

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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THE SHADOW OF THE ROCK.

A hiding place from the wind and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land. Isa. 22:1, 2.

In the shadow of the Rock
Let me rest,
When I feel the tempest's shock
Thrill my breast;
All in vain the storm shall sweep,
While I hide,
And my tranquil station keep
By thy side.

On the parched and desert way
Where I tread,
With the scorching noontide ray
O'er my head;
Let me find a welcome shade,
Cool and still,
And my weary steps be stayed
While I will.

I in peace will rest me there
Till I see
That the skies again are fair
Over me;
That the burning heats are past,
And the day
Bids the traveler at last
Go his way.

Then my pilgrim staff I'll take,
And once more
I'll my onward journey make
As before;
And with joyous heart and strong
I will raise
Unto thee, O Rock, a song
Glad with praise.

—Sunday Afternoon.

Our Contributors.

EDUCATION AMONG SEVENTH-DAY ADVENTISTS.

BY ELDER GEO. I. BUTLER.

(Concluded.)

LET us notice some of the benefits already derived from the establishment of our College. It has created a greater interest in the subject of education among our people. It is safe to say that the fact that we have such a school, and the agitation of the subject of education consequent upon the effort to establish and maintain it, has made five times the interest in this subject among our people that existed before. And this consideration alone is worth more to us than the whole cost of it.

It is well known that with many of the early believers who looked for the speedy coming of Christ there was little attention paid to education. This was not surprising when we consider how short time seemed to them, and their great unpopularity, and their dread of worldly influences upon the minds of their children. A few went so far as to keep their children out of school entirely. But as the cause extended and the true nature of our world-wide message began to be realized, those of discernment saw the dangers of this tendency, and the necessity of education. The agitation connected with the rise of our College had a most healthy influence upon the mass of our people, and now many of our young people, as well as their parents, begin to realize the importance of this subject. May the good work go on until our people shall stand in the front rank in the great cause of mental and moral improvement. The importance of this change of sentiment cannot well be estimated. Its effect upon our people as the work enlarges will be very great. As our young people come to active life, their increased usefulness will be felt. Many of them had not the advantages of early education, and they never would have

felt its importance but for the influences connected with our school.

Already many young men and women are laboring in the ministry or some other department of the work, and filling positions of usefulness who never would have been there but for the influence connected with the establishment of the school. Here is our greatest hope for laborers in the future. We cannot expect to receive the help of many ministers from other churches. Their early training is generally a hindrance to them rather than a help in preaching this doctrine. We must look to other sources. We have already seen scores of young people from our College coming to our help. Here they can find many of the advantages they need to enable them to prepare for useful service in the cause of God, if they have only the heart in them to desire to be useful.

Every religious body which has, in the past, made its influence felt in the world, found a school an absolute necessity. The Bible tells of "schools of the prophets," where the servants of God taught young men the principles of true religion, and prepared them for future labor. Christ himself was the greatest teacher the world ever saw; and he taught his disciples how to bless others. The Catholic church holds its power over the world to-day by means of its educated priesthood. And the Protestant churches which exert the greatest influence upon mankind are those who pay most attention to the education of young people for future work. Of course the character of the influence they exert will depend upon the nature of what they teach. If they teach great errors, their influence will be bad. But if they can make error effective by means of education, should not truth be made effective by all proper means? Should not truth have as fair a chance for success in the world as error? The errors of the present day which we have to combat are hoary-headed, specious, and popular. In order to meet them successfully, a person must have a knowledge of history, and many other branches, and be generally well informed. Otherwise he cannot gain access to the better classes of minds. How necessary, then, is our school for a preparation for the ministry. The same is true in regard to positions in our offices, our Sanitarium, and in our Conferences, and tract and missionary societies.

Where can our young people find a school possessing so many advantages, on the whole, as our College at Battle Creek? Doubtless it is not perfect. From time to time, no doubt, improvements will be made. Quite likely in some instances it has not come up to the expectations of some of its patrons. It is possible that mistakes have been made in management in some instances. But where shall we go to find one better adapted to the wants of our people, or one possessing so many excellences?

