

The Advent Review

AND SABBATH HERALD.

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

VOLUME 54.

BATTLE CREEK, MICH., FIFTH-DAY, JULY 10, 1879.

NUMBER 3.

The Review & Herald

IS ISSUED WEEKLY BY

The Seventh-Day Adventist Publishing Association.

ELDER JAMES WHITE, *President.*

M. J. CHAPMAN, *Secretary.* H. W. KELLOGG, *Treasurer.*

TWO DOLLARS A YEAR IN ADVANCE, or One Dollar a Volume of 25 numbers.

Address, *Review & Herald, Battle Creek, Mich.*

DEAD AND ALIVE.

TILL I learned to love thy name,
Lord, thy grace denying,
I was lost in sin and shame,
Dying, dying, dying!

Nothing could the world impart,
Darkness held no morrow;
In my soul and in my heart
Sorrow, sorrow, sorrow!

All the blossoms came to blight;
Noon was dull and dreary;
Night and day, and day and night,
Weary, weary, weary!

When I learned to love thy name,
Peace beyond all measure
Came, and in the stead of shame,
Pleasure, pleasure, pleasure!

Winds may beat and storms may fall;
Thou, the meek and lowly,
Reignest, and I sing through all,
Holy, holy, holy!

Life may henceforth never be
Like a dismal story,
For beyond its bound I see
Glory, glory, glory!

—Alice Cary.

Our Contributors.

OUR CAMP-MEETINGS.

BY MRS. E. G. WHITE.

THESE annual gatherings are attended with great expense and wearisome labor. They are designed especially for our people, as the best means of reaching the greatest number. And while wisdom should be manifested in locating them where those not of our faith may be benefited by the light of truth presented, great care should be exercised that the object of the meeting be not lost sight of in the desire to make a favorable impression upon the public mind.

I see a marked change for the worse in our camp-meetings. Reporting the meetings through the secular papers, will, if properly conducted, be the means of calling the attention of the people to our faith, and awakening an interest in it; but if not managed in a manner to exalt Jesus and the truth rather than to make a display of what is done, the efforts are thrown away, and time and energy needed to keep up the interest of the meetings are worse than lost. When sincere piety, earnest devotion, and sanctified zeal are manifested by those professing the truth, and our devotional exercises are characterized by the presence of God's Spirit, impressions will be made upon the outside world that no amount of reporting will produce.

Our camp-meetings greatly fail of being what they should be, and our people do not gain the spiritual benefit from them that they might. Home burdens and worldly thoughts should be laid aside. Every individual should be upon the ground the first day of the meeting, prepared to remain until the closing service. When one family strike their tent a day or two before the close of the meeting, others feel inclined to do the same, and the interest of the meeting is greatly injured. One full week is none too long a time to devote exclusively to the service of God, having the mind withdrawn from worldly interests and concentrated upon spiritual things; but to abridge the one week to two or three days is robbing God of time which should be spent in his service. Some do not get into the spirit of the meeting before they start for their homes. Such show that they value

temporal things above spiritual, and they will receive no permanent good.

How must our Lord look upon his people who are thus indifferent and careless when his servants are laboring earnestly to bring them up to the requirements of the Bible, and to awaken in them greater earnestness and devotion in the cause of God. The preaching on Sunday is generally designed more especially for the people outside of our faith, the evidences of our position being dwelt upon. Monday the work commenced on Sabbath for those who are seeking the Lord, is resumed. This, the day for binding off the meetings, is the most important of the series; and our brethren meet with a great loss themselves, and cast a depressing influence upon the meeting, by taking this day for packing, taking down tents, and leaving the grounds. This is a wrong which nearly destroys the good that might be realized from the meetings.

We would appeal to our brethren and sisters to come to the camp-meeting prepared to remain to the close. It is disheartening to your ministers to see a disposition on your part to scatter, as if in haste to get away from the camp. Be on the ground the first day, and feel an individual responsibility to labor for the interest of the meeting from the first day to the last.

As a people, we are backsliding from God. The hearts of his professed children are being estranged from him. While they have a name to live, the true, vital energies of the soul have become spiritually dead. To such, Jesus speaks: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!" Christ does not say days, but "day,"—"this thy day." That last meeting may be the very day of the special visitation of Christ,—a day of rare privileges and blessings so much needed by them.

When Christ was upon the earth, attending one of the Jews' convocations, upon the last day, that great day of the feast, he stood and cried: "If any man thirst, let him come unto me and drink." His eye of tenderest pity was cast around upon the multitude who were apparently all joy and rejoicing; but he who reads the secrets of the heart saw that there were many in that festive throng who were thirsting for that peace, and comfort, and consolation which he alone can give. They had failed to quench their thirst at earthly fountains, and his voice was heard by the whole temple crowd: "I am the fountain of living waters. If any man thirst, let him come unto me and drink."

In our camp-meetings Jesus is present with his gracious invitations; and if, on the last day of the feast, he is specially near, and his mercies and blessings are more forcibly brought home to us, how great the loss of those who fail to be present! On the very day of all others when they should be present, they are hastening to their homes; and thus failing to drink of the living waters, their souls are unrefreshed.

One family decide that their farm calls them; but if they had a little more faith and trust in their Heavenly Father, who has said, "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you," they would be more willing to leave the consequences with God. But very few are willing to make any sacrifice of their temporal things in order to gain eternal riches.

We feel to the very depths the spiritual loss that our people are sustaining in not appreciating their privileges and present blessings. They are not becoming more earnest, devoted, and perfect in character. Their faith is dead, because it is not sustained by works. There is every year a growing tendency to assimilate to the world. Self and the world are becoming a ruling power. I state that which I know. Spiritual death is coming upon us, because of the absence of vital godliness. Says Jesus, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of

life." It is one thing to profess Christ, and another thing to follow him.

Anciently God commanded his people to assemble three times a year, and from every city from Dan to Beersheba the people came to these annual feasts. The one at the commencement of the season was to entreat God's blessing upon their families, their lands, their flocks, and their herds. The one at the close of harvest was the crowning festal gathering, to bring their offerings to God. The land had yielded its increase, the harvest had been gathered into their granaries, the first-fruits had been stored, and the people came with their tributes of thanksgiving to God, who had thus richly blessed them. Joy and rejoicing were there combined with the solemnities of a holy and sacred convocation.

God directed Moses to say to the children of Israel, "Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine." "Seven days shalt thou keep a solemn feast unto the Lord thy God, in the place which the Lord shall choose; because the Lord thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice."

Many sacrifices were made at these feasts; and this profusion of blood shed in connection with the harvest of thanksgiving was significant to them of the fact that even the bounties of the earth could come to them only through the cross of Calvary. By thus assembling and bringing their tithes into the treasury, they ever acknowledged the Lord to be the giver of all their blessings. The children of Israel are our ensamples, that while we should imitate their faithfulness and virtues, we should shun those sins which brought the displeasure of God upon them.

We have our convocation meetings yearly, and all who possibly can attend them should feel under obligation to do so. If they neglect to improve the opportunities to obtain a better knowledge of the truth, and to become more thoroughly in earnest in their efforts to perfect Christian character, they will be held responsible for the light, and privileges, and blessings which they might have had. Their case is nearly as bad in the sight of God as that of those who attend the meetings but fail to improve by the light and blessings there received.

I plead with our brethren and sisters to make the most of their God-given opportunities. Christ, when weeping over Jerusalem, exclaimed, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." Jerusalem's sin was in abusing past blessings and privileges, and she was sealing her doom in rejecting present mercies and warnings. The weak faith of our people to-day shows that past warnings and reproofs have not been heeded, and hardness of heart, and indifference, and unbelief are the result.

The most solemn and awful period for the Jewish nation was when Jesus was in their midst. It was that generation that was responsible for not accepting the light of the world. For many years God has been pleading with his people by mercies, by judgments, and by the most solemn warnings and entreaties. Blessings have been bestowed, and blessings removed, and yet the people who profess to be in advance of every other people in the light of truth have not responded to these warnings and entreaties of the Spirit of God. The Saviour's love has been unrequited. Christ looks mournfully upon the individual members of the church, and exclaims, "Ye will not come to me, that ye might have life."

The hour of probation is fast passing; the cup of God's indignation is fast filling. Will those who profess to be waiting for the appearing of their Lord from heaven be found wanting in that day, or will they awake from their carnal security, repent of their indifference and hardness of heart, and in this their day give most diligent heed to the things which belong to their peace? Must the fast

westerly sun of merciful probation set, and the sentence be pronounced, "but now they are hid from thine eyes"?

From the crest of Olivet, Christ overlooked the world. Every soul who has become indifferent to the privileges within his reach, is personally addressed in this appeal. Christ is stooping over his throne to-day, his great heart of love yearning with deep and tender compassion over those who are careless, and neglectful of their eternal interests. Many professed Christians are now only stumbling-blocks,—false way-marks. They do not represent to the world by good works the principles of the doctrines of Christ. They neglect the study of the Scriptures, and secret prayer, and have become, so far as their influence is concerned, traitors to their holy trust. Their hearts have gradually become hardened; they have a name to live, while the vital energies of the soul have become spiritually paralyzed. Of this class our Saviour speaks: "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

It is not enough to profess to believe in Christ, saying that we are saved by Christ, when we do not practice the lessons he has given. All such professed Christians are represented by the man who built his house upon the sand; while the hearers and doers of the word are represented by the man who built his house upon the rock, and amid tempest, storm, and flood, it remained unmoved. Thus the true foundation for every soul is represented by those who not only hear the truth but practice it. Those who claim to be children of God and do not his will are hypocrites.

