

# 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.

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#### LOOK UP, NOT DOWN.

Life, to some, is full of sorrow,—  
Half is real, half they borrow,—  
Full of rocks and full of ledges,  
Corners sharp and cutting edges.  
Though the joy bells may be ringing,  
Not a song you'll hear them singing,—  
Seeing never makes them wise,  
Looking out from downcast eyes.

All in vain the sun is shining,  
Waters sparkling, blossoms twining;  
They but see, through these same sorrows,  
Sad to-days, and worse to-morrows;  
See the clouds that must pass over;  
See the weeds among the clover;  
Everything and anything,  
But the gold the sunbeams bring.

Drinking from the bitter fountain,  
Lo! your mole-hill seems a mountain;  
Drops of dew and drops of rain  
Swell into the mighty main.  
All in vain the blessings shower,  
And the mercies fall with power;  
Gathering chaff, ye tread the wheat,  
Rich and royal, 'neath your feet.

Let it not be so, my neighbor,  
Look up, as you love and labor;  
Not for one alone woe's vials,  
Every man has cares and trials.  
Joy and pain are linked together,  
Like the fair and cloudy weather.  
May we have, oh, let us pray,  
Faith and patience for to-day.

—Sel.

#### Our Contributors.

##### EDUCATION AMONG SEVENTH-DAY ADVENTISTS.

BY ELD. GEO. I. BUTLER.

THE Latin word *educatio*, from which our word education is derived, signifies "to lead out." And when applied to the human mind, it properly means to draw out its faculties into healthy and vigorous action. We often speak of education as if it were but the acquirement of some of the facts of science to be obtained at school, by an attendance of some months or years. But it should never be understood in this limited sense. It is more properly the development and training of the whole man, so he may be in the best condition for usefulness. Education, in its truest, broadest sense, embraces the physical, mental, and moral powers. A healthy mind depends much upon a healthy body; hence the necessity of forming right habits, and understanding the relation of our physical system to mental and moral power.

A solemn responsibility rests upon every person to make the best of those powers conferred by the great First Cause. And every parent and guardian take such an obligation upon them for the children committed to their care. The mind of a new-born child is an utter blank to be filled with something. There is the germ awaiting future development. In that germ are all the possibilities of the future man. What it may become in time largely depends upon its education. If wisdom is used in its training, the child may become a refined, intelligent, moral man,—a power for good in the world. If neglected or perverted, that same child may become a ruffian, a savage,—a curse to the world. Nations and churches, as well as individuals, show the power of education. What a surprising difference between the powerful, intelligent and enlightened English nation of to-day, and the piratical Anglo-Saxon freebooters of twelve centuries ago. So of the French and Germans. Churches which have given greatest attention to education have been most

successful in molding the minds of mankind, and exert the greatest influence, and can do the most good. Ignorance is a disgrace, and God has placed a discount on it, in nations, churches, and individuals. What an additional amount of happiness and power for good might accrue to the world could the countless myriads of savages and the ignorant masses generally be refined and truly educated. Bigotry and falsities of all kinds lurk under the cover of ignorance. Error hates the light. Truth rejoices in it. It is safe to say that education in its fullest sense, embracing the physical, intellectual and moral, would correct many of the evil practices and bad habits which afflict mankind and hold them in thralldom. True education gives power and self-control; it enables the mind to reason correctly, and thus to come to right conclusions.

If one has no higher motive than mere worldly success, the gaining of riches, honor and influence, and personal pleasure in this life, education would be a good investment of time and means. A person desirous of leaving his children that which would secure a comfortable support through life would be far more likely to do it by securing them a good education, leaving their minds well stored with useful knowledge and well disciplined to think correctly, than to leave them one hundred thousand dollars without it. In the latter case, how soon it might take to itself wings and fly away. The fire might burn it, accident destroy it, foolish habits born of ignorance might waste it. But the well disciplined and instructed mind carries its capital securely; it remains as long as the man remains. It is best prepared for all emergencies, and to take advantage of all chances. If property is lost, it knows how to make more. Other things being equal, the educated mind has ten times the chances that the ignorant has even for success in acquiring property. The same is true if positions of honor and influence be thought desirable. In the nature of things, in civilized countries these do not fall to the lot of ignoramuses. The men who occupy positions of trust and honor in our nation must be men whose minds are disciplined. They may not always be men who have gone through college, but they have been schooled somewhere till their faculties have been prepared by discipline to think. They cannot successfully fill such positions without this training.

Education is likewise indispensable if mere personal pleasure is the object desired. What a narrow circle of enjoyment is open to the undeveloped mind. The mere routine of every day life, the neighborhood gossip, the product of the field, the stall, or the workshop,—these cover the most of his field of vision. The mind is dwarfed, the noblest part of man neglected. I speak, of course, of those who live merely for this life. The little passions, annoyances, and frivolities of life engross the attention, and their world of enjoyment is circumscribed mainly to what transpires in the radius of a few miles around. Such minds are sure to become narrow and bigoted, and to magnify the trifles above the important things of life; while the mind developed by a proper education reaches out on all sides, in ever expanding circles, for food for its enjoyment. The stars and suns traveling in their courses, the wonderful works of nature scattered over the broad earth, the beautiful in art, the products of other lands and other climes, the works of scholars, the history of the past, the triumphs of science, all furnish for it rich fields of enjoyment. It experiences in its own consciousness emotions of pleasure as it reaches out in the universe of God.

So even in this life alone it is easily seen that education is most important. But when it is considered that man is not merely a creature of to-day, to spend a few years in this life, but that he has committed to him possibilities reaching into eternity, and that his future will depend upon the use he makes of the powers conferred by a wise Creator, then the importance of education with which

to develop these powers can be partially estimated. The Scriptures teach the importance of wisdom and knowledge. And if it be said that this wisdom refers especially to knowledge of God and religious truth, we reply that true education necessarily embraces this also.

In the first verses of "the Proverbs," we have the object of that book stated. "To know wisdom and instruction, to perceive the words of understanding; to receive the instruction of wisdom, justice, and judgment, and equity; to give subtilty to the simple, to the young man knowledge and discretion. A wise man will hear, and will increase learning, and a man of understanding shall attain unto wise counsels. . . . Fools despise wisdom and instruction." "If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God." "When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee." "Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies, and all things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her." "Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding. Exalt her, and she shall promote thee; she shall bring thee to honor, when thou dost embrace her. She shall give to thine head an ornament of grace; a crown of glory shall she deliver to thee."

I have not given the references of these quotations, hoping the reader will study the first nine chapters of Proverbs, which contain many other like words. The wisdom here referred to evidently relates largely to that light which cometh from God. True education embraces the same. We know that much which passes for education in this age relates wholly to the intellect, and to the acquirement of mental strength and facts of science. But true education embraces much more. Man has a physical, mental, and moral nature. Each of these is closely related to the other. If he neglects either, he will necessarily be one-sided. Each part should have its proper attention. How many a bright intellectual genius has failed to accomplish anything for himself or the world, because he had neglected or abused his health. He died prematurely. All his brightness of mind went out in gloom, because there was no physical strength to give it power. Had he understood and obeyed the laws of health, this result might have been avoided.

The world has been cursed by men of great intellectual power, whose moral training had been neglected. The world is too familiar with those who have used their great power in doing harm. Selfishness, ambition, greed of gain, carelessness of the rights or sufferings of others, have characterized multitudes of the world's great men. Moral power is greatly needed in our age. No education which neglects this is worthy of the name. The mere acquisition of knowledge, and mental discipline to use it effectually, may become absolutely dangerous to the well-being of society unless with them is associated a proper development of the moral powers. Man's religious interest demands proper consideration, and must receive it unless we place the temporal above the eternal. A noble character is the best result of education. Learning is important, culture is important; mental discipline and refinement are excellent. But moral power is much more important. The formation of a symmetrical, pure, and noble character is the highest possible attainment for man in this life.

True education therefore relates to the physical, mental, and moral development of the man. The physical training should teach the child the importance of pure air, wholesome food, proper clothing, cleanliness, exercise, rest,—in short, how to maintain the body in the best state of health. It should also embrace good manners, and teach how to appear in good society with ease and grace.

The importance of mental training is most generally recognized, and no doubt an undue importance is attached to this, to the neglect of the physical and moral. But the development of the understanding and the power of reason, till the mind is capable of thinking closely and correctly, is surely a matter of great importance. The acquisition of knowledge alone is not education. The mind feeds on knowledge; but it must have the power to properly digest and use it. The mind must put its powers into exercise in order to properly comprehend and use the knowledge it obtains. In that way it learns how to use these powers, and this is the greatest advantage of education. Such a mind will have power anywhere and everywhere, and can thus be always useful, because there is power in itself. There are many who have a great fund of knowledge, and yet it is of little practical benefit to them or anybody else, because they do not know how to use it. Education, if it be thorough, will teach the mind to think. This cannot be accomplished without hard work, patience, and persistency.

The education of the moral nature is necessary to teach the will to be always obedient to conscience and the will of God. Faculties are placed within us which enable us to distinguish between right and wrong. How important that these be properly educated to the highest degree of efficiency. They certainly are not of less importance than the intellect. They connect us with Deity and the eternal world. Their possession elevates and distinguishes us above and from the brute creation more than any other human power. We must not neglect their proper development, and we cannot without endangering our eternal well-being. There is a well-known tendency in human nature to neglect the cultivation of the moral powers, much more than the physical or mental. It is therefore of the greatest necessity that they receive special attention. An education which neglects this, in that period of life when the mind is forming and hardening, between the years of ten and twenty, must be very deficient. Parental instruction will, of course, have its influence earlier than this. But between these ages most of the rising generation attend schools which are to have an important influence on their future lives. Religious influence must not then be neglected. The mind is prepared to receive seeds of truth or the seeds of error. Happy will that people be who have schools of instruction where the great principles of morality and religion can be instilled into the minds of its youth so as to enable them to resist their natural inclinations to disregard the dictates of conscience and duty. This tendency must be resisted and overcome by education. We must aim to strengthen the moral faculties, or the true object of instruction is lost. Physical, mental, and moral education embrace the proper instruction of the whole man. If all these have their proper attention, he is then fitted to be what his Creator designed him to be, a pure and noble being, fitted for usefulness in this life, and for a home in the eternal world.