The cost of boarding and attendance at this school, we believe, is more reasonable than at any other; enough so to make it an object for persons intending to attend any considerable length of time to come long distances at considerable expense of railroad fare. I will leave exact figures to those better prepared to give them. But the practice of clubbing together, and hiring a person to cook the food, brings boarding practically as near the simple cost of the raw material as perhaps is possible. In this way one can live about as cheaply as he pleases. Rooming in families where neatness and order are the rule, enables one to live decently, respectably, and cheaply. All of these are important considerations to young people attending school. If the clubbing system is not chosen, board can be obtained at reasonable prices in private families who will take an interest in the real welfare of those tarrying with them, and make for them as nearly as possible a "home." For young Sabbath-keepers especially this is an important consideration. Tuition is also very reasonable.

The teachers of this school are persons who not only take an interest in the mental im-

provement of their pupils (as much, we hope, as do those in other institutions of learning), but they are of our own faith,—Christian ladies and gentlemen who love the cause we love, and above all things desire the prosperity of our College as a part of this great closing work, and, we trust, the spiritual and moral well-being of those under their charge, in a special degree. Their habits are in harmony with the laws of health and temperance, and none of them are setting the example before their students of smoking, and possibly of beer-drinking, as teachers do in many of the schools; but their influence is thrown actively against such things, and they are not tolerated in the school. Are not these important considerations to parents sending their children far from home to school, and to young persons desirous of mental and moral improvement?

The course of Biblical lectures by Elder Smith, embracing the great principles of our faith, is a feature of immense importance. It is no small consideration that our young people can have the privilege of thus learning the religious principles of our people, and of becoming intelligent in regard to the great truths of the Bible. If they have a disposition to work in the cause of God, they have the best possible opportunity to prepare for it. How different their chances from those who first preached this great message! and how such privileges should be prized! It is needless to speak of the advantages of our school in this respect above any other school in the land, for those believing the present truth. In them the influences are all against this truth, with no opportunities to learn its principles; in this every opportunity is offered to become intelligent in regard to our faith, and a moral influence is exerted in its behalf. The trustees propose to introduce new and attractive features into this Biblical course, in addition to the many excellent ones of the past.

Another special inducement to attend this school is found in the opportunities offered to become intelligent in regard to health, in the knowledge of our physical system, and the laws of our being. Here is a branch of knowledge which is almost entirely neglected in most of the schools at the present day. Hundreds in attending them lay the foundation of life-long disease. Many learn habits destructive to physical health, in the use of various stimulants. Students of our College have the advantage of lectures on physiology and hygiene by those who have graduated from the highest medical institutions in the United States, and who are capable of writing medical books of standard authority. There is probably no other school in this country where young people could find as good opportunities for becoming intelligent in reference to health and the laws of life (unless taking a regular course in a medical institution) as here. Here the best system of treating disease is practiced, and proper habits of diet taught. Young people who attend the College, if they so desire, can become conversant with the manner of treating disease at the Sanitarium, and learn what may be of inestimable value to them in after life, such as the proper method of giving various kinds of baths, and the best manner of preserving the health. They become accustomed while here to hygienic living, familiarity with which is truly valuable. How much of disease some of us might have escaped had we in our youthful days possessed the information that may be gained at this school. Such opportunities are not offered in our ordinary schools. If students are taken sick while here, their parents need have no fears that they will be drugged with poison medicines till seriously affected for life.

The Sabbath-school privileges connected with our College are no small consideration. Here is one of the largest and best conducted Sabbath-schools in the land. It is managed by those who have made this kind of work a life-long study. Here are those who have done so much of late to increase an interest in the Sabbath-school work throughout the

field. Here our young people can become acquainted with the best manner of conducting Sabbath-schools, and as they return home to different parts of the field, they can impart a knowledge of these methods to others. An impetus is thus given to this important branch throughout the different Conferences. This influence has already been felt to quite a degree.

Special inducements are now being offered to those who wish instruction in book-keeping, and how to manage tract and missionary business, as secretaries and librarians. Here is a most important field for usefulness, and such instruction is much needed. It cannot be obtained in other schools.

