; some to hear others reprove; some to hear others confess; some simply because it is custom to go, but without the least idea of preparing their hearts to seek God. Do not go to meeting in that manner. God will not accept such worship. Prepare your heart to seek him. Go with the deepest self-abasement. Plead with God to prepare you for his worship. Let there be one, at least, who worships God in spirit and in truth, and be you that one.

MISTAKES.

MISTAKES are dangerous in proportion to the importance of the subject to which they relate. If Satan cannot hinder us from attempting to save our souls, he will be very well content if he can cause us to make some fatal mistake in our effort to do it. If he can cause us to trust in the cross on which Christ was crucified, instead of trusting in him who died thereon, he is entirely satisfied. If we can be induced to hope for salvation through the mother of Christ, and not through her Son, that also will answer his mind well. If we depend upon the fire of purgatory to cleanse our sins, and neglect the blood of Christ, that will be every way satisfactory to Satan. If we say, Lord, Lord, and do not the things he commands, Satan will never object to our prayers. If we name the name of Christ, and do not depart from iniquity, he will be even better pleased with us than though we only passed for sinners. If he can cause us to devote our energies to repenting to-morrow, or next week, or next year, and keep on neglecting the present day, he will be satisfied with that. If he can make us ashamed of repentance, and keep us from being ashamed of sin, he will make us his certain prey.

If he can make us think that there is some real good in sin, and that there is some advantage in disobeying God, he will catch us with his hook as he does all the world. If he can induce us to lay up our treasure in this world, and not in the next, he will make our ruin certain as his own. If he can make us think that our favorite sins are small sins, which God will not regard because we have put away so many great sins, for which, perhaps, we cared nothing, he will take us in his snare to our own ruin. Reader, he means to ensnare you. Examine yourself and see how the case is with you. Take to you the whole armor of God, that you may stand against the wiles of the devil.

THE CLOSING MESSAGES.—NO. 3.

THE three angel messages were given in prophecy to describe the position and work of the people of God of the last generation just prior to the second coming of our Lord Jesus Christ. Amid the perils, delusions, and false teachings, of the last days, these messages were intended to so clearly point out the true church, describing its position and work, that the humble believer might find the truth and get a preparation for that great event. One genuine message on time was to be given, and no more. Hence all other time messages are spurious. One time message we have had, answering the prophetic description precisely. "It found the nominal churches asleep upon the subject of the second advent, dreaming of the world's conversion. But the truth was clear, and, in the hands of devoted men, powerful. Everywhere the message was proclaimed it produced general conviction. The Scriptures were searched as never before; a great revolu-

tion in religious belief took place in a few short years; and at least fifty thousand in America alone, became decided believers."

Prophecies and signs fulfilled tell us unmistakably that we are in the last days—in the time to look for these messages promised by the word of God. If they fail to come, the promise will prove a failure. A message has come, answering the description precisely. Is it from Heaven?—is it the fulfillment? If this is false, how shall we know the true?

What is the difficulty that men cannot believe? Adventists were mistaken and disappointed. We admit our error, and it is scripturally explained. But has not the prophecy of a message on time been fulfilled? If it has been given, and, as we have shown, at the right time, then the word of God stands verified, and unbelievers are unbelievers, no more nor less. Where is your faith in the Bible as the word of God? Why were the prophecies given, but that they might be understood, believed, acted upon, and thus prove a benefit to us?

The first angel's message was a time message; the second and third are not. The first was to arouse men, the second to show them their danger, and the third to tell them what to do. The first was to awake men from delusive dreams of peace and safety and a long time of prosperity to the church on earth, by the startling fact that the Judgment is right before them; the second to show them that nominal Christianity is corrupt and cannot be relied on; and the third to show wherein it is corrupt, and what is necessary to be done to escape the impending wrath of God.

These messages have been announced in the order given in the "sure word of prophecy," and light has increased at every step, and still is increasing.

We cannot be mistaken in believing that the Author of this prophecy is fulfilling it. If so, momentous consequences depend upon how we receive and act upon these messages from God.

May God help his honest children, and those who desire to be such, to believe when he thus speaks to them by his word and providence, learn what he requires of them—wherein they need reform—and do his bidding, keep his commandments, walk in the faith once delivered to the saints, and so be prepared to escape the seven last plagues and enter into the joy of the Lord at his coming, which is near, even at the door.

Men are dreaming of being saved by faith, while they disbelieve and reject the plainest teaching of the word of God. Let us be aroused and try ourselves whether we are in the faith—whether we do truly believe the word of God. Those whose faith is anchored on the word of God will stand in the time of trouble, which is before us, and finally stand with the Lamb on Mount Zion. But those who disbelieve, neglect, reject, and despise, that word, will suddenly be destroyed, and that without remedy.

R. F. COTTRELL.

WHEN DOES THE SABBATH BEGIN?

