

Adventist Review

AND SABBATH HERALD.

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

VOLUME 56.

BATTLE CREEK, MICH., THURSDAY, AUGUST 12, 1880.

NUMBER 8.

The Review and Herald

IS ISSUED WEEKLY BY THE

SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION.

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

Address REVIEW & HERALD, Battle Creek, Mich.

SATISFIED.

BY S. J. G. THAYER.

Oh! brightly in the distance looms up the coming day,
When gone will be earth's sorrow, her curse all wiped away,
The long, dark night be ended, the gold all purified,—
O Father, if I then may wake, I shall be satisfied!

This world is full of beauty, but ah! it stays not long;
This world is full of music, but mournful is its song.
We bask awhile in sunshine, with darkness close beside;
Oh! where no clouds obscure the sun, I shall be satisfied.

Our hearts are ever loving that which will pass away;
Our hearts are ever yearning for joys that may not stay;
Our tears are ever flowing, for sorrows here betide;
Where tears and longing hearts are not, I shall be satisfied.

Oh! there is none but Jesus can lasting peace impart;
There is but one Physician can heal the broken heart.
If to him I am clinging, no power can divide;
When I am his and he is mine, I shall be satisfied.

Then welcome, grief and sorrow, though this frail heart may pine;

Yea, welcome earthly partings, my Saviour still is mine.
My hopes are fixed on Heaven, faith shall the storm outride;
When safely moored this fragile bark, I shall be satisfied.

Oh! let me never murmur at trials by the way;
I know that he will strength afford as needed day by day.
The shining light I'll follow, though others may deride;
And when it ends in perfect day, I shall be satisfied.

Our Contributors.

RELIGION AS AN EDUCATING POWER.

BY ELDER B. P. DANIELS.

RELIGION is wholly a matter of education. Christianity is but the happy results of its daily practical use; righteousness and holiness, the manifest fruits of its possession. There are as many kinds of religion as there are religious societies in the world, yet there can be but one true religion, as there is but one true source from which it comes. The Protestant Bible is the standard of appeal to the orthodox world; it is the highest, the purest, the best, both in Heaven and on earth. Its principles are broad enough to encircle the honest-hearted, and narrow enough to exclude the unholy. That religion which has the best moral and spiritual effect, and produces the most lasting results in its possessor, must be acknowledged to be the purest.

That system of religious education which has for its founders men of the broadest experience and the highest intellectual qualifications, must be the very best; it matters not whether living or dead, if they have but left their experience upon record, and made their manner of instruction accessible to future generations. The patriarchs, prophets, and apostles, with Christ an infinite tutor at their head, facilitating the economy of religious training, by the agency of his Holy Spirit, furnishes the human family with the advantages for moral and religious instruction of the very highest order. Nicodemus acknowledged Christ

to be a teacher sent from God. John 3:2. The Jews were made the depositaries of God's truth to make it known unto the world. Rom. 2:17-22. And in his epistle to Timothy, Paul declares himself to be a teacher of the Gentiles. Nor shall any creature be made acquainted with all the requirements of God except he be taught.

The Hindoo mother would not cast her child into the Ganges as an act of devotion if her priest had not taught her that such an act would please her god. The heathen would not burn his body upon the funeral pile, or cast himself down before the crushing wheels of Juggernaut, if his priest had not taught him that by so doing he should secure to himself endless happiness in another world. The North American Indian would not cast himself alive into the grave, there to suffer burial with his dead companion, if the great medicine man had not taught him that by this act he should accompany his squaw to the big wigwam over the great waters. The papal devotee would not seek an opportunity to kiss the big toe of the pope as an act of reverence and humility, if his priest had not taught him that he was a god. The Protestant world at large would never have believed on Jesus Christ as the Son of Jehovah, the only true God, had not God sent ministers into the world to teach them so.

Religion means education; and that education which comes from the Bible, which instructs with reference to the future life, must necessarily be right; for it leaves its visible impress upon the soul, and lifts its possessor yet higher and higher in the scale of moral, physical, and intellectual life, till at last, robed in a garment of righteousness, and crowned with a diadem of holiness, he is prepared to pass the pearly portals of Heaven, and stand rejoicing in the presence of his God. Such a standard of moral perfection can never be reached by any sudden or emotional act, no more than the student of science can become an expert in the knowledge of philosophy, chemistry, or astronomy, by the use of laughing-gas.

Those happy feelings which spring up in the heart when we are sensible of having done something which merits the approbation of God, can never be sufficiently appreciated; while those feelings which owe their birth more to impulse than to principles only tend to deprave the heart, pervert the understanding, and fetter the soul with ignorance and superstition. Perfection cannot be attained in a single day. Peter exhorts us to grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ. 2 Pet. 3:18. How often have we seen the emotional man converted and reconverted under the intoxicating influence of revival excitement, from the effect of which he sank each time one degree lower in the scale of moral rectitude.

This method of converting men and women to a belief in Christ, enters largely into the theological polity of the day; nor is it depended upon more because it is the most effectual means of fitting souls for Heaven; but it requires less knowledge of the Bible, and still less brain labor, to excite the emotional precivities, than it does to start the intellectual faculties in pursuit of knowledge. It is an axiom of worth, that to be a successful teacher in any branch of learning, the tutor should be proficient in that which he

teaches; but to introduce this into the theological tactics of to-day, would be but to impeach more than fifty per cent of the religious teachers of modern times, and rank them with the priests and Jesuits of superstitious Rome.

There is noticeable in the religious world a daily apostatizing from the primitive object of ministerial labor; and where there is one man who still dares to utter words of sound doctrine, which speak to the judgment of his hearers, there are a thousand enthusiasts who run to and fro, through the length and breadth of the land, denominating themselves evangelists, who prey upon the credulity and superstition of the people, through the medium of sensational performances that in character resemble those of the fashionable opera. Doubtless the apostle Paul understood something of the character of these times, as indicated by these words: "Though ye have ten thousand instructors in Christ, yet have ye not many fathers." 1 Cor. 4:15. Again, hear his words in his address to Timothy: "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4:3, 4); "ever learning, and never able to come to the knowledge of the truth." 2 Tim. 3:7.

Infidelity is increasing rapidly in consequence of this state of things, and nothing short of civil enactment can stay its devastating influence. It has become the modern receptacle of sectarian apostates, who, from conscientious motives, sever their relation with that system of religious teaching which promises its devotee, as a reward for his faithfulness, nothing better than a "bushel of chaff with a kernel of wheat in it," and who hope to better their condition by a good dose of infidelity, because there is in it a show of reason.

So they go from one extreme to another. First it is superstition and ignorance, then bitter hatred and blasphemy, the latter the result of the former, and the Bible made responsible for both. Find a man or woman that owes any improvement in his or her moral status to the teachings of infidelity, or the sensational labors of modern revivalists, and in turn you shall behold a modern wonder, second to none in the world. I think such an individual will be more difficult to discover than the source of the Nile.

Let the heart first be taught the principles of the religion of Jesus Christ, then will it have laid the foundation for a sound conversion from the darkness of despair into the marvelous light of faith and hope, a condition in which the "morning upon the mountain," may gladden his daily vision and make him a child of God. It is as much the province of the Holy Spirit to enlighten the eyes, as it is to gladden the heart.

Who can sufficiently appreciate this faithful messenger of God? It is sent from Heaven to instruct the foolish, to convict the sinner, to convert the heart, and to confirm the faithful. It is ever present with the good and the true, and in the hour of conflict and danger. By it were the prophets inspired, the apostles empowered, and the martyrs nerved for the terrors of the Inquisition, and supported and comforted amidst "sword, flame, and fire." And in the finale of

life's drama, when the church of God shall burst forth into the hallelujah of eternal victory, it shall deck the brow of every saint with a diadem of immortal glory, and shall present them pure, wise, and holy before the Father's throne in Heaven.

NEAR THE CROSS,

Where can man, all vile within,
Far from God, undone by sin,
Life, and peace, and pardon win?
Near the Cross.

Prone to evil from a child,
Helpless, hopeless, lost, defiled,
Where can he be reconciled?
Near the Cross.

Where will God his mercy show?
Where will love to Jesus glow?
Where will faith and virtue grow?
Near the Cross.

Where do sweetest pleasures spring?
Where do Christians loudest sing,
And together closest cling?
Near the Cross.

Where do saints, when racked with pain,
All-sufficient grace obtain?
Where they every blessing gain,—
Near the Cross.

Our imperfect prayers arise
With acceptance to the skies,
While in faith we lift our eyes,
Near the Cross.

—E. Thurber, in *Christian Messenger*.

THE SOUL.—NO. 1.

REPLY TO DR. KELLOGG'S REJOINDER.

BY REV. N. WARDNER, D. D.

THE Doctor begins his criticism of my first discourse on the soul, by affirming that "character is not an attribute of mind. Character, in its broadest sense, pertains not to the brain alone, but to the individual as a whole, and depends not upon the material structure of the individual, but upon his organization. During life, the character is preserved by the material representation of this organization; after death, and between death and the resurrection, by the record representation in Heaven. The record of a man's life in Heaven, including as it does a complete account of his every thought and act, may be said to be a character representative of the individual. It appears, then, that character does not perish with the body, but survives so long as a record of the man's life is preserved in Heaven, in the same way, though in a much more complete sense, as a man may be said to live in the memory of his friends after he is dead."

Where does the Doctor find scripture that teaches all this? Here he claims, first, that "character is not an attribute of mind." Does he mean to say that thoughts, affections, passions, will, etc., which prompt to corresponding actions and courses of life, do not pertain to character? If not, then what did Christ mean when he said, "Those things which proceed out of the mouth come forth from the heart, and they defile the man; for out of the heart proceed evil thoughts, murder, adulteries, fornications, thefts, false witness, blasphemies," etc.? Matt. 15: 18, 19. Does the heart that he speaks of mean the physical organ that propels the blood, or the affections of the mind? Again, second, the Doctor says character does not depend upon the quality or action of the mind, but upon the individual as a whole; and third, not upon his material structure, but upon his organization. Hence, it does not depend upon mind nor upon matter, but upon an immaterial concept or abstraction. What kind of a character must that be? In his work, page 50, he says, "The brain originates new ideas and perceptions." If so, then character and responsibility could not, of course, be attributed to the mind, because the mind would be simply an effect produced by the brain. Hence, moral responsibility must at least fall back upon the brain. But he goes further, and throws it back upon the whole person, even to the fingers and toes; and then goes still further back and throws it upon an immaterial organization, a concept, a product of mind, after all; for there can be no concept without a mind to conceive it. But in no sense can organization be moral character. Moral character results from choice and action of an intelligent sane person. An insane person or an idiot, although he has an organization, has no moral character. Moral character involves moral capacity, which a hand or foot does not possess, and therefore could not incur guilt. You may cut off all the limbs of a man's body, and thus take away half of him, but would that take away half of his moral character, and leave him only half as much of a saint or a sinner as he was before?

The Doctor says that "during life the character is preserved by the material representation of this organization, and after death, and between death and the resurrection, by the record representation in Heaven." But character and organization are two distinct things, and preserving one does not preserve the other. Decomposition destroys both "organization" and "form;" and all that a record can do is to preserve the knowledge of them. Webster says, "Form is the suitable disposition of the parts of a compound thing." Then, when this disposition of the parts is destroyed, the form no longer

exists; and so of organization, for they are inseparable. Where is the scripture or science that says man's soul is simply "form," or "organization"? The Doctor has only cited one author, and he a heathen. If the Scriptures teach such doctrine, is it not strange that the Christian world has never conceived the thought before?

Again, is this "record," like character, the real righteousness or sinfulness of the man, or is it simply a history of it? The representation of a thing is not the thing itself. Unless this record is in itself sinful, or righteous, how can the real character of the person be preserved by it? According to the Doctor's theory, a bad character can only exist in God's memorandum, after death. Hence, if it ever really exists again, he must reproduce it. But will God reproduce sin?

The Doctor says the organization is the soul, and the "soul is not the individual, but a representation of him," and yet a man's character depends upon his organization, or soul. That is, a man's character depends upon something besides himself; that which is merely a representation of him, "a mere abstraction"! He then goes on to say, "Men, women, persons, are rewarded and punished, not souls." Then those to whom moral character does not pertain, are rewarded or punished, and that to which character does pertain goes clear. What kind of doctrine is this?

Again, he says, "The Bible gives no hint of either rewards or punishments until after the resurrection of the dead." But commenting upon my sermon on Life, he said, "It appears to us that his [Adam's] exclusion from the tree of life, was simply the means adopted by God to carry out the penalty of death pronounced upon him." Do these two statements agree? What were the sentences pronounced and executed upon Adam, Eve, the serpent, the antediluvian world, and Sodom? and what for? Were all these after the resurrection? The 26th chapter of Leviticus is filled with promises and threatenings of rewards and punishments pertaining to this world. In another place God said, "I will punish them that dwell in the land of Egypt, as I have punished Jerusalem." "I will punish the king of Assyria." "And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity." Our Saviour said, "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive an hundred-fold, now, in this time, . . . and in the world to come eternal life." Here he promises a hundred-fold reward in this world. Thus, the Doctor seems to be in conflict with his own statements and with the Bible.

Again, he says, "The human soul is the sum of the relations existing between the material components of a human body." If so, then he who kills the body destroys the soul,—the sum of the relations between the components of the body. But Christ says, Man cannot kill the soul. Was it the "sum of the relations existing between the material components of a human body," "the plan of his make up," his "organization," that "came into the child again" in answer to the prophet's prayer? When Rachel died, was it the "sum of the relations existing between the material components of a human body," her "organization," that departed? When Christ said, "My soul is exceeding sorrowful, even unto death," was it his "form," this "sum of relations," this "plan," this "mere abstraction," that was so sorrowful?

Again, how does the soul exist between death and the resurrection, if it is "the sum of the relations existing between the material components of a human body"? When decomposition takes place, are not the relations of the material components of the body destroyed? If so, then such a soul does not, and cannot, exist between death and the resurrection.

Again, he says, "We believe, with Aristotle, that the soul is form, pure and simple, considered apart from matter or any other possible means of representation." And then he says, "We never stated that a plan or a concept may exist without matter." Here, it seems, is a "concept" of a "form," "apart from matter or any other possible means of representation," an "immaterial abstraction," existing "in Heaven," and yet cannot "exist without matter"! What can be made out of such a jumble of contradictions?

Character, he says, depends upon organization; i. e., "form, pure and simple, considered apart from matter or other possible means of representation." If so, then this "form," "concept," "abstraction," which is "immaterial," and has, in itself, no intelligence or life, is, according to the Doctor, the seat of human character and responsibility! Yet it is not rewardable or punishable! Again, if his position be correct, then this "form," "concept," "abstraction," etc., is the subject of regeneration! What kind of a regeneration must "a mere abstraction" experience? Again, making another man after the same form does not make him the same man, any more than casting two kettles in the same mold makes them but one kettle. The man to be punished, according to the Doctor, is not in existence from death to the resurrection, and the one then to be created will be composed of different materials, and only resemble the one annihilated in "form," like two stoves cast in the same mold. He attempts to explain the mystery involved, by the figure of a river, which may dry up, and then again be filled with water. He claims that this second is the same river, because its bed, its banks, its source, its mouth, all its relations to other objects, in short its organization, is the same. "If these had materially changed, the river would have been annihilated. But as they were preserved, the river was reproduced, literally resurrected, as man will be in the resurrection." But let us imagine this river to be, like man, an account-

able being, and see how his comparison holds. A child falls into that river, and is drowned. The water that choked him to death did the murder; but that passed away out of the river and never returned. At the day of reckoning, on what shall the guilt and punishment fall? Not on the water that came after it; for that had no part in the murder. Not on the banks, the bed, the source, nor the mouth. Neither one nor all of these together had any part in the foul deed. Now, the Doctor says, man is composed of two parts, matter and organization. But the matter all passes away and never returns again; and the organization, or soul, is only a "concept," a "form," "apart from matter or other possible means of representation," like the concept of a river bed, apart from matter or other means of representation. Now, in the resurrection, where is the guilty party? Not the matter of the resurrected man; for none of it had any connection with the deeds committed. Not the soul; for the one associated with the matter that did the deeds ceased all actual existence at death, and only a memorandum of it has existed since. Besides, it was never anything but a mere "concept," "form," or "abstraction," unconscious, unintelligent, and without life. Hence, according to the Doctor's theory, there is nothing pertaining to the resurrected man that ever had any connection with the crimes under consideration, and for which he is made to suffer. Does this look like divine goodness, justice, and wisdom? Where is there any scripture that teaches such doctrine? He makes this record to be a representation of the man, and not of the soul, and says, "Man is made wholly of dust, of matter." All this dust passes away, and other dust takes its place, so that the man is wholly another man, and not the same. Again, how would the Doctor's idea of soul read in Scripture? "What shall a man give in exchange for his 'form' or 'abstraction'?" "The law of the Lord is perfect, converting the form." "The form, or abstraction, that sinneth, it shall die." "His form came into him again," etc., etc.

The Doctor thinks I will have to agree with the eccentric English divine, who says that "horses, dogs, cats, and other lower animals, have souls and a hereafter, as well as men. An argument that proves too much, proves nothing; it appears to us that our reviewer's arguments involve him in this dilemma." But how does the Doctor know that the Englishman's theory is not correct? Then where would be the dilemma? Besides, the question at issue is not about the souls of cats and dogs, but of men. Does not a disposition thus to switch off away from the issue, indicate that there is a dilemma that he wishes to escape from?

The Doctor says a soul exists as a "concept," and "is not material." Then because I represented him as teaching that a concept may exist without matter, he accuses me of resorting to an "ingenious sophistry," and "committing a serious philosophical blunder." I leave the reader to judge at whose door the "sophistry" and "blunder" lie.

He says, I am guilty of equally as grave a philosophical error in drawing the deduction from his statement that, if thought cannot exist independent of matter, it must be a quality of matter. He attempts to set me right by saying, "Animals cannot exist independent of air. Does it follow from this that air is a quality of animals?" But his figure does not meet the point. Do animals originate air? In his book he says, "Brain cells originate new ideas; this is thought." Was I not, therefore, warranted in my deduction, that if the brain originates ideas, these ideas are qualities of matter? He denies that the brain is a medium of thought, but claims that it originates thought, and yet denies that "matter ever produced anything"! Is it not a physiological law, that what a substance produces represents properties of that substance? Does not fruit represent properties of the tree that produces it?

Again, he complains that I misrepresented him by stating as his teaching, that a soul is a "concept of an organization," and denies that he ever taught it. Nothing has been further from my intention than to misrepresent him in the least, or in any manner; and have I done it in this instance? If I can understand him, he teaches that a soul is an organization; not a material one, but a conceived one. And what is that but a concept of an organization? His complaint looks to me like a play upon words to escape an embarrassing conclusion.

REPLY.

SAYS Eld. W., "In no sense can organization be moral character." It puzzles us to see the relevancy of this remark. Like many others in the same connection it has no bearing on this discussion whatever, since we have never claimed that organization is moral character, as intimated by Eld. W. It is a very easy matter for any one to make objections to suit his purpose for the pleasure of answering them, but we can see no way in which the interests of truth are to be advanced by such methods. When Eld. W. says, "Moral character involves moral capacity," he only repeats a principle which the reader will quickly recognize as stated several times in our previous articles. Eld. W. quotes us as saying, "Character, in its broadest sense, pertains not to the brain alone," etc., and then most unfairly represents us as holding that moral character pertains to the fingers and toes, and offers as a sober argument the suggestion that a man may lose half his weight by amputation of his limbs (a physical impossibility, as

the trunk weighs more than the limbs) without being deprived of half his moral character! In our little work, "Harmony of Science and the Bible on the Nature of the Soul and the Doctrine of the Resurrection," which Eld. W. has taken the pains to review, we have distinctly maintained that moral character and responsibility depend upon the moral faculties. Eld. W. wholly ignores this fact, though he must certainly be aware of it, and misrepresents us as holding a view which would not make man different from a beast.