Among other advantages surrounding our College, the religious influences should not be overlooked. Holding the views we do, these must ever be to us of paramount importance. They cannot be neglected without virtually disowning our faith. One principal reason for bringing this College into existence was the importance of proper religious influences surrounding our young people while obtaining an education. No subject has caused greater anxiety among the founders and managers than this. And there is no subject involving greater difficulties. In the very nature of things it must be so. If it could truly be said that "eternal vigilance is the price of liberty," much more forcibly can it be said that eternal vigilance is the price of right religious influence around such a school.

To find teachers properly qualified by mental culture, love of their calling, interest in the advancement and well-being of their pupils, and with sound religious experience themselves, will always be a matter requiring great care and sound judgment; and the real prosperity of the school for the purpose for which it was instituted will depend largely upon this. But to control the religious influences in such a city, with an attendance of hundreds of pupils from all parts of the country, with diversity of character, temperament, and early training, exposed to outside influences beyond the reach of teachers or managers, is a task far more difficult. No human influence alone can ever accomplish it. Divine strength must unite with our poor human efforts, or failure is sure to result. The spiritual prosperity of the school will ever depend much upon the spiritual prosperity of the large church surrounding it. Satan is ever seeking to instill his subtle influences of evil among the young in schools. To poison these fountains of human effort and human knowledge is his special delight. Special spiritual activity, sound judgment and wisdom from God, are the only means by which to thwart his cunning advances. That our school at Battle Creek has attained perfect success in this contest with evil we shall not claim. Probably its most ardent friends would not claim it. Our efforts should be to reach higher attainments and gain greater victories.

But when we compare the religious influence connected with this school with any other in the land, we have no occasion for discouragement. We do not believe there is another school in the world where the religious influence is as good for our young people as at this. Here the truth of God is weekly dispensed upon the Sabbath. Prayer-meetings, including those specially designed for the students, are held several times a week. The exercises of the Sabbath-school, Biblical lectures on the special points of our faith, and daily prayer in families, keep religious thought and feeling constantly before the mind. Profanity, and frivolous amusements and exhibitions, are not tolerated. Great care is used to make the worship of God respected. Special religious influences in important meetings are brought to bear upon students; and these have often produced the most beneficial results. Scores of students from different parts of the country, who have entered our school with no particular religious interest, have gone from it with the consolations of the Christian's hope. Many who came here in different professors of religion, have gone away ardent workers in the Sabbath-school,

and have been a benefit to the churches, where they had not been such before. Surely these results are most encouraging, and should quicken our interest in our College. That other scholars have come and gone with no religious improvement is also true; and very likely some were farther from God than before.

But how is it in many other schools? Is it not well known that thousands learn in them bad habits and infidelity, and return home infidel lawyers and doctors? Do we not find such in almost every village? Such things are difficult to control. The mental activities, awakened by the influences of education, will run out in various channels. Nothing but a sound heart, influenced by the fear of God, and special spiritual and moral surroundings, can keep them from wandering astray.

In the results above indicated, we firmly believe our school will compare favorably with any other in the land. We believe there is a far greater percentage of persons surrounding our school who will take an interest in the spiritual welfare of pupils, than around any other within reach of our people. Are not these advantages worthy the consideration of parents and pupils who are seeking the benefits of school?

We have now mentioned a number of reasons, which we deem very important, which make our College the one above all others for our young people to attend, if they intend leaving home to go to any school. If they have good opportunities at home to attend school, where they can remain under the care of their parents, and have not come to mature years, it might be well to remain there. But for those who intend leaving home, we know of no place offering the advantages of our College.

We have undertaken the difficult task of attempting to raise the standard of religious influence and discipline in our school. It is a very easy matter to lower it down to the common level, but not so easy to maintain a proper standard. A spirit of dissatisfaction may exist with some, perhaps many, in regard to our system of regulations. The spirit abroad in our world is not in love with strict discipline or due respect for sacred things, but the opposite. The present generation of young people desire to have their own way. Family government generally holds but slight restraint upon the young. Many youths of sixteen are entirely beyond the control of their parents. Through novel reading, and the influences connected with fashionable society, false ideas of life, especially of marriage, prevail. Many schools are hot-beds of matrimonial schemes, where young fellows go to have a good time and wait upon the girls. The religious influences connected with most of the schools foster pride and vanity, and permit many things which we as a people cannot sanction without denying our faith.