He who is indeed a follower of Jesus Christ, will be assimilated to his image. He will be brought into sympathy with him through the fellowship of his sufferings. Storms of trial and adversity may break upon him, but he is not swayed from his foundation, for his soul is riveted upon the eternal Rock. Indolence in spiritual things will bring moral feebleness; active workers in the cause of God will be men of prayer, and will have success. Every day that they labor to do the will of God they will have increased ability to work efficiently to promote his glory. To such he will say by and by, "Come, ye blessed of my Father, enter thou into the joy of thy Lord."

THE RESURRECTION.

BY C. W. STONE.

(Continued.)

ISAIAH prophesied of the resurrection in the following plain terms: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." To make this language more clear would be about as difficult as to make a good argument on the proposition that two and two make four. To express the idea more forcibly, that dead men shall be restored to life again, and be brought up out of the grave bodily as they went into it, would be a difficult task. Isaiah's hope most certainly was in the literal resurrection of dead men. "Thy dead men shall live." But, according to the views of many, there are no dead men; it is simply the body that dies, while the real man lives on unceasingly. How, then, can dead men live again? That which does not cease to live cannot live again. But, however widely the view may obtain that men do not really die, there is no Bible for it, and no truth in it. It was the first lie ever recorded, and the devil was the author of it. Gen. 3:4. Men ought to know better. We see men die every day. And Isaiah says, "Thy dead men shall live." Glorious thought! The same loved forms we used to see are to be seen again. The same dear mother that death took from our embrace, the same loved brother that went down into the grave in the morning of

The Review & Herald.

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

BATTLE CREEK, MICH., JULY 10, 1879.

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

THE ÆTNA ERUPTION.

THE Rome correspondent of the N. Y. *Evening Post*, gives a graphic description of the great destruction and consequent suffering caused by the recent eruption of Mt. Ætna.

This is said to be the most violent eruption of the present century. The mountain has been disturbed for five months. On the 22d of May, it threw out great quantities of dense, salt, and smoking mud. As this flowed down the mountain, the frightened people, unconscious of the fiery flood soon to follow, sought to protect their vineyards against it by building walls to control its direction.

On the afternoon of May 29, violent and repeated shocks of earthquake, loud thunder, high wind, and heavy rain, announced to the startled inhabitants the coming of the great outbreak. New craters immediately appeared. The fiery current began its fatal flow down the mountain, and clouds of smoke, ashes, and sand darkened all the country around.

The superstitious people with the priests at their head kneeled before the fiery flood, coming slowly but relentlessly down upon them at the rate of forty-five feet an hour, and with crosses and crucifixes prayed for pity and mercy. But the hissing avalanche was blind to crosses and deaf to prayers. It moved on taking their trees and vines, and houses, and cabins, and barns into its embrace, swallowing them up in its all-devouring heat.

The province of Catania, which a few weeks ago was a scene of living verdure, giving promise of a good harvest, now lies buried under a heavy weight of hard gray lava. One of the streams traveled a distance of thirteen miles from the crater, and in four days more than 230,000,000 cubic yards of lava were thrown out.

The distress of the multitudes whose entire earthly possessions, not houses and crops alone, but land also, have been blotted from the face of the earth, is heart-rending.

A BAPTISMAL FACT.

ONE of the stereotyped arguments against immersion, and in favor of sprinkling, as the apostolic mode of baptism, is that it would have been impossible for the apostles to immerse in one day the three thousand converts on the day of Pentecost. The *Alliance* of May 24, 1879, publishes the following report from a missionary in India, which very easily settles this vexed question:—

At Ongole, in India, 2,222 persons were some time ago immersed in a single day. Rev. J. H. Gunning of Titusville, Pa., wrote to Missionary Clough at Ongole to ask him how many men it took to baptize 2,222 persons in one day. The missionary replies as follows:

"With reference to your question: 'How many men does it take to baptize 2,222 persons in one day?' I should say that depends on several things; but in the present case the simple reply is 'Six.' But, lest this be too laconic, I will enlarge a little. Bear in mind that the baptistry was admirably situated for expeditious work. It was at the ford of a river, with a sort of basin on either side; and no time was lost in coming or going, as the water was sufficiently deep close up to the road. Remember, too, that the examinations and all necessary preparatory work had been previously attended to. The people were arranged in groups according to their villages. Only two preachers baptized at one time; when those were tired, two others took their places: these, in turn, were relieved by the other two; and so on. The baptizing commenced at about 5 A. M., and continued till 10. It was resumed at 2 P. M., and completed at 6. It will thus be seen that the baptism of 2,222 converts occupied two preachers 9 hours, or about 30 seconds for each candidate. If the six preachers had all been employed at the same time, the 2,222 converts would have been baptized in just three hours!

FALLING.

THOSE who object to our saying that the popular churches of the present day are fallen, will certainly have to admit, in view of the following testimony, that some of them at least are falling. The Boston Sunday *Herald* of May 18,

1879, under the heading "Religious," says:—

"That a tendency toward a complete rejection of the Christian religion has, says the *Christian Leader*, made great progress among the Unitarians, is patent to every one who reads the current literature of that people. Yet the confession—rather, the complaint—of Dr. W. G. Eliot in the *Christian Register*, as to the extent of Unitarian negations, does indeed surprise us. We know a case not far from Boston in which the pastor of a Unitarian parish had trouble with his people, who made against him the solitary specification that he preached 'too much Jesus!' We supposed that this extremity of deism was, however, rather exceptional. Dr. Eliot complains that it is anything but uncommon. He gives an instance in which a Unitarian parish has been organized in which all recognition of Christian doctrine is purposely omitted. And he fears that the *Register* itself is following hard after. His own conclusion seems to us a very sensible one, that 'Jesus Christ can do without' Unitarians, but that Unitarians will find that they 'cannot do without him.'"

If the real facts in the case were made to appear, we think it would be found that the Lord has already for some time been doing without them.

A FACT ABOUT THE BIBLE.

THE following, clipped from the Cleveland *Herald*, presents a fact which was no doubt new to many of the readers of that paper. But it is one of those stubborn facts which grow stronger under investigation. We are glad to see such facts passed around:—

"The words 'immortal soul,' 'deathless soul,' 'undying soul,' 'deathless spirit,' 'disembodied soul,' 'disembodied spirit,' 'eternal torment,' 'eternal suffering in conscious misery,' 'eternal misery,' 'unending misery,' 'unending torment,' 'everlasting woe,' 'endless woe,' 'never-dying soul,' and all their kindred words, are words that never, in a single instance, are found in the Bible. But from the copious manner in which these words are passed to us from the pulpit, and through the press, we should, without reading, suppose the Bible full of them! The word 'immortal' occurs but once in the whole Bible."

ITS EFFECT.

THE terrible licentiousness which prevails on Sunday in our large cities is arresting the attention of the better class of men and papers, without any reference to the matter as a theological question. The unparalleled prevalence of lawlessness and crime in Chicago for some Sundays past, calls out an article in the *Inter-Ocean*, of July 1, in the course of which it says:—

"Whether there is any middle ground between the old Sabbath severity and this wild riot, we do not know. It is to be hoped there is. But if there is not, then we say without hesitation, give us the old New England Sabbath. Anything is preferable to this letting down of all restraint, and turning loose thousands of young men to contract evil habits, and be led by vicious men into excesses, which finally culminate in crime."

Those who are engaged in the Sunday movement from a religious standpoint, will of course see no middle ground. And those who are represented by the *Inter-Ocean* will give their adherence to such a Sunday as they demand, rather than endure the lawlessness which now abounds. The result it is not difficult to foresee.

THE POCASSET MURDER.

THE *Evangelical Messenger* of June 19, 1879, gives the comments of Rev. D. B. Byers on the cause of this tragedy. He starts out by emphasizing the fact that "Freeman was a 'Second Adventist.'" Says he, "He no doubt had the full effect of the legalistic notions of that persuasion working in him." (The italics are his.) Again, "If Freeman had held any other than the legalistic views of the Second Adventists, he would no doubt have been kept from the awful deed, and been spared the dreadful experience." If this is so,—if legalistic views led Freeman to the commission of this terrible crime,—it is a matter of the deepest interest to know what these views are. What are they?

He continues, "I have more than once, in discussion with men of this faith, had occasion to remind them of the fact of St. Paul's asseveration to the Galatians: 'Christ is become of none effect unto you, whosoever of you are [seek to be] justified by the law; ye are fallen from grace.' To my mind Freeman's slaughter of his child is the extreme, yet legitimate fruit of such extreme legalistic ideas."

Now, every person at all acquainted with the facts of the "discussion" which he mentions, knows that the text he quotes from Galatians is never quoted in these discussions for any other purpose than to make it appear that Christians are not bound to keep all the ten command-

ments as they are found in the Bible. All who hold to the keeping of the whole ten commandments are reproachfully called legalists by their opponents, as seeking to be justified by the law.

The reader needs to know that there are two classes of Second Adventists, one holding to the entire code of the moral law,—the ten commandments, and the faith of Jesus Christ also; the other class holds with Mr. Byers, that that law has been abolished, superseded, or amended by the faith of Christ, and they taunt the former class as having fallen from grace. Paul belonged to the former class. Said he, "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:31.