Says Eld. W., "An insane person or an idiot, although he has an organization, has no moral character." According to Eld. W., moral character depends upon the soul or spirit. We would ask, Has an insane person no soul? If not, what became of it when he became insane? He has a will, can reason and act. If these are products of soul-action as well as moral character, as Eld. W. holds, will not our reviewer be obliged to take the position that an insane man has lost the moral half of his soul? A man who is partially insane, has but partially lost the moral portion of his soul, and may perhaps be said to possess three-fourths of a soul! How much more harmony and beauty is there in such a theory as this than in ours? We hold that moral responsibility depends upon the moral faculties. If the moral faculties are perverted by inheritance or disease, just to the extent of the perversion is the moral responsibility lessened.

Says Eld. W., "The Doctor says the organization is the soul, and the 'soul is not the individual, but a representation of him;' and yet a man's character depends upon his organization, or soul. That is, a man's character depends upon something besides himself.

What sort of doctrine is this?" In the use of such arguments as this, our reviewer enjoys the evident advantage of knowing that few of his readers have had an opportunity of examining for themselves the book reviewed, and hence are not prepared to appreciate the difference in meaning conveyed by the language quoted in the connection in which we used it and the fragmentary and disconnected manner in which it is here presented. We are compelled to ask, "What does it indicate when a reverend gentleman of power and intelligence feels driven to make" capital for argument in such a questionable manner as this? In our book we have repeatedly stated it to be our view that the soul is the essential part of an individual; and it is only after death that it is a representative of the individual. We are unwilling to lay upon our reverend reviewer the charge of willful unfairness; but we are utterly at a loss to know how he could have given our little work so critical a reading as he seems to have done, without becoming sufficiently acquainted with our views to know that the above argument was a gross misrepresentation. A religious discussion is worse than useless unless characterized by candor; and common fairness demands that an opponent's positions should be fairly and clearly stated.

Quoting us, Eld. W. remarks, "Again he says, 'The Bible gives no hint of either rewards or punishments until after the resurrection of the dead.'" Then he proceeds to attempt to involve us in a contradiction, by quoting our view respecting the results of Adam's sin. All we need to say in answer is, that we had reference in the remarks wholly to *final* rewards and punishments, as any candid reader of the book can easily see.

Again, Eld. W. quotes, "The human soul is the sum of the relations existing between the material components of a human body," and adds, "Then he who kills the body destroys the soul." Not so, since the soul may survive the death of the body by virtue of the record representation of it in Heaven.

Eld. W. asks if it was the organization that "came into the child again," in answer to the prophet's prayer. According to his view, soul means simply animal life. If this be true, then we are ready to grant that the child's life was restored to him, which was accomplished by means of a miracle, which restored the material representation of his organization, and thus restored him to life. If Eld. W. insists that the word "soul" is here used figuratively, and means the immortal spirit, then we may also claim the privilege of making the language figurative, as we believe it to be in fact. The account is that the child's "sickness was so sore that there was no *breath* left in him." In answer to the prayer of Elijah his life was restored; and it is most reasonable to suppose that the restoration to life took place in consequence of a restoration of the very thing that he had lost, namely, his breath. This view is certainly in harmony with the Bible account of the case, and seems to us to be much more reasonable than the theory that the little boy's invisible, immortal, immaterial soul or spirit departed from his body and went off to paradise, or some other place, where it was "happier than while in the flesh" (Eld.

W.), and then, in answer to Elijah's prayer, was by Almighty power sent back to earth again, and made to take up its abode in its deserted tenement, in the cast-off mortal coil which it had but a short time previously triumphantly deserted. Let us imagine the feelings of a soul once liberated, thus re-incarcerated in a house of clay. After having suffered the ills and inconveniences of life for years, and finally a sore sickness, which severed the mystic chain which is supposed to hold imprisoned the waiting, suffering, impatient soul, and allowed it "to soar away to realms of bliss" and "taste the joys of paradise," this delivered soul, in answer to the importunities of another soul still in bondage in a prison-house of clay, is snatched away from the blissful realm when it has just begun to taste the joys of its new life, and thrust back into its old diseased, depraved, sinful, suffering, sorrowing body. If there is any particular beauty or other attractive feature in such a theory, we are quite unable to see it; and we find it impossible to reconcile such a proceeding with our ideas of divine wisdom and mercy.

Says Eld. W. again, "When Christ said, 'My soul is exceeding sorrowful, even unto death,' was it his 'form' that was sorrowful?" Our reviewer has acknowledged that the word "soul" is often used in a figurative sense in the Scriptures, and could not have found a better illustration of such use than this. When Christ said, "My soul is sorrowful," he meant exactly the same as a person means who says, My heart is sad. The only part of man's nature capable of being sorrowful is the mind, and this must be what he referred to. The difficulty with our theory here is wholly imaginary.

"Again," says Eld. W., "how does the soul exist between death and the resurrection? When decomposition takes place, are not the relations of the material components of the body destroyed?" Not necessarily, as we have elsewhere shown. So long as the representation of those relations is preserved in the heavenly record, they continue to exist, even though the material body representative is destroyed.

The "jumble of contradictions," which our reviewer discovers, is a medley of his own imagination. If the reader will please observe that a thing and its representative are not identical, the asserted contradictions cannot be discovered, even in appearance. In answer to the question, "What can be made out of such a jumble of contradictions?" we say, A consistent and harmonious theory, when not misrepresented.

Eld. W. is too hasty in his conclusion that the organization is the seat of human responsibility. It is undoubtedly true that the character must depend upon the organization, for it cannot be dependent upon changing matter; nevertheless, responsibility must rest upon the *individual*, not upon a single part of him. Eld. W.'s difficulty about responsibility, regeneration, etc., grows wholly out of the fact that he has always been accustomed to think of the soul as the real man, the thinking, conscious, responsible part, and the body as of little account. Our view reverses the order of importance, or nearly so. Man, as we see him, an active, thinking, rational creature, is the responsible being.

Our reviewer attempts to destroy the force of our illustration of the river, by supposing the "river to be, like man, an accountable being," but makes a sad "jumble" of it; for he immediately forgets that the *river* is the responsible party, and lays the responsibility of drowning the child upon the particular mouthful of water which obstructed his breathing, or the few pailfuls by which he was submerged. This is a fair sample of the kind of logic necessary to sustain a doctrine which originated in the darkness of heathen mythology, and has held its place among other theological myths for centuries, in opposition to the dictates of sound reason, and a fair interpretation of the Scriptures. It must be clear to the simplest mind that if the river was responsible, it was guilty of murder when it drowned a child; and the guilt rested not on the particular water that entered the child's mouth, but upon the river as a whole; and the guilt thus fastened upon the river would remain with it, notwithstanding the constant change of its waters, so long as its identity as a river remained. Another illustration may make this point still clearer. The United States government is a responsible being or existence. Suppose now that a portion of the national army commits a depredation upon the territory of the British government in Canada. In a court of nations held to settle the matter by arbitration, who would be held responsible for the depredation, the U. S. government, or the soldiers who committed the trespass? And suppose the matter remained unsettled a hundred years, would not the responsibility still rest upon the United States government, notwithstanding the fact that the people of the government, the material part, all but the organization, had wholly changed? In the words of our reviewer, "What does it indicate when a

gentleman of power and intelligence feels driven" to employ such illogical arguments as the one just considered?

Our reviewer attempts to cast ridicule upon our position by reading in the word "form" for "soul" in several texts. But suppose we test his own theory in the same way with the very same texts. For instance, "What shall a man give in exchange for his" "immaterial substance different from matter," or "his immaterial entity?" Or, as Eld. W. believes that the soul, and not the material person, is the real man, we may read, "What shall 'an immaterial entity' give in exchange for" itself? Again, "The law of the Lord is perfect, converting the" "immaterial substance different from matter." "The 'immortal, immaterial entity' that sinneth, it shall die." "His 'immaterial substance different from matter' came into him again," etc. No further comment is necessary.

Seeing no escape from the conclusion which we in a former article showed to be a legitimate one from our reviewer's premises, he has been compelled to admit that "horses, dogs, cats, and other lower animals have souls and a hereafter as well as men." Having admitted this, he asks, "Then where would be the dilemma?" He releases himself from one horn of the dilemma, it is true, but is straightway impaled upon the other. Our reviewer virtually admits that the arguments which prove man to have an immortal soul prove the same for beasts. According to the Bible, Ps. 49:12, 20, *the beasts perish*. Where, then, is there a chance for the possession of an immortal, immaterial entity, composed of a "substance different from matter," in either man or beast? If our calling attention to the bearing of this question upon the nature of beasts as well as of men is switching "off away from the issue," why does Eld. W. feel compelled to make such an astonishing admission as that the theory of a "cat-and-dog heaven" may be correct?

Our reviewer still seems to be unable to see the difference between non-material existence and existence independent of matter. We hope, however, that the point is sufficiently clear to the majority of our readers to make it unnecessary for us to dwell long upon it. Perhaps we may be pardoned for offering another word, however, by way of illustration. Suppose a globe, instead of a man, is the object under consideration. We remark that the roundness of the globe is a quality, and is not material. A friend standing near says that we have represented that the quality of roundness may exist independent of matter. Eld. W. is exactly in the position of the bystander. Roundness cannot exist without something to represent it, neither can the soul, although it be abstract in character. We also are willing to "leave the reader to judge at whose door the 'sophistry' and 'blunder' lie."

In the next paragraph Eld. W. attempts to relieve himself of the difficulty in which his position has involved him, by quoting a portion only of a remark from our book. He quotes us as saying that "brain cells 'originate new ideas.'" The statement of which he takes a part is this: "The brain . . . not only has the power to associate sensations, but to compare them, and to originate new ideas *from the comparison*." The reader will readily see the difference between the two statements. We do not wish to be ungenerous, but it certainly does appear to us that a little more care in making quotations would present our position in a fairer light. To draw from our remark the conclusion that ideas are qualities of the brain is just as reasonable as to assert that a house is a quality of the man who built it, and no more so. Eld. W. says that we teach "that a soul is an organization; not a material one, but a conceived one," and then asks, "And what is that but a concept of an organization?" and concludes the paragraph by accusing us of making "a play upon words to escape an embarrassing conclusion." We protest that the last remark is uncalled for, and will submit to the smallest boy or girl capable of reading this article if a nice, ripe apple is not quite a different thing from the thought of one. Our reviewer may have sufficient faith in immaterial entities and the potency of substances "different from matter" to enable him to believe a conception of a good dinner to be the dinner itself or equivalent to it; but although not particularly "given to appetite," we are sufficiently materialistic in our views to be decidedly prejudiced in favor of the dinner.

J. H. KELLOGG.

—Men divide between watching and prayer; and so use and rely upon the duties separately, which can do nothing but in conjunction. For watchfulness without prayer is presumption, and prayer without watchfulness is a mockery; by the first a man invades God's part in this great work, and by the latter he neglects his own. Prayer not assisted by practice is laziness, and contradicted by practice is hypocrisy.

REVIVALS.

As the result of a careful study of revivals, past and present, and a number of years of constant labor in this work, a few thoughts have occurred to me that I wish to lay before the Christian church. I am especially stimulated to do this, at this time, by quite an extensive tour of observation lately made among the most noted evangelists of different denominations, now laboring in the Northern and Southern States.

I find some good people opposed to revivals; and, if their experience is limited to such as I have often witnessed, it is not wonderful; for I have greatly feared myself, lest more harm than good would be done. A very prominent evangelist, who counts his converts by hundreds in nearly every town he visits, told me he thought if one in ten of the professed converts stood, it would be a good work. Heaven defend us from such revivals! But we should discriminate between the true and the false.

No earnest effort to promote the cause of Christ was, perhaps, ever made, but Satan has endeavored to prevent or hinder it, either by mixing an alloy or substituting a counterfeit.

Was the service of song likely to prove a blessing to the church? At once he introduced a lot of drawling unmusical, or operatic tunes, and dry, insipid hymns, till scarcely one Christian in a dozen ever attempts to warm his heart in singing God's praises at church or at home. Was great good to come from the distribution of carefully prepared tracts? Then must Mr. Dry-as-dust be set immediately to writing tracts, till we can hardly get saint or sinner to look at one. Have revivals, under careful management, conducted by devotedly pious men, resulted in great and permanent good? Then a spurious article is smuggled into the church, which destroys confidence in all revivals and brings the work of God to a stand for years.

But I am fully persuaded, by my own experience and reading, that if the following rules were observed by those laboring in revivals, great good, instead of harm, would result:—

1. *Do the work thoroughly.* Most evangelists are in too great a hurry.

2. *Have longer meetings.* I never wish to begin unless I may continue four weeks, if feasible; and where I have remained five, six, seven, or even eight weeks, it has been far more satisfactory to me; as the converts were so much the more strengthened and made more earnest Christians. Holding, usually, but one regular service, and that at night, I find people will come many miles every night, and not weary; the interest and audiences increasing to the last. One should watch this, however, and stop before the interest abates, or when there seems little probability of reaching any more unconverted people.

3. *The sermons should not be too brief, yet so constructed that the attention and interest will increase to the end.* They should be crammed full of instruction and convincing argument, and very plain, that children may understand. Instead of this, we often hear an empty harangue, of twenty minutes, followed by fearfully loud and excited calls to the anxious seat, and the rest of the evening consumed in efforts to drag all the unconverted there, even the children.

4. *The law should be preached, and its penalty proclaimed, yet with great tenderness.* The sinner should be made to feel that he is a sinful creature in God's sight, and richly deserving all that God has threatened. I have passed through long meetings, where the evangelist scarcely spoke of the horrible nature and awful consequences of sin, but dwelt wholly upon God's goodness, etc. As would be expected, I saw little conviction of sin. The gospel should be very fully and constantly proclaimed, but it will not do to leave out the law.

5. *Instructions to inquirers and converts should be very full and explicit.* The ignorance of the unconverted, even the best educated, and those brought up in pious families and Sabbath-schools, as to what the gospel and religious experience really is, is most astonishing; and could scarcely be believed by one that has not labored much among them. I find it is necessary to give a great deal of instruction every night, and have devoted as much as a whole week, at the close of the meeting to their special instruction. Hard work, and insignificant in the estimation of man, but we must work for eternity. The instructions given are often very meager and unscriptural. Sometimes they are of a legal character; sometimes the opposite—to use no means but wait God's time; and sometimes that a mere intellectual reception of Christ will save. I believe much in the importance of singing into the heart and mind, by the aid of sweet and tender tunes, as much gospel as possible, so that it will ring in their ears, and they will sing it all their days. Converts

should be greatly urged to study the Bible. Suitable religious books and tracts, most carefully selected, should be left with every inquirer and convert.

6. *The church must be aroused to prayer and effort.* Many little praying bands, among all classes, should be started and kept up. Work must be cut out for the members. I find the law and gospel, as preached to the unconverted, also revives the church.

7. *The pastors should visit much from house to house,* also such members as are qualified for this work; and, of course, let it continue after the meeting is over.

9. *Noise, confusion and undue excitement should be repressed,* as unfitting the mind to understand, and lay hold of saving truth presented. All means, measures, and machinery calculated to produce this should be excluded, and no reliance placed upon anything but the Word and Spirit of God to impress the soul.

It is, no doubt, desirable to separate the awakened, who sincerely desire instruction and prayer, from the rest of the congregation, but the anxious seat, as it has often been used in the past, has done much harm. I have seen persons almost dragged there, no instruction given, but petted, fondled, hugged, amid deafening noise and shouts, till of course some sort of feeling was aroused (with which, however, the Spirit had probably nothing to do), and immediately they were pronounced converted and urged to get up and proclaim it. What the result of such work is, many witnesses can tell us.

10. *Inquirers should not be pressed to make profession of conversion* until they have had sufficient time to understand thoroughly the marks of conversion. Every argument is used, in some meetings, to induce inquirers to get up and say, "I believe," and they are told that if they will say so, they do believe, and then they are pronounced converted. Others urge all that intend to lead a better life to come forward and take the preacher by the hand. Numbers of children and others will do so. They are counted converts. Terrible results follow such work. Let inquirers have plenty of time to see whether they are changed or not, before proclaiming it to the world.

11. *Professed converts should not be received into the church during or immediately after a revival.* Nothing, to my mind, has brought revival work more into disfavor than this. I could not, conscientiously, labor in a meeting where I thought they would be taken into the church in less than a month after the close of the meeting. About the only test we have now, when it is so reputable to join the church, is *time*. At least, let the devil have a few shots at them, and see how they will stand when the help and stimulus of daily meetings are withdrawn. By neglect of this caution our churches are filled with unconverted souls. In churches where we should little expect to see it, during the progress of a meeting, and at the close of a stirring sermon, such invitations as this are made: "If there is any one here now willing to confess Christ, let him come forward and take me by the hand," and all who do this are immediately received into the church. Multitudes will come forward when urged to do so, and unite with the church, who will not deny themselves the least sinful indulgence to please God. Do we want any more such in our churches?

During the tour above alluded to, I took ample time for careful observation, visiting all the meetings, especially inquiry meetings. In many places I saw much which troubled me, and led me to expect soon a great reaction in sentiment against revivals. Not to trespass further on your patience, I will only mention this: In some of the largest meetings I attended, multitudes thronging the buildings, I heard for weeks scarcely anything preached about the nature and consequence of sin; nothing, it seemed to me, to trouble the sinner's conscience or alarm his fears; but God's goodness, pity his anxiety to save men, how easy to become a Christian, etc. Week after week, in the crowded inquiry rooms, I did not see a tear shed or scarcely any evidence of conviction of sin. Instructions seemed to be mostly "Accept of Christ," "Why not?" etc., till finally the soul would apparently accept of Christ, as one who never was sick, nor ever expected to be, would accept of a physician; or, as one would take a horse, who had no use for him now, but upon which he might like to take a ride sometime, perhaps; and upon this intellectual and apparently heartless acceptance of Christ he was told that Christ then accepted of him, and he went off believing himself a Christian. I asked one why he came to the inquiry room when he felt no need of a Saviour. He said, "Because I like Mr. —, the evangelist." May God grant that my fears are not well founded, but we cannot be too careful in administering comfort to unawakened souls. We may as well preach Universalism at once.—C. M. Howard, in *Christian Observer*.

OUR EXAMPLE.

BY M. C. WILCOX.

THERE is nothing about us that affects those with whom we associate as does our example. It is this by which people judge us, and to a certain extent they have a right to pass judgment. Our Saviour says, "By their fruits ye shall know them." We may make professions as high as heaven, we may believe the Bible, we may have a correct theory of the truth of God's word, but unless our life is in harmony with the divine will our profession will not save us. How much is said about this all through the Bible. What a power for evil is a bad example on the part of one who is in a responsible position, or who makes a high profession. Take the sin of David, for instance. His heart was drawn away from the Lord, and he fell. In his former life he had been a man after God's own heart. But how much of the righteousness of his former life was eclipsed by his one unrighteous act. Read what the prophet said to him: "By this deed thou hast given great occasion to the enemies of the Lord to blaspheme." 2 Sam. 12: 14. "Hast given great occasion;" he had given unbelievers just cause to find fault.