As a church, we are looking for the coming of the Lord, and we must be a peculiar people. We ought to be a humble, self-denying, earnest people, in whom the spirit of sacrifice will stand out prominently. We ought to have a constant, abiding sense of the importance of the great work committed to our hands, and the absolute necessity of being devoted to it. We ought to have such a spirit of consecration to this work that our influence will be a constant rebuke to vanity, pride, and folly so prevalent around us, and, alas! among us. We are a backslidden people, and very few of us seem to realize the holiness and exalted character of the work. If these things be true, as to our general influence as a people, surely there is no place where there is greater need of consecration and devotion than in connection with our school. In this school we are preparing persons to go forth as missionaries to teach the great and solemn truths of this message, the last great warning before Christ shall come. Here young people should be prepared to fill useful positions in the various departments of the cause. We have fondly hoped that here many of our young people would give their hearts to God. The prosperity of our work depends largely upon our young people just coming upon the stage of action full of life and strength. How important that all the young connected with our school should receive the right impressions spiritually, as they are preparing for future usefulness.

Those upon whom the burden falls of looking after the welfare of the school, bear a heavy load, which must at times be almost crushing. They need the especial sympathy and prayers of every lover of the cause. They have great responsibilities resting upon them, and, being but human, are liable to err. While they labor conscientiously for the good of the school, God forbid that any of us should increase their burden by cold, unfeeling criticism. We should give them a hearty support in all that is right, ever discountenancing a spirit of murmuring and fault-finding.

Many will no doubt send children to our school, who will not receive all the benefit they had hoped. Fond parents are apt to think in such cases that the fault was on the part of teachers and managers, when it may have been in their children or themselves. Our children's excellences naturally appear much greater to us than to others. Thus many children are petted and spoiled. Some who have lost all control of their children at home, hope to have their lack made up at Battle Creek; and so they send their unruly boys to the College, to perplex and annoy those who have their hands more than full already. This is cruel, and it is wicked. No child who cannot be controlled at home should ever be sent to this school. It was not designed for a "reform school" for unruly children. None should be encouraged to go there who have not a desire for self-improvement, or are unwilling to submit to reasonable control. With all the advantages we have enumerated connected with our school, many will not be benefited as they might be. But we must provide the opportunities, and leave the improvement of them to others.

In order that our College should attain the degree of success we desire it should, a large measure of the Spirit of Christ must be connected with it, surrounding it, and permeating it. Soul-purifying religion is the great need, the one thing above all others which will help us to truly elevate our school to the moral standard we desire it should reach. Nothing can take its place. We have fine buildings and surroundings, made attractive by shrubbery and beautiful flowers. We have teachers who understand their business, and are well qualified to give instruction in the various departments. We have excellent opportunities for improvement through the Biblical lectures, instruction in physiology and hygiene, the privileges of Sabbath-school and the church. We have good and strict rules for the preservation of the morals of students, and good ideas of discipline; and an honest and earnest effort is made to enforce the same. All these things are excellent, and most important. But over all, and in all, and through all, we need the Spirit of Christ. Without it the desired results will not be accomplished. Nothing else can supply the lack of this. With it, we shall have success; without it, teachers will lack real interest in their pupils, especially spiritual interest, become impatient and fretful, and rule by fear rather than by love; students will annoy and harass their teachers, plot to break over the rules, make poor improvement of their time, have little religious interest, and go home dissatisfied and disgusted, and worse than they came. The rules will seem like an iron yoke, galling the necks of those they were designed to benefit. The Spirit of Christ will pour oil upon the troubled waters, bringing teacher and pupil near together by mutual love. It will bring forcibly before the pupil the true object of education, and will elevate all his ideas of life, subduing, softening, and refining all within the reach of its influence. Students will love to be at such a school. Hard hearts will be melted and converted to God. A missionary spirit will be created, and our young people will long to go forth and do something in the Master's cause, as a Judson and a Boardman went forth in other days.

