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AND SABBATH HERALD.

"Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

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BY-AND-BY.

WHAT will it matter by-and-by,
Whether my path below was bright,
Whether it wound through dark or light,
Under a gray or golden sky,
When I look back on it, by-and-by.

What will it matter by-and-by,
Whether, unheliped, I toiled alone,
Dashing my foot against a stone,
Missing the charge of the angel nigh,
Bidding me think of the by-and-by?

What will it matter by-and-by,
Whether with laughing joy I went
Down through the years with a glad content,
Never believing, nay, not I,
Tears would be sweeter by-and-by?

What will it matter by-and-by,
Whether with cheek to cheek I've lain
Close by the pallid angel, pain,
Soothing myself through sob and sigh,—
"All will be otherwise by-and-by?"

What will it matter? Naught, if I
Only am sure the way I've trod,
Gloomy or gladdened, leads to God,
Questioning not of the how, the why,
If I but reach him by-and-by.

What will I care for the unshared sigh,
If, in my fear of slip or fall,
Closely I've clung to Christ through all,
Mindless how rough the path might lie,
Since he will smooth it by-and-by?

Ah! it will matter by-and-by,
Nothing but this: that joy or pain
Lifted me skyward, helped to gain,
Whether through rack, or smile, or sigh,
Heaven—home—all in all, by-and-by!

—Selected.

The Sermon.

"I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: PREACH THE WORD." 2 Tim. 4:1, 2.

BACCALAUREATE SERMON.*

BATTLE CREEK COLLEGE COMMENCEMENT EXERCISES.

TEXT: 1 Cor. 1:21. "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

Paul indulges in some very plain language in regard to fools and folly. This, indeed, is characteristic of all the sacred writers. If men, no matter what their position or pretensions, no matter how high they may be esteemed by the world, or how powerful a position they may occupy among men, follow that course of life which is contrary to God's word, the writers of the Bible consider them fools, and do not hesitate to tell them so.

A certain class are here spoken of by Paul, who became so wise that they did not know anything. Some men esteem themselves as paragons of wisdom, of whom God says plainly that they are fools. There is a wonderful deception here somewhere.

The Bible speaks of two kinds of wisdom. There is the wisdom of God, or that which comes from above, and the wisdom of the world, or that which comes from beneath. The wisdom of God, the world says is foolishness; the wisdom of the world, God says is foolishness. Here the two stand out in direct antagonism. That wisdom which is from above, is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy; the other is from beneath, which is worldly, sensual, and devilish. There is no point upon which more caution

and discriminating care needs to be used than on this, to detect and reject the false and counterfeit, and to receive the true; to reject the wisdom of the world, and to acquire the wisdom of God. This is the important theme before us this morning.

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." We inquire, What is wisdom? Wisdom is a good old Saxon compound word, formed of these two elements: *Wis* and *dom*, *wis* meaning wise, and *dom* meaning judgment or power—wise in judgment or in power; and from this has been derived the definition that wisdom is knowledge, and the ability to use that knowledge properly. There is a great difference between knowledge and wisdom. We may have knowledge, that is, we may store our minds with all that has been discovered in the ages past, with the truths that have been brought out by former generations; we may acquaint ourselves with all that has been yet discovered in this world, and yet not be wise, because we have no power to use that knowledge to any good end. Wisdom is therefore further defined as "the use of the best means for attaining the best ends." Prudence is defined to mean, "the virtue by which we select right means for given ends." But wisdom goes farther than this, and secures good ends also. So, to discover and use the best means to accomplish the best ends, that is wisdom.

All men desire wisdom. There is a desire implanted in every heart to know more, to reach out for something new, to tread upon new ground, to make new discoveries, to bring ourselves into new relations, and to everywhere enlarge the horizon of our view. This desire is all right. And it does not stand alone. It is one of a whole family of impulses, driving us forward to different objects.

We have ambition, a passion so generally denounced and correctly denounced as evil; but which, if used in the right direction, is all right. We desire pleasure; we seek for enjoyment and pleasant circumstances. All right, again. We desire possessions, something valuable to have and to hold. This is natural and right. These are the means by which wonderful motive powers are generated in us, through which we accomplish whatever work we have to do.

What would a man be without a desire for wisdom? without ambition? without any desire to enjoy, to possess or hold? He would drop down from the present plane of human existence to a level with the brutes, yea, even lower; for they are governed more or less by these motives. Then where is the trouble? Simply here: man has yielded up these principles of his nature to the control of Satan, and they are thus made powerful instruments in his service. Let them be devoted to God, exercised from the right motives, centered on the right objects, and they become instruments of good and not of evil. Let a man have all the ambition of which his nature is capable, if he only use it in the right direction. Men are ambitious for power, to obtain great influence, and to make it felt; but evil rules their hearts, and they seek the ends of their ambition for purely selfish purposes. We may seek power in another direction, and for another purpose; and that is to be strong in God, and to be a power for the right and truth, always in opposition to wrong and the works of darkness. If a man have ambition in this direction, let him cherish it.

Just so with the desire for riches. Here, also, there is the true and the false. True riches are those which are in Heaven; and we are invited to seek an inheritance in that kingdom, which God has prepared for his children. Let any man control this desire for wealth, and turn it to laying up his treasures in Heaven, and then the stronger it becomes, the better.

It is the same with the desire for pleasure. False pleasure, or the pleasure of the world,

after we have sought it and found it, does not satisfy. The only real pleasure in the world consists in doing good to our fellow-men, and in seeking for ourselves and them a home of happiness and peace in the kingdom of God. If you seek this, the true pleasure, seek it with all your hearts, as you go out and come in, by night and by day. But, alas! men have been deceived into putting the false in the place of the true, and seeking it for themselves and not for God. So instead of having wisdom, or seeking the best ends through the best means, they have been turned into the opposite course, and are seeking the worst ends through the worst means.

So in the matter of wisdom. We must have the right kind. To seek right ends by wrong means, or to seek wrong ends by the right means, are equally folly in the sight of God. That which we should aim to do is signified in this definition of the word, to use the best means to secure the best ends.

Let us now look more particularly at the use of the term as found in the text: "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." What shall we understand by the expression, "in the wisdom of God the world by wisdom knew not God"? The word wisdom may be used in reference to God in two different senses: first, with God as the subject; secondly, with God as the object; and you will see at once that there is an infinite difference between the two. With God as its object, it means the wisdom which we may by any means be able to acquire concerning God. With God as its subject, it means the wisdom which God possesses and exercises, which is quite another thing.

It is evidently used in the text with God as the object. "In the wisdom of God the world by wisdom knew not God;" that is, the wisdom which the world, without revelation, has acquired concerning God, has not found out the true God. There is something in the nature of man that leads him to worship. We all worship something, and our worship is in accordance with our conceptions of the nature of the object of that worship. If God is the source of our wisdom, we are thereby drawn to him and worship him. If we have only the wisdom of the world, the objects of our worship are worldly, and we are drawn away from God.

Men have sought to obtain knowledge in reference to God through the wisdom of the world. In this they knew not God. They were led away from God, and therefore became, not wise, but foolish. How may we know that the wisdom of this world knows not God? In what experiences is it set forth? An example is furnished us, in the history of the very first beings who lived upon the earth. What caused them to fall? What was Eve's great mistake? She sought wisdom from the wrong source, and of the wrong kind. She sought to become wise through the process pointed out by that old serpent, the devil. "Ye shall be as gods, knowing good and evil." You know the consequences. That fatal step "brought death into our world, and all our woe."

The antediluvians, in the days of Noah, furnish another example of the wisdom of the world, which knows not God. What caused God, then, to utter his denunciations of judgment? Because the world was filled with violence and bloodshed. The hearts of men were set on sin, and that continually. Then God said that unless the world should turn away from these things, his besom of destruction should sweep the earth of its inhabitants. Noah raised the warning; but they would not heed it. I suppose they thought themselves very wise. Indeed, it must be that the very reason why they rejected the preaching of Noah, was because they considered themselves wiser than Noah, wiser than God. They thought they knew better than Noah did about that matter of a coming flood.

They thought that Noah did not know anything about it, and that he was exceedingly

foolish in making such a proclamation. Noah said the flood was coming; they said it was not coming. Noah had the wisdom which comes from above; the people had that wisdom by which they knew not God. To know God at that time was to know his truth; to know him not was to reject his truth, on the only ground on which men ever reject truth, namely, because they think they know better. This represents not simply a fact in that age, but a law for all time.