THAT we should begin the Sabbath at the setting of the sun, is plainly declared by the Bible; but just where that point is, whether at the moment the sun is out of sight, or not till it is really dark, or whether it is not just between these two points, at what we call twilight—this is not so certain. On this point I find a very interesting passage in Josephus's "Wars of the Jews," book iv, chap. ix, sec. 12. It seems to show definitely at what time the ancient Jews began the Sabbath. We would suppose they were about right in such things, as they were directly taught by the Lord and his prophets. At the destruction of Jerusalem, one party of the Jews obtained possession of the temple and fought their enemies from thence. Of this party Josephus says: "The Zealots threw their darts easily from a superior place, and seldom failed of hitting their enemies; but having the advantage of situation, and having, withal, erected four very large towers beforehand, that their darts might come from higher places, one at the north-east corner of the court, one above the Xystus, the third at another corner over against the lower city, and the last was erected above the top of the Pastophoria, where one

of the priests stood of course, and gave a signal beforehand, with a trumpet, at the beginning of every seventh day, in the evening twilight, as also at the evening when the day was finished, as giving notice to the people when they were to leave off their work, and when they were to go to work again."

By this we see that there was a tower built up in connection with the temple; in this tower a priest was stationed to give a signal with the trumpet, at the commencement and ending of each Sabbath. This was certainly a good practice. This signal was sounded "at the beginning of every seventh day, in the evening twilight." This shows when they began the day. Twilight is midway between sunset and dark. Is not that the proper time to begin the Sabbath?

This seems also to throw light on an obscure passage in 2 Kings xvi, 18, which reads thus: "And the covert for the Sabbath that they had built in the house, and the king's entry without, turned he from the house of the Lord for the king of Assyria." What was this covert for the Sabbath? It was something which they built in the house of the Lord. On the above passage in Josephus, Whiston has this note: "This beginning and ending of the observance of the Jewish seventh day or Sabbath, with a priest's blowing of a trumpet, is remarkable, and nowhere else mentioned, that I know of. Nor is Reland's conjecture here improbable, that this was the very place that has puzzled our commentators so long, called Musach Sabati, the covert of the Sabbath, if that be the true reading, 2 Kings xvi, 18; because here the proper priest stood dry, under a 'covering,' to proclaim the beginning and ending of every Jewish Sabbath." This explanation seems quite plausible to me. D. M. CANRIGHT.

REMARKS.—The foregoing may be worthy of notice. Yet inasmuch as sunset is the point designated by the Bible, for the beginning and ending of the Sabbath, the best practical rule is, to have all our worldly business laid aside before the sun disappears in the west, on Friday evening, and not to resume it till twilight on Saturday evening. This is a rule which may be followed with safety. It will prevent the infringement of our worldly business upon the sacred hours of the Sabbath. We should prepare our hearts for the approach of the Sabbath, and we should not with haste return to our worldly pursuits, when that day has perhaps hardly expired. ED.

WEARING OF GOLD.

NOT many years since, it was considered a sin by Baptists, Methodists, and other denominations, to wear gold; and I well remember when the Baptists, to whom I belonged, and who used to enjoy more of the Spirit of God than they now do, made it a rule to take up a labor, in love, with those members who put on gold. But for quite a number of years the different denominations have undergone a great change on this point, and have almost universally adopted the practice of wearing gold and other vain ornaments. Is this decidedly an improvement? or is it a violation of gospel principles? As it is connected with great departures from primitive practices on plainness of dress, as it goes hand in hand with those extravagances in dress and vain fashions, that were made a matter of prophecy which has its application at the present time (see Isa. iii, 15-26), there is a great likelihood that it indicates a falling away rather than a real advance in piety and virtue. And this likelihood becomes a matter of certainty when we bear in mind that wearing of gold is condemned in the New Testament. Says Peter, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Pet. iii, 3, 4. See also 1 Tim. ii, 9.

What can be plainer than this: not "wearing of gold." How can any, bearing the name of Christians, wear gold, with this scripture prohibition which is

just as plain as, "Thou shalt not kill," and "Thou shalt not steal," staring them in the face? Let none justify themselves by the fact that gold was worn in Old-Testament times. Many things were permitted in those times, that are not tolerated under the gospel. And we see a reason for this prohibition. The Lord foresaw that the race would become more and more proud and selfish, and that they would be more and more inclined to idolize themselves, and thus be enjoined greater plainness in dress. The greater the tendency to err in a certain direction, the greater should be the caution and effort to counteract that tendency. The greater the danger, the farther should we keep from it, even though we might appear, to some, to deny ourselves of what would seem harmless.

We are living in an age in which it may be emphatically said that "pride has budded," Eze. vii, 10, and in which even those who have "a form of godliness and deny the power thereof" are, by the apostle, denominated "proud," 2 Tim. iii; and while we should, on one hand, avoid running in the extreme of neglecting taste and order in our dress and person, our example should be a rebuke to all the superfluities and vanities in dress and apparel that are so prevalent at the present time. This duty is clearly seen in the example of Elijah, and of John the Baptist, who, as all Adventists believe, represent those who shall rightly engage in the work of preparing for the second coming of Christ. It is also enjoined by the example of our dear Saviour.

If I wore gold, I should leave it off, 1. Because the Bible forbids it. 2. Because of the unnecessary expense connected with it. And here I would not justify myself because it did not cost me anything, nor even because it was given me by some cherished friend who now sleeps. I can remember friends without it, and God and Jesus are my best friends, and I must please them first. 3. Because it feeds pride, and self, which must die. And those who claim they have not worn it through pride can the more easily lay it aside. 4. It sets a bad example, and hinders a good reform. Like begets like. If the weak, who love show, see us wear gold to a small degree, they think they are justified in putting it on to a greater extent. For, say they, gold is gold, and such a brother or sister wears it, and I can. Of course they should not follow our example any farther than it comports with the teachings of the Bible and the example of the great Pattern. Yet some have not fully seen Jesus, and until they do, we are the stepping-stone by which they are to reach and contemplate him, until, enraptured by his perfect and glorious character, they lose sight of us. With this view of the subject, how important it is that our example be just right, that we be waymarks to the kingdom, that others, by seeing our good works, may be led to glorify our Heavenly Father; that we gather with Christ and scatter not abroad.