The general principles above stated relative to education will be denied by very few. We wish now to consider their bearing upon our own special work, the preparation of a people for the second coming of Christ. What is the duty of S. D. Adventists relative to education? The thought is sometimes expressed by those not desirous of our prosperity that it is rather inconsistent with our faith in the soon coming of Christ to pay so much attention to the subject of education, and to be at so much expense in the erection of large buildings for this purpose. There might be

some force in this if we were of that class of Adventists who expect the Lord to come at any moment, and hence have nothing to do but to fold their arms and wait. But believing as we do that a warning message is to be preached among all the civilized nations of the earth, that there is a work of preparation to be made, a high state of moral purity to be gained, and a grand religious movement to be consummated, this objection is entitled to no weight whatever.

On the contrary, there is not a people on the earth who ought to be so interested in the work of true education as S. D. Adventists. Their well-known religious views demand it. They believe it is a religious duty to cultivate the mind and bring it to the highest possible state of excellency. They believe that their eternal salvation depends upon the proper cultivation of their moral nature. They believe that God is the author of the laws of life and health, and that to transgress them is a sin which will bring a sure penalty. They believe that they have a work to do for God and the world by spreading abroad among all the peoples of the earth the glorious truths which he has committed to their trust.

In doing this they expect to meet the determined opposition, not only of men of science in high and influential positions, but of a powerful and learned clergy, who understand the original languages, and who will use their utmost efforts to hinder them at every step. Should such a people despise education and the benefits it will confer, and go forth in ignorance to cope with such opponents? Certainly not. If S. D. Adventists have the special work of God for the last days committed to their hands, which is designed to prepare a people for the close of probation, as they believe, then they should take a leading position in every genuine reform, and be most in earnest in every good work. They should be indifferent to no movement in which true moral principle is involved. Their church should embrace all that is good in every other church, and as far as possible leave out their errors. In view of truths so plain, could the elevating influences of true education be ignored by them? On the contrary, this people, more than any other, should prize its benefits.

The idea that because a people are looking for the coming of Christ they should have no interest in the proper training and instruction of their children, but let them grow up in ignorance, and thus let Satan fill their minds with folly, is too preposterous for a moment's consideration. The mind is certain to be filling with something. If we are not sowing the seeds of intelligence, and morality, and truth, a different class of seeds will surely take root. There was never an age when Christians needed to be so diligent as now to guard the minds of the young. Those who neglect this will not hear the "well done" said to them.

As this great subject of education came up before our people, there were certain difficulties which stood in their way. There was no school in the land which really met our wants. There were many good schools for teaching the sciences, many able and conscientious teachers. But with their views in many respects so radically different from the faith of our people, they could not meet the want we felt. Our children should become familiar with the great doctrines of our faith, so that as soon as they come to the age of manhood and womanhood they will not be liable to be led away from them because of ignorance of its principles. We want their help in doing the work which God has committed to our hands. We needed a place where our young people could prepare themselves to labor in our own country, and in other lands. If we have a work to do for the world in warning them of Christ's coming, and of the truths which will prepare them for it, we must make the most of the ability which God places in our midst.

Many missionaries ought to be prepared to go to other lands, and must therefore become acquainted with other tongues. Though these could be learned in other schools, yet necessary instruction in present truth would not there be furnished. Neither would other schools help them to become familiar with Sabbath-school work, and the true spirit of this message. On the contrary, these would lead away their minds from those things we desire our young people to love. There is a subtle influence in the schools, opposed to the views of our people, which it is hard for young persons to resist. It is safe to say that a large majority of the trained teachers of the schools and colleges through the country hold views of geology and science which are in virtual antagonism to the Bible account of creation, the origin of the Sabbath, and other doctrines we hold as most precious. And these are inculcated so insidiously that

the unsuspecting minds of youth are very apt to imbibe them almost insensibly. These sap the spiritual strength and take away their zeal for the truth. Other denominational schools wish to disseminate their own doctrines, and especially do they dislike the doctrines of our people. The undenominational schools, of course, outside of mental culture, have no interest in those things which are so important to us as a people. Attending such schools away from home influences, it is very difficult to observe the Sabbath properly, and in most cases our young people would have no religious privileges on the Sabbath, or at any other time, such as would strengthen them in the truth.

No doubt there are persons who are so strong in the faith that they could attend schools having all these disadvantages, and maintain their love for present truth. But experience in the cases of many of our young people has shown that it is dangerous to risk it; for precious talents have thus been lost to the cause, which under more favorable surroundings might have been retained. Again, in these schools there is not all that attention paid to health and the laws of life and temperance that we should desire, considering the important place these occupy in our faith. It is a well-known fact that many of the professional men,—doctors, lawyers, and, alas! some ministers,—go forth from these schools slaves to tobacco, tea, and coffee, and, in some cases, to liquor also. And those who have attended them know that there is hardly any place where a stronger influence is brought to bear upon young people to indulge in smoking and beer drinking than in many of these schools. Perhaps the principal and teachers smoke. And the young men, full of fun and life, think it is just the thing to imitate those who have learned the accomplishment of smoking a cigar. A young person is hardly thought to be accomplished till he can puff tobacco smoke, or drink a glass of beer. It takes considerable stamina to resist these influences.

It is a sad thought that many of our largest institutions of learning are full of young people who are devoid of principle. The faculty find it almost impossible to keep them under decent control, and in many cases the strong arm of the law has to be invoked to put down "hazing," as it is called, where actually the health and life of students have been endangered by barbarous practices more worthy of the slums of New York than of high institutions of learning. Every intelligent person who has attended these high schools and colleges knows that things are done in them that are a disgrace to decent people. The faculty and teachers, of course, do their best to hinder these things; but in many cases they are powerless.

Such considerations led to the establishment of our College at Battle Creek. That the circumstances required this move, and that wisdom directed it, there is no good reason to doubt. We needed a school. We had reached a point in our work as a people where it was an absolute necessity. Some provision of this kind must be made for our young people. We could not meet the demands of the time and the work without it. The school has already given evidence of its benefits. Many have found in it the instruction they wanted. That it has triumphed over every difficulty, and attained to perfect success in every particular, we shall not claim. That were too much to expect of so young an enterprise.

(Concluded next week.)

#### THE CHRISTIAN'S PRIVILEGE.

"REJOICE evermore. Pray without ceasing. In everything give thanks; for this is the will of God in Christ Jesus concerning you."

Of course it is not to be expected that we shall be continually upon our knees; but it is the will of God that we should be so fully consecrated to him, and that our confidence in his word should be so implicit, that we may always be filled with the Spirit. God's people have become so afraid of the spirit of fanaticism, and the Spirit of the Lord has been so long grieved, that but little joy and sweet hope are left. A sense of the free pardon of all our sins brings with it a spirit of praise and thanksgiving which is pleasing to God. Lacking this, we have but the shadow without the substance. I would not be an accuser of the brethren, but I am anxious to see God's people forgetting their feebleness, and to see them clothed with the whole armor, speaking forth the word of God with power,—living epistles known and read of all men. God is waiting for us to attain to this blessed state.

We ask, and then go our way without expecting to receive an answer; and, of course, we receive nothing. This is why so many

are weak and sickly among us. God is the same as formerly. It is our sins that separate us from him, our unbelief that hinders his Spirit from dwelling richly in our hearts. But, says my brother, we must serve God from principle, whether we have feeling or not. This is true; but God seeks such to worship him as will do it in Spirit and in truth, and this we cannot do without feeling. If we would thus worship him, our peace would be like a river; it would be in us a well of water springing up into everlasting life. Those who are content without this will see the city, but will never enter it. We are exhorted to be filled with the Spirit. If any people should heed this injunction, it is those who are looking for the return of our blessed Lord from Heaven.

A. P. LAWTON.

#### BLESSED PROMISE.

"Lo, I am with you alway." Cheering thought to those who believe in Jesus as an all-sufficient Saviour! Are we cast down and weary of earth? How comforting, how cheering, to hear the Saviour say, "Come unto me, and I will give you rest." Are we tried and tempted? Do cherished friends forsake us in the hour of need? "Call on me," whispers Jesus; "I will never leave thee, nor forsake thee." We may always find a friend in Jesus, one that sticketh closer than a brother. Having once been subject to the same trials himself, he knows how to succor those who are tempted. Does the destroyer enter our households and rudely snatch from our embrace "those we loved most and best"? Earth affords no healing balm for our stricken and bleeding hearts; but the blessed Redeemer offers us the oil of consolation, promising to bring our loved ones again from the land of the enemy, and bidding us look forward with cheering anticipations to the bright morning of the resurrection, when friends long parted again shall meet.

Dear reader, can you spurn such love? Can you reject proffered mercy? Will you still continue to cling to the perishable things of earth, and at last be found among the number who shall utter the despairing cry, "The harvest is past, the summer is ended, and I am not saved"? May God forbid. Let us seek the Lord while he may be found, and call upon him while he is near. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." We are urgently invited to share in the coming glory. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

M. WOOD.

#### ENDURANCE.

If the Christian, in the hour that would test his endurance, loses his hold on Christ and does not recover it again, he loses eternal life, and the privilege of seeing Jesus, saints, and angels, and the bright, glorious, shining city of God. The grandeur of the clear river of life, the golden streets and the tree of life, are known to mortals only through the eye of faith. But when we fall, the eye of faith no longer sees these promised glories; they all become a blank. Oh, it is sad to fall! but endurance will enable us through faith to live in Christ, though mangled and torn in the contest with the wolves that seek our life.

"He that shall endure unto the end, the same shall be saved." Mark 13:13. May the Saviour and his followers forgive my fall. Through Christ, hereafter, endurance shall be my motto, ever striving to push forward until I shall gain immortality and eternal life, and enjoy the privilege of following the Lamb whithersoever he goeth. What a privilege it will be to follow that loving Saviour, who seeks those who have strayed and fallen, and brings them back to the fold.

J. F. BAHLER.

Denison, Texas.

#### ONLY ONE STEP, AND THEN ANOTHER.

So said a little boy in my hearing a few days ago, when asked by his mother to do something. "Only one step and then another, mamma, and it will be done."