The inhabitants of Sodom and Gomorrah in the days of Lot furnish another example. When the message came to those cities that God would destroy them, and Lot, moved with all the interest and anxiety of a father for his children, told them to flee and escape for their lives, how did the words sound to his children, and to the inhabitants of Sodom? He seemed, says the record, as one that mocked. How foolish such a message appeared in their eyes! They thought they knew that there was no such thing coming upon them, on account of their wickedness. Indeed, they did not see that they were so very wicked after all; hence to them it was all nonsense, to suppose that God would destroy them. They thought themselves very wise, and Lot very foolish. The result was such as it had always been. The wisdom of the world was foolishness with God.

So with the Egyptians. God wrought mighty miracles by his servants in the sight of the Egyptians, sufficient to show them the truth, so that they were even led to confess that they were manifestations of the power of God. The message to them was, "Let my people go." But their own wisdom said, "We will not let Israel go. We can hold them and their service still." They thought their plan wiser than that of Moses. And when the matter had even gone so far that the children of Israel had passed miraculously through the sea, the Egyptians still thought they had wisdom to follow, and bring back into bondage those fleeing slaves. That was the wisdom of the world. You know the result.

So we might find in every age of the world these two kinds of wisdom developed, one ever in antagonism with the other; one just the opposite of the other.

The departure of the world from God may be expressed in this one word, idolatry. This, however, shows itself in different ways in different ages of the world. We are apt to think that we are past the age of idolatry, at least in the so-called enlightened and Christian portions of the earth. But there never was a time when idolatry abounded more than at the present; neither is it confined to heathen lands. It is all over the Christian world; it is even here in this house to-day. Idolatry is not confined to the worship of images of wood and stone, or of the sun, moon, and stars. It is exhibited when we permit something to take the place of God in our affections; when we love that object more, and serve it better, than we love and serve God; when we let it occupy the throne in our hearts, and the Spirit of God, and God's truth, if we have them at all, have to occupy a secondary place.

The form of idolatry in this age, speaking not of heathen lands, but of Christian, seems to be an inordinate desire for wealth, and an inordinate desire for pleasure. Wealth and pleasure! riches and frolic! The world is giving itself up to these things. Wisdom in any age is to discover in what way departure from God is manifesting itself, and then array ourselves, with all our strength, against the evil. God has a truth in every age calculated to arrest the idolatry and correct the errors of that age. For this purpose he has given the "present truth" of to-day. But the wisdom of the world is to reject God's truth. This is the way in which they know not God. All in Christian lands, except it be the open atheist, acknowledge the fact that there is a God; in this sense they know him; but this does not exhaust the meaning of the word in this text. We have learned how the antediluvians did not know God; because they did not

* Preached by Eld. U. Smith in Battle Creek, Mich., Sabbath, June 21. Phonographically reported for the Review.

receive his truth. We have learned how the Sodomites and Egyptians did not know God; by rejecting his message. By the same rule we learn how men do not know God to-day. No age of the world, has been more opposed to true wisdom than the present age. But no age has ever made greater boasts of wisdom, or a greater display of its acquirements, than the present age. Now, in what direction has this wisdom led men? No age has ever been more conspicuous for its apostasy from God, and its lack of all moral principle, and its departures from truth and right.

We are to know God, then, by learning, through close study and investigation, what the special truth of God is for this age, and the special way in which men are departing from God, that we may resist it. We must know the truth and how to use it; that is, we must "adopt the best means to secure the best ends."

Why is it that the truth of God does not make any better progress in the world than it does to-day? Why does any man reject this testing message? It is because he assumes that he has something better than that truth, knows better how to act than God has told him in his word. God says that man must come to Christ if he would be saved. Yet men of the world, intending nevertheless to be saved, reject or neglect Christ. Why? Because they think they are wiser, and can gain salvation in some other way. They elevate their own wisdom above the wisdom of God. Why is it that, when we proclaim that Christ is coming,—that this same Jesus who went into Heaven shall so come in like manner, and that his coming is near, even at the doors,—men reject it? Simply because they think they are wiser, and know better. Why do they refuse to observe the Sabbath of the Lord? When we show them that according to the word of God we are under the most solemn obligation to observe that commandment, why do men reject it? Because they are wiser, they know better. If they thought they did not know better, if they thought that was better than anything they knew, would they not receive it? Is it not natural for men to adopt that in which they have most confidence? If, then, they reject God and his truth, is it not because they think they are wiser than God? This is the wisdom that knows not God, in that it knows not the truth and will not accept it. And this we see all about us.

And what will be the result? Look at the antediluvians, the Sodomites, the Egyptians, and all others who in any age have rejected the truth of God, and stood in the way of his purposes.

But here we are met with an objection. Men say, "True, we have your arguments in reference to the Sabbath, the second coming of Christ, and the prophecies; but these are only your interpretations, and we are not obliged to accept your interpretation." Was there ever a more ingenious scheme devised by the enemy of all righteousness to harden the hearts of men against the truth? Be assured that what God plainly declares does not need to be interpreted. God interprets his own words. When he proclaims his law from Mt. Sinai, and says, The seventh day is the Sabbath, remember it, it does not need any interpretation. And when any man undertakes to interpret these words, it only shows that he is led by that wisdom which knows not God.

Is not the same true of the other great doctrines of the Bible? Take that of the second coming of Christ as another illustration. Is not that doctrine proclaimed in such unequivocal terms that there is no room for interpretation? When the angel said, This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven, does that need any interpretation? It surely does not. We are safe in believing that it means just what it says. The truth is all made plain in the Bible. The Bible explains itself. The Lord has given his truth to us in so clear terms that it need not be misunderstood. The word of God is so plain that the wayfaring man, though a fool (in the world's estimation) need not err therein. Then why do men reject it? Simply because they think more of their own wisdom than of the wisdom of God.

Just so Peter said it should be in the last days: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of." They are ignorant, although they think they are very wise. It is their supposed wisdom that leads them to bring up such an unanswerable argument—as they view it—against the coming of Christ. They say, "We know all about this matter; all things continue as they were, and

therefore always will so continue; hence this talk about the coming of Christ is all folly." But time will soon demonstrate where the folly is.

In view of these sharply drawn representations of the word of God, is it any wonder that inspiration has declared that to know the Lord is wisdom; that the fear of the Lord is the beginning of wisdom; and that only in this we have any right to glory? Job 28:28; Prov. 9:10; Jer. 9:23, 24.

This last text is so much to the point, let us read it: "Thus saith the Lord, Let not the wise man glory in his wisdom [worldly wisdom], neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord."

The question may arise, What relation has scientific knowledge as it is generally pursued, with wisdom as set forth in the Bible? Are they in any wise connected? Can we pursue the one and not the other? They may be very advantageously connected with each other. We know that the educated man, the man of culture, has advantages which one who lacks these qualifications has not. The only question here, is the question of motive and design. And here we may commit a fatal error. If we seek the benefits of culture for the purpose of glorifying ourselves, of better securing and carrying out the objects of our own selfish natures, concentrating these powers upon ourselves, or using them in the wrong direction, then we are making a fatal mistake, and all our knowledge will avail nothing, in the end, but only add to the weight of our condemnation. But if we seek this mental discipline and precious stores of knowledge to better qualify ourselves to glorify God and advocate his truth, it will bring to us an infinite reward in the kingdom of Heaven.

"It pleased God by the foolishness of preaching to save them that believe." It does not read, It pleased God by foolish preaching, or by foolishness, to save them that believe, but by the foolishness of preaching; that is, by that which would be considered foolishness to the world, he chose to bring salvation to them that believe. Through what, then, do we obtain salvation? Through believing. Not through believing in this wisdom which men have sought to acquire, but through believing in the wisdom of God. Any knowledge or pursuit of knowledge which leads us away from the belief of truth, is not from God. Any principle that leads us to endeavor to obtain salvation through any other means than that laid down in the gospel is from beneath. Any knowledge that lowers our ideas of truth or righteousness, is not of God. Knowledge can benefit us only by using it to advance the work of God. To believe strictly in God is first of all necessary. Let him speak first, and anything that conflicts with that, set down as from the world and a snare from the enemy of all righteousness. Let God lead, and then all these other accomplishments and acquirements will be a blessing indeed. The more culture, no matter in what direction, or in what branches, if we use it in the service of God, the better.