Let none lay aside their jewelry simply to please me, or because I have written these lines. Weigh what I have written. Examine the word of God with a desire to know and do his will. Take the matter to the Lord in prayer. Try your motives. Think of the seamless garment that your Saviour wore. View the crown of thorns that marred his sacred head, and the print of the nails in his hands and feet, and the scar of the spear in his side. Think of your sins which caused the shame and death of the Son of God. Seek to adorn yourselves with the Christian graces. Remember the time of trouble just before us, in which even the wicked will throw all their idols and vanities away from them, having more weighty matters to consider, when it is too late to reform and obtain the favor of God. Let not pride of opinion, and what you have decided in the past, keep you from deciding for the right. Prepare for the Judgment. Prepare to meet thy God. D. T. BOURDEAU.

GOD'S INSTITUTIONS.

"If ye know these things, happy are ye if ye do them." God's people are distinguished from the world by the fact that they obey him in all things, both in the spirit and letter. The Sabbath and the marriage relation were instituted before the fall, and have in them-

selves no connection with sin, or in its origin or its consequences.

Since sin came into the world, institutions of a remedial character have been set up by Infinite Wisdom. Before the sacrifice made on Calvary, these institutions pointed forward to the offering made of himself by our Lord Jesus Christ; since that time only three institutions of this kind are left to the church by our Lord; namely, baptism, washing of feet, and the Lord's supper. The first of these is an open profession to the world that we believe in the death, burial, and resurrection of Christ; and that we are like him in his renunciation of the world and its works and ways. The second, is an act of humility and obedience, tending to do away with that selfishness which incrusts the human heart, and renders it hard and unfeeling. The third, points back to the sufferings and death of Christ, reminding his people of his broken body, and blood poured out for them; also, it points forward to the time when they shall sit at his table, and with their Lord partake of the feast spread for them.

Each one of these institutions is beautiful and appropriate in itself for the purpose to which it is intended, and so necessary that the church must practice it, if it would not dwindle and die.

The world see no beauty in the death or humiliation of Christ, nor in the types pointing to these events, nor in the present institutions of the church; but to the Christian, each of these appears most appropriate, necessary, and beautiful, when he is nearest to God.

JOS. CLARKE.

REPORT FROM OHIO.

OUR meeting in Clyde is closed. We took down the tent and stored it away for winter, Tuesday, Sept. 14. We have given in all forty discourses. The attendance was not very large for the place, yet our congregations averaged about one hundred.

We found, soon after we began meetings, that Spiritualism, Universalism, and infidelity, held the leading influence in the town. Methodists and Baptists thought it almost a sin to go to the tent to meeting. The Catholics exerted a strong influence against us. With all this tide of opposition to meet, we could not accomplish much. No one came out publicly to oppose us, but nearly all worked against us in a secret manner.

Last Saturday evening, and Sunday morning, Eld. Bulger, United Brethren, gave two discourses against us, on the law and Sabbath, taking the position that the whole Mosaic law, ten commandments and all, were abolished at the cross, and only such of them were binding on us, as were re-enacted in the New Covenant. He was very personal in his remarks, and sometimes almost abusive; and, because of this, I thought it necessary to review him. I did so, and it was easy to be seen by the people where the truth was. The course pursued by the Elder, has made us many friends. Some of the members of his own church have decided to keep the Sabbath.

There are five now keeping the commandments as the result of our meeting; and three more are about persuaded to do the same. This will make quite an addition to the church, and if the church are faithful in their duty, I am satisfied there will be others to join them. May the Lord add his blessing to the work there, and carry it on to his own glory. Let me say to the dear brethren and sisters in Clyde, Be faithful children of the blessed Saviour, and he will be your strong refuge and help.

I. D. VAN HORN.

Strongsville, O., Sept. 22, 1869.

A SKETCH OF LABORS.

THE following is a sketch of my labors during the past few weeks, which I glean from my diary for the REVIEW.

On Tuesday, June 15, 1869, myself and wife drove twenty miles to E. Richford, Vt. The next day I measured and assisted in preparing the ground upon which to erect a house of worship, and till the next Sabbath hauled stones with my team for the foundation of the house. While I was thus working, the 17th, at 5 P. M., by an urgent request of the friends, I hitched

up my team, went to a school-house, and preached to attentive hearers, in lieu of Eld. Reynold, an Adventist, who failed of being present as he had appointed.

Sabbath, the 19th, held two meetings with the church. Was glad to see five of the friends from Montgomery at these meetings. The next Tuesday the meeting-house frame was raised. Size 32x48, with 18 feet posts.

At this point I received an urgent invitation from Bro. M. E. Cornell to go and follow up the interest in Addison, Vt. Bro. N. Orcutt and myself reached Addison, June 25. The following Sabbath and first-day we held four preaching meetings in the Advent chapel. The presence of Bro. Dr. H. S. Lay, and of the few friends of the cause from Bristol, Waltham, and Weybridge, added much to the interest of these meetings. Sunday evening Dr. Lay gave a cheering talk on health, from a physiological standpoint, in the chapel, which could not fail to meet the approval of those who are disposed to appreciate good principles.