I thought how good it would be if we, as children of our Father in Heaven, would only trust in his promises, looking to him for help to take one step and then another. Not much effort, nor a very long time, is required to take one step, and we only get discouraged by looking at the long journey before us, and thinking of its length and dreariness. God always gives the needed strength to take one advance step. Life is made up of little things, and our danger lies in neglecting these, wish-

ing and waiting for some great thing to do. We must be faithful over a few things before we can be ruler over many. The kind word, the smile, the tear for the afflicted, patient and persevering efforts to advance the cause of truth, though humble they may seem to be, may be the very steps we need to bring us near our Father and fit us for his kingdom.

The sinner takes but one step at a time in the downward road. The backslider does not become such in a day. But little acts, little distrusts and neglects, grieve away the Spirit of God, which is only gained again by sorrowful repentance and bitter tears. We need to patiently continue in well doing. The reward will amply repay us for the weariness of the toilsome journey our feet now travel. The rest will soon come,—sweet rest at home with God.

Fellow traveler, way-marks show us that the journey is nearly done. The holy city almost appears in view. Let us quicken our pace lest its pearly gates close against us, and our journey prove to be in vain. Remember, it is only one step and then another, and we soon will be there.

VESTA J. OLSEN.

#### PRAYER.

Go, burdened one, to God in prayer,  
And grace and pardon seek;  
Soon his rich blessings you will share,  
While kneeling at his feet.

PRAYER is the sincere desire of the heart after needed blessings; and if those desires are in harmony with God's law, and are presented to him with earnest supplication, they will surely be granted. We are assured of this in the word of God. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." "Come unto me all ye that labor and are heavy laden, and I will give you rest."

It is inconsistent for professed believers in divine revelation to "go mourning all the day," when if they would "pray without ceasing," they might "rejoice evermore," be a blessing in their family connection, to the church and to the world. Unceasing prayer would prevent the young convert from leaving his first love, and thus there would be none lukewarm among the followers of Christ.

What a spectacle to angels was Daniel, the "greatly beloved," when in the presence of enemies who hated God's law, he held intercourse with the King of Kings, with the great Lawgiver. What a host of names are enrolled in life's fair book, of whom it will be said in the Judgment, they walked with God.

We think we have true earthly friends; but they sometimes prove treacherous. Not so with the blessed Saviour; "he is a friend which sticketh closer than a brother." Go, ye burdened ones, to him with your complaints. He will never betray you, nor will he upbraid you, though you "touch the hem of his garment;" but he will cure you of all your maladies, and finally, if faithful, will bring you into "everlasting habitations."

C. L. GREGORY.

#### PRACTICAL CHRISTIANITY.

In order to be Christians, all have a work to do. No one was ever a natural Christian. But it cannot be denied that nature has endowed some with more goodness than others; yet when we think that they who are naturally the most wayward are the ones with whom the battle goes hardest, and that the more earnest the struggle, so much more blessed will be the victory gained, we could not desire to have the work made easier, and thus the blessing experienced by the victory lessened. Many think they are pretty good Christians when there are no trials to meet; but when temptation comes, they easily yield. And those who have no conflicts with the enemy may conclude that they are not thorough Christians, and that Satan has no fears of their overcoming.

We must learn perfect submission to the will of God, however widely it may differ from the way we had marked out; we must be passive in the hands of the Lord, if we would please him. Through affliction we may learn the lesson of submission, and many other graces may thus be gained that we are too slow to cultivate, until we learn them "beneath the rod."

Christian mothers, especially, have many little annoyances and vexations to bear daily, which teach the need of constant watchfulness, that no wrong word or act may be manifested. It is an encouraging fact that the overcoming of the least impatient feeling is remembered by Him who notes the sparrow's fall, and that it is possible, through determined effort and the merits of a Saviour's blood, to finish our work well, and enter into that rest that awaits the overcomer.

MRS. M. M. FAULKNER.

A LITTLE WHILE.

Beyond the smiling and the weeping  
We shall be soon;  
Beyond the waking and the sleeping,  
Beyond the sowing and the reaping,  
We shall be soon.  
Love, rest, and home!  
Sweet hope!  
Lord, tarry not, but come.

Beyond the blooming and the fading  
We shall be soon;  
Beyond the shining and the shading,  
Beyond the hoping and the dreading,  
We shall be soon.  
Love, rest, and home!  
Sweet hope!  
Lord, tarry not, but come.

Beyond the rising and the setting  
We shall be soon;  
Beyond the calming and the fretting,  
Beyond remembering and forgetting,  
We shall be soon.  
Love, rest, and home!  
Sweet hope!  
Lord, tarry not, but come.

Beyond the gathering and the strewing  
We shall be soon;  
Beyond the ebbing and the flowing,  
Beyond the coming and the going,  
We shall be soon.  
Love, rest, and home!  
Sweet hope!  
Lord, tarry not, but come.

Beyond the parting and the meeting  
We shall be soon;  
Beyond the farewell and the greeting,  
Beyond the pulse's fever beating,  
We shall be soon.  
Love, rest, and home!  
Sweet hope!  
Lord, tarry not, but come.

Beyond the frost-chain and the fever  
We shall be soon;  
Beyond the rock-waste and the river,  
Beyond the ever and the never,  
We shall be soon.  
Love, rest, and home!  
Sweet hope!  
Lord, tarry not, but come.

—Bonar.

BE NOT CONFORMED TO THIS WORLD.

WHY do professed Christians desire to conform to the world? It is either to gain the favor of the world, or to gratify their own vanity. But do we not know that we can never please the world by imitating them as nearly as we dare while we still try to live for Jesus? In order to satisfy the world we must exchange the cross of Christ for the chains of fashion, and keep pace with them in following her. But will they then respect us for yielding our religious principles? No; if we wish the sincere respect of the world we must be true to the teachings of the Bible, our standard, in all things. Non-professors are very good judges of the consistency of professed Christians. Having taken a course which has forfeited their esteem, how can we hope to influence them toward the truth? Oh, how little would we who have left a plain dress to please the world, appear in our own eyes, did we realize that we are in heart despised by the very ones we had hoped to please, while our brethren and sisters who are standing in the light, and heavenly angels also, are pitying and grieving over us?

Do we not sometimes cover our conformity to the world by the excuse that we wish to have influence with them, when in reality we are seeking to gratify our own pride? God reads the motives of the heart. The time is at hand when all the proud "shall be stubble; and the day that cometh shall burn them up." Mal. 4 : 1. M. E. STEWARD.

RELATIVE DUTIES OF CHRISTIANS.

RULERS

SHOULD read the book of the law all the days of their lives; that they may learn to fear the Lord their God, to keep all the words of his law, and his statutes to do them; that their hearts be not lifted up above their brethren, and that they turn not aside from the commandment to the right hand or to the left, to the end that they may prolong their days in their kingdoms, they, and their children. Deut. 17 : 19, 20.

THE PEOPLE

Should honor their magistrates, and submit themselves unto them as supreme. 1 Pet. 2 : 13, 17.

FATHERS

Should not provoke their children to wrath, but bring them up in the nurture and admonition of the Lord. Eph. 6 : 4; Prov. 22 : 6, and 23 : 13, 14.

CHILDREN

Should obey their parents in all things; for this is well pleasing unto the Lord. Col. 3 : 20; Eph. 6 : 1-3.

HUSBANDS

Should love their wives, and not be bitter

against them. He that loveth his wife loveth himself; and no man ever yet hated his own flesh, but nourisheth and cherisheth it even as the Lord the church. Col. 3 : 19; Eph. 5 : 28, 29.

WIVES

Should submit themselves unto their own husbands, as unto the Lord; that if any obey not the word, they may be won by the chaste conversation of the wives, whose adorning should not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel, but that which is not corruptible, even the ornament of a meek and quiet spirit, which is, in the sight of God, of great price. Eph. 5 : 22. 1 Pet. 3 : 1-4.

MASTERS

Should give unto their servants that which is just and equal, forbearing threatening, knowing that they also have a Master in Heaven; neither is there respect of persons with him. Col. 4 : 1; Eph. 6 : 9.

SERVANTS

Should obey in all things their masters according to the flesh; not with eye service as men pleasers, but in singleness of heart, fearing God, endeavoring to please them well in all things, not answering again, not purloining, but showing all goodly fidelity, that they may adorn the doctrine of God their Saviour in all things. Col. 3 : 22; Titus 2 : 9, 10.

MINISTERS

Should lift up their voice like a trumpet, and show God's people their transgressions, and the house of Jacob their sins. They should take heed unto themselves, and to all the flock over which the Holy Ghost has made them overseers, to feed the church of God, which he hath purchased with his own blood. They should preach the word, be instant in season, and out of season, reprove, rebuke, exhort with all long-suffering and doctrine; they should watch in all things, endure afflictions, do the work of evangelists, and make full proof of their ministry. They should take the oversight of the flock, not by constraint, but willingly, not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock, and when the Chief Shepherd shall appear, they shall receive a crown of glory that fadeth not away. Isaiah 58 : 1; Acts 20 : 28; Titus 4 : 2; 1 Pet. 5 : 2-4.

Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest. Matt. 9 : 38.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." Phil. 4 : 8.

THE WAY THE MORMONS TALK,

WHICH IS THOUGHT BY SOME TO MEAN TROUBLE.

The *Deseret News*, of August 18, threatens the Gentiles in the territory with an outbreak of violence in opposition to the enforcement of the law against polygamy. It says :—

Those who would be chiefly affected by any unsettlement of our affairs in this Territory are the merchants and business men. One prominent non-Mormon merchant of this city, yesterday, deprecated very much the retaliation for the murderous assault of last Sunday, because of its general effect on trade, and the arrest it would cause of the influx of capital.

It should be understood that the course taken by just such men as he, is the real barrier for the material progress of the Territory. They have sustained by their means and influence the very agencies which have brought about the present condition of affairs. And they are likely to be the sufferers. It is fit that they should be. For our part we care little about such results. If a conflict has to come we would just as soon it commenced to-day as postpone it any longer. The Mormons, as they are called, can stand it if others can. They can get along if all their mercantile and other business interests were scattered to the winds or sunk in the bottom of the Lake.