This age demands such cultured workers; it demands earnest labor. Sometimes young men and women think that if they had lived in some other age of the world when great issues were decided, and great revolutions transpired, they would have shown themselves heroes in the strife; how they would have taken their stand for the right, and fought manfully in the battle of life! But there never was a time when the need of heroes, of men of right principle and culture to engage in the conflict, was greater than it is to-day. There never was a greater conflict pending. It is not a conflict with carnal weapons, but it is the great closing conflict between truth and error, between light and darkness. No young men or women ever had a better opportunity set before them to do grand and noble deeds, and to win immortal honors, than the men and women of this age—not, indeed, the honor of men, which is an empty bubble, but the true honor which comes from God, and will crown us in the heavenly world. We are drawing near the final struggle. Every day "the combat deepens." The struggle grows more intense; the powers of darkness are marshaling their forces. The great ruler of darkness and error will, in person, lead his army in the onset. What will be our course? What will be our position? Shall we make the wisdom of the world our base of action, and array ourselves against the word of God; or shall we govern ourselves by the wisdom of God, and battle for the truth? A priceless privilege is here set before us. A most exalted work is

here given us to do. The result of integrity and faithfulness here will be an infinite reward in the kingdom of God, when the brief conflict is over.

We have spoken of the true and the false—the wisdom of God, and the wisdom of the world. According to the definition of the term, there cannot really be two kinds of wisdom. Whatever is not wisdom in its true sense, is folly. But it may be supposed that the Bible applies this term to the conceits of men simply as a concession to their mode of speech. All our concern is to secure the light of that wisdom which comes from above, to be our guiding star as we labor for a world lying in sleep and darkness, yet swiftly plunging forward to inevitable destruction.

As the world esteems the wisdom of God foolishness, so it will esteem those who walk and work by that wisdom, fools. This we must expect, and not think any strange thing is happened unto us, when we see the lip curl in contempt, and the finger stretched forth in scorn, and hear the words of contumely and reproach. Heaven is higher than earth, and principle is more than popularity. He has no moral bravery who cannot pass along indifferent alike to fawn or frown. Of all the wretched creatures who find themselves lost at last, the most wretched and self-reproachfully abject will be he who has sacrificed eternal life to his fear of a laugh, and that laugh simply from a poor mortal like himself. What we may be called to suffer is but a little of what our Lord has suffered in infinite measure for us. And soon, if bravely borne, all our reproaches will turn to everlasting honors among the hosts of the redeemed.

The text says, "It pleased God by the foolishness of preaching to save them that believe." If we continue our belief, or maintain our faith, unto the end, then comes salvation. Let us beware of anything that in any way encroaches upon what we know to be the truth found in God's word. In another place Paul says that we believe to the saving of the soul.

In conclusion, a field of labor lies before us, inviting and inspiring us to earnest efforts, by the possibilities within our reach, and the infinitely glorious results to be secured in the end. Wisdom invites us to her pleasant and honorable service, and her princely recompense. Solomon says, "Wisdom hath builded her house; she hath hewn out her seven pillars; she hath killed her beasts; she hath mingled her wine; she hath also furnished her table; she hath sent forth her maidens; she crieth upon the highest places of the city; . . . Come eat of my bread, and drink of the wine which I have mingled. Forsake the foolish, and live; and go in the way of understanding." Prov. 9:1-6. At this royal banquet, even the marriage supper of the Lamb, we may all be happy guests, if so we choose.

ABBOTT ON THE SABBATH.

JACOB ABBOTT, in his "Young Christian," makes a few points concerning the Sabbath, that we think of sufficient interest to transcribe for the readers of the REVIEW. In these days of spirited controversy on the subject there is an array of witnesses for and against the existence of the Edenic Sabbath from the fall of man to the cross of Christ. Prominent among those who affirm the question stands the name of Abbott, as the following terse argument verifies:—

"As soon as God had finished the creation, it is stated that he rested on the seventh day, and sanctified it; that is, he set it apart for a sacred use. The time and the circumstances under which this was done, sufficiently indicate that it was intended to apply to the whole race, and to extend through all time. . . . Many years afterward the Creator gave a very distinct code of laws to his people, the Jews. These laws were of two kinds, ceremonial and moral. It was the design of the former to be binding only upon the Jewish nation. The latter are of permanent and universal authority. . . . The Sabbath was observed, from its establishment down to the coming of Christ, on the seventh day of the week, that is, our Saturday. . . . Our Saviour rose from the dead on the day after the Sabbath."

The writer of the foregoing recognizes the existence of the Sabbath this side of the cross; but from this point, in his endeavor to prove a change of the Sabbath, he wanders in the mazes of popular error, though he makes some admissions that destroy the force of his arguments.

In regard to keeping the first day, he says: "There is no direct command to do this on record, and no indication that there was any controversy about it at the time." The fact that the bigoted Jews did not bring any charge against the apostles on this point is

good evidence that there was no controversy, and that there could have been no such change. "We infer," says Mr. A., "that they had some authority for so doing, though it is not at all necessary that that authority should be specified." In making use of an illustration he draws the following conclusion, which he applies with equal force to a change of the Sabbath: "The universality of the practice is the best of evidence in such a case." A little further on he says, "There are some Christians who prefer to keep Saturday as holy time, and not Sunday."

So it seems, after all, that the practice of keeping Sunday is not universal among Christians, and that "best of evidence" is disrobed of its power. Speaking of the fourth commandment he says, "It is for the observance of a particular day. It specifies what day, but it does not specify at what hour it is to begin, and therefore we are left at liberty to begin it so as to correspond with any established and common mode of computing time." Will the reader please compare this statement with Lev. 23:32; Neh. 13:19; and Gen. 1:5-31.

Further on, Mr. A. wants to know what we can say concerning the time of beginning the day, to a Christian living in Greenland, where the sun does not set for months together. We would say that in Greenland sunset and sunrise meet, at such a time, in the lowest point reached by the sun in the northern horizon every day of twenty-four hours; and that event would mark the beginning or ending of the Sabbath.

But what, says one, would you advise those living at the poles of the earth, where the sun moves in nearly a perfect circle around and above the horizon? We would advise them to begin the Sabbath when the sun reaches his meridian on the day line, which the providence of God has seemed to fix in the Pacific Ocean. What, I ask, in turn, as an offset, can be said to those living in the center of the earth (?) about this matter? None answering, I would suggest that the Geocentrics and Polarians resolve themselves into a committee of the whole to decide the question for themselves. A. SMITH.

THE TIME OF THE END.

THE APOCALYPSE AN UNVEILING OR UNSEALING OF PROPHECY.

THAT the drooping spirits of his children might not be left to faint under the long absence of the Nobleman who had gone to the far country till his enemies be made his footstool, before the beloved disciple was laid asleep in Jesus there was given (Rev. 1:2) "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John, who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw." When the Saviour was on earth he told his servants many things; but he had also (John 16:12) "yet many things to say" to them which they could not then bear; but in this Revelation to John they are shown a long series of events which were shortly to come to pass, or, literally, which were shortly to begin to come to pass, and extended down to the binding of the dragon, the resurrection, and the new creation. It will be seen, also, that this revelation comprised "times and seasons," which, at the time of the ascension (Acts 1:7), were reserved in the Father's own power, but which have here been given to Jesus Christ, shown unto his servants, signified by an angel to John, and written by John to the churches.

The words of this revelation are not sealed like those given to Daniel; for John was commanded (Rev. 22:10) to "seal not the sayings of the prophecy of this book." It was given, also, through the medium of "the appointed Heir of all things" (Heb. 1:2), by whom God was to speak in these last days, and who alone (Rev. 5:2) "is worthy to open the book, and to loose the seals thereof." Not only (v. 5) hath "the Lion of the tribe of Judah" prevailed to open the book and to loose the seals, but it is declared (1:3) that "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein."

Thus prepared, there follows a succession of visions, which John wrote, and whose significance was communicated to him. First, we have (chap. 5) the successive loosening of the seals of a book; and, as each symbolic seal is broken, successive portions of the writing in the book become accessible, showing the gradual manner in which the church would be enabled to understand the full import of the revelations which God has given for its instruction, and closing with the appearance of "a great multitude, which no

man could number, of all nations, and kindreds, and peoples, and tongues," which (7:9) "stood before the throne and before the Lamb, clothed with white robes, and palms in their hands,"—the result of the preaching of the gospel as a witness to all nations.