June 28, leaving Bro. Orcutt to visit families in A., and vicinity, I accompanied Dr. Lay to Enosburg, where, on Tuesday evening, a large concourse of brethren and sisters and friends were favored with the privilege of hearing a talk on health, by Dr. L., after which one hour was spent in asking the doctor questions on several points, relative to living the principles of health reform, which he answered deliberately, to the satisfaction of all present. Then the friends on the ground promptly raised means to defray our expenses in coming from, and going to, Addison, and something more for Dr. Lay.

July 2, while Dr. L. and I were returning to Addison on the cars, we had an interview with Eld. D. T. Taylor for the first time, who gave us the sad intelligence that Bro. C. O. Taylor in Adams Center, N. Y., was sick nigh unto death. The doctor at once decided to go right on to see the afflicted brother. Later intelligence represents that Bro. Taylor is better. We continued over Sabbath and first-day at A.; attended three meetings held by Eld. D. T. Taylor; held two meetings; and attended a meeting by Bro. A. S. Hutchins at Weybridge. And we were sorry to find that the inhabitants in A., even the nominal Adventists, are much glued to the world, insomuch that only a few can spare time to attend even their own meetings. God pity such. And may those who have learned better things hold fast the profession of their faith to the end, that that day may not come upon them unawares. Luke xxi, 34.

From July 10 to Aug. 1, I worked a few days at haying on my farm; had interesting meetings with the church at home. Held a two days' meeting with Bro. Orcutt on the west hill in Montgomery, and held an important correspondence by letter, on the truth, with Mr. Joseph Jiguere, a French Canadian, of Grand Ligne, P. Q., who, nineteen years ago, introduced me in the Grand Ligne Mission Institute.

Aug. 2, Mr. Jiguere came here to spend a few weeks with me to learn more about our views; and brought me an interesting letter from Eld. Hubert Tetran, a French Baptist of Grand Ligne Mission, who formerly was a Roman Catholic priest, but who, for twenty-three years, has advocated and adhered to the Protestant religion. I so admired the spirit with which his letter was written that I decided, at once, to invite him to come and make us a visit of several days; and promised that I would pay his fare on the cars both ways.

Aug. 13, I brought Bro. Tetran from St. Albans to my house, since which time I have given him and Bro. Jiguere lectures in French, on the truth, from three to six hours per day; and I am happy to say that these brethren are now keeping the Sabbath, and are fully decided to go with this people to Mount Zion. Sr. Jiguere, in Canada, is also convinced that we have the truth, and doubtless has, ere this, taken a decided stand with us on the Sabbath question. Bro. Tetran and Jiguere design to attend the New England Camp-meeting with us, at South Lancaster, Mass., next week.

Brethren, pray that God's blessing may continue to succeed our labors among the French.

A. C. BOURDEAU.

Bordoville, Vt., Sept. 4, 1869.

MEETINGS IN MICHIGAN.

SINCE my last report from the Ceresco Camp-meeting, I have held four meetings in Parkville, and one in Brady, commencing Sabbath, Sept. 11. Some of the brethren and sisters were sick and feeble. Visited and prayed with them and the scattered ones, and labored to encourage them to press forward with the remnant people of God, who are urging their way for an entrance into God's everlasting kingdom.

The brethren have all moved out and away from the village of Parkville. If one efficient brother would locate near the meeting-house, a deeper interest would soon be manifest in the Sabbath and social meetings.

Wednesday, the 15th, Bro. Strong and Schellhouse helped me on my way to Colon. Here we also visited the scattered brethren, and enjoyed an interesting meeting in Matherton township. Sabbath and first-day, 18th and 19th, held five interesting meetings in Sherwood, Branch Co., and celebrated the ordinances of the Lord's house. Some friends who came to the meeting became interested, received books, and promised to examine them carefully. Lord, help them to feel their helpless condition, and flee to Jesus.

JOSEPH BATES.

Monterey, Sept. 27, 1869.

APPEARANCE IN THE HOUSE OF GOD.

ON the subject of appearance, anciently, in the temple, it is said, "no person was allowed to enter the ground of the temple with a staff in his hand or with his scrip on, or with money in his purse, as if he were coming to a place of worldly business; neither might he go in with dust on his feet, but must wash or wipe them beforehand; nor might he spit upon the sacred pavement anywhere, nor might he pass across it, when going to some other place, because it happened to be the nearest way; all which things would have been disrespectful. Nor was any light or careless behaviour, such as laughing, scoffing, or idle talking, allowed to be indulged, as being unseemly and irreverent in such a place; but those who came to worship were required to go the proper place with leisure and sober step and there to stand during the service, each with his feet close together, his face turned toward the sanctuary, his eyes bended downward to the ground, and his hands laid one over the other upon his breast, having no liberty in any case to sit down, or lean, or throw his body into any careless posture whatever. No seats were provided when nothing but reverence and worship were required."

What a pity a portion of this reverential spirit, at least in deportment, cannot be carried to the Christian churches. How little do people seem to sense the presence of God in his own house. The trifling, light appearance, the careless movements, the vanity of look and apparel, the indifference of manner, all attest anything but the solemnity of heart-worship; the whole bearing showing more regard for themselves than their Maker. Irreverence is displayed from the entering to leaving church. Especially is this manifested during prayer. Many heads erect, with not even the eyes cast downward; others kneeling, presenting a roving curiosity of mind, particularly striking to one quietly entering church, who meets scores of gazing eyes just peering above the seat-tops.