If Freeman had a standing with either of these two classes (which is very doubtful), he belonged to the class that hold with Mr. Byers, and with him quote the text about being justified by the law and fallen from grace, to those who hold to all the ten commandments.

But supposing that Freeman was a legalist in the sense that he held the entire moral code as strictly binding upon him as the rule of his life and the guide of his actions; would the "fiery law," flashing like a glittering sword over his head, "Thou shalt not kill," have a tendency to lead him to kill his child? The idea is preposterous. There is more sense in two lines of "A Lunatic's Address to a Mosquito," which recently appeared in some of the papers; namely,

"The laws which run this mortal state,
'Tis never safe to violate."

What will not blind prejudice do for a man's reasoning powers! Had the murder been committed by a Methodist, Presbyterian, or a Baptist, would the whole sect with its doctrines be charged as leading to such a result? Whence arises this peculiar spite against Second Adventists, but from a heart that does not love the appearing of Christ?

Mr. Byers says, "The members of the Second Adventists in the place, it is said, held a counsel [council?] over the matter, and justified the inhuman deed as a great act of faith and submission to the Divine will." Yes, "it is reported;" and our writer seems not to have noticed the ample reputation of this report which has been published in the papers; but seems willing to take up a reproach against his neighbor, simply because he is a Second Adventist. Is this the better half, the Christian side of the world? It cannot be charged with legalism, for there is nothing legal about it. It is a good illustration of the doctrine that if you keep the moral law, you are fallen from grace.

R. F. COTTRELL.

SOLOMON AND THE TRAINING OF CHILDREN.

THE wise man has said, "Train up a child in the way he should go; and when he is old, he will not depart from it." Prov. 22:6.

To this declaration the infidel has taken exception, and endeavored to plant thereupon a battery with which to hurl at the book of God the shot and shell of his determined unbelief. With these words, also, some believers, even, have apparently been troubled. Their difficulty has consisted in an inability to make this statement harmonize with the facts. "Why," say they, "how often it occurs that the children of good men turn out badly. Is it not true that ministers' sons are notoriously reckless and unprincipled?"

To these queries we reply, first, It is true that the children of good men sometimes turn out badly; secondly, It is not true—common rumor to the contrary notwithstanding—that ministers' sons furnish a larger percentage of wild, unprincipled youth than do those of other men. A gentleman has recently been to the labor of inquiring into the facts in the case, and his investigation proves that the reverse of the common supposition represents the actual state of things; i. e., a larger proportion of the sons of clergymen grow up to be men of principle and usefulness than are found among those of other classes.

But without enlarging upon this point, we inquire, Even though what is claimed were true, would this invalidate the correctness of the proverb under consideration?

This we unhesitatingly answer in the negative. Solomon does not declare that all children of good men will grow up and fill positions of usefulness and of honor; for a man may be a person of unexceptionable life and principles, and yet fail to comply with the condition which would enable him to claim at the hands of the Almighty, in the persons of his offspring, the fulfillment of the promise in Prov. 22:6. In other words, though upright himself, he may be utterly destitute of those qualities which would enable him to govern a family successfully.

Mark you, the condition is not that he should desire or try to bring up a child in the way that he should go, and that when doing so that child should not depart from that way; but it is that he should actually accomplish the fact of training him up in that way. In other words, that he should make a success of training his child up aright from infancy to manhood. This done, the prediction is that he will not in subsequent life depart from the path of rectitude.

Nay, more; when we stop and consider for a moment, we shall discover that there is even another limitation. The candid reader will have no trouble in coming to the conclusion that there might be an occasional lapse of individuals who have been properly brought up, into bad habits and evil practices, without falsifying the teaching of the passage in question. That passage constitutes one of a large number of useful proverbs.

But what is a proverb? Webster defines it to be a wise saying, maxim, aphorism, apothegm, adage, etc. Now who does not know that apothegms, aphorisms, and adages express in a forcible manner, and in few words, truths which, though general in their character, may nevertheless have their exceptions? Take for example the following: "As the twig is bent the tree inclines." Is not this proverbially true? Does it not illustrate a general fact with which all are familiar? Do not ninety and nine out of every hundred trees show in their mature development those peculiarities of form which were manifest in them as saplings? The reply must be in the affirmative. But may not there be one in a hundred which through natural influences, or the application of artificial force, may have overcome the tendencies of its earlier life? You reply that this may be so; for you have seen the expert gardener, by pressure and trimming, cause his fruit or ornamental trees to assume at his pleasure a variety of shapes. Is, then, the incorrectness or unwisdom of the adage about the twig and the tree substantiated? You reply that it is not; assigning very correctly as a reason that the adage in question, like others of its character, accurately sets forth a general principle or rule which as such remains true notwithstanding the exception to which I have called attention.

So likewise I rejoin it is with the statement made by Solomon. What he said in this proverb, as in nearly all which he uttered, contains a general proposition which is verified by the experience of all ages and of all observers. It may be true that in one case in a hundred there might be found a man who, though properly reared, instructed, and indoctrinated, in early life, has nevertheless in later years overcome the effects of his education so far as to utterly depart from the road which he had habitually traveled in early manhood; but if we can find one of whom this is true, we can find ninety and nine whose general course has been the same in the after portion of their days as that upon which they had entered at twenty-five years of age.

That such is the case the very maxim of the twig and the tree, sanctioned as it is by all, furnishes proof; for it is to illustrate the point in hand that it is almost universally employed. How many times as individuals we have used it in this manner, either as a prophecy of what would be the end of an ill begun life in one, or as an explanation of the career of another ending in crime and wretchedness.

Why is it that Romanists and Protestants vie with each other in establishing Sunday schools and day schools, as well as seminaries and colleges of learning, if it be not that they are acting upon the principle in question, experience having taught them that in one sense, the boy is father of the man?

But we need not multiply words. We lay it down as a proposition which cannot be successfully controverted, that, in the great majority of cases, the characters of young men are almost universally fixed and permanent at twenty-five years of age; also, that were we able so far to discriminate as to determine at that point who had been so trained up that they had obeyed from the heart the form of sound doctrine, we could readily decide what would be the future history of all who had thus been indoctrinated.

Do you reply that in this way we make the man the creature of circumstances and education? We answer, by no means. Other young men may have had equally favorable surroundings, and yet failed to be affected in like manner by the training which their parents had sought to administer. Two things are required; first, there must be on the part of the parent the ability to govern wisely and well; secondly, there must be on the part of the child a hearty submission to the discipline administered. When

these two conditions meet, and fail to produce in the majority of cases a life of virtue, then, and not till then, can Solomon be impeached.

As already remarked, he is not talking about men who should try to train up children in the way they should go, but those who shall succeed in so doing.

Here we leave the subject, believing that we have demonstrated to the satisfaction of every candid mind that the infidel objection is a mere cavil.

W. H. LITTLEJOHN.

CAMP-MEETING AT DUNLAP, IOWA.

THIS was larger than either of the other meetings that have been held in the State of Iowa this summer. Thirty tents were pitched, and about four hundred persons encamped. The grounds were not well calculated for a camp-meeting, furnishing but little shade, and being situated in a bend of the Boyer River, and almost surrounded by it, giving little opportunity for retirement. It is difficult to find suitable groves for such meetings in that section of the State.

This meeting was composed mainly of those who had not previously attended our camp-meetings, and many were present who had but recently embraced the truth. Quite a number came from Nebraska. We also had a large representation of our Scandinavian friends. Bro. Hanson was present, also Bro. James Sawyer, to speak to them in their own tongue when other services were not in progress. Bro. and Sr. White attended this meeting, also Bro. Farnsworth, Bro. Boyd from Nebraska, Bro. Bartlett, and the writer.

This meeting was not so free as our meetings at Fairfield and Indianola, though larger; yet we think it was a very profitable meeting for the cause in that section of the State. The instruction given was very much needed, and we trust it will be highly prized. Bro. and Sr. White reached the ground Friday afternoon, accompanied by Bro. W. C. White and wife, comparatively in good health and spirits. Their testimony had never before been heard by most of those present, and of course their presence added much to the interest of the meeting. Bro. W. gave a valuable discourse Sabbath, bearing on spiritual gifts, with many interesting incidents connected with their manifestation among our people, bringing out new thoughts to most of us concerning the unity of the Bible and God's method of instructing his people through Christ and his angel, and those to whom he is pleased to manifest himself. We were reminded during his stay with us of his recent article on "Growing Old Gracefully," and judge he is making quite a success of this. He spoke with freedom on other subjects. We had an excellent Sabbath-school, led by Bro. W. C. White, with good words of instruction from several others on this important subject.

Sister White had her usual freedom on important practical subjects. A large number came forward for prayers on the Sabbath, and on Monday also, and many good testimonies were given. Sister W. talked to the people Monday forenoon almost continuously for three hours, and such excellent practical instruction on the way to live out the principles of our holy religion in the common walks of life, it has rarely been my privilege to hear. While it was known that the speaker was wholly unacquainted with most of those she was addressing, we were also aware of the fact that her instructions were exactly adapted to the circumstances of the occasion, and could but feel that God specially directed her mind. We hope her remarks may never be forgotten by those present.

Bro. and Sr. White are a father and mother in the cause. They feel the physical effects of their hard labor, and ought not to be called upon to bear heavy burdens of perplexity. Younger soldiers should take such burdens, and let these veterans in the cause long have the privilege of meeting with God's people to encourage, counsel, and instruct them. Their experience in this work has been invaluable, and may be a source of great profit to us all.