Our morning contemporary indulges in some remarks in deprecation of anything that would be likely to result in a "financial setback," and says : "Nobody here can afford to revive the times of 1870-72." To which we answer, Nobody can afford to meet such an issue so well as the Mormon people, who form the *bona fide* resident settlers of Utah.

The transients and those whose sole object in staying here is to make money, can the least afford to meet it. But they have pro-

voked the conflict. If there are any evil consequences to follow, on their heads be the brunt of the battle.

It is true that our people have become aroused to great anger at the repeated indignities to which they have been made subject. And now when it is evident that Courts, to which they ought to be able to appeal for redress, are in league with their worst enemies, there is no wonder that agitation is exhibited, and that there are low mutterings indicative of a coming storm. We have uttered warnings of its approach, but they have been received with derision. Well, we warn no more, but will be ready for anything that may transpire.

If the carpet-baggers want to inaugurate a collision we think they can be accommodated, but the time has come when the people will not succumb to their villainies. If there are any more attacks upon peaceable citizens in their private dwellings, the Thugs who attempt it will surely meet their deserts. And if there is no protection from the Courts we shall not any longer counsel submission. We are not here to bow down as serfs to Government appointees, nor to lick the bribestained hands of imported satraps. We are still in possession of certain inalienable rights which we do not propose to surrender; among them are "life, liberty, and the pursuit of happiness." We shall protect our lives as best we may from the murderous assaults of imported assassins; we shall contend for our liberties and resist the incarceration of honorable men in jails, while land-sharks, conspirators, murderers, seducers and other vagabonds go at large; and we propose to pursue happiness in our way without the dictation of those corrupt scoundrels, who, while heaping abuse upon us are seeking to introduce here the foulest forms of vice, and to establish among us the debauchery, intemperance, infanticide, feticide and all the degrading adjuncts of modern "Christian" civilization with which they have been familiar. We want nothing to do with this foul brood, nor their loathsome, degrading and damnable influence; and if the issue is, to have them and their practices fastened upon us, or to endanger the financial prospects of the Territory, we say, Let it come.

We settled in these quiet vales to serve God and build up Zion, and by his help we will do it; and we see no reason why we should bow our necks to the yoke, and submit to be smitten and spit upon by the vile and despicable crew who have provoked one small act of retaliation, which, if they do not desist, will be but the first drop of the drenching shower to come.

We can afford to be called radical and to be denounced as incendiary. But we cannot afford to allow a few unprincipled adventurers to ride rough-shod over us and trample our rights into the dust. If the issue is to come, all right; we want it to be understood, that, best of all people, the Mormons can afford to meet it.

RELIGION.

We have seldom read a more finished description of this heavenly principle, in easy language, than the following, extracted from the *English Monthly Review* :—

"Religion—that messenger of Heaven—dwells not exclusively in cells or cloisters, but goes forth among men, not to frown upon their happiness, but to do them good; she is familiar and cheerful at the tables and fire-sides of the happy; she is equally intimate in the dwellings of poverty and sorrow, where she encourages the innocent smiles of youth, and kindles a glow of serenity on the venerable front of age; she is found, too, at the bedside of the sick, when the attendants have ceased from their labor, and the heart is almost still; she is seen in the house of mourning, pointing upward to the house not made with hands; she will not retire so long as there is evil that can be prevented, or kindness that can be given, and it is not till the last duty is done that she hastens away and raises her altar in the wilderness, so that she may not be seen by men."

ROCKS.—A gentleman was once, when a lad, sailing down East River, near New York, which was then a very dangerous channel. He watched the old steersman with great interest, and observed that whenever he came near to a stick of painted wood he changed his course.

"Why do you turn out for those bits of wood?" asked the boy.

The old man looked up from under his shaggy brows, too much taken up with his task to talk, and simply growled out "Rocks." "Well, I would not turn out for those bits of wood," said the thoughtless boy; "I would go right over them."

The old man replied only by a look which that boy has not forgotten in his manhood. "Poor foolish lad," it said, "how little you know about rocks!" So, children, shun the rocks as you would the way of death. There are plenty of buoys to warn you where they lie hidden; and whenever you meet one, turn aside, for there a danger lies.

CHRISTIAN GROWTH BY LABOR.

HEALTH of body can be preserved only by suitable exercise, and cheerful labor gives a tone both to mind and body. Spiritual health is equally dependent on labor, and the idle professor is exposed to many moral perils. An exchange says :—

"We have tried to make Christians without giving them anything to do, which is like trying to make swimmers without use of hands or feet. The churches are all full of religious dyspeptics, feeble of purpose, weak in faith, indifferent, languid, listless, of little use to themselves or anybody else, and all for want of the natural exercise which would come from doing God's waiting work in the world. Admit that Christian character is the great thing; that piety and personal holiness are the very highest states and attainments; but to acquire those qualities, and rise up to that secure elevation, we must do something more than to sit even in a closet, and muse, and meditate, and try to magnetize our souls by pious exercises. We must go out into the world and put our heavenly thoughts into heavenly deeds of love and mercy."

AMERICA.

EX-GOVERNOR DINGLEY, of Maine, who has just returned from abroad, says that John Bright declared to him that "America is bound to be the country of the future." Mr. Dingley adds that it is surprising to listen to the favorable comments upon America which are now heard in Europe. Not many years ago our country was spoken of slightly and even with derision. All this has changed. An American hears his country spoken of with approbation and even with eulogy. Americans are treated with a respect and courtesy that is shown to few foreigners. Everywhere he went, in nearly every railroad car, in hotels, on the street, he heard discussions of the prospects of America, with such remarks as these : "What a wonderful country!" "How rapidly America is developing!"

Strange, indeed, if this country is not a subject of prophecy.

Our Casket.

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

—WE are more likely to lose our comforts from want of love and gratitude, than we are from want of gifts or wisdom.

—IT is wise and well to look on the cloud of sorrow as though we expected it to turn into a rainbow.

—SOME men make a great flourish about always doing what they believe to be right, but always manage to believe that is right which is for their own interest.

LET us remember how  
The Holy One was doing good to all;  
And let us ever now,  
When on his name we call,  
Ask that his Spirit on our hearts may fall.

—THE imperfect Christian is governed by the law of justice. The perfect Christian is governed by the law of love, which fulfills the law of justice with delight.

—MANY a true heart that, like a dove to the ark, would have come back after its first transgression, has been frightened beyond recall by the angry look and menace of an unforgiving spirit.

—A PERSIAN philosopher, being asked by what method he had acquired so much knowledge, replied, "By not being prevented by shame from asking questions respecting things of which I was ignorant."

—WE should accustom ourselves to view those above us without admiration or envy, and never look upon those below us with contempt. Little souls fall down and worship grandeur, without reflecting that admiration is due only to virtue and goodness.

—THAT is a morbid sort of piety which perpetually expresses a desire to get out of this world into a better, as if the only design of religion were to prepare men for Heaven. The grace of God prepares men for this life, with its responsibilities and cares, and when thus prepared, though ready to die, it is better that they should live for awhile to test their newly-received graces, and to give an example to others.

# The Review & Herald.

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

BATTLE CREEK, MICH., SEPT. 11, 1879.

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

## A POINT OVERLOOKED.

PROBABLY no believer in the Scriptures questions the view that the paschal lamb was a type of Christ; nor that the slaying of that lamb on the fourteenth day of the first month met its antitype in the death of Christ. "Christ our passover," says Paul, "is sacrificed for us." 1 Cor. 5:7.

It will be as readily conceded that the offering of the wave sheaf of the first-fruits, Lev. 23:10, 11, was the type of the resurrection of Christ. "But now is Christ risen from the dead, and become the first-fruits of them that slept." 1 Cor. 15:20. And the antitype in every case falls in the same month, and on the same day of the month, as that to which the type was confined.

Now it is said of the wave sheaf that it was to be waved on the "morrow after the Sabbath." Lev. 23:11. This must mean one of two things: either the morrow after the weekly Sabbath, or the morrow after the passover sabbath. If it was on the morrow after the weekly Sabbath, then the waving of the sheaf, and consequently its antitype, the resurrection of Christ, took place on the first day of the week. But if it was the morrow after the passover sabbath, then there was but one full day between the slaying of the paschal lamb and the offering of the wave sheaf; for the lamb was slain on the 14th day of the month, the passover sabbath was on the 15th, and the morrow after that sabbath, the 16th, was the day of the wave sheaf. Consequently, in the antitype but one full day intervened between the death and resurrection of Christ. Thus, in accordance with the type of the paschal lamb, he was crucified on the 14th day of the month. During the passover sabbath, the 15th, he lay in the tomb. On the morrow after that sabbath, the 16th, in accordance with the type of the wave sheaf, he arose from the dead. He was not therefore three full days and three full nights, or seventy-two hours, in the tomb.

In view of these facts, it is plain to be seen that the double proposition for which some contend, that Christ was in the tomb seventy-two hours, and that he rose, not on the first day of the week, but on the Sabbath, is certainly null and void in one of its divisions. For if Christ did not rise on the first day of the week, then the sabbath, on the morrow after which his resurrection was to take place, according to the wave-sheaf type, was the passover sabbath; and this being the case, but one full day intervened between his death and resurrection, and consequently he was not in the grave seventy-two hours. But if this sabbath was not the passover sabbath, it must have been the weekly Sabbath, and in this case, the resurrection of Christ, as the antitype of the wave sheaf, is inseparably fixed to the first day of the week.

One of these views we must take. But take which we will, we repeat that the statements that Christ remained in the tomb seventy-two hours, and that he rose on the Sabbath, cannot both be true; and very possibly neither of them is correct.

The view held by the expositors, Henry, Clarke, Scott, and Williams, and by the Bible dictionaries of Smith, Cassell, Watson, Kitto, and the Am. Tract Society, is that the sheaf was waved on the 16th of the month, the morrow after the passover sabbath, and that, in reckoning forward to the Pentecost, the word "sabbaths," in Lev. 23:15, "seven sabbaths shall be complete," means simply weeks: seven weeks shall be complete. This is undoubtedly the correct view. Then we repeat, in the antitype, we can have but one full day between the death of Christ and his resurrection: he was crucified one day, lay in the tomb the next, and arose the next. Let us say, to be in harmony with the majority as far as possible, that he was crucified on Friday, lay in the tomb on Sabbath, which was, in that instance, both the weekly Sabbath and the passover sabbath, and for that reason was called by John "a high day," John 19:31, and rose from the dead on the first day of the week. This would answer the type in every respect.