Then follows (chap. 8) a vision of the sounding of a succession of trumpets, marking periods which are covered by those of the seals, symbolizing events which were to transpire during those respective periods, and closing with the seventh trumpet, at the sounding of which (Rev. 11:15-18) are heard "great voices in Heaven, saying, The kingdoms of this world are become [that] of our Lord and of his Christ; and he shall reign forever and ever." And then also is come (v. 18) "the time of the dead that they should be judged," those who serve the Lord being rewarded, and those who destroy the earth being destroyed.

In harmony with these visions, others follow, in which is more minutely symbolized—under the imagery of a great red, seven-headed and ten-horned dragon (chap. 12), of a seven-headed, ten-horned leopard beast (chap. 13), and of a seven-headed, ten-horned scarlet-colored beast, with a woman seated on it (chap. 17), and corresponding to Daniel's (7:7) ten-horned nondescript fourth beast,— "the fourth kingdom on the earth," or Rome under its seven forms of united rule, its division into decemregal governments, and the period of its papal supremacy. In the connection are (11:2) the treading down of the holy city "forty and two" prophetic months (v. 3.) the prophesying of the witnesses in sackcloth "a thousand two hundred and threescore" prophetic days, the fleeing of the woman into the wilderness (12:6), where she was to be fed for the same period, or (v. 14) nourished for a time and times, and half a time, from the face of the serpent, the "forty and two months" (13:5) that it was to be given to the blasphemous mouth of the beast to speak blasphemy, the "five months" (9:5) that the locusts were to torment men, and (v. 15) the "hour and a day, and a month, and a year," in which they were to have power to kill. And the whole series closes with the symbol of the destruction of Babylon, the battle of Armageddon, the new heavens and new earth, the descent of the New Jerusalem, and the establishment of "the tabernacle of God with men."

INDIFFERENCE TO PROPHECY DISPLEASING TO JEHOVAH.

Such prophecies being committed to the church for its instruction and profit, to denominate them a sealed book, to declare their study unprofitable, or to affirm that they are incapable of being understood, is to deny that they were given for the church's edification, or that there is a blessing pronounced on those who read and keep them; and it dishonors God, by imputing to him communications unintelligible to those to whom they are addressed. Said the apostle, Heb. 12:25, "See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from Heaven."

THE PROPHETIC PERIODS NECESSARILY OBSCURE TO THE EARLY CHRISTIANS.

The canon of Scripture being closed with the book of Revelation, and important portions of the Old Testament predictions being a sealed book till a "time" then in the distant future, the views which then prevailed, respecting the meaning of the symbolic prophecies and the nearness of the end, were necessarily somewhat indistinct and imperfect.

The symbolic nature of the prophetic periods was not perceived by the early Christians, with the exception of the seventy weeks of the 9th chapter of Daniel, which were regarded as weeks of years, both by Jews and Christians. The prophetic "days" and "times" were not supposed to be other than literal denominations of time. The prophecies of Daniel that had been fulfilled prior to the time of Josephus, are interpreted by him (in his Antiquities, B. x., ch. xl., sec. 7) in harmony with the views of modern expositors. But, in attempting to give the significance of the 2300 days—a designation of time then sealed up from the vulgar gaze—he applies them to the times of Antiochus Epiphanes; and to make them fit, he unjustifiably changes them to "one thousand two hundred and ninety-six." And previous to the Protestant Reformation, when the seal from the prophecies began gradually to be removed, no one interpreted the prophetic "days" or "times" as symbolic periods; for the time had not come when their significance was to be appreciated. Josephus doubtless expressed the opinion then prevalent among the Jews; and strange as it may seem, the apostate papal church still holds

the same views, and some Protestant writers, who have labored to prove the end in the distant future, have followed Josephus in applying that prophecy to Antiochus—though some of them considered the 2300 days as so many whole, and some as so many half days; but in so doing, have acknowledged that they departed from the common Protestant interpretation.—*The Time of the End.*

THE COMING OF THE LORD.

O FATHER, let thy power be known,
Thy children's hearts to cheer,
When thy dear Son will be revealed,
And banish all their fear.

The heavens declare that coming day,
The signs with voice sublime;
Sun, moon, and stars proclaim it near,—
The end of earthly time.

Oh, who can paint that wondrous scene,
When Jesus comes again!
Before his face the mountains melt
Like wax before the flame.

The trumpet sounds,—the righteous dead
Rise from their slumbering tomb,
And all the righteous living, changed
Into immortal bloom,

Up to the courts of endless bliss
In shouts of triumph rise,
And there on thrones of judgment sit,
With Christ in Paradise.

Earth feels the shock, and knows her doom,—
Back into chaos hurled;
There to remain a thousand years,
While Christ will judge the world.

All nature groans beneath the curse,
The pall of death and gloom,
But she must die, and rise again
In Eden's glorious bloom.

OLIVE R. DOLTON.

Washington, D. C.

EXAGGERATIONS.

ONE morning as we sat at our breakfast-table the conversation turned on strict truthfulness of statement; and as the discussion grew more and more lively, it was finally proposed by one member of the family that we should all pledge ourselves to the sternest veracity of speech for that day, and see what would come of it. The motion was seconded and carried unanimously, and as a first-fruit of the resolve we asked the one who had suggested it, "What made you so late at breakfast this morning?"

She hesitated, began with, "Because I couldn't"—and then, true to her compact, said: "The truth is, I was lazy and didn't hurry, or I might have been down long ago." Presently another one remarked that she had been very cold, adding, "I never was so cold in all my life." An inquiring look caused the last speaker to modify this statement instantly, with, "Oh, I don't mean that, of course, I've been much colder many times, and I don't think it was so cold after all."

A third remark to the effect that "Miss So-and-so was the homeliest girl in the city," was re-called as soon as made, the speaker being compelled to own that Miss So-and-so was only rather plain, instead of excessively homely.

So it went on throughout the day, causing much merriment, which was good-naturedly accepted by the subjects, and giving rise to constant corrections in the interest of truth. One thing became more and more surprising, however, to each one of us, and that was the amount of cutting down which our most careless statements demanded under this new rule.

More and more we realized the unconscious exaggeration of our daily speech, and the distance between it and truth, and each one acknowledged at the close of the day that the lesson had been salutary as well as startling.

Such a day may be of service in more ways than one, since it enforces good humor as well as strict truthfulness.—*Intelligencer.*

"WHO IS ON THE LORD'S SIDE?"

WE are either on the Lord's side, or we are casting our influence against him; for he has said, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." If we are truly living in such a manner as to win others to Christ, by our example, we are on his side; but if a desire to please the world is uppermost with us, and we care more for its fashions and follies than for the service of the Master, loving self-gratification, but shunning crosses, we are on the side of the enemy. If we profess to be Christians, and yet are unwilling to deny ourselves for the sake of Christ, we are such only in name.

It is our privilege to learn of Him who is meek and lowly in heart. We should be ever watchful and prayerful, and ready to be guided whithersoever he leads.

The religion of Christ is an every-day religion, manifesting itself not only in public

worship in the house of God, but in the faithful performance of home duties, in "walking humbly with our God." If we would always remember that the eye of our Father in Heaven is upon us, and that nothing can be hid from him, would we not be more careful to think, before we act, whether what we are about to do will be pleasing to our heavenly Father?

In the word of God we read concerning the righteous, that "he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper." But of the other class it is said, "The ungodly are not so: but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish." C. DE GREENE.

CONTINUING INSTANT IN PRAYER.

WHEN temptation, which is always lurking in the pathway of mortals, shall suddenly spring forth to surprise and overpower the Christian traveler, instant prayer will often be found his only help. Walking over enchanted ground, where pits and snares are on every hand, there is no safety but in constant watchfulness and prayer. In a sudden and unexpected trial of patience, angry feelings and words are prevented by the shield of instant prayer. And no one can say he ever tried this in vain.

When evil thoughts come, and the mind is turning in the wrong direction, an immediate check must be given, and then a strong effort is often necessary to keep it in the right channel. It is here that the hardest conflict ensues. All wrong doing results from allowing the mind to run in the wrong channel, thus encouraging evil desires. There is no safety except in checking the first evil thought; and this is positive duty, for "the thought of foolishness is sin." When an evil thought intrudes itself, that very instant the heart must be uplifted in earnest prayer for deliverance. There must be a continual abhorrence of evil, combined with vigilance in guarding against the first approach of the leprous taint of sin. "Can one go upon hot coals, and his feet not be burned." There must exist in the heart a fear of sin, because of its "exceeding sinfulness." When the serpent comes in fairest form and with pleasant voice, and evil desire or presumptuous curiosity tempts us to indulge just for a little while, then must the soul cry out in prayer for help.