Our congregation on Sunday was about a thousand. We took up the temperance work in earnest, and with encouraging results. Two hundred and seventy-three signed the teetotal pledge, giving up alcohol, tobacco, tea, coffee, and all such stimulants. Eighty-one signed the anti rum and tobacco pledge. Six hundred and forty-five have signed the teetotal pledge at the different meetings recently held in this State; and if we add to this the number of signatures obtained at the two meetings held in Missouri, we have in all eight hundred and eighty-nine. Many of these persons were enslaved by cups and pipes, and we trust the temperance influence will be strengthened by these meetings.

The canvassers on the ground Sunday secured subscribers as follows: REVIEW, 15; Good Health, 16; Signs, 10; Instructor, 15; College Record, 59. Total, 115. Total number of subscribers secured at the three meetings in Iowa, 331. At this meeting we obtained pledges on the reserve T. and M. fund, amounting to \$250, making in all about \$700 at the three Iowa meetings, besides nearly \$200 to the tent and camp-meeting fund.

On Monday, we had a pleasant baptism, administered by Elds. Farnsworth and Hanson, on which occasion twenty-two were baptized, making seventy in all who have been baptized at the three meetings. We had a good farewell meeting Tuesday morning,—the best one of all. Much of the time several were waiting an opportunity to speak. All expressed much gratitude for the benefit received during the encampment.

Quite a number were present from Nebraska and Dakota, some of whom came one hundred and fifty miles with teams. Bro. and Sr. White expected to go to Dakota from this meeting. Thus closed the last of six camp-meetings which I have attended, in Kansas, Missouri, and Iowa. They have been seasons of hard labor and anxiety, but we trust they have accomplished good. The three held in Iowa have been of great good to the State. From 1000 to 1200 Sabbath-keepers have attended them, many of whom we never saw before, and who had never enjoyed such a privilege. If we had before doubted in the least the advisability of holding such meetings in different sections of the State, our experience this year would have settled the question. I believe more has been done by these three camp-meetings to improve the spiritual condition of the cause than could have been done by two ministers laboring six months in each of the separate churches. Our meetings when very large become unwieldy, and many do not get that benefit from them they would from smaller meetings. It is cheaper to take camp-meetings near the people in central localities, than to force the people to go long distances; and the meetings reach many who most need them, and who would not go far to attend them. God has blessed us greatly in these meetings, for which we hope to ever be grateful. May we all remember the truths we have heard.

GEO. I. BUTLER.

Fairfield, Iowa, July 4, 1879.

THE MINNESOTA CAMP-MEETING.

THIS meeting began on time, Wednesday evening, June 18. The attendance was very large. There were about one hundred tents, and over twenty covered wagons. Nearly fifteen hundred people were encamped on the ground. On Monday night preceding the meeting, seventeen wagon loads of people camped together on their way to the place of meeting. Persons were in attendance from five States and thirty-seven counties. Eleven ordained ministers and many licentiates were present. Some came over two hundred miles with teams. Eld. John Fulton arrived from Canada, in the midst of the meeting, in response to a summons from the president of the General Conference.

The grounds were pleasant, situated just off the main road that winds around the beautiful Lake Calhoun, which is a great resort for tourists.

Early Thursday morning, Eld. White and his wife, W. C. White and wife, and Eld. Olsen arrived on the ground, and were received with great joy. Nearly the whole burden of the meeting fell on Bro. and Sr. White, and the Lord seemed to give strength and freedom to his worn and weary servants to give to the waiting people the needed instruction and reproof. Many new converts had never before seen them, and they were truly thankful for the privilege.

Eld. Olsen held meetings with the Scandinavians during the intermissions, and preached twice in English to attentive and interested audiences. At nine o'clock Thursday morning, Sr. White gave a discourse which held all spell-bound. Her words seemed to penetrate to the very hearts of all who listened to her. Friday morning she gave a practical discourse to Adventists.

Friday afternoon two stirring temperance addresses were made by Bro. and Sr. White, after which ten individuals were appointed to secure signers to the grand teetotal pledge. A busy time intervened, and soon one hundred and ninety-one signatures were obtained, and the society was organized in due form. The number of signers to the pledge was greatly increased on Sunday afternoon.

At 9:30 A. M. Sabbath, an immense model Sabbath-school was held, with thirty-seven classes

and over three hundred scholars. W. C. White assisted in organizing; the arrangements were splendid considering the very limited time to prepare. Order and quiet prevailed. One little boy, not three years old, sat in his mother's lap and answered the questions in a clear, audible voice; and one young girl, fourteen or fifteen years old, repeated the entire synopsis of the lesson, without a break, in a voice so distinct as to be heard by the whole school. Several others stood up, prepared to repeat it; but she was the only one called upon. The whole exercise was very interesting.

After this came a forcible and impressive address from sister White, urging on parents the duty of studying the Scriptures themselves and teaching them to their children, as the best means of excluding the light and frivolous reading of the day, which is ruining so many. Bro. White then followed with a sermon, presenting the truth in a grand and clear manner. He had help from the Lord to bring forth, out of the Scriptures, things both new and old.

Sabbath afternoon, after a solemn address by both Bro. and Sr. White, a call was made for those who desired a new conversion, a deeper consecration to the work, and also to all who desired to make a start in the service of the Lord for the first time, to separate themselves from the congregation as did ancient Israel, and show who was on the Lord's side. Seat after seat had to be vacated for those who pressed forward, with softened hearts and tear-dimmed eyes, to take their places as seekers after the grace and pardon offered by the Lord. The Spirit of the Lord was present, and many humble confessions were made, and heartfelt prayers offered up for forgiveness, and grace to help in time of need.

Sunday morning, Bro. White spoke with great freedom and energy on the reasons of our faith and hope. The meeting was appointed near Minneapolis, in the hope that large numbers from that place would attend. But owing to the presence in the city of several new things, among which was a grand musical festival, the Saengerfest, held by the Germans, who had a grand parade Sabbath, and a picnic Sunday, the crowd was not nearly so large as was expected. It was thought, however, that there were five hundred from the city present on Sunday; and they evidently came to hear, and listened with close attention, and it is hoped to some profit.

Sunday afternoon, Sr. White gave another discourse on temperance, which I think exceeded any previous effort. Her impassioned and eloquent appeals held about two thousand people for an hour and a half. They listened with the deepest interest. The Minneapolis people are active in the temperance work; but I felt that many of them, while listening to her vivid picture of how drunkards are made, and her reference to the food set before children by tender and over-indulgent mothers, as the first step in the downward path, must have owned to themselves that they had not begun at the beginning in this work, and must widen their foundation if they hope for success. After this meeting many more names were signed to the pledge.

At the early morning meeting, Monday, some striking and interesting remarks were made by Sr. White on the duty of Christians to dress simply, discarding useless and vain ornaments, and trimmings, if they hope to please God and secure eternal life. An interesting meeting of the T. and M. society was held at 9:30 A. M., at which over three hundred dollars were subscribed to the fund to get the society out of debt, and to create a reserve fund. The times have been so hard here for several years that it is not so easy to raise money as formerly.

In the afternoon, both Bro. and Sr. White spoke on the subject of baptism. After this another revival meeting was held, at which Sr. White made an earnest and solemn appeal to all to humble themselves and put away all their sins,—all impure and unholy thoughts, all envy and strife, and ambition for high positions in the church; to press together and seek a new conversion, a new consecration to God, an unction from on high. Then all bowed in prayer, and Sr. White lifted up her voice in a prayer that seemed to reach the heavens. A cloud had to some extent rested on the meeting. The ministers seemed backward and indifferent. But as Sr. W. delivered the straight testimony to them, reproving their faults, the Spirit gave conviction of sin. Fervent cries for pardon shook the audience, and the voice of weeping and supplication pervaded the entire assembly. Such a season of repentance and humiliation before the Lord is seldom seen. After the long season of fervent, prevailing prayer, the spirit of

confession rested upon the ministers, and one after another they rose, and owned with deep feeling, that they had been in a backslidden condition, indifferent, and greatly lacking interest in the work.

There was no intermission from 2:30 P. M. until nearly 8 o'clock. It had been expected that the meeting would break up next morning, but it seemed now that it must continue over Tuesday. Eld. White urged all who could possibly do so, to stay over, and Eld. Grant announced that if any were compelled to leave on account of their means being exhausted, if they would make it known, their wants would be supplied. Some were obliged to go, but a large majority remained until Wednesday morning.

Tuesday morning there was a good social meeting. In the course of the forenoon, subscriptions to defray expenses were taken up. The call met a hearty response, nearly twenty-five pledging \$5. apiece; then smaller sums were pledged until nearly \$300 were raised.

Then the examination of candidates for baptism took place, soon after which twenty-seven were immersed in the waters of the beautiful lake. Some of them came up out of the water with waving hands, triumphant voices, and glad faces. Among them was a lady nearly sixty years of age, in poor health, who had traveled over ninety miles in a farm wagon, with her son and daughter, to attend the meeting. Her children had recently embraced the truth; but she had never heard our faith preached before. She seemed to be ready to embrace the truth as soon as she heard it; left her pipe on the campground, and went home rejoicing, with the determination to leave off coffee as well as tobacco. May the Lord bless her. She is in advance of some who have for years been in the truth.

After an interesting social meeting on Wednesday morning, with stirring exhortations from Bro. and Sr. White, three ministers were ordained. The ceremony was very impressive. They fell upon one another's necks with weeping, as they were welcomed by all the ministers present, into the work.