But how, then, it will be asked, could he have been in the grave three days and three nights, or seventy-two hours? Answer: The scripture

does not say he should lie in the grave, but "in the heart of the earth;" and, secondly, it does not read seventy-two hours, but "three days and three nights." The "grave" clause, and the "seventy-two hour" clause, are not Scripture declarations but human assumptions.

When we inquire what the expression three days and three nights means, it is to be borne in mind that in the scripture it means what it meant in the days of Jonah, nearly nine hundred years before Christ, without any reference to what it would mean to-day. In the change of usage which has befallen all language, it may now be much more definite than it was then. Christ points us back to the time of Jonah: "For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." Matt. 12:40. The question is not, what does this expression mean now? nor what did it mean in the days of Christ? but, what did it mean in the days of Jonah? What was the *usus loquendi* of that age as respects the expression "three days and three nights"? We have no evidence whatever that it meant seventy-two hours and no less; but we do have evidence that it was used to express a period of time embracing only a part of three days, or ending on the third day, as in the case of Joseph's brethren, and of queen Esther. The position therefore that we must have full seventy-two hours in this period is not proved but only assumed.

Just so with the expression, "the heart of the earth." It is assumed that it means the grave; but where is the proof? There is no necessary inference to be drawn from the case of Jonah that it means the grave; for Jonah was alive all the time he was within the fish; but they who are in the grave are not alive. The word heart means literally the organ by which the circulation of the blood is maintained. This definition is of course confined to animal life. As applied to an inanimate object, it means the part nearest the middle or center. But nobody supposes that Christ went into the middle of the earth. Figuratively it means the seat of the affections and sensibilities, including hate, anger, etc.

In the passage in question, it must be used in a figurative sense as applied to the earth, in which case the earth itself must be used in a figurative sense, meaning the inhabitants of the earth; as in the passage, "O earth, earth, earth, hear the word of the Lord." Jer. 22:29. Therefore if the question is raised, What can the expression, "the heart of the earth," mean if it does not mean the grave, the reply is, the people of the earth; and the expression, "in the heart," etc., would mean under their power, subject to their will, under the control of their anger and hatred.

But this subjection of Christ to earthly power commenced before his death. It was a marked period in his experience. When he suffered himself to be taken by the mob, he was just as much in the power of wicked men as he was while he lay in the tomb. Christ surrendered himself into their hands, not accepting the deliverance which he might have had; Matt. 26:53; and when he did this, he said, "This is your hour, and the power of darkness." Luke 22:53. The betrayal, the seizure, the mock trial, the buffeting, the taunting adoration, the crown of thorns, the crucifixion, the guard over the tomb, were all parts of one great whole—the work of the powers of darkness while Christ was in subjection to them. It marked the time of his lowest and most abject humiliation. He was then in the very heart of the earth, under the control of wicked men, as Jonah was under the control of the fish.

And how long a time have we? Allowing the crucifixion to have been on Friday, in order to come as near as possible to the general opinion, the betrayal and arrest of Christ were on Thursday evening. We then have Thursday night and Friday, Friday night and Saturday, and Saturday night to early Sunday morning, when he arose, which was the third day, and would harmonize all the declarations of Scripture, so far as we are aware, on this subject.

All the difficulty on this question lies in the assumptions that the heart of the earth means the grave, and that Christ must be in there just seventy-two hours. But if we admit assumptions, we could believe in a Sunday Sabbath, in a spiritual coming of Christ, in a temporal millennium, and the immortality of the soul. On these subjects we do not tolerate assumptions. Why should we on the subject under consideration?

The attempt to meet in any degree the argument for Sunday-keeping by the plea that Christ did not rise from the dead on Sunday,

we regard as a very unfortunate mistake. 1. Because it raises a false issue. 2. It turns aside the controversy from the main and important point. 3. It is a virtual acknowledgment on the part of him who uses it of that which is not true, and which he does not himself believe, namely, that the time of Christ's resurrection has some determining influence on the Sabbath question. 4. Hence the Sunday-keeper is confirmed in his impression that if Christ did rise on Sunday, that day is the Sabbath; and when it is found impossible to convince him that Christ did not rise on Sunday, he goes away confirmed in his error, and all other arguments in behalf of the Sabbath are nullified. 5. To show how difficult it will be to satisfy the objector that Christ did not rise on Sunday, but on the Sabbath, it is sufficient to state that even the Seventh-day Baptists, who are the especial champions of that view are not agreed among themselves. In the *Sabbath Recorder*, issues of July 3 and 10, 1879, appears a lengthy article from the pen of J. W. Morton, to show that Christ rose from the dead "at or near the going down of the sun on Monday." 6. To show any candid person that even if Christ did arise on Sunday it has nothing whatever to do with the Sabbath question, does not require one-tenth the argument that it would to show him that he did not rise on Sunday; indeed, we think we might just as well say one-thousandth part the argument; for we do not believe that this latter declaration can be proved. 7. We have not yet learned of an individual who, failing to be convinced by any other argument, has found this the turning point, and been led from Sunday to Sabbath-keeping by the claim that Christ did not rise on the first day of the week.

We think the present article suggests a better way.

## TO CORRESPONDENTS.

### 38.—JOB'S CHILDREN.

WERE Job's children destroyed, as the messenger reported? or was it a false report, seeing we find in the last chapter of Job the same number mentioned as at first? W. S. D.

ANS. The idea has been suggested by some that Job's children were not killed at all, it being a false report suffered to come to him for the purpose of testing him. But the opinion generally prevails that his children were really slain, and that those mentioned in the last chapter were born to him after his prosperity returned. It will be noticed that his flocks were just double in the end what they were in the beginning. So the same number of children being given him as at the beginning, will make double the number in the end, provided they all have part in the first resurrection.

### 39.—LIGHT BEFORE THE SUN.

In Genesis 1 we find that light appeared on the first day, and yet the sun, moon, and stars were not made till the fourth day. How can this be explained? W. S. D.

ANS. We suppose the sun was created when the earth was, and not on the fourth day. All that was done on the fourth day in reference to the sun and moon was to constitute them the light-bearers to this earth. This could be done in two ways: either by taking the light which was spoken into existence on the first day, and clothing the sun therewith, or clearing away the mists and clouds, so that the sun should then appear as the great light-bearer to the solar system. This latter is the view of Prof. Bush; and as he gives a very clear and interesting note on the subject, we can do no better than to present it:—

"Let there be lights, &c. It is unquestionable that the Scriptures generally describe the phenomena of the natural world as they appear, rather than according to strict scientific truth. Thus the sun and moon are said to rise and set, the stars to fall, and the moon to be turned into blood. Consequently, if this history of the creation were designed to describe the effects of the six days' work as they would have appeared to a spectator, had one been present,—a supposition rendered probable from its being said, 'Let the dry land appear (Heb., be seen),' when as yet there was no eye to see it—then we may reasonably conclude that the sun was formed on the first day, or perhaps had been created even before our earth, and was in fact the cause of the vicissitude of the three first days and nights. But as the globe of the earth was during that time surrounded by a dense mass of mingled air and water, the rays of the sun would be intercepted; only a dim, glimmering light, even in the daytime, would appear; and the bodies of the heavenly luminaries would be entirely hidden, just as they now are in a very cloudy day. Let it be supposed then that on the fourth day the clouds, mists, and vapors were all cleared away, and the atmosphere made pure and se-

rene; the sun of course would shine forth in all his splendor, and to the eye of our imagined spectator would seem to have been just created; and so at night of the moon and stars. This effect of the divine power, according to the usual analogy of the Scriptures, is described from its appearance, and the language employed—"let there be lights in the firmament," and "he made two great lights and set them in the firmament"—is to be interpreted on the principle above stated. They might then be said to be 'made,' because they then first began to be visible, and to perform the office for which they were designed. The original word for 'made' is not the same as that which is rendered 'create.' It is a term frequently employed to signify constituted, appointed, set for a particular purpose or use. Thus it is said that God 'made Joseph a father to Pharaoh,' 'made him Lord of Egypt,' 'made the Jordan a border between the tribes,' 'made David the head of the heathen,' and so in innumerable other instances. As therefore the rainbow was made or constituted a sign, though it might have existed before, so the sun, moon, and stars may be said to have been made and set as lights in the firmament, on the fourth day, though actually called into existence on the first, or previously. The same result had indeed been really effected by the same means during the previous three days and nights, but these luminaries were henceforth, by their rising and setting, to be the visible means of producing this separation or succession.—¶ *Lights*. Heb. נְאֻמֵי לִמְנוּחֵי, instruments of illumination, light-bearers, light-dispensers. The original word is different from that rendered 'light.'

## THE VASSAR, MICH., CAMP-MEETING.

OWING to a severe rain storm of over two day's duration, preparations were not completed to hold the first meeting before Friday morning, Sept. 5. The attendance at the meeting was very good. There were twenty-seven church and family tents, besides two large tents. About two hundred and fifty Sabbath-keepers and ten ministers were in attendance. The preaching was mostly practical.

Sabbath afternoon, after a discourse by Bro. Littlejohn on the abiding graces, faith, hope and charity, showing that all those who possess them will also with them abide, or endure, forever and ever, an opportunity was given for those who wished to possess these graces and share in the reward, to rise and come forward for prayers. A powerful movement then took place among the congregation. Brethren took hold to work for their friends. One after another yielded to the strong impressions of the Spirit of God, till more than one hundred had come forward. Among these were a number of strong, intelligent young people, who were taking their stand for the first time. A goodly number of these bore a feeling testimony expressing their determination to live a Christian life, and secure the kingdom of Heaven; and an interesting season of prayer followed.

On Sunday, rain prevented a general attendance from without; but those who did attend, the number being sufficient to more than fill the seats of the 80-foot tent, were largely from the intelligent and professional classes, and gave good attention to the word spoken.