The apostle Paul, in writing to the unbelieving Jews, says, "For the name of God is blasphemed among the Gentiles through you." Rom. 2: 24. The connection shows their profession to have been correct; but in their acts before those who were without faith, they dishonored God.

One unrighteous act on the part of a professor of religion, one foolish word, one angry look, one scornful glance, one cutting remark that wounds the tender sensibilities of another and stirs up resentful feelings, one light, trifling, foolish word, will do more to destroy our influence than the righteous deeds of years can counteract.

Reader, what has been your example? Has it been such as to gather with Christ, or to scatter abroad? Have you when you were reviled, "reviled not again?" Has your conversation been such as become the gospel of Christ? Has your manner been light and trifling? Has your whole life example been such that all men may know that you are His disciple? How these questions come thronging upon the heart as we recall the past. The answer is, "My leanness, my leanness." How often, after speaking on some of the most solemn things of God's holy word, has our conversation drifted into the vain and trifling things of this life, and those who would have inquired the way have none to answer them.

The life of the Christian should be a joyous one. But his joy arises, not from gratifying the lusts of the flesh or the vanities of life, but from communion with God, the doing of the divine will, the putting of base and low passions under his feet, and from growing in grace and in a knowledge of all that is pure and holy and beautiful. Such joy the world cannot give; such joy the world cannot take. Following in the footsteps of the great Exemplar will bring this blessing. Walking in his ways will show others the beauty of his life and doctrine. Assisting the weak, cheering the despondent, lifting the fallen, pleading with and winning the erring, will show to those without the beauty and holiness of the religion of Jesus, the anointed One. What if we do meet with rebuffs, scorn, persecution! So did he. A crown of life awaits the faithful. Let us be true to duty, brethren and sisters, that we, by our example, may show to the world that we believe and possess what we profess, and so win souls to Christ. May the great Exemplar be our example.

—"This day is salvation come to this house," said Jesus as he sat in the house of Zaccheus. Why had it not come before? Simply because mammon had been so constantly entertained that there was no room for Jesus. That day Zaccheus had said, "Behold, the half of my goods I give to the poor, and if I have wronged any man by false accusation I will restore fourfold." If we should talk, or rather act, that way, salvation might come to our house.

HEREAFTER.

O LAND beyond the setting sun!
O realm more fair than poet's dream!
How clear thy silvery streamlets run,
How bright thy golden glories gleam!

Earth holds no counterpart of thine;
The dark-browed Orient, jewel-crowned,
Pale, as she bows before thy shrine,
Shrouded in mystery so profound.

The dazzling North, the stately West,
Whose rivers flow from mount to sea;
The South, flower-wreathed in languid rest,
What are they all compared with thee?

All lands, all realms beneath yon dome
Where God's own hand hath hung the stars,
To thee with humblest homage come,
O land beyond the crystal bars!

Thou blest Hereafter! Mortal tongue
Hath striven in vain thy speech to learn,
And fancy wanders, lost among
The flowery paths for which we yearn.

But well we know that fair and bright,
Beyond all mortal ken or dream,
Too glorious for our feeble sight,
Thy skies of cloudless azure beam.

We know thy happy valleys lie
In green repose, supremely blest;
We know, against thy sapphire sky
Thy mountain peaks supremely rest.

And sometimes even now we catch
Faint gleamings from the far-off shore,
And still with eager eyes we watch
For one sweet sign or token more.

We know the loved will gather there,
The brave, the fair, the good, the wise,
Who pined for thy serene air,
Nor shunned thy solemn mysteries.

There are the hopes that, one by one,
Died, even as we gave them birth;
The dreams that passed ere well begun,
Too dear, too beautiful for earth.

The aspirations strong of wing,
Aiming at heights we could not reach;
The songs we tried in vain to sing;
The thoughts too vast for human speech;

Thou hast them all, Hereafter! Thou
Shalt keep them safely till that hour,
When, with God's seal on heart and brow,
We claim them in immortal power!

—Selected.

BUDDHISM.

BY H. WREN.

BUDDHISM is, to a considerable extent, in its doctrines and views of life and destiny, being transferred from Asia to Europe and America. It is said to be quite the order in some circles to profess a belief in Buddha. It is interesting, and perhaps important, to have some idea of the character of this Oriental religion. In this article I will undertake to give a brief account of it; and will begin with its founder.

Who was Buddha? He was an Indian prince who was born about 620 B. C. and died about 543 B. C. His whole life was passed in the north of India near the place of his birth. He was contemporary with the prophet Daniel. He was so affected by the sorrows of the world and by the fact that there was no one able to relieve them, that he abandoned his princely surroundings, for the purpose of becoming the Saviour of men, and became a hermit and a pauper,—

"From street to street, with begging bowl in hand,
Gathering the little pittance of his needs."

His hermitage was in the mountains, where

"Lord Buddha sate the scorching summer through
The driving rains, the chilly dawns and eves,
Wearing for all men's sake the yellow robe,
Eating in beggar's guise the scanty meal
Chance gathered from the charitable; at night
Couched on the grass, homeless, alone; while yelped
The sleepless jackals round his cave, or coughs
Of famished tiger from the thicket broke."

He spent a number of years in this manner,

"Subduing that fair body, born for bliss,
With fast and frequent watch and search intense,
Of silent meditation, . . . wholly wrapt from self
In keen unraveling of the threads of thought,
And steadfast pacing of life's labyrinths."

At last he attained, it is said,

"Insight vast,
Ranging beyond this sphere to spheres unnamed."

He now thought he could relieve the sorrows of mankind, and left his retreat in the mountains, and spent the remainder of his life teaching others.

What is Buddha's doctrine? Here it is, as translated from the sacred writings of Buddhism:—

"Birth is attended with pain; and so are decay, and disease, and death. Union with the unpleasant is painful, and [so is] separation from the pleasant; and any craving that is unsatisfied is a condition of sorrow. Now, all this amounts, in short, to this, that wherever there are the conditions of individuality, there are the conditions of sorrow. This is the first truth,—the truth about sorrow.

"The cause of sorrow is the thirst or craving which causes the renewal of individual existence, is accompanied by evil, and is ever seeking satisfaction, now here, now there; that is to say, the craving either for sensual gratifications, or for continued existence, or for the cessation of existence. This is the Noble Truth concerning the origin of sorrow.

"Deliverance from sorrow is the complete destruction, the laying aside, the getting rid of, the being free from, the harboring no longer of, this passionate craving. This is the Noble Truth concerning the destruction of sorrow.

"The path which leads to the destruction of sorrow is this noble, eightfold path alone; that is to say, right views, high aims, kindly speech, upright conduct, a harmless livelihood, perseverance in well-doing, intellectual activity, and earnest thought. This is the Noble Truth of the path which leads to the destruction of sorrow."

This short discourse is said to constitute the foundation of Buddhism, and occupies the same relation to that system of religion that the sermon on the mount does to the Christian religion. It bears a strong resemblance to Grecian Stoicism. Buddha says of the path above described, that it avoids, on the one hand, self-gratification, and on the other self-mortification,—asceticism; it "opens the eyes, and bestows understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment,—in a word to Nirvāna."

What are the moral precepts of Buddhism? Here they are:—

"Hear the five rules aright;
Kill not for pity's sake, and lest ye slay
The meanest thing upon its upward way.

"Give freely, and receive; but take from none,
By greed or force or fraud, what is his own.

"Bear not false witness, slander not, nor lie;
Truth is the speech of inward purity.

"Shun drugs and drinks which work the wit abuse;
Clear minds, clean bodies, need no Sōma juice.

"Touch not thy neighbor's wife, neither commit
Sins of the flesh unlawful and unfit."

Beautiful precepts!

What is the destiny that Buddhism points its believers to? They call it Nirvāna. What is Nirvāna? There is some difference of opinion as to its meaning. Some think it is nothingness, some think it is the universe, and some think it is God. All agree, however, that when one has reached Nirvāna, his individuality is lost, and he is absorbed into the universe, or into God, or is dissolved into nothingness. When Nirvāna is reached, it is said:—

"That which began in him when he began
Is finished; he hath wrought the purpose through
Of what did make him man.
Never shall yearnings torture him, nor sins
Stain him, nor ache of earthly joys and woes
Invade his safe, eternal peace; nor deaths
And lives recur. He goes into Nirvāna.
He is one with life, yet lives not;
He is blest ceasing to be."

The highest aspiration of Buddhism is contained in the following lines:—

"The dew is on the Lotus!—Rise, great sun!
And lift my leaf and mix me with thy wave.
One mani padme hum, the sunrise comes!
The dew-drop slips into the shining sea."

Originally, Buddhism had no worship, and of course no idol; but since its founder passed away, a great system of paganism has been founded on those doctrines which, in themselves, have a great many excellences. Buddhism is now the religion of four hundred and seventy millions of the human race,—more than all the professed believers in Christianity. It is the religion of China and Japan and many countries of the Orient. Though it was founded and first established in India, it has given place there to Brahmanism, which, however, has drawn largely from Buddhism.

Why is it that this religion is gaining converts in

Europe and America? The first reason is this: there are many in these countries who have given up their faith in Christianity, and they must fall back upon something, as the mind cannot long remain vacant. To such minds Buddhism appears better than Christianity, because it teaches a pure morality on some points, and is very beneficent, and has no day of judgment to alarm men, and is not incompatible with the highest degree of pride. Another reason is, that Buddhism agrees with some of the most skeptical forms of modern science. It eliminates from nature and history a living God. This is just what science now thinks it has done too. In other words, the theory of nature's development by evolution is taught by Buddhism as well as by what is pleased to call itself science in our day. The language of Buddhism is:—

"That fixed decree at silent work which wills
Evolve the dark to light, the dead to life,
To fullness void, to form the yet unformed,
Good unto better, better unto best,
By wordless edict; having none to bid,
None to forbid; for this is past all gods,
Immutable, unspeakable, supreme;
A power which builds, unbuilds, and builds again."

"That once, and wheresoever, and whence begun,
Life runs its rounds of living, climbing up
From mote, and gnat, and worm, reptile and fish,
Bird and shagged beast, man, demon, deva, God."

Men

"Mowed and babbled till some tongue struck speech,
And patient fingers framed the lettered sound."

It is those who *profess science* who profess to believe in Buddhism.

The above account of Buddhism was made up from two articles in the *Library Magazine*, one of which, in blank verse, is entitled "The Light of Asia," the other, "Buddha's First Sermon."

TRUTH.

BY D. F. EWEN.

"Magna est veritas et prevalebit." (Truth is great, and will prevail.)

THESE are the words of an old heathen, and yet they are true; for "He shall see of the travail of his soul, and shall be satisfied." "To this end was I born, and for this cause came I into the world, that I should bear witness to the truth." Brown of Aberdeen (Scotland) in his commentary, says, "His birth expresses his manhood; his coming into the world, his existence before assuming humanity. The truth then affirmed, was that his incarnation was expressly in order to the assumption of royalty in our nature. Yet, instead of saying that he came to be a king, which is his meaning, he says he came to testify to the truth."

Pilate asked, "What is truth?" Truth, subjectively considered, may be defined as the manifestation of the divine idea to created intelligence; objectively presented, it is the conformity of the will of created intelligence to the will of created wisdom. The psalmist says, "Thy law is the truth." Psalm 119:142. And again, "Thou art near me, O Lord, and all thy commandments are truth." Psalm 119:151. "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." John 8:31, 32. And Jesus says, "I am the way, the truth, and the life; no man cometh unto the Father, but by me." John 14:6. And thus are we sanctified. "Sanctify them through thy truth. Thy word is truth." John 17:17. "And in the beginning was the Word, and the Word was with God; and the Word was God." John 1:1. "And the sword of the Spirit, which is the word of God." Eph. 6:17. So we see the law is the truth, Jesus is the truth, the Word is truth, the Spirit is the truth, and the Word is God. "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" Rom. 11:33.

—Affectation in any part of our carriage is lighting up a candle to our defects, and never fails to make us to be taken notice of, either as wanting sense or wanting sincerity.—Locke.

The Family Circle.

THE TEST.

"FORGIVE our debts as we forgive,"—

Ah, who, dear Lord, can pray that prayer?
The rest with ready zeal is said,

But self-accused we falter there,
Conscious, beneath its crucial test,
Of hate our lips have ne'er confessed.

As we forgive! O Christ in Heaven,
Can we both pardon and forget,
When arrows dipped in deadly gall
Within our hearts are rankling yet?—
Sharp arrows by the false hands aimed
Of those who once love's largess claimed?

Be pitiful, O blessed Christ,
Nor chide us for our bitter thought
Of those who rendered hate for love,
And mocked us for the gifts we brought,
For thou alone, dear Lord, dost know
How measureless the debt they owe.

Forgive us Lord. Can theirs exceed
The endless debt we owe to thee?
Thy patient, unrequited love,
Thy mercy, boundless as the sea,
Thy life-blood poured, a healing balm,
From wounded side and nail-pierced palm?

Ashamed and penitent we kneel;
O thou who dost our sins forget,
Help us with thy sweet charity
To pardon freely all the debt,
That praying, Lord, that prayer again,
Our inmost hearts may say, "Amen."
—Mary B. Sleight, in the Advance.

THE LITTLE FAMILY FOXES.

ONE of the most malignant of the family foxes is *discourtesy*, and he creeps into the households where one would not suppose it possible for him to find even momentary hospitality. People who are ordinarily polite, well-bred, and genial are sometimes guilty of rudeness in manner, speech, and action at home, of which they would be ashamed in society. Parents are hasty and fretful in their way of addressing or reproving children, and children forget the respect and honor due to parents. A great deal of unhappiness overclouds homes which might be bright as the morning but for this wretched habit of brusqueness and incivility, which fastens on some unfortunate victims like a second nature. It has its different phases, to be sure. When papa indulges in it, the family are apt to say he is tired. If it is mamma who is irritable and peevish, it is intimated that she is nervous. Like the lady in a charming little magazine story, it is benevolently supposed she may have "Neutral" on the top of the head! When aunt Kitty and sister Sophy are short and snappish, it is excused because they were up late last night at a party; and it is only little Floy or small Tom who is sent to bed in disgrace for answering impertinently and frowning blackly.

A little leaven leaveneth the whole lump, and it is curious to observe how rapidly and certainly this evil infection spreads. "Quiet people have quiet children," said a plain woman to me the other day, and she was right. Persons who are invariably polite to each other in the presence of their sons and daughters, do not often have to check the latter in a thoughtless or improper manner of speaking; for courtesy, as well as its opposite, is atmospheric and educational. It is worth while, if the fox we are thinking of has intruded into our vineyard and begun his work of spoiling our tender grapes of good-will, of gentleness, and of daily cheer, to think how best to banish him. There are three magic P's which have never failed, when properly used, to utterly route and destroy the subtle foe. Their names are patience, perseverance, and prayer. If you feel that your family has fallen into the custom of being cross and unmannerly, pray first to have your own heart and temper sweetened, then meet angularity and crookedness with invincible patience, and be not discouraged in setting a good example.

Another little family fox is *inconsiderateness*. A family is composed of a number of individuals, who have their several rights, duties, and engagements. It is due to the whole that each one shall remember that he or she does not stand alone, but is one of a band, or circle, or little commonwealth. It may be a small thing to you personally that you arrive at dinner late by a half-hour, that you rise tardily in the morning, or that you bring unexpected guests in without consulting the convenience of the day or hour. Yet just such trifles often annoy, vex, and disturb a

whole house, and meals and social evenings, which might be festivals of love, are rendered imperfect and unsatisfactory. Remember that selfishness is the root of all want of consideration for others' rights and comfort. When we see a young person occupying the easiest chair and leaving the hardest for some one of superior age, when one person monopolizes the light, or insists on conversing, or reading aloud, where the rest have books of their own, we are sure that want of thought has become a tolerated vice in that household. It ought to be repressed and driven out.

Another less common family fox is the *lack of family loyalty*. There are few families of any size who have not within their bounds one or another person who is odd, or peculiar, or hard to get on with. But even so, it is not dignified or noble to make peculiarities or eccentricities, which are the person's "way," the theme of conversation with friends. Husbands and wives who tell each other's faults and foibles, even to confidential associates, lose something of their own self-respect, and sink in the estimation of their listeners. If there be a brother who has gone astray, if a sister be trying and unreasonable, if an aged person or invalid have moods and fancies, if even a little child is disobedient and willful, there is no need of revealing it to those outside of the family. It is a family affair strictly, and should not be bruited about, or paraded before other eyes. Let people suspect what they choose, but never, if you value your family and kindred as you ought, make their sins and defects matters of gossip. To some extent each modern household should preserve the tradition of the mediæval castle, and isolate itself with mote and draw-bridge and portcullis, from the espionage and intrusion of all the world. Blood is thicker than water, and should be loyal to its own.

A family fox that is greatly to be dreaded is *false pride*. There are families who endure miseries untold because they live beyond their means, because they wish to dress, and visit, and entertain as neighbors do who have tenfold their income. Of this narrow and vulgar ambition, a brood of sordid and vulgar things are born. It is impossible that children shall develop symmetry of character in houses where all life is a frantic struggle to appear as grandly as the next one, the grandeur all tinsel and vain show. Exercise this fox, and rather let plain living and high thinking than aught that is merely pushing and ostentatious possess your energies and serve your desires.—Mrs. M. E. Sangster, in *Christian at Work*.

IT IS GOOD TO PRAY.

A NEW ENGLAND merchant, doing a large business requiring several clerks, a short time since missed several articles of value from his store. He determined to watch the habits of these young men to discover, if possible, which one, if any of them, was not trustworthy.

There was one of them who appeared particularly active and faithful. His dress was inferior to that of the other clerks, and he was evidently not very popular among them. The merchant learned that this young man remained for half an hour or so after the others left, with the door of the store locked. This circumstance awakened his suspicions, and he arranged a plan to conceal himself in the store, so that he might discover what occurred when the clerk supposed himself unobserved. Having sent the young man upon an errand just before the hour of closing, he entered his place of concealment. The door was locked, as usual, at the proper time.

The clerk at once began to sweep and put the establishment in order. While waiting for the dust to settle, he was seen to go behind the counter, and taking something from beneath it, place it in the breast of his coat.

The merchant was now alive to discover what had been taken, and what was to be done with it. The young man went to the window and sat in silence a few moments, apparently examining the package which he had taken from his breast.

The merchant was not long left in doubt. His clerk soon fell upon his knees. He saw that it was the Bible he had been reading. And now he offered aloud a simple and touching prayer for himself, for his employer, particularly for a brother clerk, who he feared was yielding to temptation. After he had finished dusting, he left the store, unconscious of having had a human eye upon him.

It is easy to believe that the merchant was deeply affected by what he had seen and heard. The clerk's salary was increased several hundred dollars a year, and he was given the position made vacant by the discharge of another, whose criminal acts had been discovered.—*Christian Neighbor*.

"THE WORK OF OUR HANDS."

"THE work of our hands, establish thou it." I read the words over again, going back a little. "Let the beauty of the Lord our God be upon us, and the work of our hands, establish thou it."

"The work of my hands day by day," I said almost scornfully as I thought of the homely work my hands had to do, the cooking, the house-work, the patching, the mending, the rough, hard work I sometimes had to put them to. And I smiled as I thought of *such* work being established forever. I smiled again almost bitterly as I thought, "It is established that my hands must work,—if not forever, for all my earthly time."

"Please comb my hair now, mamma; the first bell is ringing," and Neddie tapped my hand with his comb.