After a few parting words from Sr. White, the meeting was dismissed. So closed the largest camp-meeting ever held in Minnesota. We look back with mingled joy and grief to the hours spent there,—gratitude to God for the privilege enjoyed, and sorrow that such severe reproofs and humble confessions were needed.

J. S. OLIVE.

CAMP-MEETING AT WALLA WALLA.

OUR first camp-meeting is in the past. We came up to it with many doubts as to whether it would be a success; but it was a glorious meeting, and paid richly for all labor and anxiety in regard to it.

All prejudice against such meetings on the part of our people was removed, and many expressed themselves ready to take hold with new zeal, and work harder than ever for the cause of present truth.

The ground was thronged with strangers, who were delighted with the arrangements; and the general exclamation was, "I never saw such a camp-meeting as this,—so quiet, such order. Meetings like this are a credit to any people," etc. An impression has been made here that will tell largely in our favor next season, when we shall prepare for a camp-meeting on a more extensive scale. We earnestly invite Sr. White to make us a visit at our next meeting.

We are very thankful for the visit of Eld. Haskell. Much good was accomplished, prejudice removed, and information given as to the best way to forward the work. We shall miss him, and would be glad to keep him longer. We will try to remember his admonitions, and heed his counsels, hoping to meet him in the kingdom of glory.

We all love our dear Bro. Van Horn. He has been a faithful laborer with us for quite a long time, until he has become attached to us, and to this part of the coast. He has seen quite a large church grow up under his labors here. Though he has had many discouragements, yet he has ever stood firm.

The Spirit of the Lord was present in our meeting, to soften and subdue hearts. Confessions were made, and resolves formed to be faithful in the performance of duty. Many sought the Lord, and twenty were baptized. To him be all the praise.

May we each try to advance the cause of God to the extent of our ability during the few remaining years left to us, so that when Jesus comes we shall be found with oil in our lamps, and be ready to go forth and meet him.

J. F. WOOD.

Walla Walla, W. T.

THE CITY OF GOD.

"Glorious things are spoken of thee, O city of God." Ps. 87: 3.

I THINK of that city unseen,
In that land where the pastures are green,
Where the skies are all cloudless and fair,
Where the music is filling the air,
Where is quenched all the thirst of the heart,
Where we meet, but are never to part.
Oh, that glorious land of the blest!
Shall I enter its joy and its rest?

Where the air with sweet incense is laden,
That comes from the flowers of Eden,
Where the beautiful dwellers in light,
In their garments resplendent and bright,
Are rejoicing before the great throne,
Where Jehovah is reigning alone.
Oh, that far away home of the soul!
Shall my feet ever reach the bright goal?

Oh, our dim eyes are turned to that land,
Where the glorified ones all shall stand,
Where the wants of the soul shall be filled,
Where affection shall never be chilled.
Oh! our yearnings for Heaven are strong,
Through our earth life, so dark and so long,
And the burden and strength of our prayer
Is a rest and a home over there.

Past the pain, and the toil, and the weeping,
Just beyond where the righteous are sleeping,
Is the glorious city of light,
The city ne'er shaded by night,
The city where pearls are its portals,
The home of the white-robed immortals,
The glorified home of the blest,
The mansions of love and of rest.

ALLIE A. SANTEE.

Oswego, Kansas.

Progress of the Gansq.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126: 6.

CHRISTIANA, NORWAY.

We have now held ten meetings in our new hall. We have seats for about five hundred persons. I have commenced a course of lectures on the prophecies. There is a fair attendance and a growing interest; but it is not so easy to gather the people in the warm summer-time as in the winter. The summer season is short in this country, and as the city people have a peculiar love for nature, they enjoy the fresh air, and seek recreation out of doors when their week's toil is ended.

We have a baptistery in the hall. Twenty-five willing souls have been buried in baptism, and others will soon be ready. These, with our brethren and sisters that have come to us from the Baptist denomination, have united, and thus form a church of commandment-keeping believers. We have difficulties to overcome, and trials to endure; but the Lord is with us, and his blessings make up for all losses.

The days are very long; in fact, there is no night in this city now. The sun rises about 2:40 A. M., and sets 9:20 P. M., and the daylight continues all night. We can read print any time of the night, in the house, when it is clear weather.

I am thankful for the prospect of soon obtaining some help in this work. It has been no small task to start so many enterprises alone, and to get them in proper shape. Besides the preaching, and visiting as far as I can reach, there is a constant correspondence to keep up, and a paper (Tidernes Tegn) to write for, besides arranging for an office of our own. Last, but not least, comes our building enterprise, which can prosper only through the blessing of God and diligent attention. Then I am treasurer for the whole concern, and keep all the books.

The repairing and fitting up of our house has cost us about Kr. 1400 (\$373.33). The whole amount that has been received and paid out or deposited during the two last months is about Kr. 2880, besides private accounts.

It will be a great relief for me to have the help of a few faithful friends, and the cause needs it, that we may work out into a larger sphere by the help of God.

June 10. J. G. MATTESON.

NEBRASKA.

Beaver City, Furnas Co., June 30.—Our meetings continue with a good interest. Yesterday many came to our afternoon meeting and remained till night, thus giving us an opportunity to get acquainted with them. All our wants are more than supplied by our brethren in the country and new friends here.

GEO. B. STARR.
A. J. CUDNEY.

KANSAS.

Florence.—One good family at this place have taken hold of the Sabbath. They have also joined the health and temperance association, signing the teetotal pledge.

J. LAMONT.

Cherokee, and Amity.—June 19-25, we visited the church in Cherokee. They have passed through some trials since we last met with them. Satan had been most vigilant in his efforts to destroy the confidence which existed between the members. But the brethren pressed together and sought the Lord, and he carried them through. They learned that in

union there is strength. One who had been a cause of trouble was disfellowshipped. We temporarily organized a health and temperance local association, ten signing the pledge. One was added to the church.

June 28-30, at Amity. Here the meetings were profitable. The members appear to be growing. There is a marked improvement among the young, and in the Sabbath-school department. Two were added to the church. There is now quite a company of believers here, where a little over two years ago there was not a Sabbath-keeper in the neighborhood. J. H. COOK.

DAKOTA.

Sioux Falls, June 30.—We are having a good interest. The first day it rained just before meeting time, and looked likely to rain during the evening. The Dakota Sunday-school Convention was in session at the same time, and yet nearly or quite one hundred and fifty came to the meeting. Our audiences have steadily increased, until last evening the tent was full, and there was a large crowd outside. S. B. WHITNEY.

TENNESSEE.

Paris, Henry Co., June 26.—We closed our meetings at Springville last Sunday evening, with a good congregation. Seven have been baptized, and we expect others will be. An interesting Sabbath-school is organized, with twenty members.

We have given two discourses here in the court-house. Congregations are large, considering the season and the amount of prejudice created by false reports. Will our dear brethren and sisters pray earnestly for the success of the truth at this important point? G. K. OWEN.

ILLINOIS.

Belvidere, July 1.—I came here June 17, since which time I have been visiting and holding meetings. The work here is moving steadily on. After serious reflection, and consultation with the brethren, we pitched the tent in South Belvidere. We have been holding meetings, with increasing interest, since Friday evening, June 27. We hope that precious souls may be brought to love and obey the truth. Bro. R. Vickery is my faithful helper. Brethren, pray for the prosperity of the truth. R. F. ANDREWS.

Norway, La Salle Co., June 30.—During the past week our meetings have been increasing in interest. The attendance is quite regular. We expect opposition from the Mormons; but we pray that the effect of it may prove a means of advancement to the truth. We are cheered from time to time by the presence of the friends of the Serena church, in our meetings. Pray for us. LEWIS JOHNSON. A. A. JOHN.

INDIANA.

Arcadia, Tent No. 3, June 30.—There has been but little change manifest in the interest here during the last week. The people are very kind in supplying us with provisions, and decorating our stand with beautiful flowers. They have given us \$7.55 toward our expenses; although we have not taken up collections. We intended to hold our first Sabbath meeting the 28th inst., but the constant rain prevented. We have learned, however, of eight or ten who have decided to keep all of the commandments. Farmers are in the midst of a heavy harvest, and we cannot hasten the work. WM. COVERT. J. P. HENDERSON.

NEW YORK.

Greig, Lewis Co., Tent No. 3, June 28.—The tent was pitched here the 18th inst. I have been alone until last night, when Bro. H. H. Wilcox came to help me. We expect to labor together this summer. This is a small village three miles from Glensdale. We are so near to the Otter Creek church that they can assist us, and we can help them in return. I have given ten discourses thus far, which seem to be appreciated. Our congregations number from thirty to seventy-five. JACOB WILBUR.

South Rutland, Jeff. Co., Tent No. 3, July 1.—We commenced meetings here June 26, and have now held six meetings, with an attendance of from one to two hundred. The best of attention has been given to the word spoken, and the Spirit of the Lord has greatly helped in the work thus far. The people are very kind and hospitable, donating money, and provisions to supply our temporal wants. The interest seems to be general, the stores and even the post-office being closed during the time of service. The prospect of success is at present very favorable. Our post-office address will be as above until further notice. M. H. BROWN.

Ogdensburg.—Eld. C. B. Reynolds is now holding tent meetings both afternoons and evenings, in this city. The tent is so crowded that

many have to stand outside. We are well suited with Bro. Reynolds. He completely holds the attention of the large audience. Our hopes are high that many will accept the truth. The Lord has been present, and his Spirit has powerfully pervaded the meetings. The adversary has been very vigilant; nevertheless the Lord has been on our side, and has made the wrath of man to praise him, and the worst enemies we have had are now on our side. J. HARDIE.