Knowing the right way, and the warnings against evil, why will man basely yield to any sinful way? Has not sad experience taught us that it is unsafe to run the risk? Should we ever harbor a sinful thought? No, never! Feeling our need of help, we should not forget to watch and pray; then when the thought of evil comes in, our instant prayer will be,

"May God forgive,
Nor let the thought one moment live."

M. E. CORNELL.

A SILVER BOWL BUT NO SUCCOTASH.

THIS was the substance of the reply said to have been made by an unlearned but pious old Indian to a minister, who was wondering why a certain off-hand talk, given by the Indian, had moved and melted this minister's hearers more than his own elaborate sermons had ever done. "I 'xplain this to you," said the Indian. You come here (meaning to his pulpit) ev'ry Sabba'day; you bring big silver bowl and silver spoons, and dey very handsome; but you no have any succotash in your bowl. De people, dey hungry, and de silver bowl no feed 'em; dey want de succotash." Are there not some authors and preachers that set silver bowls before us with no succotash?—*Selected.*

AN exchange gives the following facts in regard to the Papacy:—

"The custom of kissing the pope's toe was introduced about A. D. 708. Adrian I. caused money to be coined with his name, A. D. 780. The first pope who kept an army was Leo IX., 1054. In 1077 Gregory VII. compelled Henry IV., Emperor of Germany, to stand barefooted in the snow at the gate of the Castle of Canosa. The pope's authority was established in England in 1079; and in 1161 Henry II. held the stirrup while Pope Alexander III. mounted his horse. In 1191 Celestine III. kicked the crown from off the head of the Emperor Henry VI., to show his prerogative of making and unmaking kings. Kissing the pope's toe and other ceremonies were abolished by Clement XIV. in 1773. The pope was deprived of the remains of his temporal power in December, 1870.

PRINCE BISMARCK, the German Chancellor, has reported to the English government that a meeting of representative leaders of Nihilists and Socialists of the world is to be held soon in London, and this astute statesman has asked the English government to prohibit the meeting within its borders. In France, the city of Bordeaux has elected the imprisoned communist, Blanqui, a deputy to the National Assembly, thus thrusting the alternative of deciding for or against the admission of this conspirator upon the National Assembly at a very critical period. And finally our own State of California has adopted a new Constitution by a popular vote, which has certain very decidedly marked Socialistic elements in its structure. It is thus manifest, says an exchange, "that Socialism is ramifying countries more distantly related, and that the great contest may be forced upon the world at large. Or it may remain for the world to witness the difference in method of meeting such crises by different governments. The Russian way will probably not be adopted by any other country."—*Christian Statesman.*

ALTHOUGH the Congress of the United States cannot take time in the pressure of its closing sessions to adjourn over the Lord's day, it can take time, amid the urgent demands for prompt action on momentous subjects, and in view of the unnecessary expenditure of the people's money by prolonging the present extra session, to adjourn over an entire day for some trivial or immoral purpose. On Tuesday, May 20, the United States Senate, on motion of Senator Cameron, adjourned over until Thursday to give senators an opportunity to attend to "departmental duties." This is well understood to have been intended to afford senators an opportunity to go to the Baltimore races. If this interpretation of the motion were at all doubtful, the presence of Senators Beck, Bayard, Blaine, and about a dozen others of the same dignified body at the Pimlico races the next day made the meaning of the motion perfectly clear. It is further affirmed by some of the correspondents who are fully informed in regard to home races, that not a few of the Senators who were present a year ago at the races lost heavily, and have not yet paid their losses.—*Christian Statesman.*

Our Basket.

"A little balm, and a little honey, spices, and myrrh, nuts and almonds." Gen. 43:11.

HE who thinks too much of himself will be in danger of being forgotten by the rest of the world.

UPRIGHT simplicity is the deepest wisdom, and perverse craft the merest shallowness.

AGE makes one physically and morally farsighted for one's self, and deaf to others.

TEMPERANCE gives nature her full play, and enables her to exert all her force and vigor.

VIRTUE makes men on the earth famous, in their graves glorious, and in Heaven immortal.

MANY a man dreads throwing away his life at once, who shrinks not from throwing it away by piecemeal.

NEXT in point of meanness to doing an injury, is to do a man a favor and every now and then remind him of it.

THOSE days are lost in which we do no good; those worse than lost in which we do evil.

THE wealth of a man is the number of things that he loves and blesses, that he is loved and blessed by.

IT is a great blessing, not often enjoyed, for a people to have men equal to every crisis in their history, such as the children of Issachar, that had understanding of the times to know what Israel ought to do.

IN the pathway of life it is not the great obstacles, but the little hinderances, which overcome us. It must be a high wall which we cannot surmount, but it is the little stone that trips us up.

IF you aspire to the best, you may not be able to attain the summit, but you will come much nearer to it than if, in the first instance, clipping the wings of what is a really pure, noble, unselfish ambition, you determine to sacrifice and surrender all claims to the highest and best, and rest content with some commonplace attainment.

How far-reaching is Divine Wisdom! Hundreds of years before Christ the prediction was uttered that "a star should arise out of Jacob." And far away on the banks of the Euphrates, where they watched the stars and measured the heavens, the star arises.

MEN of the world judge Christianity largely by its representatives—those who profess to be the followers of Christ. And they are right, in a certain degree, in thus judging the tree by its fruits. This being the case, what a responsibility rests upon church-members to be what they profess, and not counterfeits!

The Review & Herald.

"Sanctify them through Thy Truth: Thy Word is Truth."

BATTLE CREEK, MICH., JULY 3, 1879.

JAMES WHITE, Corresponding Editors.
J. N. ANDREWS, U. SMITH, Resident Editor.

BATTLE CREEK COLLEGE.

COMMENCEMENT EXERCISES.

The first mile-stone in the progress of this institution has been passed. The first graduates from some of its regular courses of study, have received their diplomas. The commencement exercises were held the past week.

The baccalaureate sermon was preached Sabbath, June 21, a condensed report of which is given in this number. The graduation of the class took place at the Tabernacle, Tuesday evening, June 24.

A large congregation was present, filling the main auditorium and gallery. The exercises were interesting, and very creditable to the class.

After introductory hymns and prayer, the salutatory, with an essay, "Life is what we make it," was given by Edith Sprague. Oration, "Human Development," by Geo. A. Carpenter. Essay, "Choice of Treasures, how and where we find them," by Annie Boyd. Oration with Val- edictory, "The Man of To-day," by Eli B. Miller. A brief history of Battle Creek College and presentation of diplomas, by U. Smith. Address to graduating class, by S. Brownsberger.

These exercises were interspersed with singing by the College choir and instrumental music by the Sanitarium orchestra. In another column we give the able address of Prof. Brownsberger, to the graduating class. The correctness of the principles laid down, and the high order of thought by which it is characterized, will commend it to the approval of every reader. The essays and orations were well prepared and well rendered, doing justice to the important themes selected. Of these we need not speak particularly, as an abstract of them, and a further account of the proceedings, will be found in the *College Record*.

The degree of Bachelor of Science was conferred upon Bro. Miller. Bro. Carpenter and sisters Sprague and Boyd received diplomas of graduation in the Normal or Teacher's course. Though this first graduating class is not a large one, it is a very encouraging beginning; and what it lacks in numbers is made up in quality. Quality, rather than quantity, is the College rule. This must be maintained, let the quantity be what it may.

While this is not the first fruits of the College, as many can testify who have spent a longer or shorter time within its walls, and are now out in the field doing manful service for the cause, it is a gratification that some have been found with the time and disposition to take up and complete some of the regular courses of study, and that many others are engaged in the same work. From these we expect that the greatest benefit of the institution will appear.

The friends of the College everywhere have reason to be encouraged by the success which has thus far attended this enterprise, and for its influence for the truth and right, which has been so marked and so widely felt. And now we have reached a point from which a new interest should be taken in this good enterprise by all our people. What has been done demonstrates what may be done when this school is patronized and supported as it should be.

All immediately connected with the school are full of interest in its behalf, making it their study how to add new features, and improve the present methods, to make it more efficient. The next thing of prime importance is the cooperation of the people. Then a grand success is certainly assured.