I parted and smoothed my boy's tangled locks. "The work of my hands," I said, and perhaps more gently than usual turned up my boy's face to kiss his lips as he went out to school. I turned to the sitting-room, drew up the shades in the bay window so my few geraniums might have all the sun's rays they could, shook down the coal in the stove, dusted the chairs, straightened out the table cover and books, and brushed the shreds from the carpet, sighing a little over the thin places that the best arrangement of mats could not quite cover. The rooms looked neat and tidy. "The work of my hands," I repeated, mechanically. Just then the sun shone out bright. It lit up my room like a kind smile. "The beauty of the Lord our God," I repeated, softly.

I went back to my homely work in the kitchen. Patiently I tried to go through my every-day routine of duty. For I said to myself, "If this is always to be the work of my hands, surely I must let the beauty of my Lord 'rest upon it.'"

"You look very bright to-night, wife," said Will, when he came in after his day's work. "Has it been an easy day?"

I thought of the cooking and ironing of my tired hands and feet, and smiled as I said, "I had a good text this morning."—*Vera, in Arthur's Home Magazine*.

WRINKLES.

"HANDSOME is that handsome does," the old adage says, and it is true, in part; but there are excellent Christian people whose good works testify to their faithfulness, and yet they are not nearly as handsome as they might be. Their complexion, hair, eyes, features, etc., are all well enough; the trouble is with the expression; it is gloomy, or sour, or fretful, or worried. Is it not a Christian duty for us to take heed how we let our light shine in our faces? Must we go through the world frowning or with mouths drawn down at the corners, and a general look of despondency, as if neither this life nor the next one held any sweet promise for us?

The habit of snarling up our faces at every little anxiety or annoyance, or the veriest pebble laid on the track of our wills, is a common one, and if we would not have horizontal lines and perpendicular lines put in an early appearance on our brows, we must stop it.

There are faces though, among us, that do not come under this condemnation. Some blessed souls are born with broad, calm, sunny natures; their nerves are not awry; they go through life evenly, beautifully, smoothly. Other souls have early got the peace of God within their hearts, and their lives are one harmonious song. How do we feel toward these few sunny faces? We welcome them as we do the first violets in spring-time. We seek them out, and are cheered and helped, we hardly know why.

Would it not be a wise expenditure to multiply our mirrors so that whichever way we turn we should meet our own frowning, gloomy, fretful faces? We all know how instinctive a thing it is for us to "clear up" and look our best in our own eyes when we catch a glimpse of ourselves in a mirror; by that means we might break up the habit.

"Don't look so cross," we sometimes hear one say to another, when if the truth were known she does not feel cross in the least, she is in deep thought; or is perplexed, so the miserable habit belies us.—*Mrs. Livingston, in Interior*.

THE BEST VEHICLE.

AN anecdote is told of a physician who was called to a foreign family to prescribe for a case of incipient consumption. He gave them a prescription for pills, and wrote the direction: "One pill to be taken three times a day, in any convenient vehicle." The family looked in the dictionary to get at the meaning of the prescription. They got on well till they got to the word vehicle. They found "cart, wagon, carriage,

buggy, wheelbarrow." After grave consideration, they came to the conclusion that the doctor meant the patient should ride out, and while in the vehicle he should take the pill. He followed the advice to the letter, and in a few weeks the fresh air and exercise secured the advantage which otherwise might not have come.—*Scientific American*.

Sabbath School Department.

"Feed my Lambs." John 21:15.

THE SECRET OF POWER.

BY ELIZA H. MORTON.

ONE great secret of the power of the Sabbath-school teacher lies in his ability to touch hearts.

The heart is the most intricate piece of mechanism connected with the human organization. Although individuals differ in disposition and character, yet the avenues that lead to the heart and the springs of its varied emotions are the same; and he who would be successful in the Sabbath-school must know those mystic paths, and become familiar with those responsive chords.

Cold, unsympathizing, reserved, and unfeeling workers find the material they attempt to mold to be but stone, while other hands find the same material tender flesh and blood.

Warmth of heart may be cultivated. Tenderness of soul may be acquired. Genuine love for the Master will break down icy barriers, and give a beauty to the character that will attract the young. The measure of the warmth and depth of our love to God is the measure of our influence over others.

Whatever of spiritual life the teacher has in his heart may be brought to bear upon his pupils. It is our sacred privilege to make each pupil feel the power of our personal heart experience. Because of kindred tastes, some souls may be drawn to our own more closely than others; yet all may be taught the "way of holiness," and be made to feel that the religion of Jesus Christ is something divinely sweet, pure, soul-subduing, and lovely.

"The secret of the Lord is with them that fear him," and only the truly consecrated can know how to deal with human hearts.

WAYSIDE SERVICE.

"Am I intruding?" I asked of an invalid friend, as I entered her chamber.

"Not at all," was the cheery reply. "I was only planning something for my Sabbath-school class."

"Your class!" I said in amazement, knowing that for more than a year she had not been beyond the four walls of her room. "What do you mean?"

With a merry laugh she replied, "Be seated, please, and I'll tell you all about it. You know we people who are shut up have more time to think than you who are out in the world, and one day, when first laid aside from active service, my thoughts dwelt continually upon my failings as a Sabbath-school teacher. You remember the boys in my class were of an age that made it impossible for them to remain long in the school. They would come for a few weeks, and then, just as I felt I was gaining some influence over them, they were off to the city in search of work. As I mentally reviewed my term of service as a teacher, it seemed to have yielded no fruit—'nothing but leaves.' In the midst of my doubt and discouragement came this letter to rebuke my unbelief, and to enlarge my small measure of faith."

I took the letter, written from a town in Nebraska, and read as follows: "Dear Madam: Although a perfect stranger to you 'in the flesh,' as Paul would say, I want to send you a word of greeting, and to express an appreciation which I have felt of your kindly and thoughtful Christian influence. As agent of our county Bible Society, I was spending a few days at——, and there met a young man, lately a member of your class, who has recently become a Christian. He had a letter from you the second evening of my stay there. I wish that all Christians who have friends coming West, and all Sabbath-school teachers who have pupils coming, would follow them up with such kindly Christian influences."

"This letter," she continued, "turned my thoughts in a new direction. I wondered if it would not be

worth while to write to others who had left the home school and might not be anchored anywhere. So I took my class book and went over the list of names, twenty or more. The majority of these were now men, well established in life; but there were six about whom I knew nothing. I sent letters of inquiry in all directions until I learned their whereabouts. I next enrolled their names as members of my present class, and every week I send them something through the mail, as a reminder that they have not drifted beyond my interest and my prayers, though out of reach of my voice. Sometimes I cannot write more than a postal card, with a few texts bearing on the lesson for the coming Sabbath; and sometimes it is only a paper or a tract, with a sentence or two marked."

"Do you receive any answer to these communications?" I asked.

"Often enough to show that the effort is not wasted," was the answer, "though not always from the young men themselves. Once I had a queer letter from a man in California. He wrote, 'A boy has just come to my store, who has no money, no friends, no character. Says you are his Sabbath-school teacher, and will write him a recommendation. Why did n't he bring one with him? I'm afraid he is a pious fraud. Will you vouch for him? Telegraph your reply.' It was with fear and trembling that I framed my answer, for I knew that Frank had met with many a failure since going West, and I feared lest his Christian principle had been shaken, if not destroyed. A few weeks later came a postal card from his employer, on which was written, 'Your chap is the best man in the concern. If you have another of the same stamp, send him along. We need such men out here. I do n't believe in religion myself, but he seems to have the genuine article.' Such messages as these," said my friend, "bring a deal of sunshine into my life."

And yet over that life hung the shadow of a constant pain, to be lifted only by entering the deeper shadow of the valley of death! Surely, there is a light whose shining can pierce the deepest gloom of outward circumstances.

"Do you have no discouragements?" I inquired.

"Well, the trials are chiefly with myself," she replied, "my personal combats with the prince of evil. For instance, I felt strongly impelled, at one time, to write to the pastor of a church in Chicago, where I knew one of my former pupils was an attendant. 'How very forward!' whispered Satan. 'The idea of writing to an entire stranger! Can't you trust the Lord to watch over this young man without your meddling?' I yielded to this specious reasoning, but did not feel easy. During the wakeful hours of a weary night, I fancied my boy among strangers, homesick perhaps, and exposed to all the evil influences which beset our youth in large cities, and the next morning I wrote Dr. G. It seemed a simple thing to do,—only to call his attention to this young stranger, and ask that he might not be overlooked amid the crowd of worshipers in the great congregation; and the issue taught me that it is always safe to follow a prompting that seems to come from the Holy Spirit. That little missive was the means of bringing him into a different circle of acquaintances, out of which came better business prospects, more helpful social relations, and a grand opening for Christian usefulness."

As I listened to these and many other incidents of my friend's service for the Master, not in the beaten pathway with a crowd of other busy laborers, but sitting alone by the wayside, I thought it could be said of her, as of another disciple eighteen hundred years ago, "She hath done what she could." I also resolved to look more carefully after the absent ones in my own class, and to reach them, at intervals, by written word or printed page.

This bit of actual experience is given in the hope that others, too, may be led to "go and do likewise."—*Frances J. Dyer, in S. S. Times*.

NO PLACE LIKE HOME.

THERE is no place like home, as an educating agency. God has clearly appointed it as such, and the results of home influence, whether for good or for evil, are incalculable. This is shown by an abundance of Scripture teaching.

There is evident reason why so great power exists in the home. Its teaching begins so early, proceeds so continuously, and is always so impressive, that its influence must be mighty. Furthermore, every system of instruction may be used at home, and parents who are anxious for the best results, will study systems, and carefully employ them. Parental Institutes might well be held. When all the powers of home are considered, we must conclude there is no place like it as an educator.

We may also consider the home as an aid to the sanctuary. Within the sanctuary, God has recorded his name. There his honor dwelleth, and there he meets and blesses his people. Aside from the great benefits of the instruction of the sanctuary, there is its incidental power as an educator. Its reverent service, its hymns, its prayers, its entire range of worshipful deportment, educate. The young need this, as well as the older ones. Home help can secure the attendance and the profitable participation of the young. To this end, example, precept, instruction, reviews, and prayers at home, are needed.

There is no place like home as a help to S. S. work. It helps most when all its members attend the school. All should attend, for all need to study the Bible. But attendance is not the only thing that is needed. There must be hearty co-operation between the family and the school. In many cases there is no co-operation, and in some cases there is evident antagonism. By true co-operation, the complaint against the school as lessening the sense of parental obligation, would be forever silenced.

The first element of this co-operation is a good understanding between parents and teachers. It should be distinctly recognized that they form a mutual-aid society, laboring for the same ends, and using, where possible, the same means. This co-operation should cover the matter of reading collateral scriptures at home, carefully preparing every lesson, examining children at home, both before and after recitation, securing a cheerful punctuality, advising teachers as to hopeful or discouraging symptoms in a scholar; in short, it should include every means whereby the parent can help the teacher, or the teacher can help the parent.

In these respects, home is priceless as a helper. There is no place like it. Let all workers for the religious education of the young aim, therefore, to make of home all that it should be.—*The Baptist Teacher*.

NEBRASKA STATE S. S. CONVENTION.

A MEETING of the Nebraska Sabbath-school Association was held at Eagle, Cass Co., July 25, 1880. The President conducted the meeting. Four schools were represented. The minutes of the last meeting were read and accepted.

Encouraging and instructive remarks were made by E. D. Hurlburt and others, and a history of the Association from its organization to the present time was read by the Secretary. The Secretary also read a letter from Sister M. K. White, Secretary of the General S. S. Association.

The President made an excellent address to the Sabbath-school workers, showing the responsibility of their position, and also that of the parents. He set forth the importance of the work in a clear and forcible manner, and endeavored to inspire all with a deeper zeal for more prompt and energetic labor.

All present manifested a good degree of interest in the Sabbath-school work; but on account of the busy season of the year, the meeting was not generally attended.

Adjourned *sine die*.

C. L. BOYD, Pres.

MARY V. BURKE, Sec.

—Just now is always a good time to take a new start in well doing, or in well being. Instead of worrying over the fact that you have not had such faith in God hitherto as you ought to have had, make up your mind to heed now the command of Jesus, "Have faith in God." Instead of looking back to see if you were really converted when you first thought you were, repent and believe anew, whether you were converted or not. A quaint old writer of two centuries ago suggests that Paul exhorted the Hebrews, "Let brotherly love begin." One thing is sure, whether brotherly love is to be continued from the past, or to be begun anew, brotherly love is a duty; and so are other Christian virtues. Let them exist in one way or another, by continuance, or by a fresh start from the present moment.—*S. S. Times*.

—"Do you believe in Christ?" said an infidel to John Jay. "I do, and I thank God that I do," was the statesman's noble reply. Two years before his death, when eighty-two years of age, he was struck down by disease and his recovery despaired of. When urged to tell his children on what foundation he rested his hopes, and from what source he drew his consolation, his brief reply was, "They have the book."

The Review and Herald.

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

BATTLE CREEK, MICH., AUGUST 12, 1880.

JAMES WHITE,
J. N. ANDREWS,
U. SMITH,

Corresponding Editors.
Resident Editor.

KINGS AND THE SABBATH QUESTION.

We gave last week an article by Bro. Andrews, reporting the noble utterances of a distinguished French Senator before the highest council of that nation, in behalf of the true Sabbath, and exposing the fraudulent claims of the Sunday institution. In the following paragraph, which we find in the *Christian Statesman* of July 22, 1880, is given the opinion of two of the prime ministers of Great Britain on the Sunday question. The statements of these eminent men are a fitting rebuke to the unreasonable and anti-scriptural no-Sabbath theory. As such, they are valuable. They also show the influence and support which the Sunday movement is likely to receive from high places. As such, they are significant.

"A circular is being issued by the Working Man's Lord's Day Rest Association in Great Britain in opposition to the two motions now before Parliament for opening museums on the Sabbath, which gives the opinions of the late and present prime ministers on this question as follows: The Earl of Beaconsfield, in voting against the opening of museums, said in the House of Lords: 'Of all divine institutions, the most divine is that which secures a day of rest for man. I hold it to be the most valuable blessing ever conceded to man. It is the corner-stone of civilization, and its removal might even affect the health of the people. What is proposed is a great change, and those who suppose for a moment that it could be limited to the proposal of the noble Baron to open museums will find they are mistaken.' The Right Hon. W. E. Gladstone, M. P., has always voted against the opening of the British Museum, etc., on the Lord's day, and in reply to a deputation in March, 1869, he said: 'The religious observance of Sunday is a main prop of the religious character of the country. From a moral, social, and physical point of view, the observance of Sunday is a duty of absolute consequence.' In a letter dated January 13, 1876, Mr. Gladstone wrote as follows to Mr. C. Hill: 'Believing in the authority of the Lord's day as a religious institution, I must, as a matter of course, desire the recognition of that authority by others. But, over and above this, I have myself, in the course of a laborious life, signally experienced both its mental and physical benefits. I can hardly overstate its value in this view, and for the interest of the working men of this country, alike in these and in other yet higher respects, there is nothing I more anxiously desire than that they should more and more highly appreciate the Christian day of rest.'"

THE SABBATH'S FOUNDATION PRINCIPLES.

The following splendid utterances in reference to the Sabbath are taken from a discourse by D. S. Johnson, of the First Presbyterian Church, Hyde Park, Ill., Aug. 1, 1880. The discourse was in behalf of the first day of the week, but the paragraphs we quote show that the foundation principles of the Sabbath question are so plain that they cannot be overlooked by any one till he becomes one of that class whom Dr. Clarke calls the "basely interested." Applied to the seventh day, they have all the strength of consistency and support of the Scriptures; but applied to Sunday they are suddenly smitten with fatal paralysis. Alas that the perverted theology of our day should make it necessary for any one to undertake the perilous leap from the Sabbath to Sunday, when presenting this question! For if the great facts of the Sabbath institution were allowed to have their proper bearing, and their principles herein set forth were followed to their logical conclusion, and the seventh day were still maintained by the harmonious voice of all religious teachers, a Sabbath could be established which all the powers of earth and hell could not shake. Meanwhile we who are for restoring the downtrodden institution of the true Sabbath to its rightful position, are thankful for such utterances from such sources. They will help some to see the light,

Two statements from the word of God will furnish the foundation for this discussion. Ex. 20: 8: "Remember the Sabbath day to keep it holy;" and Mark 2: 27: "The Sabbath was made for man." "Remember the Sabbath day to keep it holy;" this is the voice of God speaking to man in tones of command. "The Sabbath was made for man;" this is the voice of Christ uttering the comprehensive reason for the command. Let men listen reasonably to both. The command to keep holy the Sabbath day bears with it a perpetual obligation.

This command is embedded in the moral law. It did not originate from a temporary or material necessity. It is neither Mosaic nor Judaic. Moses was not, as he is sometimes styled, the great lawgiver, but the law-bearer. God gave the law, and he gave it to the race of man.

The ten commandments are called the moral law because they appeal to the moral sense of man,—the individual, the man, the race. They cover all the relations of man in all places, and for all time. They form the basis for all human enactments. You cannot find a just law on the statute books of any nation which has not its sources in the decalogue.

The fourth commandment is one of the links in this chain which binds man to God and man to man. It is cemented by the divine hand into the great arch of the moral law spanning the life of man from Eden to eternity.

To remove it from its place in this law would be like removing the keystone from the arch. Men have sought to loosen it, and to efface the sharp-cut letters of it with their chisels of criticism and hammers of logic, but they cannot do violence to it without danger to every other command.

Do they admit that the command, "Thou shalt not kill," or "Thou shalt not steal," or "Thou shalt not bear false witness," is a moral command, appealing to the conscience and reason of every man, and recognized, when uttered, to be of universal and perpetual obligation? Then they must admit as much for the fourth commandment, for under the same solemn circumstances, with the same divine finger, and by the same authoritative voice, was this command given to man. Nowhere has He who gave it, placing it in the very bosom of the decalogue, declared its repeal, or notified man that he has outgrown its necessity or authority. For 1,500 years it was again and again reiterated by God. Its observance by the Jews was closely linked with their national prosperity. Its neglect was followed by the judgments of war and famine, and at the last by the utter disruption of the nation. And these judgments were distinctly proclaimed as sent by God on account of the dishonor heaped upon the Sabbath day. Thus the Sabbath remained until the time of Christ. He found it one of the prominent features of the Jewish religion and nationality. Did he allow it so to stand, or did Christ, as many at the present day are ready to affirm, oppose the sanction of the fourth commandment, and abrogate the Jewish Sabbath? This is a vital question. We may not hesitate to answer it, and the answer is ready from his own lips: I am not come to destroy the law, but to fulfill it. The law was the fourth commandment as much as the first or the tenth. Shall we believe him when he thus declares the continuous validity and value of the Sabbath? But, further, his example of obedience to the command, his frequent presence in the synagogue on the Sabbath, his religious teachings, his ministry of mercy in the homes of the people and by the wayside, prove the sincerity of his words. What Christ aimed to do and did, was not to destroy the sanctity of the Sabbath, but the perverted views of the Jews regarding it. On one occasion they called him a Sabbath-breaker, as they called him a pretender on other occasions. He plucked the heads of barley as he passed through the field, and ate them on the Sabbath day. They accused him of profaning the day. Did he admit for a moment that he had? Did he justify himself on the ground that the law of the Sabbath was no longer a binding law? Did he try to explain away its meaning? On the contrary, he simply shows that a man is justified in using the holy Sabbath for a work of necessity; that the false interpretation which had been laid upon the command was not a part of it, and then he utters that grand principle which is at once the reason and the defense for the perpetuity of the Sabbath: "The Sabbath was made for man, and not man for the Sabbath."