Etna, Tompkins Co., July 2.—The interest now seems to be as good as at any stage of the meeting. Nearly all who have listened to the Sabbath question acknowledge that we have the truth; but as it presents a cross, we do not feel certain that many will bear it, although we hope for a few. Many are stirred in regard to the great truths that we teach. People talk about it far and near, many having attended from the country. We think of pitching our tent next at Dryden, five miles from this place. T. M. LANE. E. S. LANE.

MASSACHUSETTS.

Athol, June 29.—We pitched our tent here last Thursday night, and had our first meeting last evening after the Sabbath. Yesterday we had hard showers, and about 4 P. M. a regular tempest which threatened to carry our tent before it; but we passed through it all right. The hard rain of last night prevented nearly all from coming to the meeting. About twenty were present, and were compelled to remain till 10 P. M. This proved to be a splendid advertisement of a dry tent; for the rain came down in torrents, yet all were as well protected from the rain as they would have been at home. Bro. Bedee is with us, to look after the tent, play the organ, etc. Pray for us, that success may attend our labors. D. A. ROBINSON. G. F. HAINES.

MAINE.

Hartland, June 24.—Our meeting at this place, June 14, 15, was well attended. About four hundred people were present on Sunday, this being the largest gathering we ever had in this place. Good attention was paid to the word spoken. The social meetings were free, and the Spirit of God was present. Much prejudice has been removed as the result of this meeting. Bro. Blaisdell, Barnes, Osborn, and Stratton were present, and assisted in preaching the word. The Sabbath-school was good and interesting. Norridgewock, Somerset Mills, Cornville, Canaan, Cambridge, and Hartland were represented. It was voted to raise a camp-meeting fund in the same way as last year. Bro. P. B. Osborn goes to join Bro. S. J. Hersum, in tent labor, in Aroostook Co. The new fifty-foot tent, we are glad to report, is all paid for, so that it can start out free of debt, and the Lord willing will be pitched in Burnham village. Meetings will commence June 27, at 7:45 P. M., and continue as long as the interest may demand. Pray for us. My address, until further notice, will be Burnham, Maine. J. B. GOODRICH.

Burnham, July 2.—We pitched the fifty-foot tent in this village June 27, and have given six lectures, with increasing interest. Although it has been rainy the most of the time, yet from fifty to one hundred and twenty-five have attended. Bro. Stratton assists me in the meetings. Pray for us. J. B. GOODRICH.

MICHIGAN.

Greenville, July 1.—Closed labors at the Kuhn school-house, June 30. A Sabbath-school has been organized, with ten members. It will be known as the Sidney School. The Sidney Sabbath-keepers have adopted the tithing system. May God add to their numbers such as shall be saved. O. SOULE.

Pontiac, Birmingham, and Holly.—The company of believers in Pontiac are still holding fast to the truth. Had a good meeting with them, June 22. Nearly all the brethren from Rochester were present, which helped our meeting much. The brethren at Birmingham are of good courage. Meetings were well attended. They are anxious for another course of lectures, which, if held at a proper time, might result in additions to their number.

Our meetings with the Holly church were held at Fenton. The brethren are very much scattered, yet nearly all were present. On Sunday, our meeting was held in Seminary hall. Had an attentive congregation. Dist. No. 10 is considerably in debt to the State society. The brethren of this church (though not in debt themselves) pledged to bear their proportion of this debt, that their tract society may be relieved from embarrassment. It is to be hoped that every church in this district will do likewise. Enough money was donated to pay for a set of Sister White's circulating library. Fenton is a town of three thousand inhabitants. There is quite an interest to read our publications. Several copies of Good Health are

taken here. The way is apparently opening for a successful effort with the tent at some future time. H. M. KENYON.

Flint, July 3.

Whitewater, Tent No. 6, June 30.—We pitched our tent in this community, six miles south of Elk Rapids, for the purpose of holding a few meetings with those who embraced the truth last winter. We have held meetings here for two weeks. God has blessed our effort. Not only have our brethren here been encouraged and strengthened, but those who met with us at our general meeting, June 21, 22, shared the same blessing, and returned to their homes fully determined to live nearer to the Lord. Eld. Fargo was with us at our general meeting. Sunday, the 21st, twelve were buried in baptism, in the clear water of Elk Lake. One of these was a lady who for eight years had opposed the truth. Last night six took their stand with us, three of them being men nearly eighty years old. We believe that our labor here has not been in vain. We now go to seek a new field, trusting the Lord to direct and bless us. J. SISLEY. WM. POTTER.

NORTH CAROLINA.

Boone, June 23.—On coming to this place I find some reading matter which has been sent to be distributed. Many thanks. I can give away, to good advantage, all that friends wish to send. I find here, in Watauga Co., four families keeping the Sabbath. They have taken a firm stand on all the commandments of God, simply from reading. Their influence in favor of the truth is good. They have done what they could in sending out reading matter, and it has created a desire to hear. It prepares the way in this section for me to speak to the people. Many are quite fully convinced that we are right on the Sabbath. Those friends that have sent our publications to Bro. Hodges and others to be distributed, will not lose their reward. Any who have reading matter which they would like to dispose of in a way to be doing good, can send it here directed to L. P. Hodges. I find a much larger opening to speak the truth in this part of the State than I expected. I had supposed my labors would be confined to this county, but already through the kindness of a friend whose mind is much awakened to the Sabbath and other truths held by us, appointments have been given out in other counties for several weeks ahead. From present observations, I think this may be the best field of labor I have seen in the South. I shall do all I can to get the truth before the people. C. O. TAYLOR.

IOWA.

Davis City and Mount Ayr.—We closed our meetings at Davis City, June 22. We were there nearly two weeks. These meetings were designed to help perfect the work already begun there; but heavy rains and high water hindered us somewhat. One brother and sister who live in the city met nearly all our running expenses. May the Lord reward them. A few new ones seemed interested to some extent. One individual remarked that he believed he should be "beaten with many stripes" if he did not keep the Sabbath. He thought that nearly half of the people in the place were convinced that the seventh day is the Sabbath. He bought some books, and we hope that he with others will soon obey the truth. A large meeting-house, built by a single individual for all denominations, is now nearly ready for use, and has been offered to us for meetings. It is desired that Eld. E. W. Farnsworth should visit this church and hold a series of meetings the coming fall. The brethren of this church moved our tent from Garden Grove to this place, and from thence to Mount Ayr, free of charge. Mount Ayr is the county-seat of Ringgold county, and has about eight hundred inhabitants. We have some prejudice to meet, but think it is wearing away. A wealthy citizen has given us a standing invitation to take our meals at the hotel free. We have given seven discourses up to this date, July 1. If there are any Sabbath-keepers near, we invite them to meet with us. C. A. WASHBURN. G. V. KILGORE.

NEW JERSEY.

Camden.—According to appointment, I commenced meetings at 273 Kaighn's Avenue, in a private room, where they will still be held most of the time. I found fourteen Sabbath-keepers, in a disunited state. After much prayer, and faithful presentation of the claims of God's word, a spirit of humility and confession came in among them, when everything was easily settled; and now harmony and peace prevail in all hearts. A number from without seem to be deeply interested, and I think they will soon obey the truth, if those professing it will be faithful, so that the Lord can work through them; and I have confidence to believe they will do this. A society of sixteen members was organized, and a leader appointed, as well as a secretary and treasurer. A Sabbath-school and Bible-class consisting of twenty-nine members was or-

ganized. They will take a club of the weekly Instructor.

We could not organize a tract society at present, for want of ready means. But a club of ten Signs will be taken, and the friends will work the best they can until they can become properly organized.

This is one of the best missionary fields I was ever in. Camden has about 7,000 inhabitants, and Philadelphia, on the west side of the Delaware river, has about 700,000; then here are sailors from all parts of the world.

I start this evening for my mission in Virginia. May the blessing of the Lord still go with me. I crave the prayers of the faithful.

I. SANBORN.

OHIO.

Norwalk.—June 14, 15, met with the little band of Sabbath-keepers in Republic. I found them firm in the truth, with an excellent Sabbath-school, taking five copies of the weekly Instructor.

New Antioch.—Have just closed meetings here, which have been attended with good results. Three years ago, Eld. T. J. Butler was here with a tent, and raised one of the largest interests that we have ever had in Ohio.

June 19, Bro. Gates pitched his tent here, and we spent two weeks laboring wholly for the brethren. All attended promptly, and took a deep interest in the meetings.

Wakeman.—We have now taken down our tent, to pitch again within four miles; for the interest is such as to clearly make it duty to remain in the vicinity.

Since former report we have baptized ten. The membership of the society when we pitched our tent here was thirteen; the present number is thirty-seven, making an increase of twenty-four.

Had our last meeting in the tent on Monday. It was our fixed purpose, even at this time, to move immediately to Cleveland. After the sermon, which was upon practical subjects, several who had not done so before expressed their purpose to at once erect the family altar.

Reports of committees were called for. The committee on nominations reported as follows: For president, Eld. I. D. Van Horn; secretary, Eld. Alonzo T. Jones; treasurer, John Donaldson; executive committee, I. D. Van Horn, T. H. Starbuck, and S. Maxon.

Resolved, That we tender our grateful thanks to the General Conference for the help, and good counsel, and instruction they have furnished us in the person and labors of Eld. S. N. Haskell.