We wish all could have been present to witness the pleasant exercises of Tuesday evening. For a more full account see the *College Record*.

ADDRESS TO THE GRADUATING CLASS.

BATTLE CREEK COLLEGE COMMENCEMENT EXERCISES.

BY PROF. S. BROWNSBERGER.

My dear friends of the graduating class: In behalf of the Faculty and Board of Trustees I am requested to say a few words to you. On such an occasion as this, as you stand at the close of your college life and look forward into the uncertain future, it is highly befitting that a few words be offered for your consideration.

It seems to me that now, if ever, the heart should be susceptible to impressions, and the

mind open to wise counsel. But I shall not enter much into advising to-night, for there is among men a great deal of advising and but little faithful performing, so that advice to-day amounts to but little with most people. I would not be too serious; on the other hand you would not have me say that which is intended only to please you. Were I competent to do this, I fear that I might not then say what would be most likely to benefit you.

My chief concern is that I may speak the truth, and only that best suited to do you good; and if in attempting this I should say one word that would sadden your hearts or lessen your courage, you may rest assured that you have misinterpreted my meaning, or possibly there is something in your expectations or views that might well be reconsidered. You say that your school life has been a happy one. I am glad that it has been so. Indeed, early life is usually the happiest part of our existence. But it is not always so easy to be happy in after years. Yet to be happy and of good courage is not only a privilege, but a duty which a wise Providence has enjoined upon every one of his creatures. What I may say, I trust, may aid you somewhat in the pursuit of true happiness and success in coming years.

But it will not do to close our eyes to truth and blindly follow the multitude in what they call pleasure, for truth and what the world calls pleasure do not usually walk side by side; their pathways are often widely separated. Strange as it may seem, truth does not long, if ever, attract the multitude. Truth's golden chain, let down from Heaven to lift us up to God, looks beautiful only while we look upward and trace it, link by link, until we see it twined around the eternal throne. There we behold it crowned with a halo of glory; here we see it covered with the mildew of error, and trampled in the dust, while the multitude that cries Hosanna to-day, and strews the pathway of truth with palms, to-morrow cries, "Away with it from the earth." Truth is the voice of God speaking to man. It is speaking to you and to me, and it becomes us to hearken and obey. It may not always lead us to such triumphs as the world applauds, for the world is short-sighted and seldom looks upward. It may indeed lead through darkness, over rough and thorny pathways; yet if the eye is upward, we discern that each weary step is bringing us nearer the paradise of God.

We are compelled to admire the zeal with which some men pursue the investigation of truth in certain fields of thought and action. Regardless of what the world terms pleasure, the philosopher shuts himself up to his experiments, to discover some new truth or to test some projected theory. Nothing is too hard for the astronomer to venture upon or suffer, provided only he may observe an eclipse or transit, to gain additional data from which to correct or verify previous calculations. These men often find it necessary to modify conclusions previously adopted. Theories that were supposed to be well sustained by long and repeated observations, have at last fallen to the earth forever. Indeed, in all these fields of investigation there is, comparatively speaking, but little positive knowledge. At the present day, "We have the lunar theory," says Dr. Hall, "in a very discouraging condition, and the theories of Mercury, Jupiter, Saturn, Neptune and Uranus, are all in need of revision, as the tables of these planets already begin to differ from the more recent observations."

But there are truths of far more vital importance to the world than these, concerning which all are more liable to make mistakes than the scientist in his special field of investigation. How much more zealously should we pursue that golden chain of truth which lifts our earth to God, and upon which we must rest our hopes for happiness, and virtue, and eternal life, than those which serve the world chiefly in this life, and fail to prepare it for the eternity of God.

Is it strange that men and women in a world that measures success by appearances and not by principle, that lacks moral courage to proclaim the truth when it is revealed, in a world of passion, and strife, and hatred, is it strange, I ask, that men and women under such circumstances, have misinterpreted the voice of reason and truth, and consequently have very erroneous views of life and duty?

Is it not a fact that men are always more ready, and likely too, to believe what they desire to be true? And thus many of our views of life are fanciful, and they are indeed sweet because they accord with our tastes and desires. And, oh, hard it is, sometimes, to divest our reason of their charms! But Time, the stern judge of all deception, can alone prove to us that they are illusory.

Most people have acted upon the supposition that wealth, worldly pleasure, and honors are the three great objects to be desired, and that without these life is a failure. Some have started in life with a fixed impression that they were called to some great mission that would bring them into marked prominence among mankind. Now I would caution all young men and women against supposing that they have some special mission to the world, for time will show this also to be a delusion and a snare.

No truly great man in all the history of the world has ever contemplated fame or a special mission among men. Moses, Luther, Washington, and others who have filled the most important missions the world has ever seen, had no thought of fame or special mission. It may save us many a disappointment to understand early that the world can get along very well without us, and that it does not greatly need us.

But above all, do not plan greatness. The truly great and wise have never planned to attain to any distinction. Indeed, they know not that they are great. With amazement they view the applauding multitude, and wonder at its folly. How modestly the great man wears his gifts and virtues! He asks, What have I done that they should applaud? I have done only a little service in the nearest walks of life; and along the seashore of knowledge I have now and then picked up a little pebble, and have shown it to the world. The stimulus to true greatness is not within the gift of man; it comes down from Heaven along the chain of truth. To stand up alone and battle for truth with a fair prospect of falling long before it is recognized by men, this is true greatness.

It is not, indeed, intellectual power alone that constitutes greatness; it is rather the moral courage displayed in defense of the principles of truth to which that power is devoted, whether it be great or small. Duty will then be made the chief concern, and pleasure will be kept waiting upon her.

And now as we sever to-night our relations as teachers and pupils, let us not think to change our relations as fellow-servants and co-laborers in the service of truth and duty. Though certain relations with your fellow-men may change according to circumstances, yet no change of circumstances or place can relieve you from that service. Many think that this is a hard and exacting service. In some respects it is; but after all you may rest assured that it is the only service in this world that really pays. The pleasure to which so many sell themselves is a cheat. It keeps the word of promise to our ear, and breaks it to our hope; but duty never did and never will betray the heart that loves her.

Indeed, the only happiness and pleasure in this world's gift that is really worth the having, is the happiness that springs up free and unsought by the wayside of duty. What if its pathway is betimes rough and thorny? What if deep sorrow and grief are sometimes your portion? Are not the clouds and the rain as necessary as the sunshine? All the while bear in mind that you are the servants of your fellow-men, sent to do your Master's work; that you are not sent into his vineyard to sit idly down and partake of the fruits, while you employ none of your time in dressing the vine. There is work, hard work, on every side, and there are but few who have the moral courage to undertake it. The world is rushing on in its own path, and you will often feel, perhaps, as though it were an obstruction to your progress; but this you will find to be because it is traveling in a different direction from yours.

You will have to bear with the failings of those about you, with their want of appreciation, with their neglect and ingratitude when you expected thanks. But do not be offended or discouraged. You will indeed get good and evil as you go on, and finally have the success that has been appointed to you.

There will be no need for you to be anxious for applause and the appreciation of men. The fragrance of your good deeds will rise as incense to a far holier shrine. We need not fret ourselves to make our power felt with noise and bluster. "The best forces in man, as in nature, do their work silently and unobserved. We hear the blowing of the wind; the sunshine we hear not. And God works more powerfully in the growing of the grass than in the hurricane or the earthquake." All that you need care for is to walk as becomes the children of light, and to receive at last the "well done, good and faithful servant," as your glorious reward.

And now as you leave the scenes and associations of your college life, we shall miss you.

You have done what you could to lighten our labors as teachers. We have learned to trust you. When the battle was hardest, your fidelity to the right was the strongest. You leave a record of which you may well be proud. It shall live in our memories, with no dark blot to mar its beauty. May this be a type of your after life as representatives of your *alma mater*. Wherein we have dealt unfaithfully by you I trust that you will forgive us. May God forgive us; and may he bless you abundantly.—
Farewell.

CAMP-MEETING AT INDIANOLA, IOWA.

The place selected for this, the second of the season's camp-meetings, is the county-seat of Warren Co., containing several thousand inhabitants, and located in the midst of the richest section of the State. This meeting was a very little larger than the one at Fairfield. Twenty-seven family tents were erected, and probably upwards of three hundred persons encamped on the ground. There was quite a good attendance from the Knoxville, Sandyville, Adel, Winter-set, Afton, Osceola, and Woodburn churches. Several other churches should have been represented, which were not. Our efficient camp-meeting committee had things in a good state of readiness, though our brethren were slow in coming in.