Mark it: Christ does not hint at the abolition of the Sabbath. If he had intended to supersede its sanctions by some other law, or to abrogate it altogether, he would not have left this word "Sabbath" in the statement of this principle. But since he recognizes that the Sabbath is the day of rest and of religious worship, and that it is a day made for man as God

first made it, and that it is still the Sabbath, and not any other day with any other idea attaching to it, we may safely conclude that it is for man to use, not to abuse, for man to keep and to keep it holy; and that so long as man needs it, it must abide as one of the choicest of God's means for his well-being.

NEW ENGLAND CAMP-MEETING AND CONFERENCE.

BY ELD. S. N. HASKELL.

THE appointment for this meeting has already appeared in the REVIEW, and I wish to say a few words in reference to its importance and the necessity of having a general attendance. Our churches in New England, as well as elsewhere, have had but little labor for the past few years. We greatly need a fresh baptism of the spirit of present truth, and a consecration to God such as has never been experienced by many in this Conference. Here are the oldest S. D. Adventist churches in the world. They have had the labors of the pioneers in this cause in its early history, and many of the brethren are personally acquainted with them. They have also seen the cause come up step by step from a very small beginning. As one reform after another has been presented in connection with this work, various wild spirits have united with it and have developed themselves. For a time they have seemed to prosper in their work of confusion, but soon the cause of God has passed on, and they have been left spiritual wrecks by the way. This has been witnessed over and over again. There is no Conference which has had greater evidence that the hand of God was in the work than has been given to the New England Conference.

Without doubt, you will this year again have with you God's tried servants, Bro. and Sr. White and Bro. Butler. Energetic preparations should be made by all of our brethren and sisters to attend this meeting and bring their families and friends. Commence now to make preparation. Before you speak of the expense as a hindrance to your attending, consider if there are not unnecessary family expenses or articles of dress, which you can forego, and thus save the necessary means. We can afford to lose the luxuries of this life, but not the blessings which may come to us from attending such meetings as this. These blessings cannot be purchased with money. Come seeking God for light, wisdom, and his blessing, and you will not be disappointed.

Each one should examine his heart, and inquire if there has not been an unfaithfulness in regard to God's claims upon us in performing our vows to him. Have you not robbed God in tithes and offerings? God has spoken upon this point by his word and by his Spirit. How has it been respecting our consecration to him as seen in our department, dress, conversation, and influence. Is the record in the ledger of Heaven as we would be pleased to meet it? We cannot afford to backslide from God just as we are entering upon the solemn scenes of the Judgment.

If there ever was a time in the history of God's work when the professed friends of the cause in the New England Conference needed the influence of a camp-meeting, it is at the present time. If you do not attend, you will meet with a loss which you can neither repair nor afford to sustain. We therefore appeal to our brethren and sisters not to neglect this opportunity for spiritual improvement.

Come so as to be on the ground at the commencement of the meeting and drink into its spirit from the beginning. Are you backslidden from God? Come. Are you filled with questionings and doubts? Come. Come, seeking God. Come, prepared to redeem your vows to him, and to give him his dues as far as it lies in your power to do. Make the service of God a reality, for he is in earnest with us. My heart feels for the cause in New England while I pen these lines. I fear many will lose their birthright in seeking to gratify themselves, even while in sight of the prize.

RESURRECTION AT DEATH.

BY ELDER R. F. COTTRELL.

A WRITER who is a minister of an enlightened denomination of Christians, takes his stand, with spiritualists, that there is no resurrection of the body to be hoped for in the future, but that the resurrection takes place at death. He gives the following comment on 1 Cor. 15: 51, 52:—

“The mystery” explains the true ideas and facts of the *anastasis*, or future life. ‘We shall not all sleep.’ Death is not sleep at all—not soul-sleeping, an unconscious state of the dead—but in a moment, in the twinkling of an eye, *we*, myself and you to whom I am writing, shall be changed, *anastasised*, from our natural to our spiritual life. ‘For the trumpet shall sound’—the event of death must take place—and the dead shall be raised incorruptible, and we shall be changed, from our earth life to our heavenly life.” Again he defines: “The trumpet signifies the ushering in of some great event. Here it refers to the event of death, and the passing away of mankind from their earth life to the spirit world, the Judgment, and the awards of the eternal world.”

I do not intend to review the writer. An able minister of his own denomination has set forth some of the Scripture testimonies for the resurrection, which blow away his air-built theory as the chaff. But I make a remark or two. He says, “Death is not a sleep at all.” This is true if his theory is true. For if nothing reposes in death that is to be awakened, there is no propriety in calling death a sleep. But this very scripture calls death a sleep. That “we shall not all sleep,” implies that some of us shall sleep. And we are instructed by the prophet Daniel that “them that sleep in the dust of the earth shall awake.” And in the case of Lazarus, Jesus said, “Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.” Again we are told that “Jesus spoke of his death;” and that he “said unto them plainly, Lazarus is dead.”

But I wish to call particular attention to the words of Jesus to Martha: “Thy brother shall rise again.” Lazarus had been dead four days. There had been time enough for that work of a moment, of the twinkling of an eye, which our writer says takes place at death, to be fully accomplished. He was a friend of Jesus, and we are expressly told that Jesus loved him. Why, then, did Jesus say, “Thy brother shall rise again?” Why did he not say, The trumpet has sounded—death has taken place—and thy brother has risen to the spiritual life in the spiritual world? And then how sad the thought, that the liberated soul, one that had been “changed—*anastasised*,” from his natural to his spiritual life, whose corruptible body, according to our writer, had been “exchanged for the incorruptible, spiritual body,” after spending four days in “the spirit world” should be remanded back to his prison life again. But we are not informed that he expressed his regret; so we must not complain.

In conclusion I express my firm conviction that Martha was sound in faith. In reply to the assurance that her brother should rise again, she said, “I know that he shall rise again in the resurrection at the last day.” Jesus did not correct her by telling her that there was to be no such time and event in the far future, but that the event took place at death.

OUR CAMP-MEETINGS.

BY ELDER A. S. HUTCHINS.

WITH the present arrangement for the time of our camp-meeting, Sept. 2-7, we trust our brethren and sisters will realize the necessity of maturing preparations to be present at the opening of the meeting and to remain to its close, thereby availing themselves of the benefits and gracious privileges of the whole time allotted us for this annual gathering. Five days is a brief period of time for a convocation as important and precious as previous occasions of the kind have proved to all who fully appreciate them.

We have encouragement that Bro. and Sr. White and Bro. Butler will be with us. Brethren and sisters, we want to see these servants of God; we want to take our friends and neighbors with us, as far as we can. Let us come to the meeting with prayerful hearts, and with the utmost sincerity of soul be able to say to those whom God shall send: “Now therefore we are all here present before God, to hear all things that are commanded thee of God.”

Previous camp-meetings at Morrisville have left a good impression upon the people of that section. The editor of the Morrisville paper, in giving notice of our meeting, uses the following friendly words: “The Seventh-day Adventists are to hold their camp-meeting here again this year, as being the best place in the State for it. We are pleased to know this; for it is a pleasure to attend them, they are so neat, earnest, and orderly. All their appointments are as they should be. May there be a large crowd.”

We indorse the petition for a large gathering. Eld. C. W. Stone, now laboring in the State, has the time for his return West so extended that he can be with us at the camp-meeting. We cordially invite the Brn. Bourdeau, with brethren and sisters from Canada, to meet with us on this occasion.

OPENING OF THE COLLEGE YEAR.

BY PROF. S. BROWNSBERGER.

THE first fall term of the coming College year begins Wednesday, Aug. 18. Besides the work of the regular classes, a “Teachers’ Drill” will be conducted during the first term of eight weeks. The importance of this Drill in preparing young teachers for their work in the district schools, can hardly be overestimated. They will receive what is *first* and *most* needed by them. Those who attended it last year testify to this fact. This special work for teachers does not interfere with the regular College classes. They begin and continue independently of the Drill.

The “Business College” will open Monday, Sept. 13. The prospects for a full attendance in this department of the College are excellent, quite a number having declared their intention of taking a course this year. Special pains will be taken with our brethren and sisters who may come to prepare themselves to act as successful T. and M. secretaries and librarians.

A new Catalogue, now in the hands of the printers, will be published in a few days. Some of the courses of study, as they there appear, will be revised, and we trust that the Catalogue will be an improvement in every respect over any previously issued by the College.

The committee appointed by the Board to aid students in finding suitable places for boarding and lodging, consists of Eld. James White, L. Mc Coy, and S. Brownsberger. Students, upon arriving at Battle Creek, would do well to call upon members of this committee for assistance.

ILLINOIS CAMP-MEETING.

BY ELDER R. F. ANDREWS.

THIS meeting will be held Sept. 1-6; and we wish all the friends of the truth in our State who possibly can, to at once make up their minds to come, and then set about the work of getting ready in good earnest. Bring tents if you can, but do not stay away if you have none; for there are a great many buildings on the fairground that we can have the privilege of using.

We have not given up the hope of seeing Bro. and Sr. White at our meeting. This will be the most important meeting we have ever held in the State, and every one who loves to see the truth prosper should attend by all means. Let no slight consideration keep any one away.

Churches should hold a business meeting at least a week before the camp-meeting, and elect delegates to represent them in the Conference. They should also

see that their tithes are all paid to their church treasurers, and forwarded to the State treasurer; or, failing to do this, they should bring the money to the meeting themselves. Let these matters be promptly attended to, and let us see, for once, if we cannot come out in good shape, and out of debt.

Brethren wishing to take passage on the coach running from Freeport should write to me at once to that effect. Unless there is faithfulness and promptness on the part of our brethren, this project will fail, and thereby many be kept from the meeting. Come, brethren, wake up, and give us your names immediately. As soon as we get the number of names that will warrant us in ordering the coaches, we will notify all by postal cards, giving the time the trains will leave, etc.

Let pains be taken to bring those to the meeting who might be benefited. Unconverted children and friends should, if possible, be there. Above all, we want the blessing of the Lord there. Let us humble our hearts before God, and seek his presence and help.

BRIEF REFLECTIONS AND ARGUMENTS.

BY ELDER R. F. COTTRELL.

MEN refuse to keep the Sabbath of the Lord because the commandment is not repeated in the New Testament; and yet they observe the first day of the week, for which there is no commandment in either the Old or the New. This shows that they are governed by custom, and not by revelation or reason.

Those who would have the moral law of God abolished, close their eyes to two important things: 1. That the presumptive evidence is all in favor of the continuance of the moral code of the all-wise and unchangeable God; and 2. That the Lord Jesus, instead of destroying it, affirmed the perpetuity of every jot and tittle of it, “till heaven and earth pass.” Matt. 5: 17, 19.

Those who quote Heb. 4:3, “For we which have believed do enter into rest,” emphasizing *do enter*, to make it appear that the rest referred to “is enjoyed by the believer here in this present life,” need to be told that in order to express that idea it should read, “We that have believed *have entered* into rest.” As it stands, it is in perfect harmony with the exhortation of the apostle in the same chapter: “Let us [believers] labor therefore to *enter into that rest*, lest any man fall,” or come short of it.

Paul was converted to the Christian religion some years after all the Jewish sabbaths were nailed to the cross, and consequently were no more. If the weekly Sabbath was included with those, there was no Sabbath during his Christian experience and ministry. But the inspired recorder of his travels and labors frequently tells us what Paul did on the Sabbath, without any qualifying term such as *old* or *Jewish*. If there was no Sabbath then, this language is well calculated to mislead the reader; but if there was a Sabbath then, there is one now, unless it has been abolished since the apostle’s labors were put upon record.

While Paul was at Corinth, where he continued “a year and six months, teaching the word of God,” it is recorded of him that “he reasoned in the synagogue *every Sabbath*.” If the first day of the week was the Sabbath at that time, the Jews opened their synagogue every first day of the week, either because they had changed their day of worship to that day, or to accommodate the Christians, who, if tradition be true, had kept the first day during the twenty years that passed between the resurrection of Christ and Paul’s labors at Corinth. But if Paul accommodated himself to the Jews, and these meetings were held on the day they ever had been, and still are, in the habit of observing, it follows that the first day of the week was *not* the Sabbath at that time; for if it were, it would certainly be included in the term “*every Sabbath*.” Now if the first day of the week was not the Sabbath twenty years after the resurrection of Christ, when did it become the Sabbath?

Oung Tract Societies.

"And he said unto them, Go ye into all the world and preach the gospel to every creature." Mark 16:15

THE RESERVE FUND.

BY ELD. S. N. HASKELL.

A SPECIAL effort has been made within the past few years to induce each tract society to raise a reserve fund. This is a fund which is not to be consumed in the missionary work, but to be held by the various State societies for purchasing publications from which to supply the districts, and also to pay for periodicals, including the *Signs*, as ordered by the societies.

It seems necessary that the districts should purchase of the State society on credit, and pay each quarter; and that the local societies should do the same with the districts. A stock of publications should be kept on hand in the State society depository, from which each district should be supplied, and the churches should, in a similar manner, receive their supply from the districts. There should be a sufficient quantity of bound books and pamphlets to supply ministers, colporters, and agents with these books for sale. Where the societies have no fund to use as a capital with which to do this business, the Publishing Associations will have to carry this indebtedness, which, at the present time, amounts to between \$15,000 and \$20,000. As the work increases, a larger supply of books will be needed in the different States, which will require a still larger investment of means. The Associations are not able to bear this burden without great embarrassment to themselves and to the cause in general, as it would prevent their assisting in other enterprises, which often become necessary in order to keep up with the opening providences of God. Hence the importance of a reserve fund.

HOW SHALL WE PRESERVE THIS FUND?

This is an important question. Some Conferences have raised money for this purpose, but, to their surprise, in a few years it has been consumed in the missionary work, and they have been obliged to raise another. In some instances the brethren have thus been called upon the third time. This plan may answer, if the brethren are satisfied with it; but it is not the best method, neither is it necessary, if the business is properly attended to by the State Secretary.

1. No district or local society should receive credit on account for money donated to this fund, any more than for donations to the European, tent, or any other fund not belonging to the society.

2. The names of the donors should be preserved in the State Secretary's book as donating to this fund, which is as distinct from tract-society money as are the funds above mentioned.

3. When this fund is used to pay the Associations for publications, as above stated, the tract society simply borrows it of the reserve fund, and should replace the money as soon as it is returned from sales, etc.

4. Each quarterly report of the State Secretary should show the full amount of the reserve fund on hand, in cash, publications, and *bona fide* accounts with districts and individuals. When this cannot be done, the fund is being consumed.

No tract society can for any great length of time avoid financial embarrassment, unless this fund is sufficiently large to carry the indebtedness of the society, and at the same time be kept good. Our brethren should not feel that because they have such a fund they are released from supporting the tract society. This will need to be sustained the same as though the reserve fund did not exist. Experience has shown that the best method for doing this is by donating to the society a sum equal to one-third of the tithe.

When new moves are made, such as placing books in libraries, sending periodicals to reading rooms, etc., it will be necessary to raise money especially for that purpose. To do this, the directors can, at any general quarterly or annual meeting, appropriate the expense among the different districts, according to their numbers and financial ability. By this course the reserve fund can be kept good, and the tract society in a healthy financial condition. This matter should receive attention at the camp-meetings.

THE FAST-DAY.

BY MRS. H. T. H. SANBORN.

Why the necessity of this call? What has brought about the results in view of which we unitedly appeal to the Almighty for help? We were requested to make the general cause and the feebleness and worn condition of many of our preachers the subjects of serious thought and earnest prayer. As the magnitude of the work of proclaiming to the world the warning of the third angel,

dawns upon the mind, and we realize the scarcity of laborers, and that many of these are in declining health, we can but feel that an earnest and united appeal to Israel's God is timely. With one voice our plea ascends to the great Source "from whom all blessings flow;" and we believe prayer will be answered. For "behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear." Isa. 59:1.

But how are our prayers to be answered? Are we to expect our ministers in foreign lands, as well as many on our own shores, to be made almost immortal, that they may each go on bearing the responsibility and care, and performing the labor of half a dozen men, while many of us sit by, feeling that we have very little, if any, "part or lot in the matter"? Here we are brought to the point of individual guilt; and in connection with the question, "Why the necessity of this call?" the query arises, "Have all in our ranks been faithfully doing their part to help in pressing the work? Have we done what we could to stay up the hands of the overburdened leaders in this cause?" May every reader look within before deciding on the reply.

Now, dear brethren and sisters, shall we not take hold of the work of God with renewed zeal? Shall we not show our love for the cause and our union with the body by prompt and efficient action in some branch of the work? Let us each find a field of labor, and help by our means and influence, to advance the cause and stay up the hands of the worn laborers.

SKETCHES FROM THE LIVES OF THE JUDSONS.—NO. 8.

At the time of Mr. Judson's removal to Ava, a native church of sixteen members had been formed in Rangoon, all of whom gave good evidence of personal piety. Several had manifested both a desire and an aptitude for the work of the gospel ministry, and every one in his sphere was endeavoring to make known to others that religion of which he himself had felt the transforming effects. This time of comparative peace and prosperity to the missionaries was, however, of short duration. Soon after Mrs. Judson arrived in Ava, war broke out between Burmah and Great Britain. The missionaries soon found themselves regarded with suspicion, which in a short time ripened into hatred, and it is impossible to give any just idea of their sufferings during the war.

For twenty-one months Mr. Judson was imprisoned in the most loathsome dens, with all classes of prisoners, wearing three, and sometimes five, pairs of fetters, and subjected in other respects to the most malicious and brutal treatment. A hundred or more prisoners were sometimes crowded into one room, even during the hot season, with no air except what passed in through the cracks in the building.

Dr. Price, in his journal, mentions a bamboo pole on which, with more truth than elegance, he represents the prisoners as having been "strung." The foreigners were each loaded with three pairs of fetters, which confined their feet only a few inches apart. The bamboo was passed between their legs and fastened at the ends, and they were all obliged to lie in a row upon the floor, without a mattress, or even a wooden block, which they begged might be granted them for a pillow. One limb rested on the upper side of the pole, and with all its weight of shackles pressed on the one below, causing almost unendurable agony.

The keepers of the prison were all branded criminals, and were called "children of the prison." Having become familiar with crime and torture of every kind, they were strangers to anything like kindness or compassion, and seemed to be actuated by some demoniac spirit. The head jailer, called by the prisoners the tiger cat, and branded *loo-that*, or *murderer*, was one of the most hideous and cruel of his fraternity.

But for the efforts of Mrs. Judson in providing food, etc., and in every other possible way securing a mitigation of his sufferings, Mr. Judson must soon have sunk under them. Sometimes she appealed to the officers of government, but more frequently to their wives, and pleaded for compassion with an eloquence which even they could not resist. She even appealed to members of the royal family, but with little success. She finally gained the favor of the governor of the city of Ava, who had charge of the prison affairs, and by this means, at three different times, when secret orders had been given for their assassination, saved the lives of her husband and the other foreigners, while they were imprisoned at Ava.

Sometimes she was allowed to enter the prison, and remain a few moments. At two different times she erected

a little bamboo hut in the prison inclosure, and by persistent entreaty, received permission for Mr. Judson to spend a portion of his time in them. The second time this permission was granted, he was sick with fever. After having occupied the hut but a few days, he with the other prisoners was removed to Oung-pen-la. On learning where they had been taken, Mrs. Judson followed, with her young babe, two Burman children, and a Bengalee cook.