Can such ever realize the infinite solemnity of that Being before whom the seraphim, with veiled faces and covered feet, continually cry, Holy! Holy! Holy!

E. B.

THE MORALS OF AMERICAN PEOPLE ASTONISH THE HEATHEN.

THE following quotation from the *Missionary Herald*, August, 1869, published at Boston, which advocates the evangelization of the world, or the doctrine that it is growing better, does not speak very well of the morals of our nation, and especially of its Christianity:

"Rev. J. L. Nevins, of the Presbyterian Mission in China, on his recent return from this country, stopped a few days in San Francisco, and respecting the Chinese there, and efforts for their conversion, he writes: 'I was struck with the seeming indifference of the Christians of that city to the spiritual wants of

these heathen in their midst. A consideration of the influence which the Chinese meet with on coming to our shores, will show the great difficulties in the way of evangelizing them. They see, at once, that only a small proportion of our population are in the habit of attending church, or seem to have any regard to the claims of religion. To their view we seem much less religious than they are. On every hand they meet with manifestations of vice, immorality, and licentiousness, which may well shock their sense of morality and propriety, and excite their astonishment. The first words with which they become familiar, are those in which the name of the Christian's God is taken in vain. In visiting a Chinese temple, almost under the shadow of some of the churches, just before reaching it, we saw one of our people lying dead drunk in the middle of the street. The Chinese hardly noticed him as they passed, such sights being evidently familiar to them in their new home, though seldom seen in their own land. These facts, together with the harsh treatment which they too often receive from the hands of Americans, are not calculated to predispose their minds in favor of the Christian religion, but, on the contrary, add much to the difficulties and discouragements of the work of the missionary."

Our nation is called a Christian nation, and yet her crimes and enormities shock heathendom. Why call the Chinese, *heathen*, when their "sense of morality and propriety" is shocked on witnessing such manifestations of vice, immorality, and licentiousness, in a so-called Christian land? Alas! our nation is Christian only in name. We boast of our superiority, of our literary, and religious institutions, of the enlightening and ennobling influence of Christianity, and yet our morals astonish the heathen.

How true it is that "evil men and seducers are waxing worse and worse, deceiving and being deceived." Of late, one can hardly take up a county paper without being astonished in reading the records of crime which it contains, and even those religious papers which advocate the doctrine that the millennium is near, often show their inconsistency by publishing articles which prove the contrary. WM. PENNIMAN.

Woodburn, Ill.

IS THIS LIKE JESUS?

My youthful, Christian friends, would it not be well for us to ask ourselves this question quite often? To be a Christian, is to be Christ-like, to act as Christ has acted before us. Now there are many little things in which we have no direct example, no explicit precept; still enough is given us, in general, both in example and precept, to show us what is Christ-like and what is not. And if we would not bear the name of Christian in vain, we must be very careful to avoid all things that are unlike Christ. This question, Is this like Jesus, has come home to my heart to-night with a power which I hope will make a lasting impression. I see daily many things about myself that are unlike Jesus, and sometimes I seem hedged in with darkness, doubts, and fears, on the account; but I am resolved to make a desperate effort to resist every temptation to do anything unlike Jesus. I will try to keep this question before my mind, and seek to do only those things which will make me like Jesus. Make me like Jesus! My mind seems startled, as though the idea were new. It is not, however; it is as old as the plan of salvation. Yes, we must become like Jesus, if we would enter Heaven; and it will be well for us to remember that this is not a work to be wrought instantaneously, by the power of God, but a work for us to do by little, every day, with painful, it may be at times, yet persevering, effort. If thus we strive, watching, working, and praying, God's grace will be our all-sufficient aid, until the work is complete, and we become like Jesus. M. J. COTTRELL.

PEOPLE GENERALLY DIE AS THEY LIVE.—A pious English physician once stated that he had known some three hundred sick persons who, soon expecting to die, had been led, as they supposed, to repentance of their sins and saving faith in Christ, but had eventually been restored to health again. Only ten of all this number, so far as he knew, gave any evidence of being really regenerated. Soon after their recovery they plunged, as a general thing, into the follies and vices of the world.

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. Putnam.

DEAR BRETHREN AND SISTERS: My mind is much impressed with the words of the apostle: "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James v, 20. Why so many make a failure in this work is because they commence at the wrong end. Instead of commencing at the end where the individual is that they seek to benefit, they commence away out of his hearing, and magnify his sins, or supposed sins, instead of making it a rule to first visit and profit the erring one. Now there is one scripture that even the professed children of God, if they are not strictly on their watch, are very liable to violate. It is recorded in Matt. xviii, 15. A short time since we took a vote in the church at Norridgewock to see how many would pledge themselves to keep this commandment. Every member present raised the hand toward Heaven, and took this solemn vow upon himself, that he would no more violate this very important command. Is that vow recorded in Heaven? How often should we think of our vows, lest we break them. David said he would daily perform his vows. Ps. lxi, 8. Oh! may we remember that the commands of God are exceeding broad. Ps. cxix, 96.

Now, my dear friends, let us try to so advance in divine life, that ere long we may attain to that station that we shall not offend in one point; for while we are offending in one point we are guilty of all. Jas. i, 10. The time is near when there will be a special call for a certain class. In what condition will they then be found? "And in their mouth was found no guile; for they are without fault before the throne of God." Rev. xiii, 5. WM. W. PUTNAM.