Meeting commenced Thursday afternoon. The weather was generally favorable. There was not that degree of freedom manifest at first that we desired to see. The preaching was close and practical, and as a result the condition of things began gradually to improve, and the social meetings became more spiritual. Sabbath afternoon a call was made for those to come forward who desired the prayers of God's servants. From one-half to two-thirds of the congregation responded. Still there was not much feeling manifested, and we did not see as much accomplished as we had desired. We had good freedom on the subjects of health and temperance, and Sunday morning, before the regular service, we obtained two hundred and twelve signers to the teetotal pledge; the largest proportion, I think, that has been obtained at any meeting thus far that I have attended.

We did not have a very large crowd on Sunday. Several hundred attentive listeners were present, however, from a good class of people. Our canvassers obtained on the ground ninety-one subscribers for our periodicals. We tried to impress upon the people the importance of the spirit of sacrifice, the necessity of sustaining the cause of God by our means, and the duty of giving a tithe of our income to God. Many pledged themselves to sacredly regard this important obligation.

We endeavored to present before the people the importance of education, and spoke in behalf of our College and Sanitarium, correcting as far as possible erroneous impressions which have been circulated more or less concerning these important interests. We believe that those who may have opportunity of knowing more of these important institutions than our people generally know, should take occasion at our camp-meetings to disseminate all the information possible concerning them, so as to check wrong impressions which Satan is ever busy in creating to break down the faith of our people in those institutions which God has planted among us, and which are so necessary to the success of this cause. If he can accomplish this, he knows full well that it will contract the liberalities of our people, chill their zeal, create a spirit of murmuring, and hinder the cause more effectually than any other plan that could be devised. We were blessed in talking of these matters, and feel confident that as much good was accomplished through this effort as by any other made during the meeting.

Monday forenoon we resumed our regular preaching service, and at the close of the discourse a special call was made for those who had never professed Christ, and those who were much backslidden, to come forward, to which many responded. A spirit of tenderness was graciously given, and we enjoyed a melting season that we shall never forget. I do not remember to have enjoyed a more precious one. Confessions were made which would seemingly move a heart of stone. The Spirit of God, like the noon-day sun, melted cold hearts, and brought in love and tenderness. It was good to be there. Some who had experienced trial of mind because of the closeness of the preaching concerning their bad habits, saw things in their true light. We had a glorious victory over Satan's power.

Twenty-six were baptized by Bro. Farnsworth, many of whom started for the first time.

After the baptism, Bro. L. T. Nicola, our earnest Sabbath-school secretary, made some excellent remarks concerning the Sabbath-school. I should have said before that we had a splendid model Sabbath-school, Sabbath forenoon, in which nearly all participated. We are all much pleased with the progress of the Sabbath-school interest in the State. Bro. Farnsworth also said many good things concerning this important interest. Then we considered the T. and M. work, and raised a subscription of upwards of \$200 on the reserve fund, and over \$100 on the tent and camp-meeting fund. Many of the brethren present had subscribed before. These subscriptions bring our reserve fund considerably above \$2,000.

Tuesday morning the meeting broke up with a good social meeting. Many spoke, expressing their gratitude to God for this excellent meeting, several being on their feet at a time, waiting for an opportunity to give their testimony. And so we separated. God has been very good to us. We must all go forth with new determinations to serve him. GEO. I. BUTLER.

Dunlap, Iowa, June 26, 1879.

IT IS THE WORK OF GOD.

SOMETIMES people say of the present reforms in the world, that this is the work of Eld. So-and-so; and Mr. A. or Mrs. B. is at the bottom of all this talk about the errors in Protestant creeds, and the popular beliefs.

But hold a moment—let us see; is there not generally in the whole world a class of people who are uneasy and dissatisfied with the dry theology of the Protestant pulpit and press? Are there not men and women all over the world who are disgusted with the inconsistency of the creeds of Protestants, and their want of harmony with the Bible? Has Mrs. B. or Mr. A. been all over the world to arouse this anxiety of honest souls?

As long ago as 1828, the writer of this article was surprised to find that Sunday was not the Sabbath of Adam, or of Moses, or of Paul, or of God, and being much cast down thereby, he resolved to find out who had done this work; and now at sixty-one years of age, he praises God that the Sabbath has noble, able, and eloquent advocates, who are showing who has changed the day. Did Mr. A. do this work; or Mrs. B.? All along for fifty-one years I have in my heart held decisively that the Sunday was an innovation, a plant not of God's planting; and as long ago as in 1852, we commenced keeping the Sabbath, some two years before we had seen a Sabbath-keeper, or a tract or paper on that side of the question, except the good book of God. Was not this good authority? Soon we found the S. D. Adventists, and they helped us greatly to get out of the net of error which tradition had woven. Was this the work of Eld. A., or B., or C.? All along for thirty years we have found people of thought who had felt the same convictions of which we have spoken. Some of them, to stifle their convictions of duty, took up with tradition for the sake of peace. These candidly acknowledge the truth, but feel too weak to stem the popular current, and so they float down the stream.

Some years since, churches of Sabbath-keepers were found in Europe who had never heard of S. D. Adventists, yet they were moving in the same direction. Certainly they were not influenced by the parties we have spoken of. In our conversation with people who have had no knowledge of S. D. Adventists, we often hear such expressions as these: "That is just what we have been thinking of, and talking about;" or, "That is just what I always believed," etc. The fact is, that there is, in thoughtful, reflecting, conscientious minds, a longing for something in religion, to lift them up out of the old ruts of tradition, and free them from the influences of folly and corruption which exist everywhere.

The time has fully come for a thorough reform. God is in this, and Eld. So-and-so, and Mr. A. and Mrs. B. are his agents; and if they refuse to work, others will be raised up to do this work. The sheep everywhere are scattered, and feel a longing for the return of the Shepherd. They fail to hear his voice in the contradictions of the religious teachers of the day; and they are sad and cast down, because they are not supplied with spiritual food, and their thirst is not allayed.

It is not man who is moving upon hearts to search for the truth; it is the Spirit of God, the Comforter, who was sent for this express purpose,—to bring to men's minds the words of Jesus. The sheep call for the Shepherd, and he is not deaf to their cry. He raises up men of ability to feed the flock of God. Who does not

rejoice for this, and bless the day that they were sent. The times demand good shepherds; and they must arise, for the word of God is plain on this point. JOS. CLARKE.

WHAT IS ITS TENDENCY?

CONCLUSIVE FACTS.

RESPECTING the advocacy of the no-law or no-Sabbath theory, we are inclined to raise these questions: Is it good, or is it evil? Is the receiver of this doctrine led to reverence God more, and serve him better? Does it strengthen and deepen piety in the heart, or does it tend to impiety and disobedience?

If these questions were submitted to the word of the Lord for a decision, we should return this answer: "They that forsake the law praise the wicked: but such as keep the law contend with them." Prov. 28:4.

Were the matter to be settled from experience and observation, the decision must still be in favor of respect to the law of God in every heart controlled by candor and piety. Many cases might be cited as illustrative of the point. We mention the following:—

I knew a man of intelligence and piety, who, when a member of the Baptist church, received with considerable favor the idea that there is no Sabbath binding in the present dispensation. Subsequently he embraced the view held by Seventh-day Adventists, of the immutability and perpetuity of the law, which he cherished and earnestly defended in word and deed through life. Speaking of his no-Sabbath sentiment, he used to tell us that when he held that view he refrained from publishing it, from a consciousness that the tendency of the doctrine must be blighting upon both morals and religion.

Here was a man of sound judgment, well instructed in religion, his father an ex-member of Congress, and one of the first governors of Vermont, also a worthy minister of the Baptist denomination, forbidden of conscience to publish his convictions respecting the Sabbath of the Bible. Thank God for so tender a conscience! We wish we could find it among no-Sabbath advocates at present. Then might we cherish more hope that they would yet see light on the third angel's message, and rejoice in it.

This brother and his companion fell asleep in sweet hope; but not until they had seen six of their seven children Sabbath-keepers, one of them sounding the last message of mercy, who had but little, if any, faith in the Bible as the revealed will of God, when his parents embraced the Sabbath.