Resolved, That we consider this subject of great importance to all of our brethren and sisters; and Whereas, We consider the reading of the "Testimonies" and the "Spirit of Prophecy" one of the best means of removing the prejudice that exists against this phase of our faith, therefore

H. A. ST. JOHN. A. M. MANN.

ONTARIO.

Chatham, July 1.—Our tent meetings are creating great excitement in this city at present. Elder Battisby, D. D., Presbyterian minister, advertised to speak on the Christian Sabbath a week ago last Sunday. Our congregation all attended.

I will also mention another case, that of a young colored man, a fine classical scholar, who has been for two years a teacher in a university in Demarara, South America, and who has first-class letters of recommendation from men high in authority there.

JOHN W. MOORE. F. T. WALES.

NORTH PACIFIC CONFERENCE.

The third annual session of the North Pacific Conference of Seventh-day Adventists, was held at the camp-ground, near Walla Walla, W. T., June 4-10, 1879.

FIRST MEETING, JUNE 5, 4:45 P. M. Conference was called to order by the president, Eld. I. D. Van Horn. The meeting was opened with prayer by Eld. Wm. L. Raymond.

Credentials of delegates being called for, the following were presented: J. F. Wood, George Savage, Walla Walla; Aaron Miller, Milton; C. F. Phar, Dayton; A. T. Jones, Beaverton. Represented by letter, Eugene City and Damascus.

Voted, That Eld. S. N. Haskell be accepted as delegate from the General Conference.

Voted, That all members of the Conference in good standing be invited to participate in all the deliberations of the Conference, except in voting.

Voted, That all committees be appointed by the Chair.

Committees were appointed as follows: On nominations, Wm. L. Raymond, A. T. Jones, and Wm. Russell; on resolutions, A. T. Jones, S. Maxon, and J. F. Wood; on credentials and licenses, S. Maxon, Wm. L. Raymond, and Geo. Savage; auditing committee, J. F. Wood, Aaron Miller, Wm. Russell, C. F. Phar, Wm. Goodwin, and Wm. Nichols.

Letters were read from the churches at Eugene City, Damascus, and Beaverton, Oregon.

Moved, That the church at Eugene City, Oregon, consisting of fourteen members, be received into the Conference. Carried.

Moved, That the church at Damascus, Oregon, consisting of eleven members, be admitted into the Conference. Carried.

Moved, That the church at Pataha, W. T., consisting of ten members, be admitted into the Conference. Carried.

Voted, That the unorganized company of ten at Basket Mountain, be taken under the watch-care of the Conference.

Adjourned.

SECOND MEETING, JUNE 8, 8:30 A. M. Prayer by Eld. S. N. Haskell.

Resolved, That we render a tribute of thanksgiving to God for his great goodness and mercy in affording us the opportunity of attending this camp-meeting, and for his rich blessing upon us in our worship.

Resolved, That we tender our grateful thanks to the General Conference for the help, and good counsel, and instruction they have furnished us in the person and labors of Eld. S. N. Haskell.

Resolved, That we deem it duty for all of our churches to possess a circulating library of these works.

Whereas, Knowing as we do, by the word of the Lord, the important events that are just before us, in the perilous times upon the earth, and the coming of the Son of man from Heaven, and that to meet these things requires a preparation in body, as well as in spirit, therefore

Resolved, That we deem essential, and that we will make daily, a more thorough application of the principles of hygiene, or, in other words, the health reform.

After the reading of these resolutions, they were taken up separately, and the third, fourth, and fifth, particularly, were spoken upon quite freely by a number of the brethren, and passed unanimously.

Whereas, Licenses were granted to persons in this Conference the past year, none of which have been used, and

Whereas, This sets us in a false light before the General Conference, in that it represents a strength that we by no means possess, therefore

Resolved, That henceforth no licenses shall be granted, except to persons who will use them, and not to these until they shall signify their purpose to give themselves to the work, for at least a portion of the time; provided that nothing in this resolution shall be so construed as to prohibit the freedom of any person in the exercise of whatever gift he may possess.

After considerable discussion the resolution was referred to the committee on credentials and licenses.

Whereas, The expense for traveling is so very great for the necessary delegates to pass from one part of the Conference to the other, at the annual sessions, therefore

Resolved, That we deem a division of the Conference on the line of the Cascade Mountains for the best interests of the cause, and therefore

Resolved, That we request the General Conference to grant us permission to make such division, and that all east of the Cascade Mountains be called the Walla Walla Conference.

After quite an animated discussion the Conference adjourned.

THIRD MEETING, JUNE 9, 5:45 P. M. Prayer by Eld. Raymond. Minutes of last meeting read and accepted.

A consideration of the two last-named resolutions was resumed, and after mature deliberation, it was moved that these resolutions be laid on the table. Carried.

Resolved, That we are grateful to God that Eld. I. D. Van Horn has been permitted to labor among us so long; that we appreciate his work as being earnest, faithful, and true under all circumstances, and that we desire that he shall remain in this Conference.

The committee on credentials and licenses recommended the renewal of the credentials of Elders I. D. Van Horn, Alonzo T. Jones, and Wm. L. Raymond. Adopted and so ordered.

For licenses: J. C. Bunch, S. Maxon, Wm. Russell, T. H. Starbuck, J. F. Wood, J. N. Bunch, J. A. Smith, and S. S. Caston. Adopted and so ordered. The names of Brn. S. A. DeVaney, Wm. Leavitt, and A. G. Roberts were referred to the Conference Committee.

Voted, That this Conference adopt the tithing system.

Voted, That this Conference pay a tithe of its tithes to the General Conference.

Voted, That we have a camp-meeting in the Walla Walla Valley next year.

Voted, That a copy of these proceedings be sent to the Signs and Review for publication.

Adjourned.

I. D. VAN HORN, Pres.

ALONZO T. JONES, Sec.

MORMON MARRIAGES.

REYNOLDS, THE FIRST MORMON CONVICTED OF POLYGYAMY, ON HIS WAY TO THE NEBRASKA PENITENTIARY.—MILES' CASE TO BE CARRIED TO THE UNITED STATES SUPREME COURT.

Omaha, Neb., June 18.—George Reynolds, formerly private secretary of the late Brigham, and the first Mormon convicted of bigamy under the United States laws of 1862, arrived here this afternoon from Salt Lake City in charge of George A. Black, formerly Secretary of State of Utah, and Shaughnessy, brother of the United States Marshal. He will be taken to the Nebraska Penitentiary, at Lincoln, to-morrow. The sentence was two years' imprisonment and \$500 fine. The case has been pending since October, 1874, and has been made a test case of the constitutionality of the anti-polygamy laws. It was finally settled by the Supreme Court of the United States on the 6th day of January last, the judgment of the lower court being affirmed, where he was first sentenced to imprisonment, and hard labor ordered. In re-sentencing, the hard labor portion was omitted. Reynolds was selected for a test case, as he had been previously married, and could not plead statute limitation. The case was fought very hard, every step bringing out every legal point possible.

Miles, another Mormon recently found guilty, was sentenced to five years' imprisonment. These two are the only convictions obtained

thus far. Miles' case will be carried to the United States Supreme Court on several points not developed in the previous case. Reynolds is reticent as to the effect of the convictions on the policy of the Mormon Church, and says he is not authorized to express any opinion. The officers say the prosecutions will continue.

The leaders of the church will not be interfered with, as they can plead statute limitation. Any new cases of polygamy, where the difficulty surrounding secret marriages according to the forms of the Mormon Church can be overcome, will be prosecuted to conviction and punishment according to the rules. In the Nebraska Penitentiary, Reynolds will wear the prison costume and be put to work immediately.—Inter-Ocean.

Notes of News.

—A HEAVY thunderstorm visited Paris June 30. Several persons were killed.

—GREAT distress is reported in the west of Ireland, on account of continued rains.

—MR. HOOD, Oregon, has lately been giving out volumes of smoke from its long extinct crater.

—CROPS in all parts of France have been injured by the rains. Beet root vines suffered heavily.

—NASHVILLE, TENN., is already beginning extensive preparations for the celebration of her centennial in April, 1880.

—OFFICIAL reports of the Italian harvest say that the rain and inundations have rendered the prospects in the North deplorable.

—NEW YORK, July 1.—Two seamen were admitted to the Quarantine hospital in the Lower Bay yesterday who were sick with symptoms of yellow fever.

—LONDON, July 1.—The correspondent of the Times at Odessa says General Todleben has ordered the abolition of all money subscription, to prevent aid being given to political offenders.

—THE Times' Constantinople special says there is reason to believe that the powers have disagreed with regard to the recommendations to be made to the Porte for settlement of the Greek frontier question.

—ST. PETERSBURG, June 29.—The Minister of the Interior has ordered the local authorities to take measures against agitators inciting the peasants to disturbances by spreading false reports of an impending redistribution of land.

—A BERLIN correspondent reports that there is a mysterious coolness between Russia and Germany, and the Czar, in consequence of it, will not visit the empire. Many persons believe that this state of things is owing to the influence of the Czarowitz.

—BOTH houses of Congress were finally declared adjourned at 5 o'clock July 1. The first question that will occur to most people on this event is, "What have the two great parties respectively gained or lost in the fight of the extra session?"

—LONDON, July 2.—The Etoile Belge states that Sunday last a placard was posted on the wall of the royal palace of Lacken, threatening the king with death if he ratified the bill passed by the Belgian Parliament depriving the clergy of the control of elementary education.