South Norridgewock, Me.

From Sr. Brown.

DEAR BRETHREN AND SISTERS: I take the pleasure of expressing my thankfulness to my Master for the many blessings bestowed upon unworthy me. I have the full assurance that I enjoy my Saviour's care and smiles. Although I have many trials to undergo, yet by the grace of God I see that they are laid upon me to help me to wean my affections from this vile earth, and place them in Heaven. Dear friends, we must let our lights so shine before the world, that they by our works may see that we believe what we profess. Oh! what a sweet consolation to the true child of Jesus it is to know that we have a true friend in Heaven, who is ever ready to hear our feeble petitions, and ever stands by our side to help us in every case of emergency, and bids us lay all our burdens upon him.

Oh! how much I prize the Review. It brings gladness to my heart to read how much the Lord is doing for us, and if we but trust ourselves in his care, with fear and trembling, he will effect a deeper work of grace in our poor hearts. My daily prayer to God is, that he will lead me in the path of duty, and help me to live faithfully while here on earth. I wish your prayers, that I may overcome my sins, and finally join the throng around the Saviour's throne, to sing glad praises to my Redeemer in Heaven.

SARAH BROWN.

Barry Co., Mich.

A Confession.

SINCE confession, as well as forsaking of sins, is one of the conditions upon which the transgressor is to obtain mercy, I feel that a few words in this direction are due from me. The New England Camp-meeting, which has just closed, has, under the blessing of God, been the means of awakening me from the fearful and dangerous sleep of carnal security.

For many months past I had been in the condition

described in the Laodicean testimony—"neither cold nor hot." Gradually, but rapidly, I had been receding from the position occupied by the body, until I had returned to nearly all my old habits, and nearly all my old doubts and darkness had returned to me. As to the causes which brought me to this fearful state, they are simply the old story—neglect of duty, and a general want of consecration.

Some nine months ago, when Bro. and Sr. White visited New England, I attended the Lancaster meeting, where I, for the first time, saw those servants of God. At that meeting, Sr. White had a reproving testimony for me, which, under the impulse of the moment, and without realizing the depth of its meaning, I acknowledged to be all correct. No sooner had the meeting fairly closed, however, than I began to meditate on the testimony given me; and to compare it with certain false reports, which had gained some currency among the brethren and sisters in various parts of New England. Satan tempted me to believe that these reports had reached the ears of Bro. and Sr. White, and that from them they had made up their judgment, and so given me reproof.

As these doubts increased, my interest in the message began to decrease. As the spring arrived, I found myself growing restless under the restraining influence of my brethren at Lancaster, and soon decided to so change my business as to leave that locality.

As time flew by, although I retained my profession as a commandment-keeper, I grew more and more worldly, and less and less interested in things pertaining to the coming kingdom. But the blessing of God did not attend my efforts in worldly matters, and I decided to return to Massachusetts. I arrived at a village a few miles from Lancaster, near the last of August, when I, for the first time, heard of the proposed Camp-meeting. Here was an unlooked-for calamity. Had I been a hundred miles away, I might have excused myself from attending the meeting. But here it had come directly across my path. A good angel seemed to whisper in my ear that I ought to attend this meeting; yet I was sorely tempted to contrive to have business call me suddenly away. But the good angel triumphed, and I decided to go. I went; but before going, I decided that while I would do my best to show my love and regard for the brethren, I would resist such influences as would undoubtedly be exerted to induce me to return to a belief in many things that I had come to look upon as fanaticism. But, as the meeting progressed, I found it to be a different affair from what I had anticipated. There was scarcely a sermon or testimony delivered by Bro. White, Sr. White, or Bro. Waggoner, that did not in some way hit my prejudices or my practice.

I was forced to admit that the third angel's message is the work of God, and to resist it was to insure my own destruction. The only thing left for me, was to yield to my convictions, and by humble repentance seek the forgiveness of God. This, I trust, I have obtained. And now I desire the forgiveness of my brethren and sisters, and especially of Bro. and Sr. White, for my want of confidence in their testimony.

It is exceedingly humiliating for me to make the above confession; but, while I regret that my course has been such as to make it necessary, I thank God for his grace that enables me to act up to my convictions of duty. Brethren and sisters, pray for me, that the Spirit of God may keep me from the evil that is in the world. J. S. MILLER.

South Lancaster, Mass.

Obituary Notices.

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

DIED, in South Norridgewock, Maine, Olive Wade, aged 55 years. W. W. PUTNAM.

DIED, in Montcalm, Mich., Sept. 11, 1869, Bro. L. Larson, aged 78 years. This brother embraced the truth a year ago by reading Bro. Matteson's books. His friends mourn, but not as those who have no hope. Funeral discourse at the Danish school-house by Elder C. Johnson, from the words found in Heb. xi, 11. A. RASMUSSEN.

The Review and Herald.

Battle Creek, Mich., Third-day, Oct. 5, 1869.

Reproof.

It is a great mistake to suppose that reproof and fault-finding are one and the same thing. A fretful, peevish spirit is the impelling power that causes people to find fault. But reproof comes from a higher and nobler source. It originates in a desire to benefit the wrong doer. It is never the result of ill temper. It is the work of a faithful friend. Fault-finding is from the spirit of the devil, but reproof is inspired by the Spirit of God. We cannot dispense with reproof. A church in which reproof has no place is a church asleep in sin.