It is impossible to portray the sufferings of the missionaries at this point. The weather was extremely hot, and Mr. Judson, in his feeble condition owing to the fever, having been deprived of nearly all his clothing, was driven with bare, and in a short time blistered, feet over the burning sand, which seemed to them like coals of fire. So great was his agony that nothing but the sin of the act prevented him from throwing himself into the water. After a time he became exhausted, and was partly borne by a Bengalee servant, who kindly offered his support. On the following day none of the prisoners were able to walk, and carts were provided for their conveyance. These carts were drawn by oxen, and the wheels were simply round, thick planks, with holes in the center, through which the pole which supported the body was thrust.

When the prisoners finally reached their destination, it was with the expectation of meeting a cruel and lingering death. Mrs. Judson, after great perplexity and suffering, arrived a few hours later, in the same kind of cart. Soon one of the Burman children and Mrs. J.'s infant were taken with the small-pox, and upon their recovery Mrs. Judson herself became very ill. At this time, both Mr. and Mrs. Judson must have died but for the Bengalee cook, who, although receiving no wages, seemed to forget his caste, and almost his own wants, in caring for them. In consequence of its mother's sickness, the child suffered much, and the father, although he could scarcely walk in his fetters, was allowed, in view of presents made to the jailers by Mrs. J., to carry the little emaciated creature around the village, and beg nourishment from those mothers who had young children.

In speaking of this time, Mrs. Judson says: "I now began to think that the afflictions of Job had come upon me. When in health, I could bear the various trials and vicissitudes through which I was called to pass. But to be confined with sickness, and unable to assist those who were so dear to me, when in distress, was almost too much for me to bear; and had it not been for the consolation of religion, and an assured conviction that every additional trial was ordered by love and mercy, I must have sunk under my accumulated sufferings."

After they had been in Oung-pen-la some time, they learned that the prisoners had been sent to that place for the express purpose of being executed, and that the only thing which prevented it was the death of the king's brother, who was to witness the horrid scene. They had several times heard of his intended arrival; but he was not permitted to carry out his diabolic purposes.

Finally Mr. Judson was taken from prison, to assist in the negotiations for peace between the two countries. In this capacity he suffered little less than when in the prison, and but for the influence of the governor of Ava, before alluded to, would have been returned to it again.

Mrs. Judson, in the meantime, was violently seized with the spotted fever, and when Mr. J. was finally released from service by the Burman government, he found her and the child in a most deplorable condition. She, however, recovered, and in course of time they made their way to the English camp, where they were received with marked distinction. Mr. Judson says he never before knew what happiness was, but even then his enjoyment was to be short. He soon removed his family to Amherst, and, hoping to secure favorable conditions for the mission, he left home for a few months to assist in matters of government. During his absence, Mrs. Judson was attacked with remittent fever, and died on the 24th of October, 1826, in the thirty-seventh year of her age. Mr. Judson's grief on receiving intelligence of her death can be better imagined than described. The child soon followed its mother, and together they sleep under a hopia tree, waiting the voice that will wake the dead.

M. L. H.

KENTUCKY T. AND M. SOCIETY.

THE State quarterly meeting of this society was held at Shepherdsville, Ky., July 18, 1880. The President in the chair. After the usual opening exercises, the minutes of the January meeting were read and accepted, as our April meeting had been postponed.

Reports of labor for the past quarter were presented,

which showed an increasing interest in the work throughout our small Conference. The following is a summary for the quarter ending June 30 :—

Table with 2 columns: Description and Amount. Includes items like 'No. of members', 'reports returned', 'members added', etc., totaling 67.16.

The President called attention to the fact that a large amount of good might be accomplished if each member of the society would feel the importance of reporting, and record in his pass-book all missionary work performed.

Eld. Pound, who has recently embraced the truth, was much pleased with the system carried out by the society. His remarks on the work, given with zeal and earnestness, were highly appreciated by all.

Adjourned sine die. J. B. FORREST, Pres. BETTIE COOMBS, Sec.

INDIANA T. AND M. STATE QUARTERLY MEETING.

THIS meeting was held according to appointment, July 17, 18, at Walkerton. Several were present from adjoining churches. The meeting was opened with prayer by Bro. Hill, of Rochester.

The Secretary not being present, Bro. J. D. Shilling, director of Dist. No. 1, was chosen Secretary pro tem.

The report of labor for the quarter ending July 1, 1880, was as follows :—

Table with 10 columns: Districts, No. Members, No. Reports Returned, No. Members Added, No. Families Visited, No. Letters Written, No. Signs taken in Clubs, Subscribers obtained for Periodicals, Pages of Tracts and Pamphlets distributed, Periodicals Distributed, Annuals sold and given away, Cash rec'd on Tract Fund and Periodicals.

* Ministers. NOTE.—Cash received on donations and for membership, \$18.29; sales, \$32.54; periodicals, \$71.28.

The importance of all our brethren's taking the REVIEW was introduced, and several subscribed for it at the conclusion of the meeting.

At the last meeting of the session, the temperance work was introduced, and Bro. Hill gave us a very interesting and instructive discourse on this subject. Several signed the temperance pledges.

There were several present at the meeting who have lately embraced the truth, and they became deeply interested, and resolved to labor in the work of bringing the truth before others. S. H. LANE, Pres.

J. D. SHILLING, Sec. pro tem.

MINNESOTA T. AND M. SOCIETY.

THE annual meeting of the Minnesota T. and M. Society was held on the camp-ground, near Minneapolis. The first meeting was opened with the usual exercises, June 15, at 2:30 P. M.

The President was authorized to appoint the usual committees, and it was also decided to appoint a committee to re-district the State. H. Grant, H. W. Norton, and John Fulton were appointed on the latter committee. Remarks were made by Bro. Butler on the plan of re-districting the State. J. Little, S. Fulton, and R. Richardson were appointed as the Committee on Nominations.

The Committee on Re-districting the State reported the following divisions :—

Dist. No. 1: Dodge, Freeborn, Steele, Waseca, Rice, Scott, Dakota, and Le Sueur counties.

Dist. No. 2: Faribault, Blue Earth, Watonwan, Martin, and Nicollet counties.

Dist. No. 3: McLeod, Carver, Hennepin, Wright, Anoka, Sherburne, Benton, Mille Lacs, Isanti, Chisago, Washington, and Ramsey counties.

Dist. No. 4: Houston, Fillmore, Olmsted, Winona, Wabashaw, Goodhue, and Mower counties, and Otranto church.

Dist. No. 5: Pierce, St. Croix, Dunn, and Polk counties, Wis., and Lake City (Minn.) church.

Dist. No. 6: Jackson, Nobles, Rook, Pipe Stone, Murray, and Cottonwood counties.

Dist. No. 7: Stearns, Pope, Stevens, Traverse, Grant, Douglass, Todd, Morrison, Crow Wing, and Otter Tail counties.

Dist. No. 8: Sibley, Renville, Meeker, Kandiyohi, Chipewewa, Swift, and Bigstone counties.

Dist. No. 9: Brown, Redwood, Lyons, Lincoln, Yellow Medicine, Lac Qui, and Parle counties.

The Committee on Nominations reported as follows :— For President, H. Grant, Medford; Vice-president, C. Kelsey, Easton; Secretary and Treasurer, Nettie G. White, Medford; Directors: Dist. No. 1, H. W. Norton; No. 2, C. Kelsey; No. 3, J. L. House; No. 4, W. I. Gibson; No. 5, John Olive; No. 6, L. G. Meeker; No. 7, John Emmerson; No. 8, B. F. Lee; No. 9, R. B. Simmons.

The report was adopted as a whole. The Secretary's report was as follows :—

Table with 2 columns: Description and Amount. Includes items like 'No. of families visited', 'letters written', 'subscribers obtained', etc., totaling \$3518.26.

Table with 2 columns: Description and Amount. Includes items like 'Paid REVIEW AND HERALD', 'Pacific Press', 'for freight', etc., totaling \$3518.26.

Total, \$3518.26. The financial standing of the society is as follows :—

Table with 2 columns: Description and Amount. Includes 'Books on hand', 'Due from districts', 'agents', totaling \$2295.11.

Table with 2 columns: Description and Amount. Includes 'Total', 'Due REVIEW Office', 'Pacific Press', totaling \$2332.01.

Total, \$2332.01. Balance in favor of society, \$899.09.

The business of the session occupied three meetings. It was then voted to adjourn sine die.

NETTIE G. WHITE, Sec. H. GRANT, Pres.

ILLINOIS T. AND M. SOCIETY.

REPORT FOR QUARTER ENDING JUNE 30, 1880.

Table with 10 columns: Districts, No. Members, No. Reports Returned, No. Members Added, No. Families Visited, No. Letters Written, No. Signs taken in Clubs, Subscribers obtained for Periodicals, Pages of Tracts and Pamphlets distributed, Periodicals Distributed, Annuals sold and given away, Cash rec'd on Tract Fund and Periodicals.

NOTE.—Cash received on donations and for membership, \$48.33; sales, \$15.40; periodicals, \$121.78. LIZZIE S. CAMPBELL, Sec.

TEXAS T. AND M. SOCIETY.

REPORT FOR QUARTER ENDING JULY 1, 1880.

Table with 10 columns: Districts, No. Members, No. Reports Returned, No. Members Added, No. Families Visited, No. Letters Written, No. Signs taken in Clubs, Subscribers obtained for Periodicals, Pages of Tracts and Pamphlets distributed, Periodicals Distributed, Annuals sold and given away, Cash rec'd on Tract Fund and Periodicals.

* Individuals. NOTE.—Cash received on donations and for membership, \$25.55; sales, \$10.90; periodicals, \$28.19. KITTIE MCKISICK, Sec.

NEW ENGLAND T. AND M. SOCIETY.

REPORT FOR QUARTER ENDING JULY 1, 1880.

Table with 10 columns: Districts, No. Members, No. Reports Returned, No. Members Added, No. Families Visited, No. Letters Written, No. Signs taken in Clubs, Subscribers obtained for Periodicals, Pages of Tracts and Pamphlets distributed, Periodicals Distributed, Annuals sold and given away, Cash rec'd on Tract Fund and Periodicals.

* Agents. NOTE.—Cash received on donations and for membership, \$139.48; sales, \$328.66; periodicals, \$327.92. ELIZA THAYER, Sec.

NEW YORK T. AND M. SOCIETY.

REPORT FOR QUARTER ENDING AUG. 4, 1880.

Table with 10 columns: Districts, No. Members, No. Reports Returned, No. Members Added, No. Families Visited, No. Letters Written, No. Signs taken in Clubs, Subscribers obtained for Periodicals, Pages of Tracts and Pamphlets distributed, Periodicals Distributed, Annuals sold and given away, Cash rec'd on Tract Fund and Periodicals.

* Individuals. NOTE.—Cash received on donations and for membership, \$71.79; sales, \$216.05; periodicals, \$265.27. Received also, on Reserve Fund, \$46.00; Les Signes des Temps, \$133.25; Oakland church, \$1.15. The Parish and Oswego local societies failed to report.

ADDIE S. BOWEN, Sec.

THE WEEPING SOWER.

THERE are differences in temperament and in the outward circumstances. Some gospel sowers seem always jubilant, and their path to be one of joyful triumph. And yet it will be found that the most successful have trodden the path of sorrow, and that their work has been done in the midst of the sorest trials, and in the face of deep discouragements.

But do we misread the spirit of the hints which the divine record gives us, when we infer that these conditions of sorrow are a noteworthy element of power, and of the truest success? There is a discipline in them that qualifies for the mission on which Christ sends his servants,—a discipline that develops a robust faith, a perfect patience, and a tenderness and sympathy which would be otherwise unattainable.

We cannot readily conceive of a servant of God going forth with precious seed and sowing to any purpose, while he revels in ease and wealth, and moves comfortably along a path of flowers. We have only to call to mind the great sowers whose labors have been most conspicu-

ously blessed, to see how trials and obstacles and sufferings have had to do with the sheaves they gathered. Luther, Wesley, Baxter, Bunyan, Robert Hall, and above them all, Paul, were men of suffering, familiar with sorrow. It might be said they persevered and triumphed in spite of their trials, but the sounder conclusion is that they were great and strong and wise in winning souls because of their trials. They became what they were through the chastening and ennobling afflictions they were called to encounter.

The ministry of every Christian is enriched by the personal ordeals of trouble through which he passes. He has lived and labored, it may be, without weeping. No persecution has been awakened, health and prosperity have attended him, and he has been a stranger to domestic grief. Circumstances change, and he goes forth weeping. With the same field, with the same seed, with the same authority, he is invested with a new and higher inspiration, with an unwonted power, with a more complete consecration. The weeping sower is he who languishes out a life of pain and weariness, and whose prayers and work for Christ are accompanied with sighs and tears. It is he who, with a deep sorrow in his own heart, carries the balm of consolation to wounded and suffering souls, and who, though himself poor and straitened, makes many rich. If there be sowing without tears, earnest, useful lives without suffering, there is a special fruitfulness and a more generous harvest for those who go forth weeping. The lack in many Christians, especially of the young, is this ingredient of suffering. It is a character that has its mission, and yet it is perfected by the maturity and mellow opulence of that suffering which imparts its own peculiar glory to the soul. Wisely is it ordered and appointed that, for the most part, our sowing must be done in tears.

Turning to another aspect of the weeping sower, we have the deep feeling of pity and concern for souls. The state of mind is that which Christ was in when he wept over Jerusalem. We cannot measure the depth of his compassion, because we cannot fully comprehend, as he did, the value of souls, and the fearful peril to which they are exposed. But are we worthy the name of Christian sowers, unless in some degree we are possessed of his absorbing love and pity for the lost? How far such a feeling is from a mere desire for the well-being of others, and how far it is above the petty conceit and ambition of a professional ministry, it is needless to explain. Jeremiah, the weeping prophet, is not generally regarded as the highest and best type of Christian character, and even Paul's tears are considered as doing little credit to his Christian manhood. But it is this concern, earnestness, tenderness, and agonizing that is demanded. Until there is travail of soul, neither pastor nor people have reason to expect the conversion of sinners. As Christ saw of the travail of his soul and was satisfied, so must it be with his disciples.—Selected.

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

NEBRASKA.

Republican City, Harlan Co., Aug. 2.—Have given nine discourses in a school-house three miles south of this place. The Spirit of God gave liberty throughout. I remain here a few days, to visit the interested ones and canvass for our periodicals. F. G. HARRIS.

Scribner, Dodge Co., Aug. 2.—Our labor in Washington county has closed for the present; but the work is still advancing. Since our last report, one more, living near Blair, has taken a decided stand for the truth. Our cash receipts from book sales, and on periodicals, since commencing labor in Washington county last January, have amounted to about \$175.00.

Commenced tent-meetings in Scribner, Dodge Co., last Thursday evening. The people treated us rather coolly at first; but the congregation has increased from fifty to one hundred and seventy-five; frowns have turned to smiles of welcome, and invitations to visit come in from every hand, and we feel encouraged to press forward in the work. A. J. CUDNEY.
NIELS CLAUSEN.

WISCONSIN.

Plover, Aug. 5.—We have held thirty-two meetings here. The interest has been good. A few have decided to obey the truth; many others are convinced. We have sold some books, and received some donations in money.

We expect in a few days to go from here to Amherst to hold our second series of tent-meetings.

N. M. JORDON.
J. J. SMITH.

Labor among the Churches—I was at Fish Creek, July 2-11. Earnestness and solemnity characterized our meetings, and the word spoken seemed to be well received. Many lamented their great lack in the past, and made earnest resolutions for the future.

Held one meeting and celebrated the ordinances at Sturgeon Bay July 11, and at Olay Banks July 12. The 17th and 18th were spent at Neenah. The visit here

seemed to be timely, and will, I trust, result in good. Monday evening I met with the friends at Fond du Lac. A goodly number gathered to hear the truth. There are a few families here who are trying to be faithful, and they will have their reward.

July 31 and Aug. 1, I was with the church at Fremont. The Lord blessed us here, and the church became much encouraged. May God help them to keep their good resolutions, and look up by faith. O. A. OLSEN.

Darlington.—In company with Eld. A. D. Olsen and Bro. A. H. Wood, we pitched our tent in Darlington, Lafayette Co., June 29, and continued meetings five weeks. During much of the time the weather seriously interfered with the interest. The truth was not new, having been presented there eighteen years ago by able ministers, and many of the citizens had already heard and rejected it. At no time did we have a general interest. Quite a number, however, listened attentively to the word spoken, and of this number eight or nine decided to obey God in all his requirements. The brethren formerly living here seem encouraged.

Although not as much was accomplished as we had desired, still we do not consider the effort a failure, but feel to thank God for his blessing in the work which has been done.

Bro. Olsen now goes to Fort Howard or Seymour, and Bro. Wood and myself to Lodi. Here also the truth has been presented and two camp-meetings have been held. A few seem interested, and we ask the prayers of God's people that our labors here may be blessed.

G. C. TENNEY.

INDIANA.

Salem Center, Aug. 5.—We have been in this place nearly two weeks. On Sundays our congregations range from one hundred to two hundred and fifty, while our evening meetings have a general attendance of about three hundred. Money has been donated to the amount of \$4.95. The people supply all our wants. We trust we have an interest in the prayers of the brethren throughout the State. J. P. HENDERSON.
J. S. SHROCK.

Tent No. 2, Greensboro, Aug. 2.—We have held twelve meetings at this place, with an increasing interest. Our evening congregations number from two hundred to three hundred and fifty. The people are very considerate of our wants, and furnish all the food we need. We have given three discourses on the Sabbath question, which have been well received. Book sales amount to \$5.10; donations, \$2.42; expenses, \$1.85.

Our courage is good. We hope to see some embrace the truth at this place. Friends in Indiana, please remember us in your prayers. WM. COVERT.
J. M. REES.

OHIO.

Leipsic, Aug. 6.—We have held thirty-three meetings here, and some have decided to obey the truth. Last Sunday the Disciple minister gave a discourse in opposition to our views in the forenoon, and the Methodist minister in the afternoon. Eld. Rupert reviewed the Disciple minister in the evening before a congregation of about seven hundred, and on Monday evening I reviewed the Methodist minister. This has increased the interest on the part of many to hear more on these subjects. Both ministers took the ground that the law of God was abolished. O. F. GUILFORD.

KANSAS.

Ballard's Falls.—The interest in this place continues good. Seventeen have been added to the church, and besides these, two or three families are keeping the Sabbath. Yesterday there was an attempt made to disprove the Sabbath and bolster up Sunday. The effort was very weak, owing to an entire lack of Bible evidence. It was reviewed in the afternoon before about four hundred. Calls for labor are coming in from every side; one of us will probably fill some of these calls, while the other holds the fort under the canvas. Many are studying to know the truth, some of whom we trust will obey. We could labor to advantage in this county for the coming year. May the Lord give wisdom to move judiciously. Aug. 2. JOSEPH LAMONT.
L. D. SANTEE.

ILLINOIS.

Chicago.—Held meetings here July 23-25. We appreciate the help rendered by Bro. Canright, and trust it will be blessed to the good of the church. The cause here has long been passing through trials, and the enemy has seemed determined to destroy the work; but God has a people here, and we feel some courage in their prospects. Their Sabbath-school is very interesting and prosperous.

The brethren from Battle Creek who were stopping at Chicago at this time added much to the interest of the meetings.

Seven persons were baptized, two united with the

church, and others will soon. Of those baptized, five were Americans. O. A. OLSEN.

Aug. 3.

NEW YORK.