We have not seen all accomplished by our school for the great missionary work, that we had hoped. When the money was solicited to erect our beautiful school edifice, and our people poured it out so liberally, one great consideration which had weight was the benefit it should be to our foreign missionary work. Students were to learn foreign tongues, to be able to go to other lands and proclaim the truth of God. How many are preparing for this? We hope there will yet be many. We need the Spirit of God in our school. Without it our children may come home polished in manners and learned in book knowledge; but they may at the same time be puffed up with foolish pride, be vain of fashionable dress, put on worldly style, and be much farther from God and the truth than when they left home. May God save us from such sad results.

We need strict rules for the government of our school. They are right. Yet more will depend upon the spirit in which they are administered than upon their strictness. Firmness and decision are always necessary in enforcing obedience. If the Spirit of Christ is largely mingled, so that the erring can clearly discern our love for them and our desire for their true well-being, they will be effective. An appeal to the student's honor and generosity will usually accomplish more than stern repression, though that is sometimes necessary. The love of Christ to soften, elevate, and ennoble, will sway human minds as nothing else can.

In concluding this too lengthy article, I

appeal to our people in behalf of the noble work of true education. God has called our attention to it, and may our interest in it never slacken. In the providence of God our College is established. Its responsibilities are heavy. Let us deal tenderly with the men and women who, we trust, are trying in the fear of God to bless our children. Let us encourage them to labor constantly for higher excellence and nobler success. Let us ever feel a true interest in our school. Let us ever give our support to physical, mental, and moral improvement. God's people should be the purest people in the world, and feel an interest in everything that is truly good. Many of us had not the advantages in early life which are now within reach of the youth. Let us impress upon the minds of our children the importance of these privileges. A united effort should be made throughout every Conference, to give our youth the advantages of education. As a people, we should be second to none in our appreciation of true education. May God bless our College.

DO WE REALIZE IT?

WE are living in a grand and awful time. God is about to arise to shake terribly the earth. The signs of his advent are in the past. The very last prophecies are rapidly fulfilling. All that remains for human power to do is to make an image to the beast, and pass a decree to compel its worship. This generation is soon to witness the closing scenes of probation. God's last message of mercy is being proclaimed to a world lying in wickedness. Soon the final fiat will go forth, "He which is filthy, let him be filthy still; . . . and he that is holy, let him be holy still." What is done must be done quickly; and there is a great work to do. Crime is increasing on every hand. The gross errors that are being taught from the popular pulpits all over our land are constantly blinding the eyes and hardening the hearts of the people.

Dear reader, what are you willing to do in the vineyard of the Master? I pray you in the light of eternity, and in the light of the destiny of souls, to think on these things. Do not think that you will be saved because you keep the Sabbath and believe other Bible doctrines. We as a people have more light than any other people, and for this reason greater responsibilities rest upon us than upon others. We have also stronger incentives to holy living. What we need is to humble ourselves before God, confessing and forsaking our sins. We need also a genuine consecration to the service of the Lord,—a consecration that not only presents our bodies a living sacrifice, but one that also takes in our time, our talents, our reputation, and our property. There should be no idlers in this cause. Every one can do something to rescue the perishing. If you cannot stand on the walls of Zion and preach Jesus to the people, you can, with the means God has given you, send a substitute into the field.

The cause needs means. Multitudes are starving for the want of spiritual food. Dear reader, if you have money, put it into the cause while it is needed. In a little while the work will be done, and our property can save no one. May the Lord help us to understand our true position before him. May we have our lamps trimmed and burning, and be found ready when the Bridegroom returns. "In such an hour as ye think not the Son of man cometh." J. E. SWIFT.

DID ADAM KEEP THE SABBATH?