We can make progress heavenward only by constant instruction in those things that reveal our faults, and by constant effort to heed such instruction. Reproof wisely administered is the most salutary kind of instruction. We wish to appear at the last day in white raiment. The present time is devoted to the washing process. Reproof is the calling of our attention to the spots and stains that are still found upon our raiment. We may, indeed, deeply regret the existence of the stains, but we should be foolish indeed to be displeased with him who tells us of their existence. Yet many persons are ready to answer the reproof by saying that they are no worse than most others; and that they are even as good as the reprover. And with this thought they settle down in listless inaction. Not so with a disciple of Christ. He can never rest till he knows that the fault to which his attention has been called has been put away. Even if an enemy, with a bitter, scoffing spirit, shall tell him his faults, he will learn the unpleasant truth only to be profited thereby. This is one grand reason why so great a difference exists in the professed disciples of Christ. Some lay reproof to heart and profit by it, others resist or neglect it, and cleave to their old sins. Those who profit by reproof will certainly overcome. Those who despise it will perish in their sins.

Submission to God.

THIS is best learned in the school of affliction. When everything goes to our minds we may suppose that we are very submissive to God, when this is far from being the case. We are well pleased with the providence of God because it grants us just such things as we prefer. It is not best that we should be self-deceived. It is best that we should understand just what manner of spirit we possess. So God sends afflictions. The effect of these is to lay open our real disposition of heart. What we could never have known was hidden in our hearts now comes to the surface, and makes itself plain to our view. If there is an unsubmissive spirit, that spirit now discovers itself. The moment this appears, there is a plain duty for us to perform. We must repent. We must humble ourselves before God. We must ask for grace that shall help us to make perfect submission of our whole being to God. How rapidly should we advance in the Christian graces were this the use we make of trials. Submission to God always brings relief; sometime it brings the sweetest joy. Those that labor and are heavy laden may find rest in simply submitting their necks to the yoke of Christ. We were made for the service of God. There is no peace to the unsubmissive man. He is out of his place, and out of his element. When he finds pardon for his rebellion it is always upon condition that he submits to God. He cannot submit without giving up everything to God. Satan tells him that the Lord will take everything from him that is desirable in life. The truth is, he will take from us only that which we are better off without. Perfect submission to God is that state which we must possess in order to enter Heaven. Afflictions and trials show us whether we are thus submissive or not. The grace of God can help us to thus bow to his will. Let us seek this transforming power, and let us not receive it in vain.

If you boast of your treasures of grace, you will soon be robbed.

Christ as an Atoning Sacrifice.

THE Son of God tasted death for every man. But if one died for all, then were all under the sentence of death. The offering of Christ is made because men are sinners in the sight of God's law. Nothing, therefore, can be more evident than that Christ himself must be perfectly righteous in the sight of the law. If in him one single fault could be detected as he presented himself to die for man, his offering could not be accepted. He would indeed die, but not for others. How awful the test to which our Lord subjected himself. It was the same as saying to the law, "I come to die for sinners. See if one fault can be found in me. I subject myself to the test, knowing that if I be found faulty, I must die for my own sin." The Son of God thus presented himself for us. Had not his life been one of perfect obedience, he could never have done this.

Can I be Saved?

"He that shall endure unto the end, the same shall be saved." Matt. xxiv, 13.

Saved from the ruin of a race engulfed in sin and woe; saved from the final purifying flames, which shall consume the ungodly, and all that has been polluted by sin; saved from the wrath of an offended God; saved from the shame of an ignominious death; saved from the wreck of a fallen world.

What a salvation! To be saved from the dreadful pangs of the second death; saved from the sense of loss, which the lost will feel, with untold pangs, as they in their last agonies look upon the glorious company of the redeemed in Heaven.

Can I be saved? saved from my sins? saved from my weakness? saved from my unworthiness? Can one so unworthy have a place in the company of the redeemed? Oh, the thought of being saved! It is a precious hope.

Then, too, the results of being saved: a home in Heaven; an inheritance in the new earth; a future life of ceaseless joy, and continual improvement; a life in the presence of the Creator, whose smile is bliss, and joy unspeakable; a life in the celestial regions, among the beings and amid the scenes which holy men have tried in vain to describe, language itself being inadequate.

Can I bear to think of a failure? No. Salvation is offered. I will apply. And how comforting the thought that we may yet apply, for a little while, to God, for eternal life.

JOS. CLARKE.

Report from Bro. Byington.

SEPT. 11 and 12, I was with the brethren in Johnstown. Here are some faithful souls, striving to overcome. Our meetings were interesting. The 25th and 26th, in Owosso. Through the labors of Bro. Smith and Littlejohn, quite a number here have come out in the truth. I have visited most of the families; they appear firm in the truth. On first-day, seven were baptized. Further steps will be taken soon for a more perfect organization of the church. In visiting them, I endeavored to persuade all to be thorough in the work of overcoming. May the blessing of the Lord be on this little flock.

J. BYINGTON.

Owosso, Sept. 27, 1869.

Note from Chelsea, Mass.