Cassville, Aug. 3.—Last Sunday the Baptist minister announced that he would preach on a very pleasing theme that day, and so introduced the immortality question. He advanced no new arguments in favor of man's natural immortality, but relied mostly on heathen mythology, and the fact that man was made in the image of God. His church are very much pleased with the discourse, and have generally united against us, and are using the stay-away argument. A few, however, who act independently, come to hear us, and generally agree that we have the truth.

We are now in the midst of the Sabbath question, and hope that some may be persuaded to obey.

T. M. LANE.
J. Q. FOX.

MICHIGAN.

Blaine, St Clair Co., Aug. 6.—We commenced meetings here July 18. Many who were bitterly opposed to the truth before we came, attend regularly. Several have decided to obey God, and as the interest is still good we continue our efforts here, trusting that the Lord will graciously turn the hearts of others to the truth. G. K. OWEN.

Fenton, Aug. 3.—During the past week the interest in the meetings here has been encouraging. Last Sunday forenoon we organized a church of fourteen members. Others are keeping the Sabbath, who will soon unite with them. The present prospect encourages us to hope for better success than we at first dared to anticipate. We feel grateful to God for his presence and help, and to our brethren and sisters for their prayers. We believe you will still remember us in your daily devotions. J. O. COLLISS.
E. P. DANIELS.

Tent No. 2, Cass City.—Several here have decided to obey the truth, and more are investigating. The church at Elmwood has been revived, and it now seems probable that the scattered ones will be united and built up together.

From the first there has been the most desperate opposition from the leading churches, several persons going from house to house and openly exhorting people to keep away from the tent. This, together with the frequent storms, and busy season of harvest, has greatly hedged up our way. It has rained eighteen days in succession, and most of the time the storm came just in time to prevent people from attending meeting. At least eight times the storms were so terrific as to prevent any service.

In this experience we have learned patient perseverance under difficulties. The blessings of brotherly love, union, and good courage, are ours. Our Sabbath meetings and seasons of prayer have been encouraging, and especially the fast-day Sabbath, which was one of unusual solemnity. M. E. CORNELL.
WM. OSTRANDER.

Labor among the Churches.—Since our last report, we have labored mostly among the churches. Spent a few days at Wayland, and visited nearly every family in the church; also held meetings in the neighborhood of Bro. Moore's, with a good outside attendance.

We next visited Gaines, where we organized a V. M. society, also an H. and T. society. We obtained many signers to the pledges. The outside interest was excellent.

We seldom enjoy better meetings than those at Spring Arbor. Many were moved to tears by the Sabbath discourse, and when opportunity was given to come forward for prayers, more than half of the congregation responded. Four or five made their first move in the Christian life, and many others made a new start for the kingdom. We also spoke on temperance to a full house.

We next labored six weeks with the church at Orleans, in a revival meeting. Until the busy season came on, our congregations were large, but they gradually fell off until the meetings were discontinued. A few, however, made a start in the divine life. Two were baptized and joined the church. We made between fifty and sixty pastoral visits, and feel that the meetings did some good.

At Fremont Center we organized a church of about twenty members, ordained an elder and deacon, and organized a T. and M. society. A Sabbath-school had previously been organized. The church is now in good working order; all the members have adopted the tithing system, and are taking our periodicals. Have visited them twice, and at our last visit seven were baptized. We have enjoyed some excellent meetings with them.

Have also labored with the little company at Twin Lakes. They were quite discouraged, having had no ministerial labor for eighteen months. We visited them twice, re-organized their Sabbath-school, which had gone down, and took a solemn pledge of them that they would keep up their Sabbath meetings in connection with their Sabbath-school. They were greatly encouraged, and we now hear good reports from them.

Have visited Potterville, our old field of labor, and as is usually the case there was a large turnout of our brethren from a distance. The yard was literally crowded with teams both Sabbath and Sunday, and the church was well filled with Sabbath-keepers. The business meetings on Sunday were well attended, and all took an active part in business transactions. Two were baptized, and altogether we had a very profitable time.

Have several times met with the churches at Wright and Ravenna, and have held encouraging meetings. We have also labored at Shelby, Oceana Co. This church has had no ministerial help for a year and a half. They were greatly encouraged by our visit. The Congregationalists kindly granted us the use of their church, and we had a large attendance from without, and a good interest seemed to be manifested. We hope soon to comply with an urgent request to return and labor there. On the whole, we are glad to report courage all along the line of our work.

E. B. LANE.
E. S. LANE.

MINNESOTA.

Rochester, Aug. 4.—On the 19th of July we pitched our tent in this city, and our meetings opened favorably.

After the work was well started, in company with Bro. Fulton, I visited the brethren in Winona county, who embraced the truth last winter under Eld. Battin's labors. We found a company here who have, without any help, passed through bitter opposition. We organized a church of seven members; an elder and deacon were elected and ordained. Their Sabbath-school is doing well. Others in this vicinity are deeply interested, and if this little company are faithful, we believe God will add many to their number.

On Monday we returned to the tent, and found the interest still increasing. The attendance is from two hundred to four hundred. There is deep feeling among the people, and as we glance over the congregation and see so many earnest listeners, we can but believe that God will bring out a people here who will keep his commandments and the faith of Jesus.

Here, as elsewhere, those who should be the light of the world are not only determined that not one ray of truth shall light up their own pathway, but are exerting all their influence to keep others away.

HARRISON GRANT.

MAINE.

Clinton, Aug. 3.—Since our last report, the attendance has ranged from fifty to two hundred and twenty-five. Last Sabbath, July 31, was a good day for the cause here. Sixty-five testimonies were borne in our social meeting, and seven or eight kept their first Sabbath. The Lord gave us special help, for which we praise his name. How hard it is for people to yield to the authority of God's law, and what a great blessing they receive when they do so. As nearly as we can learn, the general impression in this vicinity is that we have the truth on the Sabbath question.

Brethren were here last Sabbath from Norridgewock, Somerset Mills, Cornville, Rome, and Hartland, which added much to the interest of our meeting.

J. B. GOODRICH.
C. STRATTON.

Limestone, July 30.—Our report of the 26th inst. left us in conflict with the Methodist minister, Eld. E. B. Fletcher. He spoke Tuesday evening in review of Bro. Webber's discourse on Sunday evening; and at the close of his discourse he challenged us to debate this question: "Does the fourth commandment require of us that we keep the seventh-day Sabbath in an unbroken succession of weeks from the first Sabbath?"

We announced that we would review his discourse the next evening, as that was the way the contest was commenced. He said we were "backing down," and dared not meet him in debate. He said that he had challenged our ministers, Bro. Canright, Corliss, and Webber, and they had not dared to meet him. We told the people that as he had spoken against us three times, and we had replied but once, we would review his discourse Wednesday evening, and debate his question Thursday, and they considered that a fair proposition. Bro. W. reviewed his discourse, and stated the facts connected with the challenge that he and Bro. Corliss received from Mr. F. at North Windham. Then, as Mr. Fletcher had admitted that the Sabbath was changed from the seventh to the first day of the week, Bro. Webber told the people that the point they wanted decided was, Has this change been made by divine authority? Some interrupted, exclaiming that that was what they wanted. We then read this resolution: "Resolved, That the Scriptures teach that the Sabbath has been changed from the seventh to the first day of the week by divine authority," and on taking an expression of the people, to see if they wanted this question discussed first, three-fourths of the congregation voted for it, and not one against it. The Elder tried to evade the question, but we held to him, and he finally said that he did not believe there was any divine authority for the change; the Bible did not teach it, and he would not discuss what he did not believe.

One of Mr. F.'s friends, wishing to help him out, said that we dared not meet his question on "succession." Bro.

W. accepted, and arrangements were made for the debate, which was held last evening. The disputants were to speak fifteen minutes alternately, and the debate was to continue an hour and a half. The time came; the debate commenced. Bro. W. affirmed; Mr. F. followed, and he occupied just four minutes of his first fifteen minutes, and sat down. I held my watch in my hand while Mr. F. spoke. He seemed to be confounded. The debate continued an hour and ten minutes, and Mr. F. did not occupy twenty-five minutes of all the time that was allotted him. Thus ended the contest with a man who had boasted so much, and the truth has triumphed thus far.

S. J. HERSUM.

IOWA H. AND T. SOCIETY.

The first annual meeting of the Iowa H. and T. Society was held at Des Moines, Iowa, June 3, 1880, at five P. M. The President in the chair. Prayer was offered by Eld. Hollenbeck. The Secretary's report was read and approved.

Following the opening exercises, Eld. Butler expressed the deep interest he felt in the temperance work; he stated that we had no reason to be discouraged; that he believed God's hand was in this movement, and it would go forward.

The Chair was authorized to appoint a Nominating Committee, which he did as follows: Noah Hodges, H. Nicola, and A. W. Millard.

On motion, the Society adjourned to call of Chair.

SECOND MEETING.—June 7, at eight o'clock P. M., Eld. J. O. Corliss gave an interesting temperance lecture, after which the Committee on Nominations submitted the following report: For President, Eld. E. W. Farnsworth, Mt. Pleasant; Secretary and Treasurer, Sarah Nicola, Richmond. These nominees were duly elected.

Adjourned sine die.

SARAH NICOLA, Sec.

E. W. FARNSWORTH, Pres.

General Selections.

EVERYTHING BUT REST.

WHEN God at first made man,
Having a glass of blessings standing by,
"Let us," said he, "pour on him all we can;
Let the world's riches, which dispersed lie,
Contract into a span."

So strength first made a way;
Then beauty flowed; then wisdom, honor, pleasure;
When almost all was out, God made a stay,
Perceiving that alone of all his treasure,
Rest in the bottom lay.

"For if I should," said he,
"Bestow this jewel also on my creature,
He would adore my gifts instead of me,
And rest in nature, not the God of nature;
So both should losers be.

"Yet let him keep the rest,—
But keep them with repining restlessness;
Let him be rich and weary; that, at least,
If goodness lead him not, yet weariness
May toss him to my breast."

—George Herbert, 1593-1633.

THE SECOND ADVENT.

SAYINGS OF EMINENT MEN.

The following is from the Rev. W. Dalton, M. A., incumbent of St. Paul's, Wolverhampton:—

"Everything about us seems defiled and out of joint; there is a heaving of the sea of discord, which is felt to agitate and disquiet,—a sort of prelude of that fearful storm which will burst on the church just previous to its eternal calm.

"We have now to meet with sorrows and bereavements in this world of separation; we have now to weep and lament over the uprisings of the evil principle which we have inherited from Adam, and which struggles so hard against the heavenly nature implanted by Christ; all this we have now to meet, and therefore we have need of patience.

"Your Lord would have you learn this lesson daily, while yet he carries in the heavenly sanctuary, and has not set out to take possession of his millennial kingdom. But then, he gives you the sweet assurance that the delay is short, and that very soon we shall behold him in his robes of majesty, attended by myriads of holy angels and glorified saints, proclaiming, with a voice of supremacy, that shall be heard to the utmost bounds of creation, 'Behold, I make all things new!'"—*Lectures during Lent*, p. 106.

The Rev. J. W. Brooks, M. A., rector of East Retford, England, says:—

"The signs of the Second Advent in the state of the world at large are such as to impress my own mind with a deep persuasion that we are on the eve of events of immense—immense importance to mankind."—*Ib.*, pp. 109, 110.

"Though I distinguished only some few signs as in themselves cheering, yet, when considered as the tokens of our Lord's approach, all are cheering; therefore he bids us, as in the text, when we shall see these things only begin to come to pass, to lift up our heads, because our redemption draweth nigh. And if the beginning of these things is calculated to inspire us with hope and joy, how much more their fullness! Yes; those things which are dark and appalling to the world—like the pillar and the cloud—will be as light and brightness to the saint, who, when all is roaring and raging and upheaving round about him, shall be ardently waiting for, but most surely expecting, and in the midst of it obtaining, deliverance from corruption, into the glorious liberty of the children of God."—*Ib.*, p. 152.

EVERY-DAY RELIGION.

A SOLID, substantial-looking woman was examining dress goods in one of our stores. Fabrics of every style and quality were thrown out upon the counter, and she examined them critically, one by one, until the dapper little clerk grew uneasy, and began to recommend various styles, hoping no doubt to hasten her in the choice. She paid no heed to him, but went on with her careful examination as before. At length she said,—

"Young man, I don't intend to buy any flimsy stuff, nor any that is all shine, and no wear in it. I intend to have a dress that will bear good, solid, every-day use, and soap and water, when it needs it. I want a dress that will stand the sun without fading or a shower without frizzling-up, and if you'll give me time enough, I'll see if you have got any such thing here."

I did not stop long enough to know whether she found a fabric that would endure so many severe tests, but her words set me to thinking. I thought, We all need just that kind of religion that will stand the hard, every-day wear of life; that will not fade in the sun of prosperity nor "frizzle-up" in the storms of sorrow and adversity; a religion that is no flimsy affair, but solid and substantial enough to use every day.

I began thinking over the various qualities of religion with which I was most familiar among our best-regulated orthodox people, and it proved a most interesting study. There was Bro. A—, whose religion is very conspicuous on Sundays and at the prayer-meeting. His prayers are fervent and full of feeling; his exhortations recount with unction his great attainments in the Christian life. He is distressed over the condition of the church and the world and the lack of piety and consecration in ministers and Christians. He is alive and earnest, hardly able to restrain his exalted emotions. But he somehow lays it all away with his Sunday clothes, for it doesn't stand every-day wear. Bro. A— at prayer-meeting and Bro. A— at home are two different beings. His religion is not strong enough to keep him from making everybody miserable and unhappy about him. It will not stand a single test; it is only fit to be carefully worn on special occasions. No doubt Bro. A—'s religion is a means of grace to some, but to others it is a stumbling-block,—all sham and shoddy.

Bro. B— rarely goes to prayer-meeting; when he does, he sits utterly silent through it all. We know he had a hard bringing up, fighting his own way as best he could, and that even now he has a host of besetting sins and temptations to struggle against every day that he lives. We tremble for him, knowing his weakness, knowing how slight a hold he has on his small hope in Christ, how strong a hold the world, the flesh, and the devil have on him. We sympathize with him, we pray for him; we bear patiently with many things we would not dare to excuse in ourselves. His religion is good as far as it goes, and it does help him over a good many hard places.

Bro. C— has a good, solid, substantial article, that stands the wear and tear of life grandly. He has a quick temper, and it helps him to hold it in check. He has countless "thorns in the flesh," and trials and hindrances on every side, and it helps him to be patient and cheerful under them all. He makes poor, stumbling little prayers, but they are genuine, and there is a true, tender depth to every word.

Sister D— is one of the humblest, most unassuming women in the world. She has a little trembling hope in Christ, but feels altogether unworthy of his mercy. Sometimes in our ladies' meetings she will venture a touching little prayer to her Saviour, that we all strain our ears to hear, because we feel sure it is going up to him from a full, loving heart. Her life is a sermon in itself. Never a word from her lips that could grieve or wound another, for she speaks with the utmost charity and tenderness of every

one. She shames us all with her quiet forbearance and sweet submission in the midst of trial and great afflictions. Patient, cheerful, with a steadfast, loving trust in her Saviour, she is a living epistle, known and read of all. Oh that we all had a rich supply of such religion!

It is good to be peaceful and happy on Sunday; it is better still if Monday's fret and toil, and worry of mind and body can be met with patient endurance and steadfast courage that will take us through, resting in God, doing and bearing all things in his strength. It is good to bask in the sunshine of Christian fellowship, and grow strong in the Lord by sweet communion with him; but it is better still to hold fast and steady, when almost overwhelmed by the stern duties and discipline of life.

It takes very little religion to make us simply happy; it takes a great deal to keep back hasty, unkind words, to make us patient with the steady grind of daily care when everything seems to go wrong; when everything seems to be against us. It takes a great deal when our best efforts for good are misconstrued; when men speak evil of us; when, do what we will, we are condemned. It takes a great deal of religion to hold still when God lays us in the furnace of sorrow or of pain, to see if there be any gold in us.

Is our religion good for every-day use? Does it stand every-day wear, growing stronger and dearer, an anchor sure and steadfast? God's grace is sufficient for every need of every soul. We have only to go every day for an abundant supply. Yesterday's grace will not do for to-day. It is like manna; we must gather it fresh every morning. Sustaining and cheering us as we go on, day by day, toward our eternal home, we shall find it at last giving us an abundant entrance into the city of our God.—Mrs. A. W. Curtis, in *Advance*.

ENDLESS IMPRISONMENT.

The following item clipped from a secular paper is suggestive:—

Wisconsin has tried imprisonment for life instead of hanging for over a quarter of a century, and the total number of life-prisoners received at the State Prison at Waupun, since its organization in 1853, is ninety-four, of whom fifty-four were convicted of murder, twenty-nine murder in the first degree, and eleven in the second degree. Of this number there have been discharged by Executive pardon, thirty-one; order of the Courts, eight; removed to the Insane Asylum, three; and six have died. Of those pardoned out, the longest term served was seventeen years, and the shortest service was two years and nine months. The directors of the prison, in their last annual report, allude to the fact that popular attention has been called to the expediency of restoring death as a punishment for murder in Wisconsin. They do not argue against the proposed change, but give their impressions of the horror of a life-imprisonment. They say the condition of most of the life-members is deplorable. Some of them are already insane; but, "however wild their delusions may be on other subjects, they never fail to appreciate the fact that they are prisoners for life. Others, not yet classed as insane, as year by year goes by, give only too conclusive evidence that reason is becoming unsettled. The terribleness of a life sentence must be seen to be appreciated,—seen too, not for a day or week, but for a term of years. Past experience leads us to expect that some of them will become insane in less than ten years, and all of them who live, in less than twenty." The directors even go so far as to suggest to the Legislature whether life sentences should not be abolished and long but definite terms substituted therefor, thus leaving some faint glimmer of hope for even the greatest criminal.

This is certainly a serious objection to imprisonment for life,—the thought of it dethrones reason. One object of punishment is the reformation of the offender, but life imprisonment makes its victims insane, and thereby defeats the design of punishment. But if life-sentence on earth makes men insane, what will sentencing them to eternal imprisonment in hell do for them? The directors of the Wisconsin prison, in view of the fact that life-imprisonment has such a deplorable effect, suggest its abolishment, thus leaving "some faint glimmer of hope for even the greatest criminal." But in hell there is not even the "faintest glimmer of hope" for any one. There is only one sentence for all. The "greatest criminal" and the least criminal are alike cursed with the same eternal sentence, without the faintest glimmer of hope. Such a terrible doom, unless an eternal miracle prevents, must drive every one of its victims to insanity, and hell be a vast mad-house perpetuated by the

might of the Almighty. Is it not amazing that sane men and women entertain such a diabolical view of the result of making man in the image of God?

Notes of News.

—Rome proposes to hold an International Exhibition in 1885.

—It is estimated that there are 2,589,172 Baptists in the world.

—An exchange says that Germany has a reserve war fund of \$30,000,000.

—The Mormons entered Salt Lake Valley 33 years ago the 24th of last July.

—Great Britain derives an annual revenue of \$45,000,000 from the opium trade.

—In Prussia there are 1,000,000 land-owners whose farms average 50 acres each.

—A recent storm has caused a serious inundation in Murcia, a province of Spain.

—The people of Guatemala are being entertained by a magnificent volcanic display.

—During the last week in July, there were 51 deaths in Havana from yellow fever.

—During the month of July, the public debt was reduced over five and a half million dollars.

—Negotiations between Russia and China have been opened, and hopes of peace are entertained.

—The population of Oregon has increased 90 per cent in the last decade, and is now 175,535.