In the evening an enthusiastic temperance meeting was held. Bro. Miller, the president of the Michigan H. and T. Society, gave a discourse on Bible Temperance, after which the teetotal pledge was circulated, and one hundred and one signers obtained. Nineteen more were added the next morning, making one hundred and twenty in all, up to Monday morning, when we were obliged to leave the ground to return to office duties. More will be obtained before the close, which will make a splendid showing for the meeting in this respect.

Encouraging interest was also taken in the Sabbath-school work. Bro. Bell and Reavis conducted a school Sabbath morning, and attended to its interests at other times.

A meeting was also held in the interest of the tract and missionary work. Bro. Bell was to present the claims of the College on Monday.

Bro. G. W. Coleord and A. A. John from Illinois were present, and added interest to the meeting.

Ten had presented themselves for baptism before we left, and it was expected that others would go forward in that ordinance. The social meetings were characterized by a good degree of activity and feeling. An excellent spirit seemed to prevail throughout the meeting, and the occasion was well enjoyed by all present. Nearly or quite a sufficient amount was raised to meet all the expenses incurred.

Thus we may set down the two Michigan

camp-meetings, so far this season, at Eaton Rapids and Vassar, as in all respects successful and encouraging.

#### ARRIVAL AT BALE.

We left Southampton Monday evening, Aug. 11, and arrived at Bale the Thursday evening following. The journey was pleasant and prosperous, but too fatiguing for me. I was quite feeble for several days, but have now nearly recovered the degree of strength which I possessed before leaving Southampton. I have confidence that with the blessing of God, and with proper care, I shall now speedily recover my usual health and strength.

The prospect of entering anew upon the work of this mission gives me great joy. Many things seem very encouraging with respect to the work before us. It seems to me that God is about to turn our captivity, and that many of the sorrows and afflictions which have hindered the work in the past will no longer be permitted to hinder it. Bro. Ertzenberger writes that last Sabbath he baptized thirteen persons in Lake Geneva at Morges, after which eighteen persons partook of the Lord's supper. He says the baptism was the most interesting occasion of the kind that he ever attended. Next Sabbath he will administer baptism at Tramelain, to a larger number I suppose than he baptized at Morges.

I wish to make some new arrangements with reference to the publishing work at Bale, and to move into a more suitable house than that which we now occupy. I wish, also, to visit all the Swiss churches, and render them some assistance, and then to have our general annual meeting. These things can soon be accomplished, and then I purpose to visit Dr. Ribton at Alexandria, and to remain with him a sufficient time to render him some assistance in his work.

The world's Evangelical Alliance will convene in Bale, Aug. 31, and remain in session eight days. If God will, I purpose to attend this meeting, and do what I can in behalf of the truth. As the Alliance convenes at our very doors, it seems to be a providential call that I should attend it.

J. N. ANDREWS.

Aug. 19, 68 Müllerweg, Bale, Suisse.

#### COLLEGE MATTERS.

##### THE OPENING OF THE COLLEGE YEAR.

THE labors of another college year have begun, with all their attendant anticipations and self-denials on the part of parents, students and teachers. Within the past few weeks hundreds and thousands of young men and women all over the world have bid adieu to home and friends, and have flocked to the various schools. About 150 of this vast host presented themselves at Battle Creek College on the first morning of the opening, Aug. 20. The arrivals since this date have been on the average five daily, so that there are now over 200 students in attendance. Judging from these daily arrivals and the numerous letters received from various quarters containing this or similar expressions, "I intend to be at your school in two or three weeks," we may very reasonably expect a larger attendance this college year than there has been in any previous year. Another encouraging feature to all the friends of our school (and it is a fact that is frequently remarked by them), is that, in intelligence and age, the students of this term average better as a class than those of any preceding year.

There is every promise of a successful term's work. The teachers were never in better spirits and courage. The students are generally studious, interested, and well pleased. Notwithstanding the many mistakes of the past, the blessing of God is with us now, and I verily believe there is in store for us much more than we have ever received. Nor are we content with mental acquirements, simply, for our students; we believe that Heaven has a higher attainment in store for these youth. May God send his converting power among our students this year, as never before.

##### THE BUSINESS DEPARTMENT.

THE exact time of opening this department may not be generally understood, though it is well known that a general business department will be opened at the College sometime this fall. It is now definitely decided that all arrangements will be completed so that this department can be fully opened on Monday, Oct. 27. As it cannot, at present, be accommodated in the college building, a large room is being fitted up in the west REVIEW building, which will be fully supplied with business offices and count-

ing-room furniture. It is designed to make this department a complete success in every respect.

Besides the instruction in general business, and the different forms of single and double entry book-keeping, there will be formed special classes of young men and women to prepare them to act as T. and M. secretaries and librarians, also to keep properly the records of all church business, etc., etc. There should be more than a hundred here this fall to take advantage of this rare opportunity, who would not be induced to attend school for any other purpose. If there are any churches that lack good T. and M. and church officers, such would do well to send along their raw material, and we will try to make it up to order. And do not be so particular about the material that you will refuse to send anything, simply because you have not the best. Send the best you have, and rest assured that we will make the most of it. It is time, brethren, to use what means God in his providence places within our reach to be used, to improve ourselves, and to prepare us and our children to be his faithful servants in this work.

##### THE BIBLICAL DEPARTMENT.

The Biblical lectures will be supplemented during the coming year with a course of lectures on Ecclesiastical History. There is no doubt but the coming course will be far superior to anything that has preceded it.

##### STUDENTS' EXPENSES.

Though much has been written in our college circulars and other publications concerning the small expense incurred by students while attending the College here, yet many students after their arrival express their astonishment that the cost of living is so small. They say, "Why, I didn't suppose it possible to live so cheap." Now, this is evidence to us that such did not believe what had been said upon this point until they came and saw for themselves. If there are others who, Thomas-like, feel that they cannot believe until they can come and do likewise, we would extend to them a cordial and confident invitation to suspend their doubts, and come right along, and satisfy themselves that it is all true. The fact is, students live within the estimate of expenses given in our catalogues. They regard it too extravagant and unnecessary in some respects.

When we say that students are boarded here for \$1.10 per week, we mean just what we say and no more. And yet to avoid a gloomy suspicion, the last college circular, in the estimate of the necessary annual expenses of students boarding in the club, p. 11, has board entered at \$1.20 per week. The clubs are now boarding for \$1.10 per week. All the expenses of students here are correspondingly low, so that no person need neglect his education on account of expense. The expense for books is also very low. The method of instruction in some of the branches is such as to obviate the use of any particular text-books. Books need not cost each student more than \$2 annually.

S. BROWNSBERGER.

#### WISER THAN PAUL.

THE apostle very modestly speaks of himself in the third person, while referring to the visions and revelations of the Lord which he received. He says: "I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third Heaven," where he heard words impossible for man to utter. 2 Cor. 12:2, 4.

There is one thing with reference to this man which Paul affirms that he did not know; *i. e.*, whether he was in the body, or out of the body. He says, "God knoweth." So far as our knowledge is concerned in this matter, we had supposed the same uncertainty must obscure our minds which veiled the apostle's; but we find some now who have an understanding of the subject quite satisfactory to themselves. We are told that this wonderful vision or revelation was given to Paul while he lay dead at Lystra. A man of intelligence, steadfast and immovable in the doctrine of the immortality of the soul, thus confidently affirmed not long since.

Respecting the death of Paul at Lystra, the record runs as follows: "And, having stoned Paul, drew him out of the city, supposing he had been dead. Howbeit, as the disciples stood round about him, he rose up, and came into the city." Acts 14:19, 20. Here it is affirmed of Paul that he was stoned, drawn out of the city, supposed to be dead, and rose up in the presence of his brethren and came into the city. With this record before us, it would be impossible to prove an *alibi* for this man. And if so, it was not this Paul who at this time had the vision, but it must have been another Paul.

Those who hold to the unreasonable and unscriptural view of the immortality of the soul, tell us that the immaterial part, the soul, or spirit, is the real man, which leaves the body at death; and so argued my friend, this being the Paul who received the vision of so remarkable a character. Then certainly there were two Pauls, for the material, visible Paul was all this time on earth and in the presence of his brethren.

In the solution of this problem, one of two things seems very remarkable: 1. That the real Paul who forsook the one stoned should be unable to tell whether or not he was in the body; or, 2. That men in the nineteenth century have found out so conclusively that he did forsake the body, and thus become wiser than Paul himself.

The following is an approved definition of vision: "A supernatural appearance of men and things to the mind of a person not asleep." Thus the Lord revealed himself to holy men of old,—to Peter, to Ananias, to Cornelius, to Paul, and to many others. Revelations of a remarkable character were not uncommon with the great apostle to the Gentiles, the man of whom the Lord said, "I will show him how great things he must suffer for my name's sake;" the Paul who through his labors and his school of suffering had so far learned of Christ that he could testify: "Most gladly therefore will I glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong."

Oh, that we might become wise in these things by suffering in the school of Christ; and like those who "by reason of use have their senses exercised to discern both good and evil."

A. S. HUTCHINS.

#### ILLINOIS CAMP-MEETING.

THIS annual meeting convened at Bloomington, Aug. 26. The greater part of our friends came in three hired coaches, chartered to run from three distant points; and therefore they were enabled to come at very cheap rates, come speedily, and arrive "on time." Our services commenced on Tuesday, and closed the next week on Wednesday; and thus our meetings were at beginning and ending, "square as a brick." This chartering of cars has put a small sum of money into our public funds.

As we had held our yearly meeting at Bloomington in 1878, and as Eld. Andrews had been conducting a tent-meeting in the city just previous to our encampment, the novelty had passed away; the result was, as expected, not so large crowds as attended last year. However, a large number attended Sunday afternoon and evening.

The weather was favorable, there being only one rainy day, and that did not hinder our work. The other days were delightful. Counting covered wagons, our cotton dwellings numbered about fifty.

Toward the close of the first week Eld. A. O. Burrill, on his way from Ohio to Colorado, stopped off to attend our meeting, and rendered appreciated aid.

Both of the city dailies published accounts of our meetings; and, in lieu of our expected daily "Camp-meeting Record," as we had last year, the *Bloomington Leader* published all we sent to it. Our camp-ground, though near the heart of the city, cost us but \$15.00. All were very kind.