OUR lectures have closed in the tent; about twenty are keeping the Sabbath. Many others are convicted of duty; we expect some will obey. Bro. Cornell is to discuss the immortality question with Prof. Chase, of Boston, in the evenings of the 27th and 28th; then we expect to take the tent down and hold meetings in Winisimmit Hall every Sabbath. The friends have already pledged over 100 dollars to pay for it one year; heated and lighted, it will be 150 dollars. Pray for us, and the work here. The opposition is strong, but the Lord is stronger and will help, that the truth may reach those that will do his will.

We are anxiously inquiring to know the mind of the Lord in regard to future labor, and we request the prayers of the church, that wisdom from above may

be given us, all unworthy as we are. We repent before God of all our past wrongs, and hope for light and strength from on high to enable us to press for the overcomer's reward.

In hope.

P. C. RODMAN.

The P. O. address of C. W. Stanley, is Jalapa, Dodge Co., Nebraska.

GRATITUDE is the music of the heart when its chords are swept by the breezes of kindness.

MICHIGAN CENTRAL RAILROAD.

GOING WEST.

LEAVE.	MAIL.	DAY EXP.	EVE. EXP.	NIGHT EX.
Detroit,.....	6:50 A.M.	7:30 A.M.	5:45 P.M.	9:30 P.M.
Battle Creek,	12:55 P.M.	10:55 A.M.	11:30 P.M.	2:08 A.M.
Chicago, Arr'd,	8:05 P.M.	4:00 P.M.	6:30 A.M.	9:00 A.M.

GOING EAST.

Chicago,.....	6:50 A.M.	11:30 A.M.	5:15 P.M.	9:00 P.M.
Battle Creek,	1:48 P.M.	4:34 P.M.	11:30 P.M.	3:05 A.M.
Detroit, Arr'd,	7:35 P.M.	8:00 P.M.	3:45 A.M.	7:35 A.M.

THESE trains all run by Chicago time, which is fifteen minutes slower than Detroit time.

Appointments.

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

PROVIDENCE permitting, Bro. and Sr. White will be at Waterloo, Grant Co., Wis., and speak to the people in the Seventh-day Adventist meeting house on Sabbath and first-day, Oct. 16 and 17. Let there be a general gathering of our brethren and sisters from every direction,—from Iowa and Wisconsin. Bring plenty of bedding, and come in the name of the Lord. Bring your friends, that all may learn the way of the Lord more perfectly.

I. SANBORN.

PROVIDENCE permitting, I will commence meeting at Hundred Mile grove, Thursday evening, Oct. 23, and continue over Sabbath and first-day. Hope for a general attendance. I will also commence a course of lectures in the town of Burns, Lacrosse Co., Wis., in compliance with the call for help from that place, in REVIEW Vol. 34, No. 6. I will commence meetings on first-day, Nov. 7, at half-past 10, A. M., and continue as long as the interest may demand. Will some one meet me at Bangor station, Thursday evening, Oct. 4.

ISAAC SANBORN.

MONTHLY meeting for October, in R. I., will be with the Exeter church, Oct. 16, 17, in the Lafayette meeting-house. It is expected one of our preachers will be there. Hours of service, 10½ A. M., 1 and 7 P. M. each day.

For the brethren.

P. C. RODMAN.

NO PROVIDENCE preventing, I will be with the church at Bellville, Ohio, so as to begin meetings on Thursday evening, Oct. 14, and remain over Sabbath and Sunday, and longer if the cause have need.

It is earnestly requested that Bro. Jonathan Iden attend this meeting.

I. D. VAN HORN.

PROVIDENCE permitting, I will meet with the church in Gaines, Sabbath, Oct. 9.

JOSEPH BATES.

Business Department.

Not Slothful in Business. Rom. xii, 11.

RECEIPTS.

For Review and Herald.

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

\$1.00 each. David Conover 36-15, John M Adams 32-1, S Edmonds 34-17, J W Nicholson 35-11, G H Talley 35-12, W G Bralliar 35-12, John Singleton 35-12, W H Morgan 35-12, A B Child 35-12, S Rogers 36-15.

\$2.00 each. C Smalley 36-12, James Lovell 36-15, D Deveraux 36-12, M M Rencher 34-1, S E Edwards 36-1, J Dudley 36-1, C C Gheering 36-13, S M Abbott 36-13.

Miscellaneous. M Taylor 25c 35-17, A Sinn 25c 35-17, Mrs S B Johnson 50c 36-15, Nelson Clark 50c 33-16, C Belden \$1.50 35-1, Mary Burgess 50c 35-12, P S Stoddard 3.00, one year, 35-9, E Hamilton 2.50 34-15.

Cash Received on Account.

C O Taylor \$1.04, James White 200.00, D M Canright 50c.

General Conference Missionary Fund.

Mary J Shattuck \$2.00. Wisconsin and Illinois Conference 400.00.

Books Sent by Mail.

Ezra Chandler 75c, A Shumate \$1.50, L S Bristol 2.24, J M Ballou 1.12, C Green 2.12, J M Lowrey 1.62, M B Brown 1.62, C O Taylor 3.24, J W Nicholson 5c, J M Adams 50c, H Thurbur 22c, M M Rencher 1.10, D Boyd 22c, J W Raymond 50c, M A Packard 25c, Jacob Young 50c, George Kingman 25c, C Hafstater 45c, C Emmons 15c, Allen Green 10c, E D Cox 20c, Mrs John Woodward 10c, S E Edwards 25c.

Foreign Missionary Fund.

Margaret Walker \$5.00, I W Barker 4.00.

Benevolent Fund.

Mrs J Green \$1.00.