—Dr. Tanner's long fast is producing fruit. A Denver man offers to fast 40 days for \$3,000.

—The returns from the late election in France show a Republican gain of 184 in the Council General.

—Mr. Gladstone, Prime Minister of England, and Prince Bismarck, Prime Minister of Germany, are both reported ill.

—At the Exposition in Brussels this season, there is to be a Bible-stand, where portions of the Scriptures will be sold.

—Cardinal Manning says that "the Catholic Church is either the masterpiece of Satan, or the kingdom of the Son of God."

—At Nijni Novgorod, Russia, on the 3d inst., 70 houses were burned. The fire is supposed to be the work of incendiaries.

—The recent earthquakes in the Philippine Islands have destroyed 320 lives, and every public edifice in Manila has been thrown down.

—The U. S. Consul at Sarnia reports that during the year ending with June last, over 77,000 emigrants crossed at that point from Canada into this country.

—The malarious districts of Algiers, Italy, and the south of France, have, it is said, been made healthy by the eucalyptus trees planted in these districts.

—An orphanage has been started in Detroit, Mich., on the plan of that conducted by George Muller, of Bristol, England. Lots for a site have already been donated.

—Even in benighted Africa there are 33 missionary societies at work, and the result of their labors thus far is 75,000 converts belonging to Protestant churches.

—The Bible Revision Committee have advanced to the book of Job in the work of revising the Old Testament, and three years more will be required for its completion.

—On the 16th of September, Boston will celebrate the 250th anniversary of its settlement, by a reception at Faneuil Hall, and on the 17th by an oration in the Old South Church.

—A late dispatch states that the decree for the mobilization of the Greek army was to go into effect Monday, Aug. 9. If necessary, every able-bodied Greek may be put into the ranks.

—On the night of July 31, four Germans were waylaid near Lake City, Minn., by three unknown robbers. One of the Germans was fatally wounded, and robbed of \$40 in money.

—A proposition has been made to send a colporter with Christian literature among the people of Northampton, Eng., who elected Mr. Bradlaugh, an atheist, as their representative in Parliament.

—Protestantism is making encouraging progress in Spain. It is estimated that there are in that country at least 10,000 attendants on Protestant worship, and over 5,000 children in the schools.

—The brutality, filth, and ill-ventilation of the average Russian prison may be inferred from the fact that in one prison, to which are committed only those whose term of confinement is one year, the annual death-rate is 25 per cent.

—It seems that a love of flowers is sometimes dangerous. A boy in Cambridge, England, has recently been sentenced to 3 months' hard labor in the work-house for picking a rose and a spray of geranium. He was released at the end of a fortnight.

—Four of the notorious Bender family have been captured, the old man and his wife and his son and daughter; it now seems that there was a fifth one, a cousin to the young people. The story of their cold-blooded murders, as they tell it, is a fearful one.

—A dispatch from Constantinople, dated Aug. 4, states that an American missionary and his American servant were murdered near Ismid, while on the road to relieve the famished population. Two nomad Turks have confessed the murder, and been arrested.

—On the 31st of July, a woman residing near Bradford, Steuben Co., N. Y., set fire to her home, and after watching the burning building till it was reduced to ashes, she went to the barn and hanged herself. She had been acting strangely, and it is supposed that she was slightly insane.

—The Chinese professor attracted a great deal of attention at the Harvard commencement. He wore a robe of bright blue silk heavily embroidered with gold, and the long cue and Chinese shoes, and during the more formal portion of the service was attended by a Chinese servant bearing his hat.

—The Philadelphia Public Buildings, when completed, will be surmounted by a statue of Wm. Penn, 36 feet high. The crown of his hat will be 535 feet above the pavement, making it higher than any other tower yet constructed, though that of the Cologne Cathedral will be a trifle higher when it is finished.

—Through the British Minister at Teheran, the Shah of Persia has notified Mr. J. L. Potter, American missionary of the Presbyterian Church, that he objects to Mr. Potter's giving religious instruction to Mussulmen, and that if he continues to do this he will not be permitted to reside there, and Mussulmen attending his meetings will be arrested.

—England is losing no time in sending reinforcements to Afghanistan. Her movements show that the recent defeat sustained there, though not so disastrous as at first reported, is yet sufficiently serious to call for prompt and energetic action, if she would retain her prestige in the East. In fact, it is more than hinted that Lord Beaconsfield's "policy" has involved England in serious difficulties.

—One of the most interesting meetings in celebration of the centenary of Sunday-schools in London was the gathering of 25,000 children in the grounds of Lambeth Palace. The Prince and Princess of Wales, the Archbishop of Canterbury, the Mayor of London, and other dignitaries, inspected the army of little soldiers, in their gala dress and with their beautiful banners.

—Perhaps we should prize books more highly than we do, if we were obliged to pay for them such prices as they cost a few centuries ago. In A. D. 690 the King of Northumberland gave 800 acres of land for a history of the world. In 1720 a Latin Bible was valued at \$150, and two arches of London bridge could be built for less than \$150. In those days, wages were so low that it would take 15 years to earn enough to buy a copy of the Bible.

—The removal of the Egyptian obelisk, Cleopatra's Needle, from its original site in Egypt to New York has been a very difficult task, requiring both political and engineering skill. The work of removal has been superintended by Lieutenant Goringe of the U. S. Navy, and it is said that the expense of the undertaking has been borne by Mr. Wm. H. Vanderbilt. The obelisk is a single stone; it is 70 feet high, 8 feet square at the base, and 5 feet, 3 inches square at the top, and weighs 196 tons.

Obituary Notices.

"Blessed are the dead which die in the Lord from henceforth." Rev. 14:13.

TAYLOR.—Died near Nashville, Mo., July 10, 1880, of inflammation of the bowels, William S. Taylor, eldest son of John Q. and Nancy J. Taylor, aged 13 years and 3 days. His sickness was short, but severe. His parents and brothers hope to meet him at the resurrection of the just. Remarks at the funeral by Eld. R. C. Thomas, U. B. minister.

E. B. POTTS.

HAMMOND.—Died in Wheelock, Vt., July 13, 1880, Sister Anna Hammond, aged 73 years and 11 months. She was sick about three weeks, of an internal abscess, upon the breaking of which her sufferings came to an end. She had been an observer of the Sabbath of the Lord for twenty-eight years, and her family and neighbors bear the unanimous testimony that she lived an exemplary Christian life. In her last illness she said, "If I had not prepared for the future before my sickness, I fear I could not do it now." She expressed her confidence that she was ready, and said her anxiety was not for herself, but for her family. She leaves a husband and two daughters, three sisters, and a brother. May the path of faith and obedience, which she chose, look more inviting than before, and may their feet walk therein, that soon the family circle, now broken, may be united in the kingdom of our Lord. Funeral discourse from Ps. 17:15.

C. W. STONE.

WORTHEN.—Died in Charleston, Vt., July 1, 1880, Sister Mary V. Worthen, daughter of C. F. and Mary L. Worthen, aged 16 years, 1 month, and 5 days. Sister Mary was sick nearly a year, and during the last nine months, she was unable to speak aloud. Weeks ran into months, during which time her stomach did not retain for two minutes the least food taken.

As she drew near her end, with her hearing and sight nearly gone, but intelligent and hopeful in God, gentle whispers told of her trust in the Saviour, and her confidence that her rest in the grave would be short, and that she should awake at the voice of the Lifegiver to receive a crown of glory.

The funeral services were held in the F. W. Baptist meeting-house at Charleston, the use of which was kindly granted, the pastor of the church taking up an appointment of his own to favor us, and, being present, he participated in the solemn services.

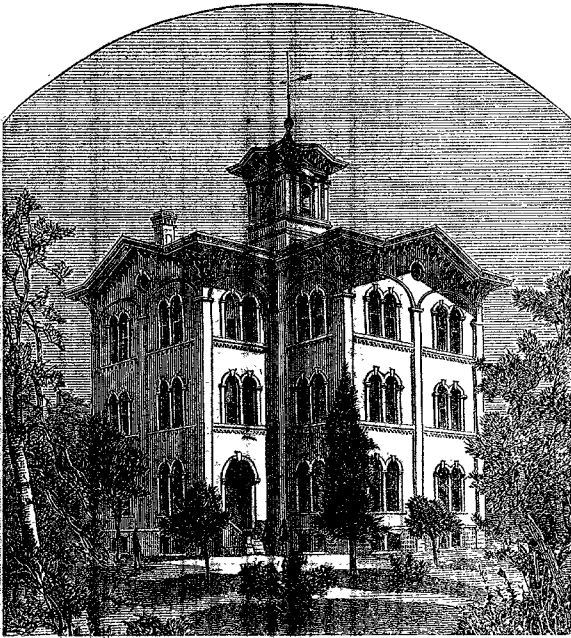
A. S. HUTCHINS.

SCOTT.—Died of pulmonary consumption, at her home near Jeffersonville, Wayne Co., Ill., July 26, 1880, Sister Minerva J. Scott, in the thirty-sixth year of her age. Sister Scott embraced religion when about twelve years of age, and united with the Methodist Church. She remained a member of this church until 1871, when, under the labors of Eld. G. W. Colcord, she embraced the doctrines peculiar to the S. D. Adventists; in 1874 she united with the Keenville church, of which she remained a consistent and acceptable member until her death. She bore her protracted sickness with Christian fortitude and resignation, and died in hope of a part in the first resurrection. A husband and four children mourn her loss. Remarks by the writer, from Rev. 14:13.

A. K. ATTEBERRY.

[Signs of the Times please copy.]

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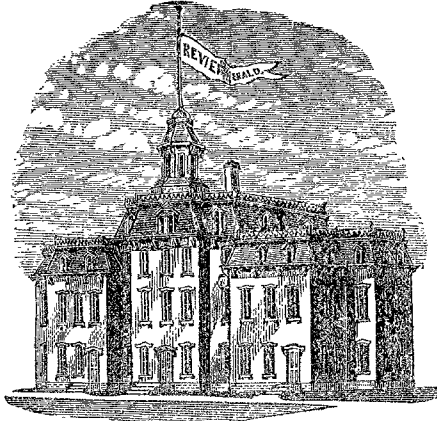
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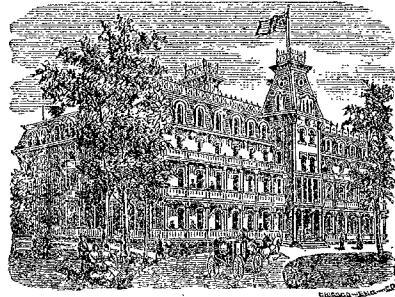
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Trains run by Chicago time.

The Review and Herald.

Battle Creek, Mich., Thursday, August 12, 1880.

REMAINING CAMP-MEETINGS FOR 1880.

CANADA, Magog,	Aug.	12-17.
MAINE, Waterville,	"	19-24.
MASSACHUSETTS, West Boylston,	"	25-31.
ILLINOIS, Decatur,	Sept.	1-6.
VERMONT, Morrisville,	"	2-7.
NEW YORK, Hornellsville,	"	9-14.
OHIO, Clyde,	"	16-21.
NEBRASKA,	"	16-21.
MISSOURI,	"	23-28.
INDIANA, Rochester,	"	23-27.
MICHIGAN, Battle Creek,	Sept. 28 to Oct. 11.	
TEXAS,	Nov.	11-16.

One of the first official acts of the Marquis of Ripon, the new Viceroy of India, was to issue an order forbidding official work of any kind on Sunday. This order rejoices the *Christian Weekly*. Thus it comments:—

"Heretofore the Christian Sabbath has been ignored by the representatives of Christian England, and the natives in the employ of the government have been deprived of their day of rest. There will be a general agreement among those who fear God and regard man with Rev. J. L. Phillips: 'I should prefer a Christian Romanist to a godless Protestant for our chief ruler.'"

Colonel Picket, in the *New York Herald*, gives the following testimony to the character of Masonry:—

"Masonry, properly speaking, is an effort to bring all mankind to a common religion, to harmonize the mysteries of Christianity, Judaism, and Paganism; for the most scholarly Masons hold that there is only one religion, and that religion is the worship of the deity under the image of the sun."

H. B. H., in the *Advance*, sensibly says of the above: "Such a declaration by a leading Mason ought to convince Christians that the fraternity is no place for them."

TENTS! TENTS!

At this late date, calls are coming in for tents to use on the Morrisville camp-ground. I hope all the tents in the State owned by our brethren may be on the ground; and if any have tent-room to spare, I hope to hear from such at once. If any wish for accommodations in this direction through the aid of the committee, they should immediately report their wishes definitely to me.

A. S. HUTCHINS.

Irassburgh, Vt., Aug. 2, 1880.

S. B. TREASURERS, TAKE NOTICE.

It is a matter of regret to learn from the State Secretary that but one s. b. treasurer has reported to him the money paid to the State Treasurer for 1880. Is this right? You have been requested, again and again, to report to him each quarter the amount you send quarterly to the treasurer. Now why not do it? You have blanks for this object.

You have promptly sent your money to the treasurer. Doubtless he has received every dollar you have sent to him. Had you faithfully reported to the Secretary, and he had kept his minutes correctly, then when your books, the Secretary's books, and those of the treasurer, are audited on the camp-ground, two of you would have means by which to show whether the last-named keeps his books correctly or not.

Brethren, will you please report immediately every dollar of s. b. funds paid to the treasurer since Oct. 1, 1879? And please bring your books to the camp-meeting.

A. S. HUTCHINS, Treasurer.

NORTHERN NEW YORK CAMP-MEETING.

It is now expected that there will be a camp-meeting held, probably at Canton, St. Lawrence Co., N. Y., Sept. 1-6.

As the general camp-meeting for New York and Pennsylvania will be held at Hornellsville, N. Y., it will be impossible for the majority of the brethren in the extreme northern part of the State to attend this meeting. For this reason it has been decided to hold a local meeting, as above named.

It is expected that at this meeting there will be a general attendance from St. Lawrence, Franklin, Clinton, and Essex counties, and the northern part of Jefferson county. As no Conference will be held in connection with it, there will be the very best of opportunities for the spiritual success of the meeting.

The General Conference will furnish us suitable help from abroad, and we shall be much disappointed if the meeting is not largely attended by the brethren from the localities named. As the meeting is centrally located for the northern part of the State, almost all of our brethren can attend with their own conveyances, and thus the expense of the meeting will be very small compared with that of our general meetings, which necessitate so much travel by rail.

Further particulars will be given next week.

B. L. WHITNEY.

NOTICES.

As usual, there will be a provision stand on the camp-ground at Morrisville this year. Ample provision will be made for horse-keeping, on hay, at reasonable terms.

In purchasing tickets for camp-meeting on the Portland and Ogdensburg Road, please call for camp-meeting tickets, and you will be furnished with free returns. More about other roads next week.

A. S. HUTCHINS.

Those coming to the Maine camp-meeting on the Maine C. R. R., will inquire for tickets to the Seventh-day Adventist camp-meeting at Waterville, and will obtain a return ticket free. No passes will be granted on the camp-ground; the arrangement must be made at the office where you buy your ticket. Those coming on the Grand Trunk R. R. will change cars at Danville Junction, and buy tickets there, as there is no reduction of fare on that road.

J. B. GOODRICH.

NEW ENGLAND CAMP-MEETING.

HOW TO REACH THE GROUND.

The place selected is in the town of West Boylston, Mass., on the line of the Worcester and Nashua Railroad between South Lancaster and Worcester, seven miles from the latter and ten from the former place.

Those coming from Newburyport, Haverhill, Ipswich, Danvers, and all that vicinity, should take the Boston and Maine Road to Boston, where they will change and go to the Fitchburg depot and purchase tickets for Worcester, as that will be cheaper than to Boylston. Ask for a special ticket to Worcester, which will be \$1.35. All who come through or from Boston should be ready to leave there on the 11:15 A. M. train, and be sure to take the Worcester car. This will avoid any change or delay.

Those coming over the Wilton Road from Amherst and towns that way, should reach Nashua in season to take the train from there for Worcester at noon. Those coming from Greenville, New Ipswich, Mason, Temple, West Wilton, etc., take the cars at Greenville in season to connect at Ayer Junction with the 12:50 P. M. train for Worcester.

Those coming from Buckland, South Amherst, Athol, and all points on the Fitchburg Road north of Fitchburg, also those coming from Newport, Cornish, Walpole, Washington, in fact all coming over the Cheshire Road, should change cars at Fitchburg for Worcester. Those coming from Rhode Island, Connecticut, and all places west of Worcester will come direct to Worcester and buy tickets to West Boylston.

All baggage should be distinctly marked with the owner's name, and directed to "West Boylston camp-ground." The trains leaving Worcester at 11:15 A. M. and 6:15 P. M. will stop at the ground when there are passengers to leave. The morning and noon trains going toward Worcester will also stop. Those coming should notify conductors of the Worcester and Nashua Road that they wish to stop at West Boylston camp ground.

Free return has been secured over the Worcester and Nashua, Fitchburg and Hoosac Tunnel, Cheshire, Vermont and Massachusetts, Old Colony (northern division), and probably the Worcester and Providence and Boston and Maine Roads. Tickets will be furnished on the ground to those having paid full fare one way on the above roads. Persons who come on trains that do not stop at the grove will stop at West Boylston Station, about a mile from the camp.

D. A. ROBINSON.

Appointments.

"And as ye go, preach, saying, The kingdom of Heaven is at hand." Matt. 10:7.

ILLINOIS CONFERENCE.

The next annual session of the Illinois Conference of S. D. Adventists will be held at Decatur, in connection with the camp-meeting to be held Sept. 1-6. R. F. ANDREWS.

The Illinois T. and M. Society of S. D. Adventists will hold their next annual meeting at Decatur in connection with the camp-meeting, Sept. 1-6. R. F. ANDREWS.

The next annual meeting of the American Health and Temperance Association for the State of Illinois, will be held at Decatur in connection with the S. D. A. camp-meeting, Sept. 1-6. R. F. ANDREWS.

No providence preventing, I will meet with the church at Marion, Grant Co., Ind., Sabbath and first-day, Aug. 14, 15. S. H. LANE.

The next annual meeting of the Maine Sabbath-school Association will be held in connection with the camp-meeting at Waterville, Aug. 19-24. Let the various Sabbath-schools elect delegates to take part in the business proceedings of the Association. W. H. BLAISDELL, Pres.

No providence preventing, I will meet with the brethren at Wells, Minn., Aug. 13, 14, where Bro. Kelsey may appoint. Tenhassen, Aug. 20, 21, Milford, Iowa, " 27, 28. A special effort will be made in the interest of the Sabbath-schools. J. FULTON.

CALDWELL, Kan.,	Aug. 12-16
Sterling, "	" 20-23
Nobles, "	" 27-30
Coopersburg, "	Sept. 3-6
Salina, "	" 10-13

I desire to have all these meetings begin with the commencement of the Sabbath. Hope the brethren will make their arrangements so that they can give their entire time, while these meetings last, to the work of the Lord.

J. H. COOK.

Publishers' Department.

"Not slothful in business." Rom. 12:11

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My address will hereafter be Clyde, Ohio.

D. M. CANRIGHT.

My address, till further notice, will be Fort Howard, Wis.

H. W. DECKER.

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Notice.—On account of location, and being more conveniently situated in regard to mail, etc., I have appointed Sister Nellie C. Taylor, of Neillsville, Clark Co., Secretary of Dist. No. 13, Wis., in place of Bro. James W. Robbins. All correspondence connected with that office should hereafter be addressed to her.

E. J. RICE, Director.

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