Our business sessions were harmonious. Votes were passed, and officers were elected, without a jar.

The religious phases of this convocation furnished the best features of the entire meeting. On Sabbath a large company came forward for prayers, quite a number of whom made their first start in the service of God. Here our gracious Master blessed us with a large measure of his Spirit, and many rejoiced in the Lord.

As the city water-works furnished us all the water we wished for all purposes, a baptistery was improvised, and on Monday and Tuesday evenings Eld. Andrews immersed thirty-three souls, who united with churches at their several homes.

Eld. D. T. Bourdeau came to the meeting in company with a goodly number of our dear French brethren and sisters; and for them and others he and Bro. P. E. Gros put forth earnest efforts. Eld. L. Johnson had secured the presence of a few Scandinavians; and to them he preached in Danish. Thus we hope that the Illinois Conference will from this good meeting henceforth advance the cause of present truth among three nationalities.

A large majority of our friends present voted to pay the tithe (can the others tell why they

did not?); between three and four hundred dollars were pledged to the missionary society; the tent and camp-meeting funds were increased, and thus our financial prospects were improved. Our dear Bro. D. Morrison was solemnly ordained to the Christian ministry. May the Lord graciously bless each branch of the work, during the coming year, in Illinois.

G. W. COLCORD.

#### TO THE FRIENDS OF THE CAUSE IN KANSAS.

DEAR BROTHERS AND SISTERS: A sense of duty prompts me to offer a few thoughts for your consideration. First, I call your attention to the coming camp-meetings, the appointment for the first of which appears in this paper. We regard these four meetings, situated as they are within the reach of every one, as very favorable opportunities for the accomplishment of much good in our State. But the meetings will be a failure unless our brethren attend. Many did not attend the spring meeting on account of a press of business and the great distance they lived from it. These meetings will be held after the hurry of farm work will be over, and they will be within reach of all. We expect efficient help from other States at all of these meetings, and we shall be much disappointed if we do not see large gatherings on each camp-ground.

Although the receipts to the s. b. treasury have been greater than usual for the time, yet they have been but little above the running expenses of the Conference. We confidently expect that much more will be paid in at the close of the present quarter. Church treasurers can bring the means they have on hand to the camp-meetings, as they come so soon after the close of the quarter. Please make an effort to collect all that you can before starting to the meetings.

Although we have not seen all the prosperity desired in the labors of those who are out in the field, yet considerable has been accomplished. At least twenty who were strangers to the truth have embraced it since the May camp-meeting.

Again I will call attention to our permanent camp-meeting fund. There are only about \$80 of unpaid pledges to this fund, and this is not yet due. Some expense will necessarily attend these meetings, and some provision must be made to meet it. This can easily be met by each one doing a little, and no one need be burdened. Let the brethren who have not pledged to this fund either make pledges immediately to their church or T. and M. officers, or come to the meetings prepared to make a donation to it. Our T. and M. society is in debt \$1100.00; but we have over \$400.00 worth of publications on hand, and enough of unpaid pledges which are due in October to pay off the debt. We propose to make a special effort to pay this debt immediately. In looking over librarians' books at different places, I have ascertained that much of this debt is for the REVIEW that is being sent to old subscribers. Let the librarians see these members at once, and collect the full price for the paper. Then let all that have taken subscribers see that the paper is paid for. Then let those of us who have pledged for the reserve fund pay our pledges when due, and those who have not pledged do so at once, and our society will be on a solid financial foundation.

Eld. Haskell expects to visit our State this fall or winter, in the interests of the T. and M. society and other branches of the work; and we want to do all we can to have things in readiness for his coming, so that a mighty impetus may be given to the work. SMITH SHARP.

#### TO DELEGATES AND OTHERS

ATTENDING the Pa. camp-meeting from Central and Northern N. Y. Special arrangements have been made with the N. Y. Central R. R., so that tickets good from Sept. 15-26, from Syracuse to Corning and return, will be sold at the very low rate of \$3.25, less than 1½ cts. per mile, provided 25 tickets shall be sold. This with the reduction on the Erie will make the round trip from Syracuse to Hornellsville and return but \$4.75. These certainly are very favorable rates, and we trust our brethren will take advantage of them to have every church in the N. Y. Conference represented at this meeting. The Rome, Watertown and Ogdensburg R. R. will also give the usual reduction to those attending the meeting over their road. We invite all our brethren who can do so, whether delegates to the Conference or not, to attend this meeting. Those from Central and Western N. Y. can go this way even more cheaply than they could attend the Carthage meeting; and as the Conference is to be held in connection with it, it will doubtless be the largest meeting of our people ever held in the State. Let all come. The Pa. brethren will certainly welcome you. B. L. WHITNEY.

PRESENT AND FUTURE.

Toward the sea the fountain streams are welling,  
Flowing onward to return no more;  
Rivers broad their seaward floods impelling,  
There to mingle in the breakers' roar.

And the angry wave, whose dire commotion  
Thrills the brooding air with thunders deep,  
Once was whispering on its way to ocean,  
Where the nodding daisies were asleep;

Murmuring onward through the flowery meadows,  
Singing low its peaceful quiet song,  
Sparkling in the sunlight or in shadow,  
Gliding peacefully and still along.

But its life of quietude has vanished,  
And its voice of wrath is lifted high;  
All its heart is restless,—peace is banished  
By its foam-wreaths flung against the sky.

Such the type of earth with its commotion,  
Back in paradise a peaceful flow;  
Now waves of sin, like swelling waves of ocean,  
Break in mad fury on the sands of woe.

Earth was at peace when morning stars were singing,  
And when the sons of God with joy did shout,  
When like a lover, votive offerings bringing,  
Her Maker hung his starry banners out.

But since the star of hope went down in sorrow  
Full six millenniums have well nigh fled;  
And still the worn earth waits a coming morrow  
When they shall live again—the myriad dead.

Redemption waits the earth now clothed in sadness;  
To Heaven ascends the mourner's piercing cries;  
Brief was the springtime morn of joy and gladness—  
Then storms of wrath and pain 'neath wrinkled skies.

But as the wrathful tempest stills its roaring,  
The foam-caps fall again in pearly dew;  
The Saviour soon shall come; his love restoring  
The weary earth to paradise anew.

L. D. SANTEE.

Progress of the Cause.

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

DAKOTA.

Canton.—Our meetings still continue at this place. Since introducing the Sabbath question, our audiences are not as large as before; but some are deeply interested, and one has already expressed the determination to obey the truth. Donations still come in, and we hope for some fruit. I meet regularly with the friends at Sioux Falls on the Sabbath, and we have interesting meetings.  
Sept. 3. S. B. WHITNEY.

NEBRASKA.

Arapahoe, Sept. 3.—Our meetings here are still well attended. A few have commenced to keep the Sabbath. Our children's meeting has resulted in the organization of a "Band of Hope," of over fifty members; forty-six taking a pledge not to drink anything containing alcohol, as a beverage, not to use tobacco, and not to swear. The best people in town are interested in this work.  
Geo. B. STARR.  
A. J. CUDNEY.

TENNESSEE.

Edgefield Junction, Sept. 1.—We have been holding meetings one month in Neeley's Bend, a part of the time in the tent, as the school-house soon proved entirely too small for the congregation. The interest increased from the beginning. Nearly all are convinced. Some are keeping the Sabbath. We shall have abundance of work for awhile, visiting families and making preparations for our camp-meetings; though we have urgent invitations to lecture in several other places.  
G. K. OWEN.

OHIO.

Clarksfield, Sept. 2.—This is a very small village. We pitched our tent here last Friday, and began meetings in the evening. Have a beautiful location for our tent. Have now held six meetings, with an average attendance of about one hundred. Expect to continue here as long as the weather will admit. Some interest is manifested, which we trust will increase. We hope and pray for God's blessing. Our P. O. address is Clarksfield, Huron Co., O.  
H. A. ST. JOHN.  
A. M. MANN.

KENTUCKY.

Coral Hill.—We are still holding meetings at this place. On account of sickness and other meetings being held near the place during the past week, our congregations have not been quite so large as at first. But the interest still continues good. Have given two discourses on the Sabbath. Several are very much interested. Pray for the work here.  
S. OSBORN.

Litchfield, Aug. 29.—I am now holding meetings in the Morrison school-house, four miles from this place. Have given seven discourses. The people manifest a great interest to hear, coming out in such numbers that the

house will not hold half who come. There are some, however, who misrepresent and oppose us. None of the ministers have yet come to hear us. An effort was made to secure the Baptist house near here, in which to hold meetings, but this proved unsuccessful. Brethren, pray for me and the cause in this place.  
R. G. GARRETT.

INDIANA.

Sevastopol, Tent No. 1, Sept. 1.—Another week's labor is past, which in several respects has been the most interesting of the summer. Our congregations average about two hundred, and pay excellent attention. There is but one church here. Last Sunday was the regular preaching day, but minister and people came to the tent to hear on the Sabbath question. Many are deeply interested. Books sell freely, \$9.40 worth having been disposed of during last week. We have many invitations to visit. The people have furnished us with food, oil, etc., and we have received donations of \$5.50 toward expenses. We shall hold our first Sabbath meeting next Sabbath.  
S. H. LANE.  
W. W. SHARP.

WISCONSIN.

SINCE June 26 I have visited the churches at Marrietta, Mount Hope, Waterloo, Hurricane Grove, Sand Prairie, Kickapoo Center, Hillsborough, Debello, and Baraboo. We enjoyed good meetings at each of these places, and left the companies of Sabbath-keepers much encouraged. At Mount Hope, Waterloo, Sand Prairie, Kickapoo Center, Hillsborough, Debello and Baraboo they have good Sabbath-schools. Am glad to see the interest in this branch of the work increasing. Baptized three at Kickapoo Center, five at Hillsborough, and five at Debello.  
JOHN ATKINSON.

Sturgeon Bay, Tent No. 1.—The average attendance at our meetings is not quite so large as at first, but the real interest is on the increase. There is a very bitter and underhanded opposition, but the Lord is blessing his truth. Yesterday we baptized five. Next Sunday some others will move forward. We shall still labor on here, as the Lord has been pleased to give us a great victory. To his name be all the praise.  
O. A. OLSEN.  
E. G. OLSEN.