I knew another person who, about the same time, identified herself with Sabbath-keepers; but in her religious nature was an element not sufficiently symmetrical to cherish a love for wholesome discipline, or to find it congenial to render obedience to the Sabbath commandment. Not a long time elapsed before she was heard from as a no-Sabbath advocate, laying great claim to piety. Here she seemed at home; and under her instruction and fostering wing, disciples, Sabbath-breakers, were made to hope in God. If her heart rejoiced to see persons renounce the Sabbath, she had joy in her own family when her daughter and husband ceased its observance.

"The fear of the Lord is the beginning of wisdom." Now, what about this young couple? Did they grow wiser and better? Did their path shine brighter, as doth the path of the just? One brief chapter in their history is, they soon abandoned each other.

Time rolls on, and character develops; and to-day further information of the son-in-law might be obtained from the register of a State's prison, where he died not long since under the sentence of a term of years to hard labor, having been proved guilty of a transgression of one of the ten commandments.

Reader, what is the conclusion? Solomon's was, "Fear God, and keep his commandments." Does Heaven exclaim to you and me, O that thou wouldst turn a deaf ear to my commandments! then should thy peace be as a river, and thy righteousness as the waves of the sea? A. S. HUTCHINS.

SABBATH-SCHOOL CONVENTIONS IN NEW YORK.

DIRECTORS of the T. and M. society in the N. Y. Conference are hereby appointed agents to arrange for and hold S. S. Conventions in connection with the district quarterly meetings, July 12 and 13. As the directors are thus made responsible for these district conventions, they can call to their help the best talent in their several districts. In harmony with the recommendations of our State Association at its January meeting, it is designed to hold S. S.

Conventions quarterly in each district, believing that, with proper effort, they will greatly promote the interests of the S. S. cause.

Every officer and teacher in our Sabbath-schools should attend, and secure from their respective schools the attendance of as many as possible. We trust that the following programme will be carried out. The director is authorized to vary it according to his judgment.

1. Have uniform lessons. These are arranged as follows: 1st, or Infant Division,—Lessons for Little Ones, lesson 18. 2d, or Children's Division,—Lessons for Children, lesson 27 in the *Instructor*. 3d, or Youth's Division,—Lessons for Youth, lesson 53. 4th, or Adult Division,—the second lesson in the July Lesson Sheet for Bible Classes. The State S. S. Convention to be held July 19 and 20, will use the next lessons respectively in order.

2. Each director should at once appoint some one to write an essay to be read at his district Convention.

3. For Concert Exercise,—the Lord's Prayer. For General Exercise,—Incidents in the Life of Paul. These to be connected with the Sabbath-school exercises on the Sabbath.

4. The following points should be impressed on every mind: 1st. The responsibility of officers and teachers in the Sabbath-school. 2d. The importance of good lessons, and how to learn them. 3d. The value of concert and general exercises in adding to the interest of the Sabbath-school. 4th. The utility of maps, Bible dictionary, etc., as aids to S. S. work, and how to conduct a map exercise.

5. The necessity of a systematic plan for raising a Sabbath-school fund for the purchase of Records, maps, and other S. S. supplies.

6. The importance of prompt reports, quarterly, from each S. S. Secretary, and using the Records prepared by Bro. Bell as the basis of such reports, and also to secure permanent and uniform records of each school.

7. Above all, seek the Lord that wisdom may be given, and that his blessing may crown the efforts we put forth in the S. S. work.

Lastly, let every director and S. S. officer preserve this for reference, and aid us in carrying out its recommendations. Each convention should have a secretary, who should report its proceedings at once to the State secretary, Mrs. N. J. Walsworth, Adams, N. Y.

M. H. BROWN, Pres.

EDITORIAL NOTES.

We are indebted to Hon. J. H. McGowan, M. C., for a volume of Public Documents.

The article on the Resurrection by C. W. Stone, commenced in last number, will be continued next week.

We are informed by I. N. Davis, G. W. C. T. of Indiana, that a great Temperance Jubilee is to be held near La Porte, Ind., commencing July 15 and lasting forty-five days. "Over fifty," he says, "of America's best speakers have been engaged, and everything is being perfected for the entertainment of the largest crowd of people ever convened in the West."

The *Detroit Evening News* of June 9 has this item:—

"A Gratiot county adventist wants it distinctly understood that it is what are known as the 'first-day adventists' who are continually setting the day for the grand wind-up of all things earthly. He says the 'seventh-day adventists' do not go into that sort of calculations at all." Correct!

The graduating exercises of the Battle Creek City Schools were held Thursday evening, June 26, in the Tabernacle. The building was filled to its utmost capacity, the congregation being as large as at the dedication. The citizens of Battle Creek thus not only showed their interest in their schools, which enjoy a high and wide-spread reputation, but their appreciation of the Tabernacle as a place for large gatherings.

The success which has attended the publication of the *Youth's Instructor*, weekly, is very gratifying. It is but twenty-seven weeks since the weekly edition, in connection with the monthly, was started: but it has already attained a circulation of 6,735 copies. This is a matter of great encouragement. The *Instructor* is a necessity for the Sabbath-schools, but aside from this, it is just such a youth's paper as should be in every family.

We noticed last week the departure of sister Anna Rasmussen with Bro. Jaspersen and family to join Bro. Matteson in his Norwegian mission. We should have added that Sister Rasmussen has for some years past been employed in this office, working in a most faithful and praiseworthy manner on the Danish paper, *The Advent Tidende*. She is thus qualified to be most efficient help for Bro. M. on the paper *Tidernes Tegn*, which he is now publishing in Christiania, Norway.

A brother has sent us a handbill of a dramatic performance, June 17, in Chelsea, Mass., endorsed by the clergy and press of Boston. Ten prominent clergymen attach their names, on the bill, to a recommendation of the play; and one says, "Let the minister who can write a better sermon than this play, cast the first stone at it, or those who shall present it." As the people would undoubtedly enjoy plays better than sermons, and they so strongly intimate that plays may be better sermons than what are given as such, would they not be consistent to turn their churches into theaters, give up preaching, and give us a theatrical gospel?

MIXED EMOTIONS.

A BROTHER writes respecting the last number of the REVIEW:—

"To-day we are cheered by the weekly visit of the REVIEW; but in the second paragraph under 'The New Volume,' p. 4, I linger with mingled feelings of joy, wonder, and perplexity: 'Over the portals of the incoming volume we inscribe the word "better." Of course we are glad, although it seemed good enough last year. But the quotation proceeds, "determined that the last volume shall always be the best." O sir, will you not relent, and allow 'the incoming volume' to be always the best if it is possible?"

Let us take this brother by the arm and lead him around to the right standpoint, and we think his bewilderment will cease. Thus, the volume just closed is now the last, which we trust is the best that has yet been published. The incoming volume will in six months from now be itself "the last" for the time being. So over its portals we now inscribe the word "better" (than the last), which will make it, when it is finished, the "best" of all, till another volume shall succeed, and in turn occupy the same position. The feeling of "perplexity" may now retire; the "wonder" and the "joy" may remain.

THE QUARTERLY MEETINGS.

SOME of the brethren do not seem as yet to understand the arrangement for quarterly meetings, and forward appointments for their church quarterly meetings, in inviting others to unite with them. Appointments for church quarterly meetings need not be given; for it is understood that every church is to hold its quarterly meeting the first Sabbath and first-day in the quarter, which is, for the next quarter, July 5 and 6. Invitations to other churches to unite are not in order; as each church is to hold its meeting by itself. In no other way can the object of these meetings be accomplished, and all the matters of the church be attended to. Such appointments we therefore withhold.

MEETINGS IN THE EAST.

At the special session of the General Conference last Spring, it was recommended that I should labor several months in Maine, Vermont, and in the New England Conference, and also spend some time in Canada with Bro. Fulton and A. C. Bourdeau. As I am but little acquainted with the condition of the cause in these localities, and know not the P. O. address of those who understand it best, I take this public method to solicit correspondence with presidents of Conferences and leading brethren, as to the time and place of meetings, that I may plan to the best advantage. It was suggested at the Conference that I should be present at all the State camp-meetings held in these States, and hold several other large meetings besides in each Conference in central locations, where we could reach the most of our people, and do what we could to advance the cause of truth. It was thought best that I should go about the middle of August, and remain east until cold weather. It is fully time that we should consider the question of the Eastern camp-meetings, therefore I request that those interested write me at once to Mt. Pleasant, Iowa, that appointments for camp-meetings may be made in season.

GEO. I. BUTLER.

Dunlap, Iowa, June 26, 1879.