FROM every reasonable standpoint we conclude that he did. Those who deny this seem to demand a direct statement by inspiration that our first parents as individuals did regard God's holy day, which we claim is no more necessary than such a statement concerning Enoch, Noah, Abraham, or even Moses, Aaron and David, of the latter three of whom it is not denied that they observed it. It is a well-attested fact that just such a Sabbath as God has given us in his law is indispensable to man's moral and physical nature. Repeated experiments as recorded in "Morality of the Sabbath," by D. M. Canright, from Justin Edwards and others, abundantly prove this; and this, without Christ's direct statement that "the Sabbath was made for man," should be sufficient to show that it was not intended for a particular class alone. But when we appeal to the inspired word of God, and read what is stated concerning this blessed institution, its nature, design, etc., we must conclude that nothing except a willful perversion of the language found in Gen. 2:3, and Mark 2:27, founded on a settled determination not to understand, would lead any to take the position that the Lord's day was confined to the Jews. For instance, in Gen. 2:3, we read, "And God blessed the seventh day, and sanctified it; or,

to use the definition of the word sanctified in lieu of the word itself, we read, "And God blessed the seventh day, and set it apart to a sacred or holy use." We have already discovered how admirably it is adapted to man's need; therefore for whom was it set apart? Not for the angels surely. Or did the beneficent Creator reserve it for the nation of the Jews only, that they might have a day which, while it secured to them physical rest, also furnished a blessed memorial of the great Creator's work, thus depriving all before them of a blessing so inestimable? Who can so believe? S. O. JAMES.

LOST TIME.

LET any man pass an evening in vacant idleness, or even in reading some silly tale, and compare the state of his mind when he goes to sleep or gets up next morning, with its state some other day when he has spent a few hours in going through the proofs, by facts and reasoning, of some of the great doctrines in natural science, learning truths wholly new to him, and satisfying himself by careful examination of the grounds on which known truths rest, so as to be not only acquainted with the doctrines themselves, but able to show why he believes them, and to prove before others that they are true, he will find as great a difference as can exist in the same being—the difference between looking back upon time unprofitably wasted, and time spent in self-improvement; he will feel himself, in one case, listless and dissatisfied, in the other, comfortable and happy; in the one case, if he did not appear to himself humble, at least he will not have earned any claim to his own respect; in the other case, he will enjoy a proud consciousness of having, by his own exertions, become a wiser, and therefore a more exalted, nature.—Lord Brougham.

THE EARTH WILL BE PURIFIED BY FIRE.

THE earth itself, once pure, has in a certain sense become impure by sin, and needs to be cleansed from its contaminating influence. Water is a purifying element, and so is fire. We have the strongest proof from both sacred and profane history that this earth was once purified from sin by a flood of waters. Even barbarous nations and those inhabiting the far distant islands of the ocean have a tradition of the great flood which once came upon the earth. Hence there can be no doubt in regard to the reality of that great event. Yet there are some who doubt this fact in the world's history. There certainly were infidels and scoffers in the time of Noah, who witnessed the building of the ark, and no doubt ridiculed Noah and called him a fanatic. They never were converted to a belief in his preaching till the flood came upon them.

Just so it is with our modern infidels and scoffers while the truth in regard to Christ's second coming and the destruction of the world by fire is being proclaimed. Instead of heeding the warning voice, and fleeing to the ark of safety, they cry out, fanaticism, and say that "all things continue as they were from the beginning of the creation," and that the world will yet stand thousands of years. Many of these infidels do not believe in any Creator, therefore they seem to think there is no power to destroy. Many are not aware of the hidden forces of nature, and that there are in the system of nature certain laws and conditions which forcibly indicate a general conflagration. To illustrate this point, we quote from Dick's works, Vol. 2, page 135, as follows:—

"For should the Creator send forth his almighty fiat, 'Let the nitrogen of the atmosphere be completely separated from the oxygen, and let the oxygen exert its native energies without control wherever it extends;'—from what we know of nature, we are warranted in concluding that instantly a universal conflagration would commence throughout all the kingdoms of nature—not only wood, coal, sulphur and all other combustible substances, but even the hardest rocks and stones, and all the metals, fossils, and minerals, and water itself (which is a compound of two inflammable substances,) would blaze with a rapidity which would carry destruction through the whole expanse of the terraqueous globe, and change its present aspect into that of a new world; at the same time, all the other laws of nature might still operate as they have hitherto done since the creation of the world. I do not mean positively to assert that this is the agent which the Almighty will certainly employ to accomplish this terrible catastrophe, though I think it highly probable, since Infinite Power is possessed of numerous resources for accomplishing its objects, which lie beyond the sphere of