—TRUSTWORTHY advices from Constantinople speak of the endeavor of Russia to come to an understanding with France relative to the Eastern question. It is said also that Russia is endeavoring to conciliate Turkey by dwelling on the possibility of the release of Bosnia and Herzegovina from Austrian domination.

—TEN thousand people witnessed the race between Yale and Harvard, and shouted themselves hoarse. You could not have got one thousand to listen for ten minutes to their best scholar displaying his mental acquirements. Wind, muscles, and legs are the three cardinal requirements of the present civilization.—Inter-Ocean.

—CAPTAIN JAMES B. EADS writes a letter to the New York Tribune, in which he proposes, as a substitute for the Panama ship canal, a railroad for monster trucks, on which ships can be placed and taken across the Isthmus. Such a road can be constructed, Captain Eads believes, at one-third the cost of a ship canal, and he argues that the largest ships can be transferred, when fully loaded, with absolute safety.

—ACCORDING to Odessa newspapers, the situation of the crops in southern Russia and the Caucasus has scarcely ever been so bad as at present. What was left by the drouth and hail is now, it is asserted, being annihilated by frightful swarms of grasshoppers and corn-beetles in the neighborhood of Odessa, and in the governments of Bessarabia, Ekaterinoslav, Kherson, Poltava, Tiflis, Terek-Baku, Stavropol, and Kutais.

—TELEGRAPHIC dispatches inform us of the completion of the Suto tunnel, the greatest mining enterprise that has ever been undertaken in this country. The Suto tunnel is three and a half miles in length, and passes through all the ramifications of the Comstock lode in Virginia City and Gold Hill, Nev., draining the mines at a depth of nearly 3,000 feet. The work was begun in the fall of 1869, and has been going on since, without interruption, day and night. It has involved an expenditure of \$5,000,000.

—JULY 2, P. M., a terrible storm visited portions of Minnesota, Wisconsin, Dakota, and Iowa. The storm consisted of an unprecedented rainfall in St. Paul, Minn., thunder and hail throughout the State, and a cyclone sweeping across Southern Minnesota from the southwest corner to a point on the Mississippi River above Red Wing, where it crossed into Wisconsin. Houses and barns were leveled under its tread as though threshed with a flail. Great damage was done to crops, and trains were delayed by wash-outs. At Vasa, Minn., seven persons were killed and thirty injured by lightning and the falling of buildings. At Menomonee, Wis., a house with two inmates was carried away by the flood. In Lemars, Iowa, two young men saw the storm coming, and took refuge in a barn, but the wind struck the building with such force as to demolish it, crushing them to death in the ruins.

Review & Herald---Supplement.

VOL. 54.

BATTLE CREEK, MICH.

NO. 3.

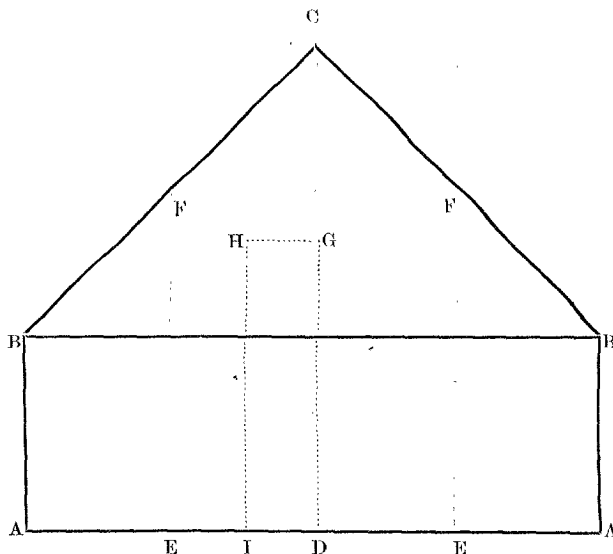
HOW TO MAKE TENTS.

We have received numerous requests to give in the REVIEW some instructions for making tents, and in compliance with these requests Bro. W. C. Gage has prepared the following diagram, with explanations. It has been used by him in making several tents, and proves very simple and practical. Save this paper for reference, so as not to be obliged to ask for its republication whenever you get ready to make your own tent.

First, Decide on the size you wish. If it is to be made of yard-wide cloth, both the length and breadth should be some multiple of three feet,—

you the design of the ends, the most difficult part of the work, on a scale of one inch to the foot. The line B, B, is of course only imaginary on the tent, being used simply in making the plan. The illustration is on a scale of $\frac{1}{4}$ inch to the foot.

Measuring the outside of this diagram, on a line A, B, C, B, A, we have twenty-five inches, showing that the strips for the roof and walls must be twenty-five feet long; but, allowing for two-inch hems at A, A, and two-inch tucks at B, B, the cloth must be cut in strips 26 feet long, one strip being required for every three feet of length to your tent. These should be



as 9, 12, 15, 18, etc. This will greatly simplify the work of making.

Secondly, Draw a diagram of the end of the tent, on the scale of an inch to the foot, as follows:—

We will suppose the tent is to be twelve feet wide, with walls four feet high. First, draw two horizontal lines, A, A, and B, B, twelve inches long and four inches apart. In the center of the line A, A, erect a perpendicular, C, D, ten inches long. Then draw lines from C to B and from B to A on either side. This gives

sewed together, with two seams, lapping about half an inch. Take a two-inch hem at each end, and four feet from the ends make a two-inch tuck, through which a strong rope should be run, and eyelet holes worked, inside the rope, at each seam; if greater security is desired, the eyelet holes may be doubled in number.

To cut the ends: The line C, D, is ten inches long; the tent will therefore be ten feet high. The breadth of cloth represented by C, D, E, F, will therefore be ten feet long on one side and seven on the other. Measure off ten feet from

your web of cloth, (adding two and a half inches for the bottom hem and top seam) and on the other edge measure three feet less; then draw a line from the two points diagonally, by which to cut, which gives you the necessary angle. The strip A, B, F, E, should then be measured off by placing the shorter side of the piece already cut by the longer side of the whole piece, which is now "cut on the bias," and cutting it square across. You will then have two patterns from which to cut the rest, requiring four of each kind, and by turning the cloth it can be cut absolutely without waste. The center seam should be sewed down four feet from the top and strongly stayed at G, where a strip six feet long and half a yard wide, G, H, I, D, should be sewed on from G to D, and from G to H, to lap for a door. The putting together is now simple, and by following the above directions a tent of any dimensions may be made.

A fly may be made by sewing together as many strips as are in the roof, and eighteen feet long. Some add another strip, to drop over at each end.

A tent made as above, 12x15, requires 97 yards of yard-wide cloth.

OHIO SABBATH-SCHOOL CONVENTION.

A SABBATH-SCHOOL convention will be held in connection with the camp-meeting. Matters pertaining to the Sabbath-school work will be thoroughly considered by the best workers among our people. We invite and earnestly desire the presence of Brn. G. H. Bell, W. C. White, and other Sabbath-school workers in Michigan and other States. Broader plans will be made for the advancement of this branch of the cause in Ohio. We want every superintendent, secretary, teacher, and, if possible, every Sabbath-school scholar in the State to be present. Sabbath-school workers cannot afford to lose the privileges of this convention.

To the superintendents and secretaries we especially appeal: You should come by all means, and bring your secretary's and teachers' records. During the convention your books will be examined, and you will be called upon to read the report of the last school you held before the camp-meeting, so that all may see how each school is prospering, how they report, etc. Should it be impossible for any one of you to attend, you must not fail to send your books by some member of your school who will act as secretary for you. We hope not one will fail to come. Each superintendent will represent his

school, and will be called upon to speak in behalf of the interest of his school. There will be speaking, compositions, synopses of thrilling subjects by Sabbath-school scholars, music, etc. A programme of the exercises will be sent to each school in the State as soon as possible. There will be two or three sessions of the convention, held at such times during the meeting as will be most convenient.

On Sabbath morning there will be a Sabbath-school in the large tent, the lessons for which will be announced in due time.

Our camp-meeting will be the best ever held in the State. Not one of our Sabbath-keepers can afford to miss it. D. W. REAVIS.

SABBATH-SCHOOL AT BELLVILLE, O.

PREVIOUS to our coming, this school had furnished itself with twenty copies of the *Instructor*, record books, maps of Palestine, and other helps.

We found them following in the old path,—reading their answers from the lesson sheets, but we are happy to say that they will do no more such work. They will have perfect lessons, and will give the synopsis, as they did in our school last Sunday.

This school gave us great encouragement by their hearty co-operation in every part of the Sabbath-school work.

Bro. Henry Burkholder, a young school-teacher, who has just commenced keeping the Sabbath, was elected superintendent; and we are sure the youth of this school will second all his efforts, and that the school will prosper.

In compliance with an invitation we went out into the country from Bellville and organized a Sunday-school of about seventy members. All the officers, and some of the teachers, are Sabbath-keepers. They use the *Song Anchor* and *Instructor*. We never saw so much interest among the people as there is here, and it has been brought about by a brother whose heart is in the work. D. W. REAVIS.

TO BRETHREN IN KANSAS.

ON account of poor health I have concluded to spend the warm months in traveling with a team, and camping by the way. I hope with the blessing of God to regain my usual health. I wish to say to my friends in Kansas, that my interest is with you, and I shall not cease to pray for the prosperity of the cause of truth in that Conference. My P. O. address for the present is Washington, Iowa. Remember me in your prayers. CHAS. F. STEVENS.