Rochester, Tent No. 3, Sept. 4.—Our meetings at this place continue with an increase of interest. Last Sunday evening about three hundred were present to listen to a discourse on the Sabbath. The people are in the valley of decision. Some think they must keep the Sabbath in the future; others want a little more time before deciding. We are hopeful that a company may be raised up here that will obey God by keeping all of his commandments. We have had no open opposition as yet; but there is quite a strong undercurrent at work to keep the people from taking hold of the truth.  
C. W. OLDS.  
E. M. CRANDALL.

VERMONT.

Elmore.—We held our last meeting Sept. 3, and next day shipped our tents to Essex for the camp-meeting. We were at E. thirty-seven days, and in that time Eld. A. S. Hutchins was present to speak twice, and I spoke forty-seven times. Twenty have now decided to keep the Sabbath of the Lord, the memorial of Him who made the heavens, the earth, the sea, and all things which are therein; and we have great hope that several more will soon do so. We wish to return here after camp-meeting, to labor a few days more. During the last two weeks Mrs. Stone and the writer have been alone to care for the tent, visit the people, sing and preach. The people have done everything in providing for us, and in making our stay pleasant; and the blessing of the Lord has been on our labors. To God be all the praise.  
C. W. STONE.

NEW YORK.

Kennedy, Sept. 1.—Have been holding meetings in this vicinity, and as the result three persons have resolved to keep the commandments. I do not anticipate any more fruit, as people are not interested enough to investigate.  
E. RUSSELL.

South Rutland, Tent No. 3, Aug. 25.—Took down our tent to-day, after a stay of eight weeks. We have given fifty-two discourses, sold \$4.00 worth of books, obtained two subscribers for the REVIEW, two for the Signs, six for the Instructor, and two for Good Health, and have received over \$10.00 in donations. Twelve are keeping the Sabbath, and others are very favorable. We have secured the Union church for our public services, and we leave a strong public sentiment in our favor. We believe the Lord has more honest souls here who will be gathered in, if the friends hold up the standard and live humbly.

Carthage, Sept. 2.—We pitched our tent here Aug. 25, and commenced meetings the 27th. The interest to hear is excellent, and the people are very friendly, supplying our temporal

wants, and helping us in the musical exercises. We take up the Sabbath question to-night. Bro. E. W. Whitney has now arrived, and his help is timely and much appreciated.

M. H. BROWN.  
C. C. LEWIS.

Watson, Lewis Co., Sept. 1.—Since our last report we have moved our tent about two miles to a more central point, where we have much larger congregations and a steady attendance of interested hearers. Some are already acknowledging the truth. During the past week we have dwelt upon the close testing themes of our message; but our audience does not diminish. The seats were filled last evening, and quite a large number remained outside, listening to the sermon. Monday evenings, as usual, we present the subject of temperance, and obtain a good many signers to the pledge. We expect to remain here awhile longer.  
J. WILBUR.  
H. H. WILCOX.

KANSAS.

Roos Center, Aug. 28.—Have been holding meetings in this place five weeks. Two discourses were preached against the Sabbath by a Congregationalist minister. This effort against the truth only served to help us. Eight have signed the covenant, and others are keeping the Sabbath. Some of these had never made a profession of religion; but obedience to all of God's commands has caused them to look to the "Lamb of God that taketh away the sins of the world." Prejudice has closed the ears of many; but we hope that those who have embraced the precious truth will live such consistent Christian lives that it will soon be removed. We shall remain here till camp-meeting, to encourage and establish them in the faith.

Sept. 2.—We have taken down the tent to-day. Since our last report we have had opposition from three ministers on the immortality question. They said, "S. D. Adventists go from Genesis to Revelation to prove their doctrine; but we don't propose to do that." They kept their word in this, and their discourse consisted mostly of abuse and slang against us. We reviewed them one-half hour, before the same congregation, and a decided victory was gained for the truth. Six more have signed the covenant, making fourteen in all. Next Sabbath we shall organize a Sabbath-school. We are in the center of a large field of labor, and will separate now and hold meetings in two places four miles from here, each in school-houses.  
G. H. SMITH.  
M. AND H. ENOCH.

IOWA.

Stuart, Sept. 4.—We have been in this place four weeks. Have canvassed the subjects of the advent and Sabbath, and are now considering the nature of man. Some are keeping the Sabbath. We hope for at least a small organization here. We shall remain here until our camp-meeting.  
J. S. HART.  
R. A. HART.

Gilman, Marshall Co., Sept. 5.—Tent-meetings were commenced here Aug. 2, and continue with good interest to the present time. The average attendance has been about one hundred. The people have given the best of attention to the word spoken, are kind and obliging, and supply most of our wants. Many are convinced that we have the truth, more are investigating, and nine have begun the observance of the Sabbath.

Opposition discourses have been announced by the presiding elder of the Methodist church, to be given Sept. 15. Subjects, "Immortality of the Soul," and "the Christian Sabbath." We will review. We trust an opportunity will then be offered for many to see the truth. Bro. W. H. Hankins has gone home on account of sickness in his family. We hope he may return to us again. We consecrate ourselves anew to God's service, and trust he may accept our feeble efforts in his cause.  
H. D. HOLLENBECK.  
LEROY T. NICOLA.

MICHIGAN.

Mason, Sept. 1.—Last Sabbath we held our first Sabbath meeting with the friends here, which was an excellent one. The brethren came from the country, and about seventy-five were present. In our social meeting, the time was well filled up with testimonies by those who have just started. Eld. McLearn spoke with freedom, while the tears flowed freely. They all thought it the best meeting they had enjoyed for a long time. One man said he had been a professor for fifty years, but that he now felt like a new convert. The people seemed to be affected. When we took an expression to see how many would keep the commandments, some fifteen arose, and others will follow. These are intelligent, candid people. We have more than we can do to meet the calls to visit.  
T. M. STEWARD.  
E. P. DANIELS.

Sand Lake, Kent Co., Sept. 3.—Pitched the tent and commenced meetings in this place, July 25. Have given forty-three discourses. The meetings have been well attended, and the

interest seems quite general. There were nine Sabbath-keepers in this vicinity when we came. As the result of our meetings thus far, eighteen others have commenced to walk in the light of present truth. This was considered one of the roughest places on the G. R. and I. R. R., and it was with no little reluctance that we came here. But we have been unmolested, and have found many warm friends who have been mindful of our wants, and have met our expenses so far by donations. We remain here till the Lyons camp-meeting, to establish those who have already made a start, and to bring in others who are interested.  
D. A. WELLMAN.  
G. H. GILBERT.

MISSOURI.

Sedalia.—After Bro. Butler left here for the eastern camp-meetings, we continued our meetings in Sedalia nearly three weeks. The interest was not great, but we think considerable good was accomplished. Six were added to the church, two were baptized, three signed the covenant, and others who were not quite ready to join the church, promised to keep the Sabbath. A deacon and clerk were elected. We obtained two subscribers for the Signs, one for the REVIEW, and one for the Instructor. Sold several dollars' worth of books. Received \$7.65 as donations to defray expenses. If this church live faithful, and succeed in building a house of worship, as we believe they will, I expect to see a goodly number more added to them. We closed our meetings here Aug. 31.

We now move the tent to Windsor, Henry county, where we expect to hold a tent-meeting, and close with our fall camp-meeting. Bro. N. W. Allee is with me, rendering valuable service.  
J. G. WOOD.

PENNSYLVANIA.

Keeneyville, Tent No. 5.—Closed our meetings at Knoxville Aug. 24, after continuing there eight weeks. We found it a difficult field of labor, on account of the course pursued by some who professed the truth but failed to live it out. Their voice had been lifted in the streets in loud and boisterous argument, till all were disgusted. Deep-seated prejudice prevailed, and the stay-away argument was the only one used in opposition. Prejudice, however, was removed to a great extent, and we look for fruit in the future. Three took their stand for the commandments of God and the faith of Jesus, and others are almost persuaded. Our thanks are due to our Sabinville friends, and especially to Bro. D. Baker, for their care and attention to our temporal wants. May they find treasure in Heaven.

We pitched our tent in this place Aug. 27. Have held three meetings. The people are kind and friendly, inquiring after our wants and inviting us to their homes. We desire to be vessels that are clean and fit for the Master's service. To this end, brethren and sisters, pray for us.  
MILTON C. WILCOX.  
J. E. ROBINSON.

MAINE.

Blaine, Aroostook Co.—We closed our tent-meetings at this place Aug. 24. About twenty decided to keep the Sabbath. The last day of the meeting five were baptized. It was a pleasant season. As many as five hundred people were present. During the entire tent season we have sold about \$31.00 worth of books, tracts, and pamphlets, and obtained forty-four subscribers for our periodicals. Our tent-meetings have opened a large field for labor. We had an urgent invitation from the high sheriff to go to Fort Fairfield. He offered us the free use of grounds for our tent. As we do not pitch our tent again this season he promised us the grounds for next summer. We had also an invitation to go to Mapleton, with an offer of the grounds and seats for tent free. There are many other places where meetings might be held in school-houses. But where are the men to fill these calls? May the Lord of the harvest raise up laborers, and send them forth into his harvest.  
S. J. HERSUM.  
P. B. OSBORN.

Burnham.—Aug. 25 we took down the tent here. Twenty-five signed a covenant to keep all the commandments of God and walk in the light of the third angel's message, and to sustain religious meetings and a Sabbath-school. We obtained ten subscribers for the REVIEW, and a club of ten for the weekly Instructor for the Sabbath-school. Burnham is a hard field of labor. We have often been reminded of the words of our Saviour as addressed to the Pharisees and lawyers: "Ye entered not in yourselves, and them that were entering in ye hindered, (forbade, margin)." But God has given the increase, and some who were spiritualists when we entered the place, are now rejoicing in the truth. One charge brought against us was that we were making divisions; but we look at it in a different light. "That day Pilate and Herod were made friends;" that is, they united in condemning Christ. So professors of different churches have united in trying to keep all they could from hearing and obeying God's truth. But the interest increased until the close. There were between two and three hundred people out to our last meeting. We feel to thank God for the result of these meetings. To him be all the praise.



